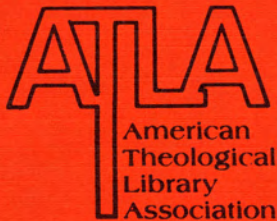


ISSN: 0066-0868

**SUMMARY
OF
PROCEEDINGS**

*Thirty-ninth Annual Conference
of the*
**AMERICAN THEOLOGICAL
LIBRARY ASSOCIATION**



DREW UNIVERSITY
Madison, New Jersey
June 24-28, 1985

**SUMMARY
OF
PROCEEDINGS**

*Thirty-ninth Annual Conference
of the*
**AMERICAN THEOLOGICAL
LIBRARY ASSOCIATION**

Betty A. O'Brien
Editor

DREW UNIVERSITY
Madison, New Jersey
June 24-28, 1985

Copyright © 1985 by American Theological Library Association.

All rights reserved.

This book may not be reproduced, in whole or in part, in any form (beyond that copying permitted by Sections 107 and 108 of the U.S. Copyright Law and except by reviewers for the public press), without written permission from the publishers.

**Published by:
The Office of the Executive Secretary
American Theological Library Association
St. Meinrad School of Theology
Archabbey Library
St. Meinrad, IN 47577**

TABLE OF CONTENTS

ATLA Organizational Directory	7
Program for 1984 Conference	11
Continuing Education Workshop Descriptions	
Communications in Libraries--S. Jurow	15
Employee-Supervisor Relations--A.J. Anderson	15
Establishing and Developing an Archives Program--M. Pettit, C. E. Prince, K. E. Rowe, P. Wosh	15
Serials Management--S. Erwin, S. Intner, M. G. Sell	16
User Evaluation and Public Services--B. J. Turock	16
Minutes of the Business Sessions--J. Farris	17
Reports	
Executive Secretary--A. E. Hurd	23
Index Board--N. Kansfield	26
Preservation Board--J. A. Bollier	28
Treasurer--R. A. Olsen, Jr.	31
Auditor--S. J. Hensley	33
1985-1986 General Operating Budget	36
Statistical Records	38
Tellers Committee	50
Standing Committees	
Bibliographic Systems	51
Collection Evaluation and Development Program	53
Publication	55
	56

Reader Services	58
Other Committees and ATLA Representatives	
Representative to CNLIA	59
Representative to NISO (Z39)	61
Editor of the Proceedings	62
Committee on the Edinburgh Tour	63
Committee on Financial Management	64
Committee on Oral History	65
Committee on Relationships with Learned Societies	67
Committee on Resolutions	69
Resolutions and Tributes	
Henry M. Brimm	71
Winifred C. Campbell	72
David Leroy Englehardt	73
Ruth Frazer	74
Albert E. Hurd	75
Peter N. VandenBerge	76
Ernest Miller White	77
Louis Charles Willard	78
Addresses	
Presidential Address--R. F. Deering	79
Changes in Scholarly Communications--H. Edelman (not available)	**
Paul: Hellenistic Moral Philosopher or Pastor--A.J. Malherde	86
Papers	
Library Applications of Video Disc Laser Technology--R. J. Kepple	99

Making the Most of Your Library Micro--N. Melin (not available)	**
Middle Eastern Christian Studies--D. Bundy	102
Orbis Publishing Company and Liberation Theology--J. Eagleston	130
Trends in Periodical Publishing--M. G. Sell (not available)	**
Trends in Religious Publishing in Germany--K. Dorn	141
Western Interpretation of Eastern Religions--J.D. Baker-Batsel	171
The World Council of Churches--A.J. Van der Bent	190
Panel	
The Future of Theological Libraries--S. Myers, Moderator	213
Workshops	
American Church History--G. Rosell	214
Authority Work at Library of Congress--R. Ewald	222
Burnout--S. B. Watstein (not available)	**
Off-Campus Library Services--B. Lessin	223
Section Meetings	
Bibliographic Systems	225
Theological Subject Headings Reconsidered--W.T. Nichol	227
Collection Evaluation and Development	236
Publication	238
Reader Services	240
Denominational Meeting Summaries and Directories	
Anglican Librarians	242
Baptist Librarians	242

Campbell-Stone Librarians	242
Catholic Librarians	243
Lutheran Librarians	244
Methodist Librarians	245
Presbyterian/Reformed Librarians	246
United Church of Christ Librarians	248
Interest Groups	
Pettee Users	249
RLIN	250
Certificate of Incorporation--1985 changes	251
By-Laws--1985 changes	252
ATLA Membership Directory	
Honorary Members	254
Retired Members	254
Full Members	257
Associate Members	271
Student Members	274
Institutional Members	275
Conference Visitors and Representatives of Member Institutions	282
Conference Exhibitors	283

ATLA ORGANIZATIONAL DIRECTORY, 1985-86

President: Sara J. Myers, Ira J. Taylor Library, Iliff School of Theology, 2201 South University Blvd., Denver, CO 80210. 303-744-1287.

Vice-President: Stephen Lee Peterson, Yale Divinity School Library, 409 Prospect Street, New Haven, CT 06510. 203-436-8440.

Past-President: Ronald F. Deering, Southern Baptist Theological Seminary, 2825 Lexington Road, Louisville, KY 40280. 800-626-5525; 502-897-4807.

Treasurer: Robert A. Olsen, Jr. (1986), Brite Divinity School, Texas Christian University, Fort Worth, TX 76129. 817-921-7106.

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.

Member-at-Large: Rosalyn Lewis (1986), United Methodist Publishing House, 201 Eighth Ave., South, Rm. 122, Nashville, TN 37202. 615-749-6437.

Member-at-Large: Peter De Klerk (1986), Calvin Theological Seminary, 3233 Burton Street, S.E., Grand Rapids, MI 49506. 616-949-4000, ext. 6303.

Member-at-Large: Alice M. Kendrick (1987), Records and Information Center, Lutheran Council in the United States of America, 360 South Park Ave., New York, NY 10010. 212-532-6350.

Member-at-Large: James A. Overbeck (1987), Columbia Theological Seminary, 701 Columbia Drive, Decatur, GA 30031. 404-378-8821.

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

Member-at-Large: William C. Miller (1988), Nazarene Theological Seminary, 1700 E. Meyer Blvd., Kansas City, MO 64131. 816-333-6254 ext. 41.

Editor of the Newsletter: Donn Michael Farris (1988), Divinity School Library, Duke University, Durham, NC 27706. 919-684-3691.

Recording Secretary: Joyce L. Farris, 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 (1986),
7818 Lockport Blvd., Centerville, OH 45459. 513-
433-5420.

Representative of the Preservation Board: John A.
Bollier, Sterling Memorial Library, Rm. 118, 120
High Street, New Haven, CT 06511. 203-436-4815.

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.

Preservation Board: John A. Bollier, Chair (1986),
Sterling Memorial Library, Rm. 118, 120 High
Street, New Haven, CT 06511. 203-436-4815.

Tamara Swora (1986)
Newland Smith (1987)
Robert J. Kepple (1987)
Kent H. Richards (1987)
Richard D. Spoor (1988)
Kenneth O'Malley (1988)
Dorothy G. Thomason (1989)
Earle Hilgert (1989)
Robert Markham, Director of Program, ex-officio,
1118 East 54th Place, Chicago, IL 60615. 312-
643-7470.
Simeon Daly, O.S.B., ATLA Secretary, ex-officio
Robert A. Olsen, Jr, ATLA Treasurer, ex-officio

Index Board: Norman J. Kansfield, Chair (1986), Colgate
Rochester/Bexley Hall/Crozer Divinity School, 1100
S. Goodman Street, Rochester, NY 14620. 716-271-
1320.

Sarah P.M. Lyons (1987)
Abraham Bookstein (1987)
Lucille Hager (1989)
James Dunkly (1988)
Conrad Cherry (1989)
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

Standing Committees

Bibliographic Systems: Mr. Thomas F. Gilbert (1986),
Chair, Eastern Baptist Theological Seminary,
Lancaster & City Line Avenues, Philadelphia, PA
19151. 215-896-5000.

Melinda A. Reagor (1986)
John R. Muether (1987)
Clifford S. Wunderlich (1988)
Joyce Farris (1986), Representative to Committee on Cataloging: Description and Access
James Overbeck, Board Liaison

Collection Evaluation and Development: Linda Corman, Chair (1987), Trinity College, 6 Hoskin Avenue, Toronto, Ontario, Canada, M5S 1H8.

James Pakala (1986)
Roger Loyd (1988)
Peter De Klerk, Board Liaison

Nominating: Dorothy Parks (1988), Chair, Vanderbilt University, Divinity Library, 419-21st Avenue, South, Nashville, TN 37240.

Russell O. Pollard
John Baker-Batsel

Program:

Michael P. Boddy, chair (1986), Divinity Librarian, Drew University Library, Madison, NJ 07940. 201-377-3000.

Mary Bischoff (1987)
Cecil White (1988)

Publication:

Ellis O'Neal, Jr. (1986), Chair, Andover Newton Theological School, Newton Centre, MA 02159

Norma Goertzen (1987)
Cynthia Runyon (1988)
Betty A. O'Brien, ex-officio
Kenneth E. Rowe, ex-officio

Reader Services:

Christine Wenderoth (1987), Chair, Columbia Theological Seminary, 701 Columbia Drive, Decatur, GA 30031.

John Dickason (1986)
Diane Choquette (1988)
Rosalyn Lewis, Board Liaison

Other Committees and Representatives

Archivist: Gerald W. Gillette (1985), Presbyterian Historical Society, 425 Lombard Street, Philadelphia, PA 19147. 215-627-1852.

Committee for Oral History: David Wartluft, Chair,
Lutheran Theological Seminary, 7301 German Ave.,
Philadelphia, PA 19119. 215-248-4616.

Gerald W. Gillette
Alice Kendrick, ex-officio

Committee on Financial Management: H. Eugene
McLeod, chair, Southeastern Baptist Theological
Seminary, PO Box 752, Wake Forest, NC 27587.
919-556-3101.

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., St. Meinrad School of Theology, Archabbey
Library, St. Meinrad, IN 47577. 812-357-6718.

Representative to NISO (Z39): Representative still
to be named.

**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.

Annual Conference Hosts:

1986: Midwestern Baptist Theological Seminary,
5001 N. Oak Street, Trafficway, Kansas City, MO
64118. Coordinator: William C. Miller, Nazarene
Theological Seminary, 1700 E. Meyer Blvd., Kansas
City, MO 64131.
Dates: June 15-20

1987: Dr. Cecil White, Golden Gate Baptist
Theological Seminary, Strawberry Point, Mill
Valley, CA 94941 and John Baker-Batsel, Graduate
Theological Union, 2400 Ridge Road, Berkeley, CA
94709.
Dates: June 21-26.

1988: Mr. David Faupel, B. L. Fisher Library,
Asbury School of Theology, Wilmore, KY 40390.
Dates: June

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

PROGRAM

**American Theological Library Association
Thirty-Ninth Annual Conference
Drew University
Madison, New Jersey
June 24-28, 1985**

Sunday, June 23

11:00-1:00
1:00-9:00
5:00-6:30

Continuing Education Registration
Continuing Education Courses
Dinner

Monday, June 24

9:00-5:00

Board of Directors Meeting
Continuing Education Courses

12:00-1:30

Lunch

2:00-9:00

Registration

5:00-6:30

Dinner

6:45-7:15

New Members and First-Timers Orientation

7:30-8:00

Opening Plenary Session--R. F. Deering, Presider

Welcome--A. E. Jones, Jr.,
Director of the Library; T. W.
Ogletree, Dean of the
Theological School

Introduction of New Members and
First Time Attenders

Tellers Committee Report

Committee Appointments

Program Orientation

8:15-9:30

Reception

9:30-10:30

Board of Directors and Committee
Members Meeting

Tuesday, June 25

7:00-8:15

Breakfast

8:30-9:00

Chapel--Taize Style Service

9:15-10:15

Address: "Changes in Scholarly
Communications: the Impact on
Libraries"--Hendrik Edelman,
Director of Libraries, Rutgers-
The State University of New
Jersey; C. M. Coughlin, Presider

10:15-10:45

Break

10:45-11:00

Presidential Address--R. F. Deering

11:00-12:00

Business Session I--R. F. Deering,
Presider

Reports

Executive Secretary--A. E. Hurd
Treasurer--R. A. Olsen, Jr.

Index Board--N. Kansfield
 Preservation Board--J. A. Bollier
 Representative to CNLIA--P. A. Byrnes
 Representative to NISO (Z39)--W. Kissinger
 Archivist--G. W. Gillette
 Statistics--M. R. Bischoff
 Editor of Newsletter--D. M. Farris
 Edinburgh Tour--L. Hill

12:00-1:30 Lunch
 1:30-3:00 Section Meetings
 Readers Services--J. Dickason, Convener
 Collection Evaluation and Development--J. Pakala, Convener

3:00-3:30 Break
 3:30-4:30 Papers
 "Western Interpretation of Eastern Religions"--J. D. Baker-Batsel; R. Loyd, Presider
 "Trends in Periodical Publishing"--M. G. Sell; M. A. Reagor, Presider
 "Orbis Publishing Company and Liberation Theology"--J. Eagleston; B. A. O'Brien, Presider
 "Library Applications of Video Disc Laser Technology"--R. J. Kepple; J. Muether, Presider

4:30-5:30 Denominational Meetings
 6:00-7:00 Dinner
 7:30-8:30 The Future of Theological Libraries; the Implications of Project 2000--A Panel of Respondents; S. Myers, Moderator

Wednesday, June 26

6:30-7:15 Breakfast
 7:30 Buses leave for Union Theological Seminary

9:00-12:00 Workshops
 "Burnout: Buzzword or Reality"--S. B. Watstein
 "American Church History: Recent Trends, Future Trajectories"--G. Rosell
 "Authority Work at Library of Congress"--R. Ewald
 "Off-Campus Library Services: the State of the Art"--B. Lessin

12:00-1:30 Lunch
 1:30-2:00 Chapel--S. Daly, Worship Leader

2:00-7:30

Tours of the Libraries of Union
Theological Seminary and Jewish
Theological Seminary
Free Time in New York City
Buses Return to Drew

7:30

Thursday, June 27

7:00-8:15

Breakfast

8:30-8:50

Chapel--R. R. Berg, Worship Leader
Papers

9:00-10:00

"Past, Present, And Future of the
World Council of Churches"--A.
J. Van der Bent; C. Klemt,
Presider

"Trends in Religious Publishing in
Germany"--K. Dorn; A. E.
Jones, Jr., Presider

"Making the Most of Your Library
Micro: Hardware and Software"
--N. Melin; R. Kepple, Presider

"Middle Eastern Christian Studies:
Basic Resources"--D. Bundy; D.
W. Faupel, Presider

10:00-10:30

Break

10:30-12:00

Section Meetings

Bibliographic Systems--R. O. Pollard,
Convener

Publication--J. Deffenbaugh, Convener

12:00-1:30

Lunch

1:30-2:30

Address: "Paul: Hellenistic Moral
Philosopher or Pastor"--A.
Malherde; S. Peterson, Presider

2:30-3:30

Business Session II--R. F. Deering, Presider
Standing Committee Reports

Bibliographic Systems--R. O. Pollard

Collection Evaluation and Development--
J. C. Pacala

Reader Services--J. Dickason

Nominating--S. Taylor

Program--E. R. W. Schultz

Publication--J. Deffenbaugh

Other Reports

Oral History--D. J. Wartluft

Relationships with Learned Societies--

A. Scrimgeour

Committee on Financial Management--

W. C. Miller

Annual Proceedings--B. A. O'Brien

Budget Report--R. A. Olsen, Jr.

Other Business

3:30-4:00

Break

4:00-5:00

Interest Groups

OCLC--W. C. Miller, Convener

RLIN--J. P. Else, Convener

Petee Users--D. Thomason, Convener
Tour of Methodist Archives--K. E.
Rowe, Guide
"In Search of Bach"--a film
6:30-10:30 Reception and Banquet--Music by Peter
and Mary Alice Amidon

Friday, June 28

7:00-8:15

8:30-12:00

Breakfast

Board of Directors Meeting

Program Committee Meeting

Host Librarian--Arthur E. Jones, Jr.

Organist for Chapel Services--Claudia Dunschat and Oscar Burdick

CONTINUING EDUCATION WORKSHOP DESCRIPTIONS

Communications in Libraries--Susan Jurow, Associate, Office of Management Studies, Association of Research Libraries

Communications is not an end in itself, but a process by which information and ideas are shared. As such, it needs to be considered within the broader contexts of relationships and organization. Participants will examine interpersonal communication skills, communication in groups, and organizational communications within libraries in order to identify those elements which contribute to effective communication. These topics will be explored using lecture, discussion, group exercise, and case study materials and techniques.

Employee-Supervisor Relations--A. J. Anderson, Graduate School of Library and Information Science, Simmons College

The workshop will begin with a discussion of whether individuals typically change their management styles and priorities as a result of taking workshops. Participants will then evaluate the appropriateness of different management styles in particular situations. Additional topics that will be covered include: the need for recognition, the overcoming of resistance to change, the place of humor in management, the establishing of rules for interaction, and the importance of interpersonal skills. The instructional methods that will be used include case study, simulation, lecture, and discussion.

Establishing and Developing an Archives Program--Marilyn Pettit, Department of History, New York University; Peter Wosh, Archivist, American Bible Society; Carl E. Prince, Department of History, New York University; Kenneth E. Rowe, Methodist Librarian, Drew University

Using lectures, demonstrations, discussions, and a tour, participants will investigate the differences between an archivist and a librarian and the principles of archival arrangement, retrieval, conservation, and planning. Participants will tour the Methodist Archives. The development of a collection policy, strategies for collecting, and cooperation between institutions will be discussed, as well as survey approaches to finding materials locally in church defined territories and regions. The "wheres and hows"

of securing grant support for archives and historical editing will be presented.

Serials Management--Sheila Intner, School of Library Service, Columbia University; Steven Erwin, University Microfilm International; Mary Grace Sell, The Faxon Company

Through lecture, discussion, and role playing, the participants will explore the topics of collection development, acquisition, cataloging problems, organization, and circulation of serials. The workshop will include a demonstration of Faxon's Micro-Linx and a presentation on alternatives to hard-copy serials collections. A final segment will attempt to anticipate the issues of the next decade.

User Evaluation of Public Services--Betty J. Turock, School of Communications, Information and Library Studies, Rutgers University

Planning and Evaluation techniques for libraries will be discussed in the context of the programs of theological libraries. Participants will become familiar with the tools of community analysis used to determine the kinds of services that library users need and want.

**AMERICAN THEOLOGICAL LIBRARY ASSOCIATION
MINUTES OF BUSINESS SESSIONS
MADISON, NEW JERSEY**

June 25-27, 1985

BUSINESS SESSION I, JUNE 25, 11:00 a.m.

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 and institutional member votes, as appropriate.

Executive Secretary: Albert Hurd. Mr. Hurd announced that the 1984 Proceedings are at the printer and should be distributed directly from the printer to the membership during the week of July 12.

Treasurer: Robert Olsen. Mr. Olsen reviewed the highlights of his annual report. This is the tenth annual report which he has submitted. It gives a comparison of the first and the tenth reports, showing the remarkable growth of the association. Mr. Olsen remarked that we are still a non-profit association, even though we now have nearly one million dollars passing through the organization annually.

James Dunkly moved that the association give special thanks to Mr. Olsen in recognition of his ten years of dedicated service as treasurer. The motion was seconded and approval was unanimous, with applause.

Index Board. Norman Kansfield. Mr. Kansfield reported that the board is delighted with the current character of its staff: Al Hurd as the new executive director; Paul Peterson as editor and Philip Schmitz as assistant editor of Religion Index One (RIO); Frederick (Rick) Custer as editor and Erica Treesh as assistant editor of Religion Index Two (RIT). They are exploring some new products, and an updated questionnaire will be distributed to conference attendees. As of June 1, RIO and RIT will be available online through DIALOG.

Preservation Board: John Bollier. Mr. Bollier updated the written report which had been distributed six weeks earlier. In April the board met and decided unanimously to hire a fulltime director of programs and set up an office separate from a host institution. Dr. Robert P. Markham has been hired as full-time director of programs as of September 1, 1985. On July 1, 1985, he will become the director of the Serials Program. The board plans to relocate its headquarters in the

Hyde Park area of Chicago at a site not far from the offices of the Index Board. The Preservation Board has received strong encouragement from the National Endowment for the Humanities to apply for microfilming grant funds, which would be available July 1, 1986. In July 1985 the board will decide on the filming agency, hire a full-time cataloger, and set a schedule for production. Over 4,000 titles have been identified as available on the shelves at Union Theological Seminary in New York, but the faculty there must still decide which books can be disbound for filming and discarded; which must be returned intact; and which must not be filmed at all because of extreme value. When production is underway, subscriptions will be sent out for the second year.

The board is grateful to Charles Willard for his dedicated leadership provided for many years to the Board of Microtext and this last year to the Preservation Board. A formal expression of thanks will be made.

In response to questions from the audience, Richard Spoor, librarian of Union Theological Seminary, said that the list of materials which cannot be filmed could be made available to other libraries. Mr. Bollier said the cataloging information for filmed items would be available through OCLC and RLIN data bases. Mr. Bollier also assured the audience that the new filming project being proposed by University Microfilms International (UMI) would not involve duplication of items being filmed by the Preservation Board. The board is dealing with older materials, while UMI is dealing with more current materials.

CNLIA Representative: Tony Byrnes. Mr. Byrnes summarized the written report.

NISO - Z39 Representative: Warren Kissinger. Mr. Kissinger had nothing to add to the written report. Mr. Deering expressed the gratitude of the association for Mr. Kissinger's monitoring and reporting.

Statistics Committee: Mary Bischoff. The statistical records report was distributed. Ms. Bischoff reported a 79% response to the reporting forms. The reporting instrument has been redesigned by an appointed committee, and the committee is still open to suggestions. The final report compilation was also redesigned. Any comparisons or manipulations of the statistics have been left to the persons who receive the report. The Board of Directors has approved the committee's recommendation that the responsibilities of statistician should be lodged with the executive secretary. If any association member has suggestions

or concerns about the value of the statistical program, the kind of statistics being gathered, or what is being done with them, please inform the executive secretary. Ms. Bischoff urged everyone to check their own figures in the report and to let the executive secretary know if anything needs to be corrected before publication in the Proceedings.

By-laws Amendment: Rosalyn Lewis. Ms. Lewis announced that the Board of Directors had approved an amendment to Article 13 dealing with the Program Boards. Copies of the amendments were distributed, to be considered at the next business session along with amendments already received by conference attendees.

The session adjourned at 12:10 p.m.

BUSINESS SESSION II, June 27, 2:30 p.m.

Amendments: Rosalyn Lewis. On behalf of the Board of Directors, Ms. Lewis moved seriatim that the Association adopt amendments, as published, to the Certificate of Incorporation and to Articles IX, XII, XIII, and XV of the By-laws. Each motion was seconded; there was no discussion of any of the motions; each motion was approved unanimously by both personal and institutional vote.

The following reports were received and approved unanimously by the membership:

Newsletter: Donn Michael Farris. Mr. Farris expressed his pleasure in the way the various committees and representatives of the association had begun to make use of the Newsletter to communicate with the membership, and he invited suggestions for improving the service which the Newsletter provides.

Edinburgh Tour: Lawrence Hill. Father Hill announced that 28 persons were going on the tour. There were no questions from the floor.

Bibliographic Systems Committee: Russell Pollard. Mr. Pollard announced that Thomas Gilbert would be the chair of the committee for the coming year. The publication of Current LC Subject Headings in the Field of Religion will continue for another year. Subscriptions are available through Mr. Gilbert at \$6.00 a year. Peoplenet, a directory of section members, was distributed at the section meeting. The committee is waiting for evaluations and will continue the directory if people find it useful. The committee has begun working on what will be called Librarynet, a directory of section members' libraries (similar to Peoplenet), which will include bibliographic utility,

regular networks, consortia, classification system, subject headings used, where holdings are recorded, and other information. At the section meeting, Dr. Thomas Nichol talked on "Theological Subject Headings Reconsidered," followed by discussion on the floor by several section members. The committee will ask for ideas and guidelines as to what may be done with the ideas presented by Dr. Nichol.

In answer to questions from the floor, Mr. Pollard said that the availability of the Subject Headings list would be announced in the Newsletter. Persons who would like to have a copy of Peoplenet should request one from committee member Clifford Wunderlich.

Collection Evaluation and Development Committee: James Pakala. Mr. Pakala announced that the new chair of the committee will be Linda Corman; Roger Loyd is the new committee member. At the section meeting members discussed the identity and purposes of the section; Duncan Brockway spoke on the activities of the Chicago Area Theological Library Association in regard to collection development; and Michael Boddy presented the RLG Conspectus and related concerns, concluding with a proposal that the section appoint an ad hoc committee to undertake an inventory of theological collections, using the RLG Conspectus. A motion to establish such a committee was passed. The committee of the section has appointed, through invitation and subsequent confirmation by the Board of Directors, the Ad Hoc Committee on the North American Theological Material Inventory, consisting of Michael Boddy, Carolyn Whipple, Duncan Brockway, and Tony Byrnes. The charge to the ad hoc committee is (1) to encourage individual libraries to participate; (2) to facilitate data collection; (3) to act as a clearinghouse for and compiler of individual library data; (4) to serve as a point of contact and cooperation with the North American Inventory of Research Collections; (5) to provide technical assistance in interpretation/analysis of both individual and collective data; (6) to develop a timetable for the implementation and completion of the project; (7) to oversee the development of adequate classification conversion tables for use by theological libraries; and (8) to examine the RLG Conspectus for ways to increase its specificity without making it incompatible with its use in more general inventory projects.

Reader Services: John Dickason. Mr. Dickason said that projects under study by the section are (1) the continuance of the Library Instruction Clearinghouse; (2) a guide to special collections in the theological libraries (librarians will receive a survey questionnaire); and (3) a periodic listing of reference

tools, distributed through the Newsletter. This last project depends on the support of association members. Mr. Dickason asked that listings, especially of the more esoteric items and those of denominational interest, be sent to Seth Kasten at Union Theological Seminary in New York.

Nominating Committee: Sharon Taylor. Ms. Taylor thanked Elmer O'Brien and Dorothy Parks for their service at the 1984 conference. Mr. Deering asked members to send recommendations to the committee.

Program Committee: Erich Schultz. Mr. Schultz made a special request for the return of the conference evaluation sheets.

Publication Committee: James Deffenbaugh. Mr. Deffenbaugh announced that the first offering of the new Basic Bibliography Series--a bibliography on Pastoral Studies--was ready for printing. Three others are in process: Religious Education, by Harriet Leonard and John Westerhoff; Preaching, by Martha Aycock; and Spirituality, by Russell Pollard. Publication details still have to be worked out. Betty O'Brien is the editor of the series. Mr. Deffenbaugh said one of the most exciting things about developing this series has been the almost universal enthusiasm of librarians and scholars.

Oral History Committee: David Wartluft. Mr. Wartluft asked members who have interest or ability in oral history to volunteer to work with the committee. There are 50 members who have served as officers of the association, as well as over 60 retired members, which shows that there is a lot there which could amplify the written records of the association's history.

Relationship with Learned Societies: Charles Willard. Andrew Scrimgeour, chair, had prepared a written report which was distributed to those in attendance. Mr. Willard stated that the committee is being dissolved and its responsibilities transferred to the office of the executive secretary.

Financial Management Committee: William Miller, Acting Chair. Mr. Miller announced that a \$25,000 grant had been received from the Lilly Foundation, which is sufficient to undertake the proposed study. The management consulting firm of Peat, Marwick, and Mitchell has been engaged to study the association and make recommendations as to financial management. Representatives from the firm will be conducting interviews during the conference. The committee has been charged to recommend a schedule of compensation for people performing contracted services, but the

committee wants to defer this until the completion of the study by Peat, Marwick.

Proceedings: Betty O'Brien. Ms. O'Brien announced that she was ready, willing, and waiting to receive all papers and reports to be included in the next **Proceedings**.

Budget: Robert Olsen, Treasurer. Mr. Olsen moved the adoption of the budget for 1985/86; the motion was seconded; there was no discussion. Approval was unanimous by both personal and institutional votes.

Resolutions: The following resolutions and tributes were received by the members, who unanimously approved their publication in the **Proceedings**: resolution honoring Louis Charles Willard, read by Ronald F. Deering; resolution honoring Albert E. Hurd, read by Rosalyn Lewis; tribute to Winifred C. Campbell, read by Russell O. Pollard; resolution honoring Ernest Miller White, read by Ronald F. Deering; resolution honoring David LeRoy Englehardt, read by Norman Kansfield; resolution honoring Peter N. VandenBerge, read by Norman Kansfield; tribute honoring Dr. Henry Muller Brimm, read by Dorothy Thomason. The texts of these resolutions appear elsewhere in the **Proceedings**.

The session adjourned at 3:30 p.m.

Respectfully submitted,

Joyce L. Farris
Recording Secretary

REPORTS

Report of the Executive Secretary

This has been a year of consolidation for ATLA under President Deering's able leadership. Although much work remains to be done by fine tuning our organizational structure, Certificate of Incorporation and Bylaws, the undertaking of a major examination of fiscal matters by Peat, Marwick, and Mitchell, and responding to the implication of Project 2000, I have appreciated the reduced pace during this past year.

I have performed the numerous responsibilities of my office such as the maintenance of membership files and services, invoicing and collection of dues, seeking conference sites, balloting, and the administration of the consultation program, library materials exchange program, and preparation of the Proceedings for publication.

During the past year, the executive secretary's office acquired computer hardware and software in order to improve communications and the productivity of the office. This computerization came after mid-fiscal year. Since acquiring this new equipment, my office has devoted itself to using it for the production of the Proceedings, correspondence, and reports. In view of my tenure as executive secretary ending, I have not acquired extensive software or converted files to the new computer. Much work will need to be done by the new executive secretary in this regard; but this person will have an opportunity to put software of his or her choice in place to serve the many needs of this office. It also leaves options open for any recommendations made by Peat, Marwick, and Mitchell. At the time of transferring the office, the Index Office will convert all Apple membership files to IBM text files which then can be put into any database format that is chosen by the new executive secretary.

Library Materials Exchange Program. This important program continues to benefit a substantial number of ATLA institutional libraries. We have established the pattern of reviewing participation in this program in July. To be eligible a library has to generate an exchange list every eighteen months. During the annual review libraries which have not sent a list in the last eighteen months are sent a policy reminder and request as to their plans for a forthcoming list. Libraries that do not respond are then declared ineligible and dropped from the exchange list. Also, libraries must have paid their institutional dues to be eligible. The

number of libraries removed for policy reasons totaled 9.

Updated lists were sent to 139 libraries in late September or early October, 1984. The number of libraries that sent out second and third lists numbered 6 through 4/30/85.

Library Consultation Program. Two inquiries about this program were received in 1984/85. Two consultations were approved but will be completed in the 1985/86 year. One consultation in progress at the end of 1983/84 was completed and paid for in 1984/85.

Consultations undertaken:

<u>Institution</u>	<u>Consultant</u>	<u>Dates</u>	<u>Status</u>
Vanderbilt Divinity School (Nashville, TN)	Dr. Stephen Peterson	Feb. 2-3, 1984	Complete 5/84
Memphis Theo- logical Seminary (Memphis, TN)	Dr. John Trotti	May 6-7, 1985	Incomplete
Ontario Bible College and Semi- nary	Dr. John Trotti	Oct. 15- 30, 1985	Incomplete

I have requested of the board and treasurer that this valuable program be continued and funded at the level of two consultations per year.

Membership. The 1984/85 membership statistics were compiled as of April 30, 1985. The statistics include the addition of new members, the loss of members, and changes members made in their membership status. During 1984/85 our overall membership decrease was 6 members, or about 1%; the largest losses occurred in student and associate memberships.

	4/30/84	Addi- tions	Losses	4/30/85	Net Gain (Loss)
Full	324	29	27	326	2
Full Retired	55	4	1	58	3
Associate	88	10	13	85	(3)
Student	36	12	22	26	(10)
Honorary	4	0	0	4	0
Institutional	156	4	2	158	2
Interim Insti.	4	1	1	4	0
	667	60	66	661	(6)

The Newsletter and ATLA members continue to be the greatest help to the association in the recruitment of new members.

In conclusion, I want to express to all members of the association my deep appreciation for your help and support during the past four years. I am glad to have had this opportunity to serve as executive secretary. It provided many occasions for me to work with a number of you very closely and to serve all of you in the many capacities of this office. Finally, I want to thank my able assistant in Chicago, Tom Davis, who has served me and you so well over the past three years. Without Tom's careful attention to details and his sense of humor this job would have been more difficult.

Albert E. Hurd

Index Board Report

It is a great pleasure to be able to report that the Religion Indexes are in good health and in good hands. At several points during this past year there was good reason to question that evaluation, but the total situation at the present time is most encouraging. The following items have been the focus of board attention since our last annual report:

Personnel. On August 20, 1984, Dr. Ruth Frazer submitted her resignation as executive director and editor-in-chief of the Indexes. This resignation became effective on February 1, 1985. Accumulated vacation and other time meant that December 14, 1984, was Ruth's last day in the office.

Albert E. Hurd was named interim manager and a full-scale national search was undertaken to secure a permanent executive director. A new position description was developed which included elements from the administrative redesign proposed by Peat, Marwick, and Mitchell as a result of their consultation. More than twenty persons submitted applications in response to notices or advertisements placed in the ATLA Newsletter, the New York Times, the Chronicle of Higher Education and Publisher's Weekly. This list was ultimately reduced to four persons who were formally interviewed by the whole board. As a result of this process, Mr. Hurd was offered and has accepted the position of executive director.

Mr. Hurd's appointment then created a vacancy in the position of editor of RIT. As a result of the Peat, Marwick, and Mitchell proposals, two other new editorial positions have been created with the status of assistant editor. Al has therefore named Frederick (Rick) Custer to be editor of RIT; Erica Treesh to be assistant editor of RIT and Philip C. Schmitz to be assistant editor of RIQ.

Finances. The Religion Indexes began fiscal 1984-1985 with a fund equity of \$185,799.84 and a budget of \$506,900. Cash flow, as has been typical, followed a rollercoaster pattern. By January 31, 1985, the fund equity stood at a negative \$1724.97 with income of \$160,464.57 and disbursements of \$347,989.38. By March 31, income had moved to \$422,767.52, expenses to \$426,168.12 and fund equity to \$182,399.24. The board and the executive director are exploring means for evening out the cash flow this fiscal year with accounts receivable in better shape than in previous years. Fiscal procedures within the office have been

significantly strengthened and an aggressive advertising campaign has resulted in a healthy reduction in the inventory of back issues of the Indexes.

Products. The long-expected retrospective upgrading of volumes 1-4 of the Index to Religious Periodical Literature was published under the title: Religion Index One: Volume 1-4 Revised & Expanded. These volumes were mailed to subscribers in January, 1985.

Religion Index Two for 1983 was published in December and Religion Index One: Volume 16 and Religion Index Two, 1984 are in the press at this writing.

New special Bibliographies on Missions and Evangelism and on Peace, Disarmament and War have been published and five other special bibliographies are projected for publication during the summer of 1985. A new Thesaurus is also projected for publication during the summer.

Computer Facilities. It has become clear that the present configuration of computer hardware is not going to support the programs of the Indexes for very much longer. It is necessary for us to purchase new hardware and to upgrade the software by which the indexing is actually transferred from the minds of the indexers to the pages that have become so familiar to our users. Our on-line services and the future of all of our products require that we stay in touch with the state of the computer art. We have, therefore, called upon the services of Robert Kepple as a consultant to help us sort out the most important processes to be carried out by a new computer system. The preliminary pricetag on this project would appear to be the area of \$150,000.

Norman J. Kansfield, Chair

Report of the Preservation Board

The Preservation Board, which was formed by action of ATLA in Holland, Michigan, June 1984, is about to complete the first year of its existence. The new board was created by the merger of the Board of Microtext and the Interim Board for the Preservation of Religious Monographs. The board consists of ATLA (class A) members: John Bollier, Chair; Jerry Campbell; Robert Kepple; Kenneth O'Malley; Richard Spoor; Dorothy Thomason; and non-ATLA (class B) members: Earle Hilgert, professor of New Testament, McCormick Theological Seminary; Kent Richards, executive secretary, Society of Biblical Literature; Tamara Swora, assistant preservation microfilming officer, Library of Congress Preservation Office. Each of these class A and class B members was previously a member of one of the two merging boards. In this first year the board met August 23-24, 1984, November 15-16, 1984, and April 15-16, 1985, in Princeton, New Jersey.

Dr. Charles Willard, director of Speer Library, Princeton Theological Seminary, was appointed as part-time director of programs for the newly formed board as of July 1, 1984. In this position Mr. Willard had responsibility for beginning a new program for the preservation of monographs and continued his responsibility, which he had held for several years, for the preservation of serials and for COMPORT for the Board of Microtext. Professional cataloguing positions and support positions were also authorized by the board.

The Preservation Board continued the Interim Board's solicitation of subscriptions for its monographic preservation program and received generous responses from 58 libraries with subscriptions totaling \$292,000. When soliciting subscriptions for this program in the spring and summer of 1984, the Preservation Board's expectation was to identify and film for preservation 4,000 titles from Union Theological Seminary in New York, reformat them into fiche and begin distributing them to subscribers before the June 1985 ATLA annual meeting. However, the implementation of the board's goals has proven to be much more labor intensive, time consuming, and technically complex than many of us had imagined.

When the board met on April 15-16, it became convinced that the implementation of its ambitious preservation programs for both monographs and serials now requires the services of a full-time director of programs. Even at this early stage, the Preservation

Board's combined programs are an approximately \$400,000 per year business.

Therefore, the board took unanimous action at this meeting to seek a full-time director of programs as of July 1, 1985. The search has begun. The position is being advertised nationally and interviews are scheduled, with the expectation that the position will be filled by July 1, 1985.

A list of over 4,000 titles has now been delivered to Union Seminary for verification before being sent to subscribers for selection and ordering. Based upon the time required for verifying the first part of the list, Richard Spoor at Union will soon be able to estimate when the complete list will be verified. A contract for filming and reformatting into fiche has been negotiated, but final contract signing will be postponed until a new full-time director is appointed.

The board is considering both Chicago and the New York area as possible sites for relocation of its headquarters. Chicago has the advantage of the possibility of sharing computing facilities, business management and shipping arrangements with the Index Board as well as its proximity to the University of Chicago Regenstein Library's Microfilming Lab, where the Board of Microtext preservation microfilming had been done for many years. New York has the advantage of proximity to Union Seminary, which will provide the bulk of the material for microfilming. Association members and subscribers will be informed as soon as the decision is made concerning site relocation.

The board plans to seek a grant from the National Endowment for the Humanities, which recently opened a new Office of Preservation and doubled the amount of funding available for preservation projects. According to the N.E.H. literature, some of the new money will be used for cooperative projects, a category in which the board's programs are eligible.

The board does not intend to seek subscriptions for 1985-86 until it is ready to produce the product it announced when it solicited the 1984-85 subscriptions. However, if certain libraries share the board's optimism concerning the implementation of this program and have monies from fiscal year 1984-85 which they wish to commit to this program, such subscription renewals may be sent until June 30, 1985 to the ATLA Preservation Board, P.O. Box 111, Princeton, NJ 08542.

Throughout this year when the board has experienced difficulties common to any new business venture in its start-up phase, board members have

worked together in an amazing spirit of unity and cooperation. Members have not thought of themselves as representatives of either of the two merging boards, but as members of the new Preservation Board. And all are agreed in their expression of gratitude to Charles Willard for his dedicated service to the Board of Microtext from 1972 to 1984 and for his able leadership in the Preservation Board during 1984-85.

John A. Bollier, Chair

Treasurer's Statement

For the fiscal year ending April 30, 1985, the General Fund shows a decline of \$4,165. This figure, however, is considerably less than the negative balance of \$12,755 projected at the beginning of the year. A smaller deficit resulted when receipts increased by almost \$4,000 and disbursements decreased by nearly \$3,750. The largest single overage among line items was the Executive Secretary--up \$4,768. This was due mainly to the purchase of a more powerful computer than originally planned.

The Index Board's equity balance grew by nearly \$28,500, an increase for the year of 15.3%. Sales rose moderately, up some \$14,000. But disbursements increased sharply, up nearly \$98,000. Once again, wages and fringe benefits (+ \$57,000), professional services and contracts (+ \$15,000), computer services (+ \$17,000), and printing (+ \$10,000) were the largest expenses.

The Preservation Board, divided into Serials and Monograph programs, performed well. Sales of serials were up \$31,000, while disbursements were down \$8,000, contributing to a gain in equity balance of more than \$48,000, or 258%. Subscriptions to the Monograph program totaled almost \$280,000, indicating remarkable support by the association for a project that as yet possesses no product other than the promise of unique and valuable benefits for theological collections. With disbursements of \$32,000, Monographs ended its year with an equity of \$262,000, by far the largest of the Funds.

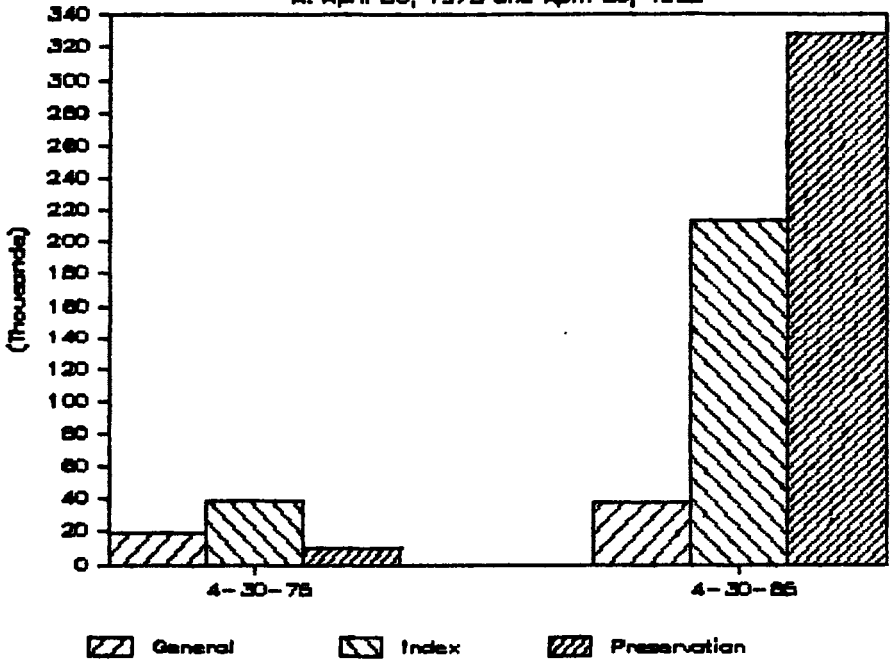
In last year's summary, I suggested that ATLA would in the near future see receipts approaching the \$1 million level. That level was very nearly attained in fiscal year 1984/85, with total receipts of \$964,109. It appears that "the future is now."

The CPA report that accompanies this summary is the tenth to be submitted to the association since I became treasurer in 1974. For your information, the following page contains bar graphs comparing cash receipts and fund equity balances per Fund for fiscal year 1974-75 and fiscal year 1984-85. They provide vivid proof of ATLA's dramatic financial growth over this ten year period.

Robert A. Olsen, Jr.

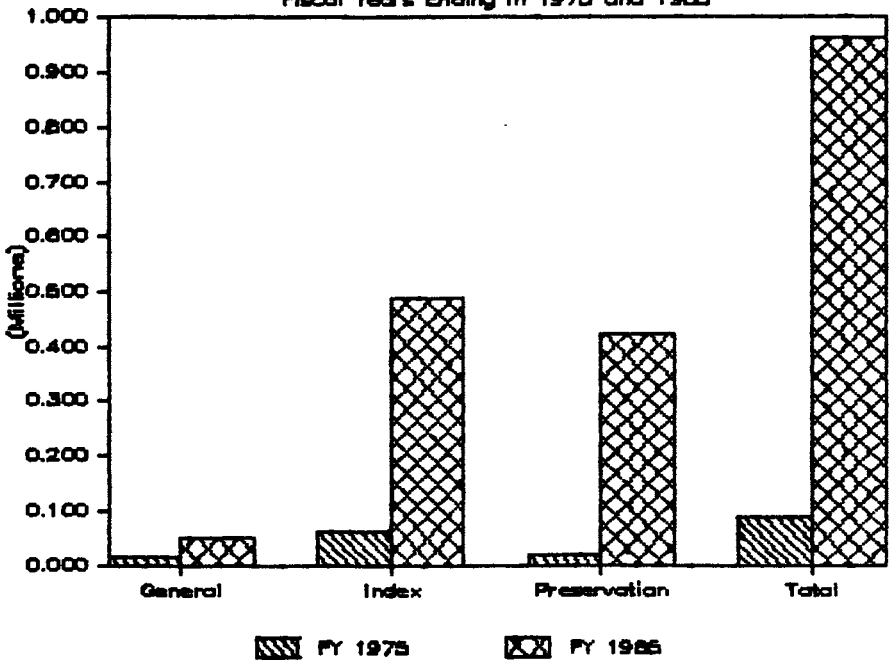
Fund Equity Balances

At April 30, 1975 and April 30, 1985



Cash Receipts Per Fund

Fiscal Years Ending in 1975 and 1985



MEMBER OF
AMERICAN INSTITUTE OF
CERTIFIED PUBLIC ACCOUNTANTS
TEXAS SOCIETY OF
CERTIFIED PUBLIC ACCOUNTANTS

SANO A J. HENSLEY
CERTIFIED PUBLIC ACCOUNTANT
4252 NORWICH
FORT WORTH, TEXAS 76109

June 12, 1985

American Theological Library Association
5600 South Woodlawn Avenue
Chicago, Illinois 60637

Notes on Treasurer's Report:

The Treasurer's records are maintained on the cash basis and reflect assets and equities resulting from investment interest received directly by the Treasurer, cash disbursed by the Treasurer and cash receipts from other activities of the Association as reported to the Treasurer by Association members. Complete records relating to the source of cash receipts other than interest income are not in the custody of the Treasurer of the Association, and, hence, have not been reviewed.

The Treasurer's cash receipts and cash disbursements records for the fiscal year which ended April 30, 1985 have been found to be in order. The Association has never capitalized amounts expended for equipment or for preparation of indexes and microfilm negatives. Therefore, any assets acquired by the corporation during the fiscal year which ended April 30, 1985, have likewise not been capitalized. No attempt was made to the various accounts.

The accompanying report states the cash position of the American Theological Library Association as reflected by the Treasurer's records.



Sanoa J. Hensley
Certified Public Accountant

lat

Enclosure

AMERICAN THEOLOGICAL LIBRARY ASSOCIATION
 TREASURER'S RECORDS
 STATEMENT OF ASSETS AND FUND EQUITIES
 APRIL 30, 1985

Assets:

Cash -- petty, Chicago, Illinois	400.00
Bank -- InterFirst, Fort Worth, Texas	13,449.12
Bank -- Continental Bank, Chicago, Illinois	201.00
Bank -- Continental Bank, Chicago, Illinois	18,456.02
Insured Money Fund -- United Savings, Fort Worth, Texas	119,873.56
Money Market Fund -- Shearson Lehman Brothers, Fort Worth, Texas	127,954.96
Certificate of Deposit -- Savings West, Fort Worth, Texas	102,841.72
Certificate of Deposit -- United Savings, Fort Worth, Texas	100,000.00
Certificate of Deposit -- Sumbelt Savings, Fort Worth, Texas	100,801.37
TOTAL ASSETS	583,477.75

Fund Equities:

General Fund Equity	37,899.41
Index Fund Equity	214,218.05
Preservation Fund Equity - Serials	67,486.61
Preservation Fund Equity - Monographs	261,055.00
Continuing Education Fund Equity	2,817.88
TOTAL FUND EQUITIES	583,477.75

(See accompanying letter to Treasurer's Report)

AMERICAN THEOLOGICAL LIBRARY ASSOCIATION
 TREASURER'S RECORDS
 STATEMENT OF CASH RECEIPTS AND DISBURSEMENTS AND CHANGES IN FUND EQUITIES
 FOR THE FISCAL YEAR ENDED APRIL 30, 1985

		FUND					
		Preservation					
		General	Index	Serials	Monographs	Cont Education	Total
Receipts:							
1	Sales	2,458.65	474,011.94	116,649.82	279,495.62		872,616.03
2	Dues						
	Personal	16,361.73					
	Institutional	22,129.96					
		38,491.69					38,491.69
3	Interest	4,736.67	9,672.64	4,527.40	14,100.39	179.37	33,216.47
4	Conference 1984	2,225.29					2,225.29
5	CONPORT			8,750.00			8,750.00
6	Continuing Education Monies					1,526.29	1,526.29
7	Other	941.00	6,342.30				7,283.30
8	TOTAL	48,853.30	490,026.88	129,927.22	293,596.01	1,705.66	964,109.07
Disbursements:							
9	Wages		243,924.92				243,924.92
10	Payroll taxes		16,946.47				16,946.47
11	Employee fringe benefits		20,593.44				20,593.44
12	Microfilm		8,196.20	60,262.63	4,794.46		73,252.29
13	Publications	6835.12		173.50	3.50		7,012.12
14	Printing		49,049.68	99.85	112.80		49,262.33
15	Board expense	7,459.11	11,356.73	4,742.40	3,849.95		27,402.19
16	Rent, phone	3,110.61	13,135.25	224.87			16,470.73
17	Postage, supplies	3,131.01	14,259.01	76.00	107.87		17,567.89
18	Clerical	4,628.25					4,628.25
19	Professional services / contracts	3,070.34	20,861.23	242.50	7.50		24,181.57
20	Consultation program	400.00					400.00
21	Committee expense	4,907.87					4,907.87
22	Statistical records	1,466.39					1,466.39
23	Computer services		47,601.62		34.06		47,637.68
24	Equipment		2,142.73				2,142.73
25	Marketing		4,384.67	93.50	93.50		4,571.67
26	Insurance		1,210.00				1,210.00
27	Memberships	270.00	75.00				345.00
28	Contracted services	4,635.00		13,225.60	22,852.62		44,733.22
29	Computer - executive secretary	8,866.32					8,866.32
30	Other	278.54	5,876.92	107.50	680.75		6,943.71
31	TOTAL	53,018.86	461,607.87	81,242.33	32,541.01	0.00	628,409.79
32	Change in fund balance	(4,165.26)	20,419.01	48,684.87	261,055.00	1,705.66	335,699.28
33	Fund equity balance, 4-30-84	42,064.67	185,799.84	18,801.74	0.00	1,112.22	247,778.47
34	Fund equity balance, 4-30-85	37,899.41	214,218.85	67,486.61	261,055.00	2,817.88	583,477.75

AMERICAN THEOLOGICAL LIBRARY ASSOCIATION

General Operating Budget

	1985/1986	Budget 1984/85	Actual 1984/85	% of Budget
REVENUE:				
Sales	2,000	1,500	3,400	163%
Dues	42,000	38,000	38,492	101%
Interest	4,500	4,500	4,737	105%
1984 Conference	-0-	-0-	2,225	N/A
Total	48,500	44,000	48,854	109%
DISBURSEMENTS:				
Publications	(11,000)	(11,000)	(6,835)	(62%)
<u>Proceedings</u>	5,500	5,000	1,868*	37%
<u>Newsletter</u>	5,500	6,000	4,967	82%
Board of Directors	(8,000)	(8,000)	(7,427)	(92%)
Travel	6,000	6,000	5,499	91%
Phone, post., suppl., clerical	2,000	2,000	1,928	96%
Committee Expense	10,000	9,330	6,908	74%
Executive Secretary	(14,500)	(15,000)	(19,768)	(131%)
Travel	2,500	1,500	1,960	130%
Phone, post., suppl., rent	5,500	4,000	4,314	107%
Clerical	6,000	4,000	4,628	115%
Computer	500	5,500	8,866	161%
Contracted Services	(6,583)	(6,655)	(6,655)	(100%)
Executive Secretary	4,400	4,400	4,400	100%
Recording Secretary	495	495	495	100%
Editor, <u>Newsletter</u>	990	990	990	100%
Editor, <u>Proceedings</u>	495	495	495	100%
Treasurer	203**	275**	275**	100%
Statistician	-0-	200	-0-	0%
Consultation Program	1,200	800	400	50%
Statistical Records	1,400	1,500	1,406	93%
Professional Services (CPA)	950	700	790	112%
Professional Services (Lawyer)	-0-	2,500	2,280	91%
Memberships	(270)	(270)	(270)	(100%)
NISO Z39	200	200	200	100%
CNLIA	70	70	70	100%
Miscellaneous	1,000	1,000	279	27%
Total	54,903	56,755	53,019	93%
	(6,403)	(12,755)	(4,165)	
		6/84	4/85	

*Includes \$713 for 1983 Proceedings; does not include final expenses of 1984 Proceedings to be charged to 1985/86 budget.

**The Index Board pays \$507.50 and the Preservation Board pays \$304.50, making a total of \$1,015.

6/27/85

AMERICAN THEOLOGICAL LIBRARY ASSOCIATION

Committee Operating Budget

<u>COMMITTEE</u>	<u>1985/1986</u>	<u>Budget 1984/85</u>	<u>Actual 1984/85</u>	<u>% of Budget</u>
Ad Hoc Comm. on Financial Management	3,000	3,000	2,495	83%
Ad Hoc Comm. on Oral History	150	280	-0-	0%
Bibliographic Systems	1,500	1,000	720	72%
Collection Evaluation & Development	500	500	366	73%
Nominating	50	50	10	20%
Program	2,000	1,500	1,710	114%
Publication	2,500	2,500	1,607	64%
Reader Services	300	500	-0-	0%
Total	<u>10,000</u>	<u>9,330</u>	<u>6,908</u>	<u>74%</u>

6/27/85

Statistical Records Report

1983-1984

Population Served and Library Staff
(All reported in F. T. E.)

