

# SUMMARY OF PROCEEDINGS

*Thirty-third Annual Conference*

# AMERICAN THEOLOGICAL LIBRARY ASSOCIATION

**Bethel Theological Seminary  
New Brighton, Minnesota**

**June 11-15, 1979**

Published by the  
American Theological Library Association, Incorporated  
Office of the Executive Secretary

Krauth Memorial Library  
Lutheran Theological Seminary at Philadelphia  
Philadelphia, Pennsylvania 19119

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1980

## PREFACE

A special committee of the Board of Directors dubbed Task Force '80 and consisting of President Daly, Stephen Peterson, Elmer O'Brien and myself dealt with a series of association problems and concerns in March 1980. Included among them was provision for publishing the Proceedings as promptly as possible.

In addition to enlisting the aid of the persons named below, several decisions were made:

--Because of the proximity of the 1978 and 1979 issues, the 1979 directory consists only of additions and changes to the preceding directory.

--Because professional audio recordings were produced for the workshops, it was determined to omit summaries from the published Proceedings in order to insure more prompt publication. An order form for available materials is on the following page.

Special gratitude is extended to Elmer O'Brien for aiding in the editing of this year's Summary of Proceedings, to Joyce L. Farris for typing the reports and conference addresses, and to Harriet Leonard for proofreading the same. Thanks to the aid of these members the publication projects of ATLA are back on schedule. Without their aid the lost time which occurred due to hospitalization and serious illness of the Wartluft family would have continued to delay publication indefinitely.

Barring unforeseen complications, the 1980 Proceedings are scheduled to appear by Fall. They will contain updated By-Laws and membership directories. In addition to the aid acknowledged, the appearance of the Proceedings is, as always, due in large measure to my spouse Joy who carefully arranges, lays out, and rides herd on all the data herein contained until it is delivered to the printer.

David J. Wartluft  
Executive Secretary

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AMERICAN THEOLOGICAL LIBRARY ASSOCIATION

THIRTY THIRD - ANNUAL CONFERENCE

JUNE 11 - 15, 1979

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- \_\_\_\_\_ 6701 A LOOK AT THE PAST, G. Paul Hamm
- \_\_\_\_\_ 6702 A LOOK AT THE PRESENT, David Schuller
- \_\_\_\_\_ 6703 A LOOK AT THE FUTURE, William Grady
- \_\_\_\_\_ 6704 ANNUAL BANQUET-ADDRESS, Colman Barry

WORKSHOPS

- \_\_\_\_\_ 6705 AN ALTERNATIVE TO THE CARD CATALOG, MTLA Staff Members
- \_\_\_\_\_ 6706 BUDGETING, Stephen L. Peterson
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- \_\_\_\_\_ 6708 THE LIBRARY AND THE CLASSROOM: CREATIVE INTERACTION, Jack King
- \_\_\_\_\_ 6709 THEOLOGICAL LIBRARY COOPERATION, Al Hurd
- \_\_\_\_\_ 6710 STORAGE AND PRESERVATION OF 19th CENTURY THEOLOGICAL MATERIALS,  
A. Scrimgeour
- \_\_\_\_\_ 6711 LIBRARY SPACE EXPLORATION, Norm Wente
- \_\_\_\_\_ 6712 ASSERTIVENESS COMMUNICATION AND THE LIBRARIAN, Dan Erwin
- \_\_\_\_\_ 6713 EDUCATIONAL MEDIA ON THE INTERNATIONAL SCENE, William F. Grady
- \_\_\_\_\_ 6714 COMPETENCY-BASED EDUCATION AND LEARNING RESOURCES, David Schuller
- \_\_\_\_\_ 6715 LIBRARY NETWORKS: MINITEX AS AN EXAMPLE, Alice Wilcox

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ATLA BOARD OF DIRECTORS FOR 1979-80

Officers

- President - Simeon Daly  
St. Meinrad School of Theology, St. Meinrad, Indiana 47577
- President - [Paul G. Hamm  
Golden Gate Baptist Theological Seminary  
Mill Valley, CA -- Resigned 8/31/79]
- Recording Secretary - [Alva R. Caldwell  
Garrett-Evangelical Seminary Library  
Evanston, IL -- Resigned 9/6/79]
- Treasurer - Robert A. Olsen, Jr.  
Brite Divinity School, Texas Christian University,  
Fort Worth, Texas 76129
- Executive Secretary - David J. Wartluft  
Lutheran Theological Seminary, 7301 Germantown Avenue,  
Philadelphia, Pennsylvania 19119

Members-at-Large

- 1977-80 - Jerry D. Campbell, Iliff School of Theology, 2233 South  
University Boulevard, Denver, Colorado 80210
- Kenneth E. Rowe, Drew University Library, Madison,  
New Jersey 07940
- 1978-81 - Norman Kansfield, Western Theological Seminary, Holland,  
Michigan 49423
- Sarah Lyons, Conservative Baptist Theological Seminary,  
Denver, Colorado 80210
- 1979-82 - Harriet V. Leonard, Divinity School Library, Duke Uni-  
versity, Durham, North Carolina 27706
- Stephen L. Peterson, Beinecke Library, Yale University,  
New Haven, Connecticut 06510
- Past President - Elmer J. O'Brien, United Theological Seminary, 1810  
Harvard Boulevard, Dayton, Ohio 45406
- Editor of the NEWSLETTER - Donn Michael Farris, Divinity School  
Library, Duke University, Durham, North Carolina 27706
- ATS Representative - David Schuller, Association of Theological  
Schools in the United States and Canada, PO Box 130,  
Vandalia, Ohio 45377
- Representative to Foundations - John Batsel, Graduate Theological  
Union, 2451 Ridge Road, Berkeley, California 94709



BOARDS, COMMITTEES AND OTHER APPOINTMENTS FOR 1979-80

BOARDS

BOARD OF MICROTEXT:

Charles Willard, Executive Secretary.	Pamela Darling (1980)
Maria Grossmann, Chairperson (1981)	Robert Dvorak (1982)
Andover-Harvard Theological Library,	Elvire Hilgert (1980)
45 Francis Avenue, Cambridge, MA 02138	Ernest Saunders (1982)

BOARD OF PERIODICAL INDEXING:

R. Grant Bracewell, Chairperson (1980)	Martha Aycock (1981)
Emmanuel College Library, 75 Queen's	Edgar Krentz (1980)
Park, Toronto, Ontario, Canada M5S 1K7	Inez Sperr (1981)
	Peter VandenBerge (1982)

STANDING COMMITTEES

ANNUAL CONFERENCES:

Harold Booher, Chairperson (1980)	Delena Goodman (1981)
Episcopal Theological Seminary of the Southwest, PO Box 2247, Austin, Texas 78768	Geneva Hamill (1982)

BIBLIOGRAPHIC SYSTEMS:

Winifred Campbell, Chairperson (1981)	Elizabeth Chambers (1982)
Andover-Harvard Theological Library, 45 Francis Avenue, Cambridge, MA 02138	

COLLECTION EVALUATION AND DEVELOPMENT:

William Zimpfer, Chairperson (1980)	Maria Grossmann (1982)
Boston University School of Theology, 745 Commonwealth Ave., Boston, Massachusetts 02215	Anne-Marie Salgat (1981)

LIBRARY MATERIALS EXCHANGE:

Irene Owens, Chairperson (1980)	James Overbeck (1981)
Howard University School of Religion, 1240 Randolph Street, NE, Washington, DC 20017	Roger Williams (1982)

MEMBERSHIP:

Don Meredith, Chairperson (1980)	James Pakala (1981)
Harding Graduate School of Religion, 1000 Cherry Road, Memphis, TN 38117	Kay Stockdale (1982)

NOMINATING:

Ellis O'Neal, Chairperson (1980)	Roland Kircher (1981)
Andover Newton Theological School, 210 Herrick Road, Newton Centre, MA 02159	Rosalyn Lewis (1982)

PUBLICATION:

Peter DeKlerk, Chairperson (1980)	James Dunkly (1981)
Calvin Theological Seminary, 3233 Burton St., SE, Grand Rapids, MI 49506	Murray Wagner (1982)
Kenneth Rowe, Editor of series ( <u>ex officio</u> )	

READER SERVICES:

Sara Mobley, Chairperson (1980) William Abernathy (1982)  
Pitts Theology Library, Emory William Zimpfer (1981)  
University, Atlanta, GA 30322

AD HOC COMMITTEES

CONTINUING EDUCATION AND PROFESSIONAL DEVELOPMENT:

John Bollier, Convenor Charles Willard  
Yale Divinity School, 409 Prospect  
Street, New Haven, CT 06510

PRESERVATION AND STORAGE OF THEOLOGICAL LIBRARY MATERIAL:

Andrew Scrimgeour, Convenor Ronald Deering  
Library Development Program, Al Hurd  
Boston Theological Institute, 45  
Francis Ave., Cambridge, MA 02138

SERIALS CONTROL:

Dorothy Parks, Convenor Patricia Pressey  
Divinity Library, Joint Newland F. Smith, III  
University Libraries, Nashville, Raymond Vandergrift  
Tennessee 37203

REPRESENTATIVES AND CONTACT PERSONS

ARCHIVIST:

Gerald W. Gillette (1982), Presbyterian Historical Society,  
425 Lombard Street, Philadelphia, Pennsylvania 19147  
Ad Hoc Committee for Oral History: Alice Kendrick, Patricia  
Pressey, John Sayre

CLEARINGHOUSE ON PERSONNEL:

David J. Wartluft (sine die), Lutheran Theological Seminary,  
7301 Germantown Avenue, Philadelphia, Pennsylvania 19119

LIBRARY CONSULTATION PROGRAM:

John Trotti, Coordinator (1981), Union Theological Seminary,  
3401 Brook Road, Richmond, Virginia 23227

ATLA NEWSLETTER:

Donn Michael Farris, Editor (1983), Divinity School Library,  
Duke University, Durham, North Carolina 27706

STATISTICIAN:

David Green (1980), Graduate Theological Union, 2451 Ridge  
Road, Berkeley, California 94709  
Committee for Statistics: Doralyn Hickey, Al Hurd, John Trotti

REPORTER TO NEWSLETTER ON SYSTEMS AND STANDARDS:

Doralyn Hickey, Reporter (1981), School of Library and Infor-  
mation Sciences, North Texas State University, Denton, Texas  
76203

ATLA REPRESENTATIVE TO ANSI Z39:

H. Eugene McLeod, Southeastern Baptist Theological Seminary,  
P.O. Box 752, Wake Forest, North Carolina 27587

ATLA REPRESENTATIVE TO THE COUNCIL OF NATIONAL LIBRARY AND INFORMATION ASSOCIATIONS:

James Irvine (1981), Princeton Theological Seminary, P.O. Box  
111, Princeton, New Jersey 08540; David J. Wartluft (ex  
officio), Lutheran Theological Seminary, 7301 Germantown Avenue,  
Philadelphia, Pennsylvania 19119

PROGRAM 33rd ANNUAL CONFERENCE  
New Brighton, Minnesota

Theme: THE ROLE OF THE LIBRARY IN THEOLOGICAL EDUCATION

Monday, June 11

9:00 a.m.-5:00 p.m. - Board of Directors Meeting  
7:00-8:00 p.m. - Committee Meetings  
8:30-10:00 p.m. - Reception: "En Norsk Velkomst" at Luther-Northwestern  
Seminary Libraries

Tuesday, June 12

GENERAL SESSION - 8:45 a.m. - Elmer J. O'Brien, ATLA President,  
presiding

MEDITATION

Welcome - Dr. Norris Magnuson, Librarian, Bethel Theological Seminary;  
Dr. Gordon Johnson, Dean of the Bethel Theological Seminary  
Introduction of new members and first-timers - Introduction of  
Committee Chairpersons - Committee Appointments - Recognition of  
Deceased Members and Retiring Members

ADDRESS - A Look at the Past, G. Paul Hamm, Librarian, Golden Gate  
Baptist Theological Seminary, Mill Valley, California

WORKSHOPS - 10:30 a.m. - An Alternative to the Card Catalog, Minnesota  
Theological Library Association Staff Members; Budgeting,  
Stephen L. Peterson; Bibliographical Instruction, Sara  
Mobley; The Library and the Classroom: Creative Inter-  
action, Jack King; Theological Library Cooperation, Al  
Hurd; Storage and Preservation of 19th Century Theological  
Materials, Andrew D. Scrimgeour; Library Space Exploration,  
Norm Wente; Assertiveness Communication and the Librarian,  
Dan Erwin; Educational Media on the International Scene,  
William F. Grady; Competency-based Education and Learning  
Resources, David Schuller; Library Networks: Minitex as  
an Example, Alice Wilcox.

BUSINESS SESSION - 1:30 p.m. - Elmer J. O'Brien, presiding  
Reports of the Executive Secretary (David Wartluft),  
Treasurer (Robert Olsen, Jr.), presentation of the 1979-  
80 budget (Robert Olsen, Jr.), Ad Hoc Committee on Fiscal  
Affairs (Norm Kansfield), Board of Microtext (Charles  
Willard), Board of Periodical Indexing (Calvin H. Schmitt),  
Ad Hoc Committee on Continuing Education and Professional  
Development (John Bollier), Ad Hoc Committee on Preser-  
vation and Storage of Theological Library Materials (Andrew  
Scrimgeour), Ad Hoc Committee on Serials Control (Dorothy  
R. Parks), Ad Hoc Committee on Standards for Non-Print  
Media (Forrest S. Clark), Ad Hoc Committee on Collection  
Evaluation and Development (Cynthia W. Lund), Representative  
to the Council of National Library and Information Asso-  
ciations (James S. Irvine), Representative to the Council  
on the Study of Religion (Elmer O'Brien), Representative  
for Contact with Foundations (John Batsel), Representative  
to ANSI Z39 (H. Eugene McLeod), Tellers' Report.

WORKSHOPS - 4:00 p.m. - Repeat from Tuesday morning

[The evening was devoted to "A Night on the Cities": Guthrie Theater, Omni Theater, or Twins-Yankees baseball.]

Wednesday, June 13

TOUR - 9:00 a.m. - 3:15 p.m. United Theological Seminary and St. John's University including a Vigil Service in St. John's Abbey Church

GENERAL SESSION - 3:30 p.m. - A Look at the Present, David Schuller, Associate Director, Association of Theological Schools in the United States and Canada

COMMITTEE MEETINGS - 7:30 p.m.

AUTOMATED LIBRARY SYSTEMS GROUP MEETING - 8:30 p.m.

Thursday, June 14

GENERAL SESSION - 8:45 a.m. - G. Paul Hamm, presiding

MEDITATION

PRESIDENTIAL ADDRESS - Elmer J. O'Brien, Librarian, United Theological Seminary, Dayton, Ohio

ADDRESS - A Look at the Future, William Grady, Professor of Educational Media, Temple University, Philadelphia, Pennsylvania

WORKSHOPS - 10:30 a.m. - Repeat from Tuesday

BUSINESS SESSION - Elmer J. O'Brien, presiding

Reports of Standing Committees: Annual Conferences (Jasper Pennington), Library Consultation Program (Simeon Daly), Library Materials Exchange (Henry J. Bertels), Membership (Sarah Lyons), Nominating (Lucille Hager), Publication (Murray Wagner), Reader Services (Annie May Alston Lewis), Standards of Accreditation (Keith Wills), Statistical Records (David Green)

- Other Business - By-Law Changes and Amendments (David Wartluft), White House Conference Resolutions (Doralyn Hickey)

DENOMINATIONAL MEETINGS - 3:15 p.m.

ANNUAL BANQUET - 7:00 p.m. - G. Paul Hamm, presiding

ADDRESS - Spiritual Signs of the Times, Colman Barry, Director, Institute for Spirituality, St. John's University, Collegeville, Minnesota

Friday, June 15

9:00-12:00 noon - Board of Directors Meeting

PART I

MINUTES AND REPORTS

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MINUTES OF THE BUSINESS SESSIONS  
THIRTY-THIRD ANNUAL CONFERENCE

Bethel Theological Seminary, New Brighton, Minnesota  
June 11-15, 1979

Tuesday, June 12, Seminary Chapel, 8:45 a.m.  
First General Session

President Elmer O'Brien called the meeting to order.

Following a brief meditation, Dr. Norris Magnuson, host librarian, introduced Dr. Gordon Johnson,

Introduction of New Members and First-Timers - David Wartluft

President O'Brien announced the following appointments for the 1979 conference: Tellers' Committee: Ronald Hawkins; Ernest White; Clifton Davis, Chairperson. Resolutions' Committee: Robert Matthews; David McWhirter; John McTaggart; Betty O'Brien, Chairperson. Parliamentarian: Michael Thornton.

Introduction of Committee Chairpersons - Elmer O'Brien  
(For Committee list, see Proceedings, p.x )

Deceased and Retiring Members:

Deceased: Theodore Mueller - Tribute by Elmer O'Brien  
Joyce Ringering - Tribute by George Lang

Retired: Claudia Carlen - by Simeon Daly  
Arthur Kuschke, Jr. - by Robert Dvorak  
Calvin Schmitt - Recognition, by R. Grant Bracewell,  
was delivered at the banquet.

The meeting was adjourned at 10:00 a.m.

Tuesday, June 12, 1:00 p.m.  
Business Session

The meeting was called to order by President O'Brien.

Executive Secretary's Report - David Wartluft

David Wartluft announced that:

1. The Council on the Study of Religion (CSR) has been keeping our membership records. This has been transferred to the executive secretary's office; the mailing has been computerized through the Index office.

2. We are looking toward affiliation with Scholar's Press (SP) and disaffiliating with CSR.



Treasurer's Report -- Robert Olsen

(For Treasurer's Report, see Proceedings, p.13.) Robert Olsen moved and G. Paul Hamm seconded to receive the report as audited. Calvin Schmitt questioned whether assets of the Index and Microtext boards should be capitalized. Mr. Olsen pointed out that the audit preface indicates that physical assets are not capitalized. The motion was carried.

Budget. Robert Olsen explained the process of budget making. A contingency item was removed by the Board of Directors to keep the budget more lean. It was noted that there is a need to keep the budget a strong program budget. Robert Olsen moved and John Trotti seconded the adoption of the budget. The motion was carried.

Anticipated Revenue

Dues	\$16,000
Sales	1,000
Interest	900
Annual Conference, 1979	-
	<u>\$17,900</u>

Anticipated Disbursements

Printing	\$ 6,625
<u>Proceedings</u> (2,690)	
<u>Newsletter</u> (3,935; incl. Editor's honorarium, \$765)	
Officers and Committees	14,055
Board of Directors (6,000)	
Committees (8,055)	
Honoraria	1,740
Executive Secretary (1,530)	
Treasurer (210; the Index and Microtext Boards each pay \$210 towards the honorarium, making a total honorarium of \$630.)	
Office Supplies and Secretarial help	2,200
Consultation Program	250
Professional Services (CPA, legal)	450
Dues	935
CSR (800); CNLIA (100); CLENE (35)	
Miscellaneous	500
	<u>\$26,755</u>

Ad Hoc Committee on Fiscal Affairs - Norm Kansfield

The goal of this committee was to find a dues structure that would be fair, equitable, supportive of ATLA programs and from which positive benefits would be derived. The Board of Directors has recommended some alternative structures on an interim basis. 1980-81 is the target date for a balanced budget. The new institutional dues will range from a minimum of \$50.00 to a maximum of \$300.00; this will generate approximately \$14,500.00. The personal memberships will range as follows:

Up to \$5,000 salary	Full: \$15	Associate: \$15
\$5,000-9,999 salary	25	20
\$10,000-14,999 salary	35	25
\$15,000-19,999 salary	45	30
\$20,000 and over salary	55	35

This new range will generate approximately \$12,500.00.

Norm Kansfield moved and G. Paul Hamm seconded that this schedule of dues be accepted for two years. The Board is moving toward equal division of responsibility of budget between individuals and institutions. The dues structure will continue to be analyzed by the Board. The motion was carried. [A separate vote was taken by personal and institutional membership.]

Suitable by-laws relating to the dues structure will be written and presented to the conference later in the week.

It was moved by John Neth that the following reports be received: Board of Microtext, Board of Periodical Indexing, Ad Hoc Committee on Continuing Education and Professional Development, Ad Hoc Committee on Preservation and Storage of Theological Library Materials, Ad Hoc Committee on Serials Control, Ad Hoc Committee on Standards for Non-Print Media, Ad Hoc Committee on Collection Evaluation and Development, ATLA Representative to the Council of National Library and Information Associations, ATLA Representative to the Council on the Study of Religion, ATLA Representative to the Joint Committee on the Union List of Serials, ATLA Representative for Contact with Foundations, Tellers' Report. The motion was seconded and carried. The reports were covered one by one for additional comments and questions.

Board of Microtext - Charles Willard  
No further comments

Board of Periodical Indexing - Calvin H. Schmitt  
President O'Brien announced that Calvin Schmitt will be retiring at the end of this year; he will be honored at the banquet.

Ad Hoc Committee on Preservation and Storage of Theological Library Materials - Andrew Scrimgeour

The committee has received a Rockefeller grant of \$9,000 to implement their study. The present task is data gathering. Institutions will be invited to help committee members analyze needs of ATLA libraries in July.

Ad Hoc Committee on Serials Control - Dorothy R. Parks

The aim of this committee is to build a Union List of Serials for ATLA; 15,000 serial titles will be included. BTI will accomplish 50% of this task. The job ahead is to look at ways to get the other 7,000 to 8,00 titles on line. Using OCLC terminals, BTI and CONSER standards are being adopted. CONSER is the quality control agency working with OCLC. The list may be produced on Computer Output Microfiche and will be done through denominational centers. Iliff has made a firm invitation to host the ATLA ULS project. Denominational libraries that are on "live" with OCLC will provide input for the project. Eventually all libraries' holdings will be added. Budget work is addressing both concerns of bibliographic records and holdings records. The question arose regarding plans to do Canadian materials and the reply was negative at this time.

Ad Hoc Committee on Standards for Non-Print Media - Forrest S. Clark  
No activity during this year

Ad Hoc Committee on Collection Evaluation and Development - Cynthia W. Lund

The Board of Directors has recommended that this become a standing committee of three members.

ATLA Representative to the Council of National Library and Information Associations - James S. Irvine

The White House Conference can still be addressed. Because states appointed delegates, theological librarians have not generally been selected. Interested people are encouraged to take part.

ATLA Representative to the Council on the Study of Religion - Elmer O'Brien

No further comments

ATLA Representative to the Joint Committee on the Union List of Serials - Newland F. Smith, III

No Report

ATLA Representative for Contact with Foundations - John Batsel

No further comments

Tellers' Report - Clifton Davis

Results: Vice President: Simeon Daly

Board of Directors for Three-year Terms:	Harriet Leonard
	Stephen Peterson
Board of Periodical Indexing, Three-year Term:	Peter VanderBerge
Board of Microtext, Class A Member, Three-year Term:	Robert Dvorak
Board of Microtext, Class B Member, Three-year Term:	Ernest Saunders

The meeting was adjourned at 3:15 p.m.

Thursday, June 14, 1:30 p.m.  
Business Session

The meeting was called to order by President O'Brien.

The following were added to the agenda: Proposed By-Law amendments, Resolution on White House Conference, and Resolution on Recognition for Sister Claudia Carlen.

The following Reports of Standing Committees were in the hands of the members: Annual Conferences, Jasper Pennington; Library Consultation Program, Simeon Daly; Library Materials Exchange, Henry Bertels; Membership, Sarah Lyons; Nominating, Lucille Haeger; Publication, Murray Wagner; Reader Services, Annie May Alston Lewis; Standards of Accreditation, Keith Wills; Statistical Records, David Green.

It was moved and seconded that these reports be accepted. Motion carried. The reports were reviewed one-by-one for additional comments and questions.

Annual Conferences - Jasper Pennington. The dates set for the 1980 Annual Conference are June 16-20, 1980, in Denver, Colorado.

Publication - Murray Wagner. Warren Kissinger of the Library of Congress was given recognition for keeping our program viable by his works in the bibliographic series on The Sermon on the Mount: A History of Interpretation and Bibliography and The Parables of Jesus: A History of Interpretation and Bibliography. Recipients for bibliographic grants were: Cynthia Lund for her Bainton Bibliography; Frank Frick, Israel and the Ancient World; and George Lucas, Process Theology.

Reader Services - Annie May Alston Lewis. Sara Mobley presented the report. William Zimpfer has prepared a questionnaire for institutions granting Doctor of Ministry Degrees and has distributed it. His goal is to produce bibliographic control for D. Min. dissertations.

Statistical Records - David Green. David Green and the Ad Hoc Committee has met and drawn up some revised procedures. These call for an interim abbreviated report. The final report would be a highly detailed report covering such areas as circulation, reference services, etc. The new questionnaire will be mailed in the Fall of 1979.

#### Other Business

By-Law Amendments. It was moved by John Neth to discuss the report in toto. This was seconded and carried. [The underlined sections denote added material; the crossed out sections denote deleted material.]

By-Law 4.3. Associate Members. Persons who do not qualify for election as full members but who are interested in, or associated with, the work of theological librarianship may be elected to Associate Membership through procedures established by the Board of Directors and by compliance with the conditions prescribed by these By-Laws.

By-Law 5.1. Institutional Members. The annual dues for institutional members shall be determined by the following scale of library operating expenditures as reported in the official financial statement of the Institution for the preceding year:

Up to \$50,000	- \$50.00
\$50,001 to \$300,000	- \$.001 per \$1.00 budgeted
\$300,001 up	- \$300.00

By-Law 5.2. Full and Associate Members. The annual dues for Full and Associate Members shall be determined by the following scale:

<u>Salary Bracket</u>	<u>Full</u>	<u>Associate</u>
Under \$5,000	\$15	\$15
\$5,001-10,000	25	20
\$10,001-15,000	35	25
\$15,001-20,000	45	30
\$20,001 up	55	35

Members with 15 years full membership in ATLA who retire from active duty will be full members of ATLA, exempt from payment of dues. Members with 5 years but fewer than 15 years full membership who retire shall pay annual dues of ~~\$7.50~~ \$10.00 upon retirement up to an accumulated total of 15 years as full members. There will be no special provision for full members with fewer than 5 years of membership.

By-Law 5.6. Student Members. The annual dues for Student Members shall be ~~\$7.50~~ \$10.00.

By-Law 7.2. Number and Classes of Directors. ....The Executive Secretary, Editor of the Corporation's official publication, the Representative for Contact with Foundations, and a representative of the Board of Microtext, and a representative of the Board of Periodical Indexing, and a representative of the Association of Theological Schools in the United States and Canada (ATS) shall be ex officio members of the Board of Directors without vote.

To allow the tally of ballots for elective positions to take place before the annual conference with the intent to notify persons elected so they can make travel arrangements to attend the pre- and post-conference Board meetings, the following were proposed:

By-Law 7.3.2. (unit 3) Election and Designation of Directors. Elections to elective positions for the Corporation shall be conducted by a written ballot returned to the Executive Secretary of the Corporation by the date specified on the ballot prior to the opening of the annual conference. held at the annual meeting of the Members of the Corporation. There shall be a written ballot which may be cast at the annual meeting of Members or forwarded by mail to the Executive Secretary of the Corporation prior to the date of the election. In case of a tie vote, the successful candidate shall be chosen by lot.

By-Law 8.3. Nominations by Others. ....and shall be filed with the Recording Executive Secretary not less than ~~two~~ three months preceding the annual meeting and shall be published in the official publication of the Association not less than three weeks before the annual meeting incorporated on the ballot with nominees presented through the Nominating Committee. Upon declaration of the Board of Directors at the annual meeting of a vacancy in the official slate, nominations may be made from the floor without prior notification.

It was pointed out that although the Teller's Committee has no By-law provision, the President could appoint the Teller's Committee.

It was stated that the new dues structure becomes effective in the Fiscal year, 1980-81.

John Neth moved to adopt the by-laws as presented and amended; the motion was seconded. By separate vote the motion was carried by the full and institutional memberships. The by-laws were adopted.

White House Conference Resolutions - Doralyn Hickey moved to adopt the resolutions as submitted; the motion was seconded. After amendment and discussion, the motion was carried. (For text of the resolutions, see p. 12.)

Resolution of Recognition - Simeon Daly delivered the resolution on the retirement of Sr. Claudia Carlen.

The meeting was adjourned at 3:00 p.m.

Annual Banquet, 7:00 p.m.

President O'Brien called the association to order. After introductions and welcome by William Baumgarten, grace was given by the Rev. Leo Tibesar of St. Paul's. Persons seated at the headtable were introduced and special thanks were extended to retiring board members Doralyn Hickey, Donald Dayton, and John Trotti.

It was moved and seconded that the resolution conveyed by R. Grant Bracewell honoring Calvin Schmitt's retirement from the Board of Periodical Indexing be accepted. The motion passed with thunderous applause.

Dr. Holt Graham introduced the guest speaker, Father Colman Barry, Director, Institute for Spirituality, St. John's University, who presented the address.

The gavel was presented to G. Paul Hamm by retiring President O'Brien. President Hamm called for the Resolutions Committee report which was delivered by Betty O'Brien. (For text, see p. 15.) It was moved and seconded that the report be accepted. The motion was carried.

President Hamm offered the Benediction. The banquet was adjourned at 10 p.m.

Respectfully submitted,

Alva R. Caldwell  
Recording Secretary

WHITE HOUSE CONFERENCE RESOLUTIONS

The following resolutions are submitted to the White House Conference on Libraries and Information Service on behalf of the American Theological Library Association:

(1) That Americans affirm the right of all persons to open access to those materials which provide information about the history, development, and beliefs of religious groups. Comment: The traditional separation of church and state in the American governmental system must not be allowed to overshadow the need of American citizens to obtain all types of materials relating to religious movements, their history and their doctrinal statements. Any national library and information system must provide a strong component of materials and interpretive services devoted to the study of religious history and ideas so that an informed citizenry may be maintained.

(2) That attention be directed to the immediate organization of a national cooperative program for the preservation of those library materials of historical value which are currently deteriorating in American collections at an alarming rate. Comment: The religious heritage, along with the secular history, of the United States is in grave danger of being impoverished by the loss of many books in which the paper is literally disintegrating on library shelves. A program for saving these items, by means of restoration or copying processes, must be undertaken quickly by all types of libraries, information systems, and archival repositories to assure that none of the secular or religious materials is irretrievably lost through inattention. Such a program, because of its comprehensiveness and cost, must be developed jointly by the concerned groups if it is to make any substantial progress to inhibit this deterioration.

(3) That plans for the cooperative acquisition and sharing of religious resource material be developed nationally and regionally to assure that each component of the library and information structure assumes a responsible role in the purchasing and lending of materials relating to the various aspects of religious history and thought. Comment: In recent years, religious and theological materials have been in greater demand to meet the information requirements of the American people. This demand has placed an increasing strain on the libraries of theological institutions and religious organizations to supply the relevant materials through direct or interlibrary loan to persons outside their primary constituency. In order for all persons to be served adequately, a program must be developed to assure that each type of library and information service assumes its fair proportion of the costs in providing these resources.

TREASURER'S REPORT

May 22, 1979

American Theological Library Association  
7301 Germantown Avenue  
Philadelphia, PA 19119

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.

The Treasurer's cash receipts and cash disbursements records have been reviewed for the fiscal year which ended April 30, 1979 and 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, 1979, have likewise not been capitalized. No attempt was made to determine the correctness of classification of charges 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  
4252 Norwich  
Fort Worth, Texas 76109

American Theological Library Association Treasurer's Records  
Statement of Assets and Fund Equities Resulting from Cash Transactions  
April 30, 1979

Assets:

Bank-University Bank, Ft. Worth, TX	\$ 1,824.09
Passbook Savings-United Savings of Texas, Ft. Worth, TX	21,185.72
C.D.-United Savings of Texas, Ft.Worth, TX	10,502.62
C.D.-United Savings of Texas, Ft.Worth, TX	10,069.68
C.D.-United Savings of Texas, Ft.Worth, TX	16,266.50
C.D.-Gibraltar Savings, Ft. Worth, TX	<u>41,161.51</u>
Total Assets	<u>\$101,010.12</u>



Fund Equities:

General Fund Equity	\$12,372.21
Index Fund Equity	86,396.30
Microtext Fund Equity	<u>2,241.61</u>
Total Fund Equities	<u>\$101,010.12</u>

(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, 1979

	Fund			
	<u>General</u>	<u>Index</u>	<u>Microtext</u>	<u>Total</u>
Receipts:				
Sales	1,002.27	116,169.35	27,727.95	144,899.57
Dues:				
Personal	9,533.06			
Inst.	<u>6,815.00</u>	16,348.06		16,348.06
Interest	899.66	6,282.39	163.00	7,345.05
1978 Conference	658.50			658.50
"COMPORT" Project			13,027.86	13,027.86
ATS Funds Received			10,000.00	10,000.00
Other-Camera rental			<u>250.00</u>	<u>250.00</u>
Total	<u>18,908.49</u>	<u>122,451.74</u>	<u>51,168.81</u>	<u>192,529.04</u>
Disbursements:				
McCormick Theo. Sem.		72,000.00		72,000.00
Microfilming			36,755.90	36,755.90
Printing & Publishing	6,036.89			
Travel	5,887.90	3,477.38	1,307.06	10,672.34
Phone/postage/supplies	1,063.57	5,229.36	3.20	6,296.13
Professional Services	400.00	1,170.00		1,570.00
Honoraria	1,740.00	210.00	14,961.65	16,911.65
Advertising		704.94		704.94
Committee Expense	5,456.08			5,456.08
Membership Dues	1,659.73	250.00		1,909.73
Office Expense	853.05			853.05
1978 Conference	445.00			445.00
1979 Conference	1,000.00			1,000.00
Computer Services		13,673.01		13,673.01
Sub. Catalog Workshop	3,200.00			3,200.00
Equipment		1,908.47		1,908.47
Consultants		500.00		500.00
Other	<u>223.69</u>	<u>381.49</u>	<u>279.71</u>	<u>884.89</u>
Total	<u>27,965.91</u>	<u>111,746.35</u>	<u>53,307.52</u>	<u>193,019.78</u>
Change in Fund Balance	(9,057.42)	10,705.39	(2,138.71)	(490.74)
Equity Balances 4-30-78	<u>21,429.63</u>	<u>75,690.91</u>	<u>4,380.32</u>	<u>101,500.86</u>
Equity Balances 4-30-79	<u>12,372.21</u>	<u>86,396.30</u>	<u>2,241.61</u>	<u>101,010.12</u>

(See accompanying letter to treasurer's reports)

COMMITTEE ON RESOLUTIONS

WHEREAS the Thirty-third Annual Conference of the American Theological Library Association has been held in the Twin Cities, June 11-15, 1979,

BE IT RESOLVED that word of appreciation be given:

To the host librarians, Norris Magnuson, Bethel; Holt Graham, United; Richard Oliver, St. John's; Norm Wente, Luther/Northwestern; Leo Tibesar, Saint Paul and their staffs for making us welcome and providing for our needs;

To Elmer O'Brien and Paul Hamm for their planning, leadership and presentations;

To David Schuller, William Grady and Coleman Barry for their addresses;

To the workshop and chapel leaders and all other participants for their contributions.