<u>Institution</u>	<u>Students</u>	<u>Faculty</u>	<u>Professional Librarians</u>	<u>Other FT Staff</u>	<u>PT Staff in FT equivalent</u>
Anderson College	144	12.47	1	2	1.43
Andover Newton	284	33	3	4	2.5
Asbury Theol Sem	587	46	6.5	9	2
Ashland Theol Sem	441	23	2	0	1.5
Assemblies of God	223	15	1	3	3.5
Atlantic School of Theol	157	8	2	2	0.5
Austin Presbyterian Sem	129.12	16	1.5	2	1.5
Bangor Theol Sem	120	11	2	0	1
Bapt Missionary Assn	51.75	7.44	1	3	1
Bethany/Northern	243	29	4	0	3.5
Bethel Theol Sem	340	16	1.5	2	4
Biblical Theol Sem	120	6	1.1	0	1.7
Boston Univ	234	36	3	3.6	7
Calvary Baptist	105	9	1	3	4
Center for Bib Studies	39	3	0.5	1	3+
Central Baptist Sem	98.77	9.875	1.5	1	1.5
Chicago Theol Sem	96	13.5	1	1	1.25
Christ Seminary-Seminex	15	2	1	0	0
Christ the King Sem	115	17.6	3.5	0	0.5
Christian Theol Sem	211	19.5	3	1	2.5
Colgate/Roch/Bexley Hall	183.5	18.5	2.7	5	4.5
Columbia Grad School of Bib	258.6	13	2	6	3.3
Columbia Theol Sem	305	25	4	1	6
Concordia Sem	657	32	3	5	7
Congregational Library	NA	NA	2	2	2
Covenant Theol Sem	119.6	10	1.5	2	1.5
Dallas Theol Sem	978	47.7	6	9	4
Denver Seminary	295	28	3.75	2	2
Dominican College	38	11	1.2	1	1
Draw University	317.175	27	15.25	17	19.96
Eastern Bapt Theo Sem	210	22	2	2	1.3
Eastern Mennonite Coll	968	70	3.08	2	1.85
Eden Theological Sem	133	16	6	7	1.5
Emmanuel School of Bel'n	79.34	10	1	3	1.5
Emory	516.66	61	7	3	6.4
Episcopal Theol Sem of SW	67.5	10	2	2	1.5
Evangelical School of Theol	37	9	1	0	1
General Theol Sem	146.07	18.4	2	2	10
Golden Gate Bapt Sem	507.85	43	3	4	5
Gordon-Conwell	540.2	44.25	3	4	2.5
Grace Theol Sem	264	14.8	1.5	2	0.5
Grad Theol Union	1,268.9	148.63	8.5	7	9.27
Harding Grad School of Rel'n	155	10.5	2	0	2.7
Hartford Seminary	37.66	12	1	1	0.25
Harvard			6.5	8	4
Huron College	667	47	2	4	3
Iliff Sch of Theol	221	20	3	2	5
Kenrick Seminary	83	22.5	1	3.5	0.5
Knox College	105	7	2	1	1
Lancaster Theol Libr	114	15	1	1	2.5

<u>Institution</u>	<u>Students</u>	<u>Faculty</u>	<u>Professional Librarians</u>	<u>Other FT Staff</u>	<u>PT Staff in FT equivalent</u>
Lexington Theol Sem	117	14	2	1	0.5
Luther Northwestern	892	63	4	2	3
Lutheran Theol Sem (Philadelphia)	174	19.8	2	1	1.8
Lutheran Theol Sem (Gettysburg)	211	19	2	4	0
Lutheran Theol Southern Sem	170	18	1	2	1
Mary Immaculate Sem			1	1	
Memphis Theol Sem	103.46	9.25	1	2	0
Mennonite Brethren Bib Coll	330	16	1	0	1
Methodist Theol School	205	20	2	3	3
Mid-Am Bapt Theol Sem	462	21	3	5	0
Moravian Theol Sem	49.3	6	4	3	2.5
Mt St Alphonsus Sem	44	9	1	1.7	0
Mt St Mary of the West	156.5	27.8	2	2	1.5
Mt St Mary's College	1,420	90	5.25	5	3
Nashotah House	75	10	1	3	0
Nazarene	300	24.19	2	1	4
New Brunswick Theol Sem	71.4	11.3	2	2	0
New Orleans Bapt Sem	1,275.75	120.4	3	6	4
North Am Bapt Sem	112	12	1.5	2	0.5
North Park Theol Sem	151	14	2	2	2
Oblate School of Theol	127	18	1	1	0
Ontario Bible College	145	10.5	1.6	7	1
Oral Roberts	280	18	7	0	0
Perkins School of Theol	397.5	31	4	3	2.25
Phillips Univ Grad Sem	98.75	12	1.6	3	0.5
Pittsburgh Theol Sem	256.93	20.6	2	3	1
Pontifical Coll Josephinum	200	35	3	1	2.5
Pope John XXIII Nat'l Sem	55	8	2	0	17
Princeton	679	44.75	5	11	3.5
Reformed Presbyt Theol Sem	41	6	1	0	0.8
Reformed Theol Sem	195.3	20	3	4	2.5
Regent College	255	17.5	1	1	1.5
St Augustine's Sem	62	13	1	1	2
St Charles Sem	79	12	7	4	4
St Francis Sem	117	16	3	2	3
St John's Sem	128	20	1	0	1.25
St John University	112	19	3.94	6	1.6
St John's Provincial Sem	117.5	17	1.5	2	0
St Louis University	7,932	1,307	1	2.5	3
St Mary of the Lake	127	25	1	0	2
St Mary Seminary	73	11.25	1	0	0.5
St Meinrad Sch of Theol	296	79	2	2	2
St Patrick's Sem	104	21	2	0	1
St Paul Sch of Theol	179.08	15.1	2	3	2
St Paul Sem	119	20	2.5	1	0.8
St Peter's Sem	76.5	11	1	2	0.5
St Thomas Univ	33.8	8	1	0	1.7
School of Theol--Claremont	191.32	24	3.3	2	6
Schools of Theol (Dubuque)	365.83	25.5	5	4	0
Seminario Evangelico de PR	128	10	2.5	1	2.5
Seventh-Day Adventist Sem	356	27	2	3	2
Southeastern Bapt Sem	894	41	5	6	8.8
Southern Bapt Theol Sem	1,676	107	7	18	7.6
Southwestern Bapt Sem	3,835	151	11	17	24
Texas Christian Univ	188.38	15.14	2.26	3.12	0

<u>Institution</u>	<u>Students</u>	<u>Faculty</u>	<u>Professional Librarians</u>	<u>Other PT Staff</u>	<u>PT Staff in PT equivalent</u>
Trinity College	102	7.3	0.72	0.9	1.17
Trinity Evangelical	733.9	51	4	3	9.5
Trinity Lutheran	282	22	2.3	3	1.5
Union Theol Sem	323.75	31	8	8	5
United Theol Sem	228	27.5	2	3	2
Union Theol Sem in VA	418.2	43.3	6.5	10	3
United Theol Sem of Twin Cities	143	17	2	1	1
Univ of St Michael's College	3,150	130	8.6	6	8
Vanderbilt	194	19	2	2	0
Victoria Univ	155.1	10	0.5	1	1.5
Virginia Theol Sem	185	24	2	4	2
Wesley Theol Sem	261.7	24	4	2	24
Western Conservative Baptist	458	30	3.67	3.5	1.5
Western Evangelical Sem	191	8.5	2	0	2.5
Westminster Theol Sem	54	12	1	1	2
Wheaton College (S. Graham Cntr.)	0	0	3.25	3	1
Wilfred Laurier Univ	72	6	13	40	0
Woodstock Theol Center			2	1	1
Yale	393.8	38	5.5	8	7.5

Financial Data

<u>Institution</u>	<u>Wages & Salaries</u>	<u>Library Materials</u>	<u>Binding</u>	<u>Operating expenditure</u>	<u>Educational & general expenditure</u>
Anderson College	50,002	19,531	965	72,527	703,026
Andover Newton	104,427	46,547	3,300	187,138	2,417,029
Asbury Theol Sem	206,879	87,090	6,559	327,973	4,084,415
Ashland Theol Sem	61,103	23,059	1,642	85,804	1,451,134
Assemblies of God	59,920	39,015	1,808	134,841	0
Atlantic School of Theol	58,736	21,446	1,825	92,487	882,109
Austin Presbyterian Sem	93,259	48,643	1,653	181,354	1,775,805
Bangor Theol Sem	47,003	22,698	1,875	84,874	843,711
Bapt Missionary Assn	49,403	23,150	4,119	84,444	400,035
Bethany/Worthern	88,485	41,046	2,115	161,471	2,452,568
Bethel Theol Sem	90,595	38,275	2,735	158,688	2,389,000
Biblical Theol Sem	26,883	7,817	1,199	42,614	599,726
Boston Univ	126,114	60,955	1,750	181,768	2,086,624
Calvary Baptist	51,000	20,000	4,000	74,000	220,000
Center for Bib Studies	14,000	4,000	100	21,454	
Central Baptist Sem	37,705	31,636	1,328	79,794	919,417
Chicago Theol Sem	49,320	26,618	1,381	96,429	1,743,526
Christ Seminary-Seminex	29,750	3,165	0	9,669	N/A
Christ the King Sem	45,726	43,611	3,321	97,725	1,138,603
Christian Theol Sem	75,646	29,163	3,300	129,421	2,206,581
Colgate/Roch/Bexley Hall	88,919	62,678	4,324	185,367	2,439,654
Columbia Grad School of Bib	99,368	97,083	3,126	225,348	3,789,706
Columbia Theol Sem	103,636	42,670	4,419	171,213	2,069,690
Concordia Sem	159,695	135,619	1,628	350,579	6,329,001
Congregational Library	77,300	21,200	1,000	104,500	0
Covenant Theol Sem	51,413	41,308	2,258	122,260	1,481,390
Dallas Theol Sem	237,724	63,344	12,630	364,755	7,311,448
Denver Seminary	82,636	40,362	5,997	146,380	1,937,376
Dominican College	40,267	15,785	1,582	64,682	413,659
Draw University	694,595	287,255	22,785	1,171,502	14,764,838
Eastern Bapt Theo Sem	52,325	26,282	1,006	95,800	0
Eastern Mennonite Coll	132,598	56,230	158	248,291	5,730,974
Eden Theological Sem	223,974	106,682	11,788	404,591	0
Emmanuel School of Rel'n	51,725	44,381	5,833	131,702	1,181,566
Emory	200,650	230,973	5,332	473,679	4,381,779
Episcopal Theol Sem of SW	82,235	22,666	2,176	151,494	1,641,689
Evangelical School of Theol	21,945	12,000	50	38,011	308,401
General Theol Sem	76,141	132,073	2,786	211,000	2,472,000
Golden Gate Bapt Sem	167,876	50,119	1,449	269,025	3,474,938
Gordon-Conwell	107,070	46,906	0	192,002	4,049,666
Grace Theol Sem	57,923	73,772	5,019	119,040	1,463,662
Grad Theol Union	364,599	161,954	10,763	729,215	
Harding Grad School of Rel'n	61,292	40,529	5,803	114,120	1,458,236
Hartford Seminary	59,765	19,973		97,745	1,445,444
Harvard	296,159	163,915	18,126	601,481	0
Huron College	69,590	42,809	5,694	3,881	2,708,372
Ilfiff Sch of Theol	146,053	118,813	9,357	335,722	2,361,714
Kenrick Seminary	49,501	22,317	2,211	76,338	1,165,921
Knox College	47,621	19,226	187	74,531	583,588
Lancaster Theol Libr	64,665	37,500	1,000	135,217	1,461,765

Institution	Wages & Salaries	Library Materials	Binding	Operating expenditure	Educational & general expenditure
Lexington Theol Sem	67,000	44,362	12,150	123,512	1,500,000
Luther Northwestern	163,496	50,272	4,662	273,393	6,416,397
Lutheran Theol Sem (Philadelphia)	86,750	40,170	5,750	192,608	1,854,359
Lutheran Theol Sem (Gettysburg)	96,395	51,978	3,602	170,484	1,959,098
Lutheran Theol Southern Sem	78,354	32,730	3,410	119,920	1,460,308
Mary Immaculate Sem		26,396		66,709	
Memphis Theol Sem	30,969	21,030	3,775	79,969	617,616
Menonite Brethren Bib Coll	28,470	15,257	730	43,727	631,450
Methodist Theol School	104,845	47,168	2,528	171,115	1,752,556
Mid-Am Bapt Theol Sem	99,815	21,295	0	131,110	0
Moravian Theol Sem	173,997	152,875	10,000	371,972	0
Mt St Alphonsus Sem	40,686	30,112	2,508	82,602	679,343
Mt St Mary of the West	44,880	35,034	2,738	138,475	1,579,507
Mt St Mary's College	134,000	121,000	7,500	295,150	8,593,000
Nashotah House	31,590	35,600	300	98,305	1,654,540
Nazarene	72,604	45,261	4,310	135,863	1,294,770
New Brunswick Theol Sem	50,909	18,236	2,477	94,227	923,819
New Orleans Bapt Sem	121,335	51,010	3,377	208,713	4,072,211
North Am Bapt Sem	49,507	33,832	1,732	108,000	1,108,923
North Park Theol Sem	58,644	40,850	3,078	132,120	865,659
Oblate School of Theol	26,000	21,700	3,500	68,000	783,000
Ontario Bible College	85,514	39,813	669	133,508	2,114,347
Oral Roberts		Total expenditures: \$530,255			
Parkins School of Theol	184,645	270,767	28,298	580,542	0
Phillips Univ Grad Sem	65,480	31,570	3,673	150,901	997,648
Pittsburgh Theol Sem	93,305	71,284	8,711	212,861	2,497,709
Pontifical Coll Josephinum	51,546	64,321	6,128	139,117	2,010,825
Pope John XXIII Natl Sem	18,462	860	1,200	43,473	
Princeton	238,470	161,598	10,888	564,692	10,562,671
Reformed Presbyt Theol Sem	22,701	8,153	747	40,154	209,098
Reformed Theol Sem	57,039	53,951	3,645	132,269	2,288,525
Regent College	52,560	18,203	1,618	113,745	1,413,280
St Augustine's Sem	24,716	12,156	1,671	45,425	538,649
St Charles Sem	159,140	30,170	4,006	171,343	1,672,478
St Francis Sem	49,183	46,300	2,845	98,328	0
St John's Sem	20,336	41,360	3,838	76,781	0
St John University	1,250	31,150	0	42,000	1,095,362
St John's Provincial Sem	52,991	27,160	3,927	100,712	1,287,823
St Louis University	73,725	30,086	6,000	115,325	0
St Mary of the Lake	60,715	37,260		97,975	
St Mary Seminary	21,421	21,352	5,562	51,380	
St Meinrad Sch of Theol	111,134	67,318	5,129	206,527	2,458,576
St Patrick's Sem	23,242	28,213	1,447	52,902	655,915
St Paul Sch of Theol	71,606	38,654	5,048	135,005	1,959,279
St Paul Sem	42,256	7,292	0	36,699	86,247
St Peter's Sem	43,747	35,069	1,095	79,910	651,300
St Thomas Univ	35,599	19,273	389	60,165	
School of Theol--Claremont	106,540	66,428	7,989	218,564	2,785,510
Schools of Theol (Dubuque)	111,507	37,766	3,418	207,927	2,921,433
Seminario Evangelico de PR	35,603	29,000	2,000	82,578	909,214
Seventh-Day Adventist Sem	91,063	68,772	11,250	1,112,129	2,898,633
Southeastern Bapt Sem	238,771	84,217	3,559	402,198	3,986,322
Southern Bapt Theol Sem	385,590	158,788	18,356	736,215	8,060,449
Southwestern Bapt Sem	522,149	129,122	14,021	11,085	9,689,570
Texas Christian Univ	128,387	83,340	4,381	239,189	1,298,514

<u>Institution</u>	<u>Wages & Salaries</u>	<u>Library Materials</u>	<u>Binding</u>	<u>Operating Expenditure</u>	<u>Educational & General Expenditure:</u>
Trinity College	33,906	13,275	634	54,896	
Trinity Evangelical	183,086	94,933	2,219	308,751	4,520,072
Trinity Lutheran	131,130	48,029	5,253	226,274	2,715,456
Union Theol Sem	316,110	194,100	50,000	673,480	
United Theol Sem	101,000	38,996	3,612	180,481	1,799,000
Union Theol Sem in VA	299,908	76,967	4,125	446,941	5,829,214
United Theol Sem of Twin Cities	40,678	21,055	1,200	81,807	1,827,638
Univ of St Michael's College	314,780	150,709	12,220	550,830	6,003,667
Vanderbilt	92,249	63,153	4,548	226,838	1,542,652
Victoria Univ	35,108	13,907	730	89,478	1,106,016
Virginia Theol Sem	186,600	56,565	8,497	274,800	
Wesley Theol Sem	95,006	54,302	3,304	171,724	2,781,511
Western Conservative Baptist	122,921	56,760	1,000	232,182	2,800,000
Western Evangelical Sem	48,996	29,982	0	96,755	793,904
Westminster Theol Sem	35,917	32,257		68,174	674,944
Wheaton College	105,779	29,560	3,842	165,298	
Wilfred Laurier Univ	793,738	635,469	24,965	1,648,517	21,094,611
Woodstock Theol Center	69,332	31,141	5,869	90,593	N.A.
Yale	296,934	164,817	19,228	591,736	

Collection Data

<u>Institution</u>	<u>Bound Volumes</u>	<u>Microforms</u>	<u>AV Pieces</u>	<u>Other Items</u>	<u>Total Items</u>	<u>Periodical Subscriptions</u>
Anderson College	56,847	329	1,059	0	58,235	365
Andover Newton	202,139	4,822	0	0	206,961	523
Asbury Theol Sem	135,233	4,228	9,491		148,952	9,491
Ashland Theol Sem	60,057	420	1,108		61,585	356
Assemblies of God	48,366	39,140	2,259		89,765	504
Atlantic School of Theol	60,802	82	680		61,564	
Austin Presbyterian Sem	116,202	1,226	1,454	0	118,882	473
Bangor Theol Sem	76,023	483	39	1,168	77,713	394
Bapt Missionary Assn	36,147	588	2,649	8,642	48,026	819
Bethany/Northern	135,052	3,652	2,674		141,378	558
Bethel Theol Sem	102,934	2,388	6,500		111,820	713
Biblical Theol Sem	39,177	217	609	1,072	41,075	138
Boston Univ	124,240	7,529	4,728		136,227	1,026
Calvary Baptist	53,500	1,000	800	500	55,700	365
Center for Bib Studies	16,200	0	37	3,000	19,237	42
Central Baptist Sem	70,952	192	6,058		77,202	298
Chicago Theol Sem	99,750	2,110				200
Christ Seminary-Seminex	36,540	5,319			41,859	308
Christ the King Sem	92,204	2,600	714		100,000	404
Christian Theol Sem	105,993	800	5,200	many	111,993	660
Colgate/Roch/Bexley Hall	209,418	1,926	998		212,342	623
Columbia Grad School of Bib	67,377	3,956	11,230	961	83,524	663
Columbia Theol Sem	88,545	2,454	1,900	1,255	94,154	339
Concordia Sem	169,124	29,520	12,321	226	211,191	1,065
Congregational Library			0		225,000	110
Covenant Theol Sem	46,106	2,779	500	2,000	51,385	356
Dallas Theol Sem	97,023	19,570	4,953	424	121,970	910
Denver Seminary	78,175	2,325	2,700			498
Dominican College	56,155	96	51	0	56,302	287
Drew University	425,379	187,743	4,630	84,220	701,972	1,575
Eastern Bapt Theo Sem	93,401	595			93,996	405
Eastern Mennonite Coll	112,237	16,072	8,598	7,582	144,489	857
Eden Theological Sem	182,723	6,147	28,174		217,044	878
Emmanuel School of Rel'n	59,626	19,147	584		79,357	483
Emory	387,157	28,742	2,163		418,062	1,409
Episcopal Theol Sem of SW	86,487	769	1,021	0	88,283	325
Evangelical School of Theol	49,991	500	10	600	51,101	286
General Theol Sem	205,362	2,539	149		208,050	504
Golden Gate Bapt Sem	106,040	2,976	12,401	17,954	139,011	748
Gordon-Conwell	109,072	7,998	3,300		120,390	1,015
Grace Theol Sem	50,545	4,900	12,994		68,439	337
Grad Theol Union	351,270	165,902	5,197	10,857	533,226	2,227
Harding Grad School of Rel'n	70,730	3,565	1,509	1,315	77,119	580
Hartford Seminary	75,000	6,600	500	250,000	332,100	281
Harvard	370,944	24,415				2,148
Huron College	113,972	3,467				257
Illiff Sch of Theol	130,308	34,198	1,451		165,957	690
Kenrick Seminary	67,151	479	1,639	2,393	71,662	364
Knox College	63,894	393	206		64,693	186
Lancaster Theol Libr		9,189	6,213	1,059	132,960	350

Institution	Bound		AV Pieces	Other Items	Total Items	Periodical Subscription
	Volumes	Microforms				
Lexington Theol Sem	92,212	7,000			99,212	1,030
Luther Northwestern	185,790	1,604	4,828		192,222	694
Lutheran Theol Sem (Philadelphia)	141,076	9,504	8,784		159,364	522
Lutheran Theol Sem (Gettysburg)	131,302	1,554			132,856	639
Lutheran Theol Southern Sem	77,990	7,520	1,070	2,000	88,580	565
Mary Immaculate Sem	66,713	910		125		399
Memphis Theol Sem	66,026				66,026	631
Mennonite Brethren Bib Coll	31,250		685	1,000		270
Methodist Theol School	84,378	493	4,045	13	88,929	345
Mid-Am Bapt Theol Sem	87,206	23,055	2,975	2,500	115,736	615
Moravian Theol Sem	175,935	1,516	306		177,757	975
Mt St Alphonsus Sem	80,092	10,000	200		90,000	612
Mt St Mary of the West	62,164	1,105	3,050	680	67,000	369
Mt St Mary's College	149,698	7,550			157,248	673
Nashotah House	69,590	100	250	500	70,440	521
Nazarene	67,691	6,777	1,512	300	76,280	432
New Brunswick Theol Sem	147,964	318	43	122	149,077	303
New Orleans Bapt Sem	165,472	5,190	21,797	27,091	219,550	871
North Am Bapt Sem	57,393	736	13,182		71,311	372
North Park Theol Sem	66,734	1,223	433	211	68,601	330
Oblate School of Theol	34,700	1,270	150		36,100	270
Ontario Bible College	35,343	1,589	2,326		39,258	735
Oral Roberts	578,439	820,554	66,718		1,465,711	6,313
Perkins School of Theol	175,710	56,989			232,699	554
Phillips Univ Grad Sem	93,414	8,901	9,231		117,365	490
Pittsburgh Theol Sem	201,228	3,565	8,462	1,561	214,816	803
Pontifical Coll Josephinum	96,765	459	2,847		100,071	410
Pope John XXIII Natl Sem	40,308	2,341	5,107			296
Princeton	311,113	2,911		58,388	372,412	1,400
Reformed Presbyt Theol Sem	24,569	215	1,002	1,000	26,786	160
Reformed Theol Sem	60,192	20,705	4,641	0	85,538	639
Regent College	26,881	4,700	1,200	100	32,245	891
St Augustine's Sem	35,262	162	462			207
St Charles Sem	182,889	336	5,523	12	188,760	493
St Francis Sem	68,000	275	5,500			325
St John's Sem	129,125	552	0	0	129,677	352
St John University	293,916	21,067	2,867			1,249
St John's Provincial Sem	57,672	2,209	3,319	632	68,832	376
St Louis University	134,314	399	0	0	134,713	860
St Mary of the Lake	141,191	1,097	1,842		144,130	403
St Mary Seminary	47,371	916	1,202	1,029	50,518	360
St Meinrad Sch of Theol	119,011	3,904	1,613		124,528	565
St Patrick's Sem	62,100	2,100	375	1,450	66,025	250
St Paul Sch of Theol	67,486	400	0	0	67,886	350
St Paul Sem	68,000	1,000	150		69,150	449
St Peter's Sem	38,372	4,946	522	0	44,164	324
St Thomas Univ	38,000	1,389	1,926	0	41,315	300
School of Theol--Claremont	120,825	1,993	48		122,866	567
Schools of Theol (Dubuque)	155,554	710			156,264	647
Seminario Evangelico de PR	34,710	590	450	564	36,314	302
Seventh-Day Adventist Sem	115,062	3,790	368	13,834	133,054	989
Southeastern Bapt Sem	133,008	73,096	17,183	20,000	243,287	1,166
Southern Bapt Theol Sem	284,378	29,104	56,445	255,564	625,491	1,297
Southwestern Bapt Sem	302,006	12,766	62,994	229,516	607,282	1,631
Texas Christian Univ	130,049	13,363			143,412	836

<u>Institution</u>	<u>Bound Volumes</u>	<u>Microforms</u>	<u>AV Pieces</u>	<u>Other Items</u>	<u>Total Items</u>	<u>Periodical Subscriptions</u>
Trinity College	32,630	165	225		33,020	95
Trinity Evangelical	104,553	12,430	1,265		118,248	1,149
Trinity Lutheran	85,894	1,092	2,594	0	89,580	639
Union Theol Sem	539,548	55,000	1,500	200	596,248	1,700
United Theol Sem	95,665	3,427	1,352		100,444	380
Union Theol Sem in VA	233,821	32,376	53,175	45	319,417	1,272
United Theol Sem of Twin Cities	59,279	508	1,519		61,306	288
Univ of St Michael's College	252,100	7,530	16,650		276,280	710
Vanderbilt	134,416	5,515	1,031		140,962	454
Victoria Univ	54,339	4,401	341		59,081	270
Virginia Theol Sem	93,868	2,720	600	12,102	105,970	567
Wesley Theol Sem	108,590	2,700	2,175			510
Western Conservative Baptist	50,250	1,333	8,293		59,876	837
Western Evangelical Sem	41,687	1,604	1,808		45,099	395
Westminster Theol Sem	23,400	2,800	500			165
Wheaton College	63,991	122,358			186,349	514
Wilfred Laurier Univ	405,924	328,516	50,831	132,044	1,917,315	5,325
Woodstock Theol Center	167,000	2,556	66		170,000	650
Yale	337,341	54,900	0			1,694

Circulation Data: Interlibrary Loan

Type of Library

Institution	ILL Sent	ILL Rec'd.	Ratio ILL sent/rec'd	Type of Library*
Anderson College	299	61	4.90	C ₂
Andover Newton	460	100	4.60	I
Asbury Theol Sem	854	257	3.32	I
Ashland Theol Sem	5	56	0.09	I
Assemblies of God	189	103	1.83	I
Atlantic School of Theol	107	24	4.46	I
Austin Presbyterian Sem	7	4	1.75	I
Bangor Theol Sem	164	35	4.69	I
Bapt Missionary Assn	0	17	0.00	I
Bethany/Northern	365	90	4.06	I
Bethel Theol Sem	277	68	4.07	I
Biblical Theol Sem	41	138	0.30	I
Boston Univ	186	57	3.26	I
Calvary Baptist	20	45	0.02	I
Center for Bib Studies	0	200	0.00	I
Central Baptist Sem	88	37	2.38	I
Chicago Theol Sem				I
Christ Seminary-Seminex	131	1	131.00	I
Christ the King Sem	137	4	34.25	I
Christian Theol Sem	130	33	3.94	I
Colgate/Roch/Bexley Hall	255	82	3.11	I
Columbia Grad School of Bibl	101	48	2.10	I
Columbia Theol Sem	241	110	2.19	I
Concordia Sem	216	54	4.00	I
Congregational Library	9	0	∞	I
Covenant Theol Sem	17	39	0.44	I
Dallas Theol Sem	1,761	2,211	0.80	I
Denver Seminary	564	231	2.44	I
Dominican College	6	47	0.13	I
Drew University	2,549	1,588	1.61	C ₂
Eastern Bpt Theo Sem	352	54	6.52	I
Eastern Mennonite Coll	224	390	0.57	C ₁
Eden Theological Sem	524	397	1.32	C ₁
Emmanuel School of Rel'n	199	118	1.69	I
Emory	1,313	164	8.01	C ₂
Episcopal Theol Sem of SW	28	8	3.50	I
Evangelical School of Theol	21	17	1.24	I
General Theol Sem	113	36	3.14	I
Golden Gate Bpt Sem	224	216	1.04	I
Gordon-Conwell	442	82	5.39	I
Grace Theol Sem	601	818	0.74	C ₂
Grad Theol Union	1,425	580	2.46	I
Harding Grad School of Rel'n	22	52	2.35	I
Hartford Seminary	120	53	2.26	I
Harvard	382	31	12.32	C ₂
Huron College	106	79	1.34	C ₁
Hliff Sch of Theol	954	327	4.03	I
Kenrick Seminary	7	10	0.70	I
Knox College	129	7	18.43	I
Lancaster Theol Libr	36	36	1.00	I

*I=Independent theological library

C=Theological collection which is part of larger general collection.

C₁=Data reported includes larger unit. C₂=Data reported does not include larger unit.

<u>Institution</u>	<u>ILL Sent</u>	<u>ILL Rec'd</u>	<u>Ratio ILL sent/rec'd</u>	<u>Type of Library</u>
Lexington Theol Sem	115	6	19.17	I
Luther Northwestern	64	62	1.03	I
Lutheran Theol Sem (Philadelphia)	240	120	2.00	I
Lutheran Theol Sem (Gertysburg)	51	79	0.65	I
Lutheran Theol Southern Sem	5	8	0.63	I
Mary Immaculate Sem	40	30	1.33	I
Memphis Theol Sem	1	3	0.33	I
Mennonite Brethren Bib Coll				C ₁
Methodist Theol School	30	62	0.48	I
Mid-Am Bapt Theol Sem	75	140	0.54	I
Moravian Theol Sem	1,178	1,374	0.86	C ₁
Mt St Alphonsus Sem	158	59	2.68	I
Mt St Mary of the West	420	89	4.72	I
Mt St Mary's College	472	716	0.66	C ₁
Nashotah House	345	176	1.96	I
Nazarene	189	43	4.40	I
New Brunswick Theol Sem	58	29	2.00	I
New Orleans Bapt Sem	89	102	0.87	I
North Am Bapt Sem	639	166	3.85	I
North Park Theol Sem	610	50	12.20	I
Oblate School of Theol	14	42	0.33	I
Ontario Bible College	1	8	0.13	I
Oral Roberts				C ₁
Perkins School of Theol	138	898	0.15	C ₂
Phillips Univ Grad Sem	648	129	5.02	I
Pittsburgh Theol Sem	485	32	15.16	I
Pontifical Coll Josephinum	35	43	0.81	I
Pope John XXIII Natl Sem	8	4	2.00	I
Princeton	631	83	7.60	I
Reformed Presbyt Theol Sem	89	22	4.05	I
Reformed Theol Sem	101	104	0.97	I
Regent College				I
St Augustine's Sem	17	0	∞	I
St Charles Sem	479	35	13.69	C ₁
St Francis Sem	6	4	1.50	I
St John's Sem	43	2	21.50	I
St John University	976	2,142	0.46	C ₁
St John's Provincial Sem	6	36	0.17	I
St Louis University	181	0	∞	C ₁
St Mary of the Lake	348	67	5.19	I
St Mary Seminary	12	0	∞	I
St Meinrad Sch of Theol	330	157	2.10	C ₁
St Patrick's Sem	235	170	1.38	I
St Paul Sch of Theol	7	8	0.88	I
St Paul Sem	448	90	4.98	I
St Peter's Sem	5	5	1.00	I
St Thomas Univ	2	10	0.20	C ₂
School of Theol--Claremont				I
Schools of Theol (Duhque)	199	165	1.21	C ₂
Seminario Evangelico de PR	5	2	2.50	I
Seventh-Day Adventist Sem	1,453	1,198	1.21	C ₁
Southeastern *apt Sem	497	209	2.38	I
Southern Bapt Theol Sem	1,584	559	2.83	I
Southwestern Bapt Sem	2,324	565	4.11	I
Texas Christian Univ	501	210	2.39	C ₂

<u>Institution</u>	<u>ILL Sent</u>	<u>ILL Rec'd.</u>	<u>Ratio ILL sent/rec'd</u>	<u>Type of Library</u>
Trinity College	29	5	5.80	C ₂
Trinity Evangelical	948	547	1.73	I
Trinity Lutheran	210	32	6.56	I
Union Theol Sem	611	64	9.55	I
United Theol Sem	407	151	2.70	I
Union Theol Sem in VA	518	431	1.20	I
United Theol Sem of Twin Cities	369	260	1.41	I
Univ of St Michael's College	277	68	4.07	C ₁
Vanderbilt	1,410	222	6.35	C ₂
Victoria Univ	115	0	∞	C ₂
Virginia Theol Sem	76	39	1.95	I
Wesley Theol Sem	296	35	8.43	I
Western Conservative Baptist	220	242	0.91	I
Western Evangelical Sem	226	60	3.77	I
Westminster Theol Sem	17	208	0.08	I
Wheaton College	370	0	∞	I
Wilfred Laurier Univ	1,651	1,287	1.28	C ₁
Woodstock Theol Center				I
Yale	220	24	9.17	C ₂

Report of the Tellers Committee

The tellers met at the United Library in Evanston, Illinois, on May 8, 1985, between 10:30 a.m. and 1:30 p.m. The ballots were opened, counted, and double checked by the committee for accuracy. We herewith make our report.

Ballots cast	286
Defective ballots	6
Valid ballots	280

These persons were elected.

Vice President	Stephen Peterson
----------------	------------------

Board of Directors	
Class A	Eugene McLeod William Miller

Index Board	
Class A	Lucille Hager James Dunkly
Class B	Conrad Cherry

Preservation Board	
Class A	Dorothy Gilliam Thomason
Class B	Earle Hilgert

Velma Wheeler
David Himrod
Al Caldwell, Chair

STANDING COMMITTEES

Report of the Bibliographic Systems Committee

The Bibliographic Systems Committee continued to work on several projects which section members had expressed interest in pursuing.

Melinda Reagor investigated the Library of Congress usage of subject subdivisions for theologians, concluding that except for some errors, anomalies, ad hoc practices, and misunderstandings of LC practice, LC catalogers have in fact been relatively consistent in their use of these subject subdivisions. The committee, therefore, cannot suggest that LC needs to develop a pattern heading for theologians by arguing that LC's own practice is inconsistent. The question about the need for such a pattern remains open. A more detailed report on her research and recommendations is scheduled for the section meeting.

The committee chair and Cliff Wunderlich continued to work on a "peoplenet" directory of section members. Surveys were mailed to all members and Cliff developed a computer format for the survey data. The purpose of the directory is to facilitate communication among section members by identifying each member's experience, expertise and needs. The committee plans to distribute the first issue of the directory at annual conference.

John Muether is compiling a list of theological union lists of serials with the special intention of identifying those which include the holdings of ATLA member libraries. The chair is working on a proposal for ATLA member library profile data that might be included in the Proceedings. Information, such as bibliographic utilities used, regional network membership, union list of serials participation, and classification systems used, might be listed by library and appear as a supplement to the statistical data. Throughout the year the chair also occasionally distributed a proposed list of liturgical genre terms for use in field 655 of the MARC format to anyone interested in considering having the list authorized.

Warren Kissinger, Libby Flynn, and Tom Gilbert selected, compiled, produced, and distributed "Current Subject Headings in the Field of Religion." The section membership is being asked to evaluate the need for this publication. The production and distribution costs are covered by a small subscription fee (\$6.00 per year).

In addition to these projects the committee supported our representative to the ALA/RTSD Committee on Cataloging: Description and Access and Joyce Farris continued her excellent service as that representative. Joyce's reports have appeared regularly in the ATLA Newsletter. Her travel to meetings was the major expense for the committee last year and constitutes more than half the budget for this next year. The benefit, however, is an important one: having a voice at a high level in the decision making process for cataloging rules.

The committee requested an increase in budget so that, in addition to supporting the representative to CC:DA, it could produce the directory and undertake more mailings to the section membership.

The committee also contributed to the annual conference by arranging for Robert Ewald, Library of Congress Office of Descriptive Cataloging, to conduct a workshop on authority work and by inviting Tom Nichol, Collection Development Librarian in the joint libraries of Saint John's University in Collegeville and the College of Saint Benedict in St. Joseph, Minnesota, to lead a discussion during the annual section meeting on the need for a theological subject thesaurus.

Joyce Farris, ex officio
Tom Gilbert
John Muether
Melinda Reagor
Russ Pollard, Chair

Report of the Collection Evaluation and Development Committee

One new, one regular, and one recurring concern have absorbed the attention of the Collection Evaluation and Development Committee since the 1984 ATLA conference. These three concerns happen to be meshed.

The new concern is the survey of the section membership. A survey instrument went out in March 1985 to full ATLA members of the section and to certain other members whose addresses linked them with particular libraries. The original intention was to glean information which would (1) provide the basis for a section directory and (2) reveal something about collection development in ATLA libraries through revealing something about those who do it. The Bibliographic Systems Member Survey provided a helpful format to follow, but larger issues and some emerging projects in ATLA required special attention. Over seventy responses were received by June 28. These responses from individual section members essentially represent libraries and the primary person responsible in each case for their development. Partial results of this survey (as achieved without the aid of a computer program) were mailed to section members prior to the 1985 conference.

The second and "regular" concern of the committee during the year has been planning for the section meeting at the June conference. The committee secured the able services of Mr. Michael Boddy to present the RLG/ARL Conspectus. Such a presentation served both to fulfill certain duties of the committee (according to its June 1983 job description) and to follow up on a recommendation made at the 1983 conference by Jeffrey J. Gardner of the Office of Management Studies of the Association of Research Libraries. Some section members had expressed interest since 1983 in having a clear presentation of the Conspectus and the concepts which underly it. The committee also desired that the section have opportunity to discuss its own concerns as a section. This fit well with the wishes of the ATLA board and with the third concern of the committee during the past year.

The third and recurring concern is the role of the committee/section itself. Since the reorganization of ATLA, the committee/section has had some difficulty discerning its precise role and feeling the strength to discharge its various responsibilities, at least as these may have been perceived. Different agenda have been proposed and developments such as Project 2000

have raised new questions. The committee will continue to grapple with (1) how to determine the seriousness and momentum of such concerns as local, regional, national, and international collection development cooperation; (2) how to discern the committee's precise authority and role with regard to each concern; and (3) how to muster the strength to meet the resulting challenges.

W. Terry Martin
Linda Corman
James Pakala, Chair

Report of the Program Committee

In the fall a summary of the evaluation forms returned at the 1984 conference in Holland, Michigan, was prepared by the chair. On the whole, responses to the conference were very favourable as well as for the Continuing Education Program. The report was made available to the membership in the November 1984 issue of the ATLA Newsletter.

Committee members contacted possible speakers and participants before meeting at Drew University in January, 1985. A tentative program was presented to the Board of Directors at its mid-winter meeting and an outline of the 1985 conference was presented in the February 1985 issue of the ATLA Newsletter. Unfortunately, one of the major speakers and one of the persons who were to present papers have found that their schedules will not permit participation in the 1985 conference. Other persons have been contacted and substituted. This year there will be a major library as well as a major theological paper. The Continuing Education component will again be held on two days prior to the actual program.

Thanks to Mary Bischoff who has carried out her share of duties most commendably in her first year on the committee. Special thanks to Michael Boddy who is doing double duty this year since he is not only a member of the Program Committee but also one of the host librarians at Drew. Since I will be retiring from the committee in June, I wish to thank the membership for the privilege and opportunity extended to me to serve as a member of the Program Committee these last three years. It is an excellent way to be involved in the work of the association, sometimes frustrating, but also rewarding.

Persons attending the 1985 conference at Drew will again be asked to state their comments and criticisms. Not only are reflections and reactions encouraged but the committee always welcomes suggestions and ideas for future years. The committee hopes that not only will you find the conference to your liking but also that it will contribute to your professional growth.

Mary Bischoff
Michael P. Boddy
Erich Schultz, Chair

Report of the Publication Committee

Proceedings. Editor Betty O'Brien notes that each year she is receiving manuscripts earlier for inclusion in the annual Proceedings. New deadline requirements for program contributors have influenced this favorable development. The new IBM-PC computer in the executive secretary's office has also shortened the time required for publication of the Proceedings. A future goal is to produce them within six months of the meeting.

ATLA Scarecrow Press Series. Dr. Kenneth Rowe, editor of both of these series, reported two titles in production for the ATLA Monograph Series (no. 21. Robert B. Fowler's Religion and Politics in the United States and no. 22. Page P. Miller's A Claim to New Roles: Presbyterian Women in the Ante-Bellum Period) and three titles recently published in the ATLA Bibliography Series (no. 10. Alan D. Crown's A Bibliography of the Samaritans; no. 11. Jon Bonk's The Ethiopian Orthodox Church: an Annotated Bibliography; and no. 12. Howard R. Jarrall's International Mediation Bibliography 1950-1982). Numbers 13-17 in the Bibliography Series are now in production.

Grants Program. Recipients this year: \$400 to Dana K. Greene, St. Mary's College of Maryland, for "A Bibliography of Works By and About Evelyn Underhill" and \$600 to Laurence N. Crumb, University of Oregon Library, for "The Oxford Movement and Its Leaders: A Bibliography of Secondary Sources, 1833-1983".

New ATLA Basic Bibliography in Religion Series. Guidelines for the compilation of checklists for the proposed new series have been agreed upon by the committee members (with much input from section members during last summer's meeting). One manuscript has been submitted: a basic bibliography on pastoral theology by Dr. Brian Childs and the late Seward Hiltner of Princeton Theological Seminary. Other basic bibliographies now being pursued, with various ATLA members as co-ordinators: Christian education, worship/liturgy, preaching, spirituality, evangelism/church growth, etc.

Jim Deffenbaugh comes to the end of his term this summer. He will be replaced on the committee by Cynthia Runyon of Pitts Theological Library, Emory University. Ellis O'Neal, Andover Newton Theological School, will serve as the committee chair for the next year.

Ellis E. O'Neal, Jr.
Norma Goertzen
James T. Deffenbaugh, Chair
Betty A. O'Brien, ex-officio
Kenneth E. Rowe, ex-officio

Report of the Readers Services Committee

The 1984-1985 year was, in some respects, one of transition for the Readers Services Committee. While not abandoning the on-going, service-oriented projects of the committee, a serious attempt was made to engage the ATLA membership in the process of reflection. Led by Norman Anderson, the ad hoc committee on professional concerns sought to create a forum, initially through the ATLA Newsletter, for the discussion of critical issues facing the theological reference librarian. Some of the emerging issues include the following: How can one meet the informational needs of clients, when publishers do not appear to be interested in preparing the reference tools needed to meet those needs? Is there a sense in which our reference collections are developed to answer questions no longer being asked? Are readers services adequately supported in the program of theological libraries, when a substantial part of the budget is given over to acquisitions and technical processing? Can reference librarians continue to have an important role by remaining in an essentially passive stance, providing the occasional correct answer, or is it essential to assume a more aggressive stance in bringing the user and the resources together? It is hoped that the section membership may continue the forum, and provide a support network to help meet the critical needs on our campuses.

Some of the on-going projects have some input from the membership, for which we are grateful. They are as follows: (1) A periodic listing of new reference tools in theology and religion is being coordinated by Seth Kasten. The committee is interested in receiving new citations, and the listing should be enhanced by the submissions from the several denominational collections represented. (2) The ATLA Library Instruction Clearinghouse continues to function out of Emory, and samples of new bibliographic aids will be displayed at the section meeting in June. (3) The survey of special collections in theological libraries has not progressed as quickly as had been originally envisioned. Additional editorial help will be solicited at the June conference to assist William Harris in the completion of this work.

Seth Kasten
Christine Wenderoth
John Dickason, Chair

OTHER COMMITTEES AND ATLA REPRESENTATIVES

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

The CNLIA meetings were held on November 2, 1984, and on May 10, 1985, at the New York Hilton Hotel and the Summit Hotel in New York City respectively.

1. The Committee on Copyright is continuing to monitor the work of the Copyright Committee in Congress.
2. From 1942 to the early 1960's CNLIA maintained a committee which actively advised the editor of the Bowker Annual of Library and Book Trade Information on the contents of each edition. There has not been active participation since that time. The role of CNLIA in the Bowker Annual planning was discussed. Julia Moore, product champion of the Bowker Annual, asked if CNLIA wanted to continue as a sponsoring body. The chairperson is to appoint an advisory committee on the Bowker Annual and a report is to be expected at the November meeting.
3. A report for the National Information Standards Organization (Z39) states that NISO is well and stable and continuing smoothly. It was incorporated on December 1, 1984, and is to become an independent, accredited agency within ANSI, probably by January 1986.
4. The CNLIA Joint Committee on Cooperation was established two years ago to identify those areas in which the members needed assistance and those areas in which members could assist each other. Responses to the survey instrument indicate that topics identifying joint areas of cooperation with priority were: (a) association finance (how to get, keep, increase it) and (b) headquarters staff management (who does what). These topics will be further explored at the November meeting. Arising from this discussion a further discussion followed on the need and usefulness of having executive directors or their deputies from headquarters, who know the association's problems and strengths first hand, attend the meetings of the council more regularly. Also discussed was the desirability of having the meetings of the council out of New York City sometimes. The Board of Directors is taking the suggestions under advisement. Results of the survey conducted indicated also that a very pressing area of concern to member associations is that of "Public Relations/Publicity". The topic

was explored at the May 10 meeting with a presentation by John W. Felton, McCormick Co. and secretary of the Public Relations Society of America, called "Public Relations--Ace of Spades in Red." He focussed on the effective use of print and non-print media, the role of the association publicity officer, and how to reach potential members. There was a display of current associations' brochures.

5. In a program at the November 2 meeting on "Advocacy for Libraries, Archives and Manuscript Depositories," Larry Hackman, New York State Archivist, spoke of the library as repository and educator. He discussed major surveys undertaken recently with funding from the National Historical Publications and Records Commission. These assessments looked at both government and non-government records and state-wide problems with such information. Areas of concerns that emerged were: lack of awareness of historical records and their importance; lack of continuing mechanisms to assess state archival management or follow through; lack of advocacy mechanisms; and lack of cooperation between archives. Richard Halsey, executive director of the Citizen's Library Council of New York State, discussed the needs and techniques of advocacy groups (commitment, organization, resources, evaluation).

Paul A. (Tony) Byrnes

**Report of the National Information Standards
Organization (Z39)**

The purpose of NISO is to develop voluntary, consensual technical standards relevant to information systems, products (including hardware and supplies), and services as they relate to libraries, bibliographic and information services, and publishing.

NISO operates under the procedures of the American National Standards Institute, Inc. (ANSI) to identify new areas for standardization; to prepare standards; to review, modify, reaffirm, or terminate existing standards; to review and participate in the development of relevant international standards; to review standards within its scope developed by both accredited and nonaccredited organizations for approval as American National Standards. NISO functions to insure that the American National Standards within its scope remain dynamic, that duplication of work is minimized, that promulgation of conflicting standards is avoided and that individual enterprise and initiative are encouraged. NISO works with ANSI, NISO voting members, standards developing organizations, and other bodies to promote its activities and the use of approved NISO developed standards.

Currently, there are 43 voting members, representing such institutions as libraries, library associations (of which ATLA is one), library networks, presses, societies, government agencies, etc. NISO is organized into 23 standards committees which are responsible for implementing the purposes outlined above. My observation is that NISO is a well-organized, hard working, and efficient organization.

For information about standards, contact:

Patricia Harris, Executive Director
National Information Standards Organization (Z39)
National Bureau of Standards
Administration 101, Library E106
Gaithersburg, MD 20899
(301) 921-3241

Warren S. Kissinger

Report of the Editor of the Proceedings

The 1984 ATLA Proceedings may be in the hands of the membership by the time of the annual meeting. If so, much of this report will be unnecessary.

The computer which was purchased last fall for the Office of the Executive Secretary was used to input all of the material for this edition. The first proofing was completed in January and the final edited draft was returned to the Office of the Executive Secretary in early April. All this was within the time frame of the publication schedule established earlier in the year. Some minor program problems had developed but seemed under control. As the final corrections were being keyed a major equipment failure occurred. At this writing it is uncertain whether the publication of the Proceedings will be completed in time for the conference.

Most of the copy for the 1984 Proceedings was received by the editor during or shortly after the conference. A serious attempt was made to acquire manuscripts from all persons presenting papers. One speaker did not submit a manuscript. Summaries were requested from the convenors of the work-shops, section meetings, and denominational groups. The Continuing Education events are not a part of the annual conference but, for historical purposes, brief descriptions are included.

Each volume of the Proceedings is copyrighted. The presenters of papers are asked to sign an agreement granting first rights of publication of their manuscripts to ATLA on a one time use basis. Ownership of the articles and all subsequent rights remain with the authors.

While the production of the Proceedings within six months of the conference has not yet been realized, it remains a goal of the editor. This year the Office of the Executive Secretary has been burdened with publication problems beyond their control. The editor wishes to thank both Tom Davis and Albert E. Hurd for the many hours they spent to insure the production of the Proceedings of as high quality as possible.

Betty A. O'Brien

Report of the Committee on the Edinburgh Tour

There are twenty-eight people in the tour group which will depart from New York for Ireland on June 29, 1985, and return to New York from Scotland on July 19, 1985. The group will be staying at the following hostels: Trinity College, Dublin; Coventry Diocesan Retreat House, near Birmingham; London School of Economics; Hazlewood Castle near York; and the University of Edinburgh.

The itinerary includes the following tour sites and activities: Trinity College, University of Dublin, and Maynooth Seminary Libraries; an early Christian settlement in Glendalough; Conway Castle in Wales; libraries in Birmingham; Shakespeare play and dinner in Stratford-Upon-Avon; Cathedral and ancient city of Gloucester; Hereford Cathedral and Chained Library; Richard Booth's Bookstore at Hay on Wye; Blemheim Palace; Bodleian Library and other Oxford sites; Coventry Cathedral and Warwick Castle and gardens; libraries and many other possible sites in London; Cathedral Library and City of Salisbury; Stonehenge and Winchester; Canterbury Cathedral and Library; reception for ATLA by the Association of British Theological and Philosophical Librarians at Heythrop College; book fair by Laurie Gage and other booksellers; Cambridge; Lincoln Cathedral; York Minster Library and the city; John Ryland's Library in Manchester; city of Durham and Hadrian's Wall; New College Library and City of Edinburgh; circle tour of St. Andrew's, Kirkcaldy, Dundee and Perth; and a medieval dinner at an Edinburgh court.

There will be library lectures, especially of a theological nature, in some of the libraries and after some of the evening dinners. The intent of the lectures is to help American librarians to become familiar with libraries and theological librarianship in Ireland and Great Britain. There will also be personal contact with theological librarians abroad, not only at the ABTAPL reception in London but also with the host librarians traveling with the tour group.

Special thanks is extended to John Howard of Edinburgh's New College Library for his assistance in making the tour possible and successful.

Michael Boddy
Elmer O'Brien
Betty O'Brien
Lawrence Hill, Chair

Report of the Committee on Financial Management

As announced in the ATLA Newsletter the association has been granted \$25,000 by the Lilly Endowment to fund a study of the association's financial management. While the funding level was less than requested, the amount is deemed sufficient to accomplish the study. The committee has negotiated with Peat, Marwick, Mitchel and Co. a contract to engage their services to study the financial affairs and issue recommendations to the committee and association. President Deering signed the contract on May 23, 1985.

The study process as proposed by the firm calls for six stages of which the first two have been completed. During the conference the third item, interviews with selected members of the association, will take place. The ad hoc committee recognizes that this will cause some disruption of normal conference activities for the persons involved, but we hope that everyone will understand the importance of the study to the future of the ATLA and the desire to save committee funds.

The ad hoc committee has been asked to recommend payment schedules for all persons being reimbursed for "contracted services." The committee believes it should wait until after receiving the final report from Peat, Marwick, Mitchel and Co. The committee will be in a position to bring a recommendation to the Winter board meeting in 1986.

The committee is sad to report that due to health related conditions, Dr. Eugene McLeod is temporarily unable to chair the committee and bring this report. The committee looks forward to his rapid recovery and resuming the chair.

William C. Miller, Acting Chair

Report of the Oral History Committee

An oral history endeavor for ATLA has been slow in developing. For the past several years Alice Kendrick provided expert leadership in the establishment of a program by carefully preparing policies and guidelines which emanated from her expertise with the Archives of Cooperative Lutheranism Oral History Program, one of the finest in the country.

It is unfortunate that in the past year the association lost to death Henry Brimm and Peter Vandenberg. Interviewers had been named for both of them but the interviews could not be completed due to their health. Currently interviewers have been assigned to interview Raymond Morris and John Trotti. (We trust that their longevity is not about to be compromised.)

The only oral aspects of ATLA which are known to exist currently are: (1) a public interview with Raymond Morris by Gerald Gillette, done as a "demonstration" in oral history interviewing at a recent ATLA convention; (2) audio tapings of conference papers and sessions for the past decade and a half; and (3) audio tapings of some Board of Directors meetings. All form part of the archives of ATLA and are on deposit at the Presbyterian Historical Society in Philadelphia.

My assumption of the committee responsibility has progressed somewhat slowly during the past year. Amidst a heavy schedule the first semester I gathered past files, reviewed them, and made inquiry of all persons with whom correspondence was pending. Because of a sabbatical leave the second semester, there was no further active pursuit of the oral history project prior to the conference.

Plans for the immediate future include an assessment of priorities for persons to be interviewed, the solicitation of interviewers, and the oversight of resultant tapes and transcriptions.

I seek and need your suggestions for persons to serve on the committee, for persons to be interviewed, and for potential interviewers. There is urgency to capture the oral history facet of ATLA's life, particularly its early life, which is fading from memory, before the windows to that era are closed. To breath into the lifeless papers of minutes, proceedings, newsletters, and correspondence, the living, vibrant life of personal opinion, individual perspective and reminiscence will revitalize the "dry

bones" to a new vitality. I can coordinate this effort, but it will take many hands to accomplish it. Offer your ideas and volunteer your services so that we may be about this fascinating work.

Gerald W. Gillette
Alice Kendrick, ex-officio
David J. Wartfuff, chair

Report of the Committee on Relationships with Learned Societies

Religious Studies Review (RSR). Five years ago the RSR editorial board responded favorably to our initiative which suggested that reference tools should be regularly reviewed in that organ. John Bollier coordinated this new effort for two years. We are still in need of persons who would commit themselves to this valuable project. RSR has emerged as undoubtedly the single most important review journal in English for the field of religion. But reference tools continue to receive scant attention.

Preservation Project. Over the past year and a half, the association's preservation project for monographs has benefited from the contribution of Dr. Kent Richards, executive secretary of the Society of Biblical Literature. Dr. Richards is a member of the Preservation Board.

American Academy of Religion (AAR). This past year the AAR established a new committee concerned with research and scholarship. Believing that publications are only one possible expression of research, it mandated the new committee to initiate research and review and evaluate proposals received by the academy. The chair of this committee was asked to serve.

A variety of explorations are underway: (a) use of laser discs in classroom teaching based on an experiment at the University of California at Berkeley; (b) explorations to find a bibliographic successor to the **International Bibliography of the History of Religions** (the announced successor, **Science of Religion** of the Free University of Amsterdam, will be restricted to journal abstracts); (c) influencing **Religious Studies Review** to expand its coverage to include reference works, new journals, and media; (d) investigation of the need for a journal of religious bibliography; (e) commissioning an international guide of religious periodicals; and (f) videotaping keynote speakers and panels at the annual meetings as a potential classroom tool and valuable archival record.

Future Agenda.

1. Given the importance of the **Project 2000** report, should we or the ATLA Board send a copy to the chief executive officer of the major learned societies?
2. Should we or the ATLA Board provide the same CEOs with a very brief annual report of association

activities of particular interest to their academies? It would seem extremely valuable for such leaders to be conversant with the preservation project for monographs.

We continue to encourage the membership to advise Donn Michael Farris of their work in other associations and societies so that they might be shared in the Newsletter.

Channing Jeschke
Louis Charles Willard
Andrew D. Scrimgeour, chair

Editor's note: By action of the Board of Directors, this ad hoc committee was dissolved and its responsibilities transferred to the Office of the Executive Secretary effective July 1, 1985.

Report of the Committee on Resolutions

Whereas the thirty-ninth annual conference of the American Theological Library Association has been held at Drew University in Madison, New Jersey, June 24-28, 1985, be it resolved that our sincere appreciation be expressed:

To Drew University, for its wooded campus and for quiet walks on its paths; to the university for hosting our conference, for providing abundant good food, shelter, a variety of meeting spaces, and a sense of welcome;

To Arthur Jones, Director of the Rose Memorial Library and Learning Center, to Caroline Coughlin, Michael Boddy, Jean Schoenthaler, Gary Mayhood, Julia Craven, Laura Rowe, and the entire staff of our host library, for their many hours of preparing for our arrival (and departure), accommodating our needs during the conference, and ever maintaining cheerful countenances;

To Richard Spoor, the librarians, and staff of the Burke Library of Union Theological Seminary in New York, for their hospitality in the midst of the Big Apple;

To our guest speakers, Hendrik Edelman and Abraham Malherbe, our panelists and presenters of papers, Sara Lyons, Barbara Wheeler, William Miller, Simeon Daly, John Baker-Batsel, Mary Sell, John Eagleston, Robert Kepple, Ans van der Bent, Knut Dorn, Nancy Melin and David Bundy, and to our continuing education and workshop leaders, Susan Jurow, A. J. Anderson, Antoinette Kania, Marilyn Pettit, Peter Wosh, Carl Prince, Kenneth Rowe, Sheila Intner, Steven Erwin, Mary Sell, Sarah Watstein, Garth Rosell, Robert Ewald, and Barton Lessin, for the edifying information and insightful ideas of their presentations;

To the worship leaders, Charles Rice, Simeon Daly, Richard Berg, organists Claudia Dumschat and Oscar Burdick, and the singers of the ATLA choir, for helping us in the course of a busy week to keep a perspective of our faith, wholeness, and mission;

To Peter and Mary Alice Amidon, for making it possible for us to discover or rediscover in such a delightful way part of our American sacred music tradition;

To Ronald Deering, for his faithful work as president of ATLA, for his accomplishments and for

those of the association's boards and committees;

To the program committee, for providing a diversity of program opportunities and relevant subject coverage; and in particular to Erich Schultz, who is completing his tenure as the first chairperson within a successful new structure for ATLA conference programming;

And to all the members of the association who have contributed to its work and to the success of this conference, for their dedication, for the opportunity of fellowship, both professional and personal, and for all during the week that has enriched and renewed us as we return to our libraries to carry on the special work of theological librarianship.

Lucille Hager
Roberta Hamburger
Seth Kasten, chair

Resolutions and Tributes

Henry Muller Brimm, D. 1984

Dr. Henry Muller Brimm, retired librarian and Emeritus Professor of Bibliography at Union Theological Seminary in Virginia, died August 1, 1984. A friend, a mentor in the profession, has passed from us. Dr. Brimm received his B.A. degree from Presbyterian College, Clinton, South Carolina, and his Library Science degree from Columbia University. He served as librarian for three years each at Presbyterian College and the University of South Carolina before becoming librarian at Union Theological Seminary in 1930 and Professor of Bibliography in 1940. His many accomplishments as librarian earned for him three honorary doctorate degrees. Dr. Brimm was a charter member of ATLA and one of its early presidents. He was a distinguished member of the Committee on Library Standards of AATS and active in the Presbyterian Education Association, Presbyterian Library Association, and Virginia Library Association. He was an active churchman in his local church and denomination, and a devoted husband and father. During his 40 years at Union, Dr. Brimm developed a library collection and staff of real distinction. He founded a bibliographical series, founded and edited the publication Scholar's Choice (still published today), was a charter member of the board of the journal Interpretation, and was instrumental in developing Union Seminary's pioneering Continuing Education Program. We will long remember this innovator, scholar, colleague and friend, and we give thanks to God for the life of Henry Brimm shared with us.

Winifred C. Campbell

Winifred C. Campbell retires this June from her position as cataloger in the Andover-Harvard Theological Library at the Harvard Divinity School in Cambridge, Massachusetts. Earlier in her career she served as a cataloger in the libraries of Swarthmore College and Haverford College in Pennsylvania. She came to the Harvard College Library in 1966, to Andover-Harvard, and ATLA, in 1974. She served on the Bibliographic Systems Committee during its infant years from 1980-1982.

At Andover-Harvard, Winifred was the resident expert in the Unitarian-Universalist tradition. A graduate of Radcliffe, Class of '39, Winifred brought great learning and keen editorial skills to the service of perfecting library documents, reports, exhibit cards, and cataloging. She also makes a perfect chocolate cake. Indeed it is hard to imagine a more perfect hostess than Winifred--always attentive to the needs of others, always helpful, always kind and gracious.

She once remarked that boredom is not a phenomenon she could ever comprehend and those of us who know Winifred's love of music and flowers, her journeys throughout the world and her personal dedication to social justice, know that her retirement will be, as her life has always been, full of beauty, adventure and service. We rejoice with her in that and wish her godspeed.

David LeRoy Englehardt

Whereas December, 1984, represented the conclusion of Roy Englehardt's tenure as the librarian of the Gardner A. Sage Library, New Brunswick Theological Seminary, New Brunswick, New Jersey, and

Whereas Mr. Englehardt is a graduate of the Pennsylvania State University (A.B., 1942); Pittsburgh-Xenia Theological Seminary and Princeton Theological Seminary (M.Div., 1945); the University of Pittsburgh (M.Ed., 1947); and the North Texas State University (M.L.S., 1967), and

Whereas, prior to his appointment at New Brunswick in 1967, Mr. Englehardt served as the associate pastor of the Fifth Avenue Presbyterian Church, New York City (1945-1947); professor at Maryville College, Maryville, Tennessee (1947-1954); pastor of the Northminster Presbyterian Church, Hutchinson, Kansas (1954-1958); and pastor of the International Church of Lima, Peru (1958-1962); and of the First Presbyterian Church of Euless, Texas, and

Whereas Roy and his wife, Mildred, have retired to a home they constructed in Maryville, Tennessee; therefore

Be It Resolved: That the American Theological Library Association record its profound appreciation for Roy's contributions to our fellowship and extend our best wishes for a happy, long, and productive retirement to Roy and Mildred.

Ruth Frazer

The Board of Directors of the American Theological Library Association, meeting in regular session on the campus of Drew University on January 17, 1985, desires to offer deep appreciation to Dr. Ruth Frazer for her significant contribution to our association during her tenure as executive director and general editor of the Religion Indexes. As a result of her leadership the Religion Indexes are more widely recognized as standard research tools, the staff is more carefully organized, and the future of the Indexes more certain and creative.

We offer you our profound thanks as well as our best wishes as you officially conclude your responsibilities on January 31, 1985. May your future hold excitement, pleasure, challenge, and good health.

Albert E. Hurd

Whereas Albert E. Hurd has served as executive secretary of the American Theological Library Association for the past five years, and

Whereas he has maintained the day-to-day business of the association, answering questions, providing information, and often serving as the first or primary contact with the association, and

Whereas he has cooperated with, participated in, and often guided the extensive reorganization of the association, and

Whereas he has provided information and direction needed by officers, directors, and committee chairs as they sought to fulfill their responsibilities and duties, and

Whereas he has served graciously, efficiently, and effectively; therefore

Be It Resolved: That the American Theological Library Association and its Board of Directors recognize the contribution of Albert E. Hurd to the development of the association and express deepest gratitude, appreciation, and affection on this, the 27th day of June, 1985.

Peter N. VandenBerge, 1915-1984

Resolved that the American Theological Library Association acknowledge its loss in the death of, and its thanksgiving to Almighty God for the life of, the Reverend Peter Nicholas VandenBerge, the Emeritus Director of Library Services for the Colgate Rochester Divinity School/Bexley Hall/Crozer Theological Seminary, in Rochester, New York, who died on Wednesday, September 12, following several years of declining health. Mr. VandenBerge was born December 16, 1915, in Kalamazoo, Michigan. He was a graduate of Hope College (A.B., 1937), of the University of Nebraska (A.M., 1938), of the New Brunswick Theological Seminary (B.D., 1943), and of Rutgers University (M.L.S., 1959). Prior to coming to his post in Rochester, Mr. VandenBerge served as pastor to the First Reformed Church of Walden, New York, from 1943 to 1948, and of the Lincoln Park Community Church of Yonkers, New York, from 1948 to 1956. From 1957 to 1967, he was librarian of the Gardner A. Sage Library at New Brunswick Theological Seminary in New Brunswick, New Jersey. Mr. VandenBerge assumed his responsibilities at the Ambrose Swasey Library of the Colgate Rochester Divinity School at about the same time that the Rochester Center for Theological Studies was being created. The Rochester Center soon brought two other seminaries to the Colgate Rochester campus: Bexley Hall (an Episcopal seminary originally in Gambier, Ohio) in 1968 and Crozer Theological Seminary (a Baptist seminary from Chester, Pennsylvania) in 1972. It became Mr. VandenBerge's responsibility to direct the integration of these schools' libraries into the Ambrose Swasey Library. Every book (including those already in the Swasey Library) had to be recataloged and reclassified. During his tenure the library grew from 110,000 volumes to 210,000 volumes. Mr. VandenBerge's services to the American Theological Library Association were many and varied--on the Board of Directors, on the Index Board, as Treasurer from 1964 until 1967, as Vice-president in 1971-72, and as President in 1972-73. He also continued to serve as an active churchman in his denomination, the Reformed Church in America, publishing two editions (1966 and 1978) of the Historical Directory of the Reformed Church in America. Peter VandenBerge is survived by his wife, Julia, and his daughter, Mary Elizabeth. Another daughter, Julie, preceded him in death. Services of Thanksgiving for his life and ministry were held in the First Reformed Church in Rochester at 2:00 p.m. on Friday, September 14, and at the Divinity School on Monday, September 24, 1984.

Ernest Miller White

Whereas Ernest Miller White has been a charter member of the American Theological Library Association since its founding in 1947, and

Whereas as librarian of the Louisville Presbyterian Theological Seminary, he co-hosted, along with The Southern Baptist Theological Seminary, in Louisville, Kentucky, the first of the annual conferences of the association, and

Whereas he served as the first treasurer of the association, and the first chair of its membership committee, and

Whereas he has faithfully participated in the work of the association and its annual conferences throughout its entire history, and

Whereas after forty-one years of service as librarian of the Louisville Presbyterian Theological Seminary, he has recently retired; therefore

Be It Resolved: That the American Theological Library Association meeting in its thirty-ninth annual conference at Drew University, Madison, New Jersey, on June 27, 1985, does hereby congratulate and honor Ernest Miller White, and extend best wishes to him for a long, healthy, happy, and meaningful retirement.

Louis Charles Willard

Whereas Louis Charles Willard, distinguished librarian of Princeton Theological Seminary, has served the microtext interests of The American Theological Library Association for fifteen years, and

Whereas he has made permanent and highly valued contributions in this capacity to theological librarianship and the preservation and dissemination of theological literature, and

Whereas since 1970 he has served self-sacrificingly, energetically, and creatively in successive roles as member of the Board of Microtext, as its chair 1973-1976, and as its executive secretary 1976-1985, and

Whereas he served in the same excellent way on the various study groups, task forces, and interim boards which led to the founding in 1984 of the Preservation Board, and served in 1984-1985 as its first executive director of programs; therefore

Be It Resolved: That The American Theological Library Association meeting in its thirty-ninth annual conference at Drew University, Madison, New Jersey, on June 27, 1985, does hereby sincerely thank and honor Louis Charles Willard for his great and enduring contributions to the association's microtext interests, and express the hope that the association will have yet for many years the benefit of his insightful, creative, and productive leadership in the many activities and interests of the association.

ADDRESSES

Presidential Address Theological Librarians: Library and Chapel

by
Ronald F. Deering
Southern Baptist Theological Seminary

I have chosen to speak to you in the brief time that is allotted to me about a proper self-understanding of theological librarians, and of their central, unique, and high role in theological education. I want to challenge every one of you to a renewed understanding of and dedication to your role as seminary and divinity school librarians. I recognize, and fully respect, that not every theological librarian is desirous or willing to conceive of his or her role in the way that I shall project. Let this stand then as one person's concept of our noble "calling." Beyond that, if it should inspire any of you to a deeper and more meaningful concept of your daily work, that shall be an abundant reward to me, and perhaps to you as well.

Knowing who you are--that's what I am talking about. That's one of the most important things you can ever learn. Yet some people live a lifetime without ever discovering it. It is important to know who you are as a human being, as a man or as a woman, as a person, as a Christian, as a member of the various denominations, as a liberated child of God--and as a theological librarian.

Books, libraries, people, and God! What else should a theological librarian speak of in such a context as this!

Books have always been important in Christianity. It was so from the beginning, when Jesus in His inaugural address at the synagogue in Nazareth came before the people and read from a book:

He opened the book, and found the place where it is written, "The Spirit of the Lord is upon me, because he has anointed me to preach good news to the poor. He has sent me to proclaim release to the captives, and recovering of sight to the blind, to set at liberty those who are oppressed, to proclaim the acceptable year of the Lord."(1)

That is what all the books in our theological libraries are about. They are the sacred instruments of worship and service, to bring men and women to the glorious

liberty of the children of God, setting them free from all bondage and enslavement. Theological librarians thus serve, as it were, as priests to bring God and people together in love, fellowship, and service. The libraries, in their finest sense, are then temples, holy places, if you please, even sacred, where things of eternal and ultimate significance transpire.

Our work deals with books as instruments and means. They should never become an "end" in themselves, else they become just one more in a long line of idols and false gods which so many have foolishly worshipped in the long history of idolatry. They are however an indispensable treasure of our ministry. In them we find the distilled wisdom of the ages. They bring us the heritage of all that man has discovered, learned, experienced, felt, and understood. In speaking each year to our new seminary students, I have frequently but good-naturedly taunted my colleagues on the teaching faculties by urging upon the new students that they can learn more in Boyce Library than they can in Norton Lecture Hall. While that is quite sobering to the teachers, they all readily acknowledge, upon reflection, the overwhelming truth of this claim. In their classes, the students can learn only from the five or six teachers who happen to be teaching in their present time, period, place, and context. In the library, however, they can learn from all the great teachers, artists, theologians, writers, philosophers, and ministers who through the ages, from all times and places and circumstances, have recorded their experiences, insights, visions, revelations, and understandings. The library enables the learner to transcend the limitations of time, place, culture, circumstance, and even language; and to drink inexhaustibly from the universal heritage of human knowledge and learning, and of the record of divine revelation.

In this day, we can no longer mean, nor be understood to mean, by "books" only the familiar printed pages bound up together in the codex form we know as books. One of our esteemed mentors in library service, Louis Shores,(2) has long ago taught us that we must readily accept and skillfully handle the "generic book" in all its forms. So our libraries must deal not only with bound volumes, but also must fully exploit the multi-media learning resources of microforms, periodicals, journals, newspapers, pamphlets, sound recordings, photographs, films, video recordings, and computer resources. The phrase "volumes held" can no longer adequately report statistically the strength of a library. It must be expanded to report also the number of other very resourceful items so useful in learning. True priests

of the library must fully extend their ministries through these many forms of the "book".

A proverb we have all heard is that a room without books is like a body without a soul; so is a theological school without a good and well-used library. An equally well-known truism in academic circles is that the library is the center of the campus and the lifeblood of its educational life. Unfortunately, it is a truism more celebrated in rhetoric and public relations pieces than in the realities of pedagogical practice, educational strategy, and budget allocation. But for those of us theological librarians who really know who we are, we also know assuredly the genuine and incontrovertible truth of these proverbs. No amount of neglect, ignoring, or practical denial of them can ever overturn our steadfast confidence in them.

There is much more, however, to the theological librarians concept of the library. To those persons in that setting, the library is like a cathedral, a chapel, a sanctuary. The contemporary author Frederick Buechner voiced this conviction so powerfully and eloquently recently in his address at the rededication of the expanded library of Union Theological Seminary in New York City when he concluded that the library

. . . is as holy a place as any temple is holy because through the best words which are treasured there, the [divine] Word itself becomes flesh again and again and dwells among even us and within us, full of grace and truth.(3)

Many of us have been deeply moved by the testimony of alumni and returning students at our seminaries and divinity schools of the life-changing, life-shaping, destiny-forming power that reading and studying in our libraries have brought to the lives of many ministers. I submit that in the best sense those kinds of library experiences are chapel experiences. Chapel and library should go together in the seminary: worship should lead to study, and study to worship. In Southern Baptists' own renowned Baylor University there is a beautiful historical testimony to this unity. There carved in stone in the mantel over the columns of the single building that served as first home of both are the words "Chapel and Library." Perhaps this unity is most beautifully of all places portrayed in architecture, setting, and articulation at the renowned and highly esteemed Princeton University. A matching pair of two of my most prized photographs, framed and hanging on my study wall, ever remind me of this unity of library and chapel. They are my color photographs of the beautiful cathedral-like Harvey S. Firestone

Memorial Library whose main door leads directly out and immediately, as if it were but one entity, into the vestibule of the adjacent magnificent University Chapel. Perhaps even more completely, at least symbolically, the truth is conveyed at Methodist's Candler School of Theology where the old chapel actually became part of the newly remodeled and expanded library.

John E. Cantelon, Provost of Central Michigan University and insightful Presbyterian minister, in a scintillating address on "A Look at the [Academic] Library . . ." has reminded us that

. . . The buildings which traditionally have flanked [even] the university quad[angle] are the chapel and the library, together proclaiming the twin goals of Christian culture: piety and knowledge.(4)

We might add in the present context that the piety of the chapel should lead us to search for knowledge in the library; that knowledge gained in the library should lead us to the piety of the chapel--and still more ideally that knowledge and piety be closely entwined in both library and chapel at one and the same time.

Now a word about the theological librarians themselves. From my earliest education in library service, I was confronted surprisingly, but clearly, with the perennial question of whether librarianship is a profession or an occupation, whether librarians are line or staff officers, professionals or employees. Translated into academic librarianship it is the question of the faculty status of librarians, whether they are to be conceived of as "faculty" or "staff." I have no question in my mind but that librarians are educators, not merely support staff, as custodians, food service, housing, and physical plant maintenance personnel. Besides all that, I am very much aware of the quite practical and monetary concerns involved in this question. Let me, however, seek to share with you a view that, while not ignoring the faculty role of librarians, transcends the classification of "faculty" or "staff." This is to call all of us to a renewed pride in our unique role and self concept as neither faculty nor staff, but as "LIBRARIANS," uniquely trained, positioned, and suited [of all people on campus] to bring together faculty, administration, and students into the grand enterprise of learning and growth: personally, spiritually, professionally, and ministerially. It is a call to rejoice in, and to celebrate, the uniqueness of the very important role of librarianship. It is a proper, healthy self-respect,

and glory in our unique calling. It is only in being what we really are, that we can escape the tyranny of trying to be what we can never really be. Conversely, it is only in not being dominated by what we cannot be that we are freed to be what we can and should be, thus consciously fulfilling our unique role as theological librarians.

I believe that librarians need to be reminded that the only people on campus with whom they share a similar role are the president and the chaplain. Only these three fulfill roles that relate strategically to everyone in the school. The librarian must constantly keep in focus not just one discipline, or department, or division, or school, but must relate to the entire seminary, and the goal of involvement in that relationship is as broad and all-encompassing as that of the entire seminary. Further still, to some real extent, the library not only transcends the narrow perspective of the various departments, but even has the awesome responsibility of relating the school to the whole of humanity, with all the richness of its varied history and culture in all times and places. The library is then not only the principle intramural academic activity of the campus, but is also the intermural bridge to the whole outside world of learning and culture, as well as universal and eternal piety and religion.

If we are to compare the role of the librarian to the chaplain, to the minister, we cannot escape another concept--an important self concept. It is the concept of the library as a service agency. Here the adjective "theological" so fittingly combines with the noun "librarian." Seminary librarians should know that their very reason for being is service to the library users, especially to their primary patrons--the faculty, staff, and student body. It should be the librarian's constant goal to bring that knowledge into conformity with their daily practice, and so to realize in very concrete ways, a noble ideal of both their religion and their work.

The motto of our international honorary library service fraternity, Beta Phi Mu, "Aliis inserviando consumor," I like to paraphrase in translation as "Expending oneself in serving others." This fits very well with our Christian ministry in theological librarianship, since our Leader has instructed us so clearly that if we are to be His disciples, we must serve others, following after Him in His way. For it was He, Himself, who taught us over and over again that whoever would be great among us must be the servant of all.(5)

All that is done in our libraries, from the selection of materials, through their ordering and preparation for use, down to their shelving and procurement for use and circulation, must be directed to this grand purpose. Here Christian theology and librarianship find themselves natural allies--and provide both a religious and a professional self-understanding that can inspire and motivate our daily lives and work.

Let it then be clear that our work must be focused on people--ours is a person-centered ministry--both as ministers and as librarians. While books, money, buildings, and computers are all necessary tools of our work, we must never confuse these means with our true end and the goal of our work. It is this knowledge fully observed in our daily practice, whether in regard to our fellow workers, or our patrons (faculty, administration, and students), that will keep our work in proper perspective and make it ultimately worthwhile. As a very wise man, Daniel Webster, has written:

If we work upon marble, it will perish.
If we work upon brass, time will efface it.
If we rear temples, they will crumble to dust.

But
if we work upon men's immortal minds,
if we imbue them with the principles, with the just
fear of God and love of their fellow man,
we engrave on those tablets something
which no time can efface, and
which will brighten and brighten to all eternity.
(6)

Last of all, and most important of all, our work must be centered in and based on our relationship with God, as must all worthwhile work. In theological librarianship we must never forget that our work, as our lives, must be rooted in and directed to Him. So, again, words from the Book: "Whatever you do, do all to the glory of God." (7)

Notes

1. Luke 4:17b-19 (RSV).
2. Louis Shores, "Books: Continuous Communicability," The Saturday Review, 41 (Mar. 22, 1958): 36, citing also Ralph Shaw; see also Louis Shores, Audiovisual Librarianship: The Crusade for Media Unity, 1946-1969 (Littleton, Colo.: Libraries Unlimited, Inc., 1973), 15 *et passim*.
3. The Union News: A Report to Alumni/ae & Friends of Union Theological Seminary, New York, (Nov. 1983): 2.
4. John E. Cantelon, "A Look at the Library from the University Administration's Perspective," Proceedings of the Workshop on The Role of the Library in the Academic Environment, March 18, 1983, East Lansing, Mich., sponsored by the University of Michigan School of Library Science and the Michigan Library Association, 1.
5. Matt. 18:1; 20:27; 23:11; Mark 10:44; Luke 22:26.
6. Daniel Webster, "Speech at Faneuil Hall, 1852," In The Home Book of Quotations, sel. and arr. by Burton Stevenson, 9th ed. (New York: Dodd, Mead, 1958), 1312.
7. I Cor. 10:31b.

Paul: Hellenistic Philosopher or Christian Pastor?

by

Abraham J. Malherbe

**Professor of New Testament Criticism and Interpretation
Yale Divinity School**

Modern interpreters have operated on the assumption that, like Tennyson's Ulysses, Paul was part of all that he had met, and that to understand him properly, it is necessary to view him in the cultural context in which he lived. As one might expect of him, however, Paul makes it difficult to decide precisely which context, the Jewish or the Greek, we should examine in order to understand his letters better. Born in Tarsus, an important hellenistic university city of the day, but educated on both the secondary and tertiary levels in Jerusalem (Acts 22:3), he was exposed to both, and interpreters have tended to view him from either a Greek or Jewish perspective.(1) That Paul claims to have become all things to all people in order to save some (I Cor. 9:19-23) indicates that he was aware of the need to adapt to particular contexts in which he found himself, and should caution us not to force everything he said or did into one mold. In this paper I wish to comment on the Greco-Roman side of Paul, without thereby implying that it offers us the keys to unlock all the mysteries surrounding this enigmatic figure.

Modern scholarship was not the first to discover Paul's indebtedness to Greek culture. His letters, even on a superficial level, have many affinities with the popular philosophy of his day, especially as it was represented by Stoicism and Cynicism. It does not surprise us that Tertullian, who was on the side of Jerusalem rather than Athens, referred to Seneca, the Stoic philosopher who played chaplain to Nero, as "frequently our own."(2) Shortly afterwards, an anonymous Christian, impressed by the similarities he saw between Paul and Seneca, composed a correspondence that was supposed to have taken place between the two. (3) No wonder, then, that Jerome, one hundred and fifty years after Tertullian, dropped Tertullian's qualifying "frequently," and referred to the Stoic simply as "our own Seneca."(4)

During the last century, New Testament scholars have shown that many aspects of Paul's life and letters are illuminated when they are examined in light of Greco-Roman culture. There is no longer any doubt that Paul was thoroughly familiar with the teaching, methods of operation, and style of argumentation of the philosophers of the period, all of which he adopted and

adapted to his own purposes. This is not to argue that he was a technical philosopher; neither were his philosophical contemporaries. The philosophers with whom Paul should be compared were not metaphysicians who specialized in systematizing abstractions, but, like Paul, were preachers and teachers who saw their main goal to be the reformation of the lives of people they encountered in a variety of contexts, ranging from the imperial court and the salons of the rich to the street corners.(5)

The points of similarity between Paul and his philosophic competitors may be stressed to the point that he is viewed as a type of hellenistic philosopher. In what follows I propose to note some of the similarities, but then to stress the function to which Paul put what he had received from the moral philosophers. That function is essentially pastoral, and Paul's adoption, and sometimes adaptation, of the philosophical tradition, reveal to us his awareness of the philosophic pastoral methods current in his day. By drawing attention to this function, I wish to sharpen the perspective from which the moral philosophical material in Paul's letters is to be viewed. I select examples from his practice in establishing and shaping Christian communities, and the ways in which he adapted accepted means of persuasion to nurture his churches.(6)

I

In his letters, Paul frequently refers to his initial preaching when he founded churches, and to the reception of his message.(7) Equally striking are his references to himself as an example which had either been followed by his converts, of which he reminds his readers, or which he offers for emulation.(8) In thus placing his own person at the very center of his teaching, Paul followed a procedure recommended by philosophers. Seneca illustrates the thinking in advice he gives to his friend Lucilius:

"Cherish some man of high character, and keep him ever before your eyes, living as if he were watching you, and ordering all your actions as if he beheld them." Such, my dear Lucilius, is the counsel of Epicurus; he has quite properly given us a guardian and attendant. We can get rid of most sins, if we have a witness who stands near us when we are likely to go wrong. The soul should have someone to respect--one by whose authority it may make even its inner shrine more hallowed. Happy is the man who can make others better, not merely when he is in their company, but even when he is in their thoughts! One who can so revere another,

will soon be himself worthy of reverence. Choose therefore a Cato; or, if Cato seems too severe a model, choose some Laelius, a gentler spirit. Choose a master whose life, conversation, and soul-expressing face have satisfied you; picture him always to yourself as your protector and your pattern. For we must indeed have someone according to whom we may regulate our characters . . .(9)

Seneca has in mind more than an exemplification of moral virtues that are to be imitated; he is equally interested in the forming of a relationship which would contribute to a sense of security and the continuing spiritual cultivation of the imitator.

The context in which Paul taught was totally different from Nero's court, yet he followed the practice recommended by Seneca. As a maker of tents, he plied his trade in a workshop, probably within the setting of a household of artisans, and there offered his practice as an example to be imitated (cf. II Thess. 3:6-10). Some philosophers, too, were active in workshops, and took the opportunity to demonstrate their teaching by their practice. Musonius Rufus, another contemporary of Paul, worked the land during his exile, but illustrates how manual labor could be viewed by teachers like himself. He thought a philosopher's students would be benefited "by seeing him at work in the fields, demonstrating by his own labor the lesson which philosophy inculcates--that one should endure hardships, and suffer the pains of labor with his own body, rather than depend on another for sustenance".(10) Paul, also, thought of manual labor as a hardship (cf. I Cor. 4:12) and also required that his converts work with their hands in order to be economically independent (cf. I Thess. 4:9-12). Recent investigation has demonstrated that his practice was informed by this Greek context rather than rabbinic custom.(11)

There are, however, sufficient differences between Paul and the philosophers to preclude our viewing him as a slavish, unreflective follower of current practice.(12) While some of the philosophers looked to the practice as an ideal, few actually followed it. Paul not only followed it, but his self-support was an integral part of his understanding of his apostleship. Called by God to be an apostle, he had no other choice than to heed the call, but he exercised his freedom in the manner in which he chose to preach: exultantly to offer the gospel free of charge (I Cor. 9:15-19). Furthermore, in language one does not find in the philosophers, he describes his manual labor as a demonstration of his self-giving and love for his converts (II Cor. 11:7-11; cf. I Thess. 2:9).

Paul was also more confident than the philosophers when he called on his converts to imitate him, and the nature of that confidence still further distinguished him from them. Paul did not demand that this converts look to him as a paradigm of what one might accomplish through one's own effort, as the philosophers did. Writing to the Thessalonians, he reminds them of their initial encounter:

our gospel came to you not only in word, but also in power and in the Holy Spirit and with full conviction. You know what kind of men we proved to be among you for your sake. And you became imitators of us and of the Lord, for you received the work in much affliction, with joy inspired by the Holy Spirit (I Thess. 1:5-6).

Philosophers would have drawn attention to their words and deeds; Paul draws attention to the gospel and the divine role in their conversion. It is only as divine power is exhibited in Paul's ministry that he becomes an example that is to be followed. Finally, Paul differs from the philosophers in his goal to form communities of believers rather than only bring about change in individuals. The communal dimension of self-support is evident in the fact that it ensures that within the community some are not burdened with the responsibility to support others (I Thess. 2:9; cf. II Thess. 3:6-10), and that, when the church in brotherly love work so as not to be dependent on others, they have the respect of outsiders (I Thess. 4:9-12).

When he first formed churches, therefore, Paul made use of elements from the Greco-Roman philosophical moral tradition, but adapted them to express his theological understanding of his enterprise and to form communities of believers.

II

By the first century A. D., moral philosophers had developed an extensive system of pastoral care which aimed, through character education, at the attainment of virtue and happiness. Paul made use of this tradition as he nurtured the churches he established. His first letter to the Thessalonians illustrates clearly this indebtedness as well as his modification of the tradition.

In I Thessalonians 2:1-12, Paul reminds his readers of his pastoral care when he had been with them, and does so in terms used in descriptions of the ideal philosopher. The items that he chooses to mention and the antithetic style he adopts find their

counterparts in such descriptions as the one in Dio Chrysostom:

But to find a man who with purity and without guile speaks with a philosopher's boldness, not for the sake of glory, nor making false pretensions for the sake of gain, but who stands ready out of good will and concern for his fellowman, if need be, to submit to ridicule and the uproar of the mob--to find such a man is not easy, but rather the good fortune of a very lucky city, so great is the dearth of noble, independent souls, and such the abundance of flatterers, charlatans and sophists. In my own case I feel that I have chosen that role, not of my own volition, but by the will of some deity. For when divine providence is at work for men, the gods provide, not only good counsellors who need no urging, but also words that are appropriate and profitable to the listener.(13)

But, once again, as there are similarities between Paul and such philosophers as Dio, so are there differences.

Basic to the philosophers' approach was the frankness with which they laid bare the shortcomings of their listeners. Convinced of their own moral attainment, which gave them the right, indeed the responsibility, to correct others, they were fearless in their denunciation of moral error. When they were opposed or reviled, they turned their maltreatment into self-commendation; their behavior in the face of it exhibited their refusal to give quarter to any sinner and demonstrated their courage in continuing in their task. Paul uses the same technical language in describing his original preaching in Thessalonica: ". . . though we had already suffered and been shamefully treated at Philippi, as you know, we waxed bold in our God to speak to you the gospel of God in the face of great opposition" (2:2). Here there is nothing of self-attainment, rather an awareness of God's power. What Paul engaged in was not a philosophical analysis of the human condition, but preaching God's gospel, and his boldness did not derive from his own moral freedom, but was engendered by God.

That Paul consciously worked with the philosophical traditions on the boldness of speech also appears from his use of the image of a wetnurse: ". . . though we might have made demands as apostles of Christ, yet we were gentle among you, like a nurse suckling her own children" (2:6-7). In the first century, some Cynics, viewing the human condition as almost irredeemable, held that only the severest speech might have a salutary effect, and therefore flayed their audiences mercilessly. In response, philosophers

of milder mien insisted that speakers should adapt their speech to the emotional conditions of their listeners, as nurses did: "When children fall down," according to Plutarch, "the nurses do not rush up to berate them, but pick them up, wash them, and straighten their clothes, and after all this is done, then rebuke and punish them." (14) Paul uses the same image, but again distances himself from philosophers like Plutarch by renouncing personal authority in pastoral care, and stating his reason for his demeanor: "So, crooning over you, we were ready to share with you not only the gospel of God but also own selves, because you had become very dear to us" (2:8).

The philosophers' concern to adapt their teaching to the conditions of their listeners is further illustrated by Dio Chrysostom:

But as for himself, the man of whom I speak will strive to preserve his individuality in seemly fashion and with steadfastness, never deserting his post of duty, but always honoring and promoting virtue and prudence and trying to lead men to them, on some occasions persuading and exhorting them, on others reviling and reproaching them . . . sometimes taking an individual aside privately, at other times admonishing them in groups every time he finds a proper occasion, with gentle words at times, at others harsh. (15)

Paul followed the same method of modulating his instruction according to individual needs: ". . . You know how, like a father with his children, we exhorted each individual one of you and encouraged you and charged you to lead a life worthy of God, who calls you into his own kingdom and glory" (2:11-12). Unlike Dio, Paul is not concerned with virtue and prudence, nor does he engage in abuse and reproach. Neither does he share Dio's fear that his individuality or integrity might be compromised, and the eschatological dimension which dominates his work is totally foreign to the philosopher. Nevertheless, the method Paul used he inherited from the philosophers, and he made it part of his own pastoral practice, only now it was informed by a different perception of self and task.

The rapid spread of Christianity should not be taken to mean that the new faith provided a haven from the turmoils of life. On the contrary, as I Thessalonians shows, conversion resulted in psychological trauma, discouragement, grief, uncertainty about the implications of the new faith for everyday life, and dislocation from the larger society. These conditions were exacerbated by the short periods which Paul remained with his new converts. That the

itinerant preacher would list as his chief apostolic hardship, "the daily pressure upon me of my anxiety for all the churches" (II Cor. 11:28) does not, then, surprise us.(16)

Paul prepared his converts for the hardships they would endure, and in this respect shared some things with Seneca. Seneca often writes on the proper, philosophic attitude toward hardships. He reflects two standard arguments from the long tradition of consolation literature. "What, have you only at this moment learned that death is hanging over your head, at this moment exile, at this moment grief? You were born to these perils. Let us think of everything that can happen as something which will happen."(17) They will happen because fate so decrees, and we can overcome them by anticipating them.(18) Paul evidently followed this advice, for he had told the Thessalonians that they should not be moved by their afflictions: "You yourselves know that this is to be our lot. For when we were with you, we told you beforehand that we were to suffer affliction; just as it has come to pass, and as you know" (3:3-4). Paul, of course, does not ascribe their experiences to impersonal fate; it is God who is in charge of their ultimate destiny, that is, their salvation through the Lord Jesus Christ (5:9). Nor does he desire Stoic impassivity; in fact, he shares their distress and affliction (3:7). What he does share with Seneca is a particular method of pastoral care.

III

Paul continued the nurture of his churches when he was separated from them. He accomplished this by using intermediaries through whom he maintained contact with the novices in the faith who might otherwise have felt abandoned, and through his letters. A letter was described in antiquity as one half of a dialogue, and was regarded as a substitute for one's presence.(19) Paul was familiar with ancient epistolary theory, especially with its requirement that the style of a letter be appropriate to the occasion and circumstance it addressed.(20) Recent research has demonstrated that Paul with sophistication and originality appropriated philosophical means of persuasion in his letters.(21) What has not sufficiently been appreciated is the way in which he used philosophical traditions of pastoral persuasion in his own pastoral care. To illustrate how he did so, I again turn to I Thessalonians.

As to style, I Thessalonians is a paraenetic letter.(22) Paraenesis was a style of exhortation used to influence conduct rather than teach something

new. It was, accordingly, used widely by moral philosophers who sought to modify the conduct of their audiences. Paraenesis stressed what was traditional, self-evidently good, and generally applicable. The stylistic devices used therefore sought to confirm the audience or readers in what they already knew by reminding them of it, complimenting them on what they had already accomplished and encouraging them to continue their practice, and offering models of virtue to be imitated. The assumption governing paraenesis was that a friendly relationship, frequently described as that between a father and his children, existed between the exhorter and the exhorted, which would set the tone and justify the advice.

Paul uses this style throughout I Thessalonians. He repeatedly impresses his readers with what they already know (1:5; 2:1f., 5, 11; 3:3f.; 4:2; 5:2), and explicitly calls them to remembrance (2:9; 3:6). In paraenetic style he even says that there is really no need to write to them (4:9; 5:1), but compliments them for doing what they should, and encourages them to do so more and more (4:1, 10; 5:11). He refers to the examples of the Judean churches (2:14), the Thessalonians themselves (1:7), and claims that they had already become imitators of himself (1:6). The entire autobiographical sketch in the first three chapters functions as a paraenetic reminder and is paradigmatic. He uses the images of nurse (2:7), father (2:11), and orphan (2:17; RSV "bereft") to describe his warm relationship with them, and in highly affective language expresses his concern for and identification with them in their tribulations (2:17-3:10).

Paul's use of these stylistic features makes I Thessalonians one of the best examples of ancient paraenetic letters. To appreciate Paul's genius, however, it is necessary to move beyond matters of style to the function of the letter, which is essentially pastoral. Paul wrote to a small group of neophyte Christians who were in "tribulation", experiencing difficulties in redefining themselves socially, uncertain of details with regard to the nature of the Christian life, and who felt abandoned by Paul and isolated in the world. Paul uses the paraenetic style to build their confidence.

His affective language and the images used to describe himself express his sense of the bond he feels with them. His repeated use of the paraenetic "as you know" makes the point that, despite their newness in the faith, they already are possessors of Christian tradition, and his encouragement to continue in what they are doing draws attention to their achievement

rather than their shortcomings. As he had modulated his nurture when he was with them, so does he in the letter, where he exhorts (2:12; 4:10), charges (2:12; 4:6), commands (4:2, 11), and beseeches (5:12) them, and offers a basis for their consolation (4:18; 5:11). Paul has clearly used the paraenetic style to create the first Christian pastoral letter, which also happens to be the earliest piece of Christian literature we possess.

IV

Paul thought that, in addition to his own efforts, his congregations' concern for each member was necessary to the nurture of the church. It is striking how a communal concern pervades a letter like I Thessalonians. Every item of conduct that Paul takes up in the latter half of the letter is communal in nature. Transgression in marriage is described as fraud of a Christian brother (4:6), social responsibility is inculcated in a context provided by brotherly love (4:9-12), and Paul provides information on the parousia so that the grieving Thessalonians might comfort each other (4:13-18). He then becomes more explicit:

Therefore, exhort and build one another up, one on one, as indeed you are doing. But we beseech you, brethren, to respect those who labor among you, who care for you in the Lord, and admonish you, and to esteem them very highly in love because of their work. Be at peace among yourselves. And we exhort you, brethren, admonish the disorderly, comfort the discouraged, help the weak, be patient with all. Beware lest someone repays evil with evil; rather, seek each other's good and that of all.(23)

A close comparison of the pastoral care Paul requires of the Thessalonians with his own reveals that theirs is to be an extension of his.

This description of communal soul care has parallels among certain philosophers. The philosophers who have so far come under consideration in this paper were concerned with individuals rather than communities, but the Epicureans formed communities which in many respects were similar to Christian congregations.(24) They were governed by detailed instructions on how admonition within the community was to be given and received.(25) Recipients of the admonitions were instructed on how to cultivate a proper disposition toward those who did the admonishing, to have the desire to be improved, and on the importance of maintaining harmony. Those

delivering the admonition were directed to speak without bitterness, and always to have the goal of benefiting others by taking into consideration the different natures of people and adjusting their admonition accordingly, fully aware that excessive sharpness might result in retaliation.

Paul's directions stress the same elements. His understanding of the Thessalonian community, however, differs radically from the Epicureans, and places his comments on the church's pastoral care in a different light.(25) The church of the Thessalonians is "in God" (1:1), that is, it was created by God, who calls them "into his own kingdom and glory" (2:12). It is an eschatological community which Paul hopes he will boast of when Christ returns (2:19), and it will not be destroyed by death (3:11-13; 4:14f., 17). In the letter, this language, which distinguishes Christians from the Epicureans, "reinforces the sense of uniqueness and solidarity of the community."(26)

In conclusion, I return to the question in the title of this paper, was Paul a hellenistic philosopher or a Christian pastor? It may well be the case that when Paul is viewed as a theologian, the hellenistic elements do not lie at the center of his thinking, but provide the means by which he conducts his argument. But when he and others discuss his ministry, it is extraordinary to what degree the categories and language are derived from the Greeks.(27) The same is also true when Paul is viewed as pastor. Paul is so familiar with the rich Greek traditions of pastoral care, and uses them in so unstudied a fashion that it would be wrong to think that he only superficially mined the lode for his own purposes. He is as consistent and unconscious in his appropriation of the pastoral tradition as any of his pagan contemporaries. Like Ulysses, he had in fact become part of what he had met. At the same time, his apostolic self-understanding and theology so completely informed his pastoral care that the antithesis in the title is false. As to his method of pastoral care, Paul is at once Hellenist and Christian.

Notes

1. The evidence is discussed by W.C. van Unnik, Tarsus or Jerusalem (London: Epworth, 1962).
2. Tertullian, De anima, 20.
3. See Edgar Hennecke & Wilhelm Schneemelcher, New Testament Apocrypha, trs. by R. McL. Wilson (Philadelphia: Westminster, 1965) II 133-41. Recent books on the collection are reviewed by Aldo Moda, "Seneca e il cristianesimo", Henoch 5 (1983) 93-109.
4. Jerome, Adversus Jovinianum, I.49.
5. See Abraham J. Malherbe, "Hellenistic Moralists and the New Testament," Aufstieg und Niedergang der roemischen Welt, ed. by Wolfgang Haase & Hildegard Temporini (Berlin: De Gruyter, forthcoming) II 26. Still classic discussions are Ludwig Friedlaender, Roman Life and Manners under the Early Empire, trans. by J.H. Freese (London: Routledge, n. d.) III 214-81, and Samuel Dill, Roman Society from Nero to Marcus Aurelius (repr.; New York: Meridian, 1956) 289-440.
6. I have treated the subject at greater length in "Christian Community and Classical Culture: Paul and the Greeks at Thessalonica," delivered as the Haskell Lectures at Oberlin College in March, 1985.
7. E.g. I Cor. 2:1-5; 3:6, 10; 4:15; II Cor. 1:18f.; Gal. 4:12f.; Phil. 4:1-3; I Thess. 1:9-2:13.
8. Cf. I Cor. 4:16; 11:1; Gal. 4:12; Phil. 3:17; I Thess. 1:6; II Thess. 3:7-9. See Willis P. de Boer, The Imitation of Paul (Kampen: Kok, 1962), and, for background to the New Testament use of personal examples, Benjamin Fiore, S.J., The Function of Personal Example in the Socratic and Pastoral Epistles, Analecta Biblica; (Rome: Biblical Institute, forthcoming).
9. Seneca, Epistle, 11.8-10.
10. Musonius Rufus, "Fragment 11" in Musonius Rufus: The Roman Socrates, ed. Cora E. Lutz, Yale Classical Studies 10 (New Haven: Yale, 1947), 83.
11. The subject has been treated most fully by Ronald F. Hock, The Social Context of Paul's Ministry: Tentmaking and Apostleship (Philadelphia: Fortress, 1980).

12. For further details, see Abraham J. Malherbe, "Exhortation in First Thessalonians," Novum Testamentum 25 (1983) 220-37.
13. Dio Chrysostom, Discourse 32.11-12. For a detailed discussion of the passage, see Abraham J. Malherbe, "'Gentle as a Nurse': The Cynic Background to I Thess ii", Novum Testamentum 12 (1970) 203-17.
14. Plutarch, How to Tell a Flatterer from a Friend 69BC.
15. Dio Chrysostom, Discourse 77/78.38. The most comprehensive treatment of ancient psychagogy is still Paul Rabbow, Seelenfuehrung: Methodik der Exerzitien in der Antike (Munich: Koesel, 1954).
16. On the Pauline hardships and the Graeco-Roman background of their description and function, see John T. Fitzgerald, "Cracks In an Earthen Vessel," Ph. D. Diss., Yale Univ., 1984.
17. Seneca, Epistle, 24.15.
18. Seneca, Epistle, 91.4.
19. For ancient views of letters and letter-writing, see Abraham J. Malherbe, "Ancient Epistolary Theorists," Ohio Journal of Religious Studies 5 (1977) 3-77.
20. The most comprehensive discussion is by Stanley K. Stowers, Letter-Writing in Greco-Roman Antiquity, Library of Early Christianity (Philadelphia: Westminster, forthcoming).
21. See, for example, Stanley K. Stowers, The Diatribe and Paul's Letter to the Romans, Society of Biblical Studies Dissertation Series 57 (Chico: Scholars, 1981).
22. The subject is treated extensively in Abraham J. Malherbe, "First Thessalonians as a Paraenetic Letter," presented to the SBL Seminar on Paul, 1972, incorporated in "Hellenistic Moralists and the New Testament" (n. 5), on which Leo G. Perdue, "Paraenesis and the Epistle of James," Zeitschrift fur die Neutestamentliche Wissenschaft 72 (1981) 242-6, and D.W. Palmer, "Thanksgiving, Self-defence, and Exhortation in I Thessalonians 1-3," Colloquium (Australia) 14 (1981) 23-31, are dependent.

23. I Thess. 5:11-5.
24. Although overstated, much of the material adduced by N.W. de Witt, St. Paul and Epicurus (Minneapolis: University of Minnesota, 1964), is relevant.
25. See Norman Wentworth de Witt, "Organization and Procedure in Epicurean Groups," Classical Philology 31 (1936) 205-11, and the qualifications by M. Gigante, "Philodème: Sur la liberté de parole," Actes du VIII Congrès. Assoc. Guillaume Budé (Paris, 1969) 196-217. The primary source discussed is the work on frankness by Philodemus, of Gadara, Philodemi Peri Parresias Libellus, ed. by Alexander Olivieri (Leipzig: Teubner, 1914).
26. Wayne A. Meeks, "Social Functions of Apocalyptic Language in Pauline Christianity," in Apocalypticism in the Mediterranean World and the Near East, ed. by David Hellholm (Tuebingen: Mohr, 1983) 694.
27. See, for example, Hans Dieter Betz, Der Apostel Paulus und die sokratische Tradition Beiträge zur historischen Theologie 45 (Tuebingen: Mohr, 1972); Abraham J. Malherbe, "Antisthenes and Odysseus, and Paul at War," Harvard Theological Review 76 (1983) 143-73.

PAPERS

Library Applications of Video Laser Disc Technology

by
Robert J. Kepple
Small Library Computing, Inc.

- I. Future directions of microcomputers in libraries.
 - A. Principle limitation is software, not hardware.
 - B. Developments in Computing Power
 1. Powerful multi-user micro systems
 - a. 32 bit processors
 - b. multi-processor architecture
 2. Local area networks (LANS)
 3. "Fully distributed" systems
 - C. Storage Capacity
 1. Magnetic storage
 2. Optical storage: far greater storage capacity
- II. Optical Discs as Storage Devices
 - A. Introduction, Terminology, and Definitions
 1. "Optical": based on the presence of light.
 2. "Disk" or "Disc": spelling with "k" generally used with magnetic medium; "c" used with optical medium
 3. Additional Modifiers
 - a. type of information
--video images, audio signals, character-coded data
 - b. type of coding: analog or digital
 4. Physical Characteristics
 - B. The Analog Optical Videodisc
 - C. The Optical Digital Disc ("ODDD")
 1. Read Only
 2. Write Once, Read Mostly (most common)
 3. Read/Write: familiar in magnetic medium, difficult for optical readers
--two approaches in development: "magneto-optic" and "phase change"
 - D. The Compact-Disc Read-Only Memory ("CD-ROM")
 - E. Current and Future Library Applications
 1. Magnetic media replacement (VLDs are

- cheaper per bit)
- 2. LC-MARC distribution
- 3. Other MARC databases
 - a. Local catalogs
 - b. Union catalogs
 - c. "Fully Distributed" OPACs
- 4. Other databases
 - a. Bibliographical and index databases
 - b. Full-text databases
 - c. Image storage and retrieval

Basic Bibliography on Optical Discs

Introductory Material

- Helgerson, Linda W. "The Optical Disk as an Information Storage Tool." Office Administration and Automation (April 1985): 47-72.
- Murphy, Brower. "Libraries and CD-ROM: A Special Report." Small Computers in Libraries 5 (April 1985): 7-10.
- Rothchild, Edward. "Optical-Memory Media: How Optical Disks Work, Who Makes Them, and How Much Data They Can Hold." Byte 8 (March 1983): 86-106.
- Rothchild, Edward. "Optical Memory: Data Storage by Laser." Byte 9 (October 1984): 215-224.
- Saffady, William. Optical Disks 1985: A State of the Art Review. Westport, CT: Meckler Publishing, 1985. 56 pages, \$49.95.
- Laser Bases: Laserdisc and CD-ROM Databases for Local and Inhouse Use. Library Hi Tech Special Studies Series, 2. Ann Arbor, MI: Pierian Press, [forthcoming] October 1985. 150 pages, \$24.50.

Newsletters and Journals

- CD Data Report. McLean, VA: Langley Publications. Monthly newsletter. \$145/year.
- Digital CD Newsletter. Monthly newsletter.
- Optical Memory Newsletter. Edward S. Rothchild, ed.
- Videodisc and Optical Disk. Westport, CT: Meckler Publishing. Bimonthly journal. \$75/year.
- Videodisc and Optical Disk Update. Westport, CT: Meckler Publishing. Biweekly newsletter. \$157/year.

Middle Eastern Christian Studies: Basic Resources

by
David Bundy
Assistant Professor of Early Christianity
Asbury Theological Seminary

Early in the Christian period, a number of churches came into being on the eastern edge of the Roman Empire. Eventually they spread their faith and organization to Central Asia, China, southern Arabia, Ethiopia, and South India. Distinguished by language, national heritage, and theological allegiances, they share common historical, liturgical, and even theological traditions. Today, these Christians form an important sociological and religious minority (from 1-50% of the population) which has made important contributions to contemporary Middle Eastern culture. These churches include the Georgian, Armenian, Syriac (East and West), Coptic, the various Arabic language churches, and the Nestorian church in China during the Tang Dynasty as well as that of the Thomas Christians of South India.

This presentation will briefly survey the history of each church through the period of the Crusades, focusing on inter-church and international relations and the main foci of contemporary research. This bibliography of basic bibliographic resources, most of which are not reflected in the ATLA data base for "Eastern Churches" or in Diana Grimwood-Jones', Middle East and Islam, A Bibliographical Introduction, revised and enlarged edition, Bibliotheca Asiatica, 15; (Zug: Interdocumentation, 1979), includes periodicals, scholarly series, and books. The bibliography makes no pretense of being complete but suggests materials for acquisition by theological libraries and for inclusion in the ATLA indexing projects.

The bibliography is organized as follows:

1. Generalia
2. Syriac
3. Nestorian Christianity in China During the Tang Dynasty
4. Syriac Christianity in India
5. Coptic
6. Christian Arabic

7. Ethiopic
8. Armenian
9. Cilician Armenian
10. Georgian

GENERALIA

General Introductions

- Arberry, A.J., ed. Religion in the Middle East. I. Judaism and Christianity. Cambridge: University Press, 1969.
- Atiya, Aziz S. A History of Eastern Christianity. London: Methuen, 1967.
- Attwater, D. The Christian Churches of the East. 2 vols. Milwaukee: Bruce, 1947-1948.
- Baumstark, Anton. Die christlichen Literaturen des Orients. 2 vols. Sammlung Göschen. Leipzig: G.J. Göschen, 1911.
- The Christian Orient. London: British Library, 1978.

Reference Tools

- Bibliotheca Hagiographica Orientalis. Subsidia Hagiographica, 10. Bruxelles: Soc. Bollandiani, 1910.
- Bibliotheca Sanctorum. Roma: Istituto Giovanni XXIII, Pontificia Universita Lateranense, 1961-1970.
- Clavis Patrum Graecorum. 4 vols. Turnhout: Brepols, 1974-1983.
- Dictionnaire d'archéologie chrétienne et de liturgie. 15 vols. Paris: Letouzey, 1907-1953.
- Dictionnaire d'histoire et de géographie ecclésiastiques. Paris: Letouzey, 1912-
- Dictionnaire de spiritualité. Paris: Beauchesne, 1932.
- Dictionnaire de théologie catholique. 15 vols. Paris: Letouzey, 1930-1967.
- Dizionario patistico e di antichità cristiane. Edited by A. Berardini. Casala Momferreto: Marietti, 1983.
- Handbuch der Orientalistik. Leiden: E. J. Brill, 1952-
- Kleines Wörterbuch des christlichen Orients. Edited by J. Assfalg. Wiesbaden: O. Harrassowitz, 1975.
- World Christian Encyclopedia. Edited by D.B. Barrett.

Nairobi, Oxford: Oxford University Press, 1982.

Theologische Realenzyklopedie. New York: W. De Gruyter, 1977-

Tübinger Atlas des Vorderen Orients. Wiesbaden, Reichert, 1977-

Periodicals: Priority

Le Muséon 1 (1887)-

Oriens Christianus 1 (1911)-

Orientalia Christiana Periodica 1 (1935)-

Orientalia Lovaniensia Periodica 1 (1970)-

Periodicals: Important

Analecta Bollandiana 1 (1882)-

Annali Instituto Universitario Orientale di Napoli 1 (1928)-

Bibliotheca Orientalis 1 (1943)-

Bulletin of the School of Oriental and African Studies 1 (1917)-

Bulletin of the John Rylands University Library, University of Manchester 1 (1903)-

Byzantinische Zeitschrift 1 (1892)-

Byzantion 1 (1924)-

Dumbarton Oaks Papers 1 (1941)-

Echos d'Orient 1 (1897)-39 (1942)

Journal Asiatique 1 (1822)-

Mélanges de l'Université Saint-Joseph 1 (1906)-

Mélanges, Institut Dominicain d'Études Orientales du Caire 1 (1954)-

Orientalia Suecana 1 (1952)-

Orientalistische Literaturzeitung 1 (1898)-

Proche Orient Chrétien 1 (1951)-

Revista degli Studi Orientali 1 (1907)-

Revue d'histoire ecclésiastique 1 (1904)?-

Revue de l'Orient Chrétien 1 (1896)-30 (1936)

Revue de l'Orient Latin 1 (1893)-12 (1909-1911)

Studia Orientalia Christiana Collectanea 1 (1956)-

Vizantijskij vremennik (Byzantine Annals) 1 (1894)-25
(1927) n.s. 1 (1947)-

Series

Annual of Leeds University Oriental Society

Bibliothèque du Muséon

Cahiers d'Orientalisme

Corpus Scriptorum Christianorum Orientalium

Handbuch der Orientalistik

Orientalia Christiana Analecta

Orientalia Lovaniensia Analecta

Patrologia Orientalis

Publications de l'Institut Orientaliste de Louvain

Recherches, publiées sous la direction de l'Institut de
Lettres Orientales, Beyrouth, Serie 3: Orient
Chrétien

Studi e Testi

Subsidia Hagiographica

Uitgaven van het Nederlands Historisch-Archaeologisch
Institut te Istanbul

SYRIAC

Bibliography And Handbooks

Assemani, J.J. Bibliotheca Orientalis Clementino-Vaticana. 4 Teile in 3 Bdn. Roma: Propaganda Fide, 1719-1728; reprint ed., Hildesheim: Olms, 1975.

Baumstark, Anton. Geschichte der syrischen Literatur mit Ausschluss der christlich-palastinensischen

Texte. Bonn: A. Marcus and E. Weber, 1922; reprint ed., Berlin: De Gruyter, 1968.

Brock, Sebastian. "Syriac Studies 1960-1970, A Classified Bibliography." Parole de l'Orient 4 (1973): 393-465.

_____. "Syriac Studies 1971-1980, A Classified Bibliography." Parole de l'Orient 10 (1981-1982): 291-412.

Duval, Rubens. Anciennes littératures chrétiennes, II: La Littérature Syriaque. 3rd ed. Bibliothèque de l'enseignement de l'histoire ecclésiastique. Paris: J. Gabalda, 1907.

Le Quien, M. Oriens Christianus. 3 vols. Paris: Typographia regia, 1740; reprint ed., Graz: 1958.

Moss, C. Catalogue of Syriac Printed Books and Related Literature in the British Museum. London: British Museum, 1962.

Ortiz de Urbina, I. Patrologia Syriaca. 2nd ed. Roma: Pont. Institutum Orientalium Studiorum, 1965.

Wright, William. A Short History of Syriac Literature. London: A. and C. Black, 1894; reprint ed., Amsterdam: Philo Press, 1966.

Periodicals

Journal of the Syriac Academy 1 (1975)-

Melto 1 (1965)-5 (1969)

L'Orient Syrien 1 (1956)-12 (1967)

Parole de l'Orient 1 (1970)-

Series

Anaphorae Syriacae

Bibliotheca Syro-Palaestensis

Göttinger Orientforschung I. Reihe: Syriaca

Horae Semiticae

Monographs of the Peshitta Institute

Patrologia Syriaca

Papers of the Estonian Theological Society in Exile

Studia Sinaitica

Variorum Reprints Collected Studies Series

Vetus Testamentum Syriace

Woodbrooke Studies

Linguistic Tools: Grammars

Brockelmann, Carl. Syrische Grammatik mit Paradigmen, Literatur, Chrestomathie und Glossar. 5. Aufl. Lehrbücher für das Studium der orientalischen und afrikanischen Sprachen, 4. Leipzig: VEB Verlag, 1965.

Costaz, L. Grammaire Syriaque. Beyrouth: Librarie Orientale, n.d.

The Elements of Syriac Grammar with Reading Lessons. London: Samuel Bagster and Sons, n.d.

Nöldeke, Theodore. Compendious Syriac Grammar. Translated by James A. Crichton. London: Williams and Norgate, 1904.

Robinson, Theodore H. Paradigms and Exercises in Syriac Grammar. 4th ed. Revised by L.H. Brockington. Oxford: Clarendon Press, 1962.

Rosenthal, Franz. An Aramaic Handbook. 4 vols. Porta Linguarum Orientalium. Wiesbaden: O. Harrassowitz, 1967.

Linguistic Tools: Lexicons

Brun, J. Dictionarium Syriaco-Latinum. 2nd ed. Beryti: Typographia PP. Soc. Jesu, 1911.

Costaz, L. Dictionnaire Syriaque-Français, Syriac-English Dictionary. Beyrouth: Imprimerie Catholique, n.d.

Jennings, W. Lexicon to the Syriac New Testament. Revised by U. Gantillion. Oxford: Clarendon Press, 1926; reprint ed., 1962.

Manna, J.E. Chaldean-Arabic Dictionary. Reprinted with a new appendix by Raphael J. Bidawed. Beirut: Babel Center Publications, 1975.

Smith, R. Payne. A Compendius Syriac Dictionary. Edited by J. Payne Smith. Oxford: Clarendon

Press, 1903; reprint ed. 1957.

_____. Thesaurus Syriacus. 2 vols. Oxford: Clarendon Press, 1868-1897; reprint ed., Hildesheim: Olms, 1982.

Whish, Henry F. Clavis Syriaca. A Key to the Ancient Syriac Version, Called the "Peshitto" of the Four Gospels. London: George Bell, 1883.

Paleography, Miniatures

Hatch, W.H.P. An Album of Dated Syriac Manuscripts. Monumenta Paleographica Vetera. Boston: American Academy of Arts and Sciences, 1946.

Leroy, Jules. Les Manuscrits Syriaques à Peinture conservés dans les bibliothèques d'Europe et d'Orient. Inst. Français d'Archéologie de Beyrouth, Bibliothèque archéologique et historique, 77. Paris: Geuthner, 1964.

Histories, Texts, Studies

Abramowski, Luise, and Alan E. Goodman. A Nestorian Collection of Christological Texts. 2 vols. University of Cambridge Oriental Publications, 18, 19. Cambridge: University Press, 1972.

Albrektson, Bertil. Studies in the Text and Theology of the Book of Lamentations with a Critical Edition of the Peshitta Text. Studia Theologia Lundensia, 21. Lund: C.W.K. Gleerup, 1963.

Assemani, J.A. Codex Liturgicus Ecclesiae Universae. 13 vols. Roma: Komarek, 1749-1766; reprint ed., Farnborough: Gregg, 1968.

Assemani, S.E. Acta Sanctorum Martyrum Orientalium et Occidentalium. 2 vols. Roma: J. Collini, 1748; reprint ed., Farnborough: Gregg, 1970.

Baarda, T. The Gospel Quotations of Aphrahat the Persian Sage: I: Aphrahat's Text of the Fourth Gospel. 2 vols. Amsterdam: Krips Repro B.V. Meppel, 1975.

Beck, E. Ephraems Hymnen über das Paradies. Studia Anselmiana, 26. Roma: Herder, 1951.

_____. Ephraems Reden über den Glauben. Studia Anselmiana, 33. Roma: Herder, 1953.

_____. Die Theologie des Hl. Ephraem in seinen Hymnen über den Glauben. Studia Anselmiana, 21.

Città del Vaticano: Libreria Vaticana, 1949.

- Brock, Sebastian. The Syriac Version of the Pseudo-Nonnos Mythological Scholia. University of Cambridge Oriental Publications, 20. Cambridge: University Press, 1971.
- Brooks, E.W. The Sixth Book of the Select Letters of Severus. 2 vols. London: Williams and Norgate, 1902-1903; reprint ed., Farnborough: Gregg, 1969.
- Brightman, F.W. Liturgies Eastern and Western, I: Eastern Liturgies. Oxford: Clarendon Press, 1896.
- Bruns, K.G., and E. Sachau. Syrisch-Römisches Rechtsbuch aus dem fünften Jahrhundert. Leipzig: F.A. Brockhaus, 1880; reprint ed., Aalen: Scientia, 1961.
- Budge, E.A.W. The Chronography of Gregory Abu 'l-Faraj 1225-1286. 2 vols. Oxford: University Press, 1932; reprint ed., Amsterdam: Philo Press, 1976.
- Chabot, J.B. Synodicon Orientale ou Recueil des Synodes Nestoriens. Paris: Imprimerie Nationale, 1902.
- Clarke, E.J. The Selected Questions of Isho' bar Nūn on the Pentateuch. Studia Post Biblica, 5. Leiden: E.J. Brill, 1962.
- Connolly, R.H., and H.W. Codrington. Two Commentaries on the Jacobite Liturgy. London, Oxford: Williams and Norgate, 1913; reprint ed., Farnborough: Gregg, 1969.
- Cureton, W. Ancient Syriac Documents. London, Edinburgh: Williams and Norgate, 1864; reprint ed., Amsterdam: Oriental Press, 1967.
- Drijvers, H.J.W. Bardaisan of Edessa. Studia Semitica Neerlandica, 6. Assen: Van Gorcum, 1967.
- _____. The Book of the Laws of the Countries. Semitic Texts with Translations, 3. Assen: Van Gorcum. 1965.
- _____. Old Syriac (Edesseean) Inscriptions. Semitic Study Series, 3. Leiden: E.J. Brill, 1972.
- Fiey, J.M. Jalons pour une histoire de l'Église en Iraq. Corpus Scriptorum Christianorum Orientalium, 310, Subsidia 36. Louvain: Secrétariat du CSCO, 1970.

- Frend, W.H.C. The Rise of the Monophysite Movement. Cambridge: University Press, 1972.
- Guillaumont, A. Les "Kephalaia Gnostica" d'Évagre le Pontique et l'histoire de l'origénisme chez les grecs et chez les syriens. Patristica Sorbonensia, 5. Paris: Ed. du Seuil, 1962.
- Halleux, André de. Philoxene de Mabbog, Sa vie, ses écrits, sa théologie. Universitas Catholique de Louvain Dissertationes ad gradum magistri, Series III, 8. Louvain: Imprimerie Orientaliste, 1963.
- Janssens, Herman F. L'Entretien de la Sagesse. Introduction aux Oeuvres Philosophiques de Bar Hebraeus. Bibliothéque de la Faculte de Philosophie et Lettres de l'Université de Liege, 75. Paris: E. Droz, 1937.
- Kohlhaas, R. Jacobitische Sacramententheologie im 13. Jahrhundert. Der Liturgiekommentar des Gregorius Barhebraeus. Liturgiewissenschaftliche Quellen und Forschungen, 36. Munster i.W.: Aschendorffsche Verlagsbuchhandlung, 1959.
- Koster, M.D. The Peshitta of Exodus. The Development of its Text in the Course of Fifteen Centuries. Assen, Amsterdam: Van Gorcum, 1977.
- Murray, Robert. Symbols of Church and Kingdom. A Study in Early Syriac Tradition. Cambridge: University Press, 1975.
- Neusner, Jacob. Aphrahat and Judaism. The Christian-Jewish Argument in Fourth Century Iran. Studia Post Biblica, 19. Leiden: E.J. Brill, 1971.
- Selb, W. Orientalisches Kirchenrecht I: Die Geschichte des Kirchenrechts der Nestorianer (von den Anfängen bis zur Mongolenzeit. Österreichische Akademie der Wissenschaften Phil.-hist. Klasse Sitzungsberichte, 388. Wien: Österreichischen Akademie der Wissenschaften, 1981.
- Sprengling, M., and W.C. Graham. Barhebraeus' Scholia on the Old Testament, Part I: Genesis-II Samuel. The University of Chicago Oriental Institute Publications, 13. Chicago: University of Chicago Press, 1931.
- Unnik, W.C. van. Nestorian Questions on the Administration of Eucharist, by Isho'yabh IV. Haarlem: Joh. Enschede en Zonen, 1937.

Wirth, Eugen. Syrien. Eine geographische Ländeskunde.
Wissenschaftliche Landerkunden, 45. Darmstadt:
Wissenschaftliche Buchgesellschaft, 1971.

NESTORIAN CHRISTIANITY IN CHINA DURING THE TANG DYNASTY

General Works

Eberhard, Wolfram. China und seine westlichen
Nachbarn: Beiträge zur mittelalterlichen und
neueren Geschichte Zentralasiens. Darmstadt:
Wissenschaftliche Buchgesellschaft, 1978.

Lo Hsiang-lin. T'ang-tai Wen-fa Shih [History of the
Culture in the T'ang Dynasty]. Taipei: Chung-hua
Shu-chü, 1963.

Wright, Arthur F., and D.C. Twitchett, ed.
Perspectives on the T'ang. New Haven: Yale
University, 1973.

Periodicals

Central Asiatic Journal 1 (1955)-

Mélanges Chinoise et Bouddhiques 1 (1931-1932)-

T'oung pao 1 (1900)-

Texts, Translations, Studies

Enoki, Kazuo. "The Nestorian Christianity in China in
Mediaeval Time According to Recent Historical and
Archaeological Researches (sic)." L'Oriente
Cristiano nella storia della civiltà. Problemi
attuali di scienza e di cultura, 62. Roma:
Accademia Nazionale dei Lincei, 1964: 45-81 + 9
plates.

Feng Ch'eng-chun. Ching-chiao Pei K'ao, [Studies on
the Nestorian Monument]. Taipei: Shang-wu Yin-
shu-chü, 1960.

Foster, John. The Nestorian Tablet and Hymns. London:
SPCK, 1936.

_____. The Church of the T'ang Dynasty. London:
SPCK, 1939.

Hsiang Ta. T'ang-tai Ch'ang-an yu Hsi-yü Wen-ming
[Ch'ang-an and Western Culture in the T'ang
Dynasty]. Peking: San-lien Shu-tien, 1957.

- Havret, Henri. La stèle chrétienne de Si-ngan-fou. Variétés Sinologiques 7, 12, 20. Chang-hai: Imprimerie de la mission catholique, 1895, 1897, 1902.
- Kung T'ien-min. T'ang-ch'ao Chi-tu-chiao Chih Yen-chiu [Christianity in the T'ang Dynasty]. Hong Kong: The Council on Christian Literature for Overseas Chinese, 1960.
- Lam, Chi-Hung. Political Activities of the Christian Missionaries in the T'ang Dynasty. Ph.D. Dissertation, University of Denver, 1975. Univ. Microfilms 76-10, 289.
- Legge, J. The Nestorian Monument of Hsi-an-fu in Shensi, China. London: Trubner and Co., 1888.
- Lo Hsiang-lin. T'ang Yuan Erh-tai Chih Ching-chiao [Nestorianism in the T'ang and Yuan Dynasties]. Hong Kong: Institute of Chinese Culture, 1966.
- Moule, A.C. Christians in China Before 1550. London: SPCK, 1930.
- Saeki, Yoshio. Catalogue of the Nestorian Literature and Relics. Tokyo: Maruzen Co., 1950.
- _____. The Nestorian Documents and Relics in China. 2nd ed. Tokyo: The Academy of Oriental Culture, Tokyo Institute, 1951.
- _____. The Nestorian Monument in China. London: SPCK, 1916.

SYRIAC CHRISTIANITY IN INDIA

Reference

- The St. Thomas Christian Encyclopedia of India. 3 vols. Edited by George Menachery. Trichur: 1973 [Vol. II], 1982 [Vol. 1].

Histories, Texts, Studies

- Brown, Leslie. The Indian Christians of St. Thomas: An Account of the Ancient Syrian Church of Malabar. 2nd ed. Cambridge, New York: Cambridge University Press, 1982.
- Firth, Cyril Bruce. An Introduction to Indian Church History. 2nd ed. Mysore: The Christian Literature Society, 1968.

- Germann, W. Die Kirche der Thomas Christen: Ein Beitrag zur Geschichte der orientalischen Kirchen. Gütersloh: C. Bertelsmann, 1877.
- Joseph, T.K. Malabar Christians and their Ancient Documents. Trivandrum: 1929.
- Keay, F.E. History of the Syrian Church in India. London: SPCK, 1938.
- Kuriakose, M.K. History of Christianity in India: Source Materials. Indian Theological Library, 9. Madras: Christian Literature, 1982.
- Medleycott, A.E. India and the Apostle Thomas. An Inquiry. London: David Nutt, 1905.
- Mingana, Alphonse. The Early Spread of Christianity in India. Manchester: John Rylands Library, 1926.
- Moraes, George Mark. History of Christianity in India from Early Times to St. Francis Xavier A.D. 52-1542. Bombay: Manaktalas, 1964.
- Neill, Stephen. History of Christianity in India: The Beginnings to A.D. 1707. Cambridge, New York: Cambridge University Press, 1984.
- Ogilvie, James Nicoll. Apostle of India from the Days of St. Thomas to Modern Times. London: Hodder and Stoughton, n.d.
- Pothan, S.G. The Syrian Christians of Kerala. Bombay, London: Asia Publishing House, 1963.
- Smith, Vincent A. The Early History of India, From 600 B.C. to the Mohammadan Conquest Including the Invasion of Alexander the Great. 4th ed. Oxford: Clarendon Press, 1967.
- Thomas, Paul. Christians and Christianity in India and Pakistan. London: Allen & Unwin, 1954.
- Tisserant, Eugene. Eatern Christianity in India. A History of the Syro-Malabar Church from the Earliest Time to the Present Day. Westminster: Newman Press, 1957.

COPTIC

Bibliography

- A Coptic Bibliography. Compiled by Winifred Kammerer. Ann Arbor: University of Michigan Press, 1950;

reprint ed., New York: Kraus Reprint, 1969.

Biedenkopf-Ziehner, Anneliese. "Koptologische Literatur-Übersicht." Enchoria 2 (1972-).