THANKS be to God for bringing us together and challenging us to continue in His service.

Respectfully submitted,

John McTaggart  
David McWhirter  
Robert Matthews, Jr.  
Betty O'Brien, Chairperson

HONORED RETIREES

Sister Claudia Carlen, I.H.M.  
by Simeon Daly

Be it resolved that the American Theological Library Association pay tribute to Sister Claudia Carlen, I.H.M.

In January of this year (1979) Sister Claudia Carlen retired from active library work. Recent years placed her at St. John's Provincial Seminary in Plymouth, Michigan. Almost all the years though of this golden jubilarian found her engaged vitally in library work. Only these latter were in ATLA, but we would be remiss, I believe, were we not to call attention to the brilliant role she has played in serving God's people as a librarian and as a dedicated religious.

Sister Claudia was a graduate of the University of Michigan Library School. That institution a few years ago called her back to lionize her as a distinguished alumna, pointing out her many contributions as a librarian, as a scholar and as a leader of people.

Sister Claudia was for many years head librarian of Marygrove College in Detroit. While there she built a library and provided it with a special collection of papal documents, an area of research to which she has contributed three respected works. (Cited by John Bollier) She served as President of the Catholic Library Association and for decades served that organization with imagination. She was editor of the Index to the New Catholic Encyclopedia - the first major such publication to provide its index at the same time as the other volumes became ready for publication. She did this, despite "wise" counsel, by indexing galley sheets and programming a computer to assign page number and location on the page. She spent several years in Rome organizing the library at the North American Seminary there. From there she went to St. John's where she doubled the collection in a few short years.

She has been influential in her encouragement of many young scholars, and almost single handedly moved the Catholic Bishops of Michigan to establish proper archives. To archival work she is now turning her attention. She has been an open friend and an inspiration to many of us and our peers.

On the seamier side of time and tide that wait not, we are deprived to our great loss of persons of the caliber of Sister Claudia. We are not able to turn back these movements but we can pray. We can hope that in whatever she does she find joy and peace. We in turn can treasure the memory of her gifts and grace.

I move the adoption of this resolution.

Arthur W. Kuschke, Jr.  
by Robert Dvorak

Arthur W. Kuschke, Jr., librarian of Westminster Theological Seminary, retires on June 30th from the desk and office he has maintained for so many years at his school in Philadelphia, Pennsylvania. Although he is not present at this 1979 Conference, it would not be appropriate to let this ATLA gathering pass without drawing your attention to this man who has been colleague and friend to many of us. To me, he has been even more--a teacher and supervisor. In my first years in theological librarianship, he was the boss to whom I was assistant. Those were some days! Will you understand me rightly when I say they were days I'll never get over because Arthur Kuschke was, and is, such an unusual person. Let me count the ways.

His years of tenure at Westminster Seminary have netted that institution one of the finest, most workable collections in Reformed

dogmatics and Biblical studies in our association of libraries. Not that the statistical count of volumes places his school's library in league with the super research facilities, his library never had the kind of financial undergirding to pull that off. Rather its strength comes from the head person--Arthur himself--who had the kind of precision knowledge and spirit commitment to build a tight, disciplined collection, so that the resources he assembled and marshalled into some order are just right for the academic program and theological tradition his institution represents. To be able to hone so skillfully is a gift we might each be willing to risk the coveting commandment in order to obtain for our own professional development.

The breadth of his knowledge is likewise a striking component in the mix of this man's personality. He knows far away places from the first-hand exposure of travel; but he knows the art, architecture, and parks of his own Philadelphia as well. A cataloging question regarding form of entry might lead to a serious discussion rich in detail concerning the reign of Mary Queen of Scots or the abdicating Edward. The sighting of a bird at wing darting past the windows of technical services office area might bring out astonishing information about Avis Pennsylvaniensis. He knows every tree of the campus and has championed their cause in the face of threat from natural disease or unnatural bulldozer. He knows 16th, 17th, and 18th century theologians, and he knows the intricacies of Presbyterian order. Arthur Kuschke knows a lot!

It is not necessary to speak at length about Mr. Kuschke's personal graciousness. Those of you who worked with him on projects or committees of this association, or who simply engaged him in conversation from time to time, recall the ease of his listening and the merriness of his inner person. Arthur delights in people--whether students, his colleagues here, or candidates for ordination who must pass his stiff oral examinations on Book of Order.

There are other individuals in the room this morning who could speak much more directly about some of Mr. Kuschke's professional activities--notably his firm support for and participation in South-eastern Pennsylvania Theological Library Association. He is one of the veteran, senior members of that body which so early experimented with cooperative efforts in theological libraries. Other voices speaking to such involvements could give a more current, thorough, and objective statement. I have preferred to pay tribute to Arthur Kuschke, the man, on this eve of his retirement. We will see him less often in the future, but think of him and his model not any the less.

Calvin Schmitt

by R. Grant Bracewell

(The following was presented at the banquet.)

I am very pleased to be present. As someone who is outside the boundaries of the United States, I am particularly pleased to help in small measure to make our association more legitimately "American."

There was a colleague of mine, Professor Charles Hay, now Principal of Knox College, who has written an article in the current issue of Theological Education in which he refers to the history of his college. In a footnote he states that "Knox College was the first free-standing theological college to offer degrees in North America, so my history book tells me. I've omitted the date to avoid a rash of letters telling me how wrong I am. If I'm wrong, I really would prefer not to know." Tonight my own approach to history may appear to be somewhat in the same mood because we come now to celebrate the years of service of Dr. Calvin Schmitt on the ATLA Index Board. Cal says that the number of years is twenty-two years, a position that has some validity as that is exactly how long the Index Board has existed. However, some colleagues who searched the historical records of our association tell me that it should be twenty-four years because they found printed in the Proceedings of 1955 a list of members of the Committee for Periodical Indexing and Cal's name appeared on that list. However, on reading that report carefully we find that the Committee was in fact appointed in 1954. Because of this evidence and because I prefer nice round numbers, I say tonight we are celebrating twenty-five years of service from Cal Schmitt to the indexing endeavours on behalf of the ATLA.

In 1956 Cal was the Business Manager for the Index. He served in the early volumes as one of the editors. He became a Charter Member of the Board at its founding in 1957. In 1959 he became the Chairman of the Board, an office which he has held continuously until tonight. At the end of this banquet Cal's term will come to an end, twenty years as Chairman and twenty-five years of service. In addition to service to the Index, he has served on a number of other committees of ATLA. He was Vice-President in 1956-57 and President in 1957-58.

There have been many changes in the Index over the years. In the early years, 1954 and 1956, the actual expenses for the Index operation were \$1,038 and \$1,226 respectively. During the course of this conference the Index Board has approved an annual budget for its regular products, RIO and RIT, and the special projects that will total \$249,830. I submit to you that all that difference cannot be accounted for by inflation. Tonight in honouring Cal and in celebrating these years of his service, I hope that you will join with me in celebrating all who over the years have had a share in the production of the Indexes. We have moved from the beginning of the endeavour when we were depending entirely upon the volunteer indexers and editors to the present comfortably-sized staff. You know Miss Fay Dickerson and Jack Peltz who are with us tonight. We have other faithful colleagues whom you may not know but upon whose services the Index Board is equally dependent.

There are, in addition, the members of the Board. I would like to bring to your attention the following motion which was passed at the last meeting of the Index Board and which I am directed to include in the record of this meeting of the ATLA.

"...the members of the Index Board wish to express to Dr. Cal Schmitt our gratitude for his service and contribution to the ATLA Index. We think especially of the work Cal contributed during the founding years of the Index variously as Business Manager, an Editor, a member of the Board and Chairman of the Board since 1957. We have experienced his leadership in our meetings as he moderated our discussions with grace and charity. We have benefited from his thoughtfulness as a host as we gathered for meetings and the Southern members of our Board wish to express admiration for Cal's skills as a driver through the snowbound streets of Chicago. We as the Board, and the staff of the Index, the ATLA, and all users of the Index are indebted to Cal for his support of the continuance and growth of the Index. To Cal, we say thank you."

It seems appropriate that the Association express tonight its own resolution in appreciation to Calvin.

I move that the American Theological Library Association wishes to say thank you to Calvin Schmitt for his many years of varied service to theological librarianship and particularly, at this time, to express the gratitude of the members of the Association and the users of the ATLA indexes for his twenty years as Chairman of the ATLA Periodical Index Board.

His membership began with the preparation of the second volume and his term as Chairman ends with the publication of the thirteenth volume which has been dedicated in his honour. His guidance and leadership has contributed to the growth of the Periodical Index (now Religion Index One) and the establishment of the Index to multi-authored works (Religion Index Two). This Association expresses appreciation to Cal and to all who have been associated with him in the work of the Index Board and the production of the Indexes. If you are in agreement with me, I would ask that at this time you rise, drink a toast, with some of the fine wine provided by this college or with Adam's ale, to Dr. Calvin Schmitt and his twenty-five years of service.

[Cal was called forward by R. Grant Bracewell and presented with a desk pen set. Cal responded that it had been a privilege to serve. His response was followed by long and extended applause.]

IN MEMORIAM

Miss Joyce Ringering: 1932-1978  
A Tribute

by George W. Lang

Twenty years of skilled and dedicated service she gave as the librarian of the Kaiser-Ramaker Library of the North American Baptist Seminary located in Sioux Falls, South Dakota.

The last thirteen of these years she battled with Hodgkin's disease. It was not easy - the sapping of physical energies, the uncertainties about the future, the disruptive effect of chemotherapy treatment, the periodic trips to the cancer research hospital in Houston, the almost monthly blood transfusions during the last year.

Yet, she provided productive leadership during an important time of the Seminary library's development and growth. She participated in the planning of the present library facility. She enthusiastically promoted the fund-raising to secure the needed additions to our collection. She was responsible for the cataloging of all of our library materials. She developed the organizational approaches to the North American Baptist Conference archives which are part of our library collection; and she completed the indexing of 23 volumes of our denominational publication, The Baptist Herald.

Miss Ringering received her B.A. degree at Sterling College, Kansas in 1954; her Master of Religious Education degree from the North American Baptist Seminary in 1957; and her Masters of Arts degree in Library Science from the University of Denver in 1958. She taught elementary school for one year, 1954-55, and served as the North American Baptist Seminary librarian since 1958.

Miss Ringering was an active member of ATLA, faithfully attending the annual conferences, enthusiastically supporting its program, and serving as a member of various committees through the years.

All of us who have known her pay tribute to her courageous spirit and conscientious faithfulness.

Jannette E. Newhall

Dr. Jannette E. Newhall was born in Chester, New Hampshire, November 28, 1898, the daughter of George M. Newhall and Alice Farnham. She attended the public schools in Pepperell, Massachusetts.

Her higher education included a BSSc in 1924, an MA in 1926 and a PhD in 1931, all from Boston University, as well as a BS in

library science in 1944 from Simmons College. She also studied at Radcliffe, Columbia, and Berlin, Germany. She was an associate of Prof. Edgar Sheffield Brightman, who was Borden Parker Bowne Professor of Philosophy at Boston University until his death in 1953.

From 1931 to 1937 she was instructor in philosophy of religion at Wheaton College in Norton, Massachusetts. She worked at the Newton Free Library in Massachusetts from 1937 to 1939.

She was at the Andover Harvard Library at the Harvard Divinity School from 1939 to 1949 and from 1945 to 1949 was librarian there. She was a founding member of the American Theological Library Association and was president from 1948 to 1950.

From 1949 until her retirement in 1964, she was librarian and professor of research methods at Boston University School of Theology. During the spring semester in 1958 she taught at Ewha Women's University in Seoul, Korea.

Dr. Newhall continued active after her retirement. From 1964 to 1966 she was library consultant at Union Theological Seminary in the Philippines. She acted as consultant to other universities in southeast Asia. Growing out of this work the Theological Educational Fund of the World Council of Churches in 1970 published her book, Theological Library Manual for Seminaries in Africa, Asia, and Latin America.

From 1968 to 1969 Dr. Newhall was acting librarian at Mary Baldwin College in Staunton, Virginia.

In 1972 she moved from Boston to the Hermitage, a United Methodist retirement home in Alexandria, Virginia. While at the Hermitage, she served as head of the library committee. She was a member of St. James United Methodist Church in Alexandria.

She died August 28, 1979 at the Hermitage Nursing Center. She is survived by a brother Ellery, of Shirley, Massachusetts, and by several nieces, nephews and cousins. [The above sketch was supplied by Robert S. Brightman, executor.]



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PART II

BOARD REPORTS

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## BOARD OF MICROTEXT

The activities of the Board of Microtext are summarized in five sections below, which are briefly: (1) the development of a proposal for the comprehensive microform preservation of nineteenth century religious and theological monographic literature, (2) a cooperative program with Scholars Press, (3) the Cooperative Microform Project on Religion and Theology, (4) prospective distribution of non-silver microforms, and (5) the lease of the Board's microfilm camera to the American Baptist Historical Society.

(1) The Board spent considerable time at both its October and January meetings discussing with members of the Ad Hoc Committee on the Preservation and Storage of Theological Materials the points at which the work of the two groups overlapped. A working agreement was reached, which has been reported to the Board of Directors, enabling the Board of Microtext, for its part, to move ahead with the development of a comprehensive proposal for a bibliographic and microform preservation project on nineteenth century American monographic literature. The scope of the project may be briefly indicated by a listing of the principles and prospects upon which it is based:

(A) The project must be substantial. Until recently, the Board was adding monographs to its program at the rate of several dozen a year; the number of in-scope titles, however, runs in the tens of thousands. (B) The master negative generated as a result of the project must meet archival standards for manufacture, processing and storage. The reduction ratio of the camera negative must be sufficiently low, i.e., nine to twelve, to insure versatile applications. (C) Appropriate bibliographic control must be achieved. It is desirable that bibliographic records provided by the project be no more detailed than required for reasonable access to the type of literature in the program and that they be in machine readable form in a national data base, capable of enhancement, or transferable to such a data base without duplicate inputting. (D) Although the marketing strategy will endeavor to secure subscriptions to the full program and also to selected subject collections, on-demand single copies of individual titles must be available. (E) Title selection must distinguish between works that should be widely and locally available, on the one hand, and those for which only remote, although permanent access is required.

(2) The first phase of the experimental microfiche program with Scholars Press has finally been completed. The Board undertook to develop and market cooperatively through Scholars Press three bibliographies, on Biblical criticism, revivalism and revival preachers, and women and the church. Before the final half of each of the bibliographies was delivered late this spring, many ATLA libraries had shared books and pamphlets with the project, and the Board experienced at first hand some of the expensive front-end costs in identifying, locating, and preparing the necessary bibliographic and layout controls for such projects.

The Board has also made preliminary arrangements with a microform service agency for a different approach to the generation of microfiche.

Rather than using a step-and-repeat camera, which leaves the master negative in a fiche format at an undesirably high reduction ratio (24X), this alternative begins with a camera negative at a low reduction ratio and produces a working master through an optical reduction process. Fiche at varying reductions may be produced, and the Board's project will probably produce fiche at 48X. The Board plans to develop and market a supplementary collection to the women-and-the-church bibliography already distributed through Scholars Press.

(3) Participation in the Cooperative Microform Project on Religion and Theology (COMPORT) rose to forty-six ATLA libraries. Unfortunately, the Board was not able, in the year past, to bring all of the participating institutions to the most effective levels of bibliographic access. This should, in the coming year, be more adequately provided through more systematic distribution of OCLC-produced cards representing titles in the program, the complete distribution of provisional cards for serials not yet available through OCLC, and the completion of a new catalog of all titles in the Board's program.

The Board acted at the January meeting to limit monographic access through COMPORT to titles already in the program or added between now and the point that the comprehensive monographic project is underway. Serials, of course, will continue to be available through the program and, if purchased, at a discount.

(4) The Board voted to begin to offer microfiche titles available in the program in either silver or non-silver film. Non-silver fiche are to be priced at \$1.00 a fiche, and silver, at \$1.50.

(5) The Board approved negotiations with the American Baptist Historical Society in Rochester for the lease by the Society of the Board's 35mm. planetary microfilm camera, which has until now been on loan to the Presbyterian Historical Society in Philadelphia. Under the agreement, the Society will be able to use the camera both for its own work and for the microfilming of serial titles for addition to the Board's program.

Respectfully submitted,

Maria Grossmann, Chairperson  
Charles Willard, Executive Secretary

#### BOARD OF PERIODICAL INDEXING

Publications. The pace of activity in the Index Office has accelerated during the current year in that our primary concern to maintain production schedules has been augmented by planning for future publications.

The second annual volume of Religion Index Two: Multi-Author Works (RIT 1977) was mailed to subscribers in May 1979. It includes subject

indexing and editor entries for 306 separate books published in 1977 and 1976 as compared to 241 books in the first annual volume. The process of finding and obtaining titles in scope is a difficult and often frustrating one. The cooperation of library acquisition departments is a very vital factor in our procedure.

The cumulative volume of Religion Index One: Periodicals (RIO), volume 13, 1977-78, will be distributed to subscribers in June 1979. It includes 210 titles, an increase of seven titles over the previous cumulation, Index to Religious Periodical Literature, Volume 12 (1975-76).

The work on the production of the O'Brien index to Festschriften published 1960-69 is in progress. A target date for publication has been set for early 1980. This volume will be substantial and will become a significant reference tool. Descriptive publicity will be distributed in the Fall of 1979. The price has not yet been determined.

In August 1978, a request was submitted for a National Endowment for the Humanities grant to support a retrospective author/subject index of an estimated 1800 multi-author works in religion published between 1970 and 1975. Such a volume would fill the gap between our first Religion Index Two Annual (1976) and the projected O'Brien Festschriften Index. While we are hopeful about receiving the grant, we have had no firm response to date.

Subscriptions. Religion Index One continues to hold a steady modest increase in subscriptions. To date losses due to inflation have been offset by new subscriptions. Subscribers to our new publication Religion Index Two have reached 373 as of May 1979. Of this total 317 originate in the United States and Canada, and 56 from abroad. ATLA members represent 29 per cent, all Seminaries and Bible colleges including ATLA subscribers 46 per cent, universities and colleges 42 per cent and other categories 12 per cent of the total subscribers. We need to expand this list substantially to recover risk capital and fully meet production costs.

Personnel - Appreciation. While the work of the Periodical Indexing Board in the main is carried by the employed staff, there is a substantial contribution of work and volunteer service on the part of library staff personnel in several libraries within and without ATLA. Computer runs at night and on weekends hold down costs in a critical inflationary cycle. All these efforts enable us to provide excellent reference tools at non-inflated prices. But, because of increasing personnel and material costs, we shall have to make price adjustments in the near future.

The Index Office staff has grown to include approximately seven full-time staff persons plus a large complement of part-time indexers. The latest addition is Ms. Janylyn M. Richardson who has been employed as Assistant Editor for Religion Index Two.

We are gratified to have Inez L. Sperr, National Association of Social Works, Inc., N. Y., as a new member of the Board. She fills the

vacancy left by Richard Lineback of the Philosophy Documentation Center. At its Spring meeting in Chicago, the Index Board elected R. Grant Bracewell, Emmanuel College Library, Victoria University and Toronto School of Theology, as Chairperson of the Index Board. He will take office at the close of this Annual Conference and fill the vacancy of the incumbent chairperson whose term of office expires. Martha E. Aycock, Union Theological Seminary Library, Richmond, Virginia, was elected Secretary of the Index Board.

Since this is my last report as Chairperson, I wish to take this opportunity to express my appreciation to the members of the Index Board, who meet twice a year at least, to members of the Staff, and to all colleagues in the ATLA who have been helpful and supportive in the carrying forward of our work as it contributes to resources for theological libraries and to the research of students and scholars.

Respectfully submitted,

Calvin H. Schmitt, Chairperson

#### COMMITTEE ON ANNUAL CONFERENCES

Conference dates have been set for the following years:

- 1979 Bethel Theological Seminary  
St. Paul, Minnesota  
Norris Magnuson, host
- 1980 Iliff School of Theology  
Denver, Colorado  
Jerry Campbell, host
- 1981 Christ Seminary/Seminex  
St. Louis, Missouri  
Lucille Hager, hostess

The Conference Committee has received several inquiries regarding future conference sites, 1982-1985. We welcome further inquiries from libraries, consortia, regional library clusters and other groupings and suggest that creativity in the location for a conference is encouraged. The use of college campuses, denominational camps and/or conference centers, motels, hotels and so on can be explored by those groups which have space limitations at their own schools.

We are happy to welcome the exhibitors who are attending this 1979 ATLA Conference and we hope that all of you will make them feel welcome. We would also appreciate any comments and/or suggestions that members have about this facet of our program. An application and contract for exhibit space has been drawn up by ATLA and copies can be had from the Chairman of the Annual Conferences Committee and/or the Executive Secretary. The exhibits and the policies which pertain to them will be evaluated at the end of the Conference.

The 102 members who responded to the evaluation forms at the 1978 ATLA Conference at St. Vincent's, Latrobe, Pennsylvania, indicated general satisfaction with the arrangements. A wide range of topics for future conferences were suggested and these have been handed on to the association officers.

Your comments and suggestions about any aspect of the conference arrangements are welcomed by the Committee.

Respectfully submitted,

Harold Booher  
Delena Goodman  
Jasper Pennington, Chairperson

#### LIBRARY MATERIALS EXCHANGE COMMITTEE

The revised mailing list of the Library Materials Exchange program was sent to 132 eligible members in November, 1978. Delinquent members (those not issuing an exchange list in the previous eighteen months) were notified and requested to respond about whether they wished to continue as active members by publishing an exchange list at once. The response of all members from November 1978 to May 9, 1979: 54 lists were received from 51 members. It should be noted that this represents a six month period. Corrections and additions to the list were issued in the Newsletter v. 26, no. 3, February, 1979; and further additions and corrections will be issued in the next Newsletter, no. 4.

The number of exchange lists which include books is slowly increasing. Of the 54 lists received, 8 had sections for books. No other library materials have appeared so far.

Respectfully submitted,

Jim Overbeck  
Irene Owens  
Henry Bertels, Chairperson

#### MEMBERSHIP COMMITTEE

The Membership Committee met at last year's annual conference at Latrobe, Pennsylvania, to acquaint new members with the work of the Committee.

The Board of Directors asked that the Committee compile a file of the members indicating on what committees, etc. each member has served. This work was done by the Committee and was used by the Board of Directors at the mid-winter board meetings.



Recently a letter was sent to the director of the library of each ATLA institutional member asking for a list of professional librarians who are not already members of ATLA. We appreciate the response and now we have many names of individuals whom we can contact for possible membership.

Below is the 1979 membership report:

<u>Category</u>	<u>April 20 1978</u>	<u>Additions</u>	<u>Losses</u>	<u>May 8 1979</u>	<u>Net Gain/Loss</u>
Full	292	39	25	286 (20)	- 6
Retired (Full)	39	5	-	44	+ 5
Associated	103	20	14	101 (8)	- 2
Student	21	12	11	19 (3)	- 2
Honorary	4	-	-	4	-
Institutional	<u>147</u>	<u>9</u>	<u>2</u>	<u>151 (3)</u>	<u>+ 4</u>
Totals	606	85	52	605 (34)	- 1

Parenthetical numbers under May 8, 1979 represent memberships unpaid for 1978/79, but which have not yet been removed by Board action. If these numbers are added to the numbers under the loss column, the figure from April 1978, adjusted for additions and losses will equal the May 8, 1979 figure and therefore agree with the net gain/loss notation in the right column.

Respectfully submitted,

Donald Meredith  
James C. Pakala  
Sarah Lyons, Chairperson

#### COMMITTEE ON PUBLICATION

During 1978/79, the Committee on Publication has added one title to the ATLA Monograph and Bibliography Series, published by Scarecrow Press. In the monographic series, no. 14, Roger Betsworth, The Radical Movement of the 1960's is in press and scheduled to appear in the summer of 1979. In the bibliographic series, Warren S. Kissenger, The Parables of Jesus: A History of Interpretation and Bibliography is now scheduled to appear in the summer of 1979. Other titles are in various stages of preparation. We are pleased to note that, no. 12 of the monographic series, Randall K. Burkett, Garveyism as a Religious Movement, has been nominated for the Schaff Prize and a National Book Award.

The Committee has inaugurated a new bibliographic series of inexpensive paperbacks intended for wide distribution. No. 1 in the series to be published by Scholars Press is Suzanne Selinger, Renaissance/Reformation Bibliography: A Guide to Research. The title of the series is ATLA Guides to Religious Studies. We especially urge that ATLA member libraries place standing orders to the Association's new series with Scholars Press as well as to the monographic and bibliographic series published by Scarecrow.

In response to an announcement that appeared in the Bulletin of CSR, the Committee has received over twenty applications for grants-in-aid to finance bibliographic projects. At least twelve of these projects are worthy of publication but have to lie dormant for lack of financing. We also know that there are other bibliographic projects by ATLA members, at various stages of production, that should receive financial aid. We have therefore taken steps to improve our capacity to make more grants-in-aid. We have requested that the Board seek foundation support to subsidize publications that may appear in one of the three series. We have also requested \$1,000 be allocated to the budget of the Publication Committee to make possible more grants-in-aid.

In an action by the ATLA Board at the 1978 Mid-Winter Meeting, the Committee was instructed to do a comparative study on the relative merits of Scholars Press, the Council on the Study of Religion, and the Scarecrow Press as to which agency might best serve ATLA publication ventures. The Committee chaired two sessions at the 1978 Latrobe Meeting on the subject and participated in the ad hoc study committee on the Association's relationship to Scholars Press. Out of those deliberations, the Publication Committee took the initiative in launching ATLA Guides to Religious Studies, an action taken with the endorsement of the Board.

New developments in the publishing activity of the Committee will be reported to the membership through the Newsletter.

Respectfully submitted,

Peter DeKlerk  
James Dunkly  
Kenneth Rowe  
Murray Wagner, Chairperson

#### READER SERVICES COMMITTEE

The activities of the Reader Services Committee have involved three areas of interest for this year.

I. An attempt was made to identify publications of academic institutions in ATLA that are not included in any of our indexing services but which have substantial content articles. Omitted are catalogs, publications of news value only, and those of interest only to personnel and alumni of the institution. Questionnaires were sent to 130 member libraries. Twenty-two libraries responded by listing one or more publications. Some institutions listed titles that are already indexed in Elenchus Bibliographicus Biblicus; Subject Index to Select Periodical Literature; Guide to Social Science and Religion in Periodical Literature; Southern Baptist Periodical Index. Some titles are abstracted in New Testament Abstracts; Old Testament Abstracts; Religious and Theological Abstracts. Thirteen libraries replied that their institutions did not publish a title that fit our category.

A listing of titles follows:

Anderson School of Theology. Title not given.  
Ashland Theological Seminary. Ashland Theological Bulletin. (EBB; NTA)  
Bangor Theological Seminary. Alumni Bulletin.  
Boston University School of Theology. Nexus.  
Central Baptist Theological Seminary. Central Baptist Quarterly.  
(SISPL)  
Chicago Theological Seminary. Register. (EBB; SISPL)  
Church and Synagogue Library Association. Church and Synagogue  
Libraries. (Title sent in by ATLA member)  
Cincinnati Bible Seminary. Seminary Review. (SISPL)  
Concordia Seminary, St. Louis. Concordia Journal. (SISPL; NTA; RTA)  
Emmanuel School of Religion. Gospel in Context. (SISPL) (Not an offi-  
cial publication of Emmanuel but edited by one of their professors)  
Fuller Theological Seminary. Theology News and Notes.  
Golden Gate Baptist Theological Seminary. Trowel and Parish.  
Graymoor Ecumenical Institute. Ecumenical Trends.  
International Society of Bible Collectors. The Bible Collector.  
Lutheran Theological Seminary at Philadelphia. The Mt. Airy Parish  
Practice Notebook.  
Lutheran Theological Seminary, Gettysburg. Bulletin.  
Lutheran Theological Seminary, St. Paul. Review. (SISPL)  
McMaster Divinity College. Theological Bulletin.  
Mary Knoll Seminary. Channel.  
Mennonite Bible College, Winnipeg, Man. Direction. (Joint publication  
of MBBC and Mennonite schools in Fresno, CA and Hillsboro, KS) (NTA)  
Moravian Theological Seminary. The Bulletin. (Irregular, and cumulates  
the lectures given at the Seminary)  
New Orleans Baptist Theological Seminary. Theological Educator.  
(GSSRPL; SBPI)  
Pacific School of Religion. Occasional Paper.  
Sacred Heart School of Theology. Schola.  
San Francisco Theological Seminary. Pacific Theological Review.  
Trinity Evangelical Divinity School. Trinity Journal (SISPL); Trinity  
World Forum; Voices.  
Unity School of Christianity. Unity Magazine.  
Yale Divinity School. Reflection.

It is the hope of the Reader Services Committee that indexing services will look at these titles and others not yet identified to consider them for future indexing.

II. Continuation of an active interest in bibliographical instruction.

Sara Mobley assumed responsibility for this area of the Reader Services Committee work. Sara is also serving as chairperson of a workshop on bibliographic instruction at this conference. Because of the duplication of her assignment, Sara will combine reports of the Reader Services Committee and bibliographic instruction workshop.

III. Report by Bill Zimpfer on the proposal that Boston University School of Theology serve as a clearing house for information on Doctor of Ministry project reports.

On October 24, 1978, I sent 78 letters and questionnaires to the schools listed by ATS (list furnished by them). On March 20, 1979, we sent a new letter and questionnaire to 30 of these schools which had not responded the first time. The first one was addressed to the "Person Coordinating the D.Min. Degree"; the second one was sent to the Librarian. By May 10 there was a total of 70 responses, representing that many institutions, some of which were included in consortia.

There were 49 yes and 9 no votes. The difference between this total of 58 and the 70 in the paragraph above is because for this purpose a consortium was counted just one time and not by the sum of its institutions. This means 84% of the D.Min. granting institutions which responded are in favor of the project. Assuming that the 8 who did not respond were negative, then there were 49 yes and 17 no votes, or 74% in the affirmative. If we count total institutions represented, there were 60 favorable votes. All consortia which responded were favorable. I should point out that 8 of the favorable responses either answered with no or a doubtful sign with regard to providing an abstract.

I am grateful for the response and we intend to move forward. It is our intention to seek foundation funding. We have no intention of proceeding if this is not a feasible project.

On the whole we are pleased with the response thus far. Several have entered into additional correspondence with me and I have appreciated their comments, which have been both provocative and helpful. If others have comments to make or experience to share in this project we shall be happy to receive them.

I need to point out that we do not view this as a monolithic project. Although we are not sure of the future shape of the product, we want others to feel free in sharing with us.

Respectfully submitted,

Sara Mobley  
Bill Zimpfer  
Annie May Lewis, Chairperson

#### COMMITTEE ON STANDARDS OF ACCREDITATION

The chairman regrets that a succession of continuing family emergencies plus heavier than usual work responsibilities during this past year have prevented him from leading in the revision of "Standards for Faculty Rank for Theological Librarians" for presentation to the membership at the 1979 Annual Conference, as was proposed last year. It is hoped that this can be accomplished by the 1980 Annual Conference.

Therefore, the Committee reaffirms the statements made in last year's report that:

1. The Committee work with James C. Pakala, Librarian of the Biblical Theological Seminary of Hatfield, Pennsylvania, as a consultant in the preparation of the statement regarding faculty status of theological librarians.
2. The Committee present the revised "Standards for Faculty Rank for Theological Librarians" at the 1980 Annual Conference of the American Theological Library Association.
3. The Manual of Accreditation Standards and Procedures be prepared for publication after the revised statement of faculty status for theological librarians has been approved.

Respectfully submitted,

Stephen Peterson  
Paul Debusman  
Keith C. Wills, Chairperson



Holy Cross									
Hood									
Howard									
Huron	41	4	36	4	0	530	0	615	
Iliiff	17	6	144	36	15	0	18	236	
Immaculate Conception									
Interdenominational	15	26	295	0	0.5	0	0	336.5	342
Jesuit (Chicago)									
Kenrick									
Knox	5	3	78	3	29	0	13	131	
Lancaster	13	5	103	31	116	0	12	280	208
Lexington	12	6	90	0	31	0	8	147	
Liberty	7	3	121	0	0	0	0	131	
Lincoln	30	34	463	0	139	19	19	704	702
Louisville	15	9	257	0	30	0	0	311	
Luther/NW	51	8	685	24	165	3	0	933	874
Lutheran (Chicago)									
Lutheran (Columbia)	15	2	138	0	26	9	0	190	
Lutheran (Columbus)	22	3	243	5	23	0	22	318	
Lutheran (Gettysburg)	14	5	225	5	35	0	12	296	
Lutheran (Phil.)	17	3.5	172	0	18	0	0	210.5	
Lutheran (Saskatoon)									
Mary Immaculate	10	6	41	0	10	0	11	78	
Maryknoll									
McCormick									
McGill	12	11	39	7	88	11	15	183	
McMaster	9	3	46	14	0	6	3	81	
Meadville	4	1	38	0	0	0	1	44	
Memphis	9	5.5	114	0	0	0	0	128.5	
Methodist	20	12	209	16	22	0	9	288	
Mid-America	13	3	275	10	15	0	0	316	
Midwestern Baptist									
Moravian	6	7	32	0	0	7	0	52	
Mount Angel									
Mount St Alphonsus	12	9	32	1	43	58	2	157	159
Mount St Mary	24	10	0	0	150	0	8	192	188
Nashotah									
Nazarene	17	0.6	400	38	14	0	5	474.6	
New Brunswick	6	7	62	13	0	16	8	112	
New Orleans	35	10	630	21	195	0	107	998	1043
North American	9	7	88	13	14	0	16	147	102.1
North Park									
Notre Dame									
Oblate (D.C.)									
Oblate (San Antonio)									
Oral Roberts	6	1.5	148	3	0	0	3	161.5	
Pacific School of Rel	11	5.5	110	14	24	30	28	222.5	206
Payne									
Perkins	21	11	347	26	17	0	23	445	
Phillips	16	1	100	0	42	0	13	172	
Pittsburgh	20	5	111	34	120	36	16	342	
Pontifical									
Pope John XXIII	9	6	60	0	0	0	0	75	
Princeton									
Queens									
Reformed	17	2	256	0	0	0	24	299	
Regis	15	0.5	26	1	21	0	12.5	76	75
Sacred Heart	20	3	116	0	0	0	0	139	
Schwenkfelder	0	0	0	0	0	0	0	0	
Seventh Day Adventist	26.5	1.1	282.8	31.3	16.7	79.5	6.9	444.8	
Southeastern Baptist	31	18	876	0	101	0	59	1085	
Southern Baptist	58	10	1480	0	304	0	345	2197	
Southwestern Baptist	86	76	1546	1308	289	0	2	3307	
St Andrew	5	0	30	0	0	10	0	45	
St Augustine	6	7	60	7	0	0	31	111	
St Bernard	20	0	70	40	40	0	0	170	
St Charles Borromeo	17	25	91	5	28	0	72	238	
St Cyril & Methodius									
St Francis (Loretto)	10	6	41	0	0	0	2	59	
St Francis (Milwaukee)	18	6	71	16	0	17	3	131	
St John (Brighton)	29	8	138	0	0	77	0	252	

St John (Camarillo)									
St John (Collegeville)	10	5.3	69	0	34	0	17	135.3	
St John (Plymouth)	12	8	79	31	0	0	0	130	
St John (Winnipeg)	37	3	21	2	0	372	0	435	
St Joseph									
St Leonard	10	3	38	0	0	0	6	57	
St Louis	27	6	32	2	160	0	0	227	
St Mary (Baltimore)	18	49	112	72	12	21	28	312	
St Mary (Cleveland)	14	4	69	1	0	0	3	91	
St Mary (Houston)	6	9	16	49	0	53	6	139	
St Mary (Mundelein)	20	3	83	0	57	0	0	163	
St Maur									
St Meinrad	9	15	160	0	0	0	0	184	
St Michael									
St Patrick	15	10	82	0	1	0	2	110	
St Paul (Kansas City)	18	12	156	12	9	0	0	207	
St Paul (St. Paul)	14	1	135	6	0	0	0	156	141
St Peter	10	5	59	10	0	0	0	84	
St Stephen									
St Thomas	28	12	74	14	0	50	28	206	166
St Vincent									
St Vincent de Paul	12	4	66	0	0	0	0	82	
St Vladimir	9	9	71	0	4	0	30	123	105
Sulpician									
Swedenborg	6	0	5	3	0	3	0	17	
Talbot	136	62	530	150	136	2433	11	3458	3260
Three Hierarchs									
Trinity (Deerfield)	27	6	385	25	38	91	61	633	
Trinity (Ellendale)	19	4	378	33	0	0	0	434	
Trinity (Toronto)	4	2.8	57	0	14	0	19	106.8	86.8
Unification	6	6	105	0	0	0	0	117	
Union (N.Y.)									
Union (Richmond)	37	24	334	18	73	19	6	511	
United (Dayton)	19	8	267	0	55	41	0	390	363
United (New Brighton)	16	12	105	14	43	27	39	256	
Univ of Dallas									
Univ of St Thomas									
Univ of Winnipeg									
Univ of the South									
Vancouver	12	2	72	32	12	0	3	133	
Vanderbilt	18	3	154.4	0	75.7	0	9.7	260.8	
Virginia									
Washington Theol Co									
Wesley	24	14	224	0	22	41	99	424	
Western Conservative	37	10	265	133	38	34	10	527	
Western Evangelical	10	6	136	34	0	0	21	207	191
Western Theological	15	9	102	19	19	2	0	166	
Westminster	13	11	285	31	90	0	11	441	
Wilfrid Laurier	6	13	55	22	0	0	0	96	92
Woodstock	12	0	0	0	0	0	0	12	
Wycliffe	6	3	70	11	26	0	0	116	
Yale	44	23	405	0	84	0	0	556	

### PRINT HOLDINGS

School	books	per sub	unb pers	mfilm	mfiche	mcards	gov docs
Acadia	31,856	174	0	88	0	0	0
Anderson	48,623	143	0	222	10	0	0
Andover Newton	192,776	563	0	553	328	0	0
Aquinas/Dubuque	214,942	886		1,648	2,408		0
Asbury	111,811	699		2,060			0
Ashland	54,109	318	150	294	5	0	45
Assemblies of God	31,727	463	3,000	1,729	0	0	0
Associated Mennonite	75,700	431	3,870	231	1,154	0	0
Atlantic							
Atonement							
Austin	108,560	339	1,687	1,651	435	52	0
Bangor	68,850	402	0	158	107	0	0
Baptist Missionary	21,075	670	1,200	145	30	0	0
Bethany/Northern	132,772	684		395	1,383		0



Bethel	80,000	483	4,000	781	20	0	450
Boston Univ	117,761	596	0	1,768	450	2,542	0
Brite	165,118	988	0	3,197	31,655	0	44,646
Calvary Baptist	18,500	171	100	20	10	0	0
Calvin							
Catholic Sem Union							
Central Baptist	64,708	299		164	0	7	0
Chicago Theol Sem	91,383	297	250	440	25	0	0
Christ (Semine)	25,637	281		5	237	0	0
Christ the King	72,730	383				0	0
Christian	91,805	516	0	600	0	0	0
Claremont	110,720	565	0	235	250	200	0
Colgate R/Bexley/Crozer	194,239	593	3,500	806	80	0	0
Columbia (Decatur)	71,099	234	4,243	738	0	25	0
Columbia Grad (Columbia)	45,777	460		67	48	0	0
Conception	84,424	308	0	123	0	0	0
Concordia (Ft. Wayne)	91,100	606	150	835	4	44	0
Concordia (St. Louis)	143,762	1,185		2,063	5,457	706	0
Congregational	225,000	150	0	150	0	0	0
Conservative Baptist	54,775	404		112	2,195	0	0
Covenant	34,176	300	400	150	1,500	0	0
Dallas							
DeAndreis	40,370	208	75	30	1	19	0
DeSales							
Disciples Hist Soc	18,800	205	2,208	205	0	0	0
Dominican							
Earlham	18,500	122	0	7,262	17,666	0	0
Eastern Baptist	85,000		4,200	338	113	0	0
Eastern Mennonite	98,308	843	16,800	1,716	2,118	0	0
Eden	64,885	283		169	9	0	0
Emmanuel (Johnson City)	40,090	395	0	552	9,114	0	1
Emmanuel (Toronto)	49,144	187	0	273	2,850	0	0
Emory	342,702	853		1,679	6,121	0	0
Episcopal S.W.	60,965	237		769	0	6	0
Episcopal/Weston	237,264	838		946	0	0	0
Erskine	105,000	725	0	0	0	0	3,000
Fuller	126,000	680	2,250	1,460	30	10	0
Garrett/Seabury							
General	189,519	390	0	254	0	108	0
Golden Gate	93,313	572	0	1,018	546	0	0
Gordon Conwell							
Graduate Theol Union	323,071	1,141	0	2,907	4,646	0	0
Hamma							
Harding	55,923	500	0	1,206	96	0	0
Hartford	60,000	260		1,000	30,000	100	0
Harvard	348,000	2,000	0				0
Hebrew (Cincinnati)	291,052	1,970	0	5,375	6,935	196	0
Hebrew (L.A.)							
Hebrew (N.Y.)							
Historical Foundation	97,000	160	0	2,765	0	0	0
Holy Cross							
Hood							
Howard							
Huron	103,850	240	208	2,421	16	0	0
Illiff	103,116	659	0	445	8,862	0	0
Immaculate Conception							
Interdenominational	78,138	355	1,000	975	250	0	0
Jesuit (Chicago)							
Kenrick							
Knox	68,600	170		91	67	181	0
Lancaster	117,767	471		963	2,782	345	0
Lexington	77,970	961	11,000	5,000	0	0	0
Liberty	19,556	130	1,000	300	400	0	0
Lincoln	59,751	353	220	561	8,812	7,301	110
Louisville	82,000	325	0	100	80	10	0
Luther/NW	163,144	669	3,130	354	21	0	0
Lutheran (Chicago)							
Lutheran (Columbia)	64,664	597	1,500	425	5,610	1,000	0
Lutheran (Columbus)	69,330	480	1,550	603	0	0	0
Lutheran (Gettysburg)	115,369	394	0	225	0	968	0
Lutheran (Philadelphia)	123,860	600	7,132	564	100	0	0

Lutheran (Saskatoon)							
Mary Immaculate	55,000	339	0	519	91	0	0
Maryknoll							
McCormick							
McGill	60,574	183	0	175	8,656	0	0
McMaster	954,710	9,099	0	40,063	607,293	211,303	0
Meadville	89,150	130	0	80	10	0	0
Memphis	68,053	691	0	385	2,809	0	0
Methodist	68,762	315	0	484	0	0	0
Mid-America	45,750	242	325	25	450	0	0
Midwestern Baptist							
Moravian	155,000	869	0	0	0	0	0
Mount Angel							
Mount St Alphonsus	70,309	850	600	410	33	0	12
Mount St Mary	79,856	300	200	342	220	0	0
Nashotah							
Nazarene	51,285	336	60	763	0	0	0
New Brunswick	132,516	353	6,599	160	30	325	0
New Orleans	142,945	816	500	3,037	90	0	0
North American	50,792	353	0	266	73	0	0
North Park							
Notre Dame							
Oblate (D.C.)							
Oblate (San Antonio)							
Oral Roberts	78,375	750	125	1,545	5,000	0	0
Pacific School of Rel	107,207	420	0	1,239	0	47,374	0
Payne							
Perkins	176,028	429	0	1,522	2	2,781	0
Phillips	78,859	450	7,450	1,354	1,304	3,059	0
Pittsburgh	183,831	867		1,110	639	12	0
Pontifical							
Pope John XXIII	26,515	286	145	16	2,478	0	0
Princeton							
Queens							
Reformed	45,379	560		335	5,726	0	
Regis	80,000	350	0	10	40	0	0
Sacred Heart	50,717	178	270	316	50	0	0
Schwenkfelder	25,000	0	0	20	0	0	0
Seventh Day Adventist	99,964	753	1,170	715	332	387	
Southeastern Baptist	112,249	923	6,978	4,909	2,465	54,570	
Southern Baptist	235,713	1,246	11,135	5,904	619	339	
Southwestern Baptist	314,630	1,214	76,953	4,625	661	35	0
St Andrew	23,000	0	0	0	0	0	0
St Augustine	35,834	188	0	42	0	0	0
St Bernard	72,656	480	0	366	0	0	0
St Charles Borromeo	171,919	622	1,185	318	12	0	0
St Cyril & Methodius							
St Francis (Loretto)	39,548	186	5	0	108	0	0
St Francis (Milwaukee)	55,210	347	2,650	140	0	0	0
St John (Brighton)	121,770	345	0	359	0	0	0
St John (Camarillo)							
St John (Collegeville)	279,089	1,066	0	14,009	0	0	82,698
St John (Plymouth)	45,963	430	410	350	354	913	0
St John (Winnipeg)	36,640	140	0	0	0	0	0
St Joseph	17,376	85	0	0	0	0	0
St Leonard	48,250	179	0	0	0	0	0
St Louis	117,948	865	0	145	30	0	0
St Mary (Baltimore)	127,000	335	0	0	0	0	0
St Mary (Cleveland)	38,505	351	250	332	0	310	0
St Mary (Houston)	37,040	247	1,531	123	869	0	0
St Mary (Mundelein)	131,317	433	433	623	6	401	0
St Maur							
St Meinrad	119,359	565		0	0	0	0
St Michael							
St Patrick	54,300	214	260			0	
St Paul (Kansas City)	60,947	325		350	20	0	0
St Paul (St. Paul)	70,975	350	1,400	260	62	0	0
St Peter	29,500	220		18	621	0	0
St Stephen							
St Thomas	86,000	410	0	1,789	0	0	0
St Vincent							

St Vincent de Paul	34,300	210	700	300	20	0	0
St Vladimir	38,000	293		279	666	0	0
Sulpician							
Swedenborg	32,000	0	0	10	0	0	0
Talbot	157,824	1,063	0	1,750	3,940	2,931	0
Three Hierarchs							
Trinity (Deerfield)	65,691	803	1,786	340	1,175	0	0
Trinity (Ellendale)	55,551	200	0	43	1,775	0	0
Trinity (Toronto)	32,000	60		55	0	0	0
Unification	22,105	380	3,500	1,450	0	0	0
Union (N.Y.)							
Union (Richmond)	200,789	1,028	0	2,019	18,232	706	0
United (Dayton)	88,762	483	0	1,089	849	297	0
United (New Brighton)	53,000	325	1,713	24	897	0	0
Univ of Dallas							
Univ of St Thomas							
Univ of Winnipeg							
Univ of the South							
Vancouver	59,316	205		314	1,500	0	0
Vanderbilt	120,953	378	0	1,436	335	2,364	0
Virginia							
Washington Theol Co							
Wesley	88,000	550	0	335	300	0	0
Western Conservative	34,538	644		289	226	0	0
Western Evangelical	33,957	230	0	45	96	0	0
Western Theological	73,119	481		270	202	0	0
Westminster	80,866	512	2,100	578	5	16	0
Wilfrid Laurier	300,830	4,348	0	11,683	65,238	47,315	94,020
Woodstock	156,355	600	0	908	1,292	0	0
Wycliffe	31,600	125	0	0	0	0	0
Yale	313,777	988	0	2,719	2,420	0	0

NONPRINT MATERIALS

School	discs	tapes	maps	slides	v.tapes	pams	games	flm.str	other
Acadia	0	660	1	0	35	0	0	0	0
Anderson	149	874		618	1		0	0	
Andover Newton	0	0	0	0	0	0	0	0	0
Aquinas/Dubuque									
Asbury	1,683	0	0	1,703	0	26,570	0	102	0
Ashland	35	424	0	1	0	0	0	0	17
Assemblies of God	0	854	750	0	0	0	0	0	0
Associated Mennonite	7	103	60	500	0	2,060	12	0	0
Atlantic									
Atonement									
Austin	0	462	0	391	0	0	16	0	0
Bangor	0	23	0	0	0	3,500	0	0	0
Baptist Missionary	60	850	40	50	0	275	0	0	3,500
Bethany/Northern	375	738		2,775					
Bethel	65	2,000	0	276	0	0	10	0	250
Boston Univ	720	275	0	2,458	0	10,000	7	52	19
Brite	21	0	431	0	0	0	0	0	0
Calvary Baptist	0	250	5	0	0	500	0	0	0
Calvin									
Catholic Sem Union									
Central Baptist	382	529	0	2,790	0	2,603	0	524	0
Chicago Theol Sem	3	225	0	300	0	0	4	0	250
Christ (Seminex)	1	45	0	1,853	0	0	1	0	0
Christ the King	0	217	40	0	0	0	0	0	0
Christian	528	800	175	2,100	60	20,000	0	0	0
Claremont	0	700	0	0	0	0	0	0	0
Colgate R/Bexley/Crozer	13	514	2	8	7		11	23	0
Columbia (Decatur)	451	1,085	0	0	0	0	0	0	36
Columbia Grad (Columbia)	1,141	1,151	115	41	0	10,000	1	0	6,954
Conception	2,719	566	25	7,000	0	4,000	0	0	177
Concordia (Ft. Wayne)	1,492	1,491	444	101	1	1,173	0	0	903
Concordia (St. Louis)	1,356	564	53	1,035	51	1,200	4	0	
Congregational	0	0	0	0	0	0	0	0	
Conservative Baptist	45	510		2,000	10		3	0	0
Covenant	0	450	0	0	0	4	0	0	0





Washington Theol Co									
Wesley	175	680	55	1,750	2	0	0	0	0
Western Conservative	48	1,476		2,828	0	1,200	0		836
Western Evangelical	11	528	86	3	0	200	0	0	16
Western Theological	0	901	0	3,100	0	0	0	0	0
Westminster	30	1,076	0	0	0	0	0	0	0
Wilfrid Laurier	4,101	1,016	0	17,757	0	4,723	0	0	0
Woodstock	0	22	0	200	0	0	0	0	0
Wycliffe	0	0	0	0	0	0	0	0	0
Yale	0	0	0	0	0	0	0	0	0

### FINANCIAL

School	salary	lib mat	bind	other	total	cap exp	inst tot	lib %
Acadia		5,924		1,000	14,212	0	330,000	4.3
Anderson	37,900	15,200	600	2,522	56,222	1,000		12.3
Andover Newton	81,907	40,199	1,347	8,049	131,502	801,820	1,826,455	7.2
Aquinas/Dubuque	105,699	60,834	3,357	11,287	181,177	0		
Asbury	109,852	34,691	3,825	23,069	171,436	1,407	3,361,525	5.6
Ashland	22,250	24,128	1,200	2,200	49,778	1,000	450,000	11
Assemblies of God	51,750	36,264	690	9,549	98,253	40,000	476,544	21
Associated Mennonite Atlantic	48,872	19,288	721	3,491	72,312	0	551,399	13.1
Atonement								
Austin	57,271	26,196	982	8,300	92,749	592,388	1,195,384	7.76
Bangor	25,435	18,101	1,185	1,329	46,050	1,925	677,678	6.79
Baptist Missionary	17,529	10,825	1,340	0	29,694	1,088	182,645	16.9
Bethany/Northern	84,390	26,564	3,092	27,259	141,305	0	1,681,000	8.4
Bethel	57,000	32,000	2,500	7,500	99,000	0	900,000	11
Boston Univ	122,179	20,410	750	4,876	148,215	0	1,676,720	8.8
Brite	120,703	56,252	4,382	18,458	199,795	0	841,985	23.7
Calvary Baptist	25,400	6,000	0	500	31,900	20,000	131,000	24
Calvin								
Catholic Sem Union								
Central Baptist	34,542	14,829	1,003	1,904	52,278	0	548,829	9.5
Chicago Theol Sem	46,993	18,314	840	11,054	77,201	0	1,251,268	6.1
Christ (Semine)	75,156	26,987	1,113	12,727	115,983		1,494,137	7.7
Christ the King	30,365	30,123	3,094	6,641	70,223	0	736,594	9.53
Christian	57,573	18,916	1,977	3,272	81,738	0	1,419,470	5.75
Claremont	93,130	5,064	5,467	1,800	105,461	34,836	1,602,488	6.6
Colgate R/Bexley/Crozer	73,732	49,507	3,430	5,360	132,029	44,000	1,301,093	10
Columbia (Decatur)	57,213	14,956	5,860	3,642	81,671	70,000	1,453,437	5.6
Columbia Grad (Columbia)	62,445	28,358	2,025	6,060	98,888	7,000	1,647,199	5.93
Conception	23,347	12,960	317	4,248	40,872	0	400,000	10
Concordia (Ft. Wayne)	69,682	53,299	1,401	5,608	129,990	2,295	2,035,672	6.39
Concordia (St. Louis)	105,073	91,572	6,358	13,164	216,167	0	2,653,234	8.14
Congregational	49,994	6,825	300	11,375	68,494	0	18,500	100
Conservative Baptist	40,931	26,990	4,734	2,613	75,268	2,282	797,621	9.44
Covenant	35,996	13,432	1,583	12,113	63,124	0	721,320	8.8
Dallas								
DeAndreis	13,000	14,269	1,525	2,694	31,488	0	483,300	6.5
DeSales								
Disciples Hist Soc	75,652				125,567	15,000	125,567	100
Dominican								
Earlham	6,249	13,536	602	6,370	26,757	0	302,568	8.3
Eastern Baptist	35,100	21,500	500	10,150	67,250	0	1,152,345	5.8
Eastern Mennonite	125,357	59,046	371	23,230	208,004	0	4,389,974	4.7
Eden	49,303	14,349	1,613	52,184	117,449	0	813,453	14.4
Emmanuel	32,694	47,513	1,851	12,342	94,400	0	605,158	15.6
Emmanuel (Toronto)	88,539	10,520	500	3,330	102,889	6,500		
Emory	114,942	64,530	8,817	8,469	196,758	0	2,318,477	8.5
Episcopal S.W.	46,007	15,190	1,809	1,823	64,829	0	835,238	7.7
Episcopal/Weston	95,799	54,082	6,243	11,346	167,470	0	2,388,373	7
Erskine	46,000	50,000	0	0	0	0	1,800,000	
Fuller	164,115	90,640	5,562	21,895	282,212	800,000	5,200,000	5.43
Garrett/Seabury								
General	67,900	29,000	2,900	4,300	104,100	0	1,923,665	5.41
Golden Gate	85,613	24,933	565	15,065	126,176	530	1,318,444	9.94
Gordon Conwell								
Graduate Theol Union	191,939	91,016	5,487	82,339	370,781			

Hamma								
Harding	43,241	22,535	3,467	3,393	72,636	4,022		
Hartford	34,750	15,000	3,850	1,400	55,000	0	1,266,360	4.3
Harvard	175,000	104,000	17,000	8,000	304,000			
Hebrew (Cincinnati)	252,998	67,010	4,934	121,128	446,070	0	2,359,487	18.9
Hebrew (L.A.)								
Hebrew (N.Y.)								
Historical Foundation	139,995	6,600	0	58,090	204,685	0		
Holy Cross								
Hood								
Howard								
Huron	74,673	33,300	4,500	5,293	117,766	3,739	2,363,674	5
Illiff	97,007	45,893	2,462	17,269	162,631	0	1,307,976	12.4
Immaculate Conception								
Interdenominational	35,494	11,356	264	4,371	51,485	0	1,222,050	5
Jesuit (Chicago)								
Kenrick								
Knox	44,243	14,923	1,588	3,249	64,003	1,094	390,170	16.4
Lancaster	65,512	24,801	1,082	2,915	94,310	0	884,302	10.6
Lexington	41,408	30,000	4,500	1,000	76,908	12,000	990,356	7.8
Liberty	52,000	66,000	750	3,080	121,830	6,000	532,372	4.4
Lincoln	30,145	12,296	1,874	465	44,780	26,475	2,299,792	3.1
Louisville	90,579	33,097	5,681	6,477	135,834	0		11
Luther/NW	115,000	38,000	4,500	7,400	164,900	0	3,000,000	6
Lutheran (Chicago)								
Lutheran (Columbia)	45,906	32,493	3,862	0	82,261	0	867,338	9.48
Lutheran (Columbus)	69,932	25,505	1,491	14,469	111,397	0	1,109,110	10.9
Lutheran (Gettysburg)						0		
Lutheran (Philadelphia)	63,500	27,070	5,036	3,376	98,982	0	1,720,241	6.1
Lutheran (Saskatoon)								
Mary Immaculate	20,985	17,180	1,750	1,000	40,915	1,837	322,324	13.2
Maryknoll								
McCormick								
McGill	61,375	18,500	1,265	355	81,495	0	665,164	12.25
McMaster	2,232,854	1,381,303	37,800	386,936	4,038,893	4,025,000	57,815,000	6.98
Meadville	19,000	6,000	300	1,000	26,300	0	450,000	6
Memphis	31,000	16,290	11,544	8,831	67,665	0	303,196	22.65
Methodist	74,374	32,695	2,202	10,296	119,567	57,065	1,174,904	10.2
Mid-America	82,975	81,500	100	18,968	183,543	0	650,000	28
Midwestern Baptist								
Moravian	91,830	98,950	7,000	0	224,700	0		
Mount Angel								
Mount St Alphonsus	38,795	21,017	961	477	61,250	0	845,530	7.6
Mount St Mary	24,469	17,800	1,274	10,859	54,402	0	774,362	7
Nashotah								
Nazarene	44,242	21,685	0	6,601	72,528	0	742,076	9.77
New Brunswick	30,679	2,496	1,902	6,723	41,800	782	501,225	10.3
New Orleans	87,533	32,817	4,654	3,575	128,579	0	2,117,332	6.1
North American	35,699	15,838	722	6,369	58,628	1,300	572,483	10.24
North Park								
Notre Dame								
Oblate (D.C.)								
Oblate (San Antonio)								
Oral Roberts	74,000	44,257	1,000	0	119,257	9,743	329,192	36
Pacific School of Rel	34,423	24,706	4,029	14,182	77,340	0	936,271	8.3
Payne								
Perkins	90,344	439,491	2,208	17,112	549,155	0		
Phillips	41,690	18,600	2,750	33,943	96,983	33,100	476,326	20.36
Pittsburgh	69,037	57,150	8,108	22,447	156,742	0	1,872,909	8.36
Pontifical								
Pope John XXIII	10,025	450	800	13,921	25,196	0	316,665	12.6
Princeton								
Queens								
Reformed	62,000	42,700	7,000	0	111,700	22,188	1,486,103	7.52
Regis	61,591	15,005	3,000	3,550	83,146	0	534,423	15.5
Sacred Heart	21,100	21,500	3,000	2,300	47,900	0	900,000	5
Schwenkfelder					45,000	0		
Seventh Day Adventist	61,770	45,607	3,164	46,818	157,359	68,467	1,789,275	13.5
Southeastern Baptist	139,308	44,490	1,632	42,922	228,352	10,613	2,232,307	10.2
Southern Baptist	199,831	92,916	12,805	85,989	391,541	20,000	4,060,312	9.64

Southwestern Baptist	356,425	86,041	6,864	105,080	554,410	13,969	5,473,930	10
St Andrew	11,870	500	450	0	12,820	0		
St Augustine	15,725	8,131	990	4,610	29,456	0	567,062	5.19
St Bernard	36,000	29,000	3,000	0	68,000	0	833,000	9.5
St Charles Borromeo	80,000	32,000	4,500	17,600	134,100	2,700,000		
St Cyril & Methodius								
St Francis (Loretto)	31,775	32,298	1,309	3,112	68,494	33,605	580,331	12
St Francis (Milwaukee)	20,325	17,000	700	1,850	39,875	0	789,260	5.1
St John (Brighton)	17,594	33,485	2,596	6,635	60,309	0		
St John (Camarillo)								
St John (Collegeville)	217,423	131,722	3,816	19,122	372,083	633	7,338,657	5
St John (Plymouth)	34,841	19,849	3,078	2,377	60,145	5,244	838,917	7
St John (Winnipeg)	42,242	15,447	2,548	0	60,237	0		
St Joseph	6,240	1,901	1,200	0	9,341	0		
St Leonard	14,000	14,500	400	0	28,900	0	844,000	3.4
St Louis	39,893	26,059	4,951	3,805	74,708	0		
St Mary (Baltimore)	35,069	16,150	3,250	7,765	62,234	0	1,713,494	3.6
St Mary (Cleveland)	10,433	15,551	2,282	122	28,388	0	475,000	6.3
St Mary (Houston)	19,806	15,636	237	3,237	38,916	0		
St Mary (Mundelein)	36,966	17,505	2,869	1,801	59,140	0		
St Maur								
St Meinrad	47,314	39,652	2,082	30,153	119,201	0	1,323,031	9
St Michael								
St Patrick	18,384	14,018	692	1,183	34,277	0	527,474	6.5
St Paul (Kansas City)	38,785	19,139	2,564	8,173	68,661	0	1,276,609	5.38
St Paul (St. Paul)	42,701	26,374	2,189	6,355	77,619	0	996,814	7.7
St Peter	5,000	16,005	1,500	0	22,505	0	477,027	5
St Stephen								
St Thomas	32,307	23,747	792	1,860	58,706	3,300		17
St Vincent								
St Vincent de Paul	20,982	21,180	1,300	2,400	45,862	0	486,000	9.44
St Vladimir	18,240	10,340	0	7,420	36,000	0	360,000	10
Sulpician								
Swedenborg					10,000	0	60,000	16.67
Talbot	150,719	94,661	4,392	45,579	295,351	0	7,621,507	3.87
Three Hierarchs								
Trinity (Deerfield)	87,415	40,612	3,469	5,136	136,632	2,654,128	5.1	
Trinity (Ellendale)	24,268	21,800	223	5,955	52,247	0	920,082	5.57
Trinity (Toronto)	27,214	8,131	327	1,369	37,041	0		
Unification	53,000	85,250	500	0	138,750	0		9.5
Union (N.Y.)								
Union (Richmond)	177,945	69,559	3,132	73,314	323,950	0	3,084,906	10.5
United (Dayton)	75,488	25,117	1,838	8,380	110,823	8,590	1,616,926	6.88
United (New Brighton)	46,359	29,584	1,000	6,447	83,390	0	889,000	8
Univ of Dallas								
Univ of St Thomas								
Univ of Winnipeg								
Univ of the South								
Vancouver	40,442	30,000	0		70,442	295	820,936	8.58
Vanderbilt	56,802	40,552	3,681	81,174	182,209	0	1,278,112	14.26
Virginia								
Washington Theol Co								
Wesley	66,400	33,000	5,500	13,750	118,650		1,500,000	8
Western Conservative	58,661	22,466	1,033	5,687	87,847	0	1,698,935	5.17
Western Evangelical	30,954	15,192	0	7,577	53,723	615	434,866	12
Western Theological	34,478	22,520	1,123	13,973	72,094	0	767,165	9.4
Westminster	55,163	52,145	4,323	8,934	120,565	0	1,098,336	10.97
Wilfrid Laurier	704,592	623,345	26,356	76,379	1,430,672	0	16,494,308	8.67
Woodstock	62,686	30,500	4,500	3,231	100,917	0		
Wycliffe	19,000	7,600	400	4,600	31,600	20,000	540,247	6
Yale	204,276	82,634	13,186	42,820	342,916	0	2,645,975	13







St John (Collegeville)	2,279	241	7.3	1	7.8	8	2	1	2	4	0	0	11,000	75,882	542	310,000
St John (Plymouth)	65	198	2.2	0	1.5	3	0	0	1	0	0	0	11,000	11,717	106	74,617
St John (Winnipeg)	0	0	1	0	2	1	1	1	0	0	0	0	12,000	5,288	56	36,000
St Joseph	0	0	0.6	0	0	1	0	0	0	0	0	0			30	
St Leonard	5	25	1	0	1	1	0	0	0	1	0	0		9,500	45	60,000
St Louis	0	197	1	0.5	1.5	1	2	1	0	0	0	0		7,500	30	145,000
St Mary (Baltimore)	11	12	2	0	3	2	1	0	0	1	1	0			65	195,000
St Mary (Cleveland)	3	23	1	0	0.5	1	0	0	0	0	1	0		4,612	53	50,000
St Mary (Houston)	16	8	1	0	2	1	1	0	0	1	0	0		5,408	50	55,000
St Mary (Mundelein)	56	354	1	0	1.5	1	0	0	0	1	0	0		5,836	50	120,000
St Maur																
St Meinrad	149	244	1	0	4	1	1	0	0	1	0	0		19,000	100	90,000
St Michael																
St Patrick	19	32	2	0	1	2	1	0	0	0	1	1		4,800	70	86,500
St Paul (Kansas City)	6	15	2	0	3	2	1	0	1	1	0	1			100	125,000
St Paul (St. Paul)	242	387	2	1	2	1	1	0	0	0	0	2	5,000	30,000	90	80,000
St Peter	30	9	1	0	1.5	1	1	0	1	0	0	0		4,182	59	41,000
St Stephen																
St Thomas	12	18	2	0	1	3	1	0	0	2	0	0		39,400	135	120,000
St Vincent																
St Vincent de Paul	6	1	2	0	2	0	0	0	0	2	0	0		2,700	72	42,000
St Vladimir	10	12	1	0	1	1	2	0	0	1	1	0		4,600	37	50,000
Sulpician																
Swedenborg	0	10	0	0	0	0	0	0	0	0	1	0			20	50,000
Talbot	176	178	4	0	11	4	0	1	1	2	0	0		28,210	457	250,000
Three Hierarchs																
Trinity (Deerfield)	290	84	3	0	4	3	2	1	0	2	0	0	12,000	11,500	182	75,000
Trinity (Ellendale)	39	106	1	0	2	0	0	0	0	0	1	0		16,520	114	100,000
Trinity (Toronto)	0	0	0.8	0	1.3	1	0	0	0	0	0	0		12,714	140	40,000
Unification	0	0	2	0	2	2	0	1	0	1	0	0		5,050	90	37,500
Union (N.Y.)																
Union (Richmond)	136	511	5.7	1	18.5	4	1	0	1	6	0	0		32,275	290	250,000
United (Dayton)	126	292	3	0	2	3	3	1	0	2	0	0	11,500	11,515	125	90,000
United (New Brighton)	133	195	3	0	3	2	1	0	1	0	1	0		7,800	50	60,000
Univ of Dallas																
Univ of St Thomas																
Univ of Winnipeg																
Univ of the South																
Vancouver	21		1.5	0	3	0	1	1	0	1	0	0		4,250	70	60,000
Vanderbilt	324	543	2	0	2	0	2	1	0	1	2	0		8,294	115	135,000
Virginia																
Washington Theol Co																
Wesley	6	62	1	3	0	1	1	1	0	1	3	0	8,200	14,750		95,000
Western Conservative	60	28	2	0	4	2	0	0	1	1	0	0		7,019	115	40,000
Western Evangelical	404	554	1	2	2	0	1	0	0	0	3	0	0	7,812	75	35,000
Western Theological	38	41	1	0	2	1	0	0	1	0	0	0		9,917	65	75,000
Westminster	104	156	2	1	2	1	1	0	1	1	3	0		22,300	120	115,000
Wilfrid Laurier	1,347	1,157	12	1	40	12	1	5	7	1	0	0	12,300	74,735	780	326,330
Woodstock	0	0	2	0	2	2	2	0	1	1	0	0	11,770	9,000	25	300,000
Wycliffe	4	15	1	0	1	0	0	0	0	1	0	0		3,424	46	
Yale	37	191	6	0	11	6	3	1	3	2	0	0		15,535	153	362,000