Periodicals

Bulletin de la Société d'Archéologie Copte 1 (1935)-

Chronique d'Égypte 1 (1925)-

Nubia Christiana 1 (1982)-

Orientalia n.s. 1 (1932)-

Studi copti 1 (1966)-

Series

Bibliothèque Copte de Nag Hammadi

Cahiers de la Bibliothèque Copte

The Coptic Gnostic Library

Coptic Studies

Publications de la Bibliotheca Bodmeriana

Publications de la Société d'Archeologie Copte: Textes et Documents

Histories and Introductions

Butcher, E.L. The Story of the Church of Egypt. 2 vols. London: Smith, Elder, 1897.

Chauleur, S. Histoire des Coptes d'Égypte. Paris: Le Colombe, 1960.

Müller, C.D.G. Gundzüge des christlichen-islamischen Ägypten von der Ptolemäerzeit bis zur gegenwart. Darmstadt: Wissenschaftliche Buchgesellschaft, 1969.

Roncaglia, M. Histoire de l'Église Copte. 3 vols. Beirut: Impr. Catholique, 1966, 1969.

Linguistic Tools: Grammars

Lambdin, Thomas O. Introduction to Sahidic Coptic. Macon, Ga.: Mercer Univ. Press, 1983.

Vergote, J. Grammaire Copte. Leuven: Peeters, 1973-

Walters, C.C. An Elementary Coptic Grammar of the Sahidic Dialect. Oxford: B. Blackwell, 1976.

Linguistic Tools: Dictionaries

Černý, J. Coptic Etymological Dictionary. Cambridge: Cambridge Univ. Press, 1976.

Crum, W.E. A Coptic Dictionary. Oxford: Clarendon Press, 1939.

Kasser, R. Compléments au dictionnaire copte de Crum. Publications de l'Institut Français d'archéologie orientale, 7. Le Claire: Institut Français archeologie orientale, 1964.

Vycichl, Werner. Dictionnaire étymologique de la langue copte. Leuven: Peeters, 1983.

Paleography

Cramer, M. Koptische Paläographie. Wiesbaden: O. Harrassowitz, 1964.

Hyvernat, Henri. Album de paléographie copte. Paris: É. Leroux; Roma: Spithoever, 1888; reprint ed., Osnabrück: O. Zeller, 1972.

Stegemann, V. Koptischer Paläographie. Quellen und Studien zur Geschichte und Kultur des Altertums und des Mittelalters. Heidelberg: F. Bilabel, 1936.

Texts

Biedenkopf-Ziehner, Anneliese. Untersuchungen zum koptischen Briefformular unter Berücksichtigung ägyptischer und griechischer Parallelen. Koptische Studien, 1. Würzburg: Gisela Zauzich Verlag, 1983.

Hall, H.R. Coptic and Greek Texts of the Christian Period from Ostraka, Stelae, etc. in the British Museum. London: British Museum, 1905.

Horner, G.W. The Coptic Version of the New Testament. 4 vols. Reprint ed., Osnabrück: O. Zeller, 1969.

Kropp, A.M. Ausgewählte koptische Zaubertexte. 3 vols. Bruxelles: Ed. de la Fondation Egyptologique Reine Elisabeth, 1930-1931.

CHRISTIAN ARABIC

Handbooks and Bibliography

- Brockelmann, Carl. Geschichte der arabischen Literatur. Zweite, den supplementbanden angepasste Auflage. 2 vols. Leiden: E.J. Brill, 1943, 1949. [Supplementbanden I, 1937; II, 1938; III, 1942].
- Graf, Georg. Geschichte der christlichen arabischen Literatur. 5 vols. Studi e Testi, 118, 133, 146, 147, 172. Citta del Vaticano: Biblioteca Apostolica Vaticana, 1944, 1947, 1949, 1951, 1953.
- Nasrallah, Joseph. Histoire du mouvement littéraire dans l'église melchite du Ve au XXe siècle. Vol. III, 1, 969-1250. Vol. III, 2, Domination mameluque 1256-1516. Vol. IV, 1, Periode Ottomane 1516-1724. Leuven: Peeters, 1979-1983.
- Sezgin, Fuat. Geschichte des arabischen Schrifttums. Leiden: E.J. Brill, 1967-

Periodicals

- Bulletin d'arabe chrétien 1 (1976-1977)-5 (1981)
[extensive bibliography]
- Bulletin de la société d'archéologie copte 1 (1935)-
- Islamochristiana 1 (1975)-
- Al-Masarrah 1 (1925)-
- Al-Mašriq 1 (1898) - 64 (1970)
- Al-Wahdah 1 (1962)-

Series

- Bibliothèque d'études coptes
- Bonner Orientalische Studien, (select volumes)
- Patrimoine arab chrétien
- Publications de la Société d'Archéologie Copte: Texts et Documents
- Recherches, Institut de Lettres Orientales, Beyrouth, Nouvelle Serie B. Orient Chrétien
- Studia Sinaitica

Studies and Documents

Histories, Texts, Studies

- Battista, A. and B. Bagatti. La Caverne dei Tesori. Testo arabo con traduzione italiana e commento. Studium Biblicum Franciscanum, Collectio Minor, 26. Jerusalem: Franciscan Printing Press, 1980.
- _____. Il Combattimento di Adamo. Testo arabo inedito con traduzione italiana e commento. Studium Biblicum Franciscanum, Collectio Minor, 29. Jerusalem: Franciscan Printing Press, 1982.
- Betts, Robert Brenton. Christians in the Arab East. A Political Study. Athens: Lycabettus Press, 1975.
- Dodge, Bayard, ed. and tr. The Fihrist of al-Nadim. A Tenth Century Survey of Muslim Culture. 2 vols. Records of Civilization: Sources and Studies, 83. New York, London: Columbia University Press, 1970.
- Dib, P. L'Église Maronite, I. Paris: Letouzy et Ané, 1930.
- _____. L'Église Maronite, II, III. Beyrouth: Editions "La Sagesse," 1962, 1973.
- Endress, Gerhard. The Works of Yahyá Ibn 'Adi: An Analytical Inventory. Wiesbaden: Ludwig Reichert, 1977.
- Fiey, J.M. Assyrie Chrétienne. 3 vols. Recherches 22, 23, 42; Beyrouth: Imprimerie Catholique, n.d., n.d., 1968.
- _____. Chrétiens syriaques sous les Abbassides surtout à Bagdad (749-1258). Corpus Scriptorum Christianorum Orientalium, 420, Subsidia 59. Louvain: Secrétariat du CSCO, 1980.
- Hage, W. Die syrisch-jacobitische Kirche in fruhislamischer Zeit nach orientalischen Quellen. Wiesbaden: O. Harrassowitz, 1966.
- Heiler, F. Die Ostkirchen. Munchen, Basel: Ernst Reinhardt, 1971.
- Hunayn ibn Ishāq. Collection d'articles publiée à l'occasion du onzième centenaire de sa mort. Leiden: E.J. Brill, 1975.
- Kawerau, P. Die jacobitische Kirche im Zeitalter der syrischen Renaissance. Idee und Wirklichkeit.

Berlin: De Gruyter, 1960.

Knutsson, Bengt. Studies in the Text and Language Syriac-Arabic Versions of the Book of Judicum with Special Reference to Middle Arabic Elements. Leiden: E.J. Brill, 1974.

Koningsveld, P. S. van. The Latin-Arabic Glossary of the Leiden University Library: A Contribution to the Study of Mozarabic Manuscripts and Literature. Asfär: Publikaties van het Documentatiebureau Islam-Christendom van de Rijksuniversiteit, 1. Leiden: New Rhine Publishers, 1977.

Nasrallah, Joseph. L'Église Melchite en Iraq, en Perse et dans l'Asie centrale. Jerusalem: n.p., 1976.

_____. Notes et documents pour servir à l'histoire du Patriarcat Melchite d'Antioche. Jerusalem: 1965.

Plumley, J. Martin, and Martin Hinds. The Scrolls of Bishop Timotheos: Two Documents From Medieval Nubia. Texts from excavations. First Memoir. London: Egypt Exploration Society, 1975.

Sidarus, Adel Y. Ibn ar-Rahibs Leben und Werk. Ein Koptisch-arabischer Enzyklopadist des 7./13. Jahrhunderts. Islamkundliche Untersuchungen, 36. Freiburg: Klaus Schwarz Verlag, 1975.

ETHIOPIC

Bibliography

Bonk, Jon. An Annotated and Classified Bibliography of English Literature Pertaining to the Ethiopian Orthodox Church. ATLA Bibliography Series, 11. Metuchen, N.J. and London: The American Theological Library Association and The Scarecrow Press, 1984.

Fumagalli, Giuseppe. Bibliografia etiopica. Milano, 1893, reprint ed., Westmead, 1971.

Hable-Selassie, S. Bibliography of Ancient and Medieval Ethiopian History. Addis Ababa, 1969.

Leslau, Wolf. An Annotated Bibliography of the Semitic Languages of Ethiopia. Bibliographies on the Near East, 1. London, The Hague, Paris: Moulton, 1965.

Locket, Hans Wilhelm. Bibliographia Aethiopica. Die

Äthiopienkundliche Literatur des deutschsprachigen Raums. Äthiopische Forschungen, 9. Wiesbaden: Franz Steiner, 1982. [7779 entries & list of periodicals]

Periodicals

Äthiops 1 (1922)-

Annales d'Éthiopie 1 (1955)-

Journal of Ethiopian Studies 1 (1963)-

Rassegni di studi etiopici 1 (1941)-

Series

Äthiopische Forschungen

Introductions, Handbooks

Cerulli, Enrico. La letteratura etiopica con un saggio sull'Oriente Cristiano. 3rd ed. Le letterature del mondo. Milano: Sansoni-Accademia, 1968.

Harden, J.M. An Introduction to Ethiopic Christian Literature. London: SPCK, 1926.

Heyer, Friedrich. Die Kirche Ethiopiens. Eine Bestandsaufnahme. Berlin, New York: Walter de Gruyter, 1971.

Guidi, Ignazio. Storia della letteratura etiopica. Roma: Istituto per l'Oriente, 1932.

Histories

Bent, J. Theodore. The Sacred City of the Ethiopians Being a Record of Travel and Research in Abyssinia in 1893. London, New York, Longmans, Green, 1896.

Doresse, J. L'Empire du Prêtre-Jean, I; L'Éthiopie Antique, II; L'Éthiopie Médiévale. Paris: 1957.

Hammerschmidt, Ernst. Äthiopien. Christliches Reich zwischen Gestern und Morgen. Wiesbaden: O. Harrassowitz, 1967.

Kamil, M. Das Land der Negrus. Innsbruck: Inn-Verlag, 1953.

Kobishchanov, Yuri M. Axum. Translated by L. T. Kapitanoff. University Park: Pennsylvania State University Press, 1979.

Rossini, Carlo Conti. Storia d'Etiopica, I. Africa Italiana, 3. Bergamo: Istituto Italiano d'Arti Grafiche, 1928.

Tamrat, Tadesse. Church and State in Ethiopia 1270-1527. Oxford: Clarendon Press, 1972.

Linguistic Tools: Grammars

Chaîne, M. Grammaire éthiopienne. Beyrouth: Imprimerie Catholique, 1907; reprint ed. 1938.

Dillmann, Chr. Fr. Aug. Chrestomathia aethiopica edita et glossario explanata. Add. et con. Enno Littmann. Berlin: Akademie-Verlag, 1950; reprint ed., Darmstadt: Wissenschaftliche Buchgesellschaft, 1974.

_____. Ethiopic Grammar. 2nd ed. Edited by C. Bezold. Translated by James A. Crichton. London: Williams and Norgate, 1907; reprint ed., Amsterdam: Philo Press, 1974.

Lambdin, Thomas O. Introduction to Classical Ethiopic (Ge'ez). Harvard Semitic Studies, 24. Missoula: Scholars Press, 1978.

Linguistic Tools: Lexicons

Dillman, Chr. Fr. Aug. Lexicon linguae aethiopicae cum indice latino. Lipsiae: T.O. Weigel, 1865.

Grébaut, S. Supplément au Lexicon linguae aethiopicae de August Dillmann (1865) et édition de lexique de Juste d'Orbin (1850-1855). Paris: Impr. Nationale, 1952.

Texts and Tranlations

Donzel, E.J. van. Ēnbāgom Angasa Amin (La porte de la foi). Apologie éthiopienne du christianisme contre l'Islam a partir du Coran. Introduction, texte critique, traduction. Leiden: E.J. Brill, 1969.

Knibb, Michael A., with E. Ullendorff. The Ethiopic Book of Enoch. 2 vols. Oxford: Clarendon Press, 1978.

Oudenrijn, M.A. van den. Gamaliel. Äthiopische Texte zur Pilatusliteratur. Spicilegium Friburgense, 4. Freiburg: Universitätsverlag, 1959.

Strelsyn, Stefan. Medicine et plantes d'Éthiopie. Les traites médicaux éthiopiens. Prace Orientalisty czene, 14. Warszawa: Panstowowe Wydawnictwo

Naukowe, 1968.

Biblical Studies

Fuhs, H.F. Die äthiopische Übersetzung des Propheten Hosea. Bonner Biblische Beiträge, 38. Bonn: P. Hanstein, 1971.

_____. Die äthiopische Übersetzung des Propheten Micha. Edition und textkritischer Kommentar nach den Handschriften in Oxford, London, Paris, Cambridge, Wien und Frankfurt am Main. Bonner Biblische Beiträge, 28. Bonn: P. Hanstein, 1963.

Heider, August. Die äthiopische Bibelübersetzung. Leipzig: E. Pfeiffer, 1902.

Löfgren, O. Die äthiopische Übersetzung des Propheten Daniel. Paris: Paul Geuthner, 1927.

_____. Jona, Nahum, Habakuk, Zephania, Haggai, Sacharie und Maleachi äthiopisch. Arbeten Utgiven med Understöð av Vilhelm Ekmans Universi tetsfond, 38. Uppsala: 1930.

Ullendorff, Edward. Ethiopia and the Bible. The Schweich Lectures of the British Academy, 1967. London: Oxford University Press, 1968 [extensive bibliography].

Chronology

Chaîne, M. La chronologie des temps chrétiens de l'Égypte et de l'Éthiopie. Paris: Paul Geuthner, 1925.

Liturgy

Hammerschmidt, Ernst. Studies in the Ethiopic Anaphoras. Berliner Byzantinistische Arbeiten, 25. Berlin: Akademie Verlag, 1961.

Mercer, Samuel A.B. The Ethiopic Liturgy. Its Sources, Development, and Present State. Milwaukee: The Young Churchman Company; London: A.R. Mowbray, 1915; reprint ed., New York: AMS, 1970.

ARMENIAN

Bibliographic Guides

Annual Bibliography of Armenian Studies. Cambridge: Society for Armenian Studies, 1981-

Nersessian, V. Armenian Studies in Western Journals.
London: Luzac, 1976.

_____. Catalogue of Early Armenian Books 1520-1850.
London: British Library, 1980.

Salmaslian, A. Bibliographie de l'Arménie. 2nd ed.
Erevan: Éd. de l'Académie des Sciences de la
R.S.S. de l'Arménie, 1969.

Prosopography

Adjarian, H. Hayoc' Aninanunneri Baġaran. 5 vols.
Beirut: Lewon, 1972 [reprint].

Rüdt-Collenberg, W.H. The Rupenides, Hethumides and
Lusignans, The Structure of the Armeno-Cilician
Dynasties. Calouste Gulbenkian Foundation
Armenian Library. Paris: Klincksieck, 1963.

Periodicals

Banber Matenadaran 1 (1941)- (irregular).

Bazmavep (or Pazmveb) 1 (1843)-

Caucasica 1 (1924)-11 (1934)

Handes Amsorya 1 (1887)-

Journal of the Society for Armenian Studies 1 (1984)-

Revue des études arméniennes 1 (1921)-11 (1933); N.S. 1
(1964)-

Studia Caucasica 1 (1963)- (irregular).

Series

Anatolian and Caucasian Studies Series

Azgayin Matenadaran

Bibliothèque Arménienne de la Fondation Calouste
Gulbenkian

Classical Armenian Texts Reprint Series

Harvard Armenian Texts and Studies

Harvard Middle Eastern Studies

Studies in Near Eastern Culture and Society

University of Pennsylvania Armenian Texts and Studies

Linguistic Tools: Grammars

- Jensen, Hans. Altarmenische Grammatik. Heidelberg: Carl Winter, 1959.
- Karst, Josef. Historische Grammatik des Kilikisch-Armenischen. Strassburg: Trübner, 1901; reprint ed., Berlin: de Gruyter, 1970.
- Meillet, Antoine. Altarmenisches Elementarbuch. Indogermanische Bibliothek. I. Abt. Sammlung indogermanischer Lehr Grammatiken, 10. Heidelberg: Carl Winter, 1913.
- Thompson, Robert. Introduction to Classical Armenian. Delmar, N.Y.: Caravan Books, 1975.

Dictionaries

- Adjarian, H. Hayeren armatakan bařaran. 2nd ed. Erevan, 1971-
- Bedrossian, M. New Dictionary Armenian-English. Beirut: Librairie du Liban, n.d.
- Calfa, A. Dictionnaire Armenien-Français. 2 vols. Paris: Klincksieck, 1973.
- Ciakciak, E. Dizionario Armeno-Italiano. 2 vols. Venice: S. Lazzaro, 1837.
- Miskgian, I. Manuale Lexicon Armeno-Latinum. Roma: Propaganda Fide, 1887; reprint ed., Leuven: Peeters, 1966.

Histories

- Abegian, M. Hayoc' hin grakanut'ean patmut'iwn. 2 vols. Erevan: 1944, 1946; reprint ed., 1955, 1959.
- Abrahamian, A.G. Hay gri ev gro'utean patmut'iwn. Erevan: 1959.
- Anasian, H.S. Haykakan matenagit'yun 5-18 dd. Erevan: 1959.
- Bardenhewer, O. Geschichte der altchristlichen Litteratur. 5 Bnd. Freiburg i. B.: Herder, 1932; reprint ed., Darmstadt: Wissenschaftliche Buchgesellschaft, 1962.
- Der Nersessian, Sirarpie. Byzantine and Armenian Studies. 2 vols. Louvain: Peeters, 1973.

Kiparian, K. Patmut'iwn Hay grakanut'ean I. 1. Venetik: S. Lazzaro, 1944.

Mécérian, J. Histoire et Institutions de l'Église Arménienne. Evolution nationale et doctrinale, spiritualité-monachisme. Recherches, 30. Beyrouth: Impr. Catholique, 1965.

Ormanian, M. The Church of Armenia. 2nd ed. London: A.B. Mowbray, 1955.

Sarkissian, K. A Brief Introduction to Armenian Christian Literature. London: Faith Press, 1959.

Zarbanalian, G. Catalogue des anciennes traductions arméniennes (Siècles IV-XIII). Venice: S. Lazzaro, 1889.

_____. Patmut'iwn hayeren dprut'ean. Nor matenagrut'iwn. Venetik: S. Lazzaro, 1905.

CILICIAN ARMENIA

Alishan, G.M. Léon le Magnifique, premier roi de Sissouan. Trad. G. Bayan. Venice: San Lazzaro, 1888.

_____. Sissouan ou l'Arméno-Cilicie, description géographique et historique. Trad. E. Sirounian et J. Issaverdantz. Venice: S. Lazzaro, 1889.

Boase, T.S.R., ed. The Cilician Kingdom of Armenia. Edinburgh, London: Scottish Academic Press, 1978. [extensive bibliography]

Brincken, Anna-Dorothee van den. Die "Nationes Christianorum Orientalium" im Verständnis der lateinischen Historiographie von der Mitte des 12. bis in die zweite Hälfte des 14. Jahrhunderts. Kölner Historische Abhandlungen, 22. Köln, Wien: Bohlau, 1973.

Hellenkemper, Hansgerd. Burgen der Kreuzritterzeit in der Grafschaft Edessa und in Königreich Kleinarmenien. Geographica Historica, 1. Bonn: Rudolf Habelt, 1976.

Manandian, H. Kriticeskij obzor istorii armjanskogo Naroda, III. Erevan: 1952.

Recueil des historiens des croisades: Documents arméniens. 2 vols. Paris: Impr. Nationale, 1869; reprint ed., Farnborough: Gregg, 1967.

Sanjian, A.K. Colophons of Armenian Manuscripts: 1301-1480. Cambridge, MA: Harvard University Press, 1969.

Patristica, Theology

In addition to the texts and translations published in the Corpus Scriptorum Christianorum Orientalium and Patrologia Orientalis, many editions of patristic texts are in print from Casa Editrice Armena, Isola di San Lazzaro, 30100 Venezia (Italy) as well as Mechitharisten-Buchdruckerei, Mechitaristengasse 4, A-1070 Wien (Austria). Catalogues are available on request from the respective publishers.

Art, Architecture

Der Manuelian, Lucy, and Murray L. Eiland. Weavers, Merchants and Kings. The Inscribed Rugs of Armenia. Fort Worth: Kimbell Art Museum, 1984.

Der Nersessian, Sirarpie. Armenia and the Byzantine Empire. A Brief Study of Armenian Art and Civilization. Cambridge, MA: Harvard University Press, 1945.

_____, Armenian Manuscripts in the Freer Gallery of Art. Freer Gallery of Art Oriental Studies, 6. Washington, D.C.: Smithsonian Institution, 1963.

_____. Armenian Manuscripts in the Walters Art Gallery. Baltimore: Walters Art Gallery Trustees, 1973 [extensive bibliography].

_____. The Chester Beatty Library. A Catalogue of the Armenian Manuscripts with an Introduction on the History of Armenian Art. 2 vols. Dublin: Hodges Figgis, 1958.

Dournovo, L.A., and R.G. Drampian. Miniatures Arméniennes. Erevan: 1967.

Janashian, Mesrop. Armenian Miniature Paintings. Venice: San Lazzaro, n.d.

GEORGIAN

Handbooks, Introductions, Bibliographic Guides

In addition to generic articles in works listed above under "GENERALIA".

- Esbroeck, Michel van. "Eglise géorgienne des origines au moyen age." Bedi Kartlisa 40. (1982): 186-199.
- Ioseliani, P. A Short History of the Georgian Church. Translated by S.C. Malan. London: Saunders, Otley, 1866.
- Karst, J. Littérature géorgienne chrétienne. Paris: Bloud & Gay, 1934.
- Lang, D.M. The Georgians. London, New York: Thames and Hudson, 1966.
- Salia, K. Histoire de la nation géorgienne. Louvain, Paris: Peeters, 1980. [extensive bibliography]
- Tamarati, M. L'Eglise géorgienne des origines jusqu'à nos jours. Rome: Impr. de la société typographique romaine, 1910.
- Tarchnisvili, M., and J. Assfalg. Geschichte der kirchlichen georgischen Literatur. Studi e Testi, 185. Città del Vaticano: 1955.
- Toumanoff, Cyril. Studies in Christian Caucasian History. Washington: Georgetown University Press, 1963. [bibliography pp. 501-523]

Periodicals

- Bedi Kartlisa 1 (1942)-
- Caucasica 1 (1924)-11 (1934)
- Mravaltavi 1 (1974)-
- Le Museon 1 (1887)-
- Oriens Christianus 1 (1911)-
- Orientalia Christiana Periodica 1 (1935)-
- Studia Caucasica 1 (1963)-
- Traditio 1 (1943)-

Linguistic Tools: Grammars

- Imnaisvil, I. Kartuli enis istoriuli krestomatia I. 1 (Texts); I. 2 (Grammar). Tbilissi: 1970.
- Marr, N., and M. Brière. La langue géorgienne. Paris: Firmin-Didot, 1931.

Zorell, Franz. Grammatik zur altgeorgischen Bibelübersetzung. Rome: Papstliches Bibelinstitut, 1930; reprint ed. 1978.

Linguistic Tools: Lexicons And Dictionaries

Cherkesi, E. Georgian-English Dictionary. Oxford: Marjory Wardrop Fund, 1950.

Molitor, Joseph. Glossarium Ibericum. 2 vols. Corpus Scriptorum Christianorum Orientalium 228 subs. 20; CSCO, 237 subs. 21. Louvain: Secrétariat du CSCO, 1962.

Tchoubinof, David. Dictionnaire géorgien-russe-français. St. Petersburg: 1840.

Paleography

Abuladze, Ilia. Kartuli c'ečis nimušibi paleograpiuli albomi. Tbilissi: 1973.

Texts And Translations

Brosset, M.F. Histoire de la Géorgie. 7 vols. St. Petersburg: Imprimerie de l'Académie Impériale des Sciences, 1849-1858.

Dolidze, I. Kartuli samartlis dzeglebi. 4 vols. Tbilissi: 1963, 1965, 1970, 1972.

Kekelidze, K. Etiudebi zveli kartuli literaturis istoriidan. 13 vols. Tbilissi: 1945-1974.

Homilies

Esbroeck, Michel van. Les plus anciens homéliaires géorgiens. Publications de l'institut orientaliste de Louvain. Louvain: Petters, 1975.

Bible Translations

Dzotsenidze, K., and K. Danelia. Payles epistoleta kartuli versiebi. Tbilissi: 1974.

Imnaišvile, I. Les deux dernières recensions du tétraévangile géorgien. Travaux de la chaire de langue ancienne, 22. Tbilissi: 1979.

Metzger, B. The Early Versions of the New Testament. Oxford University Press, 1977: 182-214. [excellent bibliography]

Molitor, J. Die alte Übersetzungen des neuen Testament. Edited by K. Aland. Berlin: De Gruyter 1972.

✓ Sanidze, M. Psalmunis cignis zveli kartuli targmanebi. Tbilissi: 1979.

_____. Psalmunis zveli kartuli redakciebi X-XIIIs. Tbilissi: 1979.

Liturgy

Garitte, G. Le calendrier palestinogéorgien du Sinaïtique, 4. *Subsidia Hagiographica*, 30. Bruxelles: Société des Bollandistes, 1958.

Kekelidze, K. Jerusalimskij Kanonar VII veka. Tbilissi: 1912.

Leeb, H. Die Gesänge im Gemeindegottesdienst von Jerusalem (vom 5 bis 8 Jahrh.). Wiener Beiträge zur Theologie, 28. Wien: Herder, 1970.

✓ Sanidze, A. Kartvelta monasteri bulgaretši. Tbilissi: 1971.

Tarchvišvili, M. Le grand Lectionnaire de l'Eglise de Jérusalem Ve-VIIe siècle. *Corpus Scriptorum Christianorum Orientalium* 188-189, 204-205; *Scriptores Iberici*, 9-10, 13-14. Louvain: Secrétariat du CSCO, 1959-1960.

Hagiography

Abuladze, I., ed. Dzveli kartuli agiograpiuli literaturis dzeglebi. 4 vols. Tbilissi: 1963, 1967, 1971, 1978.

Aleksidze, Z. Arseni Sapareli. Gangopisatvis Kartvelta da Somekhta. Tbilissi: 1980.

Kekelidze, K. Monumenta Hagiographica Georgica. 2 vols. Tbilissi: 1918, 1946.

Lang, D.M. Lives and Legends of the Georgian Saints. 2nd ed. New York: St. Vladimirs, 1976.

Art And Architecture

Alpago-Novello, A., V. Beridze, and J. Lafontaine-Dosogne. Art and Architecture in Medieval Georgia. *Publications d'histoire et d'art et d'archéologie de l'Université Catholique de Louvain*, 21. Louvain-la-Neuve: Institut Supérieur d'archéologie et d'histoire de l'art, 1980.

Mepisašvili, R., and V. Tsintsadze. The Arts of Ancient Georgia. London: Thames and Hudson, 1979. [excellent bibliography]

Orbis Books and Liberation Theology

by
John Eagleson
Editor-in-chief, Orbis Books

I want to preface my remarks by noting that Orbis is a Roman Catholic publishing house and that I speak from my Roman Catholic experience. Although my biases will surely show, I believe that the trends that I will speak about have their counterparts for Protestants, Jews, and others. I know that you will be able to make the appropriate transpositions.

My topic is "Orbis Publishing Company--or Orbis Books, as we call ourselves--and Liberation Theology." I want to begin by setting liberation theology in its worldwide theological perspective, holding up before you a series of images that I think are emblematic of a theological seismic shift that we are witnessing in our day.

--In a village in West Africa a Catholic priest is initiated into a confraternity of healers, of witchdoctors, culminating his own spiritual odyssey and his struggle to correlate the healing power of Jesus with traditional healing rites.

--In Sri Lanka a Christian lives for two years in a Buddhist monastery, studying the sacred Buddhist texts, rethinking his Christian identity in Buddhist categories.

--At Union Theological Seminary in New York, one of the foremost black theologians in the U.S. finds his thinking profoundly influenced by his experience among the Minjung theologians of Korea.

--In Nicaragua, near the Honduran border, a small Christian community of poor campesinos, a comunidad de base, gathers to read the Bible together and to discuss what it means to turn the other cheek to the band of U.S.-supported contras that just burned down their clinic and kidnapped four young people from their village.

--Brazilian Franciscan theologian Leonardo Boff is called to Rome to defend his views before the Vatican Congregation for the Doctrine of the Faith. His writings, in which he criticizes the arbitrary use of centralized power in the church, are described as "dangerous." Although Boff agrees to comply with Vatican directives, he

nonetheless is later ordered to enter into an indefinite period of "penitential silence."

Not all of these images have to do with liberation theology, but they all have to do with a momentous shift in the church, a shift that Orbis has been giving voice to and chronicling. To understand liberation theology and Orbis's agenda, it is helpful to know something about this shift in the church and in theology.

The Coming of the World Church. The West African priest, the Sri Lankan in a Buddhist monastery, the Minjung theologians, the Nicaraguan comunidades de base, Leonardo Boff--all are from what we have traditionally called "mission lands." These are the churches of the periphery, churches often established by and frequently dependent on the so-called sending churches of the North Atlantic centers. This model, however, of an ecclesiastical center and its dependent periphery, of sending churches and mission churches, has become not only inadequate but obsolete.

To cite the case of the Catholic Church, in 1900, 77 percent of the Catholic population was found in the North Atlantic nations and 23 percent in the Third World. Projections for the year 2000 indicate that approximately 30 percent of the Catholic Church membership will be found in Northern nations, while 70 percent will be found in the Third World.

Such changes have not gone unnoticed by astute commentators on the church. Swiss missiologist Walbert Buhlmann calls this phenomenon "the coming of the Third Church". Harvey Cox points to the significance of this church of the poor and holds up Nicaraguan Ernesto Cardenal and the comunidades de base as signs of hope and portents of the church of the future.

German theologian Karl Rahner refers to the end of Euro-American dominated Christianity as the coming of "the world church." The significance he ascribes to this phenomenon is demonstrated by his division of all of church history into three epochs: The first epoch was the short period of Jewish Christianity during which the gospel was proclaimed in Israel and to it. The second epoch was that of Gentile Christianity, when the gospel was preached and churches established within the relatively homogeneous Hellenistic-European cultural world. The second epoch lasted from the first century into the twentieth century. The third epoch is that of world Christianity, which Rahner dates, very roughly, from the time of the Second Vatican Council, that is, from the 1960s.(1)

It is only recently, in the last twenty years or so, that the churches outside the North Atlantic center have begun in a significant way to articulate their faith in their own terms, to speak from their own faith experience. Up until the time of the Vatican Council, according to Rahner, "the actual concrete activity of the Church in its relation to the world outside of Europe was in fact (if you will pardon the expression) the activity of an export firm which exported a European religion as a commodity it did not really want to change but sent throughout the world together with the rest of the culture and civilization it considered superior."² The European nations had their colonies and the European churches had their missions. All this has begun to change in the years following Vatican Council II.

Since the 1960s the churches of Asia, of Africa, and of Latin American have begun to speak from their own experience. No longer do they always look to the sending churches before they speak. Their theology and religious reflection is no longer derivative. In the words of Peruvian liberation theologian Gustavo Gutierrez, "they drink from their own wells." And when the churches outside the North Atlantic countries began to speak for themselves, one of the things they spoke about was liberation and one of the ways they spoke it was liberation theology.

Liberation Theology. What exactly is liberation theology, and where did it come from? Liberation theologians count themselves as part of a long and rich heritage. Among the first liberation theologians were those Old Testament writers who told the story of the Exodus, the liberation of the Hebrews from the harsh oppression in Egypt.

Although the Latin American Church has often been in league with the Pharaohs of the continent, there has always been a strong liberation tradition as well. For example, the Dominican friar Bartolome de las Casas (1474-1566) is affectionately remembered as the "Defender of the Indians" for his courageous protests before the Spanish crown against cruel exploitation by gold-hungry conquistadors.

Modern-day liberation theology takes its inspiration not only from the great social encyclicals: Rerum Novarum (Pope Leo XIII), Quadragesimo Anno (Pius XI), Mater et Magistra (John XXIII), and Populorum Progressio (Paul VI).

Vatican Council II, in its "Pastoral Constitution on the Church in the Modern World," likewise expressed the church's commitment to the poor, proclaiming that

"the joys and the hopes, the griefs and the anxieties of the people of this age, especially those who are poor or in any way afflicted, these too are the joys, and hopes, the griefs and anxieties of the followers of Christ."(3)

The church's social teaching passed a milestone when the Third Synod of Bishops declared in 1971 that the Gospel supports "action on behalf of justice and participation in the transformation of the world" as "a constitutive dimension of the Church's mission for the redemption of the human race and its liberation from every oppressive situation."(4)

Eight years later the Latin American bishops declared at their conference in Puebla, Mexico, in 1979, that, "we affirm the need for conversion on the part of the whole Church to a preferential option for the poor, an option aimed at their integral liberation."(5)

When theologians in Latin America began to apply the social teachings of the Church to the wretched conditions of Latin America, modern-day Latin American liberation theology was born. One of these theologians is Gustavo Gutierrez, whose experience in many ways is typical of the Latin American liberation theologians and encapsulates the beginnings of liberation theology. Like many of the most promising seminarians of his day, Gustavo was sent to Europe to study: he was exposed to the progressive European theology that helped prepare the ground for Vatican Council II. But when Gustavo returned home to Lima he found that the application of his European theology was not a simple task. Gustavo speaks of what he discovered on returning to Lima:

I discovered three things. I discovered that poverty was destructive, something to be fought against and destroyed, not merely something that was the object of our charity. Second, I discovered that poverty was not accidental. The fact that these people are poor and not rich is not just a matter of chance, but the result of a structure. . . . Third, I discovered that poor people were a social class. When I discovered that poverty was something to be fought against, that poverty was structural, that poor people were a class and could organize, it became crystal clear that in order to serve the poor, one had to move into political action.(6)

Gustavo's homecoming from France to Peru represented his own passing over from Rahner's second epoch of European Christianity to the third epoch of world Christianity.

In catechism class in elementary school I remember the nun giving us the following case: "Mr. Jones is very poor. One morning he was walking down the street and he spotted a bottle of milk on the doorstep of the Smith family, who was very rich. (In those days milk was delivered to doorsteps.) If Mr. Jones takes that milk bottle home to his hungry children, is he committing a sin?" We dutifully answered that he wasn't.

Indeed, Thomas Aquinas whose name became synonymous with traditional Roman Catholic theology, taught in his Summa Theologiae that "in extreme necessity all goods are common, that is, all goods are to be shared."(7) And Vatican Council II had said that "the right to have a share of earthly goods sufficient for oneself and one's family belongs to everyone. . . . Persons in extreme necessity have the right to take from the riches of others what they need."(8)

If the poor Mr. Jones is a rare exception in town, this traditional teaching does not present too many problems. But what happens when nine out of ten families in town are in the same straits as Mr. Jones? What do the "milk bottle theologians" say to Mr. Jones then, and what do they say to the rich Smith family? It was questions like these that Gustavo had to face when he returned from France to Peru, and he faced them from and in the context of a slum in Lima, from within a community of the poor.

Gustavo helped to establish the primary "theological place" of liberation theology (the locus theologicus as the professionals call it) as the struggle of ordinary people to achieve "liberty and justice for all."

Liberation theologians are unanimous in grounding their theology in the struggle of the poor, and without exception they are linked to a comunidad de base, one of the grassroots Christian communities springing up all over Latin America. It is the experience of these small faith communities that provides the "raw material" for theological reflection. Thus Gutierrez refers to theology as a "secondary" act; it is the people's faith experience that is primary. "All liberation theology," adds Gutierrez, "originates among the world's anonymous, no matter who writes the books or the declarations articulating it."

Liberation theology is not just another subdivision in the theological enterprise--like moral theology or systematic theology, for example. Rather, liberation theology takes a new approach to all the

great theological themes--creation, incarnation, sin, grace, salvation, redemption. It considers them from the vantage point of the poor, from the underside of history. Liberation theology is a reflection--in the light of the word of God--on the experience of poor Christians in the liberation struggles.

Liberation theology is not limited to Latin America. Indigenous versions of liberation theology have appeared in South Africa and in India, in South Korea and the Philippines, in Sri Lanka and Jamaica. Indeed it can be found anywhere people struggle to be free and try to understand their struggle in the light of the word of God. Today the Latin American liberation theologians are in dialogue with other liberation theologians around the world.

When liberation theology first appeared on the theological scene in the late 1960s and early 1970s, there were many who dismissed it as just another theological fad, a short-lived comet that would soon fade from the theological sky.

But liberation theology has not gone away. Protestant theologian John Cobb says that "the greatest event in twentieth-century church history was the Second Vatican Council. The greatest achievement which this event has made possible is the liberation theology and praxis of Latin America." Even Time magazine listed Gutierrez's A Theology of Liberation as one of the 12 books of the 1970s that "most deserve to survive." Liberation theology will never go away or disappear. As old as Exodus, it is as perduring as people's struggle for freedom.

The Vatican Controversy. In many circles it is for Latin American liberation theology that Orbis is best known. This is not our only line, for we also have strong publishing programs in Asian studies, African studies, Black studies, interreligious dialogue, Scripture studies, and inspirational works. But liberation theology has been in the headlines lately, particularly with the recent silencing of Brazilian liberation theologian and Orbis author Leonardo Boff.

The controversy over liberation theology can best be appreciated, I think, if we recall Rahner's three epochs. With the coming of the world church, the church is moving inevitably toward pluriformity and theological discourse is becoming multicentric. The present pope and, especially the Vatican curia, see this as a threat to Catholic uniformity and Roman unicentricity. The theological initiatives of Boff are seen as "dangerous"; the pope warns against

"centrifugal forces that threaten the unity of the church."

In September 1984, the Vatican Congregation for the Doctrine of the Faith published a document entitled "Instruction on Certain Aspects of the 'Theology of Liberation.'"

Although it recognized that "the powerful and almost irresistible aspiration that people have for liberation constitutes one of the principal signs of the times which the Church has to interpret in the light of the Gospel," it also warned against "developments of that current of thought which, under the name 'theology of liberation', proposes a novel interpretation of both the content of faith and of Christian existence which seriously departs from the faith of the church and, in fact, actually constitutes a practical negation."(9)

But it is not so much the novel and dangerous content of liberation theology that is the Vatican concern. It is rather the locus of theological authority that worries them. The Vatican is very nervous about Christians around the world drinking from their own wells, and so the document warns that the encounter between liberation theology and the liberation experiences of the people "can be understood only in light of the specific message of revelation, authentically interpreted by the magisterium of the Church."(10)

This is a classic instance of the church of Rahner's old second epoch in confrontation with the church of the new third epoch. The guardians of the doctrine of the faith of Euro-American Christianity are very uncomfortable with the theologies being elaborated by theologians of the new world church.

Boff himself criticized the perspective of the Ratzinger document: "The Instruction doesn't represent the Latin American perspective, but the European one. . . . This is the Third World seen from a palace window."

Rahner had already posed the rhetorical question: "Do not the Roman congregations still have the mentality of a centralized bureaucracy which thinks it knows best what serves the kingdom of God and the salvation of souls throughout the world, and in such decisions takes the mentality of Rome or Italy in a frighteningly naive way as a self-evident standard?"(11)

Notwithstanding Vatican intentions to the

contrary, the initiative has begun to pass from Europe to the Third World, from the second epoch to the third epoch. "Rome may be the bureaucratic center of the church," says Boff, "but it is no longer the vital mystical center." The vital mystical center has passed from Rome to Sao Paulo, and the Vatican, which is the Holy See of the church of the second epoch, is not letting go gracefully.

Orbis Books. In the years following Vatican Council II the profound changes in the church manifested themselves in distinct, indigenous, written theologies of the Third World. Maryknoll, officially called the Catholic Foreign Mission Society of America, having some one thousand missionaries living in Third World countries, was in an especially privileged position to witness this flourishing of churches outside the Euro-American centers. In 1970 Orbis Books was established as a channel, a reporter of the religious, ecclesial, and theological ferment bubbling forth in the Third World.

Orbis's first publisher was Maryknoll priest Miguel d'Escoto, now foreign minister of Nicaragua. The founding editor-in-chief was Philip Scharper, formerly editor-in-chief of Sheed and Ward. Scharper, who died in May just before retiring after fifteen years as editor-in-chief at Orbis, was not only a visionary, with a grand sense of what the church is called to be, he was also a superb diagnostician who had his hand on the pulse of the ecclesial body. Long before most others, he discerned the coming of the world church.

Speaking of the early days of Orbis, he said that "our idea was to bring Third World theology, reflections on the human condition of hunger, poverty, illiteracy, to the attention of the North American church. I thought theology here," he added, "was getting a little moribund and repetitious, and could use the infusion of new approaches and methodologies for its own health."

From those early years Orbis has grown to the point where we now have some 250 titles in print and are publishing approximately 40 new titles annually. Orbis authors who were unknown when they were introduced--Gustavo Gutierrez, Allan Boesak, Leonardo Boff, Kosuke Koyama--have now become household names (at least in theological households).

As for the future, Orbis will continue to be "ecumenical", looking to the oikoumene, the inhabited world, but especially to Asia, Africa, and Latin America, in its publishing program. We will not be

looking to the traditional theological centers to find our authors. Here I am reminded of a conversation I had with an editor from a major U.S. theological publisher. We discovered that we were both to leave the same day on "scouting" trips to meet with prospective authors and to plant seeds for eventual manuscripts. "I'll be going to Oxford and Cambridge," he said. "And then I'll be making a swing through Germany. How about yourself?"

"I'll be spending my time in San Jose," I answered.

"Oh, California?" my friend asked.

"No, Costa Rica," I responded, as he wrinkled his curious brow.

Orbis will continue to look to Latin America and will continue to publish liberation theology. We have new books coming along from Leonardo Boff, Jon Sobrino, and Gustavo Gutierrez. But we also have in preparation a major study in theological method by Clodovis Boff, Leonardo's younger brother and one of the brightest of a "second generation" of liberation theologians.

Orbis will look to Africa and will publish books representative of the struggle to fashion an authentically African church. For example, we are now translating Le cri de l'homme africain. The author is Jean Marc Ela, a Cameroonian priest and one of the most important voices in the Francophone church of West Africa. You probably have not yet heard his name, but then people hadn't heard of Gustavo Gutierrez or Leonardo Boff when Orbis first published them.

Orbis will look to Asia, and there the dialogue among the major world religions provides one of the most creative frontiers for faith. We have scheduled Theology from the Womb of Asia, by Taiwanese theologian C.S. Song.

And Orbis will look to other Galilees knowing that good things have come from unexpected places. A forthcoming Orbis book is entitled The Gospel Is Not Western. It is a collection of essays by theologians from Aboriginal Australia, the Torres Straits, and Melanesia, with names like Willington Jojoga Opeba, Polonhou Pokawin, and Sevato Tuwere. We will be publishing a study of the Epistle of James by a Jamaican scholar and study of the liberating power of the Virgin of Guadalupe by a Chicano theologian.

Orbis will strive to be "pontifical," in the etymological sense of building bridges among churches

and peoples, but especially between the North Atlantic churches of Rahner's second epoch and the world church of Rahner's third epoch.

We've just published Steadfastness of the Saints, by Daniel Berrigan, which explores the faith experience of Central American Christians and its implications for North American Christians. And we've recently published A Certain Sound, the story of how a white, middle-class Methodist minister had his faith turned completely upside down through his experience with black South Africans. We will soon publish a book on the Sanctuary movement, describing how U.S. churchpeople have risked their security in solidarity with their brothers and sisters from Central America. Orbis will continue its ecumenical, pontifical publishing program as it continues to chronicle the inexorable coming of the world church.

Notes

1. Karl Rahner, "Toward a Fundamental Theological Interpretation of Vatican II." Theological Studies 40 (Dec. 1979): 716-26.
2. *Ibid.*, 717.
3. Vatican Council (2d: 1962-1965), Pastoral Constitution on the Church in the Modern World, no. 1.
4. Synod of Bishops (3rd International: 1971: Rome), Justice in the World, no. 6.
5. Puebla 1979: the 3d Conference of the Latin American Bishops, no. 1134.
6. Robert McAfee Brown, Gustavo Gutierrez (Atlanta: John Knox Press, 1980), 23.
7. Thomas Aquinas, Summa Theologiae, II-II, q.66 a.7.
8. Vatican Council (2d: 1962-1965), Pastoral Constitution on the Church in the Modern World, no. 69.
9. Catholic Church. Congregatio Pro Doctrina Fidei, Instruction on Certain Aspects of the 'Theology of Liberation'. (Washington, D.C.: United States Catholic Conference, 1984), I,1 and VI,9.
10. *Ibid.*, III,4.
11. Rahner, "Toward a Fundamental Theological Interpretation," 717-18.

Trends in Religious Publishing in Germany

by
Knut Dorn
Otto Harrassowitz

I would like to thank the program committee of ATLA for inviting me to participate in this year's program. The original plan was for me to address current trends on the European publishing scene, but I am glad that we agreed to have my paper concentrate on publishing and book distribution in the four German-speaking countries, the Federal Republic of Germany (FRG), the German Democratic Republic (GDR), Austria and Switzerland. Although my company, Otto Harrassowitz (OH), offers service on publications of all of the continental European countries, the German cultural area is our traditional area of activity, and obviously it is the one in which I am personally most closely involved.

There is a common tradition to the publishing business and the book trade in the four countries. The professional cooperation is very close between the Federal Republic and Austria and Switzerland. Publishers residing in one country have, as a rule, established branch offices and distribution centers in the others. They print two locations on the title pages of their books and have made sure that their book production reaches the larger German language market. The relationship is more precarious and troublesome with the GDR where the differences between the political systems in East and West have put severe limitations on the book trade. But even in a situation in which the East prevents personal representation and direct sales contacts with the publishers and dealers in the other part of Germany, a new pattern of cooperation has been developed. New systems of licensing and co-publishing arrangements have kept the GDR an active participant in the larger German book market that is still held together by the bonds of the common language and the same professional tradition. This is why we at OH have always maintained that our service and in particular our special projects, the approval plans and form selection programs, have to cover the production of all four countries if an appropriate representation of the German language publishing is to be attained in the field of theology as well as in any other subject area.

OH has had close contacts with divinity school libraries in North America ever since the late 19th century, although the company started out as what you might call a "generalist" and still is serving

university and general research libraries with German and European publications in all areas of research. But when the question of specialization first posed itself, it did mean establishing a service for the subject of religious studies and for divinity school libraries in North America. This was not surprising considering the strong impact that German publishing always had and still has on the subject of theological and religious studies. This is, I am sure, confirmed by your statistics. Unless there is an unusual or very specific subject interest prevailing in your library, German language publications must as a rule represent the largest foreign language group within your current range of acquisitions. This representation has been maintained in spite of the continuing decline of the role of the German language in international research and scholarship. Whenever I am asked to identify a subject beyond German literature in which Germany can still claim to contribute substantially to the efforts of the international scholarly community, it is definitely the subject of religion and theology which comes to my mind first, with areas like philosophy, classics, archeology, Near Eastern studies following in due turn--and these all happen to be subjects with some impact on the collection policy of a divinity school library with more complex historic and comparative research interests. So I am pleased to be given a chance to discuss the German publishing market with a group of librarians for whom it still represents part of their daily selection and processing routines.

I think that German theological publishing has to be seen in the context of the larger and more general professional scene as it is typical for the tradition of the four German speaking countries. This is why I want first to point out some of those general conditions of German publishing and bibliographical documentation in which theological publishers participate, as do publishers in any other field. I would then like to draw your attention to the discussion of quantity versus quality in German scholarly publishing that seems to pre-occupy the scholarly community in my country at this time and that, I am afraid, also has some relevance to the area of theological publishing. At least I found a general awareness of what looks like a pronounced discrepancy between quantity and quality in the present output of German religious publishing when I talked to professionals in the field after I began to think about this paper. Then, I want to look at some of the organizational and methodical structures of publishing and book distribution in the GDR as compared to the familiar pattern in the Western countries. There is obviously a marked opposition of the political and economical ideologies in both parts of Germany but

there is also a working arrangement between publishers and bookdealers in East and West that functions fairly well and particularly so in the area of theological publishing and book distribution.

There are some extremely advantageous and almost unique working conditions that German theological publishers enjoy simply by participating in a national professional tradition. They are the services provided by the book trade associations and the national libraries in the respective countries. As with all of the German publishing business, theological publishing enjoys an excellent bibliographical documentation and control. Each of the four countries offers a weekly or bi-weekly bibliographical record. The one compiled and distributed in the Federal Republic in Frankfurt under the title Deutsche Bibliographie, and the one issued in the German Democratic Republic in Leipzig under the title Deutsche Nationalbibliographie attempt to cover the book production of all of the German cultural area. Both national bibliographies run parallel and basically constitute a duplicate effort. They are maintained for reasons of political and national representation. It is a somewhat sensitive diplomatic arrangement that works well due to the efforts and the willingness of German publishers to deposit their new publications with both bibliographical centers. West German publishers have continued the old tradition of depositing their books in Leipzig and a copy of the East German production is channelled to Frankfurt via Leipzig, a gesture for which Frankfurt, in return, collects a copy of the West German non-trade publications for Leipzig so that in effect both bibliographic centers can claim a nearly complete record of each other's production. The one decisive advantage that the West German Deutsche Bibliographie has over the East German Deutsche Nationalbibliographie is their well-working automated system that ensures faster and more timely publication and distribution of their product.

The Deutsche Bibliographie has continuously improved its documentation of Swiss and Austrian publications. They now appear in current listings and not only in the final 5-year cumulations in which Swiss and Austrian titles had always been represented. With the help of the CIP-program practically all of the Swiss and Austrian trade publications have found access also to Frankfurt's weekly listing, to the CIP records, the so-called Neuerscheinungs-Sofortdienst, as well as to the Wochentliche Verzeichnis proper. There are no CIP offices in the other two countries so that publishers in Austria and Switzerland apply for a CIP entry to Frankfurt when they wish to avail themselves

of the considerable advertising value of the CIP-listing.

The Deutsche Bibliographie is up-to-date, at least with regard to List A of the weekly records that document the publications of the professional trade. With List B, the listing of the non-trade institutional and private publications, a backlog has in the past periodically developed. There is a larger backlog in existence now, the elimination of which will probably require a 2 to 3 year support program on the part of the Deutsche Bibliothek. Unfortunately, theological publishing is affected by this backlog, since it is a larger share of the Erbauungsliteratur, the devotional literature, and the evangelische Kleinschrifttum, the smaller publications supported by the protestant church, that are involved in the delayed listing. None of the scholarly trade publications, however, comes in this category, so that research-oriented theological publications do enjoy a prompt bibliographical representation in the national bibliography.

They are also covered in their entirety by our books in print, the Verzeichnis lieferbarer Bücher, the other very successful German bibliographical project, edited and supported by the German Book Trade Association. It is probably as complete a record of current available titles of the Federal Republic as can be achieved under the present circumstances. Its listings are based on the ISBN as the central control mechanism. German publishers who want to have their titles represented in the German books in print are told that they have to adopt the ISBN before their entries can be accepted. This is why German scholarly publishers can today claim practically 100% participation of their publications in the concept of the International Standard Book Number. Up to 90% of the Austrian and Swiss publications are covered in the Verzeichnis lieferbarer Bücher, and another major step in the improved usefulness of the VIB will happen soon when East German titles will very likely be included as of next year. The GDR has, as of January 1, 1985, adopted the ISBN concept as the first Eastern Block country to move in this direction. There is no doubt that the economic attraction of having their publishing output eventually listed in the Verzeichnis lieferbarer Bücher was a major incentive for the East German Book Trade Association to consider the ISBN arrangement.

There has also been a long tradition of very effective bibliographical documentation by way of special subject listings or Fachbibliographien prepared by the trade. What is currently offered for the area of theology and religion is the small and very handy booklet Books on Protestant Theology produced on an

annual basis by the company of Elwert in Marburg, and the two catalogs Das Evangelische Schrifttum and Das Katholische Schrifttum distributed every other year by the Vereinigung evangelischer Buchhändler and the Verband katholischer Verleger und Buchhändler, the two associations representing protestant and catholic publishers and bookdealers in Germany, Austria and Switzerland. The two latter catalogs are by now entirely based on the entries of the VIB and in effect represent a subject excerpt from the official listing of our German books in print. The editors of the two associations have undertaken the subject-coding of the relevant titles and rearranged the bibliographical information under subject headings devised for the specific purposes of their catalogs. All three catalogs are traditionally made available to the customers of Otto Harrassowitz on a complimentary basis. The most recent editions 1985/86 were just distributed and should have reached your libraries a couple of weeks ago.

It looks as if the bibliographical representation of theological publishing is further to gain from the ability of data bases like the VIB to have subject-oriented excerpts compiled and offered to special libraries. There are plans on the part of the publishers of the IBZ, the Internationale Bibliographie der Zeitschriftenliteratur, to have a special edition distributed that would just comprise the listing of journal articles in the field of philosophy and religion. Similar plans are under discussion for the Zeitschriftendatenbank, our growing union list of serials edited and compiled by the Staatsbibliothek Preussischer Kulturbesitz in Berlin, the Bayerische Staatsbibliothek in Munchen and the Deutsche Bibliothek in Frankfurt. So far it has only been marketed in the form of one comprehensive microfiche edition, but since the journal titles are subject-coded and can be retrieved according to that code, such special editions are high on the priority list of the editors. Theology, together with law and medicine, are the likely first candidates for such special editions in the usual microfiche format.

There is an impressive tradition for the support that the German trade organization named Borsenverein des Deutschen Buchhandels has provided to its members, among them to theological publishers. The Borsenverein functions as the organization for the professional and regional associations of publishers, bookdealers and related professional groups in Germany. Ever since the partition of Germany there has been a Borsenverein in the West and one in the East, just as there are two national bibliographies. The two trade associations, each for its area of influence, are responsible for

defining and formulating the policies for the profession. The respective groups represented within the Borsenverein work out the rules for the dealings between publishers and bookdealers, and bookdealers and the final consumers, be they individuals or institutional customers. The Borsenverein is responsible for balancing the activities of the various groups and assumes the role of the speaker and negotiator in any national or regional discussions that involve the interests of its members.

Probably the most important among the professional achievements is the implementation of the concept of *der feste Ladenpreis* or the fair trade price that the Borsenverein has advocated since the late 19th century and has been accepted as part of the German legal system. The government of the Federal Republic has recently reconfirmed the fair trade price for books and periodicals which have been explicitly exempted from the overall ban of price fixing. It has always been the position of the Borsenverein and its members that "books are different" and that the fair trade price serves a cultural and social function. The idea is to guarantee that the same book is available in each bookshop anywhere in the country at the same price. It is part of the political and educational concept that the same piece of information should be available to any reader or consumer at the same price so that the aspect of cost should not interfere with or limit the flow of information in any way. The system has helped to build a wide and efficient network of publishers and bookshops in the country. There is at least one bookshop, and often more, in every medium-sized city, in every small town, and in many villages. These bookshops work on a professional basis and are in a position to serve the local readership even with more esoteric and research materials. The large bookshops in the city selling any number of copies of a title may be successful in negotiating a better discount with the publishers, but they may not sell the book at a lower price. So their colleagues in the small village or the specialists in their immediate neighborhood do not have to fear that their customers would contact the larger outfit for reasons of price. If they do for reasons of service, this is a different matter. By the same token, the readers or consumers can be sure that an advantageous location or affiliation of one particular bookshop is not abused to enforce higher prices than originally defined by the publishers. There is no need for the buyer to compare prices of current imprints. German and many other European booksellers compete by offering service rather than discounts.

The German fair trade arrangement is regulated to every detail: the publishers set the price and oblige

the bookdealer to sell the book at the advertised list price. Any bookdealer has at one time signed the same standard agreement with all his suppliers, and any newcomers to the field have first to enter and to confirm the legally binding contract before they will be supplied by the publishers. Offenders can be fined and excluded from the trade privileges if they refuse to abandon practices that have been pointed out to them as not corresponding to the rules of the fair trade arrangement. It is executed under the auspices of the Federal German Anti-Trust Law Office and organized and controlled by an independent trust office that reports to the legal authorities and the Borsenverein and ensures that the fair trade arrangement is practiced in line with the original concept. The large majority of publishers have agreed to the rules that come with it. There are a few outsiders who disagree with the established approach and offer their publications at a suggested rather than a legally protected firm price. But they are the exceptions and have not been able to jeopardize the system to which the German book trade owes a continuing functional and economic stability. Austria and Switzerland have adopted the same system, and the prices of their books are protected in Germany as are the prices of German books in Austria and Switzerland. Other European countries have set up similar systems for their national markets.

In all cases the fair trade price has proven to have a beneficial effect for the book and publishing market. Where it has been abandoned, in Sweden and a couple of years ago temporarily in France, the negative consequences have immediately become obvious. The small specialized publishers cannot survive and the smaller local bookdealers are pushed out of business by discounters and large department store outfits, usually located in the larger cities. These tend to concentrate on bestsellers and easy materials without the know-how and the desire to offer the more costly service to research institutions and the scholarly customer. We all remember the difficult phase that the French publishing and book business went through after the fair trade price had been abandoned in the late 1970s. France has reintroduced the system recently with the result of an almost immediate recovery of the small and literary publisher whose existence was threatened without the protection of the fair trade price arrangement. When the new French law was recently contested by a large department store chain at the court of the European Community, the fair trade price was reconfirmed on the European level as legally valid for the national practice within each of the countries of the community.

For American libraries this means that discounts

are normally not to be obtained for German or other European publications. Strictly speaking, once a book is exported from Germany or another European country to any other country, the fair trade arrangement no longer has any legal basis. But the majority of the exporting publishers and bookdealers in Germany have agreed that the principle of selling at the publisher's list price should also be applied to the exporting business. We believe that this is a fair practice and a clear proposition: the price listed in the national bibliography and in the publisher's catalogs is also the price at which the book is offered by the dealers of the respective countries.

There have been instances when outsiders have offered discounts on German books, but the companies that decided to do so were either short-lived enterprises or were, for economical reasons, forced to discontinue their discount offers after a short while. The basic calculation of the German publisher provides only for a limited discount to the dealer, particularly for scholarly books, usually between 20% and 30% of the list price. With this margin the dealers are not in a position to pass any discounts on to institutional or private customers without risking the economic base of their operation. Were they to do so, they would almost inevitably have to reduce the level of their service to their customers, which would clearly be a self-defeating proposition. This is realized by all of the publishers, the dealers, and the librarians, who are all basically in agreement as regards the concept of the fair trade price.

The other related line of professional ideology, traditionally propagated and recommended by the Borsenverein, is the agreement of solidarity among the groups of the trade. It has resulted in the division of responsibility that has met with the approval of the profession and the academic community in Germany; the publisher is responsible for producing the book, the bookdealer is responsible for distributing and selling the book. Libraries will only in rare instances, if at all, purchase directly from the publishers and they have always made it a point to support the local book trade, a concept that has also contributed to a stable and very effective performance of the various bookshops in practically every larger and medium-sized German, Swiss, and Austrian city, especially when a university or an institution of higher learning is located in the neighborhood and willing to support the local trade.

The definition of the responsibility of each professional group within the Borsenverein has helped to establish some valuable services of member groups

like the Zwischenbuchhandel or Barsortimente. They provide a very efficient pattern of book distribution in the three German-speaking countries, from which both publishers and bookdealers benefit. This system, which dates back to the middle of the 19th century, has played an important part in the traffic of books from publishers to dealers in Germany. The Barsortimente are wholesalers who maintain a large stock and are granted special discounts by the publishers on the understanding that they only supply to bookshops and dealerships and pass the larger part of their discount on to these shops that in turn then supply the books to the final customer or scholarly institution at the publishers' list prices. The larger Barsortimente in Germany are the companies of Koch, Neff, & Oetinger, of Lingenbrink, and of GROSSHAUS WEANER. The Schweizer Buchzentrum plays a similar role in Switzerland, and there are a couple of smaller companies active in Austria. What they have in common is that their whole organization is geared to serving the trade rather than the institutional customers or the library. They are indispensable to the smaller bookshops that cannot afford to contact every publisher for the one or the few copies of their titles that they may require. The Barsortimente offer the dealerships the opportunity to place one order for any number of titles originating from various publishing houses. They are also very important for dealers who have to accommodate rush orders for their customers. We at OH would usually go to the original publishers for the titles we require for your libraries, in order to avail ourselves of the slightly better discount that is available for direct sales from the publishers. But if we receive rush orders or if there is a bottleneck somewhere in the processing line, we routinely turn to the Barsortimente for help. With the exception of some highly specialized scholarly materials, any West German, Swiss, or Austrian in print trade title can be made available to a bookshop in the respective country within 24 to 48 hours. The Barsortimente have their own car service that is constantly in operation connecting bookdealers and publishers in the various cities on a prearranged schedule and on a daily basis if necessary.