### GEOGRAPHICAL ARRANGEMENT

zip	name	totpop	books	mfilm	Slibmat	Stot
01982	Gordon Conwell					
02108	Congregational	0	225,000	150	6,825	68,494
02135	St John (Brighton)	252	121,770	359	33,485	60,309
02138	Episcopal/Weston	347.5	237,264	946	54,082	167,470
02138	Harvard	310	348,000		104,000	304,000
02158	Swedenborg	17	32,000	10		10,000
02159	Andover Newton	346	192,776	553	40,199	131,502
02193	Pope John XXIII	75	26,515	16	450	25,196
02215	Boston Univ	412	117,761	1,768	20,410	148,215
04401	Bangor	158	68,850	158	18,101	46,050
06105	Hartford	3,027	60,000	1,000	15,000	55,000
06510	Yale	556	313,777	2,719	82,634	342,916
07430	Immaculate Conception					
08540	Princeton					
08901	New Brunswick	112	132,516	160	2,496	41,800

10011	General	222	189,519	254	29,000	104,100
10023	Hebrew (N.Y.)					
10027	Union (N.Y.)					
10545	Maryknoll					
10707	St Vladimir	123	38,000	279	10,340	36,000
12429	Mount St Alphonsus	157	70,309	410	21,017	61,250
12507	Unification	117	22,105	1,450	85,250	138,750
14052	Christ the King	205	72,730		30,123	70,223
14612	St Bernard	170	72,656	366	29,000	68,000
14620	Colgate R/Bexley/Crozer	175	194,239	806	49,507	132,029
15206	Pittsburgh	342	183,831	1,110	57,150	156,742
15650	St Vincent					
15940	St Francis (Loretto)	59	39,548	0	32,298	68,494
17325	Lutheran (Gettysburg)	296	115,369	225		
17603	Lancaster	280	117,767	963	24,801	94,310
18018	Moravian	52	155,000	0	98,950	224,700
18067	Mary Immaculate	78	55,000	519	17,180	40,915
18073	Schwenkfelder	0	25,000	20		45,000
19118	Westminster	441	80,866	578	52,145	120,565
19119	Lutheran (Philadelphia)	210.5	123,860	564	27,070	98,982
19151	Eastern Baptist	342	85,000	338	21,500	67,250
19151	St Charles Borromeo	238	171,919	318	32,000	134,100
19446	Calvary Baptist	79	18,500	20	6,000	31,900
20016	Wesley	424	88,000	335	33,000	118,650
20017	Atonement					
20017	Dominican					
20017	St Joseph		17,376	0	1,901	9,341
20057	Woodstock	12	156,355	908	30,500	100,917
20910	Washington Theol Co					
21210	St Mary (Baltimore)	312	127,000	0	16,150	62,234
22304	Virginia					
22801	Eastern Mennonite	63.2	98,308	1,716	59,046	208,004
23227	Union (Richmond)	511	200,789	2,019	69,559	323,950
24504	Liberty	131	19,556	300	66,000	121,830
27587	Southeastern Baptist	1,085	112,249	4,909	44,490	228,352
28144	Hood					
28757	Historical Foundation	0	97,000	2,765	6,600	204,685
29203	Lutheran (Columbia)	190	64,664	425	32,493	82,261
29230	Columbia Grad (Columbia)	157	45,777	67	28,358	98,888
29639	Erskine	46	105,000	0	50,000	
30030	Columbia (Decatur)	227	71,099	738	14,956	81,671
30314	Interdenominational	336.5	78,138	975	11,356	51,485
30322	Emory	702	342,702	1,679	64,530	196,758
32751	Three Hierarchs					
33435	St Vincent de Paul	82	34,300	300	21,180	45,862
37203	Vanderbilt	260.8	120,953	1,436	40,552	182,209
37212	Disciples Hist Soc	0	18,800	205		125,567
37375	Univ of the South					
37601	Emmanuel (Johnson City)	94.7	40,090	552	47,513	94,400
38103	Mid merica	316	45,750	25	81,500	183,543
38104	Memphis	128.5	68,053	385	16,290	67,665
38117	Harding	274	55,923	1,206	22,535	72,636
39209	Reformed	299	45,379	335	42,700	111,700
40205	Louisville	311	82,000	100	33,097	135,834
40206	Southern Baptist	2,197	235,713	5,904	92,916	391,541
40390	Asbury	837	111,811	2,060	34,691	171,436
40508	Lexington	147	77,970	5,000	30,000	76,908
43015	Methodist	288	68,762	484	32,695	119,567
43084	Pontifical					
43209	Lutheran (Columbus)	318	69,330	603	25,505	111,397
44108	St Mary (Cleveland)	91	38,505	332	15,551	28,388
44805	Ashland	380	54,109	294	24,128	49,778
45212	Mount St Mary	192	79,856	342	17,800	54,402
45220	Hebrew (Cincinnati)	190	291,052	5,375	67,010	446,070
45384	Payne					
45406	United (Dayton)	390	88,762	1,089	25,117	110,823
45459	St Leonard	57	48,250	0	14,500	28,900
45501	Hamma					
46011	Anderson	200	48,623	222	15,200	56,222
46208	Christian	322	91,805	600	18,916	81,738
46208	St Maur					

46514	Associated Mennonite	202	75,700	231	19,288	72,312
46556	Notre Dame					
46825	Concordia (Ft. Wayne)	493	91,100	835	53,299	129,990
47374	Earlham	72	18,500	7,262	13,536	26,757
47577	St Meinrad	184	119,359	0	39,652	119,201
48170	St John (Plymouth)	130	45,963	350	19,849	60,145
49103	Seventh Day Adventist	444.79	99,964	715	45,607	157,359
49423	Western Theological	166	73,119	270	22,520	72,094
49506	Calvin					
52001	Aquinas/Dubuque	560	214,942	1,648	60,834	181,177
53058	Nashotah					
53130	Sacred Heart	139	50,717	316	21,500	47,900
53207	St Francis (Milwaukee)	131	55,210	140	17,000	39,875
55105	St Paul (St. Paul)	156	70,975	260	26,374	77,619
55108	Luther/NW	933	163,144	354	38,000	164,900
55112	Bethel	475	80,000	781	32,000	99,000
55112	United (New Brighton)	256	53,000	24	29,584	83,390
56321	St John (Collegeville)	135.3	279,089	14,009	131,722	372,083
57105	North American	147	50,792	266	15,838	58,628
58436	Trinity (Ellendale)	434	55,551	43	21,800	52,247
60015 290	Trinity (Deerfield)	633	65,691	340	40,612	136,632
60060	St Mary (Mundelein)	163	131,317	623	17,505	59,140
60201	Garrett/Seabury					
60439	DeAndreis	51	40,370	30	14,269	31,488
60521	Bethany/Northern	300	132,772	395	26,564	141,305
60615	Catholic Sem Union					
60615	Jesuit (Chicago)					
60615	Lutheran (Chicago)					
60616	McCormick					
60625	North Park					
60637	Chicago Theol Sem	131	91,383	440	18,314	77,201
60637	Meadville	44	89,150	80	6,000	26,300
62656	Lincoln	704	59,751	561	12,296	44,780
63103	Christ (Seminex)	281	25,637	5	26,987	115,983
63105	Concordia (St. Louis)	583	143,762	2,063	91,572	216,167
63108	St Louis	227	117,948	145	26,059	74,708
63119	Eden	238	64,885	169	14,349	117,449
63119	Kenrick					
63141	Covenant	182	34,176	150	13,432	63,124
64127	St Paul (Kansas City)	207	60,947	350	19,139	68,661
64131	Nazarene	474.55	51,285	763	21,685	72,528
64433	Conception	113	84,424	123	12,960	40,872
65802	Assemblies of God	226.5	31,727	1,729	36,264	98,253
66102	Central Baptist	93	64,708	164	14,829	52,278
70126	New Orleans	998	142,945	3,037	32,817	128,579
73701	Phillips	172	78,859	1,354	18,600	96,983
74171	Oral Roberts	161.5	78,375	1,545	44,257	119,257
75204	Dallas					
75275	Perkins	445	176,028	1,522	439,491	549,155
75766	Baptist Missionary	58	21,075	145	10,825	29,694
76122	Southwestern Baptist	3,307	314,630	4,625	86,041	554,410
76129	Brite	242	165,118	3,197	56,252	199,795
77024	St Mary (Houston)	139	37,040	123	15,636	38,916
77024	Univ of St Thomas					
78705	Austin	137	108,560	1,651	26,196	92,749
78767	Episcopal S.W.	82	60,965	769	15,190	64,829
80210	Conservative Baptist	302	54,775	112	26,990	75,268
80210	Iliff	236	103,116	445	45,893	162,631
80210	St Thomas	206	86,000	1,789	23,747	58,706
90007	Hebrew (L.A.)					
90639	Talbot	3,458	157,824	1,750	94,661	295,351
91101	Fuller	1,136	126,000	1,460	90,640	282,212
91711	Claremont	279	110,720	235	5,064	105,461
93010	St John (Camarillo)					
94025	St Patrick	110	54,300		14,018	34,277
94709	Graduate Theol Union	1,229.5	323,071	2,907	91,016	370,781
94709	Pacific School of Rel	222.45	107,207	1,239	24,706	77,340
94941	Golden Gate	435.76	93,313	1,018	24,933	126,176
97215	Western Conservative	527	34,538	289	22,466	87,847
97222	Western Evangelical	207	33,957	45	15,192	53,723
97373	Mount Angel					

B3H3B5	Atlantic					
H3A2A7	McGill	183	60,574	175	18,500	81,495
L8S4L6	McMaster	81	954,710	40,063	1,381,303	4,038,893
M1M1M3	St Augustine	111	35,834	42	8,131	29,456
M4Y2R5	Regis	76	80,000	10	15,005	83,146
M5S1H7	Wycliffe	116	31,600	0	7,600	31,600
M5S1H8	Trinity (Toronto)	106.83	32,000	55	8,131	37,041
M5S1J4	St Michael					
M5S1K7	Emmanuel (Toronto)	201	49,144	273	10,520	102,889
M5S2E6	Knox	131	68,600	91	14,923	64,003
N2L3C5	Wilfrid Laurier	96	300,830	11,683	623,345	1,430,672
N6A3Y1	St Peter	84	29,500	18	16,005	22,505
N6G1H3	Huron	615	103,850	2,421	33,300	117,766
NvScot	Acadia	129	31,856	88	5,924	14,212
R3T2H5	St John (Winnipeg)	435	36,640	0	15,447	60,237
S7N0W3	St Andrew	45	23,000	0	500	12,820
S7N0X3	Lutheran (Saskatoon)					
T6G2J6	St Stephen					
V6T1X3	Vancouver	133	59,316	314	30,000	70,442

### Increase in Volumes (%)

Acadia	784.89	Southern Baptist	2.77
Erskine	356.52	Austin	2.74
Christ (Seminex)	77.73	St Mary (Cleveland)	2.73
Aquinas/Dubuque/Wartburg	72.20	Iliff	2.68
Unification	18.08	North American	2.68
St Francis (Loretto)	17.61	DeAndreis	2.66
Reformed	17.44	Lutheran (Gettysburg)	2.60
St Augustine	14.76	Eden	2.58
Memphis	14.02	New Orleans	2.55
Emmanuel (Johnson City)	11.52	McGill	2.41
Disciples Hist Soc	9.89	United (Dayton)	2.36
St Bernard	9.89	St John (Collegeville)	2.34
Fuller	8.90	Episcopal S.W.	2.27
Trinity (Deerfield)	8.22	Chicago Theol Sem	1.96
St John (Winnipeg)	7.76	Woodstock	1.96
St Leonard	7.39	Pacific School of Rel	1.92
St John (Plymouth)	7.19	Colgate R/Bexley/Crozer	1.82
Eastern Mennonite	6.51	Concordia (St. Louis)	1.72
Wilfrid Laurier	6.47	Knox	1.69
Conservative Baptist	6.31	Graduate Theol Union	1.64
St Meinrad	5.80	Christian	1.63
Trinity (Toronto)	5.73	Boston Univ	1.61
Harding	5.69	St Mary (Baltimore)	1.60
Lancaster	5.67	Vanderbilt	1.59
Westminster	5.44	Pittsburgh	1.47
Baptist Missionary	5.38	Central Baptist	1.44
Columbia Grad (Columbia)	5.38	St Mary (Mundelein)	1.40
Asbury	5.35	Regis	1.23
Claremont	5.33	Harvard	1.20
Concordia (Ft. Wayne)	5.23	St Paul (St. Paul)	1.15
Western Conservative	4.96	New Brunswick	1.03
Western Theological	4.94	General	0.95
St Thomas	4.88	Meadville	0.73
Talbot	4.52	Yale	0.69
Methodist	4.50	Episcopal/Weston	0.58
Hebrew (Cincinnati)	4.47	Wycliffe	0.32
Perkins	4.42	Oral Roberts	0.00
Southwestern Baptist	4.42	Andover Newton	-0.58
St Peter	4.28	Western Evangelical	-1.61
St Vincent de Paul	4.26	Eastern Baptist	-3.41
Pope John XXIII	4.21	Lutheran (Columbia)	-4.50
Emory	4.18	Luther/NW	-7.30
Louisville	3.98	Schwenkfelder	-16.67
Wesley	3.93	McMaster	-18.46
United (New Brighton)	3.85	Columbia (Decatur)	-25.13
Mount St Alphonsus	3.81	St Joseph	-80.21
Union (Richmond)	3.70	Earlham	-92.22
Seventh Day Adventist	3.62		
Sacred Heart	3.57		
Golden Gate	3.51		
Conception	3.46		
Lincoln	3.38		
St Francis (Milwaukee)	3.31		
Ashland	3.21		
Brite	3.16		
Lutheran (Philadelphia)	3.15		
Bangor	3.04		
Mary Immaculate	3.00		
Mount St Mary	3.00		
Christ the King	2.92		
Phillips	2.92		
St Louis	2.89		
Southeastern Baptist	2.82		

## Library Material Expenditure

McMaster	1,381,303	Christ (Seminex)	26,987
Wilfrid Laurier	623,345	Bethany/Northern	26,564
Perkins	439,491	St Paul (St. Paul)	26,374
St John (Collegeville)	131,722	Austin	26,196
Harvard	104,000	St Louis	26,059
Moravian	98,950	Lutheran (Columbus)	25,505
Talbot	94,661	United (Dayton)	25,117
Southern Baptist	92,916	Golden Gate	24,933
Concordia (St. Louis)	91,572	Lancaster	24,801
Graduate Theol Union	91,016	Pacific School of Rel	24,706
Fuller	90,640	Ashland	24,128
Southwestern Baptist	86,041	St Thomas	23,747
Unification	85,250	Harding	22,535
Yale	82,634	Western Theological	22,520
Mid-America	81,500	Western Conservative	22,466
Union (Richmond)	69,559	Trinity (Ellendale)	21,800
Hebrew (Cincinnati)	67,010	Nazarene	21,685
Liberty	66,000	Eastern Baptist	21,500
Emory	64,530	Sacred Heart	21,500
Aquinas/Dubuque/Wartburg	60,834	St Vincent de Paul	21,180
Eastern Mennonite	59,046	Mount St Alphonsus	21,017
Pittsburgh	57,150	Boston Univ	20,410
Brite	56,252	St John (Plymouth)	19,849
Episcopal/Weston	54,082	Associated Mennonite	19,288
Concordia (Ft. Wayne)	53,299	St Paul (Kansas City)	19,139
Westminster	52,145	Christian	18,916
Erskine	50,000	Phillips	18,600
Colgate R/Bexley/Crozer	49,507	McGill	18,500
Emmanuel (Johnson City)	47,513	Chicago Theol Sem	18,314
Ilfiff	45,893	Bangor	18,101
Seventh Day Adventist	45,607	Mount St Mary	17,800
Southeastern Baptist	44,490	St Mary (Mundelein)	17,505
Oral Roberts	44,257	Mary Immaculate	17,180
Reformed	42,700	St Francis (Milwaukee)	17,000
Trinity (Deerfield)	40,612	Memphis	16,290
Vanderbilt	40,552	St Mary (Baltimore)	16,150
Andover Newton	40,199	St Peter	16,005
St Meinrad	39,652	North American	15,838
Luther/NW	38,000	St Mary (Houston)	15,636
Assemblies of God	36,264	St Mary (Cleveland)	15,551
Asbury	34,691	St John (Winnipeg)	15,447
St John (Brighton)	33,485	Anderson	15,200
Huron	33,300	Western Evangelical	15,192
Louisville	33,097	Episcopal S.W.	15,190
Wesley	33,000	Regis	15,005
New Orleans	32,817	Hartford	15,000
Methodist	32,695	Columbia (Decatur)	14,956
Lutheran (Columbia)	32,493	Knox	14,923
St Francis (Loretto)	32,298	Central Baptist	14,829
Bethel	32,000	St Leonard	14,500
St Charles Borromeo	32,000	Eden	14,349
Woodstock	30,500	DeAndreis	14,269
Christ the King	30,123	St Patrick	14,018
Lexington	30,000	Earlham	13,536
Vancouver	30,000	Covenant	13,432
United (New Brighton)	29,584	Conception	12,960
General	29,000	Lincoln	12,296
St Bernard	29,000	Interdenominational	11,356
Columbia Grad (Columbia)	28,358	Baptist Missionary	10,825
Lutheran (Philadelphia)	27,070	St Vladimir	10,340
Conservative Baptist	26,990	St Augustine	8,131



Trinity (Toronto)	8,131
Wycliffe	7,600
Congregational	6,825
Historical Foundation	6,600
Calvary Baptist	6,000
Meadville	6,000
Acadia	5,924
Claremont	5,064
New Brunswick	2,496
St Joseph	1,901
St Andrew	500
Pope John XXIII	450

Respectfully submitted,

David E. Green  
ATLA Statistician

## AD HOC COMMITTEE ON COLLECTION EVALUATION AND DEVELOPMENT

The committee was formed in January 1979 to answer the expressed need of ATLA members for "an ATLA service project to provide for a nationwide bibliographic service for collection development." The immediate task of the committee has been to interpret this call and to define the need; to formulate a program to serve the need; and to suggest a structure for the functioning of a permanent committee. The work of the committee is intended to prepare the way for a permanent body within ATLA concerned with collection evaluation and development.

The committee met early in April after preparation by individual members. We attempted to familiarize ourselves with current concepts of collection development and evaluation based on the burgeoning library literature now available. Although the term "collection development" is of recent use in library circles, the functional activities implied by the term have long been of concern to ATLA librarians. We thus attempted to review ATLA activity in collection evaluation and development over the past thirty years. We also consulted with a number of colleagues who have had particular interest in collection development within the ATLA context. The committee is aware that it has not had time to read all relevant published materials or to meet with all members who might have valuable insights to offer. However, we hope that the following recommendations based on our study and discussion will serve as a foundation for ongoing ATLA attention to the concerns of collection evaluation and development.

### RECOMMENDATIONS

#### 1. Structure of a Permanent Body

a. The committee recommends that the body within ATLA concerned with collection evaluation and development be a permanent Board rather than a committee. Given the wide range of concerns such a group should have and the long-term nature of projects proposed, the committee format seems inadequate for effective support of a program.

b. The Board should be composed of from 5 to 7 members with long-term interest in collection development. Every effort should be made to have membership on the Board representative of the diversity of ATLA institutional members taking into account the variety of sizes of our collections, regional concerns, and denominational affiliations.

c. The Board should consult those individuals whose expertise might further its work. It should have the power to form sub-committees or task forces to carry out its responsibilities if necessary. Non-Board members might be called to work in these groups.

d. The Board should be given the financial support necessary to meet regularly and to implement its ongoing programs. Specific major projects would almost certainly require outside grant support.

## 2. Purpose of the Board and Areas of Responsibility

a. The Board for Collection Evaluation and Development should focus discussion and raise issues related to the building of collections in ATLA libraries. It must concern itself with both the immediate growth and long-term management of collections. To this end it should be concerned with problems of collection analysis and description; book selection and de-selection policy and acquisitions procedure; and the enhancement of bibliographical skill and expertise of ATLA members.

b. The Board should also assume responsibility for monitoring the continent-wide collection of materials in religion recognizing that various types of institutions are involved. These include not only ATLA member libraries but denominational archives, historical societies, and university and public libraries as well. The Board should be able to guide ATLA libraries toward responsible collection building based on knowledge of continental needs in collecting religious materials.

c. In addressing the above concerns, the Board should speak to three levels of need within ATLA. First, it should speak to the individual needs for continuing education of member librarians responsible for collection development in their libraries. Second, it should speak to the institutional needs of member libraries which must build collections according to traditional responsibilities and present resources. Third, the Board should address itself to the ATLA need for collection development projects continent-wide in scope and should represent ATLA in outside projects concerned with collection building.

d. The Board should be well informed about the activities of the following other ATLA groups whose activities might overlap the concerns of a Board for Collection Evaluation and Development. The Board might wish to work cooperatively with these groups on specific projects of mutual interest.

Library Consultation Program  
Board of Microtext  
Publication Committee  
Reader Services Committee  
Ad Hoc Committee on Preservation and Storage of Library  
Materials  
Ad Hoc Committee on Continuing Education and Professional  
Development

## 3. Programs

a. Continuing Education at Annual Conferences. The Board should serve the ongoing need for continuing education of members responsible for book selection in their institutions. To accomplish this goal the Board should make sure that each annual conference includes a segment devoted to collection development topics. The changing emphases within subject areas, evolving publication patterns, and technological

developments insure that topics chosen for this segment will be different from year to year. Topics should be chosen for their relevance to specific needs of particular types of member libraries. Current topics of concern which might be addressed during an annual conference workshop are the following: methods of collection analysis both quantitative and qualitative; effective choice of book dealers; correlation of budget and curriculum demands to book selection policy; the role of journals in book selection; the weeding of collections.

The Board should provide leadership for these sessions from its own members or should locate persons within or outside of ATLA who can effectively address the topic in question. The Board should be aware of those topics of primary concern to members and should inform the membership of topics with which they should be concerned.

b. Clearing House for Materials on Collection Development. The Board should serve as a clearing house for recent publications concerning collection evaluation and development. One Board member might oversee this task, issuing an annual survey of the literature relevant to ATLA librarians. Copies of materials should be made available to individual members on request.

c. Consulting Services for Member Libraries. The Board should develop suggested guidelines for collection analysis and should train consultants for assistance to libraries attempting to improve their approaches to collection development. Subject experts within the ATLA should be identified and invited to serve as consultants to libraries concerned with their area of expertise.

d. Sponsorship of Bibliographical Work on Appropriate Subjects. In keeping with the Board's responsibility for the continuing education of ATLA members and for the development of collections of religion in general, the Board should sponsor a series of pamphlets written by members expert in particular subject areas. These bibliographical efforts would be directed to the needs of the individual book selection officer or the interested librarian rather than to the academic subject expert. The committee feels that such publications differ from those invited by the Publication Committee in that they are written for collection development purposes. The committee also recalls that earlier efforts for forming a scholarly journal for ATLA were not successful, indicating possible lack of interest on the part of members in contributing scholarly work. However, the committee feels that the proposed Board should provide the opportunity for interested members to share their bibliographic interests on whatever topic.

e. Representation of ATLA Interests in Non-ATLA Collection Development Schemes. The Board should represent ATLA in such projects as the proposed National Periodicals Center. The Board should keep informed about such developments within the library world and alert members to such projects. It should participate in the determination of the relationship of ATLA to projects which might directly affect its membership as a whole.

f. Sponsorship of Continent-wide Projects Related to Collection Development. The coordination of collection development policies among ATLA member libraries has long been a concern of parts of the organization. Regional and denominational cooperative acquisitions schemes are only some of the approaches which have been taken in this area. The Board should now further identify and carry out member-wide projects in collection evaluation and development.

In keeping with this broad responsibility, the Board should appoint a task force to study and implement the program suggested last June by Stephen Peterson in his paper entitled, "Documenting Christianity: Towards a Cooperative Library Collection Development Program." The committee views the proposal as an exciting approach to a clearly needed task but recognizes that the proposal is too extensive for the Board to handle alone in addition to other proposed ongoing functions. The Board should locate the persons qualified and willing to participate on the task force and should give primary attention to the securing of foundation grants to support the project. The committee has been informed that the Lilly Foundation might well be interested in supporting such a program if carefully planned.

Steve Peterson's paper of last year was the last in a series of calls by members over the years for a published guide to source literature or special collections in ATLA libraries. His proposed program would answer this call if carried out. However, the committee suggests that the need for a separate guide to collections in religion be carefully evaluated. Perhaps the information gathered on religion collections would be more widely circulated if included in already existing general guides to library collections of all sorts.

The committee suggests that the further refinement needed on the structure, purpose, and program of the proposed Board be done by the Board itself. It recommends that the Ad Hoc Committee be dissolved after the June annual conference and that steps for the formation of a permanent Board for Collection Evaluation and Development be taken as soon as possible.

Respectfully submitted,

Anne-Marie Salgat  
William Zimpfer  
Cynthia Lund, Chairperson

AD HOC COMMITTEE ON CONTINUING EDUCATION AND  
PROFESSIONAL DEVELOPMENT

The Board of Directors of ATLA asked me in July 1978 to serve as the Convener of an Ad Hoc Committee on Continuing Education and Professional Development. As of April 1979 it has been impossible to convene the Committee as its membership has only recently been completed. The Committee will meet at the June ATLA meeting and begin considering the matters referred to it by the Board of Directors.

In preparation for the Committee's work, ATLA has joined CLENE (Continuing Library Education Network and Exchange) for one year. ATLA's membership in CLENE has already resulted in both current and retrospective material on continuing education being forwarded to the Convener for the Committee's consideration. Especially valuable is the monthly Continuing Education Communicator, listing in classified order continuing education events, and the quarterly CLENE Exchange Newsletter. Additional information is also available in the College and Research Libraries News, which since April 1978 carries a column on continuing education, as the Journal of Education for Librarianship does also.

Without the Committee's having met, I have no authority for submitting a Committee Report. However, I would use this opportunity to list some of the issues which the Committee, and ultimately the whole ATLA membership, must consider, such as:

1. What are the continuing education needs of the ATLA members?
2. To what extent are these needs being met by existing institutes, workshops, conferences, such as the Institute for Theological Librarianship at Princeton, July 16-26?
3. Should ATLA seek to develop continuing education opportunities in addition to those afforded by its Annual Meeting and by its regional affiliates, or should it simply serve as a "broker" by disseminating publicity about continuing education events offered by others?
4. Does the concept of recognition for completing a certain amount of continuing education through the CEU (Continuing Education Unit) currently being developed and implemented by CLENE have any applicability for theological librarians?
5. If a recognition system is adopted, what standards should be established for evaluating the many continuing education events available?
6. Should ATLA's concern for "Continuing Education and Professional Development" be expressed through one of its existing committees or boards, or through a new standing committee?

The Ad Hoc Committee now consists of Erich Schultz, Charles Willard and John Bollier, with Doralyn Hickey as the Board of Directors liaison. The Committee would be happy to entertain suggestions from the ATLA members for its consideration.

Respectfully submitted,

John A. Bollier, Convener

#### AD HOC COMMITTEE ON SERIALS CONTROL

After several miscarriages, it appears that an idea first conceived several years ago is now coming to its full time and may yet be delivered. The AHCOSC was charged with the development of a Project to gain bibliographic control of serial literature for the field of religion and to build a national list of serials. As we well know, BTI has already undertaken some 50 per cent of the task by inputting its Union List of Serials through participation in the CONSER program. Estimates, based on a sampling of serials lists gathered from other ATLA libraries, show that a second ATLA union list would double the size of the holdings in the field of religion.

Our approach to the remainder of the field is by denomination. We propose to use a distributed and cooperative mode of cataloging. We are inviting a leading seminary library in each denomination, a library which belongs to one of the regional networks which make up the OCLC membership (in other words on-line), to control the serial literature for the denomination. This distributed mode proposes to make use of the capabilities of OCLC to create a machine readable file. The denominational centers are to be used to assure us of reliable, clean, complete records. This doubling of our efforts by the establishment of a second center takes into account denominational communities which have produced a wealth of literature hitherto inaccessible; it will enable us to use the denominational expertise of bibliographers and catalogers from within the communities which have produced the literature.

We propose to set up an editorial office at a host institution for the purpose of coordination of the Project and editorial capabilities. We have an offer from Iliff. In due course we expect to apply through the host institution for the lease of a terminal and a profile for the editorial center.

We have already applied to OCLC for an authority number and symbol which will permit the participating libraries to store records to be captured on a single OCLC distribution tape. We have also asked that we be considered for membership in the CONSER group. We must begin, however, without the extended editing capabilities of CONSER. We have devised something of a Model T system to get around this limitation. We propose to use the CONSER Manual as our standard of cataloging and will begin by cataloging those unique denominational titles

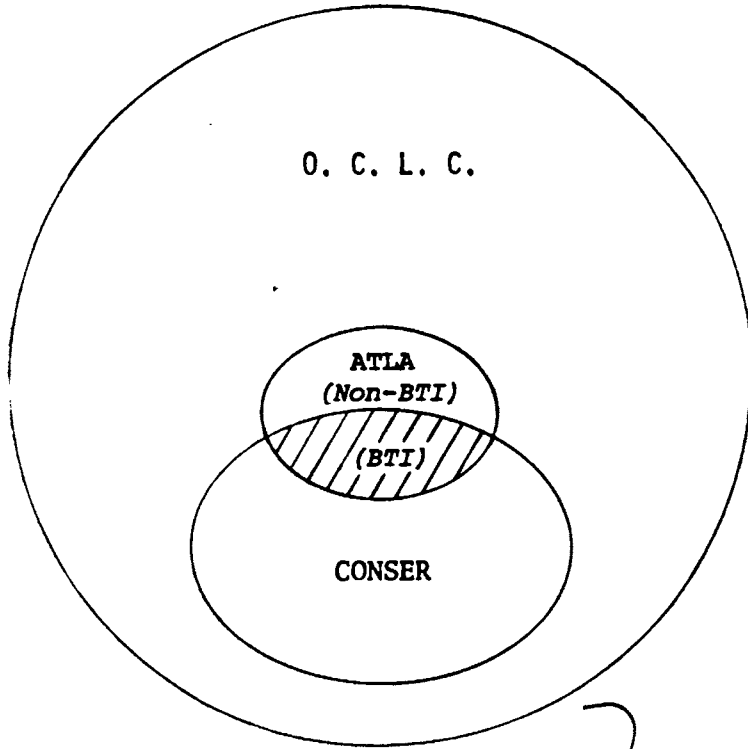
not already in the OCLC data base and not in the BTI Union List. This should enable us to establish a track record of competence and reliability on which we can then base our case for participation in the CONSER program. Once achieved, then we will have the same editing capability which BTI already has and will be able to upgrade the inferior records already in the data base.

The drafting of an application to the National Endowment for the Humanities is underway. We have engaged the services of Peter Oliver for this purpose. The deadline we expect to meet is 1 December 1979. If funded, the Project may begin then as early as 1 July 1980, i.e. the setting up of the editorial office and the inputting of records. In preparation for this, the Committee deems it necessary to set up a Project Director and Office for the preparation of the Editorial Office and the training of denominational serials catalogers. We foresee that a six months lead time is needed for the Director; he/she should, therefore, be in place by 1 January 1980 if the Project is to begin by 1 July 1980. The Director should continue to coordinate and lead the Editorial Office and denominational centers for a period of six months, after which time he/she may bow out. The ATLA Editor should then be able to manage the Project and report directly to the AHCOSC.

Respectfully submitted,

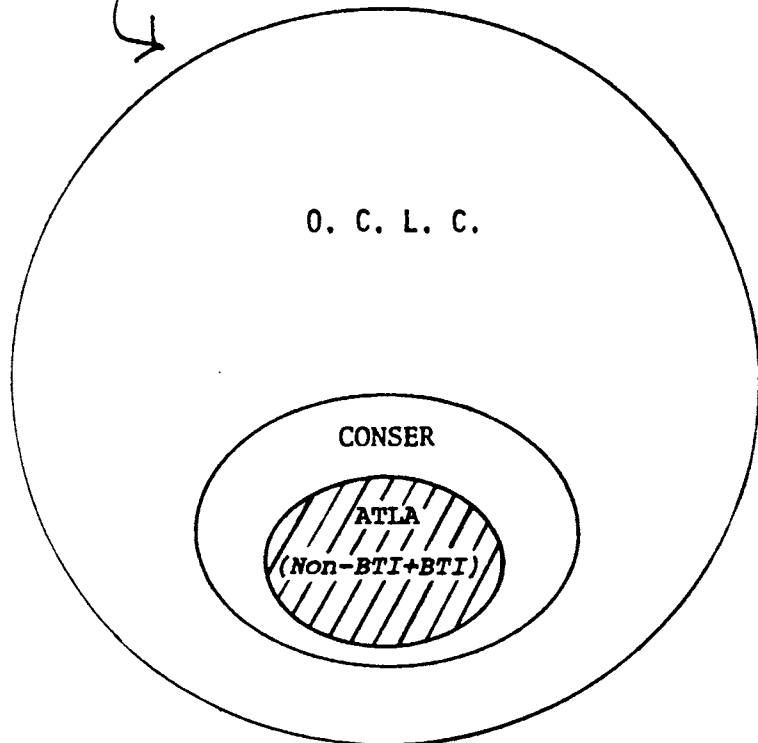
Patricia Pressey  
Newland Smith  
Richard Spoor  
J. Raymond Vandegrift  
Dorothy Parks, Chairperson





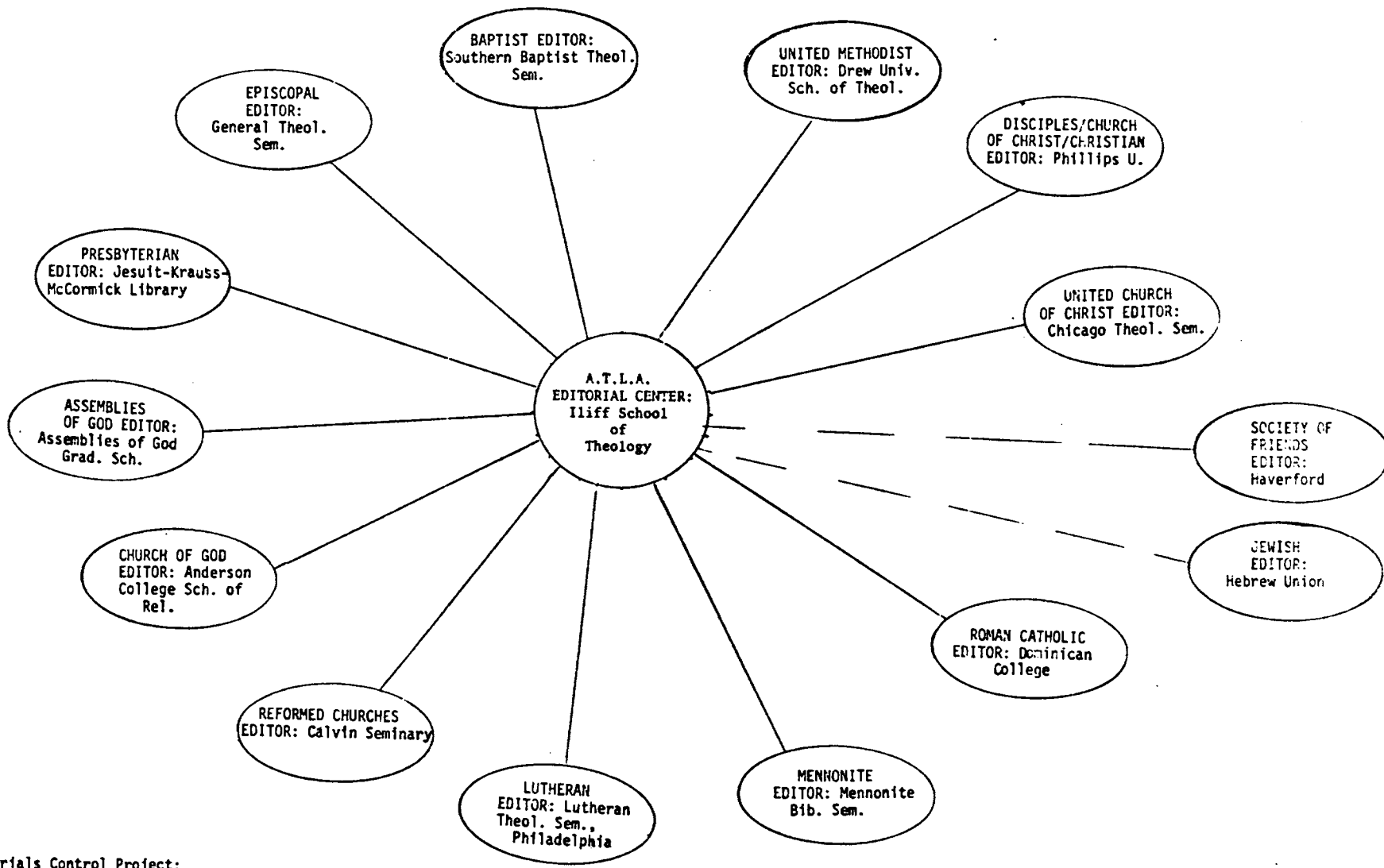
PRESENT

Serials Control Project  
(Denominational Structure)  
applying for CONSER mem-  
bership.

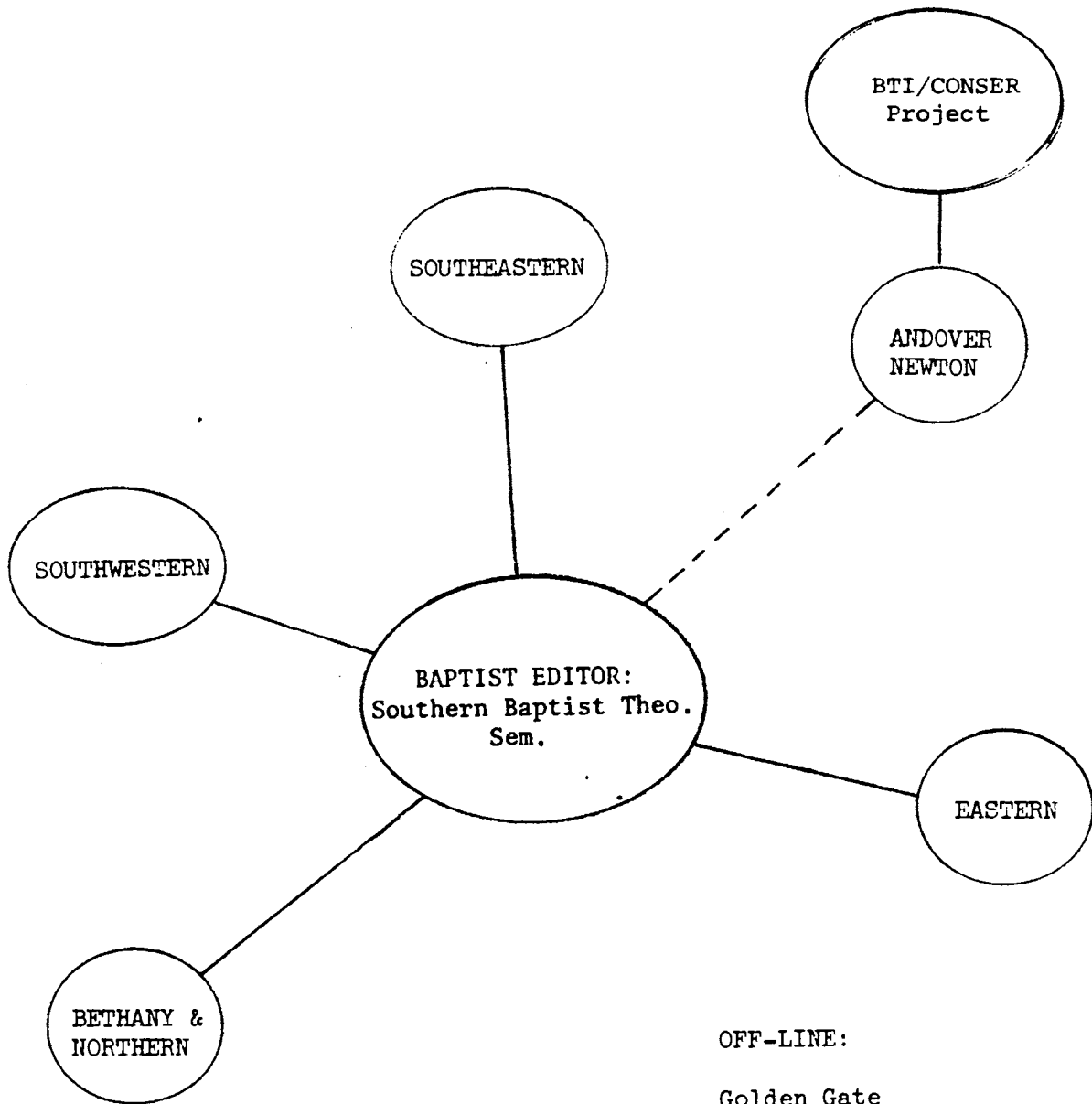


GOAL

Once track record is established by the inputting of unique denominational titles using CONSER Manual we may be able to join BTI in CONSER.



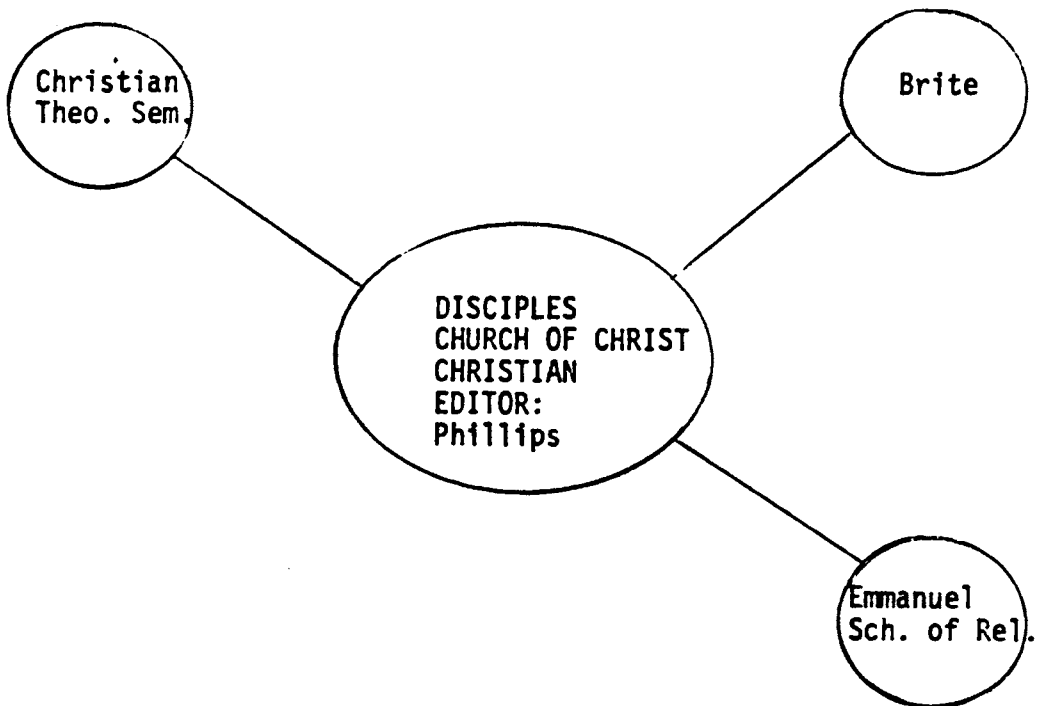
BAPTIST



OFF-LINE:

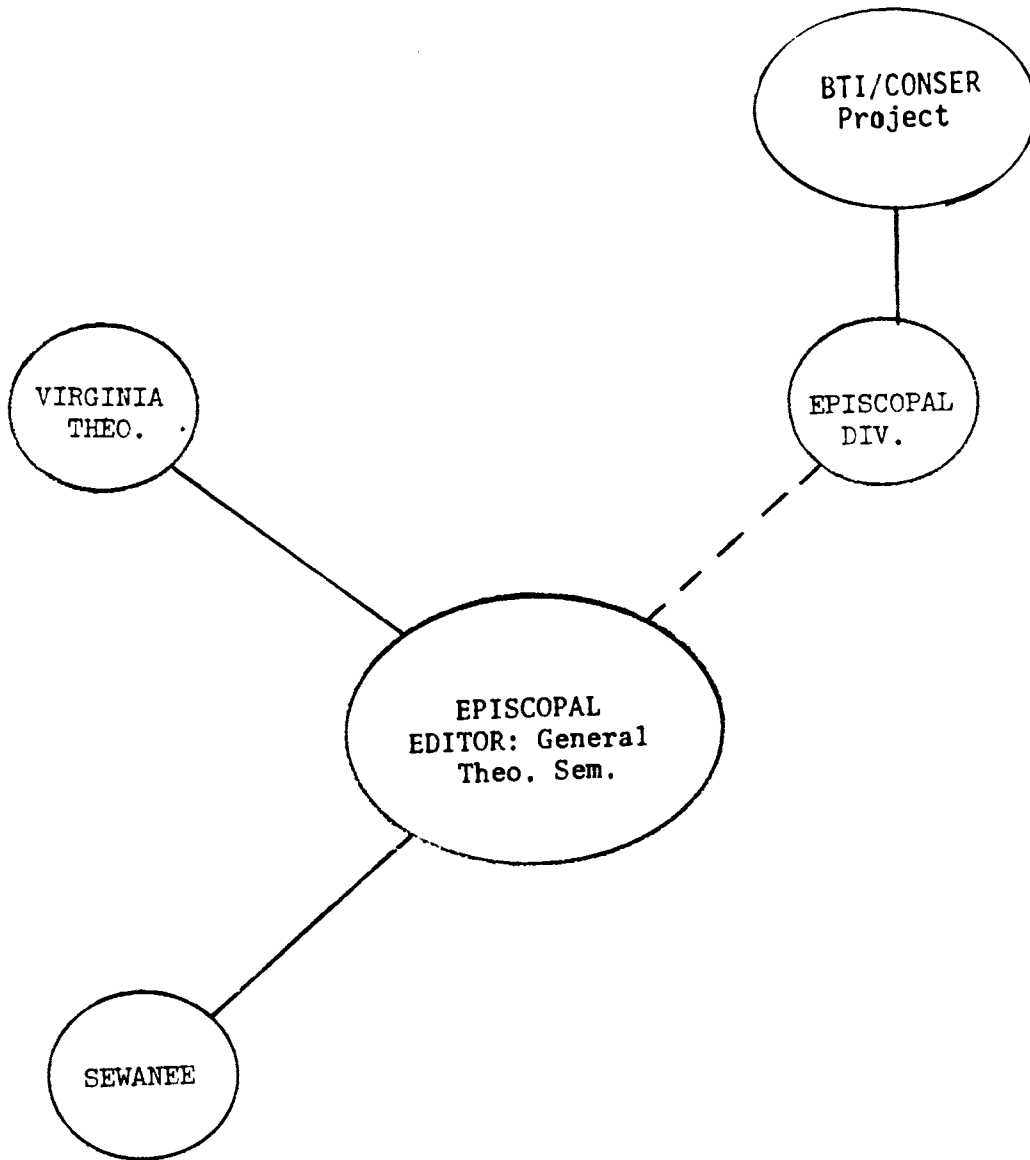
- Golden Gate
- New Orleans
- North American
- Bethel
- Conservative Baptist
- American Bapt. Sem of the West
- Central Baptist
- Colgate Rochester et al.

DISCIPLES  
CHURCH OF CHRIST  
CHRISTIAN



OFF-LINE:  
Lexington  
Disciples of Christ  
Historical Society

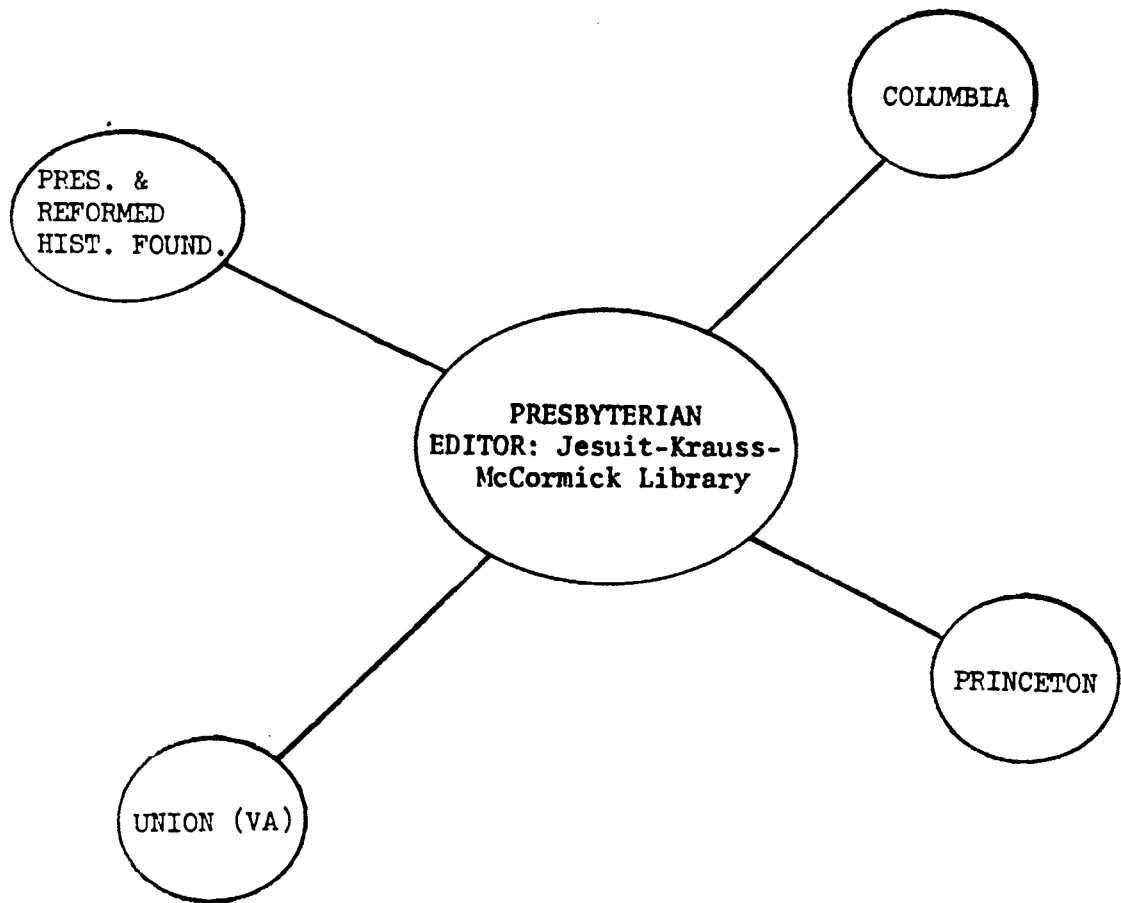
EPISCOPAL



OFF-LINE:

Colgate Rochester et al.  
Episcopal Theo. Sem. of the  
Southwest  
Garrett Evangelical/Seabury-  
Western  
Nashotah House

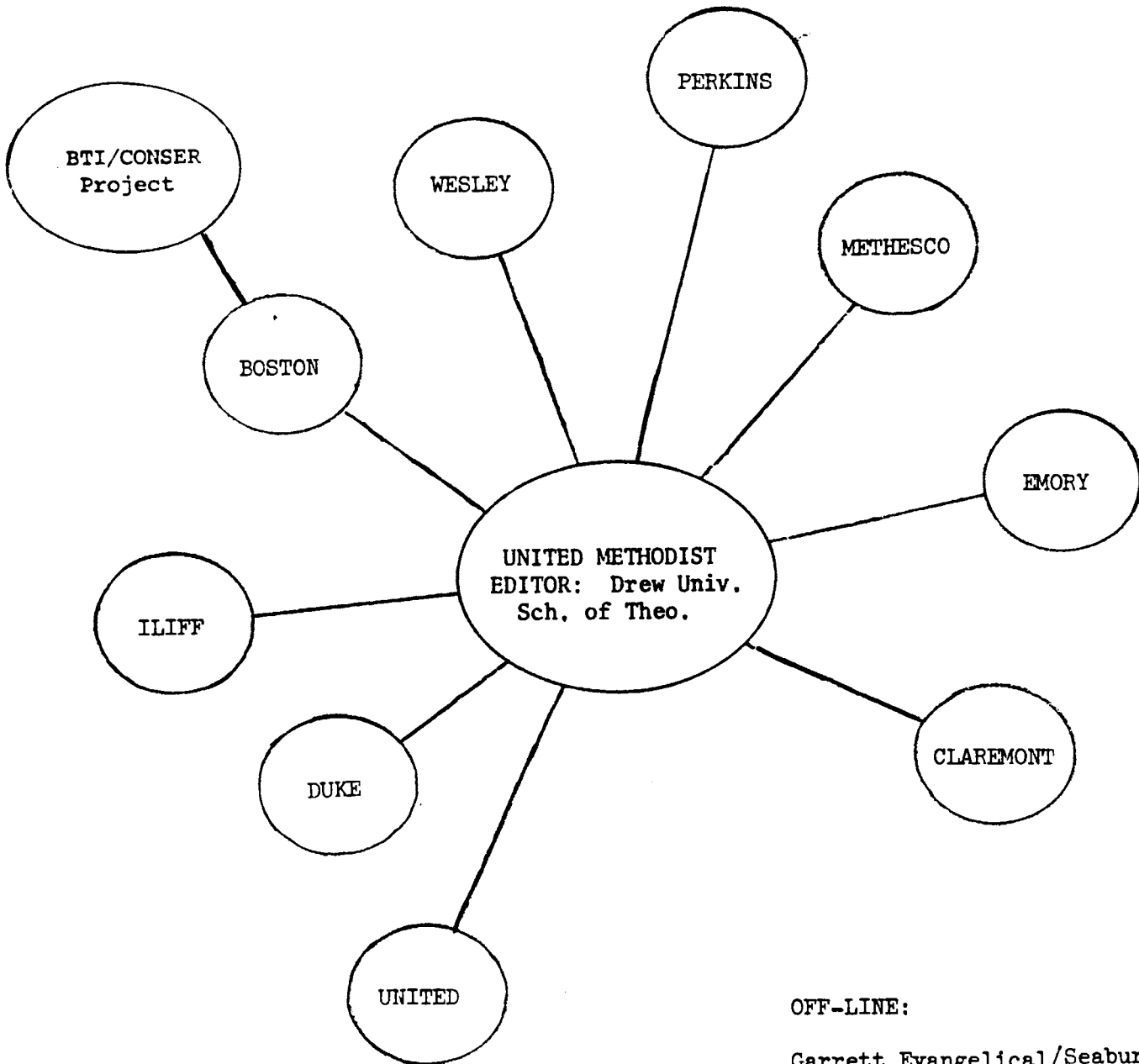
PRESBYTERIAN



OFF-LINE:

Pittsburgh  
Memphis  
Austin  
Louisville

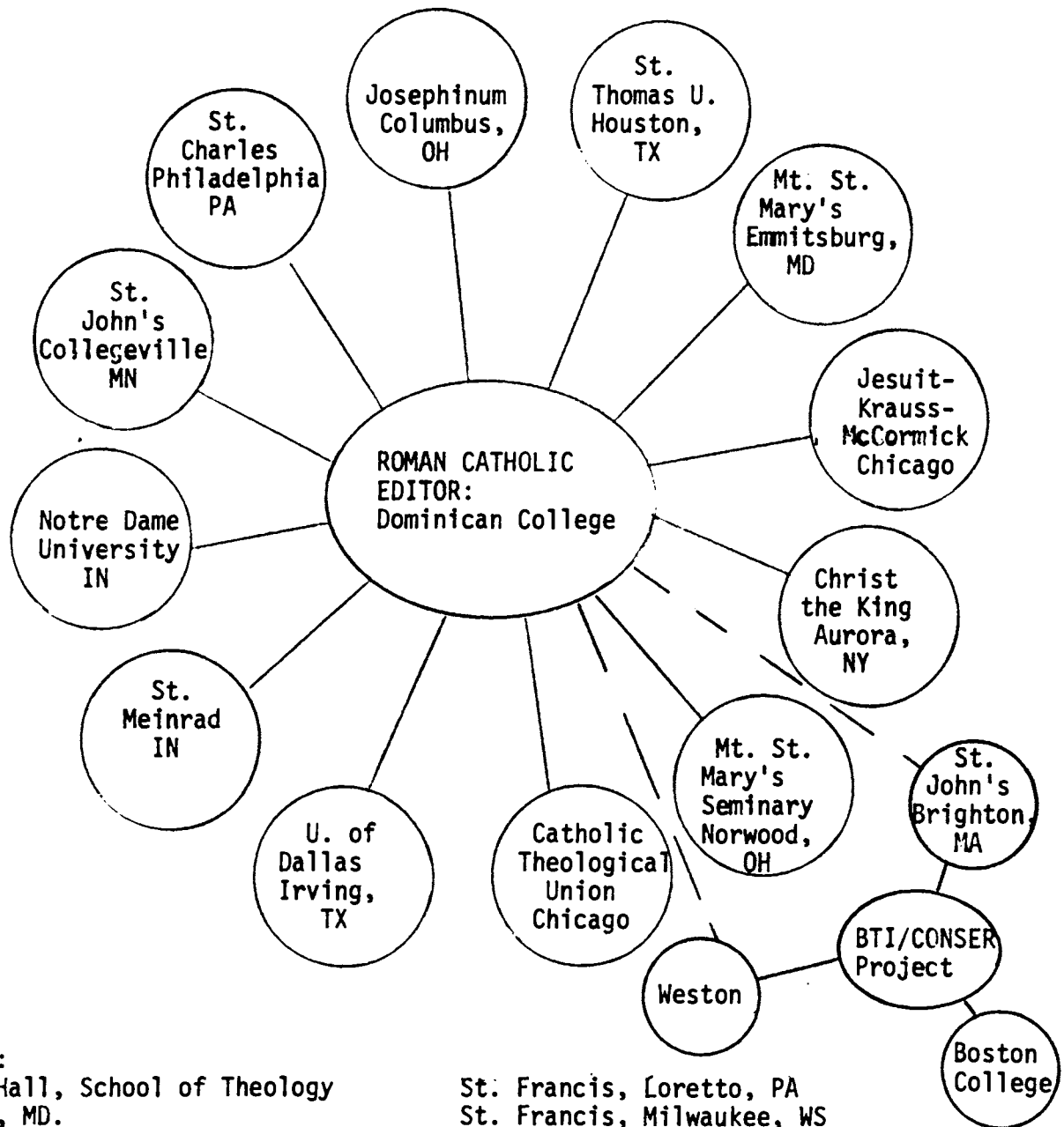
UNITED METHODIST



OFF-LINE:

Garrett Evangelical/Seabury-  
Western  
St. Paul Sch. of Theo.

ROMAN CATHOLIC



OFF-LINE:

DeSales Hall, School of Theology  
Hyatts, MD.

Graduate Theological Union:

- Dominican
- Franciscan
- Jesuit

St. Patrick's (Menlo Park)

Immaculate Conception, Huntington, NY

Immaculate Conception, Mahwah, NJ

Kenrick, Webster Grove, MO

Mary Immaculate, Northampton, PA

Maryknoll, NY

Mt. St. Alphonsus, Esopus, NY

Oblate, San Antonio, TX

Oblate, Washington, D.C.

Pope John XXIII National Seminary

Weston, MA

St. Bernard's, Rochester, NY

St. Francis, Loretto, PA

St. Francis, Milwaukee, WI

St. John's, Camarillo, CA

St. John's Provincial Seminary, Plymouth, MI

St. Joseph, Dunwoodie, NY

St. Leonard's College, Dayton, OH

St. Louis University Divinity School, MO

St. Mary's, Baltimore, MD

St. Mary of the Lake, Mundelein, IL

St. Mary's, Cleveland, OH

St. Mary's, Houston, TX

St. Paul's, St. Paul, MN

St. Vincent's, Latrobe, PA

Schools of Theology in Dubuque, IA

Aquinas Institute

Seminary of St. Vincent de Paul, Boynton Beach, F

Washington Theological Union, Washington, D.C.

Woodstock Theological Center



BRETHREN

BETHANY &  
NORTHERN

BRETHREN EDITOR:  
Ashland Theo. Sem.

CHURCH OF GOD

CHURCH OF GOD  
EDITOR: Anderson Col.  
Sch. of Rel.

EVANGELICAL COVENANT

EVANGELICAL  
COVENANT EDITOR:  
North Park Theo.  
Sem.

JEWISH

JEWISH  
EDITOR:  
Hebrew Union

MORAVIAN

MORAVIAN  
EDITOR: Moravian  
Theo. Sem.

REFORMED CHURCHES

WESTERN

REFORMED CHURCHES  
EDITOR: Calvin Sem.

OFF-LINE:

New Brunswick  
Theo. Sem.

SOCIETY OF FRIENDS

SOC. OF FRIENDS  
EDITOR: Haverford

UNITED CHURCH OF CHRIST

BTI/CONSER  
Project

ANDOVER  
NEWTON

UNITED CHURCH  
OF CHRIST EDITOR:  
Chicago Theo. Sem.