The approximately 250-300 theological publishers presently operating in the German-speaking countries have been doing very well within this favorable context of professional working conditions. This is confirmed by their remarkable annual output of approximately 3,500-4,000 titles in all of the four countries. Just as an aside, the parallel figure for the United States indicates approximately the same number of titles, but produced by approximately 600 publishers, that is double the number of publishers active in the German

language area. So it is probably correct to assume that German, Swiss, and Austrian theological publishers tend to have a larger operation and production list than their American counterparts, which may say something about the economic conditions under which publishers operate in the two countries. It is interesting that the numbers for the church-related distributing trade are reversed. There are approximately 300 theological bookshops in the United States, as compared to the approximately 500 that serve the four German-speaking countries. This may again indicate an advantage for the German religious publishers who can probably rely on a larger network of qualified retailers for distribution of their production. I should mention, however, that the current trend is not in favor of the church-related and denominational bookshop. An increasing part of the German, Swiss, and Austrian theological book production is nowadays distributed by the general bookstores rather than by the traditional Evangelische or Katholische Buchhandlung.

There is also little direct influence by the churches on the publishing business. The large majority of the German, Swiss, and Austrian publishers, both of protestant and catholic orientation, are commercial houses that function as business operations and respond to the requirements of the market. It can be argued that the opinion of the church can represent an impact on the market, but it has, at least in the past, only had a limited influence on the scholarly part of the publishing business. It is interesting to note that it has traditionally been the concept of the Catholic Church in Germany to leave the publishing to the trade publishers. There has been a slightly different attitude with the protestant churches who have always thought it necessary to support some of their publishing activities. Their concern has been and still is that part of their Kleinschrifttum, the small series and titles required for the work in the parish, would not represent an attractive business proposition and therefore be neglected by the commercial publishers. The commercial publishers, on the other hand, view the publishing activity of the protestant church rather critically and do their best to have them restricted to the relatively narrow range for which they had originally been claimed. While this still gives cause to some controversy between the Evangelische Kirche and protestant publishers, the major concern of theological publishers of both camps is the competition of the general market. There are constant complaints that more and more theological publications tend to be published with general publishing houses that have an appealing Sachbuch or non-fiction program and are in a position to offer more

attractive conditions to authors who may in the past have only worked with theological publishers.

The response of German religious publishers to the challenges of the market has in the last couple of decades been decidedly conservative. They have not been known for engaging themselves in experiments and innovative ideas. There has been the tendency to shy away from new media and experimental publishing. There has been practically no experimenting with microforms; This had been left to the Swiss company, IDC, the forerunner in the field who claimed the subject of theology for its collections and special projects before any theological publishers had a chance to catch on to the idea. There probably was also no real demand since the medium of the microfiche is particularly useful only for larger bibliographical projects, reference works, and documentation of library holdings, and no major new works in that category have been offered on the German theological publishing market in recent years.

There has been a general abstinence for some time from any larger projects that would have entailed commercial or financial risks. Rather, religious publishing has maintained a tradition of sound business procedures. None of the publishers went overboard in the successful years of the late 1960s and early 1970s, and there was also no sign of any major depression in the early 1980s when the general German publishing business went through a rather difficult period. Religious publishing has been amazingly stable, there have been practically no mergers, no houses that disappeared, or were bought out by others. This was quite different in other areas of German publishing when houses specializing in Belles Lettres and German literature as well as the sciences have presented a rather unstable picture in recent years.

It fits the same conservative pattern that German theological publishers have continued to produce publications almost exclusively in their own language. Theological publishing houses have been content to publish in German, whereas German publishers in other fields have shown an increasing tendency to produce original English language publications in order to reach the wider international readership, after other European nations like the Netherlands and the Scandinavian countries have set an encouraging example. In particular, the German scientific publishers were worried about their failure to export their books and have made an attempt to publish in English. Not so the theological publishers, who almost exclusively serve the home market or else rely on the fact that the international market would still accept German language

publications in their area of research. The annual excerpt of Deutsche Bibliographie that is published as English Language Titles from German Publishers shows a meager 14 titles for the field of theology for the year 1984 out of an approximate total of 2,000 original English language imprints that have appeared in the German-speaking countries in that year. It can only be assumed that there is less pressure to publish in the English language in the field of theology. Otherwise theological publishers would probably have shown more concern for the danger of reduced representation of their publications abroad and in particular in the Anglo-Saxon countries. One would really have expected more of an effort to produce books in the English language in view of the sad fact that the reading knowledge of German has been greatly deteriorating in the international scholarly community. So the only conclusion is that the home market must have been able to support religious publishing well. The statistics for the book production of religious publishers have indeed shown amazingly high figures for quite some time. In this respect theological publishing has been very much in tune with the general trends of German publishing and has rather consistently participated in the explosion of the West German book production of the last two decades. There were about 1,600 new theological titles published in 1963 in the Federal Republic within an annual total production of 25,000 new titles and new editions. In 1983, twenty years later, the number of religious titles had doubled, there were 3,300 out of a total of approximately 62,000 that were on record in 1983 for the Federal Republic alone. If the approximately 10,000 new titles per year that represent the overall Swiss national production, and the approximately 6,000 titles each for Austria and the GDR are added to this figure, the total production of the German language area reaches an annual output of over 80,000 titles per year, which puts it in the same category as the United States and the USSR. Of this total of approximately 80,000 titles per year, religious publishing has consistently claimed a share of approximately 5%, which corresponds to an annual production of ca. 4,000 new titles and new editions in the field of religion and theology for the four German-speaking countries.

The number of titles relevant to an acquisitions program of an American divinity school library is, of course, much lower and actually only represents a fraction of the overall production. This is confirmed by our in-house statistics that we keep for our approval plan operation. Out of the approximately 4,000 new titles on record for the field of religion and theology in the year 1984 for all four German-speaking countries, there were only 479 titles

eventually selected for at least one of our active approval plans. Our largest single approval plan in the field of religion and theology, the one that we carry for the Princeton Theological Seminary Library, covered 281 titles in 1984 for all of the German-speaking countries. 79 more titles were added to our selection by Princeton on the basis of our selection forms so that a total of 360 titles was on record for the program of the Princeton Theological Seminary for 1984. The difference between the total of 479 titles considered for the subject and the 360 titles sent to Princeton is to be explained by the fact that a library like Princeton receives quite a number of items in monographic series on their standing orders rather than on their approval plan.

For one of our medium-sized approval plans, such as for McCormick, we selected 129 titles in 1984. The figures for both approval plans five years ago were 162 titles for Princeton and 133 for McCormick. Princeton had in the meantime extended the approval plan subject parameters considerably, while the McCormick program has basically remained the same, so their figures are more likely to illustrate a recent trend: 145 titles for McCormick in 1970, 140 titles in 1975, 133 titles in 1980, and 129 titles in 1984 indicate a rather stable and consistent coverage on our approval plan for this library over a period of 15 years. But within this period of time the overall annual book production for the field of theology and religion had doubled, from approximately 1,600 to 3,200 for the Federal Republic alone. This can only mean that there is a relatively small number of titles that can claim research quality and scholarly relevance. Sometimes we joke that our approval plan and book selector's major activity is deselection, when a production of approximately 4,000 titles for the German-speaking countries per year has to be reduced to approximately 400 that may show a promise of substance sufficient for consideration for a research library's approval plan. When this annual figure of 400 is then later reduced to approximately 250 titles for a comprehensive approval plan and further to approximately 100 titles per year for what we consider a representative approval selection for a research-oriented American divinity school library, then there seems to be an unusual need for selectivity, and one begins to wonder about the relationship of quality and quantity in the German publishing output.

As a matter of fact, there is a distinct feeling among the professionals and critics that the qualitative standard of German theological publishing has not kept pace with the impressive statistics and the ever increasing number of books. This impression

had been conveyed to me by my friends among American divinity school librarians a long time ago when the observation was made in the early 1970s that there were really no substantial publications showing up on the German publishing market anymore. This sense of disappointment has not changed; if anything, it has intensified, and is today shared by experts and insiders on the German scene. When I started to bring up the subject recently, it seemed to assume the proportion of a widespread malaise. The general lament was, where are our scholars, where have the professors gone who at one time had the competence and the time to produce brilliant research and to keep the intellectual discussion alive?

Let me try to convey to you some of the spontaneous comments that I collected from a number of German catholic and protestant publishers in recent months. In general, the publishers seem to feel that there are forces at work in society and the hierarchy of church and state that are beyond their control and they insist that the present situation cannot be blamed on them. They would like to publish the right kind of books were only the corresponding manuscripts available. One catholic publisher exclaimed in disgust: "I have been travelling from Munster to Passau and back without finding a single manuscript that showed the promise of excellence." Other comments put the blame on the climate prevailing within the catholic church that was said to prevent a challenging discussion or a review of major theological concepts. As a matter of fact, the alleged conservative and inflexible attitude of the authorities has been a reference that appeared repeatedly in my discussions with catholic publishers.

Protestant publishers took more the line of criticising the intellectual standards that are currently identified with the German university. It is no secret that the level of competence has deteriorated among German students, undoubtedly a consequence of the politically motivated experiments in the German high school system where intellectual challenges are eliminated as undesirable elitist relics. This puts the teaching at the university in an unfortunate position, it has to be concerned with the basic levels of the subject rather than being able to concentrate on the appropriate research. There is the overpopulation of German universities from which theological faculties have not been spared. After other usually more coveted subjects have been closed to students by the numerous clausus regulations, the faculties of theology have seen a remarkable influx of students. The professors are overburdened and can barely cope with the teaching load. This is indicative

of the general situation of the present-day German university where Forschung or research tends to be given the lower priority compared to Lehre or teaching, and, so the complaints go, teaching at a rather elementary level. The suspicion is that the professors are not always inclined to oppose this trend. Among the publishers I talked to, the attitude of academia was described by the term Arbeitnehmermentalität, mentality of the employee, that allegedly has taken over at the university and is to be found among professors and students alike. There seems to be limited ambition to engage in research after the dissertation and the Habilitationsschrift have been completed. They constitute the formal teaching qualification and have secured the entry into academia. Afterwards points are scored in teaching and administrative work rather than in research. It is true this is partly a response difficult to avoid in view of the undue demands that a German university indeed places on the professor. But there is probably also an element of temptation. The fact is that competent scholars and qualified professors shift their activity away from research and more to teaching. They vanish into the administration of the church and the university alike, and this goes for both protestant and catholic theologians. Talented personalities are what we call eingebunden in das System and become part of the hierarchy which inevitably has an adverse effect on independent research. In case of doubt, the personal decision seems to be made in favor of economic priorities, and it is safety first, which, of course, is very much in tune with the general set of values of the present-day German society. Research does not seem to hold a comparable attraction, particularly if there is a risk of a clash with the authorities of church and university.

All this is seen as part of a predominant conservative atmosphere not conducive to establishing a climate for an intellectually demanding discussion. The larger monograph that requires discipline and serious research is avoided. Scholars and authors offer papers and articles instead. The obvious consequence is an absence of substantial research. Instead, there is a broader range of activity eagerly accepted and filled by the scholars and professors who willingly turn administrators, politicians, or practitioners--zurück in die Pfarrei--back to the ministry. The tendency goes from research to meditation, practical theology that always has played an important role in German publishing seems to blossom to the exclusion of substantial theological research.

It is in tune with the new conservative mood that all the promises of oecumenical publishing have

practically come to a halt. The plans of cooperation between publishers like Kaiser and Grunewald, Herder and V. & R. move slowly, if at all, definitely without the euphoria with which they had been projected in the post-council era of the late 60s. There have not been anew programs beyond the ones initiated at that time like Lexikon der Oekumene, jointly produced by Knecht Verlag and Evangelische Verlagsanstalt/-Stuttgart or the Evangelisch-Katholischer Kommentar zum NT by Benziger and Neukirchener Verlag. There are some oecumenical activities among children's book publishers and in the field of Religionspadagogik,--in other words, in areas that are not directly exposed to theological controversy and official criticism. In general, however, the confessional arguments have toughened and liberal ideas of oecumenical cooperation are discouraged by the church hierarchies. As one publisher put it, the confessional fortresses are up again, at least a few sandbags have been added to the fortifications.

A number of publishers pointed to the fact (and the excuse) that there has been a decisive change of generation of Germany. The famous theological schools do not exist anymore. A generation of scholars and theologians has passed away and left a gap that the younger generation has not been able to fill. There have been no successors to Bultmann, Gollwitzer, Guardini, Rahner, Niemoller. They had represented an active and restless attitude of mind that seems to have disappeared. One publisher tried to sum it up by pointing out that a Lexikon fur Theologie und Kirche could not be written and compiled today, at least not in the same fashion. Rahner and the editors at the time were able to convey an aura of enthusiasm to the other contributors. They themselves stepped in when there was a problem with an article. In case of doubt it was written by the chief editor himself. The results were critical contributions that furthered the course of research. What would very likely show up today would be an amassing of data, pure reference, without the former encyclopedic impact and research quality.

I think this should be enough of the sampling of the discussions that I had with a number of German publishers and clergymen in recent months. But I wanted to convey the gist of my conversations to you that might to some extent be indicative of the current situation and at least explain some of the pressures felt by the publishers in Germany today. Some of the statements undoubtedly betray an element of hyperbole and may stem from a personal sense of disappointment with the achievements of the current professional scene. Many of the people I talked to are personally

involved in theological publishing, and this may have colored their arguments. It was also interesting that the publishers almost unanimously tended to blame the intellectual climate in society, the church, and the university for the decline of substantial research in recent publishing. We probably have to concede that the prevailing conservative social and political conditions in both church and society have not been likely to promote a climate conducive to substantial new research. But we should not forget that there are also a number of trends within the German publishing business that have contributed to what is seen as a discrepancy between quantity and quality in the present publishing output. Here also the publishers are to be taken to task.

When the budgets of German libraries were cut in recent years, when it became obvious that scholarly titles were not that easy to sell anymore, when print runs had to be reduced to often not more than 200-300 copies, publishers were quick to react and to make up for the loss of sales by increasing the number of titles published. This clearly led to publications that tended to be more concerned with questions of detail, with borderline topics, and with what we call "problems of the day." In general the publishing output accelerated and moved away from the traditional research areas. Publishers changed profiles in a relatively short period of time. A publisher like Kaiser who was at one time known as the publisher of Gollwitzer, Bultmann, Bonhoeffer, is today placing a lot more emphasis on the publishing of practical theology. This is of course of consequence to the book selector in the library as well as in our Approval Plan Department when it comes to evaluating a new publication. The name of a publisher may today not necessarily stand for the kind of programs, at least not for all of his publications, for which he was known in the past.

There are also some typically German publishing traditions that have contributed to an increase of publications while leaving doubts as to the quality of the actual contributions. There is the traditional emphasis that German publishing has always placed on the dissertation, which in effect is the work of the beginner and is meant to prove the applicant's scholarly qualification rather than to make a new piece of research available to the scholarly community. The dissertation has a long tradition in German academia dating back to the 17th century. But in earlier times there were just a couple of copies printed of dissertations on a private basis which were used for internal documentation and distribution. Ever since the late 19th century, however, the Ph.D. candidates at

German, Austrian, and Swiss universities have been obligated to publish their dissertations either with a commercial publisher or through a dissertation printing outfit. The number of copies to be furnished by the student depends on the regulations of the individual university, and it may vary within a range from 5 to 200 copies. These copies go to the university library on campus and are usually used for exchange purposes. This regulation has always posed a financial burden on the candidate. So it was no wonder that students, once faced with the necessity of paying for the production of their theses, attempted to negotiate an official publication with a commercial publisher. A dissertation backed by an official publisher's imprint was, of course, much more attractive than the less distinguished dissertation printing, first because it put a first regular publication on the candidate's record and, second, because it reduced the number of copies to be submitted to the respective university library to usually 5 or up to a maximum of 30. It was only a matter of time until a number of commercial publishers found it expedient to organize the publishing of dissertations in a more businesslike manner. Most of the scholarly publishers in Germany have tried their hands at publishing dissertations, usually establishing a special monographic series for that purpose. Some publishers could not avoid the dissertation coming along to them when they had a contract with an institute or a seminar and were at the mercy of the professors or editors who pushed their students' dissertation for inclusion in the institute's series. Many others made the dissertation publishing a regular practice like Bouvier, Buske, Kummerle, Hain, Athenaum, Campus Verlag, and Minerva, just to name a few. But the one who proceeded most systematically in this area was Lang Verlag in Bern and Frankfurt who devised a detailed chart and cost plan based on the number of pages of the dissertation. It gives two options to the author: either pay a higher amount and obtain the right to participate in the profit of future sales of the title or pay a somewhat lower amount and abdicate the rights to the dissertation to the publisher altogether. What this actually amounts to is the student's contributing half or two thirds of the technical costs of producing the book. Even so, the concept turned out to be an amazing success. We all know of the never ending project of the Europaische Hochschulschriften with its many sub-series arranged by subject, as well as the other many series that the publisher Lang has founded in order to get the flow of dissertations under control that are offered to him by students and institutions from all over the world. While the system is undoubtedly a valuable service to the young scholar, it has to cope with the somewhat awkward aura of vanity publishing and has at least in

the past not always been able to maintain a standard level of quality. It has, of course, not helped that there has been a constant influx of foreign dissertations into the German market that could not find a publisher in their own country.

Moreover, the lack of quality often also applied to the physical appearance of the published dissertation. In the early stage, it was often cheaply produced, usually by photographic means based on a manuscript that may or may not have been prepared that carefully, and it was presented in a paperback binding of less than satisfactory quality. While all this has changed and been greatly improved, particularly with the publisher Lang as the main outlet of dissertations in the German-speaking countries, the overall result in the past has been a new type of monograph, typical of the German publishing scene but, as it was bemoaned, of little credit to it. It certainly boosted the statistical figures for the book production and, so was the reproach, lowered the standard of the quality of the product both in contents as well as in physical appearance. Even if we find that there seems to be increasing discrimination and selection on the part of the publishers, the overall share of dissertations among the publishing output is considerable. Of the 479 titles with a 1984 imprint covered by our approval plan in the subject of theology and religion, there were 86 or 18% that were dissertations (13 Habilitationsschriften are included in this figure), not counting a number of doubtful cases that had not been identified as dissertations by the publishers but were included in the same monographic series and gave cause to some suspicion as to the academic quarters from which they might have originated.

I should at this stage probably point out that I do not want to create the impression that all aspects of the current German publishing scene are potential roads to disaster and to an overall decline of the scholarly standards. There are also mechanisms built into the present pattern of scholarly publishing that clearly represent an effort to strengthen serious research. The most impressive method to achieve such a goal has been the support provided to authors and publishers by German private and government foundations. They have for many years represented the most efficient instruments of our official Kulturpolitik, have proven to be strictly quality-oriented and, above all, have been sufficiently well-funded to achieve a continuing impact on the German publishing business. Many of the projects of German publishers of the last three decades would not have been able to appear without the support of the partly federal, partly state-financed Deutsche

Forschungsgemeinschaft (DFG) and the privately funded Stiftung Volkswagenwerk and Thyssen-Stiftung, which are the three major foundations active in the Federal Republic. They have developed a very commendable and effective system of support that is based on a pattern of reimbursement by which the publishers repay the foundation after having recovered their share of the technical costs. A typical DFG support arrangement works as follows: the author applies to the DFG and the publisher submits the details of the technical costs as well as his calculation to the respective committee which in turn reviews and evaluates the project. In case of acceptance the amount of the subsidy is defined to cover part of the technical costs of the publisher, on a scale varying according to subject. The publisher's projected break-even point is identified, which as a rule of thumb is likely to correspond to the number of copies that he will probably sell sometime within the first two years after publication. It is with the copy after that number that he is to begin the reimbursement of the DFG. The income from the sales of the number of copies sold in the initial phase after publication is the amount that the publisher is expected to invest on his own. So it is usually only after such an initial phase, even with the reimbursement of the foundation setting in at that time, that the publisher is for the first time making any money on such a subsidized publication. The strings attached to this type of support do not permit a publisher to exist solely on subsidized titles. The regular titles that the publishers can calculate on their own without having to seek the consent of the foundation are, of course, the much more attractive business. So the successful scholarly publishers in Germany will undoubtedly wish to cooperate with the DFG for some of their more pretentious and research-oriented titles but it is really an adequate mix of subsidized and freely calculated titles that guarantees the economic stability of their publishing houses.

A subsidy is usually only granted for titles of an edition of fewer than 1,000 copies on the assumption that any title yielding a run of more than 1,000 copies does not require the foundation's support. Several types of publications, among them dissertations, are normally not considered eligible for subsidy. So the system is clearly directed towards highly specialized scholarly contributions of quality standing but with a low number of copies printed. If we take into account that a number of copies printed for the typical scholarly monograph nowadays is quite often as low as 200-300 copies, it is obviously this type of publication that is singled out for the foundation's support. Their number is considerable, in 1982 there were 445 titles subsidized with an expenditure of 9.9

million marks by the government agency DFG alone. Since tax money is involved in this support, there are strict criteria applied. This is usually also true for the private foundations, the academies and also the contributions of the churches, although the range of their support is not to be compared to that of the state-funded subsidies nor is their quality control probably as exacting and strict as it is with the DFG. But there is undoubtedly an element of quality enforced in German scholarly publishing with the help of these foundations for the subject of theology and religion as for any other area of research. So as a closing and more reassuring line I suggest to acknowledge some of the major projects that German religious publishers currently offer or have in the planning stage.

There is considerable activity in the editing and publishing of critical work editions in the fields of philosophy and theology, such as the Fichte edition of the Bayerische Akademie der Wissenschaften, Meiner's Hegel edition, Klostermann's Heidegger, Frommann's Thomas Aquinas edition, and the Karl Barth Gesamtausgabe of Theologischer Verlag Zurich. The Weimarer Lutherausgabe proceeds at its usual slow pace and has now many volumes out of print or temporarily out of print before the edition has had a chance to be completed. We all were pleased that the Zwingli edition resumed publication and only wish that something could be done about the other two editions of the Corpus Reformatorum, but Calvin and Melanchthon do not seem to attract any potential editor's attention. I remember with distress the many letters I had to write in recent years to report that the original editions are out of print as well as the reprint of Calvin that had been on the market for a while.

Good news is available on both the catholic and the protestant publishing scene. The legal situation has been cleared for the forthcoming complete edition of Romano Guardini's works for the editing of which the Katholische Akademie in Bayern will be responsible, and Kaiser Verlag has promised to begin the 16-volume edition of Bonhoeffer's works early next year.

What else has made headlines? One prominent theme has been the attempt to open a dialogue with the other world religions and the desire to seek ways for partnership and cooperation in a pluralist world of religions. The title Christentum und Weltreligionen. Hinführung zum Dialog mit Islam, Hinduismus und Buddhismus (1984), edited by Hans Kung and others should be mentioned in this context.

Among the recent outstanding contributions on the catholic side, there is Heinrich Fries'

Fundamentaltheologie (1984), but it should be noted that Heinrich Fries is a member of the venerable older generation, and, as explained earlier, there is no sight of contributions by his younger colleagues that could claim a similar weight. Among the reference works, there is Herder's Staatslexikon to begin publication later this year, and catching one's attention on the protestant program is the third edition of Vandenhoeck & Ruprecht's Evangelisches Kirchenlexikon, of which the first volume has just been published. It is interesting to see that it is actually a new edition that appears as the outstanding contribution to this year's theological publishing output. But, after all, we are already used to the fact that new and revised editions have almost become the standard format for a large share of research in the field of theology. The famous commentaries bear witness to that trend, when both our Continuations Departments have to deal with new editions rather than new volumes of Das Neue Testament Deutsch, Das Alte Testament Deutsch, Herders Kommentar zum AT und NT.

With this note of sceptic appreciation, I should probably close my survey of the current German-language publishing scene, at least as far as the familiar situation that is presented to us in the Federal Republic, in Austria and Switzerland. No such survey is complete without a closer look at the neighbouring socialist system of the GDR. So I suggest to shift our attention now to the totally different set of political and economic conditions and working routines with which East German publishing and book distribution have to cope.

In the GDR, as in any socialist country, each professional activity is organized on the principle of central control. The consequence is a new organizational pattern of publishing that--in our view--imposes restrictions on publishers in any field, but particularly so in the field of theology and religion. This is, of course, in accordance with the political priorities in which theology as a subject does not and cannot hope to participate. However, in view of the general adverse socialist climate, it is surprising how relatively well theological publishing has done under the prevailing political circumstances. There has still been a respectable number of approximately 400 titles per year coming out of the GDR, mainly in protestant theology, that can claim at least some continuation of what formerly was an impressive tradition associated with places like Wittenberg, Halle, Leipzig, Erfurt, Weimar, and others. But the publishing activity in the field of theology in the GDR is, as in any other subject, strictly determined by the conditions and regulations set by the

political system. The state is involved in every step in the publishing and the distribution of a book. This is in line with a political system that sets the priorities of any industry by way of predetermined plans and quota arrangements. The element of competition has been eliminated on the grounds that unnecessary duplication of efforts and overlapping of activities should be avoided. There are only a limited number of publishing houses in the GDR, approximately 50-60 that are all or almost all owned by the state or state-related organizations and identified by the acronym VEB, Volkseigene Betriebe, state owned companies. They have been assigned certain subject areas in which they may publish. As a matter of fact, publications are only to be published by the respective publisher entrusted with the given subject area in the wake of the overall profiling project as it was undertaken for the publishing business in the late 1950s and early 1960s. For example, library science has been assigned to Bibliographisches Institut, technology to Verlag Technik, German literary texts to three or four publishers depending on the literary period involved, such as Aufbau Verlag, Mitteldeutscher Verlag, Hinstorff Verlag, Verlag Der Morgen, mathematics to Deutscher Verlag der Wissenschaften or to Akademie Verlag if the academy is involved, and so on. Religious publishing is part of the arrangement. This is the reason why there are only two publishing houses concerned with our subject, Evangelische Verlagsanstalt, responsible for protestant theology, and St. Benno Verlag, for the catholic productions. In addition, there is the Bibelgesellschaft that has been assigned the responsibility for the production of Bibles and Bible texts. The churches participate to some extent in the planning and the activity of the publishing houses, and they usually decide what is required for their daily work in the parish. But both theological publishing houses are part of the centralized administration and, like any other publisher in the GDR, report to the Hauptverwaltung Verlage und Buchhandel, the chief administration of publishers and bookdealers, which in turn receives its directions from the Ministry for Culture. The ministry, the publishing houses, and the distributing organizations are all linked in the planning process that determines which and how many copies of each book are to be produced. This organizational pattern entails a very effective central control which supports the prerogative of the political decision for any activity in the publishing trade. This is particularly noticeable in areas that have a potential of controversy like political science, social analysis and documentation, creative literary writing, etc. Theological publishing has done its best to move away from any such controversial areas. It has attempted to

maintain a working arrangement that provided a relative continuity to the publishing activity in an area that by itself is not awarded a high priority by the political system.

The catholic church has not been able to do that well within this delicate pattern of diplomatic relationships. This is partly a reflection of the historic tradition in the part of Germany that now constitutes the GDR and which has been a predominantly protestant area. The catholic church with a stronger organizational pattern of its own had less diplomatic manoeuvring space and was always more exposed to suspicion, criticism, and repression on the part of the state. This is why St. Benno Verlag has never been able to contribute as extensively to religious research and publishing as did the Evangelische Verlagsanstalt. The protestant church can claim quite a diplomatic achievement in their dealings with the state. Controversial issues have been avoided and there has usually been a realistic perception on the part of the Evangelische Kirche as to how far one's arguments could be pushed. No doubt, this was part of a painful learning process for the protestant church but their publishing has benefitted from the fact that it has been kept out of the headlines, that it avoided confrontation with the state, and that no publishing projects have recently been initiated or proposed that would have little chance to obtain official consent. By this carefully measured activity protestant publishing has been able to avoid some of the pressure and has maintained a working relationship of some sort with the authorities.

So the real problem is rather how to cope with the practical difficulties posed by a centralized and largely inefficient pattern of distribution. The major problem haunting all publishers in the GDR is the short supply of paper. This is sometimes hard to understand for us, but the fact is that there is not a sufficient quantity of paper available in the socialist economy. What is available is verplant, is used up for preassigned projects, a system that does not allow any flexibility when new programs show up or unexpected challenges arise. The paper shortage and the central assignments of paper to the individual publishing houses always give rise to suspicion on the part of the Western observer who is likely to interpret this as an intentional mechanism to ensure state control and political priorities. While there may be an element of control in this pattern of paper distribution, the major handicap seems indeed to be the inefficiency of the economic system. The latest figures that are available indicate that religious publishers in the GDR get about 300 tons of paper per year, and this is to be

divided between research publications, literature needed for the practical work in the parish, as well as any creative reading that the church would like to see offered on the market. No wonder there is always the question of how to distribute the available quantity of paper between new publications and second or further printings that are required of earlier texts. The Evangelische Verlagsanstalt has managed to put protestant publishing in a relatively favorable position in this eternal run for paper simply by exporting their own book production rather successfully. They have an outlet in the Federal Republic, Luther Verlag in Witten, that has been established for that purpose and ensures that a larger stock of the East German religious publications is always available to interested parties in the West. Since their publications have retained a fair amount of attraction, they are in demand and consistently requested by libraries and readers in the Federal Republic and other Western countries. This fact has had a beneficial impact on religious publishing in the GDR. Whoever can successfully contribute to a larger export quota and obtain hard currency, can also claim a stronger negotiating position when it comes to additional paper assignments that may become available beyond the predetermined plan. The Evangelische Verlagsanstalt and the protestant church have been rather successful in using the economic pressures existing for the government to their advantage and have--by maintaining a sensitive political balance at the same time--contributed to a general improvement of the climate between church and state in the GDR.

This does not mean, however, that theological publishing is not exposed to the control and screening process that has been established for any book to be printed in the GDR. Authors usually submit a partial manuscript or an outline for the book to the publisher who is responsible for their area of research or documentation. Their contacts in the publishing house are the Lektoren or editors. A preliminary contract may be drawn up at that time which then will be subjected to several stages of approval just as the later manuscript would again be screened and passed from hand to hand within a pretty strictly organized hierarchy of recommendation and approval. The heads of the publishing houses are political positions that have been filled by the Ministry for Culture. They report to the ministry and so do the chief editors who are responsible for seeing to it that the artistic and ideological concepts of the obligatory political line are observed. Once the manuscript has been accepted by the chief editor, it is usually passed on to several other outside readers. This is partly an attempt of the editors to protect themselves in situations of

possible later controversy. The editor's recommendations and the opinions of the outside readers then lead to the decision whether or not to accept the manuscript. At this time it is also determined how many copies are to be printed, and, also, how many are to remain in the country for sales within the GDR and how many are to be exported. This decision is then finally approved by the Ministry for Culture, and it is only after this step that the book will be given a printing permit and the license number which has in the past in effect served as the official identification number for GDR publications. This is a cumbersome process which puts considerable pressure on the authors and the editors alike. There are so many potential obstacles. While the authors are usually well aware of what to write and what to suppress from their arguments, the editors may still request changes to be made and the directors of the publishing houses are likewise inclined to review the manuscripts with the political line in mind. The outside reader may intervene and even the Ministry for Culture may eventually pass the final verdict.

Once a manuscript has been refused, it is virtually impossible to have it accepted by another publisher, first because of the fact that probably no other publisher may even consider the manuscript due to the subject-related specialization, and second because the manuscript would end up in the same channels that it has gone through before. Usually authors are requested to make changes and to rewrite at least some parts of their manuscripts. Under the socialist concept, this is not to be considered an act of censorship, rather the system appeals to the cooperation and the socialist awareness of the authors. It is usually pointed out to them that the decision is theirs, and whoever insists on the original text and does not accept the corrections or suggestions for improvement should not be surprised if their manuscripts do not get published at all.

In theory, a manuscript that has not been accepted by the publisher in the GDR is free to be offered to publishers abroad, usually in West Germany, Austria, or Switzerland. Negotiations cannot be executed personally, but will have to go through the central services again, in that case through the Buro für Urheberrechte, which is also responsible to the Ministry for Culture. Unauthorized negotiations with West European publishers and eventual publication in the West without permission are prosecuted and, depending on the case, more or less severe disciplinary action is taken. Theological publishing does not seem to have been involved in such cases recently; at least we have not heard about any clashes in this particular

area comparable to what has happened in the field of contemporary belles lettres where we have seen authors heavily fined, memberships for the Schriftstellerverband revoked, which in effect amounts to a Berufsverbot, and authors even asked to leave the country. This again speaks for the diplomatic flexibility with which theological publishers in the GDR have managed to come to terms with a number of the existing restrictions.

Most of the business exchange between the State Agency that assumes the role of the negotiator for East German publishers and the publishers in the West is done by way of licensing arrangements. Those that have been made in the field of religion and theology have worked well. There were no bibliographical complexities and irritations of the kind that have been experienced by librarians and bookdealers for many other subjects. The bibliographical arrangement was usually clear in so far as the identical publication was available in the East under the copyright of the East German and in the West with the title page of the West German publisher. As always in such a licensing arrangement between an East and a West German publisher, the original East German edition is reserved for distribution to the socialist countries of Eastern Europe, the West German edition is the only one available to any interested party in the West. There were and still are many problems in the field of literature and in some other areas, where we have repeatedly run into situations when the licensing arrangement produced different editions distributed in the East and the West. There may be separate introductions and commentaries, and there may have been different entries assigned to the two editions. It has also happened that the East German publisher, after having sold the majority of the copies to the West German licensing partner, has not kept a sufficient number of copies to satisfy the home market. Then the East German publisher arranges, if paper is available, what inevitably is called a second edition when in fact it is just a new printing. So the bibliographical entry creates the impression that there is an updated edition available in the East, whereas the West German publisher still distributes what looks like a dated edition.

No such complications have, as far as I can remember, been worrying us in the field of theological publishing to any large extent. That such complications can happen showed in the recent example when volume 17 of Studia Patristica was licensed by Akademie Verlag to Pergamon Press and thus removed from the larger series arrangement of Texte und Untersuchungen zur Geschichte der altchristlichen

Literatur. As a matter of fact, the Pergamon Press edition, which is the only edition available to the Western countries, made no reference to the original series arrangement of Akademie Verlag at all. Some of you will remember the correspondence that we had to exchange in order to clarify the rather confused bibliographical situation.

What cannot be avoided, and what undoubtedly is a cause of annoyance, is the two-tier pricing arrangement that has been systematically established for East German publications over the years. A higher price is set up for exports to countries in the West, while a local price, which is subsidized and not calculated on the costs of producing the book, is reserved for the reading public at home and for export to other socialist countries. But even with the export price for the capitalist world slowly catching up with the pricing structure of the Western countries, it is still usual that publications from East Germany represent a good bargain. They are usually also easily obtainable, of course, only as long as they are in print, which means available from the central State Agency. With the limited paper made available to the publisher and with the remarkable demand for books on the part of the East German reading public, it is obvious that there are rarely sufficient numbers of copies printed to satisfy the market. East German publications have a relatively short lifespan and go out of print a lot faster than publications in the Federal Republic, Austria, and Switzerland. It has happened that after we received the first supply ordered by us prior to publication for our approval plans, further copies of the book could no longer be obtained. While this exact situation is more or less the established pattern in the Soviet Union and the other socialist countries, the GDR has at least made an effort of keeping a number of titles in print for a longer period of time. But the socialist system of planned and centralized economy seems to begin to take its toll. We have seen more and more out of print reports for titles published during the last couple of years. Even the new printings that are arranged in the GDR for titles that are in demand or have the official sanction come on a somewhat unpredictable schedule. We may just have reported a title out of print, and there comes a new printing. But before the librarian has had a chance to respond to our corrected report and renewed offer, the item is gone again. So for consistent and comprehensive coverage of East German publications we recommend a very timely selection, best based on the prepublishing announcements of *Nova*, or else an approval arrangement for which we in turn would make sure that our orders are placed prior to the distribution of the book.

Book distribution within the GDR is likewise centralized. Shops are not permitted to order from the publishers direct but have to contact the central distributor in Leipzig, the Kommissions- und Grossbuchhandel that distributes publications according to regional and subject-related quotas. The export and import is of course also centralized; it is exclusively in the hands of the two state agencies of Buchexport and Zentralantiquariat. The latter, as is indicated by the name, largely concentrates on the antiquarian book service. Export to the US, the Federal Republic, and any other Western country functions solely through the services of Buchexport. As is the case with the other socialist agencies in Eastern Europe, as the only central outlet in the country, it is overburdened and extremely vulnerable whenever there are problems in processing, personnel or, the worst, a breakdown in automation. This has happened on occasions in the past. Then usually nothing functions anymore, and everybody simply has to wait until the organization has recaptured its momentum. In all fairness, it should be said that the East German arrangement is by far the best working of all of the Eastern European countries, but it shares the somewhat complex and cumbersome administrative procedures that are typical of the socialist organization. This is one of the reasons why there have been a number of companies in the Federal Republic that have adapted their procedures to the requirements of the socialist pattern of distribution and have become specialists in procuring titles from the GDR. We, as most other bookdealers in the Federal Republic, have found it expedient to work with such specialists rather than to deal with the Buchexport direct. So the East German books that we procure for your libraries go through the hands of several companies and are subjected to quite a formalized sequence of processing: From the East German publisher to the East German central distribution office of Buchexport; from there to the West German companies that have found a way to deal successfully with the East German administration; from their offices to your German bookdealer and then on to your library. Clearly a tremendous administrative effort has come into existence as a consequence of the socialist distribution pattern. But as long as it works, as long as it does not involve too much of a loss of time, and as long as it does not increase the price for our customers, we shall not complain.

As a summary I offer the following observations. There are extremely advantageous working conditions for publishers in the Federal Republic, in Austria and Switzerland. They operate in economically sound and liberal if somewhat conservative surroundings. They are backed up by powerful professional organizations

and they have strong political support as is obvious from the legal protection that the governments have established for the fair trade price, and is obvious from the effective system of state financed subsidies for high quality pieces of research that otherwise would not have had a chance to get published. In view of this potential and the overall privileged situation, it is surprising and even somewhat disappointing, that there is a lack rather than an abundance of substantial contributions in the field of religious publishing today in the Federal Republic, in Austria and Switzerland. As the statistics have shown, there is a tremendous publishing activity profiting from a very efficient bibliography and from a well organized professional support, but possibly at this time it is more impressive by its quantitative appearance than by the quality of the larger share of its production.

In the East the climate is determined by the economic and political restrictions inherent in the socialist system. Elimination of competition and an imposing centralized control leave little room for any individual decision on the part of the publisher. Total official involvement and the less than effective distribution system have created a set of working conditions that almost necessarily result in a limited publishing activity. But protestant publishing has managed to come to terms with these conditions, at least on a practical level, and has come up with an arrangement that functions well enough to maintain some continuity for the religious book in the GDR.

**Western Interpretations of Eastern
Religions, I: Buddhism**

by
John Baker-Batsel
Graduate Theological Union Library

The terms Eastern and Western as applied to a division of the world's population by major characteristics, including culture, language, thought, and religion, have come under increasingly frequent criticism as the world shrinks.(1) Just as Oriental was an acceptable term in the nineteenth and early twentieth centuries and has fallen into disfavor and generally replaced by the term Asian, so Eastern and Western seem to be falling into disfavor. This is due to an increasing dissatisfaction with their lack of accuracy in most applications for the serious student of world culture. I beg your indulgence to permit me to use these terms, recognizing their limitations.

Another caveat: Buddhism as a general term is often, if not always misleading, since there are not only two major kinds of Buddhism which differ significantly from each other, but also numerous Buddhist groups, quite often referred to as sects or even denominations. Many of the latter groups are indigenous to certain countries or regions within Asia. I will attempt to be more careful in referring to them, and limit generalizations about Buddhism to appropriate categories.

I will use interpretation in a very broad sense, ranging from carefully worked, scholarly interpretations to uncritical appropriations of portions of one or another Buddhist practice, school or teaching. I hope to demonstrate something of the breadth of such interpretation, particularly over the last century and a half.

I. Movement of Buddhism from India Throughout the East

A historiography of Buddhism is problematic because the history of Buddhism is itself problematic. E.J. Thomas asserts, "A history of Buddhism in the sense of a connected account of the chief events of all the Buddhist communities throughout the centuries is an ideal not yet attainable."(2) The reason is that there has not been enough groundwork in basic historical research, so that what is there is inconclusive.

Nevertheless, it is helpful at the outset to trace a brief history of the movement of Buddhism from its beginnings in India until today. Thomas' chronology,

though some parts of it may still be in question(3), is a handy guide.

The early portions of this story are well told by Henri de Lubac in his book entitled La Rencontre du Bouddhisme et de L'Occident.(4) Lubac gives excellent coverage to the beginnings of Buddhism through the middle ages, though he does not go into a great deal of depth. Equally helpful is his discussion of the missionary discovery of Buddhism in various parts of the world. The latter part of his treatise, which covers what he calls the scientific discovery, is more fully treated by Guy Richard Welbon in his The Buddhist Nirvana and its Western Interpreters.(5) These two works are sufficient to derive detailed descriptions of the movements of Buddhism from pre-Christian times up through the mid-twentieth century. I rely somewhat on these sources for the details that follow. Thomas warns,

The spread of Buddhism into other countries does not properly form a history of Buddhist thought, except in so far as the mingling of cultures may have produced new schools. Theoretically there was no development. All schools claimed to be holding the word of Buddha, and in one sense they were right. The Buddhism of Ceylon spread to Burma, Siam, and Cambodia. There are sects and ecclesiastical differences, but the doctrine is still that of the Pali Scriptures. The Tibetans and the Chinese, followed by the Koreans and Japanese, received Mahayana Buddhism. Now it is Japan which is chiefly active in devotion to the doctrine, and the schools of Japan still find the Buddha word in the sutras of the Mahayana schools which they received from the Chinese.(6)

After the death of Sakyamuni Buddha, the Bhikus (roughly translated as monks) of the sangha (community) met in council three times in as many centuries in order to recite the scriptures and thereby to formulate the canon. There is not general agreement among Buddhist groups nor among scholars of Buddhism about what actually took place, when the corpus was committed to writing, or what the contents of the canon are.

According to Thomas, the canon of Buddhist scriptures in the Pali tradition was completed by the middle of the second century B.C., while the Sanskrit (along with Chinese and Tibetan) canon began after that and stayed open until the tenth century A.D. As we shall see, this chronology is disputed by later scholars.

In the pre-Christian period, the movement of

Buddhism into Sri Lanka (Ceylon) is fairly clearly understood historically. It is established that Mahinda, the son of King Asoka, the first Buddhist king anywhere in India, went to Sri Lanka and took with him the texts of the canon. It is not clear in what form he took them. There is a case to be made that it was in oral form. It is from this Pali canon of Hinayana Buddhism (Southern Buddhism--both Hinayana and Southern are problematical) that the major translation efforts of Western scholars was to take place in the late nineteenth and twentieth centuries. This was a matter of necessity, for it was soon discovered that the Mahayana scriptures which were the first to arrive in Europe for study were later than the Pali, and that scientific investigations to settle textual difficulties and problems of chronologies would be enhanced by access to the earliest documents. There was a widespread belief among scholars that transmission of texts always involved their corruption, and therefore the earlier documents were more likely to be authentic. This has not always proven true.

Sanskrit is the language of the Indian (Mahayana or Northern) Buddhist tradition, and there is a canon of scriptures that roughly parallels the Pali canon, though it is found over a wider geographical area. Many of the originals are lost, and have been recovered only as translations from Tibetan or Chinese documents. The Tibetan translations of Chinese documents were so faithful, however, that those for which there is no original in Sanskrit are often considered to be as reliable. When Tibetan texts are translated into Sanskrit, they are very close to original Sanskrit texts.

There isn't much solid information regarding the early contacts of Buddhism with the West. We will look quickly at four examples of this problem.

First, there are possibilities that the raid of Alexander the Great into India in 327-325 B.C. may have reached the outposts of some Buddhist group. The geography of Buddhism at this time is very restricted, and it is not at all clear that Alexander penetrated India far enough to the east to make contact of any kind. Descriptions of Indian religion by members of his party are inconclusive.

Among the fathers of the church, Clement of Alexandria makes the only reference that we know of to the Buddha. He says, "Some, too, of the Indians obey the precepts of Buddha (Boutta); whom, on account of his extraordinary sanctity, they have raised to divine honours."(7) That is the extent of the reference, and nothing else can be made of it beyond its face value.

There have been attempts to prove that the Gnostic movements with which early Christianity struggled were Buddhist in origin. Edward Conze, a reputable scholar of Buddhism, himself a Buddhist, entitled his autobiography, The Memoirs of a Modern Gnostic.(8) He avers that while he cannot prove it, he believes there was a connection between Buddhism and Gnosticism. The latter is not well enough understood as yet to make many valid generalizations. It is true that Buddhism as a philosophic system teaches that ignorance is the source of suffering, and that one is able to work out his own salvation by overcoming ignorance. Welbon pinpoints the problem: "Lamentably, no historian of Gnosticism has been at the same time either an Indologist or a student of Buddhist thought. Indeed, there has hardly been any serious dialogue between experts in those several areas of inquiry."(9)

In addition to these, Lubac traces a dozen or so theories, but concludes that there is nothing concrete until the thirteenth century when Europe began to send out its great travellers and missionaries.(10) The "Discoverer of Buddhism" was a Franciscan Friar acting as an ambassador for the court of Louis IX of France. His name was Willem van Ruusbroec, or William of Rubrock.

For years, Christian Europe had received fragmentary reports that there were Christians among the Mongols; perhaps they were all Christian. If so, an alliance with Europe against the Muslim threat would be most desirable. Louis sent Friar William in 1253 to the court of one of the Tartar khans to confirm the existence of Christians and to convert them to Roman Catholicism. He found there both Nestorian Christians and Muslims. The Franciscan aroused the concern of the Khan when he held public religious debates. As a consequence, after six months he was sent on his way. "The results of Friar William's mission were six baptized converts and a magnificent book of memoirs, Itinerarium. . ." from which Europeans first learned about Buddhism of any kind, in this case that as practiced by Tibetan lamas in Mongolia since the time of Genghis Khan.(11)

William's "interpretation" was that what he found was idolatrous paganism from which its adherents should be converted. This was to become the popular view in Europe even through the latter half of the nineteenth century.

Marco Polo's travels in the last quarter of the thirteenth century took him to at least two Buddhist countries, Mongolia and Sri Lanka. As we have seen,

the former was occupied by those who practised the lately developed Tantric Buddhism of Tibet, a Mahayana sect. In Sri Lanka, there was the ancient Theravada school, yet Marco considered the Mongolian sect as the model of Buddhism. His simple typography of religion consisted of Christians, Muslims and idolators. He attempted to understand the idolators, however, though his attempts are garbled by our present standards. He succeeded in describing some of the doctrines and personages of the sects as described by a Tibetan interpreter.

Through Marco's Il Milione, several centuries of Western Europeans learned almost all that was to be known in the West about Buddhism. The patently misleading nature of many of Marco's descriptions and the fact that, in the main, he observed at close hand only the most peculiar ramifications of the earlier, Indian Buddhist practice mean, of course, that his was hardly a definitive account. Still, Il Milione, in a most interesting fashion, both exhibits and contributes to a Western European attitude of mind which has played a notable role in the course of Buddhist studies.(12)

The missionaries of Christianity in the great century of expansion met many varied sects of Buddhism across Asia. The basic attitude did not change, however, nor did much of the Buddhist literature find its way into Europe. That was to await the activities of the colonial period.

II. The Scientific Study of Buddhism

Welbon comments, "Only the most ingenious enthusiast would attempt to make a case for the ordered development of a body of knowledge concerning Buddhism before the end of the eighteenth century."(13) There are four important names associated with the preparation of that body of knowledge: Henry Thomas Colebrook, Brian Houghton Hodgson, Alexander Csoma of Koros, and Eugene Bernouf. Colebrook was a minor civil servant in India who became a professor of Sanskrit and Hindu Law; Hodgson, another civil servant was the first to collect Buddhist manuscripts, which he sent to European universities and scholars; Csoma spent his life looking for the origins of the Hungarian people but found instead many Tibetan Buddhist manuscripts; and Bernouf, the first truly talented and serious scholar to tackle Buddhist manuscripts--those from Nepal. Their stories are very interesting; unfortunately they cannot be recounted here. Their work represents three developments, the collection of manuscripts in European libraries, particularly Cambridge, Oxford, and the Bibliotheque National; the

development of linguistic studies, particularly in Pali and Sanskrit, and the involvement of linguists and Indologists in the scientific study of Buddhism.

Constantin Regamey published a small bibliography in 1950 entitled Buddhistische Philosophie.(14) This is the work in which three schools of European interpreters of Buddhism are identified up to 1935. These distinctions have generally been followed by later scholars, including Conze.

The first was the "Older Anglo-German school." T.W. Rhys-Davids and H. Oldenberg were its great masters, and it based itself squarely on the Pali Canon, which it held to have preserved the Buddha's doctrines more faithfully than any other. Until about 1914 it dominated the scene, and from it the general public still derive their ideas of what is the "original," "pure," and "true" Buddhism. To it belongs E.J. Thomas' History of Buddhist Thought, which in 1933 summed up the knowledge which had percolated to England by then. But in the meantime active research has moved away from it; in scholarly circles it has few, if any, representatives, and its position has, in fact, become untenable.(15)

Inasmuch as Conze was a champion of the Mahayana schools and the Sanskrit canon, one must be aware of the possibility of a certain prejudice in this statement. Conze was a practicing Buddhist, and here we see the shift to what would be the fourth school of scientific Buddhist studies, that by European Buddhists. But this must await later development. He goes on to point out the specific deficiencies of this early school:

It is now well known that Pali was not the language of the Buddha, but a dialect of the West of India. The Buddha himself spoke some kind of Magadhi, and all his sayings, like those of Jesus, are lost in their original form.

The Pali Canon, as we have it, is no older than that of other schools, say that of the Sarvastivadins. Its prestige among Europeans owed something to the fact that it fitted in with their own mood, in being more rationalistic and moralistic than some other traditions, and much less given to religious devotion, mythology and magic. The Pali Canon stresses the ethical side of Buddhism, to which Protestants would readily respond.(16)

Conze does not mention Max Mueller, who was an interpreter of Buddhism of sorts, and the initiator of

the translations and publications of the famous series, The Sacred Books of the East. The work was originally scheduled for publication in twenty eight volumes, but continued far beyond that both with new works and new translations. Welbon credits Mueller with devising an early version of literary-historical criticism later developed (independently) by Maurice Gougel for interpretations of the Gospels. Mueller writes:

If, as happens frequently, we find in the different parts of the canon, views not only differing from, but even contradictory to each other, it follows, I think, that one only of them can belong to Buddha personally, and I believe that in such a case we have the right to choose, and the liberty to accept that view as the original one, the one peculiar to Buddha, which least harmonized with the later system of orthodox Buddhism.(17)

Hermann Oldenberg wrote one of the most influential books of the 19th century on Buddhism. His Buddha: Sein Leben, seine Lehre, seine Gemeinde, was first published in 1881; in revised versions in 1890, 1894, 1906, 1914, and 1921. The English translation has been reprinted numerous times, as has the French. He wrote the book before he was thirty.

Oldenberg took an entirely new attitude toward the study of another religion: "Our speculations must not seek to discover what is the essence of a faith; we must permit adherents of each faith themselves to determine this, and it is for historical inquiry to point out how they have defined it."(18) And: "We cannot follow the famous enquirer [Mueller] when he attempts to trace the limits between the possible and the impossible in the development of religion comprehensible, and if we reach a point which is to us a limit of the comprehensible, we shall permit much to pass and stand as incomprehensible, and await the future, which may bring us nearer the solution of the enigma."(19)

By contrast, Mueller asserts, "It cannot be too strongly stated, that the chief, and in many cases, the only interest of the Sacred Books of the East is historical; that much in them is extremely childish, tedious, if not repulsive; and that no one but the historian will be able to understand the important lessons which they teach."(20)

Mueller enlisted the help of T.W. Rhys-Davids, who not only contributed translations to the Sacred Books but also formed, in 1891, the Pali Texts Society of London. Among others, Rhys-Davids was joined in his efforts by his wife, Carolyn Augusta Foley Rhys-Davids,

a competent scholar of Buddhism in her own right. They were active for over sixty years in the work of the Society, whose purpose was to obtain critical editions of the entire Pali Canon. Recently Buddhist officials and scholars from Sri Lanka have been acting as consultants to that project.

The Rhys-Davids' work "has provided what, is still, on the one hand, the standard interpretation of the Pali Buddhist tradition and, on the other hand, the grounding for a more sophisticated understanding of Pali Buddhism in the future." (21) For the most part, this "standard" interpretation is supported by the definitions in the Pali dictionary produced by the Society. As we have seen, it includes the assignment of earliest dates to the Pali literature. Buddhism, according to this, is not a metaphysical, but an ethical system. Nirvana does not mean the annihilation of a person, but of the passions, attachments and ignorance within that person in order to bring him to a state of bliss in this life. Rhys-Davids' Hibbert Lectures are a clear presentation of his view of Buddhism, which is not antipathetic towards other forms of Buddhism than the Pali tradition, but which champions the preeminence of the latter. (22)

The second school of Western interpretation flourished after 1916, largely in Russia. Known as the Leningrad School, its most famous scholar was Theodor Stcherbatsky. His principal colleagues were Otto Rosenberg and E. Obermiller.

Stcherbatsky was not only the most competent linguist among the scholars of Buddhism, but he was also the most competent philosopher, and an avid disciple of Kant.

Conze outlines the contribution of this school:

It has been the great and indubitable achievement of this school to work out the exact meaning of many Buddhist technical terms, which had so far been translated just anyhow, either on the basis of etymology or of "common sense." But etymology is rarely sufficient to define philosophical terms which have often quite different connotations in the various Indian systems. And as to "common sense," nothing could differ more radically from nation to nation, from culture to culture . . .

He continues, with characteristic personal comment:

This school interpreted Buddhism in close dependence not only on the Indian commentaries, but

on the continuous living tradition of Tibet, Mongolia, China, and Japan, in the perhaps not entirely unfounded belief that the mentality of Asiatic Buddhists is probably nearer to that of the Buddha than that of the Protestant Christians of a Europe bursting with imperialistic conceit.(23)

Here we see a fundamental shift from the Pali tradition to the Mahayana, and from total reliance on texts to investigation of practice. Buddhism consequently began to look very different to Europeans. He investigated the so-called three 'Swingings of the Wheel of the Law' in Indian Buddhism, or three periods of Buddhist thought.

Stcherbatsky lists ten features common to all three aspects of Buddhism--features which include: the denial of an abiding soul or self-principle; the analysis of existence into discrete, evanescent elements or energy moments; salvation conceived as quiescence of the functionally independent elements; the attainment of nirvana, the annihilation of existence totally.(24)

He considered dharmas as the central point of Buddhist doctrine: "In the light of this conception Buddhism discloses itself as a metaphysical theory developed out of one fundamental principle, viz. the idea that existence is an interplay of a plurality of subtle, ultimate, not further analysable elements of Matter, Mind, and Forces. These elements are technically called dharmas, a meaning which this work has in this system alone."(25) In the second period, the dharmas are seen to be relative, not ultimate, having no reality themselves. This system is monistic rather than pluralistic, and the denial of the reality of the dharmas does not deny an absolute. "And this, after all . . . allows for the reality of the eternal, cosmic Buddha in the Madhyamika scheme" (of Nagarjuna).(26)

Although Stcherbatsky argued that the Pali Canon was the "main source for establishing the early form of Buddhism,"(27) he does not use it as a primary source. Instead, he uses the Abhidharmakosa of Vasubandhu because it is the refinement of documents of an earlier school, if not the earliest, that of the Sarvastivadin. Vasubandhu is a scholastic of the fifth century. Stcherbatsky, however, "postpones critical historical investigation and argues that the origin of Buddhism is to be found in a philosophical vision."(28)

The third school is the so-called Franco-Belgian school of Louis de la Valee Poussin, Jean Przyluski, Sylvain Levi, Paul Demieville and Etienne Lamotte.

Regamey (pp. 247-8) describes their approach as follows:

These scholars continue on the lines of the Russian school. They do not, however, slavishly follow Buddhist scholasticism, but use all the sources which are today available, supplementing their philological and philosophical analysis with the data of ethnology, sociology, etc. They have abandoned as fruitless the attempt to reconstruct a pure Buddhism, are convinced that Buddhism is as much the work of the Buddhists as of the Buddha himself, and find the entire wealth and the true face of this religion in the manifoldness of its aspects, and the multiplicity of its sects or schools." While the "Older Anglo-German school" has died out from inanition, and the Leningrad school has perished through unfavourable social conditions, the principles of the Franco-Belgian school have now been universally adopted by all scholars working in this field, whatever the country they may live in.(29)

De la Valee Poussin is the main figure in the Franco-Belgian school. He took the role of the debunker of pet theories and narrow approaches. He pointed out, for instance, that the Pali Canon was a first-century Sinhalese phenomenon, and as such could not bear the weight of more authority than that of one sect in what he called the southern Church.(30) He saw Buddhism as a form of Hinduism, and as such much more likely to have common doctrines or meanings of special terms.(31) De la Valee Poussin attempted to see Buddhism through Eastern eyes, as Stcherbatsky had, but without the philosophical constraints. As a result, he opened new possibilities of interpretation. Mrs. Rhys-Davids speaks:

Now I venture to think that in breaking up the notion of an abstract vijñāna-entity into a series of intellectual processes or force-moments, Professor Poussin shows true insight into Buddhist thought. Dimly and crudely, without scientific language or instrument the early Buddhists were groping, under the crust of words, after that view of phenomena which we are tending to make fundamental in our science today. They were feeling out after a dynamic conception of things--after a world-order of becoming, movement, process, sequence, force.(32)

Keep this insight in mind for a later discussion of a portion of the Buddhist-Christian dialog.

De la Valee Poussin emphasized that Buddhism actually placed more stress on practice than on the goal of nirvana. He characterizes its appeal as a faith religion rather than a philosophical system. The Buddhist philosophy is not capable of doing what it appears it should do (as a philosophy). It serves as an aid to discipline and meditation, that is, to practice. He notes its appeal to many in Europe and America in contrast to other Asian religions, and avers, "To some extent Buddhism has been in certain regards for Asia what Christianity has been for Europe." (33)

What to conclude? What the philosophers say is not very important. What they want to say is the important thing, and what they want to say is that which all the ascetics have always thought: Deliverance from desire is impossible as long as one treasures the idea of an "I." The conquest of nirvana is impossible as long as one sees in it some form of existence; for one ought to desire nirvana in order to obtain it and all desire for existence imprisons the covetous in the circle of transmigrations. The way to nirvana is meditation without content.

Buddhism, then, after so many centuries of speculation, . . . appears to us as yoga--the old discipline of ascetics plunged in unconscious meditations. Yoga involved itself in philosophy, because India, land of ascetics and thaumaturges, Sakyamuni and Maudgalyayana, is also a country of dialecticians. . . . It is also a country of ritual and disciplinary traditions: Upali, legendary and sagacious compiler of the monastic rules which have been the strength and endurance of Buddhism, is, after Sakyamuni, the founder of this great institution. (34)

As far the study of Buddhism, he points out that "Philologists have learned to be modest, and they abandon to anthropologists and sociologists the unguarded speculations." (35) Presently we are seeing a new breed of scientific, cultural-anthropological studies of Asian Buddhism that may blossom into a fourth school. Contributors include Frank E. Reynolds, Melford E. Spiro, Stanley J. Tambiah, Richard F. Gombrich and Kenneth E. Wells.

III. Unscientific, Semi-Scientific, and Popular Interpretations

Welbon devotes a chapter as an excursus into the delvings of three famous Europeans into Buddhism. They were Arthur Schopenhauer, Richard Wagner, and Friedrich Nietzsche. (36) Their stories are interesting, but I

will leave it to Welbon to share them with you. I simply want to point out that Buddhist philosophy, practice, and legend had their appeal for great thinkers, writers, and artists. It still does. Perhaps we can sketch an interesting history that shows the mixture of approaches to Buddhism, some of which are seldom, if ever, discussed in histories of that religion. I will only have opportunity for a brief review.