OFF-LINE:

Bangor Theo. Sem.  
Eden  
Lancaster  
United Theo. Sem.  
of the Twin Cities

A T L A LIBRARIES

<u>Library</u>	<u>Denomination</u>	<u>On-Line</u>
Amer. Bapt. Sem. of the West Berkeley, CA	Amer. Bapt.	
Anderson Col. Sch. of Theol. Anderson, IN	Ch. of God	INA; OCLC; INCOLSA
Andover Newton Theol. Sch. Newton Center, MA	U.C.C.; Amer. Bapt.	BAN: OCLC: NELINET
Andrews Univ., Berrien Springs, MI	Seventh-Day Ad.	EXN: OCLC: MLC
Aquinas-Dubuque Theol. Libs.	SEE: Sch. of Theol. in Dubuque	
Asbury Theol. Sem., Wilmore, KY	Interdenom.	KAT: OCLC: SOLINET
Ashland Theol. Sem., Ashland, OH	Brethren	ASC: OCLC: OHIONET
Assemblies of God--Grad. Sch. Springfield, MO	Ass. of God	MOG: OCLC: BCR
Assoc. Mennonite Bib. Sem. Elkhart, IN	Mennonite	
Atlantic Sch. of Theol. Halifax, Nova Scotia	Interdenom.	
Austin Presb. Theol. Sem. Austin, TX	Presb., U.S.	
Bangor Theol. Sem., Bangor, ME	U.C.C.	
Bapt. Miss. Assn. Theol. Sem. Jacksonville, TX	Bapt. Mis. As.	
Bethany & Northern Bapt. Sems. Oak Brook, IL	Brethren; Amer. Bapt.	IDI: OCLC: ILLINET
Bethel Theol. Sem., St. Paul, MN	Bapt. Gen. Conf.	MNK: OCLC: MINITEX
Biblical Sch. of Theol., Hatfield, PA		
Boston Univ. Sch. of Theol. Boston, MA	Un. Meth.	BZM: OCLC: NELINET
Brite Div. Sch., Fort Worth, TX	Disciples	ICU: OCLC: AMIGOS
Calvary Bapt. Sch. of Theol. Lansdale, PA	Bapt., Indep.	
Calvin Sem., Grand Rapids, MI	Chr. Ref.	EXC: OCLC: MLC
Center for Biblical Studies, inc. Modesto, CA		
Central Bapt. Theol. Sem. Kansas City, KS	Amer. Bapt.	
Chicago Theol. Sem., Chicago, IL	U.C.C.	IDG: OCLC: ILLINET
Christ Sem., St. Louis, MO	AELC	STS: OCLC: MIDLNET
Christ the King Sem., Aurora, NY	Rom. Cath.	VYK: OCLC: SUNY

<u>Library</u>	<u>Denomination</u>	<u>On-Line</u>
Christian and Missionary All. Nyack, NY	Chr. & Miss. Al.	
Christian Theol. Sem. Indianapolis, IN	Disciples	IXT: OCLC: INCOLSA
Colgate Rochester/Bexley Hall/Crozer Div. Sch., Rochester, NY	Amer. Bapt. Interdenom. Episc.	
Columbia Grad Sch. of Bible & Miss. Columbia, SC	Interdenom.	
Columbia Theol. Sem., Decatur, GA	Presb., U.S.	GCL: OCLC: SOLINET
Concordia Sem. in Exile (SEMINEX)	SEE: Christ Sem.	
Concordia Sem., St. Louis, MO	Luth-Mis. Syn.	
Concordia Theol. Sem., Ft. Wayne, IN	Luth-Mis. Syn.	ITC:OCLC: INCOLSA
The Congregational Lib., Boston, MA	Evan. Congr.	
Conservative Bapt. Theol. Sem. Denver, CO	Cons. Bapt. Assn. of Amer.	CBS:OCLC: BCR
Covenant Theol. Sem., St. Louis, MO		
Dallas Theol. Sem., Dallas, TX		
Disc. of Christ Hist. Soc. Nashville, TN	Disciples	
Dominican Col. Lib, Washington, DC	Rom. Cath.	DDC: OCLC: CAPCON
Drew Univ. Theol. Sch., Madison, NJ	Un. Meth.	DRU: OCLC: PALINET
Duke Univ. Div. Sch., Durham, NC	Un. Meth.	NDD:OCLC: SOLINET
Earlham Sch. of Rel., Richmond, IN	Friends	IEC: OCLC: INCOLSA
Eastern Bapt. Theol. Sem. Philadelphia, PA	Amer. Bapt.	EBS: OCLC: PALINET
Eastern Mennonite Col. Harrisonburg, VA	Mennonite	VEM: OCLC: SOLINET
Eden Theol. Sem., Webster Groves, MO	U.C.C.	
Emmanuel Sch. of Rel., Johnson City, Missouri	Chr. & Ch. of Christ	TEJ: OCLC: SOLINET
Emory Univ., Pitts Theol. Lib. Atlanta, GA	Un. Meth.	EMU: OCLC: SOLINET
Episc. Div. Sch., Cambridge, MA	Episc.	BPS: OCLC: NELINET
Evangelical Sch. of Theol. Myerstown, PA	Evang. Congr.	
Fuller Theol. Sem., Pasadena, CA	Interdenom.	CFT: OCLC: WESTERN
Garrett-Evang., Evanston, IL	Un. Meth. Episc.	
General Theol. Sem., New York, NY	Episc.	VXM: OCLC: SUNY

<u>Library</u>	<u>Denomination</u>	<u>On-Line</u>
Golden Gate Bapt. Theol. Sem. Mill Valley, CA	South. Bapt.	
Gordon-Conwell Theol. Sem. South Hamilton, MA	Interdenom.	BCT: OCLC: NELINET
Graduate Theol. Union Berkeley, CA	Interdenom.	RLIN
Hamma Sch. of Theol., Springfiled, OH	SEE: Trinity Luth., Columbus, OH	
Harding Grad. Sch. of Rel. Memphis, TN	Ch. of Christ	
Hartford Sem. Found., Hartford, CT	Interdenom.	
Harvard Div. Sch., Cambridge, MA	Nondenom.	BHA; OCLC: NELINET
Hist. Found. of the Presb. & Ref. Ch. Montreat, NC	Presb.; Ref.	: OCLC: SOLINET
Howard Univ. Sch. of Rel. Washington, DC	Nondenom.	DHU: OCLC: CAPCON
Huron Col., Fac. of Theol. London, Ontario	Angl.	
Illiff Sch. of Theol., Denver, CO	Un. Meth.	COI; OCLC: BCR
Immaculate Conception Sem. Mahwah, NJ	Rom. Cath.	
Immaculate Conception Sem. Huntington, NY	Rom. Cath.	
Interdenom. Theol. Center, Atlanta, GA	Interdenom.	
Jesuit-Krauss-McCormick Lib. Chicago, IL	Rom. Cath.; LCA; Un. Presb.	IDK: OCLC: ILLINET
Kenrick Sem., Webster Groves, MO	Rom. Cath.	
Knox Col., Toronto, Ontario	Presb.	
Lancaster Theol. Sem., Lancaster, PA	U.C.C.	
Lexington Theol. Sem., Lexington, KY	Disciples	
Lincoln Chr. Sem., Lincoln, IL	Christian	
Louisville Presby. Theol. Sem. Louisville, KY	Presb., U.S. & United	
Luther-Northwestern Theol. Sem. Libs. St. Paul, MN	ALC & LCA	
Luth. Sch. of Theol. at Chicago	SEE: Jesuit-Krauss-McCormick Library	
Luth. Theol. Sem. in Columbus	SEE: Trinity Luth. Sem., Columbus, OH	
Luth. Theol. Sem., Gettysburg, PA	LCA	
Luth. Theol. Sem. at Phila. Philadelphia, PA	LCA	PLT: OCLC: PALINET
Luth. Theol. Southern Sem. Columbia, SC	LCA	

<u>Library</u>	<u>Denomination</u>	<u>On-Line</u>
Mary Immaculate Sem., Northampton, PA	Rom. Cath.	
McCormick Theol. Sem., Chicago, IL	SEE: Jesuit-Krauss-McCormick Lib.	
McGill Univ. Fac. of Rel. Stud. Montreal, Quebec	Interdenom.	
McMaster Univ., Hamilton, Ontario	Can. Bapt.	
Memphis Theol. Sem., Memphis, TN	Cumb. Presb.	
Methodist Theol. Sch. in Ohio Delaware, OH	Un. Meth.	TSM: OCLC: OHIONET
Mid-America Bapt. Theol. Sem. Memphis, TN		
Moravian Theol. Sem., Bethlehem, PA	Moravian	MOR: OCLC: PALINET
Mt. St. Alphonsus Sem., Esopus, NY	Rom. Cath.	
Mt. St. Mary's Col., Emmitsburg, MD	Rom. Cath.	
Mt. St. Mary Sem., Norwood, OH	Rom. Cath.	
Nashotah House, Nashotah, WI	Episc.	
Nazarene Theol. Sem., Kansas City, MO	Nazarene	NTM: OCLC: MIDLINET
New Brunswick Theol. Sem. New Brunswick, NJ	Reformed Ch. Amer.	
New Orleans Bapt. Theol. Sem. New Orleans, LA	South. Bapt.	
North Amer. Bapt. Sem. Sioux Falls, SD	N. Amer. Bapt.	
North Park Theol. Sem., Chicago, IL	Evang. Coven.	ICZ: OCLC: ILLINET
Oral Roberts Univ., Tulsa, OK	Interdenom.	OKO: OCLC: AMIGOS
Pacific Sch. of Rel, Berkeley, CA	Interdenom. prim. U.C.C.	
Perkins Sch. of Theol., Dallas, TX	Un. Meth.	ISM: OCLC: AMIGOS
Phillips Univ. Grad. Sem., Enid, OK	Disciples	OKG: OCLC: AMIGOS
Pittsburgh Theol. Sem., Pittsburgh, PA	Un. Presb.	
Pope John XXIII Nat. Sem., Weston, MA	Rom. Cath.	
Princeton Theol. Sem., Princeton, NJ	Un. Presb.	PTS: OCLC: PALINET
Reformed Theol. Sem., Jackson, MS	Interdenom.	
St. Bernard's Sem., Rochester, NY	Rom. Cath.	
St. Charles Borromeo, Philadelphia, PA	Rom Cath.	RSC: OCLC: PALINET
St. Francis Sem., Loretto, PA	Rom. Cath.	
St. Francis Sem., Milwaukee, WI	Rom. Cath.	
St. John's Col., Fac. of Theol. Winnipeg, Manitoba	U.C., Canada	

<u>Library</u>	<u>Denomination</u>	<u>On-Line</u>
St. John's Provincial Sem. Plymouth, MI	Rom. Cath.	
St. John's Sem., Brighton, MA	Rom. Cath.	BJO: OCLC: NELINET
St. John's Sem., Camarillo, CA	Rom. Cath.	
St. Joseph Priory, Washington, DC	Rom. Cath.	
St. Joseph's Sem., Dunwoodie Yonkers, NY	Rom. Cath.	
St. John's Univ., Collegeville, MN	Rom. Cath.	MNJ: OCLC: MINITEX
St. Leonard Col., Dayton, OH	Rom. Cath.	
St. Louis Univ., Sch. of Div. St. Louis, MO	Rom. Cath.	
St. Mary of the Lake Sem. Mundelein, IL	Rom. Cath.	
St. Mary Sem., Cleveland, OH	Rom. Cath.	
St. Mary Sem. & Univ., Sch. of Theol. Baltimore, MD	Rom. Cath.	
St. Maur Theol. Ser., Indianapolis, IN		
St. Michael Col, Toronto, Ontario	Interdenom.	
St. Meinrad Sem., St. Meinrad, IN	Rom. Cath.	ISS: OCLC: INCOLSA
St. Patrick's Sem., Menlo Park, CA	Rom. Cath.	
St. Paul Sch. of Theol., Kansas City Missouri	Un. Meth.	
St. Peter's Sem., London, Ontario	Rom. Cath.	
St. Thomas Univ. Sch. of Theol. Houston, TX	Rom. Cath.	TUT: OCLC: AMIGOS
Sch. of Theol. at Claremont Claremont, CA	Un. Meth.	CST: OCLC: WESTERN
Schools of Theol. in Dubuque Dubuque, IA	LCA, Rom. Cath. Presby.	
Schwenkfelder Library, Pennsburg, PA	Schwenkfelder	
Sem. of St. Vincent de Paul Boynton Beach, FL	Rom. Cath.	
Seventh-Day Adventist Theol. Sem. Berrien Springs, MI	Seventh-Day Adv.	
Southeastern Bapt. Theol. Sem. Wake Forest, NC	South. Bapt.	NVS: OCLC: SOLINET
Southern Bapt. Theol. Sem. Louisville, KY	South. Bapt.	KTS: OCLC: SOLINET
Southwestern Bapt. Theol. Sem. Fort Worth, TX	South. Bapt.	TSW: OCLC: AMIGOS

<u>Library</u>	<u>Denomination</u>	<u>On-Line</u>
Swedenborg Sch. of Rel., Newton, MA	Ch. of New Jerusalem	
Talbot Theol. Sem., La Mirada, CA	Interdenom.	
Trinity Col, Fac. of Theol. Toronto, Ontario	Angl.	
Trinity Episc. Sch. for Ministry Ambridge, PA	Episc.	
Trinity Evang. Div. Sch. Deerfield, IL	Evang. Free Ch.	ICT: OCLC: ILLINET
Trinity Luth. Theol. Sem. Columbus, OH	ALC & LCA	LTS: OCLC: OHIONET
Union Theol. Sem., New York, NY	Interdenom.	VYN: OCLC: SUNY
Union Theol. Sem. in VA, Richmond, VA	Presb., U.S.	VUT: OCLC: SCLINET
United Theol. Sem., Dayton, OH	Un. Meth.	UTS: OCLC: OHIONET
United Theol. Sem. of the Twin Cities New Brighton, MN	U.C.C.	
United Meth. Publ. House, Nashville, TN	Un. Meth.	
Univ. of St. Thomas, Sch. of Theol. Houston, TX	Rom. Cath.	
Univ. of the South, Sch. of Theol. Sewanee, TN	Episc.	TWU: OCLC: SOLINET
Vancouver Sch. of Theol. Vancouver, British Columbia	Interdenom.	
Vanderbilt Univ., Nashville, TN	Interdenom.	TJC: OCLC: SOLINET
Victoria Univ. Lib., Emmanuel Col. Toronto, Ontario	U.C., Canada	
Virginia Theol. Sem., Alexandria, VA	Episc.	VTS: OCLC: CAPCON
Wartburg Theol. Sem., Dubuque, IA	SEE: Schools of Theol. in Dubuque	
Washington Theol. Union Silver Spring, MD	Rom. Cath.	
Wesley Theol. Sem., Washington, DC	Un. Meth.	DWT: OCLC: CAPCON
Western Cons. Bapt. Sem., Portland, OR	Cons. Bapt.	
Western Evang. Sem., Portland, OR	Interdenom.	
Western Theol. Sem., Holland, MI	Reformed, Amer.	EXS: OCLC: MLC
Westminster Theol. Sem.	Orth. Presb.	WTS: OCLC: PALINET
Weston Sch. of Theol., Cambridge, MA	Rom. Cath.	BWE: OCLC: NELINET
Wilfrid Laurier Univ., Waterloo Ontario	LCA	
Woodstock Theol. Center, Washington, DC	Rom. Cath.	



<u>Library</u>	<u>Denomination</u>	<u>On-Line</u>
Wycliffe Col, Toronto, Ontario	Angl.	
Yale Univ. Div. Sch., New Haven, CT	Interdenom.	RLIN: RLG

NON-ATLA LIBRARIES

Hebrew Union, Cincinnati, OH	Jewish	HUC: OCLC: OHIONET
Holy Cross, Boston, MA	Gr. Ortho.	BHC: OCLC: NELINET
St. Vladimir's	East. Ortho.	
Univ. of Chicago, Chicago, IL	East. Religions	

AD HOC COMMITTEE ON STANDARDS FOR NON-PRINT MEDIA

The activities of this committee in the third year of its initial three-year constitution have been virtually nonexistent. The chair did participate in a meeting of the Audiovisual Committee of the Association of College and Research Libraries which took place at the ALA convention in June 1978. In other areas, however, little has been accomplished. The sole responsibility for this state of affairs is that of the committee chair, who found himself in a situation wherein personal priorities necessarily assumed a higher degree of importance than did professional matters. For this, the chair offers a public apology to the Association. No other member of the committee should be held responsible for this inactivity.

Without further recrimination, some comments are provided for consideration by the Board of Directors and the Association as the future of this committee is evaluated.

1. Consistent interest by a number of members of the Association indicates that a need does exist for some form of on-going study and development of the role of non-print media in theological libraries.

2. Many similar professional associations have committees concerned with development of standards for use and description of non-print materials.

3. Some standards, such as those for cataloging, are receiving attention from ATLA's own committees.

4. This committee was initially formed with only a name provided. No indication was given of the expectations of the Board as to the results to be achieved. The committee itself had to struggle with a definition of why it was formed.

Keeping in mind these points, the Board should consider a reconstitution of the committee, under a new chairperson, with the objectives for the committee at least broadly stated by the Board of Directors. To attempt to develop standards in areas where other professional associations are already at work is an unnecessary redundancy. The work of ATLA's committee should be restricted to considerations unique to theological librarianship wherein the Association might benefit from concentrated study and development of position statements. The inactivity of the present committee was due to the chair's failure to convene it in the past year. This should not be held as an obstacle to a new committee formation and charge. The continued presence and use of a wide variety of audiovisual media in theological libraries coupled with a need for additional information in this area needed by members of the Association should be reason for continued study by the Association.

Respectfully submitted,

Forrest S. Clark, Chairperson

AD HOC COMMITTEE FOR THE STORAGE AND PRESERVATION  
OF THEOLOGICAL LIBRARY MATERIAL

Our Committee was formed at the conclusion of the Annual Conference last year in Latrobe, Pennsylvania, to study the cooperative possibilities for the storage and preservation of theological library materials. Our first six months were spent in an extensive series of discussions and consultations with informed members of the national library community assessing current and proposed strategies for the problem areas of storage and preservation.

A presentation of the developing study to the Preservation Discussion Group (RTSD Division) of the American Library Association (June 27, 1979) in Chicago won valuable interest and support from the larger library community, especially those involved in the development of the National Preservation Program through the Library of Congress.

As these discussions progressed, the need for a more thorough, detailed, and comprehensive study than had been initially projected was clearly seen. A consultation of theological librarians convened by the Committee for Theological Library Development in July 1978 recommended that our Committee expend its budget in initial fact finding and then develop a proposal for the complete funding of a full study. The Committee, upon consultation with Elmer O'Brien, adopted that course of action. A proposal was developed during August and September under a very tight schedule. The final document was submitted to the Rockefeller Brothers Fund in September after review by the ATLA Board and other members of the ATLA. And as reported in the November 1978 issue of the ATLA Newsletter, the proposal was favorably reviewed and received a \$9,000 grant.

The Committee concluded in December that the development of a comprehensive preservation microfilming program for theological material would be its priority recommendation to the Association. The Committee will argue against the building of a national storage center for the permanent housing of theological materials. Rather, what is envisioned is an aggressive program of preservation microfilming that would permanently salvage the deteriorating theological resources of the nineteenth and early twentieth centuries. Such a program requires a processing center for a large-scale microfilming operation. The center would seek to identify temporary housing for material until filmed; such storage may well be dispersed in several regional storage centers. The Committee believes that such a program could, and must, significantly impact the space needs and weeding decisions of the individual ATLA libraries.

During the next eight months the Committee will conduct an extensive data gathering program that will provide data that is essential to assessing the extent of storage needs in ATLA libraries, environmental controls for present collections, local space plans for the future, availability of local space for cooperative storage, current

attitudes to various cooperative options for storage and preservation, and the willingness of the individual libraries to participate in those options.

The study will also establish the magnitude of the theological material of the nineteenth century that is in need of preservation, as well as other data vital to shaping a large-scale preservation program for theological material. The Board of Microtext is actively developing a detailed strategy for such a comprehensive effort. The Ad Hoc Committee will not duplicate that work but will enunciate principles that it believes should inform such a program. In its data gathering the Committee will seek to assist the research and development work of the Board of Microtext.

Early in July we will be asking for the direct involvement of each ATLA library in our research. This assistance will be requested for four phases of data gathering in each library:

The first phase involves filling out a questionnaire. Questions will be asked about space and collection growth. Information will also be requested about a library's catalog(s); this information will enable us to prepare a sampling procedure tailored to each participating library.

The second phase will request each library to perform about 500 sampling operations (about 40 hours of work) and record data that will allow us to calculate the amount of each collection that was published during the period of highest paper deterioration.

The third phase will involve sampling titles in each collection for collection overlap estimation. Each staff will be asked to select and photocopy between one and fifty entry cards from the catalog(s). The number of the sample will be in proportion to the collection size, and staff time required will be minimal.

The fourth phase will involve looking up a list of about 1,000 titles selected from the catalogs of all participating ATLA libraries (that is, 1,000 total, not 1,000 from each!) in the local catalog(s). This phase will involve about 16 hours of staff time.

We plan on conducting this work according to the following calendar; more specific dates will be provided in our mailing in July:

Phase I -- July 1979  
Phase II -- Late August-September 1979  
Phase III -- November 1979  
Phase IV -- January 1980

The success of our work is very much dependent on the cooperation of our libraries. We realize that we are asking for a significant amount of local staff time in this project. But we believe that our combined labors will contribute to a significant cooperative strategy

that will impact both the preservation and storage needs of theological libraries.

In its final report to the Association (anticipated in June 1980) the Committee will discuss and evaluate the cooperative options for storage and preservation it has considered and elaborate specific recommendations. The Committee will also work with the Board of Directors to find the best way to communicate the work of the Committee to the Association at the 1980 Annual Conference in Denver.

Several of the early documents of the Committee, including the proposal to the Rockefeller Brothers Fund, have been used in several other contexts. They appear as appendices to Richard D. Spoor's The Shape of Things to Come, A Planning Document, Second Edition, Revised (Union Theological Seminary Library, 1978) and were used by the Lilly Endowment as background documents for two seminars on the management of library resources in the seminary conducted in October for chief executives of seminaries.

#### Calendar Outline of Committee's Activity

June 27, 1978

Presentation of the developing feasibility study to the Preservation of Library Materials Discussion Group (Resources and Technical Services Division), American Library Association (ALA). ALA Annual Conference, Chicago.

July 9, 1978

Visit to Princeton University Library Annex.

July 10, 1978

Participation in a consultation of theological librarians conducted by the Committee for Theological Library Development, Union Theological Seminary, New York City.

July 28, 1978

Consultation with Mr. Ralph Ellsworth, Librarian Emeritus, University of Colorado, Boulder.

August 1, 1978

Consultation with Dr. Francis Spreitzer, Director, Micrographics & Reprography Department, University of Southern California.

August 7, 1978

Consultation with Mr. Stephen Salmon (and staff), Assistant Vice President, Library Plans & Policies, University of California, Berkeley.

August 21, 1978

Consultation with Mr. Gordon Williams, Director, Center for Research Libraries, Chicago.

August 24-25, 1978

Committee deliberations in Chicago which included consultation with a number of the Chicago area theological librarians.

August 26, 1978

Consultation with Mr. Cosby Brinkley, Director Emeritus, Department of Photoduplication, Regenstein Library, University of Chicago.

September 6, 1978

Consultation with Mr. Yorke Allan, Rockefeller Brothers Fund, New York City.

September 13, 1978

Consultation with Mr. David Stam (and staff), Chairperson, Association of Research Libraries' Committee on Preservation; Director, New York Public Library, New York City.

September 14, 1978

Consultation with members of the Ad Hoc Advisory Committee for a National Preservation Program, Library of Congress, Washington, D.C.

September 15, 1978

Submission of proposal to Rockefeller Brothers Fund.

October 12, 1978

Participation in the Ad Hoc Consultation on Relationships between ATLA and Scholars Press, Chicago.

October 26, 1978

Discussion with ATLA Board of Microtext, Cambridge.  
Consultation with Mr. Donald Thompson, Library Research and Design Consultant, Boston.

November, 1978

Award of Rockefeller Brothers Fund Grant.

December 6-7, 1978

Committee deliberations, Cambridge.

December 11, 1978

Meeting with Committee for Theological Library Development, Cambridge.

January 5, 1979

Meeting with Board of Microtext and Committee for Theological Library Development, Washington, D.C.

January 6, 1979

Meeting with Board of Microtext, Washington, D.C.

January 10-11, 1979

Discussion of survey instrument development, University of Chicago.

January 11-12, 1979  
Report to the ATLA Board of Directors, Denver.

January-June 1979  
Formulation and Refinement of Research Plan for Data Gathering.

May 17-18, 1979  
Committee meeting, Chicago.

June 12, 1979 -- 4 p.m. to 6 p.m.  
Presentation of Committee progress and plans to ATLA Annual Conference (St. Paul) in a workshop, "Storage and Preservation of 19th Century Theological Materials."

Respectfully submitted,

Ronald F. Deering  
Albert Hurd  
Andrew D. Scrimgeour, Convener

ATLA REPRESENTATIVE  
TO AMERICAN NATIONAL STANDARDS INSTITUTE: Z39 COMMITTEE

ATLA has been a member of ANSC Z39 since 1951, as long as any library association has. Today we are one of fifty-eight member organizations with interest in library and information sciences and related publishing practices.

As ATLA representative to ANSC Z39, I have, during the past year, done the following:

- (1) Attended the annual meeting of Z39 at the Library of Congress on May 9, 1979;
- (2) Voted for the following proposed standards--
  - (a) Serial Holdings Statements at the Summary Level
  - (b) Dissertations
  - (c) Library Identification Code
  - (d) Identification Code for the Book Industry
  - (e) Title Leaves of a Book
  - (f) Book Spine Formats
  - (g) International Standard Book Number (reaffirmation);
- (3) Voted for proposed Bylaws for Z39.

Z39 has undergone substantial healthy reorganization in the last fourteen months. It has an Executive Secretary, Robert W. Frase, and has excellent office facilities furnished by the National Bureau of Standards. It has strong support from its Secretariat, the CNLIA. The Council on Library Resources and the National Commission on Library and Information Science are giving important grant support. Lack of adequate funding is, however, a continuing and major problem. A grant

from the National Science Foundation is being sought, and other foundations will be approached. The memberships of Z39 and CNLIA will be asked for financial commitments.

Much important work is presently on the Z39 agenda. In addition to the continuing program of review and revision of existing standards, priority has been assigned to twenty-six new subjects for development of standards. This work and Z39's role in the International Standards Organization are vital to the interests of ATLA and deserve our maximum feasible support.

Respectfully submitted,

H. Eugene McLeod

#### ATLA CONSULTATION REPORT

The ATLA Library Consultation Service has not generated any expenses this year. The materials and files passed from Dr. Keith Wills as prior chairperson to me.

There have been two inquiries about the service in this period. One consultation has been authorized and is presently in process.

While current activities have been few, there is a great recognized need for professional advice in these days of special challenges: space, budget, technology, deterioration, etc. I call attention to the program offered by the ACRL and the Office of Management Studies. ATLA has been in discussion with these people. A special program for training ATLA members as consultants may be worked out. You will be kept informed.

Persons who feel particularly competent to do consultation work are asked to keep this office posted with your qualifications, interests, and availability.

This committee has requested \$600 from the current budget, the same amount suggested for some years past.

Respectfully submitted,

Simeon Daly, O.S.B., Chairperson



### CONTACT WITH FOUNDATIONS

Reports of applications for funding will have been included in the reports of the Board of Periodical Indexing (Calvin Schmitt), the Ad Hoc Committee for the Preservation of Theological Materials (Andy Scrimgeour), and the Consultation on Cooperation in Theological Libraries (Al Hurd). The Committee on Serials Control is proceeding with the preparation of a proposal.

Members who are in charge of ATLA programs which may need outside funding are encouraged to follow these guidelines:

- a) Initial contact with a foundation must be made by the President of ATLA. Foundations as a matter of policy do not deal with any other person in an organization until this contact has been established on the authority of the chief officer.
- b) The Board of Directors will need full information regarding your funding plans in order to coordinate them with all the other fund-raising activities.
- c) Proposals are best prepared by the persons who are to do the project, and reviewed before submission by a professional development officer to insure conformity with the program of the foundation. I can help with the coordination of this phase of the activity.
- d) It takes money to raise money. Foundations are aware of and support this. Any proposal submitted for an ATLA project should therefore have an item for overhead which returns funds to the ATLA treasury. This is usually based on a carefully prepared formula. This part of the budget should be worked out with the ATLA treasurer, Robert Olsen.
- e) A function of my office as the "contact with foundations" is to find possible sources of funding. A fruitful contact can take us as long as a year to cultivate. A proposal usually has to meet an annual deadline. The successful ones are those which are not rushed. Allow plenty of lead time for your fund-raising.
- f) Money is there for ATLA. A systematic and careful cultivation will put significant amounts at our disposal. Please do not take unilateral actions which may jeopardize your own, or, what is worse, some other ATLA project.
- g) If you know of funding agencies who may be interested in ATLA, please let me know. Individual donors usually respond better to a friend or acquaintance (rather than the chief officer, cf. a, above), so let us know what approaches you would be willing to make.

Our thanks and genuine appreciation are due to the groups mentioned above for their hard work, and for the results they have already achieved, as well as the promise of the proposals now under consideration by foundations.

Respectfully submitted.

John David Batsel

ATLA REPRESENTATIVE  
TO THE COUNCIL OF NATIONAL LIBRARY AND INFORMATION ASSOCIATIONS

The Council of National Library Associations met on December 1, 1978, and May 4, 1979, in New York City. David Wartluft, ATLA Executive Secretary, and James Irvine, ATLA Representative, attended. The Council adopted a new name as above to include associations in the information field.

The Council is engaged in discussions on wide-ranging issues of interest to ATLA members:

AACR 2

The Council is forming a Joint Committee to study ways special library groups can be involved in future cataloguing rule-writing procedures. This proposal grew out of a concern by the Music Library Association and others for the deficiencies of the proposed AACR 2 rules on certain kinds of special materials.

ANSC Z39 Committee

The American National Standards Committee Z39 has been reorganized and is facing serious financial difficulties. The development and revision of standards continues: copies of the list of standards already adopted or being considered for revision are available from the Executive Director, Mr. Robert Frase, U. S. Dept. of Commerce, National Bureau of Standards, Washington, D.C. 20234. A newsletter, Voice of Z39 (first issue: Jan. 1979), may be obtained from Mr. Frase. Copies of the standards themselves may be obtained from the American National Standards Institute, 1430 Broadway, New York, New York 10018.

Continuing Education

The Continuing Library Education Network and Exchange (CLENE) engages in a variety of programs; persons interested in this work should subscribe to the newsletter: Clenexchange, Catholic University of America, 620 Michigan Avenue, N.E., Washington, D.C. 20064.

Copyright

The Council is represented on the Advisory Committee, authorized in the copyright law to conduct the five-year review on section 108i; the committee has met twice to study the impact of the copyright law on authors, publishers and libraries.

National Periodicals Center

The proposed National Periodicals Center as outlined in the CLR publication was a major subject of discussion at the May 4 meeting. The following information was provided: a legislative proposal has been drafted for discussion purposes; an estimated \$3.5 to \$4 million appropriation would be required to establish the center which would be operated by a commercial concern. Financial support would come from fees and a partial subsidy.

White House Conference

Although plans for the White House Conference on Library and Information Services, to be held November 15-19, 1979, in the Hilton Hotel are well-advanced, it is possible for individuals and associations to submit position papers or outlines of proposals up to September 1. Address communications to Mr. Jerry Manolatos, White House Conference, 1717 K Street, Washington, D.C. 20036. Although most of the delegates (two-thirds are "lay" representatives) have been chosen at state conferences, some 105 delegates will be selected by an Advisory Committee to assure representation of all library interest groups.

New Projects

The Council has organized a committee on library materials preservation which is developing an agenda; the chairperson, Mr. Robert Candido of New York Public Library, is seeking suggestions from any quarter.

The preservation of machine readable tapes, now stored in the offices of publishers, is the subject of a committee appointed to investigate the development of a registry and possibly a central depository. The Council is concerned that the tapes may be discarded.

The Council is both a forum for the airing of concerns of the major library and information associations and an agency for focusing attention and resources on problems common to these groups. You are encouraged to address your representative on issues or problems which might be referred to the Council.

Respectfully submitted,

James Irvine

ATLA REPRESENTATIVE  
TO THE COUNCIL ON THE STUDY OF RELIGION

The annual meeting of the Council was held in Chicago, October 14, 1978. All twelve constituent societies of the Council were represented. David Wartluft, our Executive Secretary, and I represented ATLA.

Two closely related concerns occupied the attention of delegates to the meeting. Both involved religious studies as a relatively new field of teaching and research, one that must seek a greater stability during a time of serious and widespread academic uncertainty. In order to work toward a more benevolent future the Council sponsored the Wingspread Conference on Research Needs in Religious Studies, held in February 1978, at the Wingspread Conference Center, Racine, Wisconsin. The purpose of the conference was to create a perspective on where the academic study of religion is in relation to where it is supposed to be, where it might beneficially be, and perhaps, where it may be in the future. The findings of the conference have been reported in brief in the April 1978 and succeeding issues of the Council's Bulletin. The other concern centered in a discussion of alternative vocations for persons trained in religious studies.

The restructuring of dues, effected in 1977, resulted in an improved financial report for the 1977/78 fiscal year. A favorable growth in subscriptions to Council publications has resulted in most of the titles in the program being self-sustaining. The Bulletin continued an expansion of its services with the addition, in October 1977, of a new section devoted to persons (significant promotions, publications, grants, deaths).

My over all impression of the Council is that it is addressing itself to the concerns of the constituent societies in the field of religious studies. It is succeeding in presenting a united front for the profession as a whole, something none of the individual societies can do alone.

Respectfully submitted,

Elmer J. O'Brien

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A LOOK AT THE PAST

by

G. Paul Hamm

"Who am I?" "What is my role?" "What am I to do?" "What will I have done if I succeed in my new vocation?" were some of the questions I asked when I became a librarian in 1968. I had left the security of a pastorate to enter a new professional role. As a pastor, I knew my role. My function was clear to me. I had achieved a measure of success as a church leader. I assumed that my new role and function would be every bit as clear.

To my growing dismay and confusion, there were no satisfactory answers to who I was, what I was to do, or what constituted success as a librarian. My ignorance was not dispelled in the course of study for a Master of Library Science degree at the University of California. I was determined to discover my identity, however. When I later began research for a doctoral dissertation, I chose the general topic of the role of the library and librarian, knowing that the topic could be narrowed down when writing time came. For two years, I combed the libraries of the San Francisco Bay Area for information on the topic. When I arranged my resource material, I realized that the library/librarian role could not be discussed as an isolated entity but must be considered in relation to the philosophy and teaching method in theological education.

I will attempt to picture historically what the role of the library in theological education has been. I will discuss the major influences on the development of the theological library role. I will survey and summarize what theological educators have said about the philosophy and teaching method of theological education. I will delineate the historical development of theological libraries and then summarize this paper.

I realize that this topic is much too broad to be covered adequately. It is too general and limits specificity. My insights are dependent in large part on what theological educators have said about theological education. However, the fact that theological educators should be expected to be sympathetic with their profession makes their criticisms all the more devastating. I have hoped that this address or my dissertation, or both, would incite or inspire others to use my work as an object of attack, point of departure, or springboard to do more specific study on the topics addressed.

Major Studies of American Theological Education

There have been four major studies of American theological education. Beginning in 1924, there was a major study every decade, the last one published in 1957.



The Kelly report. As a result of widespread concern that Protestant ministerial education was inadequate, a comprehensive survey of 161 theological schools in the United States and Canada was published in 1924. Many were aware that there was a crisis because there were fewer and less capable ministerial candidates to lead the churches. All sorts of opinions and diagnoses of the problem and prescriptions for a cure had been made, but no careful study had been made of the seminaries. Robert Lincoln Kelly, Executive Secretary of the Church Boards of Education, New York, made a study to learn the facts and find a solution and published a report of his findings.<sup>1</sup> The volume contained 400 pages, plus 56 pages of appendixes and index, but only one page was devoted to libraries.

The May report. A massive, four-volume study was published in 1934 under the auspices of the Conference of Theological Seminaries in the United States and Canada and the Institute of Social and Religious Research. This was perhaps the most influential study of all because it resulted in the reorganization of the Conference of Theological Seminaries and Colleges, the establishment of a Commission on Accrediting, and the production of the first theological library standards. The report contained 14,000 pages, with 62 chapters in three volumes and one volume of statistics, questionnaires, etc. It contained one chapter of 43 pages which was a condensation of a master's thesis by Raymond P. Morris. A section entitled "Library Services" contained three paragraphs, one of which was less than three lines long, and a section entitled "The Seminary Library," which contained five paragraphs.<sup>2</sup>

The Hartshorne report. A study of theological education in the Northern Baptist Convention was published in 1945. This one-volume report contained a great deal of information on philosophy and teaching method, but no comment on libraries.<sup>3</sup>

The Niebuhr report. Perhaps the best known report was a volume jointly authored by H. Richard Niebuhr, Daniel Day Williams, James M. Gustafson. The treatment of libraries in the study and report either reflect the general attitude toward libraries or illustrate factors that affected the role of libraries, or both.

The American Association of Theological Schools decided in 1948 to dedicate the next two years (1948-50) to "a survey of the libraries in relation to the curriculum and teaching methods" of the accredited schools of AATS.<sup>4</sup> At the same meeting, AATS decided to make another study of theological education. There was a question at first whether the library survey should be a separate one of major magnitude but it was decided to include it as a part of the survey of theological education. The report was published in 1957. Ironically, the authors declared in the report that it had not been practical to give sufficient time in the survey to a detailed study of the libraries and their problems.<sup>5</sup>

### The Influence of Raymond P. Morris

The one individual who influenced the development of the role of theological libraries in America more than any other was Raymond P. Morris. His master's thesis, entitled "A Study of the Library Facilities of a Group of Representative Protestant Theological Seminaries in the United States and Canada,"<sup>6</sup> was somewhat of a bombshell in the theological world. Many of his findings were published in the May report. Morris' involvement in the Library Development Program in the early 60's, the ATLA and its Board of Microtext, and other similar contributions make his influence without parallel in American theological education.

### The Influence of the A(A)TS and ATLA

The establishment in 1918 of the Conference of Theological Seminaries and Colleges in the United States and Canada (later AATS, then ATS) was probably the most influential single event in the history of theological education in America. ATS has been responsible for major surveys of theological education, accrediting standards, the securing of large foundation grants, encouraging new approaches in educating ministers, as well as other important contributions to theological libraries.

The American Theological Library Association held its first meeting in 1947. It was the child of ATS, although forces were already at work that would have resulted in an association of theological librarians without ATS initiative. Since ATLA has worked very closely with ATS, it is difficult to assess its unique contribution. ATLA has provided a forum for librarians to voice the importance of the library in theological education. ATLA stimulated the revision of library standards, aroused concern for more adequate library resources and a more adequate library staff, organized and administered the Library Development Program, and has had an ongoing beneficial influence upon the role of theological libraries.

### Major Events

Prior to the establishment of ATS in 1918, theological education in America had been sporadic and unorganized. The establishment of a headquarters office with an executive director and supporting staff, provision of committees and standing commissions and accrediting functions provided for the upgrading of theological education in general and theological libraries in particular. The major studies and reports (1924, 1934, 1945, and 1957) provided concrete data for the examination of the theological enterprise, although libraries failed to receive adequate attention. The organization of ATLA in 1947 provided a unique vehicle for the improvement of libraries. The Library Development Program (1961-66) made the one most significant contribution to the growth and efficiency of theological libraries in America. It remains to be seen whether the ATS standards of 1971 will have a similar impact on theological libraries.

The Relation among the Philosophy, Teaching Method, and Libraries

As has been indicated, the role of the library cannot be examined in isolation but must be seen in relation to the classroom. In addition, library holdings, lighting, salaries of personnel, and similar characteristics do not define the role of a library but they do tell us something of that role.

1636-1918. Theological education in America began with the founding of Harvard in 1636. The aim of theological education prior to the establishment of seminaries was to provide religious leadership in the new homeland. One objective was to safeguard against heresy and fanaticism. The method of training was tutorial, as a pastor would open his home and library to a ministerial candidate who would serve a kind of apprenticeship. As the number of candidates grew, pastors would train small groups, or "schools of the prophets." Of course, the libraries were small. Harvard began with 100 volumes and one minister-tutor had one long shelf of books.

The early seminaries saw Christianity as a body of truth to be mastered, preserved, defended, and propagated. There were no electives and little opportunity for research. There was a decline in educational standards. The libraries of the schools were very small and their administration simple.

Following the Civil War, seminaries attempted to imitate the educational changes in the colleges and universities. They began to try to prepare students for specific ministerial tasks. They improved their teaching methods. These changes were minimal, however, and imposed little strain on the libraries, which were small, poorly administered, and inadequately supported.

Throughout this period, a knowledge-transmission, content-centered approach to ministerial training was practiced. There was little influence exerted between the philosophy and teaching method and the libraries.

1918-1946. The establishment of ATS provided the opportunity for study of and reflection on theological education from a national perspective. The studies by Kelly, May, and Hartshorne provided written data that could be carefully studied.

According to Kelly in 1924, the traditional isolation of the seminaries from their contemporary world was dramatically displayed in their approach to education. Many seminaries could not be correctly termed educational institutions because they used neither the language nor methods of modern education. The use of the lecture method and assignment of textbooks was employed in the classroom. This inhibited creativity and innovation.

Kelly cited the libraries as illustrations of the inadequacy of the current philosophy and methodology. The libraries were often locked and unheated and showed little indication of workshop conditions.

The books were not accessible or convenient and lighting facilities were inadequate. Administration was poor, the collections were small and expenditures inadequate.

The May report in 1934 showed little had changed in the decade since Kelly's report. The philosophy was content-centered and teaching methods consisted of lectures, discussions, recitations, and case, project, or similar methods. As one would expect, the May report (based on Morris' thesis) showed the libraries to be inferior, poorly housed, poorly equipped, understaffed, and their administration inadequate.

Hartshorne in 1945, in a study of American Baptist seminaries, stated that theological faculty members were brilliant in subject matter but ignorant of educational teaching theory. He failed to deal with library needs.

Theological libraries mirrored their environment. They were helpless pawns in their academic communities. They were poor but they were just what the schools deserved.

A curious development that has since been characteristic of the history of theological libraries was seen during this period. There were pressures to change the libraries, but they did not come from within the context of individual institutions. They came from far-sighted individuals, reports from associations, and the first standard for theological libraries by ATS (1936).

1947-1960. The establishment of ATLA was the most important development of this period. This development demonstrated that seminary administrators were concerned about their libraries. ATLA provided a forum and vehicle for the articulation of the library's proper role.

Leading theological educators began to call for a more effective educational process that gave a more central role to the library. They called for a student- and learning-centered educational process.

The Niebuhr report in 1957 charged that theological education was concerned with the piecemeal transmission of knowledge and skills instead of companionship in learning. Teaching methodology was characterized by the "didactic stance," a disease characterized by lecturing to the exclusion of discussion, the urge to "get everything in," and the feeling that graduation was the end of a process rather than the commencement of life-long learning.

Although the Niebuhr report indicated there had been insufficient time to survey libraries and their problems adequately, there were encouraging words about the libraries. A central role for the librarian as an educator and counselor of students and teachers was called for. The depiction of the library was accurate and sympathetic. Acquisition expenditures had almost doubled since the time of Morris' report in 1932. There were a number of new or projected buildings. The salary, expertise, and status of librarians had improved. The libraries were

still inadequate in terms of financial support, personnel, buildings, and collections but most of all in their utilization by the institutions they served.

Also in this period, a comprehensive report on library standards was approved (1952) by ATS, aimed at integrating the library into the educational process and a scholarship fund was secured from Lilly Endowments, Inc. to enhance the qualifications of library personnel. The library standards were revised and upgraded in 1958.

1961-1972. This decade was characterized by the physical growth of theological libraries. The Library Development Program influenced the improvement of theological libraries more than any other single effort. A grant from Sealantic Fund, Inc. provided matching funds for schools that would increase their expenditures for books and periodicals up to a maximum of \$3,000 per year. But more than physical growth was involved. The program's four objectives were: (1) to strengthen the book collections of the institutions by increased book expenditures; (2) to improve library operations and services; (3) to influence library expenditures as the academic community recognized the worthiness and importance of library needs; and (4) to attract stronger administrative personnel to take advantage of increased opportunity and incentive. A self-analysis was required and teams of librarians and faculty were available to implement the program and assist the institutions. An estimated \$5,000,000 was added to the assets of about one hundred theological libraries in five years. The \$5,000,000 did not include funds for building construction or improvement of physical facilities.

These improvements in libraries were not paralleled by improvements in teaching method or philosophy of education. Critiques by theological educators indicated that theological education had not escaped the ruts that had held it since its beginning. If these educators were correct, theological education still lacked a proper concept of its purpose, was isolated, parochial, and seemingly unaware of the chaotic change taking place all around. The teacher as knowledge-dispenser still stood at the center of the process and the battle between continuing and terminal education continued. The same educators who lamented the sad state of theological education seemed unaware of the library's potential in alleviating that condition. Although the libraries and their administration were improving steadily, their importance was minimal to theological educators in general.

There was a polarization of some theological educators concerning the library. In their haste to promote a relevant theological education, some educators assigned the library a minimal role. Theological libraries should have minimal resources and nucleus libraries. Public libraries and the students' personal libraries were to be the resources of the students of the seventies. Others continued to insist on the library-as-heart-of-the-institution with the richest resources and utilization possible.

During this period, ATS took two actions that indicated the interest of theological educators in improving theological libraries. In 1972, a joint ATS-ATLA committee was created to study theological libraries in the light of current needs and trends. The title of the committee, "AATS-ATLA Task Force on a Strategy for Seminary Libraries and Learning Material Centers for the 1970's" was significant. The study and subsequent report of the committee had little or no impact.

The standards for accrediting were completely reworked and approved in 1972. Several changes were made that would enhance the role of theological libraries but it remains to be seen how these will be interpreted and how seriously they will be enforced.

### Summary

Feilding stated that "The whole theological enterprise seems . . . to be off on a vast archaeological dig, preoccupied with long ago, and largely oblivious of the purpose of the expedition."<sup>7</sup> Feilding said again that "A cynic who observed that theology is learned to pass examinations would not be far wrong."<sup>8</sup>

Application of current educational theory has been lacking in theological education. This is due perhaps to the conviction on the part of many theological educators that Christianity consists of a body of truth to be preserved, defended, and propagated. According to the literature of theological education, these educators felt that the task of theological education was to convey this body of truth to the theological student and equip him to preserve, defend, and propagate it.

The teaching methods of theological education have mirrored the educational philosophy. Teachers have been chosen on the basis of their subject expertise, rather than educational ability. There is an amazing unanimity among theological educators that theological education has historically been lecture-dominated, content-centered, and textbook-oriented. The teacher has been the authoritarian figure in the process, dispensing knowledge and skill in a piecemeal fashion. Naturally, the role of the library has been a negligible one.

The role of the library has mirrored its educational context. The library has not been an active partner in the educational process. The library resources have tended to be little more than is needed to support the inadequate educational process and methodology. It has been necessary for the librarian to be an educator. One reason theological teachers have stayed in their rut is that they have had no choice. Few creative alternatives to the lecture method have been offered, so teachers continued to do the only thing they knew. The librarian has not been considered, even by himself/herself, a true colleague in the educational process.

It has been charged that theological education lags at least a century behind higher education in general. Creative, exciting alternatives to traditional methodology have been available for years. Through the proper adaptation and administration of learning resources

(soft and hardware), students should learn more in less time and with more enjoyment. The dull and repetitious can be eliminated; learning can be more colorful, exciting, and enduring.

Paradoxically, theological libraries have grown steadily in every respect (though they are still inferior) while the philosophy and method of theological education have remained basically the same. The improvement in the libraries has not been motivated from within individual institutions as much as through outside influences. The ATS, representing seminary administrators, and ATLA, representing librarians, have been the prime movers in the change.

Theological libraries have improved to a point almost beyond comparison to their earlier counterparts. The administration of these libraries is no longer charged to untrained persons such as a retired or part-time teacher. Theological libraries are more and more being administered by professionally trained individuals who are the equal professionally of anyone else in the institution. Theological libraries and their administrators are in a position unparalleled in history to exert a beneficial influence on the philosophy and methodology of theological education.

#### Footnotes

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THE CONTEMPORARY CONTEXT OF THE LIBRARY  
IN THEOLOGICAL EDUCATION

by

David S. Schuller

Rather than present this paper as a series of subjective observations about the role of a library in contemporary theological education, let me propose a process. I would like to enable you to think about your own library in the broader context of contemporary theological education. For the moment let's consciously transcend the technical, political, personnel issues that occupy our typical days.

To aid you in that process imagine that we have gathered in one place thirty-five or forty people who have just completed on-site visits in ten seminaries across North America. They have been sent as official representatives of the Commission on Accrediting of the ATS. They are responding as peers to the careful process of self-study which has preceded their visits. As they proceed with their formal reports--critical, evaluative, yet sympathetic--let me play the role of scorekeeper in noting which issues emerge most frequently. The first question we put to the group: Having carefully surveyed the workings of ten schools representing a random selection of seminaries in the United States and Canada what, in your judgments, are the greatest strengths that we possess in theological education?

MAJOR STRENGTHS

1. Faculty

The overwhelming first nomination of our critics is the faculty. In five of the ten cases when summarizing the strengths of an institution the faculty is singled out as a significant positive resource more frequently than any other aspect of the institution's life. In these evaluations faculties are described as strong, vigorous, well trained, and professionally active as a body of teachers. Note is taken of a clear sense of academic mission in controlling the curriculum. The faculty's individual commitment to and concern about students is highlighted. In most of these cases there is a relatively low faculty/student ratio.<sup>1</sup> The faculty then, with academic backgrounds from reputable graduate schools, where research and publication are integrated with commitment to teaching--this is judged empirically as our greatest strength in theological education.

2. Students

The student body is singled out second most frequently as representing a major strength in theological education. Our evaluators respond positively where they see a student body that is open, concerned, articulate, enriched by diversity, and able to be reflectively



critical. Our interviewers use such terms as high quality, bright, and dedicated. There is special affirmation where women, blacks, and other minorities had been integrated into the student body.

### 3. Plant and Facilities

The ATS standards describe the need for providing adequate provisions for capital plant facilities and equipment necessary for the successful operation of the institution's programs. But they warn against new investment in capital plant facilities when the financial resources available to support educational programs are inadequate. It is significant, therefore, that our visitors note plant and facilities as a strength of our schools as frequently as they do the resource of students. One finds the descriptions, however, relatively low key adequate, attractive, of sufficient size and soundness for the program, and well maintained. Critical judgments must now be made about maintaining buildings that were built in an age that never foresaw the current energy crisis.

### 4. Leadership of President/Dean

Strong, vigorous, imaginative leadership is noted next as a major strength possessed by schools of theology. This manifests itself in a clear pattern of governance with the institution administratively well managed. There is great variation in terms of the size of the top administrative team and in styles of leadership. But where administration is an identifiable strength, the president is seen as clearly in control of external matters, effectively representing the seminary to its constituencies, and overseeing a process of planning and long-range financial management.

### 5. Library

Over half of our evaluators nominate the library as one of the major resources of the schools that they visited. A sampling of their comments is instructive: "The library service of the school and the (consortium) constitute one of the school's strong resources." "The library is well staffed, attractive, and receives a sufficient percentage of the budget (ten percent) to enable it to strengthen its holdings." "Both faculty and students are uniform in rating library resources and services as solid." "The educational endeavors of the institution as well as faculty research needs are being addressed." "... good technical services ...." "The director of the library is well appreciated and highly thought of by members of the faculty and administration." "The collection is being carefully weeded by the librarian and others on the staff; the program of microfilming is underway." "Altogether an outstanding library." "The library is a relatively new building; the facilities appear to be well maintained and should serve as an attractive home for library service for many years to come."

## 6. Well Articulated Degree Programs

When do the degree programs constitute a significant institutional strength? Essentially where the goals of the program are clear and graduates regard the preparation for the degree as excellent training for the vocations in which they find themselves. For the average seminary this involves a sensitivity both to academic excellence and to issues related to ministry. Here one looks for clear definition of general institutional goals as well as specific objectives. These must be formulated with an awareness of changes taking place in the general culture and in the church. Typically this involves integrating cognitive understanding, pastoral skills, and formational elements. Thus a well integrated M.Div. program that seeks to educate people for a parish ministry will include understandings of the theological heritage and of modern culture and the people to be served. It will involve commitment to God and His church and the achievement of personal maturity. Specific functional roles involving the development of operational skills for a fruitful ministry become the final element. The point of greatest struggle today involves the integration of these elements that so often seems to be in conflict with one another.

## 7. Governing Board/Trustees

When the governing board fosters the vitality and integrity of an institution it becomes another significant strength. In the past the trustees of an institution were often either the legal caretakers of the school, representatives of the supporting constituencies, or personally large benefactors. Frequently a yearly meeting with reports of past accomplishments and visions of the future sufficed. This has radically changed within the last decade. Many boards have been significantly enlarged to include a wider range of educators, professionals, public representatives, and corporation executives. Guidelines have been developed for the selection, evaluation, retention, and termination of trustees. Boards are wrestling with issues of academic freedom, protecting the institution from external harassment, and aiding in the process of long-range planning.

## 8. Consortium

This set of ten schools includes precisely half that were involved in some type of consortial arrangement often involving cooperation with a university. In every instance a strong motif running throughout the report concerned the broader resources brought to bear upon the institution by the consortium. Within the past decade such cooperation has moved from the level of rhetoric and promise to the point where benefits are clearly assessed. The price to be paid both fiscally and in terms of staff time is clearly recognized. One finds generally a much clearer and realistic image of what the consortium can provide as a point for sharing first degree programs, graduate education, a service center, and an ecumenical community. Levels of respect and trust have increased. The knotty problem of orchestrating interdependence while preserving autonomy has reached new levels of functional resolution.

These eight areas represent the resources most frequently identified as constituting the major resources that we have in theological education today: A strong vigorous faculty; an able, diverse student body; an adequate, attractive school facility; an imaginative, strong leadership group; a library with a collection and staff that meets the unique needs of the program; well articulated degree programs; a diversified body of trustees who understand their function; and the integrative resources of neighboring schools in a consortium.

At first glance one fears a catalog of the obvious. Upon closer scrutiny one is aware that we are tapping the foundational elements of a strong educational program.

### MAJOR PROBLEMS

Now let's address the second question: What are the most serious issues and problems facing theological schools today? Again our answers come from a sampling of ten seminaries recently visited in the process of accreditation.

#### 1. Finances

The first overwhelming answer concerns problems of finance. In sixty percent of the cases finance is raised as a significant issue. The greatest problem centers on identifying and securing long-range income. Comprehensive fund raising and development is the issue. In a minority of schools the problem is control of current budget or the attempt to overcome a current deficit. While strong leadership is identified as a strength, one issue to which that leadership must pay more attention is long-range financial planning and stronger financial underpinning of their own institutions. Concern is expressed that a number of institutions are placing increasing dependence on tuition to sustain the operating budget. The major deficiency is the lack of a clear, comprehensive program and design for fund raising and development. A school may enter into a series of capital fund drives or a campaign for gifts for a specific program. What is frequently lacking is a significant commitment on the part of the administration backed by a regular portion of the president's own time in the financial undergirding of the institution.

If the financial area represents a problem for over half of the schools we are dealing with, what are the sources of strength and signs of financial hope? First, a number of denominational schools receive strong and regular support from their own denominations. The seminaries are seen as "their" schools. Gifts continue to support their programs. Other schools have been consciously working to raise their endowment. One institution, for example, has now reached the halfway mark in seeking to build a modest endowment of \$4,000,000. It is encouraging to realize that a variety of types of schools have been able successfully to address the financial problem.<sup>2</sup> One concludes that while the major part of the financial storm has been faced, major thunderstorms are yet to come. Where trustees and administrators have been willing to place priorities on the raising of significant sums,

carefully project budgets and monitor them, they have emerged with an increased strength. The situation has become more serious for those schools that failed to recognize the severity of the situation and temporized with internal transfer of funds, appeals to the alumni, and the adoption of deficit budgets. In many cases this demanded new leadership before the depth of the financial problems was realistically faced and solution proposed and followed through.

## 2. Faculty

If faculties represent the greatest strength in our institutions, they reemerge as involving difficulties that cumulatively rank second. The greatest problem related to faculty has to do with adequate diversity as to race and sex. To too great an extent the faculties of most of our institutions are white, male, and drawn from the supporting denomination. Not only are faculties often too homogeneous but they have become top-heavy in regard to rank and tenure. Eight to ten years ago during a period of faculty mobility, a large number of institutions sought to secure their faculty by offering tenure to relatively young persons. At the present time many schools find themselves with a majority of faculty posts tenured with an average of twenty to twenty-five years of service ahead of each professor before retirement. This has posed difficulty in providing faculty balance and adding younger Ph.D.'s to instill new vigor. There is a group of schools where the faculty can at best be described as competent. They meet the expectations of their denomination; the formal credentials of degrees are adequate, but imaginative teaching, continued research, excitement about discoveries do not characterize the educational program. Unfortunately a few schools are still tyrannized by the false dichotomy between academic excellence and ministerial education.

## 3. Curricular Problems

Again we meet the reverse side of the coin that we have already examined for its strength. On balance a larger number of problems were raised regarding curriculum than plaudits awarded for its strengths. One of the most serious and continuing problems is the lack of clear goals and objectives of a given curriculum and of its composite pieces. Consider, for example, a school whose catalog statement and the intention of the faculty is to preserve academic excellence in educating for contemporary ministry. Too frequently there is a leap from the statement of general purpose of preparation for parish ministry to a curriculum where there is no consensus as to what constitutes adequate preparation. There is inadequate curricular design at the point of specifying the goals of understandings, skills, and faith maturation that is considered essential for ministry within the setting of that institution. At this point what is frequently needed is a more explicit understanding of the educational philosophy and methodology implicit in the program. Such an articulation is demanded for adequate planning, for curricular change, for the allocation of resources, and for the appointment of new faculty. Another persistent problem concerns the serious integration of field education into the total curriculum. In such cases the field experience has

educational value in and of itself but it often remains marginal to the larger educational endeavor. Specific problems have to do with the selection and training of supervisors, relating field learnings to classroom activities, more systematic follow-up to assist students in reflective learning, and the conversion of some academic faculty to seeing field education as a vital part of the educational process rather than as an intrusion in that process.

#### 4. Library

In dealing with problems related to the library, fifteen individual issues surfaced. The thirteen most frequently noted are:

- Space shortage already acute or developing
- Lack of security
- Understaffed
- Issues not resolved regarding cooperative endeavors
- Unresolved, incomplete, reclassification systems
- Personnel problems
- Better meet user needs
- Bring together separate collections in a consortium library
- Recovering books from storage in a brief period
- Better bibliographic instruction
- Limited holdings--modest expenditures for new books
- Better orientation for students to resources of other libraries
- Librarian insufficiently related to academic counsel

You recognize the list and are personally struggling with a combination of these issues. As we reflect on the two sets of comments on libraries, one becomes disappointed. You suspect that individuals are looking at the separate pieces of the puzzle but that none has given the extra effort to put it together, to comprehend the whole, to prepare for the future.

What do we have in this list? For the most part physical or technical problems. In only one or two instances does the list begin to address the larger, more significant educational issues. This can be read as providing the library an accepted and unquestioned place within theological education. But in the main flow of the educational process, which is uncritically assumed to be the theological classrooms, the library is viewed as part of the general support system. (Within this system the work of a librarian is usually viewed as a technical process pitted at a level above support staff but below that of professional.)

Several types of issues are conspicuous by their absence. First, no mention is made of the serious educational issues we face together in providing quality resources for such groups as D.Min. students. They represent professionals who come ideally to investigate in greater depth professional questions and begin to formulate solutions. This demands gathering resources in addition to those normally collected for a first degree program. It further demands asking a whole set of questions of how we adequately service groups often at great distances

from the campus library. One major problem confronting the work of D.Min. students lies precisely at the point of accessibility to rich, appropriate library resources.

Secondly, the issues of the amount and the quality of student use of the library is studiously avoided. I have personally been conducted through too many libraries with good leadership and solid collections but find the reading rooms and carrels embarrassingly empty. Often over coffee some of you have asked how with the teaching faculty you can reach that segment of the student body that makes only the most superficial use of the library's resources.

## 5. Evaluation

In one-third of the seminaries, systems of institutional evaluation are judged to be inadequate. In some cases this is an outgrowth of the lack of precise goals in the statement of curriculum. Thus a weakness for one school was: insufficiently precise evaluative criteria for measurement of program goals and objectives. In other cases the evaluation of students or programs appear to be minimal. Underlying this whole area is a concern with accountability. How can students, faculty, administration, and trustees be assessed as a means for improving their contribution to the whole institution? In many cases a great deal of individual evaluation takes place but it is informal and fails to be related to a comprehensive plan. More systematic, coordinated evaluation is needed in most institutions.<sup>3</sup>

## 6. Leadership-Administration

Leadership, identified as one of the major resources for theological education, reemerges as a source of several difficulties. Perhaps the major concern is with continuity of strong leadership where the office of president or dean is about to be vacated after a period of long tenure. Leadership styles became personal. Frequently out of respect to the retiring officer search committees are reluctant to begin the process of finding a successor. Thus the first manifestation of the difficulty involves continuity of top leadership. Another series of concerns clusters about structure. Are the various functions of administration sorted out in the most rational and functional manner? In smaller institutions this may take the form of deciding whether the roles of president and academic dean are clearly delineated.

## 7. Long-range Institutional Planning

It comes as an initial surprise to find a number of schools that are otherwise sophisticated, first-rate institutions that exist without sufficient long-range planning. This often results from concentration during a preceding period on a particular problem such as new construction or the building of a financial base. But the negative remains. Decisions are made in an ad hoc fashion. Administration spends more time than it should in putting out brush fires. There is no rational basis on which decisions regarding curriculum, faculty, and budgets can be made. One cannot immerse himself in the reports of

these ten visiting teams without sensing the era of uncertainty through which each school is passing. This, however, intensifies the need for long-range planning that is done with imagination and flexibility.

### REFLECTIONS

After we have thanked our evaluators and they depart, we reflect on their reports. What is your response? I can pose my major concern most sharply by asking how different these evaluations would have been had they been given ten years earlier. From one viewpoint this is an unfair judgment because the differences obviously lie on the level of particularity that may be missed in our global summary. At the same time, I remain concerned that in our preoccupation with immediate pressing questions, we not lose sight of the larger questions facing a rapidly changing church and society. The critique of a lack of evaluation and long-range planning are not minor elements missing in a grand design. Given the degrees of change at the present moment, they can be fatal for the life of an institution.

#### 1. Need for an Integrating Center

I recall a church-related college designed and built twenty years ago by one of America's outstanding architects. At the center of his magnificent design he placed the chapel and the library as the symbolic centers of the life of the entire community--worship and learning. The life of the Christian community would radiate out from these centers. It was a campus on which the entire faculty and student body were housed in harmonious design.

While we may still romantically conceive of our campuses with this type of symbolism, for a large number it is no longer an accurate portrayal. The life of the former community has been fractured. Only a proportion of students now live on campus. Many are married, often commuting over vast distances. The faculty no longer lives within sight of the altar and the library carrel. Education itself is no longer restricted to classrooms; often for a full quarter a segment of students live at some distance as they complete a term of clinical pastoral education. Regular field work assignments make idiosyncratic demands on students' time and schedules. A view then of a campus as the place of education set apart with leisure for the quiet pursuit of learning in the midst of a supportive and worshipping community is for most nostalgic.

The educational concern that underlies this is the demand for a new unifying center. We are not suggesting a return to the good old days. A curriculum, however, demands more than a cafeteria offering of a variety of individual educational experiences which the student is expected to integrate into a unified preparation for ministry. In determining new symbols of wholeness and integrity it is necessary, I believe, to define the elements, at whatever level one wishes to integrate them, that one sees as the end of the educational process.

This was the first endeavor of the Readiness for Ministry Program. We sought to define empirically the configurations of understandings, skills, faith commitment, and personal maturity necessary to serve in an ordained capacity in today's world. Instead of beginning with a question of what courses or educational experiences the student is to have, our process began at the end by asking what gifts and graces, what understanding and skills the person ought to possess. One might conceive of this as a large chessboard. How many individual squares are there that involve understandings or skills that we must educate for? One faces the equally difficult question regarding method. On what basis will we give the answer as to the number of squares? Where we are in disagreement, what will be the norm to which we will appeal our difference?

The Readiness for Ministry Program, in using the most highly developed skills available to the behavioral sciences, found empirically some sixty-four core characteristics that people across the forty-seven denominations in the ATS saw as critical--either characteristics that ranked as major assets for contemporary ministry or a smaller number of characteristics that were seen as major hindrances to the person and work of ministry. Most of us can no longer operate with the unexamined assumptions of an earlier day regarding the process of theological education. The need for a unifying center suggests one significant means for defining this--namely, consciously to describe competencies and skills that you are looking for in your graduates. In this task we should remain sensitive to the criticism that definitions of competencies not be a lengthy list of minor tasks related more clearly to training than to education, to technical process rather than to the richness of the profession of ministry. One can consciously choose the level on which such integration of outcomes will be defined. It should represent a level of recognizable ministry at which theory and practice relate, a level in turn to which educational process can be addressed.

When these are defined, one is then able to go back to ask how crucial is the experience of community to the accomplishing of those ends. If an affirmative answer is given, what then are the ways in which community can be created in the midst of a scattered group of people harried by economic, familial, academic, and other demands? Ultimately can one minister to a community of people without having experienced community as one of the integrating elements in one's experience of studying theology?<sup>4</sup> Similarly can one develop the background and skill needed for adequate ministry in today's world without having struggled in some depth with key issues across the spectrum of the theological disciplines?

## 2. Definition of Institutional Purpose

A critical investigation of the ten institutions we have been examining reveals that in several cases the original purpose for which the school was founded has shifted. Judging from external evidence, however, trustees, administration, and faculty continue to carry on their tasks seemingly oblivious of this fact. Consider one concrete



illustration. The school was founded in order to train priests for a particular religious order. During the course of the last several years the student body has become forty percent female. Projections indicate that in the next several years sixty percent of the student body will be composed of women. Yet the board representing the religious order, the administration, and the faculty continue to function as if the primary purpose of the institution is the training of priests for its own order. In other instances schools have experienced a serious decrease in the number of students enrolled in their first degree programs. In order more adequately to utilize faculty, resources of libraries and buildings, such institutions have added Doctor of Ministry degree programs, workshops designed for the laity, extension education in a variety of settings--all without pausing to ask at what point the purpose of the institution has substantially shifted. In these latter cases I believe it is helpful to consciously admit some program shift results from the motivation of institutional survival. (The school cannot justify a faculty of this size for the original purposes. It is tenured and the administration does not have the heart or the courage to terminate; therefore they seek additional functions for them to fill.) We are dealing with more than individual symptoms that must be addressed seriatim. If the administration interprets these as individual brush fires to be put out one after the other, the institution is already in serious difficulty. What is demanded is the courage and imagination to begin to ferret out and define the underlying problem.

One interesting observation of the futurists is the peculiar ability of people to define a scenario for the future filled with forecasts of national horror and catastrophe and meanwhile project a placid personal scenario completely disjointed from the former. I suspect the same process is at work among institutions. We sense the speed with which the social and technological life of America is changing but we lack the means or the will of relating changing racial, financial, residential, energy, and work patterns to what this will mean for the life of our institutions and the work of ministry for which we are educating.

What does this mean for librarians? To the extent that you represent an imaginative, creative sector of the life of your theological community, it means your effort to define more sharply institutional purpose as a means of guiding your own work. The resources of the library are a part of the entire body of a local school of theology. Old, unresolved questions of faculty status and the proportion of the educational dollar that will come to the library represent skirmishes far from the center of the real battle today. Evaluation during the last years has focused on students, faculty, and administration. Inevitably such evaluation of program leads to the point where foundational issues must be addressed by the board of trustees. This is not a battle for an extra percentage point of the educational budget but a question of the educational purpose of the institution over the course of the next twenty years.

My own prediction is that over the next ten years several small seminaries will go under financially. Appeals for special funding will grow more strident and more frequent. While they may slow the downward slide, I suspect unless the institution is willing to stop and ask the most fundamental question regarding its purpose and its relation to the broader context in which it exists such institutions will resemble patients that are kept alive by extraordinary means. The question of whether existence represents life applies to institutions as well as humans.

Honest evaluation is crucial in this process. The academic folk wisdom regarding libraries that developed twenty-five years ago cannot exist without critical examination today. Fortunately a number of the most thoughtful members of your group are already engaged in defining the function of the library as learning center in small, graduate-professional theological schools. You are aware of the use of the library by particular classes of students in a given year. You are asking the cost effectiveness question regarding books bought in particular fields. At one time the more defensive saw such questions as an indication that the barbarians had already breached the walls and were about to destroy seven centuries of civilization. We now realize such defensiveness only adds to the problem. Frankly every entering class represents an invasion of the contemporary culture into our midst. Whether barbarian or not, it represents the vitality, imagination, limitations, and reality of the contemporary student populations. Our collective task is to rethink our institutional purposes in the light of the many contexts of which this is but one insistent reminder.

### 3. Defining the Library's Role in the Learning Process

Educational myopia has too frequently caused us to focus on the formal curriculum as the educational process of the seminary. While granting the existence of the broader context, the curriculum was usually seen as presenting the content and context of education. Increasingly we are beginning to think about the task of a seminary as the construction of a total learning environment in which persons are aided in their preparation for ministry. You might picture this as a series of concentric circles.<sup>5</sup> The innermost circle represents the educational curriculum in the more narrow sense. This involves courses and syllabi--the organizational structures which relate materials, symbolic systems, and human resources. It concerns the faculty, the whole system of language and symbols used in dialog between students and teachers; it involves materials, books, educational media, the rooms in which classes meet--all of the resources that will be needed. It includes the administration, students, and other staff personnel, including patterns of expected behaviors on the part of these individuals. Notice the inner core of the curriculum involves almost all of the issues our evaluators noted in describing the strengths and weaknesses of our educational programs.