One of the most fascinating stories in the discovery of Buddhism is that of Madam Alexandra David-Neel, a Frenchwoman who spent several years in Tibet at a time when it was closed to foreigners, studying Buddhism first hand. Not only did she overcome a formidable language barrier, but did so while disguising her Western identity. She endured the hardships of living alone in the mountains of Tibet, but was able finally to discuss Buddhism with the Tibetan lamas in such a manner as to teach them about their own religion. She brought out of Tibet not only first-hand knowledge of Buddhism, but a Tibetan lama as a companion. In her life of one hundred years, she wrote about and taught Buddhism. Her most famous book, entitled Buddhism,(37) is a very readable account of basic Buddhist doctrines.

We have already met Edward Conze, a German-Englishman, Buddhist-Communist scholar, lecturer in London for Oxford University, author, and teacher of Buddhism in two American universities. He lauded the position of De la Valee Poussin, but asserted, "As long as people insist on writing about the orthodox nairatmya [nirvana] theory without practising the meditations which were designed to disclose it, misconceptions are bound to crop up."(38) Conzenearly ruined his health by meditating for long hours in a damp cottage on an estate he tended. So here we have the example of belief in the importance of practice to the understanding of doctrine.

Conze for a time was a part of the Buddhist Society of London, and associated with Miss B.I. Horner and Christmas Humphreys in some of their scholarly endeavors. The Society published The Middle Way,(39) a famous journal for the Western practitioner of Buddhism. Another of the sometime members of this group was an eager seventeen-year old boy by the name of Alan Watts, whom you will readily associate with several books on Buddhism that have been popular with college students for two generations.

Only one of Watts' books appears in the rather new scholarly bibliography, Guide to Buddhist Religion(40) and that is his autobiography.(41) His influence is

interesting to trace. Beyond the young college crowd, Watts had an effect on Werner Erhard, of EST renown, who used to visit Watts and his friends on their houseboat at Sausalito, California. There have been several intimations that Erhard is Buddhist in his outlook and teaching. Both Erhard and Buddhism of most kinds teach the non-existence of the ego, for instance. His concept of the "Space of Possibilities" resembles the Buddhist Void. More than that, his method of teaching, as well as his manner, is that of the Zen Buddhist master. The resemblance ends there, however, and the identification is far from complete.

Another culturally Buddhist expression popular with a generation or two of college students was the Beat group of Jack Kerouac, Gary Snyder, et al. This, too, is an echo of Zen. Their City Lights Bookstore and publishing house is still active in San Francisco.

The famous World Parliament of Religions held in Chicago in 1893 brought to this country several Eastern religious practitioners who captured the hearts of many in this country. Perhaps not so noticeable among the popular ones was a young Japanese historian of Buddhism by the name of D.T. Suzuki. After the Parliament was over, Suzuki stayed in this country to work with Paul Carus at his Open Court Press in LaSalle, IL. There he translated, and wrote his own books and articles in flawless English. He has become the foremost interpreter of Buddhism, particularly Zen, in America. He reached out for an understanding of Christianity and a way to relate Buddhism to it. Yet he had the Eastern mind. This is obvious in the dialogue he carried on with Father Thomas Merton, who among Roman Catholics deserves most credit for opening doors to the East. The substance of this dialog is around the most common ground between Buddhism and Christianity, the apophatic mystical tradition as expressed particularly by Meister Eckhart.(42) The fact that Roman Catholic groups in Japan today practice Zen meditation without qualm follows upon this dialog. Suzuki demonstrates in his writing the Zen method of the koan and relates stories of the moments of enlightenment of bikhus and masters alike. They are difficult for a conceptual mind to grasp, for the point is that enlightenment (satori) is totally outside the conceptual realm. One modern Western Buddhist, Michael Edwardes, who hold a Theravadin philosophy, scorns Suzuki as a totally nonsensical charlatan.(43)

In the 1940's there were held in Hawaii two conferences of philosophers from all over the world, whose purpose was to begin a study of comparative philosophy between East and West. There was considerable attention paid to religion, at least

the philosophy of religion. For the most part the discussion was academic. The second conference was important as the instrument of the publication of a most helpful and respected journal, Philosophy East and West.(44) The report of the 1949 conference has an instructive title: Essays in East-West Philosophy: An Attempt at World Philosophical Synthesis.(45)

In recent years there have been two other conferences in Hawaii, this time on Buddhist-Christian dialog, involving scholars from all over the world. An important characteristic of these later conferences is their emphasis on practice. "The conference . . . far from being a perfunctory academic meeting . . . became a vital community which manifested the concern for others that [is] central to understanding both Buddhism and Christianity."(46) Conze would consider this a breakthrough of major importance, even though two weeks of meditation for thirty minutes a day is woefully short of the discipline called for by Buddhist masters.

At these conferences, a major discussion was begun between John Cobb and Masao Abe, both of Claremont School of Theology, who are now taking up the process theologies of both religions and examining them. Winston King has outlined the early content of their dialog:

They raise several points that are usually neglected in the somewhat romantic atmosphere often surrounding Buddhist-Christian encounter:

1. The Christian attraction to Zen has been and remains heavily Catholic-mystical but foreign to Protestant Biblical Christianity;

2. The dialogue has been more of a monologue, with Christians addressing the questions to Buddhists;

3. There is a pervasive Buddhist complacency toward, and disinterest in, Christianity, born out of the conviction of the superiority of the term "Emptiness" to "God" as a designation for Ultimate Reality;

4. This has resulted in a two-leveled, somewhat non-encountering type of "dialogue": Christians are concerned at the theological level about relating "Emptiness" and "God" in concept and experience. Buddhists are more superficially interested, wishing to add to Buddhism a bit of Christian concern for the historical actualization of love and justice, i.e., righteousness.(47)

A third conference is being planned for 1987 in Berkeley.

Also in Berkeley, the Institute of Buddhist

Studies, representing the Buddhist Churches of America, or Jodo Shinshu (True Pure Land sect) of Japanese Buddhism, has established a joint Master of Arts program with the Graduate Theological Union. They are participating members in the GTU Common Library.

The Buddhist presence is becoming common in America. There are numerous Buddhist monasteries in the U.S., at least six of them Zen. Two of the Zen monasteries are in Northern California, one of whose Roshi, or master, is an American. Most of the vital sects, but not nearly all, are representative of Japanese Buddhist groups. The Sino-American Buddhist Association, whose master, Hsuan Hua, is a Chinese patriarch, operates the Gold Mountain Monastery in San Francisco, the City of Ten Thousand Buddhas, and the Dharma Realm University near Ukiah, California. This group is very active in the translation of the Sutras from Chinese. Master Hua has been successful in attracting Americans, at least two of whom have doctorates from the University of California. Both of them have converted to Buddhism.

The Nyingma Institute in Berkeley and Boulder, Colorado, operates a vigorous publication program for the dissemination of Tibetan Buddhist literature in English. A constant stream of pop Buddhist literature appears on the shelves of popular bookstores.

If you will permit a personal example, I will tell you that while I was out for a walk by Lake Merritt, near my home in Oakland, I was approached twice in the same evening with an invitation to meditate with the members of a congregation of Nichiren Buddhists. Quite often these groups are considered to be cults. While there may be some genuine cults that have picked up one or more aspects of Buddhist thought or practice, the ones I have described (with the exception of EST and the Beats) are legitimate adherents of one of the world's great religions. I am grateful for a year's sabbatical leave to learn enough to discriminate that much.

These are almost random examples from the myriad expressions of Buddhists and Buddhism that are very near to us. I hope this brief survey has whetted your appetite to study the phenomenon further. I recommend the essays of Edward Conze in his Thirty Years of Buddhist Studies(48) as a starting point. For a survey of the literature, consult volume two of Maurice Winternitz' A History of Indian Literature,(49) or the Appendix I of Thomas' History of Buddhist Thought.

Notes

1. Cf., for example, David L. Hall, "The Width of Civilized Experience," in Buddhism and American Thinkers, ed. by Kenneth R. Inada and Nolan P. Jacobson (Albany: State University of New York Press, 1984). "We ought not, of course, yield to the Kipling Fallacy, the presumption that 'East' and 'West' represent two monolithic cultures facing one another across an unbridgeable chasm . . . F.S.C. Northrup developed a comparative methodology, claiming that the basis of the comparison of Eastern and Western cultures was to be found in the emphasis of the former on 'concepts by intuition' and the latter's employment of 'concepts by postulation,'" pp.20f.
2. Edward J. Thomas, The History of Buddhist Thought, 2d ed. (New York: Barnes & Noble, 1951), p. ix.
3. *Ibid.*, p. xvi.
4. Henri de Lubac, La Rencontre du Bouddhisme et de L'Occident, *Theologie*, 24 (Paris: Aubier, 1951).
5. Guy Richard Welbon, The Buddhist Nirvana and its Western Interpreters (Chicago: University of Chicago Press, 1968).
6. Thomas, p. 249.
7. Clement of Alexandria, Stromata, i. 15 in Fathers of the Second Century, vol. II of The Ante-Nicene Fathers (Grand Rapids: Eerdmans, 1951), p. 316b.
8. Edward Conze, The Memoirs of a Modern Gnostic, 3 vols. (Sherbourne, Eng: Samizdat Pub. Co., 1979-).
9. Welbon, p. 8.
10. Lubac, chapter 1.
11. Welbon, pp.12f.
12. *Ibid.*, p. 16.
13. *Ibid.*, p. 23.
14. Constantin Regamey, Buddhistische Philosophie, Bibliographische Einfurungen in das Studium der Philosophie, 20/21 (Bern: A. Francke, 1950). Cf. also his Der Buddhismus Indiens, Der Christ in der Welt; eine Encyclopaedie, 17. Reihe, 6. Bd. (Zurich: Christiana Verlag, 1964).

15. Edward Conze, "Recent Progress in Buddhist Studies," The Middle Way, XXXIV, no. 1 (May, 1959): 6f. Reprinted in his Thirty Years of Buddhist Studies: Selected Essays. (Oxford: Bruno Cassirer, 1967).
16. Ibid., p. 7.
17. Friedrich Max Mueller, Selected Essays on Language, Mythology, and Religion, 2 vols. (London: Longman's Green & Co., 1902), vol 2, p. 300. Quoted by Welbon, p. 121.
18. Hermann Oldenberg, Buddah: His Life, His Doctrine, His Order, trans by William Hoey (London: Williams and Norgate, 1882), p. 307. Quoted by Welbon, p. 197.
19. Ibid., p. 198.
20. Friedrich Max Mueller, "Introduction," The Sacred Books of the East (Oxford: Oxford University Press, 1879), vol. 1, p. xliii.
21. Welbon, p. 222.
22. Thomas William Rhys-Davids, Lectures on the Origin and Growth of Religion as Illustrated by Some Points in the History of Indian Buddhism, Hibbert Lectures (London: Williams and Norgate, 1891).
23. Conze, p. 6.
24. Welbon, p. 289.
25. Theodor Stcherbatsky, The Central Conception of Buddhism and the Meaning of the Word "Dharma" (London: Royal Asiatic Society, 1923), p. 62.
26. Theodor Stcherbatsky, Buddhist Logic, 2 vols. Bibliotheca Buddhica, XXVI, Parts I and II. (Leningrad: Academy of the Sciences of the USSR, 1930-32). vol. I, pp. 44-48. Welbon, pp. 290f.
27. Welbon, p. 292.
28. Ibid., p. 293.
29. Conze, p. 7.
30. Welbon, p. 257.
31. Ibid., p. 259.

32. Ibid., p. 264.
33. Louis de la Valee Poussin, Bouddhisme: Opinions sur L'histoire de la dogmatique (Paris: Gabriel Beauchesne et Cie., 1908), pp. 1-2. Quoted by Welbon, p. 267.
34. Louis de la Valee Poussin, Le Dogme et la Philosophie du Bouddhisme, (Paris: Gabriel Beauchesne et Cie., 1930), pp. 209-10. Quoted by Welbon, p. 295.
35. De la Valee Poussin, pp. 9-10. Quoted in Welbon, p. 268.
36. Ibid., Chapter V.
37. Alexandra David-Neel, Buddhism, Its Doctrines and Its Methods (New York: St. Martin's Press, 1977). Translation of Le Bouddhisme, ses Doctrines et ses Methodes.
38. Conze, p. 14.
39. The Middle Way: Journal of the Buddhist Society (London: The Society, v. 1. 1926-).
40. Frank E. Reynolds, with John Holt & John Strong, Guideto Buddhist Religion, The Asian Philosophies and Religions Resource Guide (Boston: G.K. Hall, 1981).
41. Alan Wilson Watts, In My Own Way (New York: Random House, 1972).
42. Cf. especially Thomas Merton, Zen and the Birds of Appetite (New York: New Directions, 1968), part II.
43. Michael Edwards, In the Blowing Out of a Flame: The World of the Buddha and the World of Man (London: Allen & Unwin, 1976).
44. Philosophy East and West: a Quarterly Journal of Asian and Comparative Thought (Honolulu: University of Hawaii Press, v. 1., 1951/52).
45. Essays in East-West Philosophy: an Attempt at World Philosophical Synthesis, ed. by Charles A. Moore (Honolulu: University of Hawaii Press, 1951).
46. Buddhist-Christian Studies (Honolulu: University of Hawaii Press, v. 1., 1981), p. [7].

47. Ibid., p. [12].
48. Edward Conze, Thirty Years of Buddhist Studies: Selected Essays (Oxford: Bruno Cassirer, 1967).
49. Maurice Winternitz, A History of Indian Literature, vol. 2, Buddhist Literature and Jaina Literature (Calcutta: University of Calcutta, 1933).

**The World Council of Churches
Its Past, Present, and Future**

by
Ans J. van der Bent
Librarian
World Council of Churches Library

I.

Let me begin with five introductory observations.

The loss of ecumenical memory. It is a disturbing, even a tragic, fact that those who are committed to the ecumenical cause have a sadly limited knowledge of the programs, concerns, and activities of the WCC and other ecumenical bodies since 1948. Even the present staff of ecumenical organizations and agencies is often out of touch with the history of many endeavors and achievements during the last forty years. The ecumenical period from 1910 to 1948 belongs even more to a mythological pre-history of the Christian religion and its institutions. The loss of ecumenical memory leads to repetitive, unconnected, and ineffective enterprises.

There is a widespread belief that ecumenical thought and action today are as purposeful as they were in the past. The contrary is true. Ecumenical pioneers and their direct followers were often better prepared for their task, more sensitive to the needs of their time and considerably more thorough in the analysis of situations and conditions of the world-wide church of Jesus Christ than the present generation. The French say pointedly: "Reculer pour mieux sauter"--to step back in order to jump better. Indeed, when the past is forgotten, the present loses perspective and the future lacks direction.

Ecumenical history is primarily an oral, not a written history. I say this as the librarian of the WCC who has been in charge for 22 years of the organization and diffusion of ecumenical records, publications, and archives. The flood of ecumenical literature is staggering. But the challenge of the ecumenical movement becomes real only when its history is communicated in dialog, from mouth to mouth and from ear to ear, as Jews still tell the Exodus story to their children and as the Jesus of the gospels conversed with people in personal encounters.

The story of the one Christian community in mission, dialog, and service in the modern world needs to be constantly told in order that ecumenism becomes

meaningful for an ever larger number of churches and Christian people. Only then will the reading and study of ecumenical literature become really useful. Without the person to person dialog, the breadth and depth of the ecumenical concerns cannot be grasped.

The difficulty of writing ecumenical history. The first volume of the ecumenical history, edited by Ruth Rouse and Stephen C. Neill, covers the period from 1517 to 1948.(1) The second volume of the ecumenical history, edited by Harold E. Fey, covers the period from 1948 to 1968.(2) The latter is a typical house record of the WCC, not a history of the entire ecumenical movement. Its contributors were almost exclusively staff members of the council. For four years now plans have been made and officially submitted to several meetings of the WCC Executive and Central Committees to produce a third volume covering the period from 1968 to the present, including trends and developments in the sixties. But the attempts to prepare an outline of the contents, even to begin to assess the impact of international, regional, national and local ecumenism, to choose the right historical and objective methodology, to find competent authors, and to appoint an adequately international editorial committee have been marked by continuous setbacks and unprecedented confusion and frustration.

The writing of the third volume has been postponed for the time being and it is unlikely that it will appear before 1992, perhaps even later. The whole story of the ecumenical movement during the last twenty years, it is argued, has become too complex, too indistinct and too equivocal to be honestly and impartially recorded. Who is the qualified author to evaluate the council's Program to Combat Racism? Where is the reliable scholar to analyse the phenomenon of increasing anti-ecumenism? Are not at least three theological experts--a Protestant, a Roman Catholic, and an Orthodox--needed to examine the deliberations and decisions of the Joint Working Group of the Vatican and the WCC, or the rise and fall of the Joint Committee on Society, Development and Peace (SODEPAX)?

The uncontrollable pace of the ecumenical movement. Ever since the WCC was inaugurated in Amsterdam in 1948, there has been tremendous progress, unexpected stagnation, and unavoidable regression. World Christianity moves forward, slows down, and advances again. The question of membership of the Roman Catholic Church in the WCC was high on the ecumenical agenda in the late sixties; for more than a decade the question of membership has been rarely discussed.

Ecumenical activity of youth reached its peak at the Fourth WCC Assembly in 1968. It expressed itself in storms of protest in the forms of sit-in, stand-up, walk-out, picketing, sit-down, laugh-out, and boycott. Its publication Hot News was highly critical of all that went on. Seven years later at the Fifth Assembly in Nairobi in 1975, youth were almost invisible and appeared domesticated.

A solid basis for the Dialog with People of Living Faiths was laid at the consultations at Kandy, Sri Lanka(3), in 1967, and at Zurich(4), in 1970. Later consultations and dialogs, except the international consultation at Chiang Mai, Thailand(5), in 1977, tended to become repetitive, producing little by way of new theological insight or ecumenical thrust. Both the Nairobi assembly and the Vancouver assembly did not succeed in promoting the dialog with adherents of other world religions. On the contrary, many of the participants insisted that dialog was a betrayal of mission and lead to inadmissible syncretism.

The real break-through on many issues concerning the role of women in church and society happened in the second half of the seventies. The study of "The Community of Women and Men in the Church," significantly lodged with Faith and Order, climaxed in a world conference at Sheffield, England in 1981, and marked the culmination of a process of intensive study and world-wide consultation.(6) The vital role of women in church and society has become ever more urgent. The program needs to reflect even more the urgency. Such examples can be multiplied.

The coining and the dropping of ecumenical slogans. The WCC must have its own catch words, concepts, and phrases like any other organization. These are coined, used widely for a period, and then replaced by a new set of terms which describe anew the goal of ecumenical endeavor. In the realm of social ethics the term "responsible society" was the key word from 1948 onwards, to be replaced by the phrase "the search for a just, participatory and sustainable society" in the seventies, to be substituted again by the words "justice, peace and the integrity of creation" from 1983 onwards.

The problem of the unity of the church was approached in successive stages by ideas and notions such as "all in each place," "a genuinely universal council," "what unity requires," "one baptism, one eucharist and a mutually recognized ministry," "the unity of the church and the renewal of human community."

In the realm of world mission and evangelism the slogan "the missionary structure of the congregation" was high on the ecumenical agenda during the sixties. Attempts to revive the concept in the next decade failed. The slogan of "the integration of youth in the life of the church" in the fifties was replaced by the phrase "the integration of youth in the mission of the church" in the sixties.

Changing themes and catch phrases are both the strength and the weakness of the ecumenical movement. They do reflect the intensity and the seriousness of the concerns of Christian churches at a particular time and in a specific situation facing their own predicament and the fate of humanity. They can give rise to new thought and ever new action, and renew the commitment to ecumenical ideals.

But at the same time the plethora of ecumenical slogans suggests a certain amateurism and restlessness. They can become a substitute for sustained effort. They reveal the incongruity and the incommunicability of many initially hopeful and rewarding ventures. The question remains wide open as to whether the WCC and its constituency can advance without producing a fascination for gripping ecumenical jargon. The paradoxical truth that the WCC, as a privileged instrument of the ecumenical movement, is quite old and still young, well-institutionalized but yet flexible, defies ready-made answers.

II.

The right entry into the forest of ecumenical trees is to recall and to concentrate on the results of the WCC's six successive assemblies. An assembly serves as the highest policy-making instrument of the council. It elects new presidents, a new Central Committee, reviews the activities of the past seven years, and outlines new programmes for the forthcoming seven or eight years. It is also a rather unique occasion for authentic ecumenical celebration. The crucial importance of an assembly, however, is that it reflects in some depth the plight of Christianity and the dilemma of the nations. The study and analysis of the six world ecumenical gatherings can serve as a divining rod which indicates the presence of hidden resources.

At Amsterdam in 1948, 146 churches, mainly from Europe and North America, resolutely decided to end four centuries of denominational and confessional history. The motto was: "We intend to stay together." The hostility of the nations after World War II had not subsided. There were deep divisions between East and

West. The Dutch had sworn never to let the Germans enter again into their country. But the delegation of the Evangelical Church in Germany was present in Amsterdam.

For the first time since 1517 many Christians from many different traditions prayed the Lord's Prayer together, each in his or her own mother tongue. They were moved to tears. W.A. Visser 't Hooft, the first general secretary of the council, declared that it was the business of the council to put itself out of business as quickly as possible. There was a shared enthusiasm and a profound conviction that the Protestant churches, with a few exceptions, were marching on the road to visible and organic unity within the next two decades.

Evanston 1954 reflected many of the tensions of the Cold War rampant at that time. It was not accidental that the assembly's theme was: "Jesus Christ--the Hope of the World." Delegates resolved to dedicate themselves to God anew, "that He may enable us to grow together." Theologically speaking Evanston was the most carefully prepared assembly. It is important to note that only the first two assemblies stated officially their position on seeking alternatives between "laissez-faire capitalism" and "totalitarian communism." No other assembly took an open stand on the ideological struggle between East and West, although that struggle is still intense today and churches in the First and Second World continue to suffer from much prejudice, misunderstanding and false interpretation of each other's position.

Evanston was marked by a key interest in promoting the role of lay people in the churches. It stated very pointedly: "The laity constitutes more than 99 per cent of the church" and the statement of the Amsterdam assembly: "Only by the witness of a spiritually intelligent and active laity can the Church meet the modern world in its actual perplexities and live situations."(7) In 1971 the Laity Department was discontinued in the WCC.

At New Delhi, in 1961, the 20th century ecumenical missionary movement became fully integrated in the WCC after a long and passionate debate that had lasted fifteen years. From that year onwards the dialog with many evangelical Christians became even more difficult as they not incorrectly argued that mission is not an affair of institutional churches but of motivated missionary societies and of individual followers of Jesus Christ, committed to spread the gospel.

The other major event was that the Orthodox

churches, particularly in Eastern Europe, decided to join the WCC. It is almost unknown that out of 400 million Christians--the total membership of the 306 churches represented in the WCC--135 million are Orthodox. The Russian Orthodox Church with a membership of 50 million baptized Christians is a giant in comparison to, say, the Presbyterian Church (USA) with 2.5 million members. This, however, does not imply that after almost 25 years, the dialog between Orthodox and Protestant churches in the WCC has much progressed. In the ecclesiastical realm, as in the political realm, there are still deep divisions and separations between East and West. Protestants and Roman Catholics have often much more in common because the history of the Reformation and the Counter-Reformation is a common history.

It was not accidental that the three sections of the New Delhi Assembly were very simple: Unity, Mission, and Service. One would wish that later assemblies had stuck to a few sections and a plain terminology. In 1961, the WCC, fully integrated and representative, was able to embark on its all-embracing ecumenical calling to link together the three basic concerns of unity, mission, and service as essential aspects of the church of Jesus Christ. In that same year Pope John XXIII decided to summon the Second Vatican Council which gave a dramatic new impulse to the Roman Catholic Church and widened considerably its ecumenical outlook. In view of the forthcoming extraordinary assembly of the Synod of Bishops in Rome, November 1985, it is an avowed Protestant task to remind Roman Catholic fellow Christians of their past pledge to a constant aggiornamento.

Uppsala 1968 was undoubtedly the most activist, aggressive, and politically oriented assembly. Looking back to the year 1968 one can speak of an enthusiasm for a neo-social gospel. The delegates tried to face the hard conflicts of this world: the growing gap between rich and poor nations, the disastrous effects of white racism, the ambiguity of new scientific discoveries and advanced technology, the tensions between generations, and the student revolts. How serious, but naive, the assembly was to recommend that the churches should set aside one per cent for development aid from their total income and should encourage their governments to invest also one per cent for development aid from their GNP! Only the Netherlands, Norway, and Sweden spend 0.7 per cent on development aid. Many rich churches and nations have not contributed more than 0.2-0.4 per cent.

Uppsala added several new sub-units to the WCC: the Program to Combat Racism (PCR), the Commission on

the Churches' Participation in Development (CCPD), the Christian Medical Commission (CMC), the Dialogue with People of Living Faiths and Ideologies (DFI), and the Sub-unit on Education. The restructuring of the council from 1968 to 1971 resulted in three new program units: Unit I (Faith and Witness), Unit II (Justice and Service), Unit III (Education and Renewal). Unit II is by far the largest and the richest unit. Each year the equivalent of approximately US \$90 million flows through the books of the council, including some US \$70 million en route to victims of natural calamities and disasters of human creation.

The great question today is as to whether the various sub-units, created at Uppsala, should be maintained in their same form or replaced by new and still more contemporary sub-units after 17 years of worldwide activity. Unfortunately that key question is not squarely faced for various reasons.

The fear that the "moratorium issue" would be high on the agenda of the Nairobi Assembly in 1975 proved unfounded. Churches in the Third World expressed their profound desire to stay in close relation and cooperation with the churches in the First World. A heated discussion only started when the violation of human rights in the Soviet Union was mentioned at the end of the assembly. The press which spoke of the world gathering as a "non-event" finally woke up and fully covered the event. It was theologically totally unequipped to report on the difficult debate in Section III: "Seeking Community: the Common Search of People of Various Faiths, Cultures and Ideologies."

Nairobi did attempt to raise theological and socio-political issues in one breath. It stated that faith in the triune God and socio-political involvement, the conversion to Jesus Christ and the active participation in changing economic and social structures, do belong together and condition one another. But these assertions were rather self-congratulatory and glib.

After the assembly at Nairobi, the Central Committee, on the recommendation of the assembly's Program Guidelines Committee, laid down four "program thrusts" for the council until the next assembly in 1983. They were:

1. The expression and communication of our faith in the triune God
2. The search for a just, participatory, and sustainable society

3. The unity of the church and the renewal of human community
4. Education and renewal in search of true community

There is some common agreement that these four clear and challenging program thrusts have not been truly followed up by the council until 1983. There is also a degree of concurrence that the Program Guidelines Committee of the Vancouver assembly did not succeed in spelling out explicit priorities for the eighties. Some maintain that it actually hashed up the Nairobi thrusts.

Yet Vancouver 1983 was a great success. It was the most representative gathering ever held in the history of the ecumenical movement. The participation of the delegates and other categories of participants was spontaneous, loyal and intensive. Never before were women from the various continents so active and articulate.

The worship services in a large tent drew crowds of thousands of people every day and penetrated the whole assembly. Celebrating the Lima order of worship--the order used by the Faith and Order Commission meeting in Lima, Peru in 1982--the whole of Protestantism joyfully rediscovered the sacramental depth of the life of the church and the divine blessing of its age-long liturgy. Liturgy is not fabricated by human beings; it is a generous gift of God. The sense of being part of the church universal through worship in transconfessional and mult-cultural forms can be considered as much a revolution in the Protestant churches as the revolution of the celebration of the mass in the vernacular, instituted by the Second Vatican Council. Orthodox became suspicious of Baptists and Quakers singing kyrie eleison and agios o theos of the Orthodox liturgy, the hallelujahs of a Zimbabwean worship, the laudate omnes gentes from the Taize daily office as they claimed they have practiced the true rites of public worship for many centuries.

In the realm of socio-political responsibilities, the Vancouver assembly showed a growth in maturity in dealing more realistically with sharp divisions and tragic conflicts in the world without allowing them to destroy the ecumenical fellowship. It recognized the relevance of "realized eschatology." Concentrating on oppressive powers and the web of domination and injustice in the world, Issue VI "Struggling for Justice and Dignity" stated: "The beasts are let loose in the cosmos (Rev. 20:7-9) and manifest their power formidably."(8) Some objection was made, however, to

the militant language and the inappropriate apocalyptic imagery, and a more sophisticated analysis of the structures of oppression was called for.

The visit of Pope John Paul II to the Ecumenical Center in Geneva in June 1984 revealed once more that the Roman Catholic approach to ecumenism is quite different from the Protestant and Orthodox approach. The Pope stressed, even more than his predecessor Paul VI, who visited the WCC in 1969, that the church is primarily a hierarchically structured institution. John Paul II spoke of the bishop of Rome as the symbol of unity, the central function of the local bishops around the world, and of the decisive role of the Vatican in socio-political issues.

While Rome still believes that unity can be achieved from "above" through bilateral dialogues at the highest level, the WCC continues to emphasize that unless ecumenism is actually happening on the local level, it is hollow and top-level agreements have no impact. Who dares to answer the thorny question as to which Christian communion has more advanced in ecumenical conscientization and discipleship? W.A. Visser 't Hooft wrote in 1968: "In spite of all attempts made to educate church members for participation in the ecumenical enterprise the movement is still too much an army with many generals and officers, but with still too few soldiers. It would seem that not enough has been done to show that the ecumenical concern is not to be conceived as one of the many concerns in which a local congregation may take interest, but as a concern which arises out of the very nature of the Church."(9) That statement is still valid today.

The papal visit was not an inspiring event, and the joint statement issued that day not an inspiring document. But both are reassuring. They are proof that the journey continues and that the goal has not been given up, in spite of efforts to stifle spontaneity and to make pronouncements as prosaic as possible.

III.

Slowly, but consciously, the WCC is sorting out and pursuing a number of pressing and intricate priorities. The following are in the forefront: (a) spirituality; (b) power; (c) justice, peace, and the integrity of creation; (d) gospel and culture; (e) women.

Spirituality. During and after the Nairobi assembly the slogan "spirituality for combat" caught

the ecumenical attention. A few years later the phrase "the liturgy after the liturgy" was coined in Orthodox circles. These slogans can be triumphalistic and misleading. Churches and Christians do not start with worship and spirituality and then become involved in national and international politics. It is the full immersion in the chaos of humanity, the Pauline "as if not" outlook, the "holy worldliness" (D. Bonhoeffer) which enables them to speak to humankind at large in a prophetic role. The desperate struggles of Christians against classism, racism and sexism become part of their meditation and liturgy.

Theology is only contextual when socio-political struggles precede church rites and Christian retreats as God's incarnation precedes his new creation. Jesus often withdrew to a lonely place to communicate directly with his Father after he had exposed himself to the wickedness of the human race and suffered agony and defeat. The Program to Combat Racism and its special fund which distributed symbolically small amounts of money to liberation movements for humanitarian purposes has been utterly relevant. These donations have been but a drop in the ocean of injustice and misery. The WCC is not "over-politicized," but "under-politicized." Its actions can only be criticized on the ground that they were seldom accompanied by the continuous public cry: "And God have mercy upon us." The risky doing of God's will in the darkness of our age depends entirely on His power of forgiveness and reconciliation.

The dynamics of the Vancouver assembly--both worship and the search for justice and peace were high on its agenda--are correctly interpreted only when Christians rise out of the depth of their controversial political commitment to celebrate God's forgiveness of sin. Grim and sinful power battles in the world and in the church must be waged in order that the followers of Christ may be recognized by their fellow human beings as "children of light." Genuine spirituality is the free and blissful recourse of the homo politicus et ideologicus to the crucified and risen Christ.

Power. It has now become evident that the increasing uncontrollability, irrationality, and inhumanness of concentrated political, economic, technological, and military powers which condition and reinforce one another should be analyzed. As the concept of national security almost totally depends on an ideology of keeping in check the power of the enemy and eventually destroying the opponent by all possible means, political systems thriving on hostility and justifying the concentration of every kind of power in the hands of a small elite of government need to be

critically studied. No political institution has the right to eternal life. Its security is never the ultimate value. There are times when the state must learn to renounce power without foreseeing all the consequences of such renunciation and, above all, without having the resources to counter them.

The dialectical relationship between Romans 13 and Revelations 13, between power ordained by God and demonic and destructive power, needs to be newly highlighted. "Radical repentance, radical change, and radical distribution of power and privilege are overwhelmingly required by the realities of the kingdom of God and the possibilities of being human. If we are to get a state of equilibrium in which we are all fulfilled in each other and each can enjoy all (a creative kingdom of love) then there must be a power at work which will absorb powerful power rather than counter power with power. . . . To build any creative human society (and not one which is just a repetition of an old power-structure with the components arranged differently it is literally necessary to love your enemy (in class struggle, the revolution, the schism)."
(10)

Since the life of the poor, the exploited, and the marginal has an infinite value in the eyes of God, and since God prefers the powerless to the wise and the powerful, the only alternative to the power politics of both theocratic and totalitarian societies is people-politics. People-politics requires great faith, discernment, ingenuity, and endurance. True people's power and true people's participation in politics are the necessary instrument for the achievement of justice. Through the pooling of forces, powerlessness can become meaningful political power. That power opposes the arguments of petty partisan politics or governments which claim to impose "law and order" or the necessary "dictatorship of the proletariat" for the common good, exist only for their own purpose, and stifle any initiative or protest on the part of their citizens.

The notion of people-politics, often nourished by a new liberal theology in a neo-Marxist framework, can degenerate into a phony populism. Also the WCC is in danger of ignoring that not all politics that talks about "people" is people-politics. Not long after the Russian revolution the idea of people's involvement in that new society became dubious. The vanguard of professional revolutionaries took over in the name of the proletariat but the vast working class was soon alienated from the leaders in the Kremlin as it had been from the czars in their imperial splendor.

The word "socialism" is not often used in ecumenical circles. Still it must be demythologized as it carries many ambiguous meanings. Socialism may be practiced not in the name of and by the people themselves, but apart from them by a new privileged elite. Human dignity can be sacrificed, creativity and freedom smothered, by bowing down to the idol of socialism. Socialism as a mere end is in flagrant contradiction to socialism as a possible means of people's participation in the enhancing of the humanization of society.

There is also the need to expose the mysterious powers of ecclesiastical institutions, so far only partly demythologized. The hierarchical structures of the churches, even amended and reformed at some juncture in history, are hardly conducive to what is now called participatory ecclesiology. No Christian community can claim to correspond to the Pauline image of the body of Christ in which each limb and organ has its own place and is indispensable (I. Cor. 12:14-26). Even highly egalitarian and participatory evangelical communities are often directed by a small group of people who feed the masses of believers on a gospel diet of their own choice. How far the WCC can engage in a more thorough examination of ecclesiastical power structures and share its findings with member churches remains to be seen. Ecumenical diplomacy and polite fellowship go too often hand in hand. Ecumenical exhortation is resisted as interference in domestic matters.

Justice, peace and the integrity of creation. The Vancouver assembly emphasized that justice and peace are inseparable. There can be no peace without justice, and there will be no justice without peace. A peace based on racism, sexism, domination, greed, and militarism is unbearable. It cannot be the peace Christians seek. Where peace and justice are obstructed, the integrity of creation is inevitably threatened. The WCC now suggests that Christian churches throughout the world should covenant for shalom. This covenant should be deeply related to integral concepts of justice-peace-integrity of creation and their sequence which is organically and causally connected.

A world conference of the churches on peace is planned, possibly in the year 1989. Meanwhile a process of education and conscientization will be set in motion. Various kinds of regional and national ecumenical networks of movements and organizations in and outside the churches are to be established. The WCC should not seek to merge all existing movements into one uniform entity; rather its goal should be to

enable mutual cooperation, network-building, and support of groups and movements that exist already.

A worldwide structural framework for genuine fellowship between churches and movements is undoubtedly needed. But many nagging questions remain. Is the creation of such an effective network within the competence of the WCC? Should not at least 20 more full-time staff members be added to the council to be responsibly devoted to that gigantic task? To what extent can the council stimulate the life of the churches in relation to people's movements for peace, justice and ecology? Is not behind this impressive ecumenical program an unrealistic desire for developing a universal theology of peacemaking?

The Churches as Peacemakers?--An Analysis of Recent Church Statements on Peace, Disarmament, and War (11), edited by two WCC consultants, makes it quite clear that many Roman Catholic Bishops' Synods and Protestant churches in East and West have a different awareness of the intensification of the struggle for peace. Their approaches to disarmament vary greatly according to historical, political, and cultural conditions. Each church speaks against a different background and illustrates the extent to which theological and ethical judgments have to be related to the circumstances in which they are formed and to the practical details of the subject in hand.

The questions posed by nuclear weapons are quite new. Christianity finds itself in the same situation as in the 16th century when Galileo asserted that the earth circles around the sun. Yet in spite of all uncertainties of past and present civilization the churches have no other choice but to speak out in all humility from within a fundamental prophetic, ethical indignation, exclusively inspired by the gospel, that the possession of nuclear arms is sinful and against the will of God.

"The Week of Prayer for Christian Unity" has been celebrated by many churches throughout the world for half a century. It is high time now that they also engage together in "The Universal Week of Prayer for Peace", interceding in anguish for the survival of God's precious creation. The Vancouver assembly's vigil on the eve of August 6, marking the destruction of Hiroshima, was but a foretaste of such an event. The inauguration of such a week of prayer, or two or three weeks a year, is the stiff test of the relevance and the seriousness of the contemporary ecumenical movement. It must find its own truly spiritual and prophetic strength. Only the power of humble prayer surpasses and absorbs the satanic power of nuclear

weapons. To engage in multilateral, even unilateral, disarmament, from which the mightiest, yet impotent and ignorant, governments shy away, will mark a new beginning in the struggle for peace.

In the garden of Gethsemane the disciples slept when Jesus' sweat turned into blood and he prayed in agony to his Father. As his disciples today, Christians are called to pray with Jesus Christ for the abundant life of the world since he is the resurrected Lord over all atomic missiles and rockets. One million dollars is spent each minute on the production of armaments. Investing much of this astronomical amount of money in the healing of the nations must become the result of Jesus' dying on the cross.

Gospel and culture. The assembly at Vancouver defined culture as follows: "Culture is what holds a community together, giving a common framework of meaning. It is preserved in language, thought patterns, ways of life, attitudes, symbols, and presuppositions and celebrated in art, music, drama, literature and the like. It constitutes the collective memory of the people and the collective heritage which will be handed down to generations still to come."(12)

After a long history of colonialism and neo-colonialism, churches and individual Christians in the ecumenical movement live again in the plural wonder of cultures and realize that listening to and receiving from receptor cultures is an essential part of witnessing to God's salvation. Many have begun to glimpse the possibilities and the implications of cultural diversity taken absolutely seriously in the context of the ecumenical activity of God. The creative indigenous resources for understanding the gospel afresh are not to be found in any one center--Rome, Geneva, Constantinople, Moscow, New York, 475 Riverside Drive--but throughout the whole world.

All theology which deals more with academic concepts than with people is not equipped to grasp the relations between gospel and culture. Faith ossified in rigid doctrines does scant justice to culture. Mission and evangelism as Christian monologs, instead of dialogs, with people of living faiths and no faith are depriving cultures of their promise and meaning. Concerns in the realm of church and society and of Christian service to the world are bypassing the traditional and technological predicaments of cultures if they are not related to the struggles, the sufferings, and the achievements of people. Ecclesiology, soteriology, and the theology of culture belong together and condition one another.

The pluralism of cultures is the pluralism of peoples. The famous book of H. Richard Niebuhr, "Christ and Culture" (13), needs to be up-dated. The incarnate Christ is neither above culture, nor in conflict with culture, nor simply transforming culture, as He is ceaselessly a part of the suffering and the well-being of people and manifests his redemptive love. His passion for people is their salvation. His salvation takes place in and through culture, as it took place in the Palestinian culture of his time.

To stimulate the WCC study and action program on "gospel and culture", a great variety of case studies have been suggested, such as: the caste system in India, funeral customs in Cameroon, European peace movements, uprootedness in urban slums, liturgical experiments of African independent churches, the plight of exploited women in Asia, popular religiosity in Brazil, right wing movements in the United States, Muslim children in Western Europe, etc. Being itself a meeting place of various cultures, it is also proposed that the council should develop criteria for a global culture, evaluate its positive and negative elements in an ecumenical process of learning, and organize team visits to culturally threatened areas, including as much the cities in the West as the island of Samoa. Open and continuous dialogs between different cultures, in which churches and Christians find themselves, can give a new impetus to the ecumenical movement.

This concern for tracing the relations between gospel and culture is vital. The problem is that nations and churches in the West still cling to the conviction of their cultural superiority. An example is the document on "Baptism, Eucharist and Ministry" (BEM), which has been several times revised and rewritten by a large group of competent Orthodox, Protestant, and Roman Catholic theologians, and is now before the churches for official reception. It has been translated into over 25 languages. This document, to be sure, is a new milestone in the ecumenical movement. Consensus and concerted action of the churches which are based on the three basic ecclesial conditions that sum up church life and give it coherence and continuity are to be lauded.

But the real crux is that BEM is still a typical Western document, rooted in the old cultural traditions of Roman Catholicism, Orthodoxy, and Protestantism of the European continent. It is in fact a rather stale, anachronistic, lopsided, and introverted theological charter of unity of the Western hemisphere. Its language, its style of reasoning, its conclusions are based on traditional theological argumentation, hardly understandable for millions of nonwhite Christians with

minimal catechetical instruction. Not accidentally African and Asian theologians had little part in it. Christianity in the First World has still to show that it is open to and can learn much from newer missionary and independent churches which differently interpret baptism, eucharist and ministry according to their cultural heritage and experience. The old and powerful Faith and Order constituency should not fail to meet this challenge in the near future.

Women in church and society. As indicated before, there have been few ecumenical programs which have made the progressive impact of women in church and society. Finally, the whole subject and concern has found its authentic biblical and theological roots. Texts like: ". . . God created man in his own image . . . male and female" (Gen. 1:28) and . . . in the (risen) Christ "there is no such thing as . . . male and female . . ." (Gal. 3:28) have gained a decisive importance.

Far too long Christianity has ignored that feminist movements aim at a deep renewal of the people of God. Their struggle for a full recognition of women's gifts and responsibilities is not a secondary issue but concerns the whole Church in its inner being and self-understanding. Christian anthropology and ecclesiology, contaminated by an age-old system of patriarchal values and the structures of a so-called Christian society, have to be thoroughly re-examined. Questions of feminist theology cannot be settled by superficial concessions and friendly accommodations because the credibility of the Church's witness is at stake. The crucial problem today is that Christianity is liable for rendering a false witness to God's intention of salvation of the human race.

The liberating forces of the gospel pertain as much to women as to men. God's powerful reconciliation breaks down the sinful barriers between the sexes (Eph. 2:11-22). Discrimination between male and female vocations is not yet healed by the admission of women to the ordained ministry. As women face, like men, the new life in Christ, not only their full participation in the life of the Christian communion and in the building up of a more just and human society must be realized. When women and men join together, women's demands are no longer felt to be embarrassing and traditional Christian theology is seen to be the real problem. Only both partners of the human race can share together in God's intention for unity. The new community of women and men in Christ is called to render a true Christian witness. It releases a new dynamic for the human society, torn apart by discriminatory practices.

Unfortunately new insights and accomplishments are still threatened by new attacks, hesitations, and refusals. The issue of the ordination of women, categorically set aside by the Roman Catholic Church and Orthodox churches on the ground of the all male ministry of the apostles, remains a stumbling-block on the road to true unity. The BEM document totally lacks reflection on the necessary fluidity and adaptability of all Christian ministries, already distinctly recognized and practiced during the New Testament times and the early centuries.

IV.

Besides the five priorities which I have outlined, the WCC is also pre-occupied with other major concerns and programs such as the common expression of the apostolic faith, the immense impact of science and technology on world civilization, a re-examination of ideology and ideologies, the wholeness, healing and health of the many poor nations, the tensions between the need of large-scale aid and generous charity and the necessity of attaining human dignity and economic self-reliance, the complexity of the churches' involvement in their service to a staggering number of refugees, an accelerated process of ecumenical learning and participation at all levels, a more painstaking and interdisciplinary inquiry into alternatives of the young generation searching for meaning and purposefulness as humanity moves towards the year 2000. Time does not permit me to outline specific details of these and other contemporary ecumenical concerns and programs.

A few final words, however, on two realms of ecumenical strife, complexity, and reticence which are a test of the maturity of world Christianity. The sub-unit on Church and Society has undertaken a study on "Violence, Nonviolence and the Struggle for Social Justice" which was presented to the Central Committee in 1973. Then years later, an international consultation in Northern Ireland reviewed and assessed the continuing debate on violence and nonviolence of the last ten years.(14) The whole issue of moving beyond the violence-nonviolence dichotomy is closely related to the basic concerns of the modern theology of liberation. Although the WCC does not officially endorse this new theology, its tenets underlie a part of its outlook and several of its programs, in spite of the fact that the Latin American context of liberation theology is not typically that of the entire Third World.

It should be quite clear by now that churches should neither laud nor criticize liberation theology.

Both its praise and condemnation are foolish and unholy. The critics of the theology of liberation are wrong in saying that for the first time in the history of Christian civilization revolution, is being presented as an essential aspect of the social mission of the church; that by giving the gospel a unique political twist, Christianity is emptied of its spiritual context, its tradition of charity, forgiveness of enemies, forbearance, and loving kindness; that the theology of liberation's desire is to profit from the insights, experiences, and efforts of Marxism while swallowing its inherent atheism; that liberation theology bars the way to a new society as it does not pay attention to the "oppressed oppressors"; the goal must be a new and open community in which there are no longer oppressors and oppressed.

Because the Instruction on Certain Aspects of the Theology of Liberation, issued by the Sacred Congregation for the Doctrine of the Faith, is a document written from behind clerical office desks, it is almost exclusively concerned with keeping the unity of the Church in tact at the expense of the fate of suffering peoples and does in no way indicate how we may overcome gross injustices and tragic abuses. The unmistakable message of the Vatican document is that only the Roman Catholic Church incorporates the chosen and privileged race.

The defenders of liberation theology are wrong in proclaiming that it is the only relevant theology of the Church in the world of today. It is a dubious neo-colonial enterprise to import the Latin American theology of liberation into the Atlantic community, to cleanse it from its impurities, to reinforce it with detailed exegesis of striking biblical texts, and to proclaim it as the most reliable global ecumenical theology. The new theology of liberation, provided with a universal nihil obstat is visibly too facile.

The historical, socio-political, and economic conditions of many countries in Latin America differ vastly from those of North America and Europe. Christians in both continents apparently do not comprehend how history has failed to shape the destiny of the nations in Central America and how national tragedy and despair are still their lot. Applying democratic principles and biblical anthropology to Guatemala and El Salvador, or to Korea, Taiwan, and the Philippines, is preposterous. Their precarious situation must forbid wise and secure Christians elsewhere to jump on the bandwagon of leftist theology and to deepen its foundation and outlook or to point out its obvious pitfalls.

It is the poor, the oppressed, and the marginalized in the Third World that are often squeezed in between leftist and rightist guerrillas and corrupt government forces. It is they who are manipulated, threatened, tortured, and murdered. They are the object of domination, greed, and hatred. They are the toys of the mighty foreign powers, whether "democratic" or "socialist", disowned by the comfortable churches because they do not fit into any neat Christian classification. It is fortunate that neither perceptive Christian social ethics nor revised Marxist theory of the dictatorship of the proletariat really corresponds to their dire needs.

They are the people of faith because their history of powerlessness is exactly the history of God's passion. The churches are in no superior position nor entitled to judge others, least of all those who are desperate and risk their lives on the battle lines. Where there is no road, exploited and suppressed people make a road as they walk along and cry, "Truly, He is Lord." Spectator churches have no right to say that it is the wrong road and that a false Lord of history is being confessed. The years of struggle, mistakes, suffering, and victories are so costly that all those who practice theology of liberation need to wrestle at great length with the strong and frightening contradictions of salvation. It is a blessing to be nourished by the experience that hard community struggles are more important than destruction and death and have kingdom value. Death died in dignity is the seed of liberation for the next generation. The day by day groaning provides a few glimpses into the direction of human history.

If many more members of the church of Jesus Christ can identify themselves, at least to some extent, with that groaning and dying in dignity of downtrodden peoples, their humble prophetic voice, that cannot quite master the forces of evil, will become perhaps more credible. They will not continue to exploit people's traditional Christian beliefs in order to generate negative reactions to revolutionary violence. It takes little imagination to caricature socialism as collective with a total neglect of individual well-being and to ensure that a pro-First World attitude and attachment to Western cultural values are preached as an integral part of the gospel message.

Mention was made already of the WCC's program of dialog with people of living faiths, its promising start and its slow progress afterwards because of widespread indifference, vacillation, ignorance, and fear in many Christian communities. Speaking in terms of structures, I have argued for several years that the

sub-unit on Dialogue should be removed from Unit I, "Faith and Witness," and should be directly attached to the Council's General Secretariat. It is there that the WCC deals with relationships with member churches, the Roman Catholic Church, the Christian world communions, national and regional councils of churches, and a great variety of ecumenical networks and grass-root movements. It is there that the "outer-dialog" with Buddhists, Hindus, Jews, Muslims, Sikhs, and adherents to still other faiths must become the true counterpart of the "inner-dialog" with various Christian communities and their members. The two ecumenical mandates are equivalent, intimately depending on one another, and can greatly enrich each other.

Many church leaders still argue that the world religions are not interested in dialog, that the WCC has taken most of the initiative for the coming together of people of different faiths, and that representatives of professed secular states reject the invitation to discuss matters of social ethics and international affairs. There is some truth in this argument. But it is precisely the vocation of the WCC--a unique Christian instrument for promoting global communication--to try incessantly to draw other communities--religious and secular alike--into promoting justice, peace, development, and the laying of the foundations of a pluralistic world community of communities. Regional and national councils of churches, like the NCCC in the USA, should follow the WCC's example.

After decades of growth, the ecumenical movement cannot limit itself any more to bringing Christian churches and groups together. Several presidents of departments of religious affairs in East European nations have on their own initiative visited the WCC during the last few years. These visits need to be carefully followed up. There are also ample opportunities to attend, as WCC consultants, assemblies and congresses of other world religions. No start has been made yet to profit from previous possibilities of seeking encounter, agreement and solidarity. The bilateral and multilateral dialogues which have taken place between representatives of the WCC and world religious communities have often been too isolated events of small elite debates.

The spiritual freedom and the power of the gospel endow representatives of the ecumenical movement with the unexpected maturity of being wide open to the multi-religious and ideological world in its aspirations, achievements, restlessness, and despair. The ecumenical self-understanding is nurtured by

continuous dialog with and service to all other neighbors. The gospel of sin and reconciliation needs today a truly universal framework which is not only conducive to religious freedom, good will, and trust but also enables Christians everywhere to testify to the slain Lamb that is "worthy to receive power and wealth and wisdom and might and honor and glory and blessing" (Rev. 5:12).

The dialog between people of various faiths is no more a matter of dialoging about dialog but of truly living in dialog. It can no longer be limited to some institutions and a handful of religious experts. The curricula of most theological faculties and seminaries need to be radically up-dated. While the comparative study of world religions and Religionsgeschichte are part of the set of theological courses as they were two centuries ago, students remain ignorant of new issues and trends in the dialog with people of living faiths. They have no knowledge of the contemporary ecumenical literature. The reading and the interpretation of the Qu'ran, the Bhagavadgita, and other holy scriptures of world religions, the study of various past and contemporary expressions of art, drama, poetry, and music, should be part of several required courses in order that young theologians gain a more intimate knowledge of the living faiths by which millions of people live and die.

Most new Christian catechisms and religious instruction books have no section, not even a page, on the basic beliefs of neighbors. A vast majority of Christians have never cared or tried to understand the spirituality, the culture, the ethics, and the daily life of others. Unless Christians, young and old, can contrive intelligently and spiritually to be faithful, not merely in a Christian society or a secular society, but in the world in which there are other sensitive, intelligent, educated and upright believers, it makes little sense to be a Christian at all.

The concerns for dialogue with people of living faiths need to be introduced and popularized on the level of local congregations in order that they may grow into a strong and embracing Christian faith. The journey is long and difficult. Many competent teachers are needed. But ecumenical education is offered an extraordinary chance today to convince many Christians that they can live a new, free, and open life in the shadow of Jesus. Nicodemus, the Samaritan woman, the Roman centurion, and many more people of strong or feeble religious conviction received an authentic faith as they met the dialoger par excellence, the God and Saviour in human flesh. We need no more to push like Christian bulldozers through the world jungle of

primitive, superstitious, and false beliefs. Entering a new ecumenical era and living in dialog we move from surprise to surprise, from promise to promise, from frustration and defeat to the new heaven and the new earth.

Notes

1. Ruth Rouse and Stephen C. Neill, eds., A History of the Ecumenical Movement, 1517-1948 (London: SPCK, 1954).
2. Harold E. Fey, ed., The Ecumenical Advance: A History of the Ecumenical Movement, Volume 2, 1948-1968 (London: SPCK; Philadelphia: Westminster Press, 1970).
3. "Kandy Consultation on Christians in Dialogue with Men of Other Faiths," Religion and Society 14 (June 1967): 1-6, 64-69.
4. S.J. Samartha, ed., Living Faiths and the Ecumenical Movement (Geneva: World Council of Churches, 1971), 33-45.
5. S.J. Samartha, ed., Faith in the Midst of Faiths: Reflections on Dialogue in Community (Geneva: World Council of Churches, 1977).
6. The Community of Women and Men in the Church, edited by Constance F. Parvey (Geneva: World Council of Churches, 1983).
7. World Council of Churches (2d Assembly: 1954: Evanston, IL), The Evanston Report (New York: Harper, 1955), 102, 160.
8. World Council of Churches (6th Assembly: 1983: Vancouver, Canada), Gathered for Life, edited by David Gill. (Geneva: World Council of Churches; Grand Rapids: Wm. B. Eerdmans, 1983), 83-91.
9. Fey, The Ecumenical Advance, 26.
10. David E. Jenkins, The Contradiction of Christianity (London: SCM Press, 1976), 119 and 131.
11. The Churches as Peacemakers? An Analysis of Recent Church Statements on Peace, Disarmament and War (Rome: IDOC-International, 1985).
12. World Council of Churches (6th Assembly: 1983: Vancouver, Canada), Gathered for Life, 32.

13. H. Richard Niebuhr, Christ and Culture (New York: Harper, 1951).
14. Violence, Nonviolence, and Civil Conflict (International consultation, Ballycastle, Northern Ireland, 7-11-March 1983) (Geneva: World Council of Churches, 1983).

PANEL

The Future of Theological Libraries: The Implications of Project 2000

Panel Members

**Simeon Daly, Sara Lyons, William Miller
Barbara Wheeler, Sara Myers, Moderator**

Reported by

Fr. Simeon Daly, OSB

Opportunity was afforded in the program to reflect on the document "Project 2000." Four speakers were asked to offer some observations that would spring from the document but not be a criticism of it. The idea was to stimulate thought and generate participation in the discussion by the membership. A lack of time in the schedule limited the latter at least within the time frame of the session. Among the points made by the speakers were:

1. The need for institutions to set goals for themselves and find similar thinking groups to stimulate the ideals proposed in the document. It would be futile to wait for ATS accreditation standards because they would have to be made most general
2. The published fact that a large percentage of our libraries are understaffed was a shared concern
3. A certain pessimism was expressed over the lack of attention being given the document in most of our faculties
4. The need for librarians themselves to take the initiative to get their respective faculties more involved with library concerns was emphasized

There was evidence in the conduct of the conference that ATLA is indeed grappling with the issues presented in "Project 2000." The new initiatives of the ATLA Preservation Board, the work of the Bibliographic Systems section and the Collection Development section are evidence of movement along the lines suggested in the report. This session touched some issues, but the whole conference dealt with the realities "Project 2000" addressed.

WORKSHOPS

American Church History Recent Trends and Future Trajectories

by

**Garth M. Rosell
Vice President for Academic Affairs
Dean of the Seminary and Professor of History
Gordon-Conwell Theological Seminary**

There has been a kind of renaissance in recent years in the study of trends. Spurred perhaps most notably by the publication of John Naisbitt's best-selling volume Megatrends, it has become increasingly common to hear colleagues refer to such concepts as "networking," "hightech/hightouch," and the "Information Society" without blinking an eye. The fact that many seminaries, like their institutional counterparts in other sectors of the society, are willing to pay high subscription costs to receive various "Trend Letters," is reflective I think of a kind of trend toward studying trends.

Such renewed interest, in my judgment, has much to commend it. Lean economic times require careful planning and informed decision making. It would be foolhardy, for example, to make changes in the curriculum of facilities of our theological schools without giving careful attention to what appears to be a clear trend toward an older and increasingly diverse student population. Such factors simply cannot be ignored if we intend to make sound judgments as to the design of our educational programs.

I would suggest, however, that great caution, if not downright scepticism, should be exercised both in identifying trends and in making use of them in the establishment of institutional policy. Genuine trends are difficult to discern and even harder to apply. Indeed one man's trend may well be another woman's passing fad. So I want you to be properly warned that the comments which I intend to make about recent trends and trajectories in American church history will need to be critically tested against your own experience. Undoubtedly you would do so without any reminder from me. I do, however, want you to know that I would welcome your critique and correction of my observations.

Trends in American Church History

In attempting to identify and understand some of the recent trends in American church history, I have

taken in hand over the past few months to review some of the major journals in the field as well as various listings of recent publications in the area. In addition, I have asked several colleagues in the field as to their impressions. Although no overwhelming consensus as to "what is happening in the discipline" seemed to emerge, several patterns did begin to take shape. For our purposes together this morning, I have identified five. I would like to list these for you and attempt to comment on them as they relate to church history in particular and to theological education in general.

Trend 1: New Areas Seem to be Emerging Within the Study of American Church History. While most church historians continue to focus their scholarly attention upon traditional subject areas, a growing number seem to be attracted to relatively new fields of inquiry. Women's studies, minority studies, and evangelical studies, to name but a few, are taking their place along side of traditional fields such as Puritanism, Edwardseanism, and Progressivism as appropriate subjects for scholarly research. Increasingly these new studies are showing up in our scholarly journals and on our library shelves.

It is true, of course, that the "lion's share" of attention remains with more standard themes. However, some denominationally-oriented journals such as Methodist History, The Journal of Presbyterian History, and The American Baptist Quarterly seem to be giving increased attention to the newer themes. Methodist History, for example, carried an article on "Methodism and American Indians" in its October 1984 issue and articles on "Partners in Political Abolitionism" and "Wilbur Fisk and African Colonization" in its January 1985 number. Other journals, such as The Black Scholar: Journal of Black Studies and Research and Daughters of Sarah, tend to focus specialized study upon areas which have long been overlooked. The Black Scholar, for example, selected the theme "Black Women and Feminism" for its March/April 1985 issue. Even the venerable old Church History journal dedicated a significant number of the some two hundred articles published since 1975 to these themes. In its March 1985 issue, Church History included articles on "Women in the Social Gospel Novel" and the "Female Seminary Movement and Women's Mission in Antebellum America." Furthermore, the editor of Fides et Historia recently told me that he plans to continue devoting space in future issues to some of these newer themes.

Many additional examples could be cited. Perhaps these will be sufficient, however, to illustrate what appears to be a trend in the study of church history

today--namely, the emergence of several important new themes.

Trend 2: An Erosion of Scholarly Research and Writing Seems to be Taking Place Within American Church History. Theological schools have changed significantly over the past few decades. In his widely-read study, John C. Fletcher pointed toward what he believed was "the coming crisis for theological seminaries." Based upon one hundred thirty-six interviews during 1978 and 1979 in sixteen ATS-accredited Protestant schools, Fletcher identified five major trends which he was quite certain would directly affect seminary education: changes in enrollment patterns, economic pressures, aging, professionalization, and declining church membership. These trends, Fletcher argued, will help to create "extremely hard times" for Protestant seminaries, especially those that serve the older denominations. Seminaries are "slowly but surely walking into a mine field."

In his study, Fletcher discovered that during the past quarter century, theological schools have greatly expanded their goals. During the 1950s, seminaries were still largely focused upon providing a first degree program preparing persons for ordained ministry in the church. Since that time, however, nearly all theological schools have expanded their operational and programmatic mission to include most or all of the four basic goals which Fletcher identified in his study: namely,

- a. to continue to offer their first degree program to prepare persons for the ministry (Master of Divinity) and graduate programs (Ph.D., Th.D.) where relevant
- b. to offer cogent, largely in-service continuing education to practicing clergy, mainly through Doctor of Ministry programs
- c. to offer theological education to laity who want to understand their theological heritage to deepen their witness in the world
- d. to be a center of theological and ethical reflection for the churches, community leaders, and the professions

Given this expanding mission, it is not difficult to understand why faculty members and administrative staff members in our schools find themselves stretched almost to the breaking point with a combination of old and new responsibilities. Although we have tripled or

quadrupled our educational mission, we continue to attempt to fulfill these tasks with essentially the same staff.

One of the serious problems which this condition has helped create is the erosion of scholarly research and writing. This pattern was clearly reflected at a recent Conference on Faculty Scholarship Development sponsored by the Lilly Endowment and held at their Indianapolis headquarters this past March. Presentations by Dean H. Jackson Forstman of Vanderbilt Divinity School, Dean Joseph Hough of Claremont School of Theology, Professor William F. May of Georgetown University, and Dr. Robert Lynn of the Lilly Endowment all pointed to the critical importance of making the matter of faculty scholarship a priority within our schools once again.

It is difficult for faculty members, including historians of course, to continue to invest time and energy in scholarship when expanding programs are placing additional pressure upon their schedules. It is equally difficult, in times of fiscal restraint, for faculty members, including historians of course, to resist the siren voice of an attractive overload stipend. We all have to eat, and continuing education/extension programs tend to pay more than does scholarship. Perhaps it has always been so, yet I cannot help but believe that there may be some unique features in our present circumstance which produce unusual strains on very limited resources.

Coupled with the "allure of stipends" is the "allure to shoddiness." An historian at one of our midwestern schools remarked to me recently about what he felt was a growing shallowness within historical research. American religious history, he argued, seems to have become especially susceptible to the "quick fix." Unlike some of our European counterparts, American religious historians sometimes tend to sift their materials through a kind of one dimensional paradigm or single leveled grid. A European scholar, he argued, may spend a lifetime on a single question--publishing his or her results only toward the end of life. Some American scholars, on the other hand, tend to produce their work quickly--publishing a variety of areas before they are forty or fifty. While some will certainly want to question these conclusions, few I think could argue with the fact that it has become increasingly difficult for historians to find time for serious scholarly reflection.

Trend 3: Growing Numbers of Historians are Seeking to Become Better Classroom Teachers. It is a curious fact that with rare exception those of us who teach on the

graduate level do so without any formal training in the art of teaching. The assumption, of course, has been that one who is well trained in a discipline will almost automatically be able to communicate it effectively in the classroom. Fortunately, some of us have been privileged to study under professors who were themselves outstanding teachers and who came to serve as models for our own work. Unfortunately, this has not always been the case. One need only spend an hour or so conversing with students in any of our schools to discover the widely held perception that there are on our faculties those who "know their stuff" but who "can't seem to communicate it very well." The teaching of history has certainly not been immune from this critique.

Although I have myself been involved in the teaching of church history for fifteen years, I can still remember my early efforts at designing and teaching courses. Although I somehow "muddled through," I was well aware that my understanding of the field did not automatically enable me to teach it effectively.

I suspect that my own perception of need in this area is what inclined me to explore early in my teaching career the new Case Method initiatives which were then being taken under the auspices of the Association of Theological Schools. An exploratory workshop which I attended in the Twin Cities of Minnesota prompted me to enroll for the three-week Case Study Institute which was then being conducted in Cambridge, Massachusetts. I don't believe it would be overstating the case to say that that experience revolutionized the way I teach. I do not intend to imply by this that my teaching is now dominated by the use of cases. To the contrary, the great majority of my classes are still conducted by either lecture or seminar interaction. Rather, what the Case Study Institute provided was the opportunity to think carefully for the first time about teaching itself. Furthermore, it put me in touch with a whole network of colleagues, many of whom are historians themselves, who cared as much about how they taught their discipline as they did about the discipline itself. Indeed, this was the revolutionary aspect of my experience, and it has continued to be a critical part of my work since that time.

Traditionally, faculty members in our schools have focused their attention around three major areas: teaching, research/scholarship, and service. Many of our schools still place highest priority upon good classroom teaching. Consequently, it seems to be a trend of no small importance that increasing numbers of

faculty members in our theological schools--including a growing segment of our church history contingent--are not only attempting to keep up in their disciplines but are also seeking to grow as classroom teachers. Publication of Margaret Morganroth Gullette's excellent new Harvard University Press volume, The Art and Craft of Teaching, is symbolic in a sense of what I believe to be a growing interest in the art of teaching. In the area of church history specifically, publications such as the Rogers/MacKenzie/Weeks Westminster Press volume, Case Studies in Christ and Salvation, and the forthcoming Rosell/Weeks/White Eerdmans volume, American Christianity: an Introduction with Cases, represent a similar interest.

Trend 4: The Field of Church History Continues to Reflect Tremendous Diversity Methodologically and Conceptually. In his University of Chicago Press volume, Clio and the Doctors, Jacques Barzun evaluates the so-called "new histories" which have emerged or reemerged in recent years. "Worried that younger historians will abandon traditional history for the flesh-pots of psycho-history and statistical history," as Donald Capps from the University of North Carolina commented in a review of the book, Barzun attempts to make as strong a case as he can for "the merits of conventional history." However one might feel about Barzun's efforts, there can be little question that contemporary church historians are utilizing a range of methodologies in pursuing their work. The more predictable days of Leopold von Ranke's nineteenth century history have long since given way to the range of more behavioral methodologies described by Robert Berkhofer and others. My own view is that the variety of approaches has provided a helpful richness to the study of history. However disquieting it might appear at first, so-called "fencepost" historians can both learn from and teach the more synthetic types. Certainly, the various "schools" need to be in communication with one another, just as church historians need to interact regularly with their counterparts in university history departments. Moreover, I would suggest that first and second world historians dare not neglect such conversations with third world colleagues. Such needed bridging has not always been the case--to the detriment of the discipline and the church.

While potentially enriching, the historical diversity of which I have been speaking is far from an unmixed blessing. Despite its sometimes placid appearance, the possibility of angry sectarianism is never far away. Indeed, several historians with whom I spoke expressed concern at what they perceive to be a growing tendency of denominational, regional,

theological, and sociological groups to "use history" to "make a point." This is nothing new, of course, throughout the centuries church history has been used and abused in the attempt to establish one's position. The bitter debates of church history are symbolic of a pattern which may be reasserting itself again today. Time will tell whether or not this perception is correct.

One can say with assurance, however, that "revisionism" is still alive and very well within the historical profession. Like the march of lemmings to the sea, it seems as if every generation is predestined to revise the work of its mothers and fathers. Such is the stuff, of course, of historiography--and I must confess that I participate in this time-honored practice with as much zest and enthusiasm as any of my colleagues. Such efforts have long been a part of the historical enterprise, and one can at least hope that spirited critique and lively debate will continue to characterize efforts in the field.

Trend 5: Traditional Patterns of Residential Theological Education Seem to be Changing. In his introduction to the report of the Auburn History Project, Dr. Robert W. Lynn suggests that theological seminaries are "hybrid" institutions--belonging "simultaneously to two worlds, the spheres of the church and of higher education." The residential form in which these "dual citizenship" institutions have taken, however, reaches back only to the early nineteenth century. Consequently, theological schools as we know them in North America, are relatively recent developments. This being true, there is certainly no guarantee that they will continue to exist in the peculiar form in which we now recognize them. Indeed, there are at least preliminary indications that some fundamental changes may be taking place within our schools.

The "Preliminary Research Report" from the Consultation on Continuing Theological Education which was held this past May at Hartford Seminary, reflects how widespread these changes have become. One of the themes which runs throughout the report is the conviction that "people preparing for ordained ministry will be moving more and more into the continuing education mode, rather than the residential seminary model." As the report phrased it, all of our seminary programs "will be shaped in the continuing education model, perhaps moving non-degree programs from tangential or peripheral status to a major component of the theological schools' mission. Already, adjustments once made for non-degree continuing education students around issues of scheduling, part-time attendance, and

varied academic backgrounds, etc., are being demanded of degree programs."

At least for the theological schools in the six northeastern states involved in the consultation, there was the overwhelming consensus that the student population, in both degree and non-degree programs, now includes more middle-aged adults and/or mid-career people, more women and minorities, more part-time students, more commuter students, more adults holding jobs, full- or part-time and/or carrying other responsibilities, more non-pastor types--lay people with no intention of getting ordained but who want advanced training for personal growth, to enter or support some type of para-ministry in their church, or because their current profession is meshing with ethical, theological, or spiritual life issues--and more international students. Moreover, nearly every theological school reported that its M.Div. program now includes fewer young people, particularly men, right out of college, especially the academic "cream of the crop." These shifting patterns in our constituencies are already profoundly affecting the way we do our work. In addition to these shifts, the consultation also reported some significant changes in what it called "content areas." Biblical Studies and Preaching were cited as stable content areas. Spirituality and Prayer, Ethics and Bioethics, Crisis and Conflict Management, Feminist Theology, Pastoral Counseling, Church Growth, and several others were mentioned as "emerging content areas." Ecumenism, Comparative Religion, Systematic Theology, "How To" workshops, and Church History were listed as "declining content areas."

It is not difficult, of course, to understand why more than a few church historians--along with their colleagues in some of the other so-called "classical disciplines"--are increasingly troubled by some of these trends. Rather than leading to despair, however, these perceptions should spur those of us in the field to take a fresh look at how we are doing our work. Perhaps more effort should be given to the manner in which we relate the teaching of church history to the practice of ministry. After all, like the other so-called "classical disciplines" in the seminary curriculum, church history should seek to serve the church through the preparation of men and women for its ministry.

Authority Work at the Library of Congress

**Presented by
Robert B. Ewald
Library of Congress
Summarized by the Presenter**

Robert B. Ewald, a staff member of the Office for Descriptive Cataloging Policy, Library of Congress, spoke on the topic, "Authority Work at the Library of Congress." The presentation included the following: (1) a detailed overview of how cataloging is organized at LC in order to show the context in which name authority records are created and then processed before they are distributed; (2) the impact on record creation and record maintenance of the 1983 shift from the manual card catalog to the on-line catalog; (3) a description of the way the Name Authority Cooperative Project (NACO) functions and the relationship of NACO to the forthcoming Linked Systems Project (LSP); (4) a discussion of a number of persistent problem areas in personal and corporate name headings.

**Off-Campus Library Services:
The State of the Art**

**by
Barton Lessin
Central Michigan University
Summarized by the Presenter**

A seminar session on library services for students and faculty pursuing courses away from an institution's main campus was presented on June 26, by Barton M. Lessin, Assistant Director for Library Off-Campus and Administrative Services at Central Michigan University. His presentation focused on three sections: a formal introduction to off-campus library services, the IPCD Library Program as a macro example of an existing support effort, and other models which are sometimes used in the extension of library service off-campus.

The prepared statement began with an exploration of some of the myths associated with off-campus library service. These myths concern both the academic course itself as taught off-campus as well as the ability of the library to deliver equitable services away from the campus. Constituency groups were next considered. Lessin included remarks on off-campus students, faculty, librarians, administration, and external agencies. An effort was made to characterize each group vis-a-vis its role with off-campus education. Political issues were also explored with reference to questions of uncensure and accreditation. Finally, the presenter discussed a number of challenges which he felt must be confronted in the coming years. These challenges for off-campus library services include: the need to assure that the off-campus student has a comparable kind of access to an institution's library collection as his on-campus counterpart, to extend library instruction to off-campus learners, to avoid the temptation to feed end-users the materials which are needed, negating the learning process, as justified by the distance between user and those sources, and to improve communications among those most closely connected with off-campus education.

The IPCD Library Program is that part of library operations at Central Michigan University designed specifically to support off-campus learners. Mr. Lessin presented this material as an example of a major program currently in operation to extend the resources of an on-campus library to all members of that institution. The scope and costs of this operation were discussed as were the program's organization which emphasizes four factors: (1) communication, (2) bibliographic instruction, (3) reference services, and

(4) faculty support. The role of the program office in document delivery was also covered. The final part of this section concerned itself with the marketing effort which Mr. Lessin finds necessary to insure success of the particular library program.

The last part of the presentation was reserved for the mention of six delivery systems for off-campus library services. These six are as follows:

- 1) the traditional branch library
- 2) the establishment of reserve reading in a local faculty
- 3) the exclusive use of local libraries
- 4) the use of the on-campus library by off-campus learners
- 5) a cooperative system with computer linkages
- 6) combinations of the above five

With each of these cases, specific examples were explored.

Lessin shared comments on the off-campus Library Services Conferences with the participants. This meeting of international stature has been held twice and is being planned for October 23-24, 1986, in Reno, Nevada. This has provided a forum for practitioners to discuss the varied aspects of off-campus library services. It is this conference which has greatly augmented the literature of the specialized area of academic library work through the publication of its proceedings. Questions regarding the Off-Campus Library Services Conference may be referred to Mr. Lessin at 206 Park Library, Central Michigan University, Mt. Pleasant, MI, 48859.

SECTION MEETINGS

Bibliographic Systems Section Meeting Reported by Thomas F. Gilbert

Russell Pollard (Harvard), chair of the committee, opened the meeting at 10:30 a.m., Thursday, June 27, 1985, and outlined the agenda which included the following items.

Current LC Subject Heading List in the Field of Religion. Thomas F. Gilbert (Eastern Baptist Theological Seminary) described the compilation and frequency of this publication of the committee. The list includes all religious subject headings in the Library of Congress Weekly Lists and is published quarterly in September, December, March, and June of each fiscal year.

The PEOPLET Directory. Clifford Wunderlich (Harvard) described this compilation of information supplied by members of the bibliographic systems section of ATLA. The directory is divided into two parts: (a) a biographical sketch of each respondent and (b) results of survey questions indicating language skills, special subject knowledge, networks and databases used, acquisitions procedures and dealers used, staffing levels at the respondent's institution, and other information. The purpose of the directory is to make it easier for section members to identify people who are doing similar kinds of library work and enable them to contact each other to discuss ideas and solve problems. The directory was compiled by Clifford Wunderlich and Russell Pollard. Copies were distributed after the section meeting.

Union Lists of Serials. Barbara McNamara (BTI) indicated that a new edition of the Boston Theological Institute Union List of Serials is now available and that they are accepting subscriptions for updated versions of the list. Other new union lists are being compiled in the Vancouver, Canada area, Ohio, Chicago, and Texas. In response to a perceived need for a list of theological union lists of serials, John Muether (Westminster) agreed to compile such a list.

American Library Association Cataloging Committee: Description and Access. Joyce Farris (Duke), our representative to this ALA committee, reported on its work in the previous year. The major consideration of this committee was the development of standards for the cataloging of machine readable files.

Microcomputer User Group. Duane Harbin (Yale)

described a directory for ATLA libraries on which the committee will be working in the coming year. Nicknamed LIBRARYNET, it will describe institutional holdings, classifications used, network participation, union list participation, and other data.

Library of Congress Policy for Non-Literary Personal Name Subdivisions. Warren Kissenger announced the new LC policy which treats all non-literary persons with the same set of standard subdivisions. Some features of the standard list include:

1. The use of the subheading "Contributions in . . ." for subjects in the person's field of expertise (i.e. Calvin, Jean, 1509-1564--Contributions in predestination)
2. The use of the subheading "Views on . . ." would be used for subjects outside the person's main area of expertise (i.e. Barth, Karl, 1886-1968--Views on railroads)

For both of the above subheadings a main heading for the subject involved would be made. A copy of the list of non-literary personal name subdivisions will appear in a future issue of LC's Cataloging Service Bulletin.

A paper entitled "Theological Subject Headings Reconsidered" was then presented by W. Thomas Nichol (St. John's University & College of St. Benedict). Warren Kissinger, subject cataloger for religion, Library of Congress; Al Hurd, executive director, Religion Indexes; and Melinda Reagor, catalog librarian, Duke University Divinity Library, were respondents. The paper is printed in full below.

The section meeting ended with the distribution of the PEOPLENET directory.

Theological Subject Headings Reconsidered

by

W. Thomas Nichol

St. John's University and College of St. Benedict

I first became interested in theological subject headings when I was responsible for identifying and revising Library of Congress subject headings which were in conflict with the Catholic subject headings we used and still use at St. John's. In those days before OCLC, that meant correcting proofslips or pencilling corrections into the National Union Catalog from which shelflist cards would then be typed. Some of these changes reflected a significant reinterpretation of the subject matter, as when "Eucharist" was substituted for "Lord's Supper" in the case of Catholic works. Others provided a greater degree of specificity, as in the change from "Poets" to "Catholic Poets," and still others were additions. For example, there is no Library of Congress counterpart for the Catholic subject heading "Dismissal of Religious."

There were other changes, however, that were less compelling than these, most of them resulting from differences in form, as in the case of the change from "Papal Documents" in LCSH to "Documents, Papal" in CSH, or minor differences in terminology, such as "Poverty, Vow of" in LCSH compared to "Poverty (Vow)" in CSH. It was differences such as these that first interested me in the possibility of seriously examining the relation of CSH to LCSH. When I began the research, I decided I should also gather data on the present and past use of CSH in Catholic college and university libraries. My work, therefore, fell into two parts: (1) comparing CSH to LCSH, on a heading by heading basis, and (2) preparing a questionnaire.

In performing the comparison, I compared all headings in the most recent (1981) edition of CSH to their closest counterparts, if any, in the ninth (1980) edition of LCSH to determine (1) the extent of duplication between headings, (2) what differences exist between headings where equivalents can be identified, and (3) how many CSH headings have no near equivalents in LCSH and into what categories they fall. The results of the study, briefly, are that of the 3010 headings in the fifth modified edition of CSH, 1798, or approximately 60%, are either identical to headings in the ninth edition of LCSH or differ only through the addition of an LCSH standard subdivision. The remaining 1212 headings, or approximately 40%, are unique to CSH. Form differences account for 17.4% of the variations from LCSH, specificity differences for

36.7%, and terminology differences for 13.9%. The remaining 32.1% are entries for CSH headings which have no near equivalents in LCSH. Of the last group 69.7% are proper nouns. In the study I displayed both the differences and the unique headings in 30 tables, of which you have several partial examples in your handout.

If you look at the first section of your handout you will notice it is a sample from one of the nine tables of form differences. The complete table includes all headings which display a difference in the order of elements in the subject heading. Most are inversions. In one case on page one, "canon law" appears in a different position in the heading, and in another the order of politics and religion is reversed. Please note that in some cases there are other differences in the headings as well. In these cases the headings also appear in other tables. In the cases of the Catholic subject heading "Lectors, Lay" and its LCSH counterpart "Lay Readers," there is, for example, also a difference in terminology.

The second section of your handout is a sample from one of the eight tables of specificity differences. In this case, each CSH heading differs from its LCSH counterpart through the use of a following qualifier preceded by a comma. In the "Communion" headings there are also differences in terminology.

The third section is a complete table which is one of the three tables of terminology differences. Here there are slight differences in wording which would only be significant in regard to the filing of these headings. The next section is also from one of the tables of terminology differences. I have included it to give you an example of some of the more significant terminology differences.

The fifth section is a sample from one of the nine tables of headings which have no near equivalents in LCSH. About seventy percent of these, as I indicated earlier, are proper nouns. This particular table includes many CSH headings which are not proper nouns, for example, "Catechism Stories."

The criteria I used in formulating these 30 tables, or categories, were (1) that each category must be clearly definable, (2) that each category must represent at least the possible basis for a principle of revision, for example, a decision regarding inversion in subject headings, (3) that taken together the categories must include all unique CSH headings, and (4) that in the case of near-equivalent headings,

the appropriate categories must describe exhaustively all differences between CSH headings and their nearest LCSH equivalents.

The second part of my research was the questionnaire which I distributed to all Catholic college and university libraries. The most important results of the questionnaire were the following:

1. Of the 191 respondents, 37 use CSH currently, 58 are former users of CSH or consult it only occasionally, and 96 have not used CSH at all.
2. There has been a steady decline over the last three decades in the number of libraries which use CSH.
3. The most common reasons for discontinuing the use of CSH are the acceptance of LCSH headings, the use of OCLC, the difficulty of using two lists, and the desire to simplify cataloging procedures.
4. The median numbers of catalogued volumes in the library, volumes in the theology collection, volumes added per year, and size of staff in the cataloging department do not vary widely among users, former users, and those who have never used CSH.

In my reading I also found a report of a questionnaire on theological subject headings which was distributed by the ATLA Committee on Cataloging and Classification in 1965. On the basis of the questionnaire it was concluded that there was heavy reliance on LCSH and that the majority of librarians would use only LCSH headings, as opposed to headings found in the Pettee list or devised locally, if they were to "start over." Instead of pursuing the possibility of a new list of theological subject headings, it therefore seemed wiser to work as closely as possible with the Library of Congress, recommending revisions and additions to LCSH, as necessary. Now, twenty years later--and still depending heavily on LCSH--we may wish to reconsider our options. Let me suggest several reasons why:

1. Theological librarians have never been content with total reliance on LCSH. This was evident in the responses to the 1965 ATLA questionnaire and also in the responses to my own recent questionnaire on CSH. This lingering discontent is not surprising in view of the nature of LCSH. A general list, however excellent, can hardly be expected to serve all the needs of subject specialists.
2. There is recent research which suggests that the majority of library users are performing topical

subject searches and not author/title or know-item searches, as previously assumed. On the basis of this research, Pauline Cochrane predicts a "paradigm shift" in library science as greater attention is paid to subject analysis and subject access in library catalogs. (Pauline A. Cochrane, "A Paradigm Shift in Library Science," Information Technology and Libraries 2:3-4 (March 1983).)

3. My own study of CSH reveals that while some headings differ only in form from LCSH headings, others are more specific than their nearest LCSH equivalents, differ in terminology, or simply have no equivalents in LCSH. By abandoning CSH or failing to develop an alternative in college and university libraries we would, therefore, be depriving our users of specialized subject access to theological literature.

4. There may be gaps in our present subject heading lists. Toni Petersen, co-director of the Art and Architecture Thesaurus Project, reports that in establishing subject hierarchies in the area of architecture on the basis of Library of Congress and other subject heading lists gaps of various sizes were discovered throughout. She writes:

When the subject terms of a field are arranged conceptually rather than alphabetically, the limitations of the alphabetically based indexing systems clearly emerge. It is no wonder that art librarians have been complaining so strongly about LCSH. The words they need to describe their field are not all present.

(Toni Petersen, "The AAT: A Model for the Restructuring of LCSH," Journal of Academic Librarianship 9:209 (September 1983).)

5. Solutions to the problem of subject access which at one time seemed out of the question may now be feasible through computer technology.

I therefore recommend that we consider the possibility of developing a modern information retrieval thesaurus in the area of theology, perhaps along the lines of the Art and Architecture Thesaurus. The theology thesaurus, like the AAT, should be based on Library of Congress Subject Headings and other special lists. Basing the thesaurus on LCSH seems advisable, not only in view of the fact that LCSH is used so extensively, but also because most lists of theological subject headings are probably derivative of LCSH to some extent. Like the AAT, the theology thesaurus should also feature both hierarchical and alphabetical displays. The alphabetical list would include scope

and history notes, applicable subdivisions, and cross references. You have examples of these two displays on the last two pages of your handout. On the last page there is also an example of a rotated index display.

The steps in the construction of the thesaurus might be as follows: first, all substantial lists of theological subject headings which now exist would be gathered and compared to LCSH. These would include the Religion Indexes Thesaurus, the subject vocabularies of the other theological periodical indexes, Catholic Subject Headings, other denominational lists, and perhaps the Pettee list. Duplicates would be eliminated, and the remaining headings sorted into subject groups. All unique LCSH headings in the area of theology would, of course, be included. After all headings were reviewed for literary warrant, the work of building the hierarchical display of terms, or tree structures, could begin. Lancaster points out that the structure of a thesaurus should reflect a genus-species hierarchy and that it cannot be properly formed without first developing a carefully constructed hierarchical classification. The hierarchical display, as pointed out in the most recent ERIC thesaurus, serves as a valuable tool for indexers in their attempts to index documents to the most appropriate level of specificity and also for searchers in developing comprehensive search strategies. The hierarchical structure, as we have seen, may also reveal gaps in subject coverage. Finally, it would be necessary to bring the form of all terms in the thesaurus into conformity with accepted standards for thesaurus construction. It is here that tables of the sort I constructed in the CSH-LCSH comparison would be useful.

The principle advantages of a modern thesaurus over our present subject heading lists are (1) that the relationships between subject terms are more explicit and (2) that the descriptors are designed for use in combination in postcoordinate searches. As online catalogs and databases replace or supplement the card catalog and traditional reference tools, these advantages will become more pronounced. A theological thesaurus could be used not only to supplement Library of Congress cataloging, as CSH is now used, but also as the controlled vocabulary of specialized theological databases, bibliographies, and other reference tools, and as a guide in free-text searching. If wording which identifies the context of a descriptor such as "Catholic" or "Catholic Church" were present, headings from all theological traditions could be combined in a single thesaurus.

CSH-LCSH Comparison

Table 5 (Page one)

Characteristic form difference: Order of elements in the subject heading. (26 entries)

CSH	LCSH
ARCHIVES, CHURCH	CHURCH ARCHIVES
BOOKS OF HOURS	HOURS, BOOKS OF
CATHOLIC PRESS	PRESS, CATHOLIC
CATHOLICS, AFRO-AMERICAN	AFRO-AMERICAN CATHOLICS
COMMUNITIES, CHRISTIAN	CHRISTIAN COMMUNITIES
CONSCIENCE, MANIFESTATION	MANIFESTATION OF CONSCIENCE
CONSCIENCE, MANIFESTATION OF	MANIFESTATION OF CONSCIENCE:
(CANON LAW)	CANON LAW
DOCUMENTS, PAPAL	PAPAL DOCUMENTS
HOSPITALS, CATHOLIC	CATHOLIC HOSPITALS
LECTORS, LAY	LAY READERS
MARRIAGE--CASES (CANON LAW)	MARRIAGE (CANON LAW)--CASES
OUR LADY OF FATIMA, DEVOTION	FATIMA, NOSSA SENHORA DA
TO	
PLENARY COUNCILS	COUNCILS AND SYNODS, PLENARY
POLITICS AND RELIGION	RELIGION AND POLITICS

Table 17 (Page one)

Characteristic specificity difference: CSH heading more specific through the use of a following qualifier preceded by a coma. (64 entries)

ALAMANACS, CATHOLIC	ALMANACS
ALTARS, PRIVILEGED	ALTARS
ARCHIVES, MONASTIC	ARCHIVES
ARCHIVES, PARISH	ARCHIVES
AUTHORSHIP, CATHOLIC	AUTHORSHIP
BOY SCOUTS, CATHOLIC	BOY SCOUTS
CARMELITES, DISCALCED	CARMELITES
CATHOLICS, BLACK	CATHOLICS
CATHOLICS, LAPSED	CATHOLICS
CHRISTAIN LITERATURE,	CHRISTIAN LITERATURE
MEDIEVAL	
CHRISTIAN LITERATURE, MODERN	CHRISTIAN LITERATURE
COMMUNION, FREQUENT	LORD'S SUPPER
COMMUNION, SPIRITUAL	LORD'S SUPPER
CONFESSION, FIRST	CONFESSION

Table 23

Characteristic terminology difference: Slight differences in wording, most involving only articles and prepositions, which are significant only in regard to the filing of these headings. (13 entries)

CSH

LCSH

CHASTITY (VOW)
FASCISM AND CATHOLIC CHURCH

CHASTITY, VOW OF
FASCISM AND THE CATHOLIC
CHURCH

OBEDIENCE (VOW)
PARTIES TO ACTION
(CANON LAW)

OBEDIENCE, VOW OF
PARTIES TO ACTIONS
(CANON LAW)

POVERTY (VOW)
RELIGIOUS LIFE FOR WOMEN

POVERTY, VOW OF
MONASTICISM AND RELIGIOUS
LIFE OF WOMEN

RELIGIOUS ORDERS FOR WOMEN

MONASTICISM AND RELIGIOUS
ORDERS FOR WOMEN

RELIGIOUS ORDERS OF WOMEN
(CANON LAW)

MONASTICISM AND RELIGIOUS
ORDERS FOR WOMEN (CANON
LAW)

RELIGIOUS ORDERS OF WOMEN
--MISSIONS

MONASTICISM AND RELIGIOUS
ORDERS FOR WOMEN

THE SOWER (PARABLE)
THE TALENTS (PARABLE)
THE TARES (PARABLE)
TRANSCENDENTAL MEDITATION
(TM)

SOWER (PARABLE)
TALENTS (PARABLE)
TARES (PARABLE)
TRANSCENDENTAL MEDITATION

Table 25 (Page one)

Characteristic terminology difference: Differences in wording which are not accounted for in Tables 5-24. (162 entries)

ACOLYTES
AFFLICTION
ALIENATION (CANON LAW)
ALTAR SERVERS
ANOINTINGS
ASSUMPTION, FEAST OF THE

ALTAR BOYS
SUFFERING
TRANSFER (LAW)
ALTAR BOYS
UNCTION
ASSUMPTION OF THE BLESSED
VIRGIN MARY, FEAST OF THE

BANNS OF MARRIAGE
BLESSINGS
BONA FIDES (CANON LAW)
CAMALDOLESE
CANTICLE OF OUR LADY
CANTICLE OF SIMEON
CAPITAL SINS

BANNS
BENEDICTION
GOOD FAITH (LAW)
CAMALDOLITES
MAGNIFICAT
NUNC DIMITTIS
DEADLY SINS

Table 34 (Page one)

Unifying characteristic: Other headings for which there are no near equivalents in LCSH. (111 entries)

CSH

LCSH

ACOLYTES (HOLY ORDER)
ADORATION OF THE BLESSED
SACRAMENT
AUGSBURG, RELIGIOUS PEACE OF
BAPTISM OF BLOOD
BAPTISM OF DESIRE
BIBLE--POPULAR WORKS
BIBLE O.T.--RELATION TO N.T.
BISHOPS, COLLEGIALLY OF
BROTHERHOOD OF MAN
CANONS REGULAR
CANONS, DECREETALS, ETC.
(ECCLESIASTICAL)
CATECHISM STORIES
CELEBRET
COLLEGIALLY

Art & Architecture Thesaurus

4 EXAMPLES

4.1 HIERARCHICAL SECTION

Vaults (Architectural elements)	AC0002
<vaults by type>	AC0003
<vaults by construction>	AC0004
Honeycomb vaults	AC0005
Rear vaults	AC0006
Ribbed vaults	AC0007
Fan vaults	AC0008
Lierne vaults	AC0009
Net vaults	AC0010
Stellar vaults	AC0011
Solid vaults	AC0012
Corbeled vaults	AC0013
Shell vaults	AC0014

Art & Architecture Thesaurus

4.2 ALPHABETICAL SECTION

ALPHABETICAL INDEX*

Arch ribs <-----Non-preferred item
USE **TRANSVERSE RIBS** <-----USE reference from a
non-preferred item

[vaults by component] <-----Guide term
AC0057 <-----Address in hierarchy

-----Preferred term
BAYS (VAULTS) <-----Parenthetical qualifier
AC0059 <-----Address in hierarchy
SN Use when emphasis is on <-----Scope Note
vault system, rather than
on bays (rooms and spaces)
in interior or exterior elevation
HN 83-changed from Vault bays <----History Note
UF Cibories (Vaults) <-----Non-preferred terms
Civieries (Vaults)
Severies (Vaults)
Vault bays

ROTATED INDEX*

ABUTMENTS
ANNULAR BARREL VAULTS
ANNULAR VAULTS
ANOMALOUR VAULTS
ARCH RIBS
CLOISTERED ARCHES
TRANSVERSE ARCHES
VAULTS (ARCHITECTURAL ELEMENTS)
ARCS DOUBLEAUX
ARCS FORMERETS
BARREL VAULTS

* Main terms are in boldface letters..

**Collection Evaluation and Development Section Meeting
Reported by James Pakala**

The section meeting consisted of a presentation by Duncan Brockway, the RLG Conspectus presentation by Michael Boddy, and a business meeting divided into two parts. The first part of the business meeting preceded everything else and comprised brief discussions of section identity and goals, use of the Conspectus or a similar instrument, new ATS standards, and collection (retention, preservation, etc.) policies and written statements thereof. Duncan Brockway's presentation consisted of a brief review of the major points made in "Collection Development by the Year 2000," a paper he had given at a meeting of CATLA. Michael Boddy's presentation, which Bill Miller helped put together, turned out to serve as the focal point for the second and shorter part of the business meeting. In the presentation Boddy did three things. Noting in Project 2000 the "most recent formal call" for a survey and subsequent profile of library resources in the field of religion, he first proceeded to list the purposes and benefits of conducting an inventory of theological collections in North America. Secondly, he recommended the RLG Conspectus for such an inventory because it is being used successfully as the basis for the North American Inventory of Research Library Collections. (Based on classification schedules, the Conspectus provides a matrix for analyzing library holdings in terms of collection levels and language coverage, for both the existing strengths and the current collecting patterns.) Thirdly, Boddy proposed that the Collection Evaluation and Development section appoint an ad hoc steering committee to implement an inventory of theological collections in North America using the RLG Conspectus. The charge to such a committee would be:

1. To encourage individual libraries to participate
2. To facilitate data collection (e.g. a workshop on how to complete the Conspectus worksheets)
3. To act as a clearinghouse and compiler of individual library data
4. To serve as a point of contact and cooperation with the North American Inventory of Research Collections
5. To provide technical assistance in interpretation and analysis of both individual and collective data
6. To develop a timetable for the implementation and completion of the project

7. To oversee the development of adequate classification conversion tables for use by theological libraries

8. To examine the Conspectus for ways to increase its specificity without making it incompatible with its use in more general inventory projects

After this presentation the chair received a motion "to establish such an ad hoc steering committee as proposed in Michael Boddy's paper." The motion was seconded, briefly discussed, and passed. In the report to the association on June 27 by the Collection Evaluation and Development committee the establishment of the ad hoc steering committee was presented, together with four names: Michael Boddy, Duncan Brockway, Paul A. Byrnes, and Caroline Whipple (the chair to be chosen by the new committee). Association and board approval/input regarding this matter was and is important to the Collection Evaluation and Development committee.

Publication Section Meeting
Reported by James T. Deffenbaugh

The meeting of the Publication Section of ATLA was convened at 10:30 a.m. on Thursday, June 27, by James Deffenbaugh, retiring chair of the Publication Committee.

The first item on the agenda was an informal discussion with Dr. Knut Dorn, Otto Harrassowitz Booksellers, Wiesbaden, West Germany. Dr. Dorn had, in a session immediately preceding the section meeting, delivered a paper on religious publishing in Germany. In the section meeting, he answered questions from section members about issues raised in his presentation and about other matters relevant to German book dealership. Among the more salient points of interest in the discussion: the limited sales and salability of many "serious" German monographs; some of Harrassowitz' largest American customers (New York Public Library, Library of Congress); the "in-print" life of most German publications; the possibility of "two-tiered" pricing of German journals due to the strength of the American dollar (i.e. higher costs to Americans than to other customers); how German dissertations fit into religion/theology collection development.

After Dr. Dorn's discussion, Betty O'Brien, editor of the newly proposed basic bibliography series, presented an update to the section on the manuscripts either completed, committed, or in process for the bibliographical series aimed at M.Div. students. Completed or in first draft: Seward Hiltner/Brian Childs, basic bibliography on pastoral theology (working with Jim Irvine at Princeton Seminary Library); John Westerhoff on religious education (working with Harriet Leonard at Duke Divinity School Library). In process or committed: Elizabeth Achtemeier on preaching (working with Martha Aycok at Union in Richmond); Henri Nouwen on spirituality (working with Russ Pollard at Harvard).

Kenneth Rowe then presented a brief report on the two ATLA series published with Scarecrow Press. Jim Deffenbaugh gave a few words about the committee's Grants Program.

Diane Choquette, Director of Public Services at GTU library, updated section members on the bibliographic project she discussed in detail with the section two years ago at ATLA-Richmond. The bibliography on religious movements in the U.S., was commissioned by Greenwood Press and is nearing completion. Diane presented an overview of the

completed project, including kinds of resources included, time spans, degree of comprehensiveness, etc.

Finally, the Reverend Sandra Boyd, EDS-Weston, described her soon-to-be published bibliography on religion and feminism. And Norman Anderson, Gordon-Conwell, spoke of a project of his on the use of computers in church and synagogue.

Reader Services Section Meeting
Reported by Christine Wenderoth and John Dickason

The Reader Services committee met in open session, during its section meeting at the 39th annual ATLA conference, at 1:30, Tuesday, June 25.

Sara Myers displayed samples of the bibliographical guides and library instruction materials which are collected and disseminated by the ATLA Bibliographic Clearinghouse. Many of the guides displayed were prepared by ATLA members. They could be used either in their current form by other institutions, or they could serve as models for the preparation of other guides. This Clearinghouse has moved to the Iliff School of Theology Library. Those wishing to contribute to, or make use of, these materials, should contact Sara Myers after she settles into her new position at the Iliff School of Theology.

The status of another on-going project of the committee, the guide to special collections in theological libraries, was summarized. Diane Choquette has agreed to coordinate the future work of this project, and to solve the problems that have been encountered so far, especially with regard to the dated and non-specific character of some of the data gathered. ATLA member libraries will be surveyed during the coming year. During discussion, section members voiced several helpful suggestions which would improve the quality of the information. One such suggestion was that it would be useful to list the number of volumes a given library held in a special collection, or in a strongly represented subject.

John Dickason encouraged section members to contribute to the periodic listing of recent reference materials, published in the ATLA Newsletter. The listing attempts to inform reference librarians of what is available to assist potential users in religious research, and attempts to function as a tool in reference collection development. Those interested in contributing citations to this project should send them to Seth Kasten, Burke Library, Union Theological Seminary, 3041 Broadway, New York, New York, 10027.

Norman Anderson presented a proposal to the section which grew out of the work of his subcommittee on professional concerns. Entitled "The Philosophy and Aims of the Reader Services Section," it was an attempt to define philosophically the stance and role of reader services librarians--particularly in view of inadequate reference tools, sophisticated needs of clientele, automation, and the discrepancy of budgetary support

between technical and reader services at the local level. His proposal offered guidelines and objectives for the Reader Services committee to consider in its attempt to meet these needs and support the emerging role of reader services.

After three years of service, Seth Kasten is stepping down from the readers services committee; Diane Choquette has been added, and Christine Wenderoth will become the new chair.

DENOMINATIONAL MEETING SUMMARIES AND DIRECTORY

Anglican Librarians

Contact Person: James Dunkly
99 Brattle Street
Cambridge, MA 02138
(617)-868-3450

Included in the items discussed by the fifteen Anglican librarians present at the June meeting were: (1) Newland Smith's index to The Living Church; (2) the prospects of making Anglican periodical titles available in microform; (3) a survey of holdings of diocesan journals and newspapers; and (4) recent activities of members of the group.

Baptist Librarians

Contact Person: Tom Gilbert
Eastern Baptist Theological Seminary
Lancaster and City Line Avenues
Philadelphia, PA 19151
(215) 896-5000

William Hair, Mid-America Baptist Theological Seminary, convened the 1985 meeting of the Baptist librarians. Each person present discussed projects of inport which transpired in their libraries during the past year. Additionally, significant projects planned for the coming school year were cited.

Campbell-Stone Movement Librarians

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

Seven librarians attended the Campbell-Stone Movement meeting. The projects being carried on by the institutions represented were discussed.

Catholic Librarians

Contact Person: Matthew Rzeczowski, OP
Dominican College Library
487 Michigan Avenue, NE
Washington, DC 20017
(202) 529-5300

From eleven institutions in the United States and Canada, 16 librarians gathered for the Catholic meeting at this year's ATLA conference. Also in attendance were two representatives from Orbis Books.

Each librarian described current projects and recent accomplishments at the home institution and also voiced concerns that affected other libraries. The problem areas that received the most attention were certain Library of Congress policies and the preservation of Catholic materials.

Three informal working groups were set up to try to deal with these issues: (1) the place of canon law in the LC Classification scheme--Dolores Tantoco will distribute the solution she has worked out at Notre Dame and collect information on what other schools have done; (2) the adequacy of LC Subject Headings for Catholic topics--Esther Hanley and Matthew Rzeczowski will work with Dolores on ways to improve or supplement LC coverage; (3) The preservation of Catholic materials--Kenneth O'Malley and Michael Thornton will look at the dimensions of the problem and see what can be done with the ATLA Preservation Board and other possible solutions. ATLA members are urged to write to these working groups and offer their suggestions. By next year's meeting, some concrete proposals should be available.

Lutheran Librarians

Contact Person: Richard Mintel
Trinity Lutheran Theological Seminary
2199 E. Main Street
Columbus, OH 43209
(614) 235-4169

Thirteen persons representing Lutheran and other libraries attended the meeting on June 25th.

Information sharing: some highlights from the sharing session. Erich Schultz, librarian, Wilfrid Laurier University, Waterloo, Ontario, Canada, reported the purchase of the Gotthardt Booth collection. Paul Peterson, assistant editor of Religion Index, announced that the Lutheran School of Theology at Chicago purchased the Nygren collection and celebrated its 125th anniversary. Mary Bischoff at Graduate Theological Union reported on the construction to complete the library building and commented upon good ecumenical relations, including the Institute of Buddhist Studies. They will take part in the 1987 ATLA conference. Norman Wentz, librarian, Lutheran Northwestern Theological Seminary, announced that a Ph.D. program in biblical studies, missions, and worship will be started soon. The program will mean doubling both acquisitions and the collection. David Wartluft, librarian, Lutheran Theological Seminary at Philadelphia, reported the purchase of 150 volumes of the library of the colonial pastor Johann Schmidt. Joseph Troutman at Atlanta University, Atlanta, Georgia, announced the completion of a new library building, the merging of six collections and six staffs, and a conversion project.

Communication Project. Sucille Mellor, periodicals librarian, Trinity Lutheran Theological Seminary, Columbus, Ohio, reported that there was a 50% exchange of inhouse materials among the libraries contacted, including several letters giving ideas for future sharing. Materials will continue to be shared as they are produced.

Union List of American Lutheran Periodicals. David Wartluft reported that the union list is almost completed and that a list of who holds microfiche of Lutheran periodicals would be helpful. It was felt that the completed union list should be preserved on computer discs.

Announcements. A joint meeting of ALC, LCS, and AELC archivists was held in preparation for the new Lutheran Church. There was mutual agreement for a

strong national archives which would be responsible for standards and practices, a bibliographic data base, and the sponsoring of training seminars. Lutheran Historical Conference will meet in November 1985. The theme will be "Aspects of Lutheranism in the West and Far West."

Methodist Librarians Fellowship

Contact Person: Roger Loyd, President
Perkins School of Theology
Southern Methodist University
Dallas, TX 75275
(214) 692-3483

Thirty persons attended the 1985 meeting of the Methodist Librarians Fellowship. Michael Boddy completed his term as president and will be succeeded by Roger Loyd. The secretary-treasurer is Cynthia Runyon.

The group voted to continue support for Kenneth Rowe's project: Methodist Union Catalog now completed through the the letter I (\$500); and for Michael Boddy's project: Non-United Methodist, Methodist Periodicals Union List (\$100).

Rosalyn Lewis reported that the file of Methodist preachers is being transferred from the Publishing House Library in Nashville to the Archives at Drew.

Elmer O'Brien reported completion of indexing of the predecessor titles to the Quarterly Review. This is to be published.

Discussion of the preservation of the many editions of the United Methodist Reporter led to the appointment of Richard Berg, Roger Loyd, Kenneth Rowe, and Alva Caldwell to a committee to investigate microfilming possibilities.

Resolutions of appreciation were authorized to be sent to Jerry Campbell and to Arthur Jones.

Presbyterian/Reformed Library Association

Contact Person: Sharon Taylor, President
Speer Library
Princeton Theological Seminary
PO Box 111
Princeton, NJ 08540
(609) 921-8300

The Presbyterian/Reformed Library Association met during the ATLA conference at Drew University, Madison, NJ, on June 25, 1985. The following were present:

Duncan Brockway, Anne Burgess, Peter DeKlerk, Kenneth Elliott, Cal Klemt, Daryle McEachem Maroney, Kirk Moll, John Muether, Bobbie Oliver, Jim Overbeck, James Pakala, Vera Robinson, Sharon Taylor, Dorothy Thomason, John Walker, Christine Wenderoth, and Ted Winter.

The meeting was called to order by the Vice-President, Sharon Taylor, Princeton Theological Seminary, at 4:45 p.m. No minutes from the last meeting were available. Introduction and the activities of the seminaries represented were reported.

Bobbie Oliver reported that Memphis Theological Seminary recently completed a self-study consultation for accreditation. John Trotti of Union Seminary, Richmond, served as consultant.

Dorothy Thomason reported that Union Seminary, Richmond, is also proceeding with the self-study phase for an accreditation visit. Union is ready to begin its retrospective conversion project. Ted Winter has completed the cataloging work for the Thomas Torrance collection of 16th and 17th century works. The Library is also in the process of sending duplicate copies of titles to Third World libraries using volunteer help.

Jim Overbeck reported that Columbia Seminary has begun a project of retrospective conversion, reclassification, and weeding. They will be shifting from Union to LC classification.

Duncan Brockway reported that the complete list of Dubuque periodical holdings was added to the Iowa Union list this past year.

Jim Pakala reported the addition of a full-time public services librarian at Biblical Seminary. They have also acquired Bob Kepple's microcomputer based acquisitions and cataloging system.

John Muether was welcomed as the new director of the library of Westminster Theological Seminary in January. He reported the library had an asbestos scare and was forced to close for several days, but the problem was now corrected.

Kenneth Elliott of Reformed Theological Seminary announced that the retrospective conversion project was again underway. Plans are also being made for a new building to house the library.

Sharon Taylor, Princeton Theological Seminary, reported that PTS will also be starting a retrospective conversion project within the year. In addition, work in building a microfilm serials collection and a project for automating serials control are in process.

Cal Klement asked for help in locating Korean materials which would be appropriate for lay ministries at Austin Seminary.

The meeting concluded with the election of John Muether as Vice-President elect.

United Church of Christ Librarians

**Contact Person: Clifton Davis
Bangor Theological Seminary
Bangor, ME 04401
(207) 942-6781**

The United Church of Christ librarians have been trying to assemble the archival holdings of UCC centers in both seminary and college libraries into a joint list. Strategies to accomplish this end were discussed by the seven librarians present at the meeting. The problems concerning current acquisitions of such material was also addressed. Reports from some schools were made but there is a need to acquire input from those who were not represented as well. General happenings and concerns of each library were also presented.

INTEREST GROUPS

Pettee User Group

Although we had only five in attendance and one defection during the year (Southwestern Baptist), there are still many international users of Pettee depending on us to keep it up-to-date. The editor of the Pettee Matters newsletter apologized for that publication being off schedule. We will reformat the revised A and B schedules this summer using the word processor and will propose revisions to update C. We hope to move on D, E, and F within the year.

The group met only a few minutes so they could also attend the TUG meeting where the question was raised as to whether or not we could have a field in the MARC format for the Pettee classification. We will be pursuing this during the year.

Dorothy Thomason
Convener and Recorder

RLIN User Group

The RLIN User Group met in Room 109, Seminary Hall at Drew University, Thursday, June 27 at 4 p.m. Members of the Yale and GTU Technical Services staffs were in attendance. There were two interested observers who do not have RLIN in their libraries.

Members of the group shared mutual problems and explained some of the practices in their libraries which they felt would be of value to the other; e.g., the depth of research done on name authority work.

Staff members from Yale raised the question of "distributed processing." It is their feeling that RLG needs to explain more clearly what is planned for the future. They were wondering about its impact in their library. They also wondered why RLIN terminals will not support the full ASCII character set for local printers.

When the question of the formation of an official RLIN user group was raised, it was pointed out that with only two of the four libraries represented and without directors present nothing should be done.

James P. Else
Convenor and Recorder

American Theological Library Association

Certificate of Incorporation

For the full text of the Certificate of Incorporation see the 1984 Summary of Proceedings, pp. 189-193.

The following amendment was adopted at the 1985 conference. Changes are indicated by underlines and brackets.

ARTICLE IX

There shall be a Preservation Board which shall have and exercise all the powers and authority of the Board of Directors in the management of the affairs and property of the Preservation Project and shall be fully accountable to the Board of Directors for all actions and report through the Board of Directors to the Corporation. [but] The Preservation Board shall not have. . . .

There shall be an Index Board which shall have and exercise all the powers and authority of the Board of Directors in the management of the affairs and property of the Religion Index and other publications of the Board and shall be fully accountable to the Board of Directors for all actions and report through the Board of Directors to the Corporation. [but] The Index Board shall not have. . . .

American Theological Library Association

Bylaws

For the full text of the Bylaws see the 1984 Summary of Proceedings, pp. 194-213.

The following amendments were adopted at the 1985 conference. Changes are indicated by underlines and brackets except for 13.11 which replaces the former 13.11 section.

ARTICLE XII. STAFF

12.1 Executive Secretary - . . . with an evaluation to be conducted by the Appointments Committee of the Board at the end of the second [year] and fourth years.

12.2 Recording Secretary - . . . with an evaluation to be conducted by the Appointments Committee of the Board at the end of the second [year] and fourth years.

ARTICLE XIII. PROGRAM BOARDS

13.3 Terms of Board Members - . . . No Board Member shall serve more than two (2) consecutive terms, except that a Member appointed to fill an unexpired term of two (2) years or less may then be elected to two (2) consecutive full terms.

13.11 Procedures Manual - Each Program Board shall maintain an up-to-date Procedures Manual detailing the operating routines followed in the conduct of business. The Manual shall include current job descriptions for all elected, appointed, and employed personnel of the Program Board; specifications for record-keeping for both the staff and the Board; details of financial management; procedures for orders, requests for information, complaints and other dealings with the public; and such other matters as may be specified by the Program Board or the Board of Directors.

A Procedures Manual shall be submitted to the Board of Directors for review within six (6) months after the adoption of this amendment or after the formation of a new Program Board. An up-to-date copy of the Manual must be kept on file in the office of the Executive Secretary of the Corporation, and revisions must be provided to the Executive Secretary within thirty (30) days of their adoption.

ARTICLE XV. COMMITTEES

15.4 Term - Except as herein provided, Committee Members shall serve a three (3) year term or until their successors are appointed and qualify. The number of Members of each Committee shall be determined by the Board of Directors. In the first year, at least one (1) Member shall be appointed for three (3) years, at least one (1) Member for two (2) years, and at least one (1) Member for one (1) year. Thereafter, at least one (1) new Member shall be appointed each year by the Board of Directors.

ATLA MEMBERSHIP DIRECTORY AS OF NOVEMBER 30, 1985

HONORARY MEMBERS

*Farris, Mrs. Donn Michael, 921 N. Buchanan Boulevard,
Durham, NC 27701
Morris, Mrs. Raymond, 159 Westwood Road, New Haven, CT
06515
Wartluft, Mrs. David, 7328 Rural Lane, Philadelphia, PA
19119

RETIRED MEMBERS

Balz, Elizabeth, Trinity Lutheran Seminary, 2199 Main
Street, Columbus, OH 43209
Baker, Mrs. Florence S., 153 Livingston Street, New
Haven, CT 06511
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
Brimm, Dr. Henry M., 1600 Westbrook Avenue, Richmond,
VA 23227
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
Crismon, Dr. Leo T., 404 Pleasant View, Louisville, KY
40206
Dagan, Alice M., 1405 South 11th Avenue, Maywood, IL
60153
Douglas, Dr. George L., Apt. 1101, 24 Leith Hill Road,
Willowdale, Ontario, Canada M2J 1Z3
Eastwood, Edna Mae, Apt. 204, 518 Shamrock Avenue,
Lee's Summit, MO 64063
Englerth, Dr. Gilbert, 142 W. Jackson Ave., Magnolia,
NJ 08049
Erickson, Rev. J. Irving, 7354 E. San Miguel,
Scottsdale, AZ 85253
Evans, Esther, Route 1, Box 256, Edenton, NC 27932
Frank, Emma L., Charlotte Square, Chelsea House, Unit
312, Port Charlotte, FL 33952

*means attendance at the last annual conference

Gardiner, 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
Guston, Mr. David, 2210 N. Pascal, #206, St. Paul, MN
55113
Harrer, John A., Room 207, 14 Beacon Street, Boston, MA
02108
Hodges, Miss Thelma F., Rd #3, Martinsville, IN 46151
Johnson, Miss Elinor C., Apt. 504-505, 1585 Ridge
Avenue, Evanston, IL 60201
Judah, Dr. Jay Stillson, 2705 Saklan Indian Drive, #8,
Walnut Creek, CA 94595
Kieffer, Mr. Jay, Apt 12-1, 430 S. Burnside Avenue, Los
Angeles, CA 90036
Kincheloe, Mrs. Evah O., 145 Orchard Lane, Kokomo, IN
46901
Kuschke, Mr. Arthur, Jr., 3263 Aston Road, Dresher, PA
19025
Leach, Mrs. R. Virginia, 1400 Dixie Road, Mississauga,
Ontario, Canada L5E 3E1
McTaggart, Mr. John B., 4332 Pennlyn Avenue, Apt. 3,
Kettering, OH 45429
Mehl, Dr. Warren R, 422 Pasadena Ave., Webster Groves,
MO 63119
Morris, Mr. & Mrs. R. P., 159 Westwood Road, New Haven,
CT 06515
Neth, Mr. John, Box 33, Milligan College, TN 37682
Newhall, Margaret E., Route 1, Mississippi Avenue,
Sewanee, TN 37375
Oostenink, Rev. Dick J., 2329 Elliott Street, SE, Grand
Rapids, MI 49506
Osburn, Edwin C., Route 2, Box 304, Guntersville, AL
35976
Pierson, Mr. Roscoe M., 624 Seattle Drive,
Lexington, KY 40503
Prince, Rev. Harold, 1169 Oldfield Road, Decatur, GA
30030
Richards, Mrs. Alma, 12206 Lakeforest Drive, Sun City,
AZ 85351
Scherer, Dr. Henry H, Goldbeck Towers, Apt. #109,
Hastings, NE 68901
Schmitt, Mr. Calvin, 1464 E. 55th Street, Chicago, IL
60615
Schultz, Miss Susan A., 6511 W. Alice Avenue, #96,
Glendale, AZ 85302
Schuppert, Miss Mildred, 79 West 13th Street, Holland,
MI 49423
Scollard, Rev. Robert, 50 St. Joseph Street, Toronto,
Ontario, Canada M5S 1J4
Smartt, Mr. Hinkley, 221 North Auburndale, Memphis, TN
38104

Sonne, Mr. Niels H., 3470 Norwich Lane, Rossmoor,
Jamesburg, NJ 08831
Stouffer, Miss Isabelle, 49 Palmer Square West,
Princeton, NJ 08540
Swann, Rev. Arthur W., P.O. Box 23, Appleton, WA 98602
Teague, Mrs. Grace N., 3808 Clarksville Highway,
Nashville, TN 37218
Waggoner, Miss Miriam, Detroit Baptist Divinity School
Library, 4801 Allen Road, Allen Park, MI 48101
White, Mr. Ernest, Librarian, Louisville Presbyterian
Theological Seminary, 1044 Alta Vista Road,
Louisville, KY 40205
Williams, Mr. Henry, 1609 Chelsea Ave., Bethlehem, PA
18018
Wills, Miss Floreid, 1218 N. Bois d'Arc Avenue,
Tyler, TX 75702
Wills, Dr. Keith, Southwestern Baptist Theological
Seminary, Box 22000-2E, Fort Worth, TX 76122

FULL MEMBERS

- Anderson, Madeleine, 3001 Medical Arts, Apt. 114, Austin, TX 78705
- *Anderson, Norman E., Goddard Library, Gordon-Conwell Theological Seminary, South Hamilton, MA 01982
- Ashcraft, Mrs. Bernice, Catalog Librarian, Southeastern Baptist Seminary, PO Box 752, Wake Forest, NC 27587
- Aschmann, Ms. Althea, Cataloger, Andover/Harvard Library, 45 Francis Avenue, Cambridge, MA 02138
- Ashley, Elizabeth, Golden Gate Baptist Theological Seminary, Strawberry Point, Mill Valley, CA 94941
- *Aycock, Mrs. B.D., Reference Librarian, Union Theological Seminary, 3401 Brook Road, Richmond, VA 23227
- Badke, Mr. William B., Librarian, Northwest Baptist Theological College & Seminary, 3358 S.E., Marine Dr., Vancouver, B.C., Canada V5S 3W3
- *Baker-Batsel, Mr. John, Librarian, Graduate Theological Union, 2400 Ridge Road, Berkeley, CA 94709
- Benedetto, Mr. Robert, Archivist, Historical Foundation of Presbyterian & Reformed Church, PO Box 847, Montreat, NC 28757
- *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
- *Bischoff, Mary R., Library, Graduate Theological Union, 2400 Ridge Road, Berkeley, CA 94709
- *Blaylock, Rev. James C., Librarian, Baptist Missionary Association Seminary, PO Box 1797, Jacksonville, TX 75766
- Boadt, Reverend Lawrence, St. Paul's College, 3015 4th Street, NE, Washington, DC 20017
- *Boddy, Mr. Michael P., Divinity Librarian, Drew University Library, Madison, NJ 07940
- Bogenschneider, Rev D., 12 Lunar Drive, Woodbridge, CT 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, 263 Payson Road, Belmont, MA 02178
- *Bracewell, Rev. R. Grant, Toronto School of Theology Library Coordinator/Librarian, Emmanuel College, 75 Queen's Park Crescent, Toronto, Ontario, Canada M5S 1K7

Brandt, Steven R., Director, Hiebert Library, Mennonite Brethren Bible Seminary, 1717 S. Chestnut Avenue, Fresno, CA 93702

Braswell, Mrs. Laura, Director, Columbia Graduate School of Bible-Missions, PO Box 3122, Columbia, SC 29230

*Brennan, Christopher, Assistant Librarian for Technical Services, Colgate Rochester Library, 1100 S. Goodman Street, Rochester, NY 14620

*Brockway, Mr. Duncan, Director of Library, Schools of Theology in Dubuque, 2000 University, Dubuque, IA 52001

Brooks, Carolyn, Director of Library, Clear Creek Baptist School, Pineville, KY 40977

Brown, Mr. Terry, Serials & A/V Librarian, Mid-America Baptist Theological Seminary, 1255 Poplar Avenue, Memphis, TN 38103

*Bundy, 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

Burns, David J., Denver Conservative Baptist Seminary, PO Box 10,000, Denver, CO 80210

*Butterworth, Don, Technical Services Librarian, Library, Asbury Theological Seminary, Wilmore, KY 40390

*Byrnes, Rev. Paul A., 69 Tiemann Place, Apt. 44, New York, NY 10027

*Camp, Mr. Thomas Edward, School of Theology Library, University of the South, Sewanee, TN 37375

Campbell, Reverend Jerry, Duke University Library, Durham, NC 27706

*Chen, Mr. David, Emory University, Pitts Theological Library, Atlanta, GA 30322

Chinn, Mr. Dig, Librarian, St. Thomas Seminary, 1300 South Steele Street, Denver, CO 80210

*Choquette, Ms. Diane, Head, Public Services, Graduate Theological Union, 2400 Ridge Road, Berkeley, CA 94709

*Clarence, Judy, Reference Librarian, Graduate Theological Union Library, 2400 Ridge Road, Berkeley, CA 94704

*Cline, Elaine R., Beardslee Library, Western Theological Seminary, Holland, MI 49423

Coalter, Dr. Milton, Jr., 1844 Gresham Road, Louisville, KY 40205

Cobb, Jean L., School of Theology At Claremont, Foothill Blvd. / College Ave., Claremont, CA 91711

*Cogswell, Mr. Robert E., 3913 Wilbert Road, Austin, TX 78751

Connolly, Sister Madeline, Librarian, St. Augustine's Seminary, Scarborough, Ontario, Canada, M1M 1M3

- *Convery, Sukhort, Unification Theological Seminary,
Barrytown, NY 12507
- *Corman, Linda, College Librarian, Trinity College, 6
Hoskin Ave., Toronto, Ont., Canada M5S 1H8
- *Cosgrove-Davies, Lisa, Assistant Cataloger & Serials
Librarian, Wesley Theological Seminary Library,
4500 Massachusetts Avenue, NW, Washington, DC 20016
- Cox, John M., Head of Bibliographic Control, Union
Theological Seminary Library, 3041 Broadway At R.
Niebuhr, New York, NY 10027
- Crouch, Cynthia M., 3661 N. Decatur Road, Apt. F-7,
Decatur, GA 30032
- Culkin, Rev. Harry, Cathedral College, 7200 Douglaston
Parkway, Douglaston, NY 11362
- *Cumming, Jean, Head of Technical Services, Unification
Theological Seminary, 10 Dock Road, Barrytown, NY
12507
- *Daly, Rev. Simeon, Librarian, St. Meinrad School of
Theology, Archabbey Library, St Meinrad, IN 47577
- *Daniels, Dr. Boyd L., American Bible Society, Coordin-
ator of Library Services, 1865 Broadway, New York,
NY 10023
- *Dare, Philip N., 619 South Ridge Drive, Lexington, KY
40506
- *DeKlerk, Mr. Peter, Librarian, Calvin Theological
Seminary, 3233 Burton Street, SE, Grand Rapids, MI
49506
- Dearborn, Mrs. Josephine, Assistant Librarian, Virginia
Theological Seminary Library, Alexandria, VA 22304
- Debusman, Dr. Paul, Southern Baptist Theological Semi-
nary Library, 2825 Lexington Road, Louisville, KY
40280
- *Deering, Dr. Ronald, Librarian, Southern Baptist
Theological Seminary, 2825 Lexington Road, Louis-
ville, KY 40280
- Delivuk, Mr. John A., 7232 Sarah, Apt. 4-5, St. Louis,
MO 63143
- Demayo, Rev. John, Librarian, Ryan Memorial Library,
St. Charles Seminary, Overbrook, Philadelphia, PA
19151
- Dennison, Rev. James T., Westminster Theological Semi-
nary in California, P.O. Box 2215, Escondido, CA
92025
- Denton, Rev. William R., Box 833, Claremont, CA 91711
- *Dickason, Mr. John, McAlister Library, Fuller Theo-
logical Seminary, 135 N. Oakland, Pasadena, CA
91101
- *Doolen, Richard, 7105 Knobwood, Apt G, Indianapolis,
IN 46260
- Driscoll, Reverend Jeremy, Acquisitions Librarian, Mt.
Angel Abbey Library, St. Benedict, OR 97373
- *Dunkly, Mr. James W., Librarian, Episcopal Divinity and
Weston School of Theology, 99 Brattle Street, Cam-
bridge, MA 02138

Durnbaugh, Hedda, Catalog Librarian, Bethany & Northern Baptist Seminary, Butterfield & Meyers Rds, Oak Brook, IL 60521

*Dvorak, Mr. Robert, Director of Library, Gordon-Conwell Theological Library, South Hamilton, MA 01982

*Eckerman, Nancy, 5626 Kingsley Drive, Indianapolis, IN 46220

*Eldevik, Mr. Bruce, 736 Park Drive, Sioux Falls, SD 57105

Ellenwood, Rev. Lee K., 57 Colonial Street, Elmwood, CT 06110

*Elliott, Kenneth R., 3840 Faulk Blvd., Jackson, MS 39209

*Else, Mr. James P., 5104 Tehama Avenue, Richmond, CA 94804

Erdel, Mr. Timothy Paul, 2110-304 Orchard Street, Urbana, IL 61801

Erdican, Mrs. Achilla I., Pitts Theology Library, Emory University, Atlanta, GA 30322

Fahey, Rev. James, Librarian, Pope John XXIII National Seminary, Weston, MA 02193

*Farris, Mr. Donn Michael, Librarian, Duke Divinity School Library, Duke University, Durham, NC 27706

*Farris, Mrs. Joyce, 921 N. Buchanan Blvd., Durham, NC 27701

*Faupel, Mr. David W., Director, B. L. Fisher Library, Asbury Theological Seminary, Wilmore, KY 40390

Felmlee, Cheryl A., 208 Llewellyn, Highwood, IL 60040

Fetterer, Rev. Raymond, St. Francis Seminary, 3257 S. Lake Drive, Milwaukee, WI 53207

Finlay, Reverend Donald, Librarian, University of St. Michaels College, 113 St. Joseph Street, Toronto, Ontario, Canada, M5S 1J4

*Fitzpatrick, T. Kelly, Albatross Hall, 30 Altamont Avenue, Thurmont, MD 21788

*Foster, Dr. Julia A., Catalog/Reference Librarian, Methodist Theological School in Ohio, Box 1204, Delaware, OH 43015

Freudenberger, Elsie, Catalog Librarian, School of Theology At Claremont, Claremont, CA 91711

Fritz, Dr. William, Librarian, Lutheran Theological Southern Seminary, 4201 N. Main Street, Columbia, SC 29203

*Galbraith, Mr. Les, Librarian, Christian Theological Seminary, 1000 West 42nd Street, Indianapolis, IN 46208

*Gallimore, Mr. Howard H., Supervisor, E.C. Dargan Research Library, 127 Ninth Avenue, N., Nashville, TN 37234

*George, Miss Rachel, Librarian, Reformed Presbyterian Theological Seminary, 7418 Penn Avenue, Pittsburgh, PA 15208

*Gerdes, Rev. Neil Wayne, Meadville/Lombard Theology School Library, 5701 Woodlawn Avenue, Chicago, IL 60637

- *Gericke, Dr. Paul, Director of Library, New Orleans Baptist Theological Seminary, 3939 Gentilly Blvd., New Orleans, LA 70126
- Germovnik, Rev. Francis, St. Thomas Seminary Library, 1300 S. Steele St., Denver, CO 80210
- *Giesbrecht, Mr. H., Mennonite Brethren Bible College Library, 169 Riverton Avenue, Winnipeg, Manitoba, Canada R2L 2E5
- *Gilbert, Mr. Thomas F., Library, Eastern Baptist Theological Seminary, Lancaster & City Avenues, Philadelphia, PA 19151
- Gillette, Mr. Gerald W., Research Historian, Presbyterian Historical Society, 425 Lombard Street, Philadelphia, PA 19147
- *Gjellstad, Mr. Rolfe, 60 Nicoll Street, New Haven, CT 06511
- *Goertzen, Mrs. Norma S., 5125 North Spaulding Ave, Chicago, IL 60625
- Goodwin, Mr. Jack, Librarian, Virginia Theological Seminary, Alexandria, VA 22304
- Goshulak, Ted David, Assistant Librarian, CBC/CTS, 4400 Fourth Avenue, Regina, SK, Canada S4T 0H8
- Green, Rev. David, Librarian, General Theological Seminary, 175 Ninth Avenue, New York, NY 10011
- Griffin, Mrs. Patricia, Librarian, Roanoke Bible College, Elizabeth City, NC 27909
- Grossmann, Dr. Maria, Librarian, Andover-Harvard Theological Library, 45 Francis Avenue, Cambridge, MA 02138
- Gunn, Shirley Ann, Library, Nigerian Baptist Theological Seminary, Box 30, Ogbomosho, Nigeria
- Hadidian, Mr. Dikran Y., Librarian, Pittsburgh Theological Seminary, 616 N Highland Ave., Pittsburgh, PA 15206
- *Hager, Miss Lucille, 7121 Hart Lane #2091, Austin, TX 78731
- Haight, Mr. Larry L., Librarian, Assemblies of God Graduate School, 1445 Boonville, Springfield, MO 65802
- *Hair, William, III, Librarian, Mid-America Baptist Theological Seminary, 1255 Poplar Avenue, Memphis, TN 38104
- Hallier, Miss Sara, Librarian, Library & Archives, RLDS Auditorium, Box 1059, Independence, MO 64051
- *Hamburger, Miss Roberta, Seminary Librarian, Graduate Seminary Library, Box 2218, University Station, Enid, OK 73702
- Hammerly, Hernan D., Moreno 380 3103 Villa Libertador San Martin, Entre Rios, Argentina
- *Hanley, Sr. Mary Esther, St. Michael's College Library, 113 St. Joseph Street, Toronto, Ontario, Canada M5M 1J4
- *Harbin, Mr. Duane, Acquisitions Supervisor, Library, Yale University Divinity School, 409 Prospect Street New Haven, CT 06510

Hartig, Linda, Assistant Librarian, Nashotah House, Nashotah, WI 53058

*Harvey, Mrs. Ray W., R.R. 1, Box 89, Sewanee, TN 37375

Hayes, Rev. Bonaventure, O.F.M., Library Director, Christ The King Seminary, 711 Knox Road, E. Aurora, NY 14052

Hess, Sandra K., Reference Librarian, Wartburg Theological Seminary, 333 Wartburg Place, Dubuque, IA 52001

Hessel, Mr. William H., Associate Director, Loma Linda University Library, La Sierra Campus, Riverside, CA 92515

Hickey, Dr. Doralyn, Professor, School of Library/Information Science, N. Texas State University, Denton, TX 76203

*Hilgert, Mrs. Elvire, 5624 S. Harper Avenue, Chicago, IL 60637

*Hill, Rev. Lawrence, O.S.B., Librarian, St. Vincent College Library, Latrobe, PA 15650

*Himrod, Dr. David K., Assistant Librarian For Reader Services, United Library, 2121 Sheridan Road, Evanston, IL 60201

Holder, Ms. Vivian, P.O. Box 1778, Monrovia, Liberia, West Africa

Hoogakker, David A., Assistant Librarian, General Theological Seminary, 175 9th Ave., New York, NY 10011

Hook, Mr. William, Vanderbilt Divinity Library, 419 21st Ave., S., Nashville, TN 37203

Huber, Dr. Donald, Librarian, Trinity Lutheran Seminary, 2199 E. Main Street, Columbus, OH 43209

Hunter, M. Edward, Librarian, Methodist Theological School in Ohio, P.O. Box 1204, Delaware, OH 43015

*Hurd, Mr. Albert E., 5631 Dorchester Ave., Chicago, IL 60637

Hwang, Miss Shieu-Yu, 707 Orange Grove Blvd. #34, Pasadena, CA 91107

*Ibach, Mr. Robert D., Jr., Box 592, Winona Lake, IN 46590

Irvine, Mr. James, 307 Emmons Drive A-2, Princeton, NJ 08540

Jasko, Sr. M. Agnese, Head Librarian, Leo Dehon Library, Sacred Heart School of Theology, P.O. Box 429, Hales Corner, WI 53130-0429

Jeschke, Mr. Channing, Librarian, Pitts Theology Library, Emory University, Atlanta, GA 30322

*Johnson, James R., P.O. Box 1527, Stouffville, Ontario, Canada L0H 1L0

Johnston, George F., Assistant Librarian, Covenant Theological Seminary, 12330 Conway Road, St Louis, MO 63141

Jones, Anne, Periodicals Librarian, Christian Theological Seminary, 1000 W 42nd Street, Indianapolis, IN 46208

*Jones, Dr. Arthur, Jr., Library Director, Drew University Library, Madison, NJ 07940

Jones, Mr. Charles E., 12300 Springwood Drive, Oklahoma City, OK 73120

*Jones, Ms. Phyllis R., Assistant Librarian, Maryknoll School of Theology, Maryknoll, NY 10545

Jordan, Charles Russell, 3827 1/2 N. Fremont, #2W, Chicago, IL 60613

*Kansfield, Rev. Norman, Director of Library Services, Colgate Rochester/Bexley Hall/Crozer Divinity School, 1100 S. Goodman, Rochester, NY 14620

Karmito, Reverend, Librarian, Duta Wacana United Theological College, Jl Dr. Wahidin 17, Yogyakarta 55222, Indonesia

*Kasten, Mr. Seth, Apt 14-A, 700 West End Avenue, New York, NY 10025

Keathley, Mr. Allen, 82 Canterbury Drive, Terre Haute, IN 47805

*Kendall, Charles, School of Theology Library, Anderson College, Anderson, IN 46012

*Kendrick, Alice, Director, Records & Information Center, Lutheran Council in U.S.A., 360 Park Ave., S., New York, NY 10010

*Kepple, Mr. Robert J., Small Library Computing Inc., 48 Lawrence Ave., Holbrook, NY 11741

*Kiczek, Mr. Steven A., Librarian, St. Mary Seminary, 1227 Ansel Road, Cleveland, OH 44108

Kircher, Mr. Roland, Librarian, Wesley Theological Seminary, 4400 Massachusetts Ave., N.W., Washington, DC 20016

*Klemt, Mr. Calvin, 4804 Broken Bow Pass, Austin, TX 78745

Koch, Rev. R. David, 28 Brownback Road, Linfield, PA 19468

Kossey, Mr. John, Consultant/Producer, 280 S Euclid, #123, Pasadena, CA 91101

Krahn, Mr. Allan E., C. P. 14 -- Fac. Teol., 93000 Sao Leopoldo, R. S., Brazil

*Krieger, Alan, Bibliographer, Notre Dame Library, Notre Dame, IN 46556

*Krupp, Dr. Robert Allen, Library, Western Conservative Baptist Seminary, 5511 Southeast Hawthorn, Portland, OR 97215

Kubic, Mr. J. Craig, Library, Golden Gate Baptist Theological Seminary, Strawberry Point, Mill Valley, CA 94941

Lang, George, Library Administration, N. American Baptist Seminary, 1605 S. Euclid Ave., Sioux Falls, SD 57105

*Leo, Miss May, Librarian, Alliance Theological Seminary, Nyack, NY 10960

*Leonard, Miss Harriet, 5962 Duke Station, Durham, NC 27706

*Lewis, Miss Rosalyn, Librarian, United Methodist Publishing House, 201 8th Ave, S., Lib Room 122, Nashville, TN 37202

Lipa, Jiri George, Librarian, Seminary of the Immaculate Conception, Huntington, NY 11743

Litwinowicz, Larissa, Library, Holy Trinity Seminary, Jordanville, NY 13361

*Loyd, Mr. Roger L., Associate Librarian, Bridwell Library, Perkins School of Theology, Southern Methodist University, Dallas, TX 75275

Luks, Mr. Lewis, 905 Park Ave., Falls Church, VA 22046

Luper, J. Daniel, 509 Curts Drive, Grand Prairie, TX 75051

*Lyons, Miss Sarah, Librarian, Denver Seminary, P.O. Box 10000, University Park Station, Denver, CO 80210

MacKenzie, Reverend Vincent, Regis College Library, 15 St. Mary Street, Toronto, Ontario, Canada M4Y 2R5

*Magnuson, Dr. Norris, Bethel Theological Seminary, 3949 Bethel Drive, St. Paul, MN 55112

*Maney, James, Library Director, Oblate School of Theology, 285 Oblate Drive, San Antonio, TX 78216-6693

Markham, Mrs. Anne, Mid-Continent Baptist Bible College, Route 2, Mayfield, KY 42066

*Markham, Robert P., Director of Programs, ATLA Preservation Board, 1118 East 54th Place, Chicago, IL 60615

*Marnet, Mrs. Carole, 4901 Cedar Avenue, Philadelphia, PA 19143

Marren, Janet C., Associate Librarian, Theological College of the Canadian Reformed Churches, 110 West 27th Street, Hamilton, Ontario, Canada L9C 5A1

*Marshall, Thomas A., SJ, Librarian, Woodstock Theological Center Library, Georgetown University, Box 37445, Washington, DC 20013

Matthews, Mr. Donald, Librarian, A. R. Wentz Library, Lutheran Theological Seminary, Gettysburg, PA 17325

Mattingly, Rev. John, St. Patrick's Seminary Library, 320 Middlefield Road, Menlo Park, CA 94025

Mazuk, Melody, Boyce Library, Southern Baptist Theological Seminary, 2825 Lexington Road, Louisville, KY 40280

McClain, Reverend David, Baptist Bible College, 538 Venard Road, Clarks Summit, PA 18411

McGarty, Mrs. Jean R., Librarian, St. John's Seminary, 44011 Five Mile Road, Plymouth, MI 48170

McGrath, Rev. Laurence, Librarian, St. John's Seminary, 127 Lake Street, Brighton, MA 02135

McLeod, Dr. Eugene, Library, Southeastern Baptist Theological Seminary, Box 752, Wake Forest, NC 27587

*McNamara, Barbara, Library Program Coordinator, Boston Theological Institute, 45 Francis Avenue, Cambridge, MA 02138

*McSorley, Rev. Aidan, Conception Seminary Library, Conception Abbey, Conception, MO 64433

*McWhirter, Mr. David, Director of Library/Archives, Disciples of Christ Historical Society, 1101 19th Avenue, South, Nashville, TN 37212

- *Meredith, Mr. Don, Associate Librarian, Harding Graduate School of Religion, 1000 Cherry Road, Memphis, TN 38117
- Merrill, Arthur L., Director, United Theological Seminary of TC, 3000 Fifth Street NW, New Brighton, MN 55112
- *Metzenbacher, Rev. Gary, Western Evangelical Seminary, 4200 S.E. Jennings Avenue, Portland, OR 97222
- *Meyers, Sara J., Ira J. Taylor Library, Iliff School of Theology, 2201 South University Blvd., Denver, CO 80210
- *Miech, Rev. Lawrence, Library Administrator, St. Francis Seminary, 3257 S. Lake Drive, Milwaukee, WI 53207
- Miller, Elsa, Acquisitions & Circulation Librarian, Southern Baptist Theological Seminary, 2825 Lexington Road, Louisville, KY 40280
- *Miller, Dr. William C., Librarian, Nazarene Theological Seminary, 1700 E. Meyer Blvd., Kansas City, MO 64131
- *Mindeman, George A., Library, International School of Theology, Arrowhead Springs, Box 50015, San Bernardino, CA 92412
- *Minor, Reverend John Thomas, Librarian, Moravian Theological Seminary, Main Street & Elizabeth Avenue, Bethlehem, PA 18018
- *Mintel, Reverend Richard H., 1427 Walshire Drive, North, Columbus, OH 43227
- Mirly, Mrs. JoAnn, Assistant Director of Library Services, Concordia Seminary, 801 De Mun Ave., St. Louis, MO 63105
- *Mongold, Alice, Periodicals Librarian, Bridwell Library, Southern Methodist University, Dallas, TX 76201
- *Muether, John R., Librarian, Westminster Theological Seminary, P.O. Box 27009, Philadelphia, PA 19118
- Mukunger, Mr. Frederick, College Librarian, Bishop Tucker Theological College, Jinja Rd. P.O. Box 4, Mukono, Uganda, East Africa
- Mullen, Miss Grace, Archivist, Westminster Theological Seminary, Chestnut Hill, Philadelphia, PA 19118
- *O'Brien, Mrs. Betty A., 7818 Lockport Blvd., Centerville OH 45459
- *O'Brien, Mr. Elmer J., Librarian, United Theological Seminary, 1810 Harvard Boulevard, Dayton, OH 45406
- *O'Malley, Rev. Kenneth, Catholic Theological Union, 5401 South Cornell Street, Chicago, IL 60615
- *O'Neal, Rev. Ellis, Jr., 97 Herrick Circle, Newton Centre, MA 02159
- *Olsen, Mr. Robert A., Jr., Librarian, Brite Divinity School, Texas Christian University, Fort Worth, TX 76129
- Olson, Mr. Ray, 2724 North Griggs Street, St. Paul, MN 55113

- *Overbeck, Dr. James A., Library Director, Columbia Theological Seminary, 701 Columbia Drive, Decatur, GA 30031
- Pachella, Mr. Richard, 310 Euclid Ave., Hackensack, NJ 07601
- *Pakala, Mr. James C., Librarian, Biblical Theological Seminary, 200 North Main Street, Hatfield, PA 19440
- Papademetriou, Reverend George C., Director, Holy Cross Orthodox Seminary Library, 50 Goddard Avenue, Brookline, MA 02146
- Parks, Miss Dorothy, Librarian, Divinity Library, Vanderbilt University, 419 21st Avenue, South, Nashville, TN 37240
- Partridge, Bede, Head Librarian, Mount Angel Abbey Library, St. Benedict, OR 97373
- *Pentek, Mr. Stephen P., 33A Clark Street, Randolph, MA 02368
- Perry, Miss Myrna G., 1518 Grandview Drive, Nashville, TN 37215
- *Petersen, Paul David, Assistant Editor, Religion Index, 5600 S. Woodlawn Ave., Chicago, IL 60637
- *Peterson, Mr. Michael D., 77 Bolinas Ave., San Anselmo, CA 94960
- *Peterson, Dr. Stephen, Librarian, Yale Divinity School Library, 409 Prospect Street, New Haven, CT 06510
- Petroff, Loumona, Cataloger, School of Theology Library, Boston University, 745 Commonwealth Ave., Boston, MA 02215
- Philbeck, Mrs. Jo, Reference Librarian, Southeastern Baptist Seminary, P. O. Box 752, Wake Forest, NC 27587
- *Phillips, Robert L., A. Webb Roberts Library, Southwestern Baptist Seminary, Box 22,000-2E, Ft. Worth, TX 76122
- Postras, Mr. Gilles L., PO Box 4452, Berkeley, CA 94704
- *Pollard, Russell O., Head of Technical Services, Andover-Harvard Theological Library, 45 Francis Avenue, Cambridge, MA 02138
- Pulver, Emilie Grace, Catalog Librarian, Jesuit/Krauss/McCormick Library, 1100 E. 55th Street, Chicago, IL 60615
- *Quinn, Miss Linda Sue, Assistant Cataloger, Union Theological Seminary in Virginia, 3401 Brook Road, Richmond, VA 23227
- *Randall, Laura H., 5555 Amesbury Drive, #1314, Dallas, TX 75206
- Rankka, Kristine, 3305 N.W. Taylor, Corvallis, OR 97330
- Rauch, Sister Sylvia, Librarian, Holy Name College, 1650 St. Camillus Drive, Silver Spring, MD 20903
- *Reagor, Melinda Ann, 608 1/2 Watts Street, Durham, NC 27701
- Reid, Mr. Thomas, The Library, Reformed Theological Seminary, 5422 Clinton Blvd., Jackson, MS 39209
- *Reith, Louis, 3201 Wisconsin Avenue, NW, Apt 505, Washington, DC 20016

Robinson, Miss Nancy, Catalog Librarian, Southern Baptist Theological Seminary, 2825 Lexington Road, Louisville, KY 40280

*Robinson, Vera, Catalog Librarian, Schools of Theology in Dubuque-University of Dubuque Library, 2000 University Ave., Dubuque, IA 52001

*Roten, Dr. Paul, Librarian, Associated Menonite Biblical Seminaries, 3003 Benham Avenue, Elkhart, IN 46517

*Rowe, Dr. Kenneth, 309 West 82nd Street, Apt. A, New York, NY 10024

Rubinstein, Ernest H., 130 Garden Street, Hoboken, NJ 07030

*Rudeen, Marlys, Head of Technical Services, North Park Theological Seminary, 5125 North Spaulding, Chicago, IL 60625

*Ruf, Walter, Assistant Librarian, Unification Theological Seminary, 10 Dock Road, Barrytown, NY 12507

*Runis, Ms. Alice, 1415 South Lowell Blvd, Denver, CO 80219

*Runyon, Mrs. Cynthia G., 780 Houston Mill Rd., Atlanta, GA 30329

Russell, Miss Barbara, 3804 Meadow Road, Apt. 1008, Ft. Worth, TX 76109

Rutledge, Ms. Elizabeth, 32 Chestnut Street, #4, Lynn, MA 01902

*Rzeczkowski, Rev. Eugene, Dominican College Library, 487 Michigan Avenue, NE, Washington, DC 20017

*Salgat, Dr. Anne-Marie, 541 College Avenue, Apt. N-205, Lancaster, PA 17603

Sanchez, Hector Ruben, Seminario Evangeico De Puerto Rico, Avenue Ponce De Leon 776, Hato Rey, Puerto Rico 00918

Sanderlin, Sylvia, Trinity Episcopal School for Ministry, 311 Eleventh Street, Ambridge, PA 15003

Sayre, Mr. John, Librarian, Graduate Seminary Library, Box 2218, University Station, Enid, OK 73702

*Schultz, Rev. Erich R. W., Wilfrid Laurier University Library, Waterloo, Ontario, Canada N2L 3C5

Schultz, Jr., Oscar C., 326 Elizabeth St., Findlay, OH 45840

*Scoggins, Mrs. Lillian, 136 East Gorgas Lane, Philadelphia, PA 19119

Scott, Rev. James F., Librarian, Multnomah School of the Bible, 8435 N.E. Glison Street, Portland, OR 97220

Scott, Mrs. Mary Ellen, 327 Hillcrest Ave., Pittsburgh, PA 15237

*Shaffer, Mr. Kenneth M., Acquisitions Librarian, Bethany/Northern Baptist Seminary, Oak Brook, IL 60521

Shute, Rev. Daniel, Presbyterian College, 3495 University, Montreal, Quebec, Canada H3A 2A8

*Sivigny, Rev. Robert, C/O CBN University, Pembroke Four, Virginia Beach, VA 23455

Smith, Mr. L. L., Librarian, College of the Bible, 7 Elm Road, Glen Iris, Victoria, 3146, Australia

*Smith, Dr. Martha M., Head Librarian, St. Mary's College, 900 Hillsborough, Raleigh, NC 27603-1689

*Smith, Mr. Newland F., Seabury-Western Library, 2122 Sheridan Road, Evanston, IL 60201

Smith, Paul M., Western Theological Seminary, Holland, MI 49423

*Soler, Ms. Eleanor, Librarian, New York Theological Seminary, 5 W 29th Street, New York, NY 10001

*Sparks, Dr. William, Librarian, St. Paul School of Theology, 5123 Truman Road, Kansas City, MO 64127

Spoor, Mr. Richard D., Apt. F-10, 116 Pinehurst Avenue, New York, NY 10033

Steiner, Mr. Samuel, Conrad Grebel College, Westmount Road North, Waterloo, Ontario, Canada N2L 3G6

Stitzinger, Mr. James F., Librarian, Calvary Baptist School of Theology, Valley Forge Road, Lansdale, PA 19446

Stockdale, Kay, Librarian, Historical Foundation of the Presbyterian/Reformed Churches, Box 847, Montreal, NC 28757

Stokes, Mr. Thomas, Jr., Librarian, Emmanuel School of Religion, Route 6, Box 500, Johnson City, TN 37601

*Strothotte, Dr. Guenter, Development Librarian, Regent College, 2130 Wesbrook Mall, Vancouver, B. C., Canada V6T 1W6

*Stuehrenberg, Rev. Paul, 280 Bayard Ave., North Haven, CT 06518

Suput, Dr. Ray R., 1405 North Duane Road, Muncie, IN 47304

*Swayne, Miss Elizabeth, Reference Librarian, Boston University School of Theology, 745 Commonwealth Avenue, Boston, MA 02215

*Tantoco, Dolores, University of Notre Dame Library, Notre Dame, IN 46556

Tarpley, Mrs. Margaret, Associate Librarian, Nigerian Baptist Theological Seminary, Box 30, Ogbomosho, Nigeria

*Taylor, Ms. Sharon, Speer Library, Princeton Theological Seminary, P.O. Box 111, Princeton, NJ 08540

Taylor, Mrs. Wilma, Director, Ambassador College Library, P.O. Box 111, Big Sandy, TX 75755

*Thomas, Mr. Page A., Associate Librarian, Perkins School of Theology, Southern Methodist University, Dallas, TX 75275

*Thomason, Mrs. Dorothy, Head Cataloger, Union Theological Seminary in Virginia, 3401 Brook Rd., Richmond, VA 23227

*Thompson, John W., Head of Cataloging, United Library, 2121 Sheridan Road, Evanston, IL 60201

Tibesar, Rev. Leo, Director of the Library, St. Paul Seminary, 2260 Summit Avenue, St. Paul, MN 55105

Tranfaglia, Twyla Lynn, Librarian, Institute for Christian Studies, 6213 Green Oaks Drive, Austin, TX 78746

*Trotti, Dr. John, Librarian, Union Theological Seminary in Virginia, 3401 Brook Road, Richmond, VA 23227

*Troutman, Joseph E., 375 Ralph McGill Blvd., 202, Atlanta, GA 30312

Truscott, Ms. Myfawny, Librarian, Campion College, University of Regina, Regina, Saskatchewan, Canada S4S 0A2

Tuck, Sherrie, 14 Elmwood Ave., Cambridge, MA 02138

Ubach, Bartomeu, Librarian, Ecumenical Institute for Advanced Theological Studies, Box 19556, Jerusalem, Israel

Umenhofer, Rev. Kenneth, Library, Gordon-Conwell Theological Seminary, South Hamilton, MA 01982

*Umoh, Linda, Catalog Librarian, Bridwell Library, Southern Methodist University, Dallas, TX 75275

Vandegrift, Rev. J. R., Dominican College Library, 487 Michigan Avenue, N.E., Washington, DC 20017

*VanDelinder, Bonnie L., Public Services Librarian, Colgate Rochester, 1100 S Goodman Street, Rochester, NY 14620

Vorp, Donald M., Director, Jesuit/Krauss/McCormick Library, 1100 E 55th Street, Chicago, IL 60615

*Votaw, Mr. Floyd M., 109 Fifteenth Street, Winona Lake, IN 46590

Walker, Ms. Constance, Librarian, St. Mary's Seminary Library, 9845 Memorial Drive, Houston, TX 77024

*Walker, John Mack, III, Technical Services, Librarian, Historical Foundation, P.O. Box 847, Montreat, NC 28757

Walters, Mary, Library Director, RD 2 Box 65, Coatesville, PA 19320

Warren, Mrs. Brenda G., 5796 N Circuit, Beaumont, TX 77706

*Wartluft, Rev. David J., Director of the Library, Lutheran Theological Seminary at Philadelphia, 7301 Germantown Avenue, Philadelphia, PA 19119

Weidenhamer, Rev. B., Librarian, Ashland Theological Seminary, 910 Center Street, Ashland, OH 44805

*Weimer, Miss Ferne L., 432 Countryside Drive, Wheaton, IL 60187

*Wenderoth, Dr. Christine, Reader Services Librarian, Columbia Theological Seminary, 701 Columbia Drive, Decatur, GA 30031

*Wente, Mr. Norman, Librarian, Luther Northwestern Theological Seminary Library, 2375 Como Ave., St. Paul, MN 55108

Westerhaus, Rev. Martin, Librarian, Wisconsin Lutheran Seminary, 6633 W. Wartburg Circle, Mequon, WI 53092

Wheeler, Mrs. Velma, Cataloger, The United Library, 2121 Sheridan Road, Evanston, IL 60201

- *Whipple, Dr. Caroline B., 929 E. Foothill Blvd. #71,
Upland, CA 91786
- *White, Mr. Cecil R., 161 Delores Street, #5, San
Francisco, CA 94103
- Willard, Dr. Charles, Speer Library Librarian, Box 111,
Princeton Theological Seminary, Princeton, NJ 08540
- *Williams, Mary, 1051 Overlook Road, Berkeley, CA 94708
- Williams, Rev. Roger, Nazarene Bible College, P.O. Box
15749, Colorado Springs, CO 80935
- Williamson, Mrs. Jane, 7989 Claredale, Bartlett, TN
38134
- Wilson, Ms. Virginia G., 48 Brand Ave., Wilmington, MA
01887
- Woodward, Mr. Wayne W., Director of Library Services,
Wesley Biblical Seminary, P.O. Box 9938, Jackson,
MS 39206
- *Wrotenbery, Carl R., Director of the Library, South-
western Baptist Theological Seminary, P.O. Box
22000, Ft. Worth, TX 76122
- *Wunderlich, Mr. Clifford, P.O. Box 1225, Cambridge, MA
02238
- *Zimpfer, William, Librarian, Boston University School
of Theology, 745 Commonwealth Avenue, Boston, MA
02215
- Zink, Mrs. Esther, Librarian, Fred J. Graham Library,
Trinity Bible Institute, Ellendale, ND 58436
- *Zirbes, Sr. Collette, Assistant Librarian, Salzman
Library, St. Francis Seminary, 3257 S. Lake Drive,
Milwaukee, WI 53217
- Zweck, Pastor Trevor, Luther Seminary, 104 Jeffcott
Street, North Adelaide, South Australia 5006

ASSOCIATE MEMBERS

- Abernathy, Mr. William, Asbury College, Wilmore, KY 40390
- Allenson, Mr. Robert, Allenson-Breckinridge Books, Box 447, Geneva, AL 36340
- Altmann, Mr. Thomas, Religion And Philosophy, Milwaukee Public Library, 814 W. Wisconsin Ave., Milwaukee, WI 53233
- Baker, Steve, PO Box 241, Tigerville, SC 29688
- Bernard, Patrick S., 3509 Clairton Drive, Mitchelville, MD 20716
- Brown, Mr. Stephen P., Associate Director, Cedarville College Library, Box 601, Cedarville, OH 45314
- Burnett, Daniel L., 5034 N Oak Trafficway, Kansas City, MO 64118
- Caddy, Rev. James L., Borromeo College of Ohio, 28700 Euclid Avenue, Wickliffe, OH 44092
- Calvin, Bruce C., 1317 Rhode Island Avenue, NW, #303, Washington, DC 20005
- Cavanaugh, Mr. Martin, 1102 Belleville, Lebanon, IL 62254
- Cheatham, Mr. Gary, 3629 Warner Drive, #218, Knoxville, TN 37912
- Cooper, C. Martise, Circulation Librarian, Iliff School of Theology, 2201 S University Blvd., Denver, CO 80210-4796
- Cornish, Mr. Graham, T.A.B.S., 33 Mayfield Grove, Harrogate, North Yorkshire, HG1 5HD, England
- Cullnane, Chris, II, 3020 Mt. Vernon Ave, Evansville, IN 47712
- DeNoble, Rev. Augustine, Mt. Angel Abbey, St. Benedict, OR 97373
- *Desmarais, Mr. Norman, C/O Lawrence Hughes, 57 Booth Avenue, Pawtucket, RI 02861
- Diehl, Miss Katharine, Box 358, McQueeney, TX 78123
- Dorn, Dr. Knut, Otto Harrassowitz, Taunusstrasse 5, Postfach 2929, D-6200 Wiesbaden, West Germany
- Drost, Mr. Jerome, 198 Princeton Ave., Apt. 3, Amherst, NY 14226
- Dupont, Ms. Elizabeth, Director of Library, Mercer School of Theology, 65 Fourth Street, Garden City, NY 11530
- Eury, Miss Jessie C., Librarian Emerita, Lincoln Christian College, Box 178, Lincoln, IL 62656
- Evans, Rev. Paul, The Anglican Bibliopole, Church St., RD 3, Box 116, Saratoga Springs, NY 12866
- Farrell-Duncan, Howertine, 13204 Twinbrook Parkway, #T3, Rockville, MD 20851
- Fieg, Mr. Eugene C., Jr., 5557 S. Kimbark Ave., #1, Chicago, IL 60637
- Frazer, Dr. Ruth F., PO Box 2094, Palm Coast, FL 32307
- Gage, Mr. Laurie Edward, Gage Postal Books, Box 105, Westcliffe-on-Sea, Essex, England SS0 8EQ

Gladen, Linda, Librarian, Hispanic Baptist Theological Seminary, 8019 Panam South, San Antonio, TX 78224
 Goodall, Mrs. Mara J., Churches of Christ Theological College, Gibbons St. & Pennant Hills, Carlingford, NSW, Australia 2118
 Gorman, Rev. Gary E., Dept. of Librarianship, Ballarat College of Advanced Education, P.O. Box 663, Ballarat, Victoria, Australia 3350
 Grenga, Miss Kathy Ann, 1900 Richard Jones Road, B111, Nashville, TN 37215
 *Harrison, Alice, Librarian, Atlantic School of Theology, 640 Francklyn Street, Halifax, Nova Scotia, Canada, B3H 3B5
 Haymes, Mr. Don, Editor-in-Chief, Mercer University Press, Macon, GA 31207
 Henderson, Mrs. Kathryn Luther, 1107 E. Silver Street, Urbana, IL 61801
 Henderson, Mr. William, 1107 E. Silver Street, Urbana, IL 61801
 Hight, Beatrice A., 4009 Wellesley Drive, Northeast, Albuquerque, NM 87107
 Hoffmann, John, 586 Oak Valley Drive, St. Louis, MO 63131
 Hornbeck, Mr. David S., 227 S. 13th East, Apt. 2, Salt Lake City, UT 84102
 Howard, Mr. John, Librarian, New College Library, Mound Place, Edinburgh 1, Scotland
 Howard, Miss Rachel, Box 127, Franklin Springs, GA 30639
 Janssen, Mr. Horst, Stern-Verlag/Janssen Co., Friedrichstrasse 26, P.O. Box 7820, Duesseldorf, West Germany
 *Johnson, Mr. Charles A., 757 Bluffview Drive, Brick, NJ 08723
 *Jones, Robert, Theological Research Exchange Network, 5420 NE Glisan, Portland, OR 97213
 Kirley, Mr. Michael D., Apt. 508, 505 South La Fayette Park Place, Los Angeles, CA 90057
 *Kissinger, Mr. Warren, 6309 Queens Chapel Road, Hyattsville, MD 20782
 Kulp, William A., 305 W. Pope Ave., Monticello, AR 71655
 Lawson, Jane A., 725 E College Street, Apt. 7, Georgetown, KY 40324
 *Lee, Mr. Geoffrey J., Assistant to the Director, Vanderbilt University Library, Box 155, Peabody College, Nashville, TN 37203-5601
 Leidenfrost, Rev. T. E., Lutheran Church, Box 1046, Monrovia, Liberia, West Africa
 Martin, Mr. Peter-John, Apt. 401, 2121 H Street, NW, Washington, DC 20037
 Maurer, Eric, Rt. 1, Box 173, Earlton, NY 12058
 Moryl, Mr. John, 71 Lincoln Street, Jersey City, NJ 07307

Mullin, Mrs. Viola Day, 5332-C Wayne Street, Raleigh,
 NC 27606
 Nairn, Mr. Charles E., Director of Library, 1968-74,
 Lake Superior College; Ref., ILL and Spec. Col.,
 1974- . Mail: 903 Prospect, Sault Ste. Marie,
 MI 49783
 Osborn, Mr. Walter, Reference Librarian, Moody Bible
 Institute Library, 820 N Lasalle Street, Chicago,
 IL 60610
 Parker, Mrs. Harold, Jr., 500 East Virginia, Gunnison,
 CO 81230
 Platt, Rev. Glenn E., 221 Herada Street, St. Augustine,
 FL 32084
 Platt, Rev. Dr. Warren C., 255 W. 23rd Street, Apt. 30E,
 New York, NY 10011
 Reepmeyer, Marie C., 18 Bertha Street, Albany, NY 12209
 Roberts, Mr. William, 44 Summer Street, Lancaster, NH
 03584
 Robinson, Mr. Kim, Librarian, Moore Theological Col-
 lege, 1 King St., Newton N.S.W., Australia 2042
 Rouze, Christine Lynne, 1505 Spring Valley Drive,
 Racine, WI 53405
 Sack, Dr. Nobel, Archivist, Library, Western Evangeli-
 cal Seminary, 4200 Southeast Jennings Ave.,
 Portland, OR 97222
 Schilke, Mr. Michael D., 2472 North 72nd, Wauwatosa, WI
 53213
 Smith, Rev. Robert A., St. Luke Evangelical Lutheran
 Church, 721 South Market Street, Winamac, IN 46996
 Stifflear, Allan, 23 Union Pk, Boston, MA 02118
 Stroud, John Nathan, Stroud Theological Booksellers,
 Star Route Box 94 , Williamsburg, WV 24991
 Tolbert, Mrs. Jean, Religion Librarian, Baylor Univer-
 sity Library, Box 6307, Waco, TX 76706
 *Van der Bent, Dr. Ans, Librarian, World Council of
 Churches Library, 150 Route de Ferney, Ch-1211
 Geneva 20, Switzerland
 *Vandon, Mrs. Gwendolyn, 1 South, 545 Fairview Avenue,
 Lombard, IL 60148
 Wang, Mrs. Cynthia, China Evangelical Seminary, PO Box
 30-525, Taipei 107, Taiwan ROC
 Withycombe, Dr. R. S. M., St. Mark's Collegiate Library,
 Box 67, GPO, Canberra, ACT, Australia 2600
 Zaslow, Mr. Barry J., 724-A Daniel Drive, Oxford, OH
 45056

STUDENT MEMBERS

Andres, Stacy R., 100-23 DeKruif Place, Bronx, NY 10475
*Boisclair, Miss Regina, 124 W Queen Lane, Philadelphia, PA 19144
Chalmers, Patricia L., 2016 Race Street, Philadelphia, PA 19103
Derrick, Mitzi J., 3133 Lakewood Avenue, Columbia, SC 29201
Kroll, Anna Lois, 5120 N 63rd Street, Milwaukee, MI 53218
*Maney, Lana Evans, P.O. Box 13583, San Antonio, TX 78213-0583
*Mellor, Sucile, Hama Library - Periodicals, Trinity Lutheran Seminary, 2199 E. Main St., Columbus, OH 43209
Smith, Robert E., Concordia Seminary, 801 DeMun Avenue, St. Louis, MO 63105
Swain, Thomas, 54 Twin Pine Way, Glen Mills, PA 19342
Ternak, Mr. Armand T., David Otis Fuller Library, Spurgeon Baptist Bible College, 4440 Spurgeon Dr., Mulberry, FL 33860
*Wells, Rev. Keith P., 136 Dogwood Drive, Pittsburgh, PA 15235
Whitfield, Wendy, 16 Clinton Street, Cornwall, NY 12518
Zulewski, Gerald, 24-D Blue Jay, Lakehurst, NJ 08733

INSTITUTIONAL MEMBERS

- Acadia Divinity College, Library, Wolfville, Nova Scotia, Canada B0P 1X0. (902) 542-2285
- Anderson College, School of Theology Library, Anderson, IN 46012. (317) 649-9071
- Andover Newton Theological School, Trask Library, 169 Herrick Road, Newton Centre, MA 02159. (617) 964-1100
- Asbury Theological Seminary, B. L. Fisher Library, Wilmore, KY 40390. (606) 858-3581
- Ashland Theological Seminary, The Library, 910 Center Street, Ashland, OH 44805. (419) 289-4126
- Assemblies of God Graduate School, 1445 Boonville Avenue, Northwest Dock, Springfield, MO 65802. (417) 862-2781
- Associated Mennonite Biblical Seminaries, Library, 3003 Benham Avenue, Elkhart, IN 46517. (219) 295-3726
- Atlantic School of Theology, Library, 640 Francklyn St., Halifax, Nova Scotia, Canada B3H 3B5. (902) 423-6801
- Austin Presbyterian Theological Seminary, Library, 100 E. 27th Street, Austin, TX 78705. (512) 472-6736
- Bangor Theological Seminary, 300 Union Street, Bangor, ME 04401. (207) 942-6781
- Baptist Missionary Association, Theological Seminary, Kellar Library, P.O. Box 1797, Troupe Hwy 135, Jacksonville, TX 75766. (214) 586-2501
- Bethany/Northern Baptist Seminaries, Library, Butterfield and Meyers Road, Oak Brook, IL 60521. (312) 620-2214
- Bethel Theological Seminary, Library, 3949 Bethel Drive, St. Paul, MN 55112. (612) 641-6180
- Biblical Theological Seminary, The Library, 200 North Main Street, Hatfield, PA 19440. (215) 368-5000
- Billy Graham Center Library, Wheaton College, Wheaton, IL 60187. (312) 682-5194
- Boston University School of Theology, 745 Commonwealth Avenue, Boston, MA 02215. (617) 353-3034
- Brethren Historical Library and Archives, 1451 Dundee Avenue, Elgin, IL 60120. (312) 742-5100
- Brite Divinity School Library, Texas Christian University, Box 32904, Fort Worth, TX 76129. (817) 921-7000
- Calvary Baptist Theological Seminary, (Interim Institutional Member) The Library, Valley Forge Rd., Lansdale, PA 19446. (215) 368-7538
- Calvin Seminary, Library, 3233 Burton Street, SE, Grand Rapids, MI 49506. (616) 949-4000
- Center for Biblical Studies, Inc., Library, P.O. Box 3461, Modesto, CA 95353. (209) 527-4271

Central Baptist Theological Seminary, Library, Seminary Heights, Kansas City, KS 66102. (913) 371-1544
 Chicago Theological Seminary, Library, 5757 University Avenue, Chicago, IL 60637. (312) 752-5757
 Christ Seminary-Seminex, Library, c/o Episcopal Theological Seminary of the Southwest, P.O. Box 2247, Austin, TX 78768. (512) 427-4134
 Christ The King Seminary, Library, 711 Knox Road, East Aurora, NY 14052. (716) 652-8959
 Christian Theological Seminary, Library, 1000 W. 42nd Street, Indianapolis, IN 46208. (317) 924-1331
 Cincinnati Bible Seminary, Library, 2700 Glenway Ave., Cincinnati, OH 45204. (513) 471-4800
 Colgate Rochester/Bexley Hall/Crozer Divinity School, Ambrose Swasey Library, 1100 S. Goodman Street, Rochester, NY 14620. (716) 271-1320
 Columbia Graduate School of Bible/Missions, Learning Resources Center, P.O. Box 3122, Columbia, SC 29230 (803) 754-4100
 Columbia Theological Seminary, John Bulow Campbell Library, 701 Columbia Drive, Decatur, GA 30031. (404) 378-8821
 Concordia Seminary, The Library, 801 De Mun Avenue, St. Louis, MO 63105. (314) 721-5934
 Concordia Theological Seminary, The Library, 6600 North Clinton St., Fort Wayne, IN 46825. (219) 482-9611
 The Congregational Library, 14 Beacon Street, Boston, MA 02108. (617) 523-0470
 Covenant Theological Seminary, Library, 12330 Conway Road, St. Louis, MO 63141. (314) 434-4044
 Criswell Center for Biblical Studies, Library, 525 N. Ervay, Dallas, TX 75201. (214) 742-3990
 Dallas Theological Seminary, Library, 3909 Swiss Ave., Dallas, TX 75204. (214) 824-3094
 David Lipscomb College, (Interim Institutional Member) Crisman Memorial Library, Nashville, TN 37203
 Denver Conservative Baptist Seminary, Library, P.O. Box 10,000, University Park Station, Denver, CO 80210. (303) 781-8691
 Dominican College, Dominican College Library, 487 Michigan Avenue, NE, Washington, DC 20017-1584. (202) 529-5300
 Drew University, Theological School, Library, Madison, NJ 07940. (201) 377-3000
 Duke University, Divinity School, Library, Durham, NC 27706. (919) 684-3691
 Eastern Baptist Theological Seminary, Library, Lancaster & City Line Avenues, Philadelphia, PA 19151. (215) 896-5000
 Eastern Mennonite College, Library, Harrisonburg, VA 22801. (703) 433-2771
 Eden Theological Seminary, Library, 475 East Lockwood Avenue, Webster Groves, MO 63119. (314) 961-3627
 Emmanuel School of Religion, Emmanuel Library, Route 6, Box 500, Johnson City, TN 37601. (615) 926-1186

Emory University, Pitts Theology Library, Atlanta, GA
 30322. (404) 329-4166 or 4167
 Episcopal Divinity School, Library, 99 Brattle Street,
 Cambridge, MA 02138. (617) 868-3450
 Episcopal Theological Seminary of the Southwest,
 Library, Box 2247, Austin, TX 78768. (512) 472-4134
 Erskine Theological Seminary, McCain Library, Due West,
 SC 29639. (803) 379-8885
 Evangelical School of Theology, Library, 121 South
 College Street, Myerstown, PA 17067. (717) 866-5775
 Fuller Theological Seminary, McAlister Library, 135 N.
 Oakland Avenue, Pasadena, CA 91101. (818) 449-1745
 General Theological Seminary, Seminary Library, 175 9th
 Avenue, New York, NY 10011. (212) 243-5150
 Golden Gate Baptist Theological Seminary, Library,
 Strawberry Point, Mill Valley, CA 94941. (415) 388-
 8080
 Gordon-Conwell Theological Seminary, Library, South
 Hamilton, MA 01982. (617) 468-7111
 Grace Theological Seminary, Morgan Library, 200
 Seminary Drive, Winona Lake, IN 46590. (219) 372-
 5176
 Graduate Theological Union, Library, 2400 Ridge Road,
 Berkeley, CA 94709. (415) 841-8222
 Harding Graduate School of Religion, Library, 1000
 Cherry Road, Memphis, TN 38117. (901) 761-1354
 Hartford Seminary, Educational Resources Center, 77
 Sherman Street, Hartford, CT 06105. (203) 232-4451
 Harvard Divinity School, Library, 45 Francis Ave., Cam-
 bridge, MA 02138. (617) 495-5788
 Historical Foundation of the Presbyterian and Reformed
 Churches, Box 847, Montreat, NC 28757. (704) 669-
 7061
 Holy Name College, Library, 1650 St. Camillus Drive,
 Silver Spring, MD 20903. (301) 439-3310
 Huron College Faculty of Theology, Library, London,
 Ontario, Canada N6G 1H3. (519) 438-7224
 Iliff School of Theology, Ira J. Taylor Library, 2201
 South University Ave., Denver, CO 80210. (303) 744-
 1287
 Jesuit/Krauss/McCormick Library, 1100 East 55th Street,
 Chicago, IL 60615. (312) 667-3500
 Kenrick Seminary, Library, 7800 Kenrick Road, Webster
 Groves, MO 63119. (314) 961-4320
 Kino Institute Library, Diocesan Academy for Religious
 Studies, 1224 East Northern, Phoenix, AZ 85020.
 (602) 997-7397
 Knox College, Caven Library, 59 St. George Street,
 Toronto, Ontario, Canada M5S 2E6. (416) 923-7644
 Lancaster Theological Seminary, Library, 555 West James
 Street, Lancaster, PA 17603. (717) 393-0654
 Lexington Theological Seminary, Library, 631 South
 Limestone Street, Lexington, KY 40508. (606) 252-
 0361
 Louisville Presbyterian Theological Seminary, Library,

1044 Alta Vista Road, Louisville, KY 40205. (502) 895-3413

Luther Northwestern Seminary, Library, 2375 Como Ave., West, St. Paul, MN 55108. (612) 641-3225

Lutheran Theological Seminary, A. R. Wentz Library, Gettysburg, PA 17325. (717) 334-6286

Lutheran Theological Seminary, Library, 7301 Germantown Avenue, Philadelphia, PA 19119. (215) 248-4616

Lutheran Theological Southern Seminary, Library, 4201 West Main Street, Columbia, SC 29203. (803) 786-5750

Mary Immaculate Seminary, Library, Northampton, PA 18067. (215) 262-8766

McGill University, Religious Studies Library, 3520 University Street, Montreal, Quebec, Canada H3A 2A7 (514) 392-4832

Memphis Theological Seminary, Library, 168 East Parkway South, Memphis, TN 38104. (901) 458-8232

Mennonite Brethren Biblical Seminary, Hiebert Library, 1717 South Chestnut, Fresno, CA 93702. (209) 251-8628

Methodist Theological School in Ohio, Library, P.O. Box 1204, Delaware, OH 43015. (614) 363-1146

Mid-America Baptist Theological Seminary, Library, 1255 Poplar Avenue, Memphis, TN 38104

Moravian Theological Seminary, Reeves Library, Bethlehem, PA 18018. (215) 865-0741

Mt. Angel Abbey, Library, St. Benedict, OR 97373. (503) 845-3957

Mt. St. Alphonsus Seminary, Library, Esopus, NY 12429. (914) 384-6550

Mt. St. Mary's College, Hugh J. Phillips Library, Emmitsburg, MD 21727. (301) 447-6122

Mt. St. Mary Seminary of the West, 6616 Beechmont Ave., Cincinnati, OH 45230. (513) 731-2630

Nashotah House, Library, Nashotah, WI 53058. (414) 646-3371

Nazarene Theological Seminary, Library, 1700 East Meyer Boulevard, Kansas City, MO 64131. (816) 333-6254

New Brunswick Theological Seminary, Library, 21 Seminary Place, New Brunswick, NJ 08901. (201) 247-5241

New Orleans Baptist Seminary, Library, 3939 Gentilly Boulevard, New Orleans, LA 70126. (504) 282-4455

North American Baptist Seminary, Library, 1605 South Euclid Avenue, Sioux Falls, SD 57105. (605) 336-6588

North Park Theological Seminary, Library, 5125 North Spaulding Ave., Chicago, IL 60625. (312) 583-2700

Oblate School of Theology, Library, 285 Oblate Drive, San Antonio, TX 78216-6693. (512) 341-1366

Ontario Bible College and Theological Seminary, (Interim Institutional Member), Horsey Library, 25 Ballyconnor Court, Willowdale, Ontario, Canada M2M 4B3. (416) 226-6380

Oral Roberts University, Library, P. O. Box 2187,
 Tulsa, OK 74171. (918) 492-6161
 Perkins School of Theology, Bridwell Library, Southern
 Methodist University, Dallas, TX 75275. (214) 692-
 3483
 Phillips University, Graduate Seminary Library, Box
 2218 University Station, Enid, OK 73702. (405)
 237-4433
 Pittsburgh Theological Seminary, Library, 616 North
 Highland Avenue, Pittsburgh, PA 15206. (412) 362-
 5610
 Pontifical College Josephinum, Wehrle Memorial Library,
 7625 N. High Street, Worthington, OH 43085. (614)
 885-2376
 Pope John XXIII National Seminary, Inc., Library, 558
 South Avenue, Weston, MA 02193. (617) 899-5500
 Princeton Theological Seminary, Speer Library, CN821,
 Princeton, NJ 08540. (609) 921-8300
 Reformed Presbyterian Theological Seminary, (Interim
 Institutional Member), 7418 Penn Ave., Pittsburgh,
 PA 15208. (412) 731-8690
 Reformed Theological Seminary, Library, 5422 Clinton
 Boulevard, Jackson, MS 39209. (601) 922-4988
 Regent College, (Interim Institutional Member), 2130
 Westbrook Mall, Vancouver, British Columbia, Canada
 V6T 1W6. (604) 224-1613
 St. Charles Seminary, Library, Overbrook, Philadelphia,
 PA 19151. (215) 839-3760
 St. Francis Seminary, Salzmann Library, 3257 S. Lake
 Drive, Milwaukee, WI 53207. (414) 483-1979
 St. John's College Library, University of Manitoba, 400
 Dysart Road, Winnipeg, Manitoba, Canada R3T 2M5.
 (204) 474-8542
 St. John's Seminary, Library, 127 Lake Street, Brighton,
 MA 02135. (617) 254-2610
 St. John's Seminary, Library, 5012 East Seminary Road,
 Camarillo, CA 93010. (805) 482-2755
 St. John's University, Alcuin Library, Collegeville, MN
 56321. (612) 363-2491
 St. Joseph's Seminary, Library, Dunwoodie, Yonkers, NY
 10704. (914) 964-0794 or 968-6200
 St. Louis University, Divinity Library, 3655 West Pine
 Boulevard, St. Louis, MO 63108. (314) 658-3082
 St. Mary of the Lake Seminary, Feehan Memorial Library,
 Mundelein, IL 60060. (312) 566-6401
 St. Mary Seminary, Library, 1227 Ansel Road, Cleveland,
 OH 44108. (216) 721-2100
 St. Mary's Seminary & University, School of Theology,
 Library, 5400 Roland Avenue, Baltimore, MD 21210.
 (301) 323-3200
 St. Meinrad School of Theology, Archabbey Library, St.
 Meinrad, IN 47577. (812) 357-6566 or 6611
 St. Michael's College, Toronto, Ontario, Canada
 M5S 1J4. (416) 921-3151
 St. Patrick's Seminary, Library, 320 Middlefield Road,

Menlo Park, CA 94025. (415) 322-2224
 St. Paul School of Theology, Library, 5123 Truman Road,
 Kansas City, MO 64127. (816) 482-9600
 St. Paul Seminary, John Ireland Memorial Library, 2260
 Summit Ave., Saint Paul, MN 55105. (612) 690-4355
 St. Peter's Seminary, Library, 1040 Waterloo Street N.,
 London, Ontario, Canada N6A 3Y1. (519) 432-1824
 St. Vincent De Paul Regional Seminary, 10701 South
 Military Trail, Boynton Beach, FL 33436. (305) 732-
 4424
 School of Theology at Claremont, Library, Foothill Bou-
 levard at College Ave., Claremont, CA 91711. (714)
 626-3521
 Schools of Theology in Dubuque, Library, 2000 Universi-
 ty, Dubuque, IA 52001. (319) 589-3112
 Seminario Evangelico de Puerto Rico, Avenue Ponce de
 Leon 776, Hato Rey, PR 00918. (801) 751-6483
 Seventh-Day Adventist Theological Seminary, James White
 Library, Andrews University, Berrien Springs, MI
 49103. (616) 471-3840
 Southeastern Baptist Theological Seminary, Library,
 P.O. Box 752, Wake Forest, NC 27587. (919) 556-
 3101
 Southern Baptist Theological Seminary, Library, 2825
 Lexington Road, Louisville, KY 40280. (800) 626-
 5525
 Southwestern Baptist Theological Seminary, Library, Box
 22000-2E, Fort Worth, TX 76122. (817) 923-1921
 Trinity College, Faculty of Divinity Library, Hoskin
 Avenue, Toronto, Ontario, Canada M5S 1H8. (416)
 978-2653
 Trinity Episcopal School for Ministry, Library, 311
 Eleventh Street, Ambridge, PA 15003. (412) 266-
 3838
 Trinity Evangelical Divinity School, Library, 2065
 Halfday Road, Deerfield, IL 60015. (312) 945-6700
 Trinity Lutheran Theological Seminary, Hamma Library,
 2199 East Main Street, Columbus, OH 43209. (614)
 236-7116
 Union Theological Seminary, Library, Broadway At 120th
 Street, New York, NY 10027. (212) 662-7100
 Union Theological Seminary in Virginia, Library, 3401
 Brook Road, Richmond, VA 23227. (804) 355-0671
 The United Library of Garrett-Evangelical and Seabury
 Western Seminaries, 2121 Sheridan Road, Evanston,
 IL 60201. (312) 869-2511
 United Methodist Publishing House, The Library, Room
 122, 201 Eighth Avenue, South, Nashville, TN 37202
 (615) 749-6437
 United Theological Seminary, Library, 1810 Harvard
 Boulevard, Dayton, OH 45406. (513) 278-5817
 United Theological Seminary of the Twin Cities, Library,
 3000 Fifth Street, NW, New Brighton, MN 55112.
 (612) 633-4311
 University of the South, Library, School of Theology,

Sewanee, TN 37375. (615) 598-5931
 Vancouver School of Theology, Library, 6050 Chancellor
 Boulevard, Vancouver, British Columbia, Canada
 V6T 1X3. (604) 228-9031
 Vanderbilt University, Divinity School Library, 419
 21st Ave., S., Nashville, TN 37203. (615) 322-2865
 Victoria University, Emmanuel College Library, 71
 Queen's Park Crescent, East, Toronto, Ontario,
 Canada M5S 1K7. (416) 928-3864
 Virginia Theological Seminary, Bishop Payne Library,
 Alexandria, VA 22304. (703) 370-6600
 Washington Theological Union, Library, 9001 New Hamp-
 shire Ave., Silver Spring, MD 20910. (301) 439-0551
 Wesley Theological Seminary, Library, 4500 Massachusetts
 Avenue, NW, Washington, DC 20016. (202) 363-0922
 Western Conservative Baptist Seminary, 5511 SE Hawthorne
 Boulevard, Portland, OR 97215. (503) 233-8561
 Western Evangelical Seminary, Library, 4200 SE Jennings
 Avenue, Portland, OR 97222. (503) 233-8561
 Western Theological Seminary, Beardslee Library, 86
 East 12th St., Holland, MI 49423. (616) 392-8555
 Westminster Theological Seminary in California, P.O.
 Box 2215, Escondido, CA 92025. (714) 741-7100
 Westminster Theological Seminary, Library, Willow Grove
 Avenue & Church Road, Chestnut Hill, Philadelphia,
 PA 19118. (215) 887-5511
 Weston School of Theology, Library, 99 Brattle Street,
 Cambridge, MA 02138. (617) 868-3450
 Whitefriars Hall, 1600 Webster St., NE, Washington, DC
 20017. (202) 526-1221
 Wilfrid Laurier University, Library, Waterloo, Ontario,
 Canada N2L 3C5. (519) 884-1970
 Woodstock Theological Center, Library, Georgetown Uni-
 versity, Box 37445, Washington, DC 20013. (202)
 625-3120
 Wycliffe College, Library, Hoskin Avenue, Toronto,
 Ontario, Canada M5S 1H7. (416) 923-6411
 Yale University, Divinity School Library, 409 Prospect
 Street, New Haven, CT 06510. (203) 436-8440

Conference Visitors and Representatives
of Member Institutions

Atsi-Mensah, Kofi
Baker, Bonnie
Bookstein, Abraham
Buch, Lynda
Burgess, Anna H.
Cherry, Conrad
Collins, Evelyn
Coughlin, Caroline M.
Custer, Frederick T.
Dawson, Julie E.
Dieter, Cheryl E.
Flint, Anne
Gifford, Carolyn
Hannon, Elizabeth
Heisey, Terry M.

Lee, Joyce E.
Maroney, Daryl M.
Moll, Kirk A.
Oliver, Bobbie
Porcella, Brewster
Schmitz, Philip C.
Schoenthaler, Jean
Solberg, Judy
Taylor, Adrienne
Taylor, John T.
Treesh, Erica
Winter, Theodore G.
Witmer, John A.
Yeung, Esther Y.L.

Conference Exhibitors

ATLA Indexes
American Scientific Affiliation
Clearwater Microforms
Edwin Mellon Press
Institute for Scientific Information
Orbis
Scarecrow Press
Scholars Press
Theological Exchange Network