In recent years we have sensed, however, that this is probably too narrow a concept of the educational process. While we have acknowledged that education takes place beyond the classroom and library,

we have granted only grudging recognition to the second of the concentric circles, namely, that of the socialization process. This represents the ethos of the school. What behaviors are rewarded? What are the types of students initially interested in this school? What group finally enrolls? Who are the heroes to which both professors and the students look? What is the ethos of an institution? It is seen in the spirit in which professor and students may seek the truth in an objective logical fashion, letting the chips fall where they may. In contrast, they may be involved in a process of indoctrination in which a series of truths and creedal statements are accepted as normative; the educational process then becomes one of personally appropriating and defending these patterns of thought. In contrast again the ethos may be one of warm evangelical piety in which prayer and encouragement are pervasive. These need not be mutually exclusive. The ethos of an institution, the unexamined broader setting in which the more formal educational process takes place, is highly formative. The ethos will determine how the library and other learning resources will be utilized. In some institutions the ethos is one in which the highly scholarly pursuit of thought is rewarded. In other cases too much investigation amid alien sources may be unconsciously feared as a corrupting process.

While the ethos of an institution has a strong staying quality, it is challenged to some extent by every incoming class. In addition to the curriculum which the student bears in his transcript he or she has been following a number of other curricula dictated by teenage culture, commercial television, a world of fast food service, environmentalists, symphony and rock music. A conscious recognition of this context, and an attempt to work with it, marks a significant step forward in our understanding of the educational process.

The third and final circle that one must be conscious of represents the context in which the whole educational institution exists. This involves constituencies of the church body and the immediate communities of people living in the same neighborhood as the seminary. It includes the changing racial, ethnic, and sexual mix of people who may look to this institution as a potential resource. One cannot examine the educational process without introducing the concept of the political process. Ultimately what goes on in the educational institution must be bought by those on the outside. Churches must trust the institution enough to be willing to call its graduates. Supporters must be in favor of the institution to the point where they are willing to contribute their dollars. Students must have a favorable enough image that they will enroll. Adequately addressing the context involves more than a PR department or some tasks of the chief administrative officer.

The role of the library, then, must be examined in a context broader than the tensions of the academic versus the professional. Any segment of the educational process must be interpreted within this broadest context. My encouragement to you is to become more proactive. Do not wait to see how you and your part of the institution will be affected by these broader elements of the surrounding culture or how they are impacted by the socialization process, or how they might

respond to other segments of the curricular design. We are already in a time in which many of the former structures and systems are becoming inoperative. We intuit part of this. We see symptoms of the failure of former patterns. We have tinkered with minor adjustments sensing in the witching hour that more radical examination and change is necessary. Years ago someone pictured institutions backing into the future with the aid of a rear view mirror. The analogy is still apt. In unsettled days no one has a corner on the market for wisdom and understanding. To the extent that you are willing to begin to examine underlying assumptions, a process in which you will enlist others in evaluating the heart of the educational process as this involves the operation of learning resources--to the extent that you recognize the continuing need for incorporating new concepts and developing new skills--to that extent you will aid in shaping the present course of theological education in a way that will enable us to serve in the yet undefined future.

#### FOOTNOTES

1. The range is between one to ten--where the institution is seen as being over staffed--to one to twenty-four which is seen as placing too heavy a demand upon the faculty to carry on, for example, adequate D.Min. programs.
2. In one significant case a board of trustees, pleased with raising \$10,000 from within itself, has now agreed to a 10.5 million dollar development goal, with an initial trustee goal of \$800,000. Another institution was able to cut its real deficit within five years by nine-tenths. This involved taking the hard steps of cutting faculty and staff, curtailing operational expenses, and increasing income from a variety of sources. But fiscal help is now within grasp.
3. Therefore the ATS standards of accrediting involve three issues: (a) An institution shall provide for regular and ongoing evaluation of students, faculty, administration, and governing board in reference to the institution's goals and objectives. (b) Evaluation of the curriculum and of educational methodology shall be provided by students, faculty, and administrative officers. (c) The institution shall seek to develop a flexible style in which changes in program flow naturally from the data produced by evaluative procedures.
4. Paul Gibson in an essay "Do We Still Need Seminaries" writes: "Theological education should include an intense experience of communal life under a contracted rule. It has been noted that the majority of experiments in new styles of living which took shape as communes during the late 60's and early 70's failed--not because of a lack of good will and determination but because their members tended to overlook the need for a balance and human rule which would, like the Rule of St. Benedict, protect the weak and restrain the zealous. The more complex and compressed a community

the more it requires a rule. And the context of ministry is always, at the theological level at least, a community. An intense experience of community provides a standard of difference against which the dynamics of more dispersed and relaxed communities may be measured and evaluated."

5. Neely D. McCarter's very helpful monograph Designing Theological Curriculum, 1979. (Richmond: Union Theological Seminary in Virginia)

BUILDING ON OUR STRENGTHS FOR THE FUTURE

by

Elmer J. O'Brien

The presidential address is no longer a predictable ingredient of the annual conference program. In recent years some presidents have chosen to remain silent, probably because they were astute enough to know that by the end of their term of office they were lame ducks and lacked the necessary power to strongly influence the future. But in recent years there have been two presidential addresses that, upon reflection, performed a useful function. In 1972, President Genevieve Kelly spoke on the theme, "The Eternal Quadrangle." She spoke to the tensions between librarians, faculty, administrators and students. In 1974, President John Batsel sketched, "An Alternative Future for ATLA." Both Kelly and Batsel attempted to express the situation in our Association at the time and offer some description of where they thought we might go in the future. I do think it is important that from time to time we express who we think we are and the possible directions in which we may move. My purpose in making a statement is to express some thoughts along these lines. Those of us who have been active in the Association for a number of years may take much of this for granted, but for those who are new in the Association I believe it is helpful to sketch what ATLA means and where it may move in the future.

Any of you who have used the curriculum materials produced by our friends in the field of religious education know that one of the persistent themes they emphasize is "Who am I?" A number of years ago I helped teach some pre-school children and the curriculum we used dealt with the question, "Who am I?" ad nauseam. Having finished the stint of teaching pre-schoolers, I looked forward to joining an adult study group where we would deal with content. To my chagrin the first quarter of study was on "Who am I?" Not long after that, a change of employment followed and the present institution I serve was inaugurating a new curriculum. Almost before my feet were firmly planted on campus, the faculty decided to establish Core Groups. These are twice weekly meetings of students and faculty designed to integrate various aspects of the curriculum and to explore personal and professional concerns. The question, "Who am I?" is always, eternally there.

Who are we? Obviously we are librarians. Most of us are theological librarians, working in institutions that prepare persons for some form of professional service in ministry. Most of us would tend to think of ourselves as professionals. I realize there is still considerable debate as to whether or not librarians are professionals. However, functionally we operate as professionals much of the time. Because educational institutions tend to be professional bureaucracies it is not surprising that we adapt ourselves to the prevailing pattern in our institutions. One analyst has said "... the Professional Bureaucracy relies for coordination on the standardization of skills

and its associated design parameter, training and indoctrination. It hires duly trained and indoctrinated specialists - professionals - for the operating core, and then gives them considerable control over their own work."<sup>1</sup> This same analyst goes on to state, "Control over his own work means that the professional works relatively independently of his colleagues, but closely with the clients he serves."<sup>2</sup> Surely all of us recognize something of ourselves in these statements. Systems and standards loom large in our vocabulary today. Doralyn Hickey's column on standards in our Newsletter is indicative of an increasing professional concern in our Association, as is the Board of Directors' concern to broaden the scope of the former Committee on Cataloging and Classification to include bibliographic systems. We are striving more and more to develop and coordinate a standardization of skills and knowledge which mark us as a professional group. On the other hand, the work of the librarian is closely linked with the clients he or she serves. It is in this latter relationship that we operate independently and exercise discretionary powers. Personal contact with faculty, students and other library clients is an arena where each of us exercises considerable freedom. Last year, Dr. Thomas Calvin made a strong case for formulating our collection policies so that they are more clearly client oriented. I sensed that most of us agreed with him. The ATLA Needs Survey, taken several years ago, verified that one of the major concerns of members in the Association is bibliographic instruction of clients. Again, these and similar concerns which you can cite indicate a growing professionalism among us.

An additional indicator of professionalism is that which relates to training and indoctrination. Initial training for most professions takes place in a university or special institution. In this setting the skills and knowledge of the profession are programmed into the would-be-professional. The degree one attains after satisfactorily completing the training amounts to a certification for the profession. As any library administrator can testify, there follows a period of on-the-job training. A library science degree does not a fully trained librarian make. The process of training never ceases. "As new knowledge is generated and new skills develop, the professional upgrades his expertise. He reads the journals, attends the conferences, and perhaps also returns periodically for formal retraining."<sup>3</sup>

One could go on to identify additional data in the literature of organization and leadership to strengthen the case that functionally most of us operate as professionals. The reason for sketching this identification is quite important, it seems to me, if we are to understand who we are. Knowing and recognizing who we are says a great deal about the possibilities that lie ahead of us as an organization. The professional is a particular breed of the species and will act and react in certain ways that are fairly well known. Let us now move more directly to the implications these observations have for ATLA and its future.

By and large it seems fair to say that ATLA is a voluntary association of professionals. I've never sensed that very many of us have been overtly pressured into either joining or participating in ATLA.

For the most part we are drawn together by some common interests and goals. We are drawn together partly, one would guess, because we serve institutions that have a general educational goal of training persons for professional service in ministry. Presumably our institutions are similar enough that we consequently share similar interests and concerns. A few years ago a group of us were attending a meeting at one of our seminaries. Two of us were asked to step out of the room for a few minutes. We walked down the hall. There wasn't much to do so we began looking over the bulletin board at the end of the corridor. After reading some of the notices posted there, the other fellow turned to me and said, "You could take the bulletin board in any one of our schools, transport it to another campus and it would fit perfectly." There are differences among us, to be sure, but we come from institutions that are remarkably alike.

As theological librarians we share common interests. Our commitments and goals are reflected in our organizational structure. One senses there is a solid commitment to the Boards of Periodical Indexing and Microtext. For years we've had committees on library materials exchange, cataloging and classification, membership, annual conferences and the like. In the past several years some new interests have emerged: collection evaluation and development, serials control, professional education and development, and the preservation of theological materials, to name the obvious examples. These newly emerging interests and our commitment to them remain to be completely tested. Their emergence, however, and the enthusiasm or lack of enthusiasm they generate tell us a great deal about the direction in which we are headed over the next several years. Clearly there are some new interests and some new leadership emerging.

How can ATLA capitalize on these new concerns, advance the state of theological librarianship, and accomplish some new objectives? Let me be bold enough to sketch what I believe is a possible paradigm for our future. My paradigm is certainly only one of several possibilities that could be suggested. I invite you to think of other possibilities besides the one I shall attempt to sketch.

First, ATLA will remain a voluntary association for the foreseeable future. As an association of professionals an even higher premium will be placed upon individual autonomy. Probably there will develop clusters of members interested in the achievement of certain goals. This autonomy and clustering is, it seems to me, a positive development and should be encouraged. In this way, there is an opportunity to develop expertise and leadership within our own ranks. As this trend is encouraged it will be important that communication between these clusters of interest be cultivated through the annual conference, the Newsletter, and in other ways.

Not only will we remain a voluntary association, but I suggest we build on that strength. Even with a new dues structure it is clear that we will still generate relatively modest amounts of revenue for our general fund. Even if we could somehow raise enough money to employ a full-time Executive Secretary with secretarial help, would



that strengthen the Association? I'm not convinced it necessarily would. If we employed a staff it would be deceptively easy to assume that the staff will do the work. Staffing could destroy the commitment many members have to the organization. Bureaucratization and institutionalism could conceivably create a distancing between the members and the Association. Even with a staff there would not be any less need for voluntary membership time. With economic pressures being what they are, I believe our future remains one of drawing on the time, energies and leadership of our own members to advance the goals of the Association.

There is a need to clearly identify our goals and to articulate them effectively. The annual conference serves as a forum where new ideas, proposed projects and long-established interests in the Association can test new initiatives and receive feed-back from the membership. The Board of Directors, working with the Committee on Annual Conferences, could more intentionally structure our June meetings to make sure this happens. The Board, over the past several years, has created internal committees to deal with this possibility in addition to other concerns. The annual conference, in this paradigm, would not only provide programs but would also help us define our goals more clearly.

After goals and/or projects have been clearly identified an ad hoc or standing committee could be created or assigned the responsibility of developing an appropriate program. Here we could draw on the clusters of interest in the Association. If a project is involved the committee would define the program, identify its financial needs and proceed to secure funding. If funding is required outside our regular budget, proposals could be developed and submitted to appropriate agencies and foundations. After funding is secured the committee would hire the necessary staff to execute the project. This discrete project approach has the advantage of avoiding many of the pitfalls inherent in permanent institutional staffing. In some cases it might eventually lead to permanent staffing, but that would emerge from rather than being a condition imposed on the project(s) from the beginning. This also leaves a large part of the management of projects in control of the membership where it is amenable to member concerns.

Let me offer an example of how this works. The Serials Control Project has been with us long enough that most of you are more-or-less familiar with it. Several members of the Association, a number of years ago, observed that regional groups of theological schools were compiling union lists of serials. If a particular regional group had several Baptist institutions within it, for example, that union list would reflect that strength, while a similar list generated by another regional group would reflect other strengths. Consequently, the suggestion was made that a comprehensive union list of theological serials was needed and desirable.

For several years the Committee on Publication worked with the comprehensive union list idea. In 1975 they identified one hundred twenty (120) theological libraries which were participating in regional

listings of periodical holdings. The Ad Hoc Committee on Serials Control was formed the following year. During 1977-78 the Ad Hoc Committee worked on a Pilot Project, funded with a grant from the Association of Theological Schools, to test the feasibility of building a bibliographical data base via distributed cataloging using the Boston Theological Institute's CONSER capacity. Last June seventeen ATLA libraries were selected as initial centers of responsibility for phase one of the continuing project and they met at our annual conference.

Currently the Ad Hoc Committee is drafting a proposal to submit to the National Endowment for the Humanities this December to fund a major phase of the project. If the funding is secured, a project director will be employed to supervise the work. There have been problems and delays along the way, but now the committee under Dorothy Parks' capable leadership is well on the way to generating the proposal.

There are several features of this project that offer a good model for other efforts of the Association. The idea of a union list has been well tested among us and there has been significant support developed for the project. A cluster of interested members has devoted untold hours developing the modus operandi and doing the investigation, fact-finding work preliminary to writing the proposal. The committee has engaged the services of Peter Oliver to write the grant proposal that will be submitted to NEH. Efforts are underway to secure CONSER status for the project so that it will complement the BTI's serial project.

Once we are successful in funding the project, a project director will be employed and a central office established. Denominational centers will contribute records to the data base, thus reflecting regional participation. The project will last a stated period of time.

This model has a number of things to commend it. It has arisen out of expressed needs, it has been developed by the membership, it has received ATS support through the grant for a pilot project, and it is a discrete project with a definable goal. It will be managed by the same people as those who generated the proposal. The plan will work regionally so that the concerns of affiliation and representation are addressed. Yet there will be a central office to focus our efforts. The final result will benefit all of us.

I believe it is rather clear that ATLA's future is strongly linked to intentionality. As we are able to clearly state and identify our goals then we can marshal our resources to achieve our intentions. To do this I have suggested that we build on our strengths as a voluntary association of professionals. What has been sketched here by way of a paradigm is nothing new or novel. Many of you could sketch other paradigms, and I hope you will. In sketching this paradigm part of the purpose has been to state what I see emerging in the Association over the past six years. The question of "who are we?" can only be answered at a point in time. We are constantly in the process

of becoming. I believe we are becoming a more professional organization, and I believe we shall become stronger and more effective as we structure intentionality into our organizational life.

Footnotes

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2. Ibid., p. 349.
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SPIRITUAL SIGNS OF THE TIMES

by

Colman J. Barry, O.S.B.

Current sociologists such as Andrew Greeley and associates of the National Opinion Research Center evaluate American Catholicism from several viewpoints. Their negative critiques are:

- 85% reject birth control teaching of Humanae Vitae;
- 2/3% turn their backs on divorce doctrine;
- virtually no difference between Catholic and Protestant abortion attitudes;
- vocations are less than a third of a decade and one half ago;
- less than two-fifths believe in papal infallibility;
- less than one-half go to Church on Sundays;
- a new wave of anti-Catholicism is sweeping the United States;
- inadequate pastoral care for Hispanic immigration - (almost) 22% of the United States Catholics.

Tonight, however, I wish to take another and a positive approach in terms of the "self-awareness" of contemporary American Catholics. In this methodology a search is undertaken of what current Catholics also think of themselves.

The vocation of the Church, the reason for its existence across the ages, is the commission from its founder to call people to convert their lives to God. Peter the Apostle declared in the first Pentecost sermon: "Repent and be baptized every one of you in the name of Jesus Christ for the forgiveness of your sins; and you will receive the gift of the Holy Spirit. For to you is the promise and to your children and to all who are far off, even to all whom the Lord our God calls" (Acts 2, 38-40).

In the Church of today some twenty centuries later there is evidence that the primary sign of the times is a contemporary spiritual renewal abroad in the land. A search for a closer and authentic relationship with Jesus Christ through the Spirit is evident and growing. The Church in the United States is responding and participating in a world-wide outpouring of the Spirit. American Catholics are serving as pacemakers in this development so improbable in its antecedents. Fertile ground for a spiritual renewal was generally unsuspected in a world characterized by a creeping paganism: perversion, pornography, mounting crime, government corruption, economic decay, breakdown in family life and social morality.

How did this current turn to the spiritual or interior life by growing numbers of persons come about in our midst? Post-factum

explanations are about as adequate as the surprised reactions of other Christians to the surge of armies of women and men to the Syrian and Egyptian deserts, to the monastic and cenobitic life in the East and West, to the mendicant and later missionary orders, or to the practice of the devotio moderna in the late middle ages.

One forecast of our current spiritual renewal had been given by Pope John XXIII and the members of Vatican Council II. In a message to the world, on 29 October 1962, nine days after the Council opened, that received little attention as more than a pro forma declaration of pious intent, for the first time in the history of ecumenical councils a council addressed itself to all people, not just members of the Catholic Church. The conciliar body declared that they wished to inquire in assembly how the Church ought to renew itself, to turn and be concerned with all the anxieties of modern people, especially those who are lowly, weak, poor and lack an opportunity to achieve a way of life worthy of human beings. They emphasized whatever concerns the dignity of people, whatever contributed to a genuine community of peoples, especially peace and social justice. They then declared in striking fashion:

... We look forward to a spiritual renewal from which will also flow a happy impulse on behalf of human values such as scientific discoveries, technological advances, and a wider diffusion of knowledge .... We lodge our trust in the power of God's Spirit which was promised to the Church by the Lord Jesus Christ. We humbly and ardently call for all people to work along with us in building up a more just and brotherly city in this world .... For this is the divine plan, that through love God's kingdom may already shine out on earth in some fashion as a preview of God's eternal kingdom.<sup>1</sup>

It is difficult if not perilous to attempt evaluations of the providence of God as causative in events. However, the call of Pope John and the Council did not go unanswered. The restless polemics following the Council at first produced a sense of spiritual exhaustion intensified by the pressures of secular society. As the editors of The Tablet stated:

There is an inchoate feeling that the reality of the thing has receded behind a cloud of words, a proliferation of committees and councils, under sterilized and talkative liturgy. Despite the theological, intellectual, liturgical and structural renewal, the heart of the matter - spiritual renewal - seems sometimes to be eluding us. The entire western Church is affected by this malaise which is to a considerable degree a reflection of the doubts and disillusionments besetting western society as a whole ....

The devaluation of prayer, the emphasis on social concern has been one of the least explicable features of the post-Vatican II Church. There are signs, however, that a balance has been struck. The charismatic movement gives root-room for the Holy Spirit. Especially amongst the young, a new

consciousness of Christ - even in secular "pop" settings - gives a necessary equilibrium to the purely institutional approach.<sup>2</sup>

The direction this spiritual renewal is taking continues to be challenged or applauded. But the manifestations of a contemporary spiritual movement abound. Some examples in the United States are:

1. A readiness to explore important questions like faith and God, sin and love, among young women and men. Father Thomas McNally, C.S.C., reports that students at Notre Dame University are "amazingly receptive" to such topics. "They are not interested in pious platitudes but are very much interested in how the Christian tradition can help them understand themselves .... An astonishing 82% of the newcomers expressed at least some interest in studying theology; 35% are not only interested but eager to know about the Bible, contemporary theological issues, Christian ethics and moral problems." McNally recommends ways to help young people to be as receptive to the institutional Church as they are to religious questions concerning faith and God: offering basic practical courses, providing educational programs which apply religious values to life, helping students in their "inner search" through expanded programs of spiritual direction and opportunities to participate in volunteer service programs, and developing within faculty and campus ministers "a genuine openness to the ideas and questions of the young and to be willing to accept the possibility that our own ideas of religion and church need retooling."<sup>3</sup>

2. The Marriage Encounter movement which began in Spain in 1955 when some couples met with Father Gabriel Calvo to plan a program for enriching good marriages and for helping couples become more mature in communication and faith. In 1966 the movement spread from Texas throughout the country and now includes over half a million participants and has become ecumenical in membership. As a program, Marriage Encounter begins with a weekend experience and continues with optional follow-ups. It is based on a three-part agenda: presentation through biography, private reflection and couple dialogue. A director is always present and opportunities for sacramental participation are integral to the procedure. This exercise in adult catechesis has significant ramifications for Christian family growth and maturity, all in the context of convictions as lived rather than as propositions.<sup>4</sup>

3. A dramatic increase in the sale of spiritual writings, films, and cassettes that reveal a solid sense of doctrine combined with a willingness to reveal personal experiences, and to spell out the struggle of a person attempting to come to grips with God in one's life. There is renewed interest in introspective, prayerful reading, a spiritual desire to listen to a language of faith witnessing to charity and the symbols of peace. Pope Paul VI

continually calls for a civilization of love; a successful presidential campaign was conducted by President-elect Carter in 1976 with a major theme of love and witness to the consternation of liberal secularists.

4. An encouraging trend is the development of on-going programs of pastoral planning in dioceses, religious orders and institutes. Thirty-one dioceses embracing nearly one-third of the American Catholic population are at present involved. Applied research and planning is even more widespread among the religious orders; at least 110 orders or provinces have a research or planning unit, and over fifty plan to establish one. Pastoral planning focuses clergy and people on the essential mission of the Church and breaks away from a fixation with financial and social programs. A climate of trust is improved and a new leadership system with four major components is advanced: a planning system, an information system, participative decision-making and accountability. A negative result of pastoral planning has been strained relationships that continue to be experienced. For pastoral planning to be accepted in ministry there is an immediate need for a Catholic university to establish appropriate training programs for those who are to be engaged in this growing apostolate.

5. Diocesan clergy and religious are praying the Divine Office in small, voluntary groups. Masses are offered for neighbors in homes throughout parishes. Both of these renewals strike authentic memories among Catholics of their common worship tradition as well as the station liturgies in times of persecution. Prayer groups and bible study circles employ a methodology similar to lectio divina. Beginning with the sacred text, the group reflects on it in faith and searches in prayer for some experience of the mystery symbolized by the text. Team ministries in parishes and neighborhoods by men and women are effective witness in today's diaspora as monastic families were the most effective missionaries in previous periods. Mother Teresa of Calcutta said in Tulsa, Oklahoma, this year: "The greatest poverty in the United States is that you have so much you lose that intimate touch with God. Spiritual poverty is so much more difficult to relieve."

Father Walter Burghardt, S.J., this year discussed how the integration of theology and pastoral work could be stimulated by the distant past. One factor that hinders the integration of the academic and pastoral is that our approach is closer to scholastic theology than to monastic. In the schools, theology's aim was knowledge; in the monasteries, the aim was experience of union with God. In study and reflection, importance was granted to the inner illumination of which Origen and Gregory the Great spoke, the grace of intimate prayer, that affectus as it is called by Benedict. Dom Jean Leclercq speaks of a manner of savoring and relishing the Divine realities constantly taught in the patristic tradition; a Christian thought perpetually residing in the interior of faith, a personal experience closely linked with the

whole environment, a biblical experience inseparable from liturgical experience, the pursuit of the spiritual life led in a community whose essential aim is the search for God. Burghardt said: "In our time theologians and ministers of the Gospel are placing strong stress on service to the poor and the oppressed, to the destitute and the imprisoned. Justifiably so; but our students must learn now that there is another class of Christians impoverished and imprisoned. I mean the increasing number of educated faithful who are disaffected: men and women who expect from their ministers a deeper insight into the gospel, into the mind of Christ, than they are getting; men and women for whom the Sunday fare is spiritual pap, who return home still hungry for God's real word to them, who wonder how five to ten years of seminary education could leave so many so ignorant, so incapable of putting a subject and a verb together; men and women who are prisoners of their pastors' inability to interpret the gospel for them, to talk intelligently and passionately about Christ and his Church, about God's grace and man's resurrection, about the Eucharist and the hungers of all humans .... At the Eucharistic Congress' Black Heritage Mass, Bishop Eugene Marino of Washington, D.C., made a startling statement: 'Only the spirit of Black Americans can bring life to the 'dry bones' of Roman Catholicism. With the gift of Blackness, the Church will beget prophets whose burning words can bring life to dry bones.' If you find exaggeration here, it is not in the dry bones or in the need for prophets. My fear is, we shall have few prophets, black or white, to clothe American Christianity with life if academic theology leaves our ministers cold and lifeless, bone-dry."<sup>5</sup>

6. Throngs of people participated in the 41st International Eucharistic Congress from 1-8 August 1976 in Philadelphia. The congress theme, "The Eucharist and the Hunger of the Human Family," focused on eight designated hungers, each forming a sub-theme for the days of the congress: the hungers for God, bread, freedom and justice, the Holy Spirit, truth, understanding, peace and "Jesus, the bread of life." Gerald O'Collins, Australian Jesuit, commented: "The Eucharistic Congress seemed part of a genuine spiritual renewal sweeping the United States .... In many ways it was a Eucharistic Congress for the ordinary people rather than much-travelled bishops, conference-weary theologians and professional ecumenists. A taxi driver told me: 'It's a funny crowd. They are not tipping.' They were the little people from parishes in Ohio or stuffy apartments in New York. They had saved to come by bus for two or three days. For many it was their first visit to Philadelphia. The congress affirmed their faith and sense of Catholic identity. 'I am here to celebrate my love for God and the need to help others less fortunate,' a girl from a small town told me. Dom Helder Camara spoke of 'the great scandal of the century .... We are trying to reach other planets, leaving our own planet with over two-thirds of humanity in misery and hunger. Why not discover Christ in



our black brothers, our Indian brothers, our yellow brothers, our Latin American brothers, the Chicanos and Puerto Ricans?' ... The press and the public swarmed around Mother Teresa of Calcutta. 'They idolize her without imitating her,' a Canadian Protestant muttered in my ear. A bellhop at the hotel where I stayed asked: 'Where's that nun? I want to shake her hand before they canonize her.' Mother Teresa smiled, shook his hand, and wrote on a piece of paper for him: 'Let us love one another, as Jesus has loved us.' .... Will deep spiritual renewal and long-term social action continue in the aftermath of the congress? If vast religious 'happenings' have such effects, the Philadelphia congress will. American Catholics needed the Congress. I went to Philadelphia and found it open to love and Christian concern. Another visitor from abroad put it this way: 'I have never seen so many people so joyful.'"<sup>6</sup>

7. The charismatic or neo-pentecostal movement among Catholics has moved from an apologetic phase in the 1960's to a prophetic phase. There are already over 600,000 practicing charismatics in the Church of the United States, and charismatics are rapidly spreading among Catholics throughout the developed and underdeveloped world. Careful approval of this surprising manifestation of personal conversion and spiritual renewal has been extended by Pope Paul and the American bishops. Pentecostal and holiness movements with Protestant pietistic roots developed on the nineteenth century American frontier. America has generated several movements such as the Mormons, Christian Scientists, and Seventh Day Adventists - all of a gnostic character, that mother of spiritual elites. But none have had the impact or influence of the populist charismatic phenomenon which now numbers over ten million persons world-wide.

The Catholic Charismatic Renewal rests its leadership mandate on the need to move out from the revamping of institutional structures begun by Vatican Council II, and as "come-outers" to turn to personal conversion, prayer groups and covenant communities. The English Catholic commentator, Brian Wicker, states: "There is no doubt in my own mind that the charismatic renewal is one of the most important, perhaps the most fundamental, kind of renewal that is occurring among Christians today. Not only does it offer to established Christians bread where most of the other supposed sources of nourishment (ecclesiastical commissions, nostalgic 'traditionalism,' modernistic liberal theology, ecumenical discussions, Christian/Marxist dialogues and the rest) offer only stones: it also offers (as did the apostles in their acts) something of immediate interest and value to unbelievers, namely the restoration to daily experience of extraordinary manifestations (it would be wrong to call them miracles) of an energy unmistakably good and perplexingly powerful; an energy which is capable of lifting people out of the rut of disease, despair and isolation in which they are often plunged, and of inspiring sons and daughters to prophesy, young men to see visions and old men to dream dreams. If Bonhoeffer's 'religionless Christianity' for a world 'come of age' has, alas,

proved a dead end, perhaps the charismatic affirmation of the rejuvenating power of a spirit which is defiantly 'religious' will prove to be a thoroughfare to a new, and less middle-aged, heaven and earth."<sup>7</sup> Positive aspects of the Catholic Charismatic Renewal include: opposition to moral decay, eagerness for prayer, confidence in the promises of the Lord, attachment to Sacred Scripture, a free, personal commitment to Jesus as savior and Lord, to each other and to new Christian communities who respect tradition but are open to a personal renewal in experiencing the Spirit.

Internal problems afflict the charismatic movement: their utopian, elitist character and cult of leadership personalities, misuse of authority, lack of organized connections with the local church, uncritical "masonic" ecumenism, stressing of personal piety at the expense of the social apostolate, overstressing extraordinary charisms, a tendency to separatism and fundamental sectarianism so endemic to Protestant Pentecostals, confusion of a psychological reconversion with the traditional and ancient Christian mystical tradition so rooted in sacramental reality, a vapid and pedestrian standard of public worship. Count Nicholas Zinzendorf held in the eighteenth century that the Moravian Brethren needed piety not theology. Catholic charismatics are challenged not to fall into a similar simplistic, anti-theological, gnostic view of change of heart based in Scriptural fundamentalism. Wicker warns: "Any genuine return to the roots of Christianity in the New Testament must at the same time be a return to a situation in which Christians have to 'confront the world;' and this means confronting imperialist oppression, economic domination, military might, religious conformism, state bureaucracy and continuous temptations to violence in the support of good as well as bad causes. The charismatic renewal will not have come of age until it has got to grips with this dimension of its responsibilities to the church and to the many thousands of those it already so hopefully nourishes."<sup>8</sup>

8. The major moving religious fact of this century has been the Ecumenical Movement among divided Christians. A change of mentality from polemics to dialogue has taken place; a common search has begun of discovery and recall of our past unity in Christ. The earliest Christian vocation was ecumenical, and the ecumenical movement is a call to that tribal memory of the Church. The movement has not become an integral part of a Christian conscience responsible for all to all. The churches have not fully accepted the historical fact that Christianity has suffered several major ruptures in the East and West, that our stance before the world is one of division and discord, that Christians are better and more fully themselves together as their Lord willed, than separate as they willed. Christians are still in church huddles looking for the most part at each others backs, in competitive stances, their vocation and desires incomplete.

Ecumenical advances have been made on the levels of mission, study, interdenominational cooperation on a global level, and the discovery of a new vocabulary, of broader theological horizons, a

crossing of lines which formerly ran separately for 900 years in the East and 400 years in the West. Genuine openness and candor have become part of a realistic dialogue in which truth is sought in love. In this change of heart the dialoguers have come to understand more fully that the unchangeable deposit of faith is primary; the way it is presented, the formulation of doctrine cannot be cut off from history. Rectification is possible by theologians continually seeking ways of expressing the deposit of faith and its content in an historical context. Dialogue is such a common search to understand Scripture and tradition. Creeds and councils help in reading the full context of the stream of the Church's life. A theological discourse not identical with any one tradition but from diverse traditions produces a new language as a bridge between long and bitter polemics.

There was an evident problem of pluralism, a plurality of expression, in the early Church which defined itself as "The Way" ("I am the Way, the Truth and the Life"). Christians met each other on the way in faith through Baptism in the Spirit and were incorporated into Christ. This confession was not a scientific fact but a celebration of their new life in Christ. A classic example of such a confession occurred in the Deed of Union of 443 following the Council of Ephesus. Cyril of Alexandria and John of Antioch, despite their differences, celebrated their communion in an identical faith. History continually shows the possibility of expressing the faith in different words. Would, as an example, the western schism of the Reformation have taken place if the Council of Trent's decree on justification in 1545 had come forth in 1525 at the Council of Lyons? The sensus fidei is a basic reaction to all dialogue and documents. A few bishops or theologians do not solve problems necessarily as both the Councils of Lyons and Florence bear witness.<sup>9</sup>

The era of good feeling in the young ecumenical movement of this century is evaporating in a trough as the century comes to an end. The signposts along the Way are not as clear; moves toward merger of the churches were wrong turns from the very beginning. The change of mentality is not deep enough. Western presuppositions, for example, obscure real contact with the churches of the East, the original roots of Christianity. A confronting of Orthodox models, Chalcedon or non-Chalcedon as they are, has not developed from our Western historical perspectives. There has not been a meeting facie ad faciem with the Christian cultures and models of the East or of Africa. Patriarch Athanasios of Constantinople witnessed to this dimension, in an interview he gave me shortly before he died, for a book I am preparing on the historical character of "The Church Divided." The Patriarch stated: "It was important that my brother Paul VI and I met and embraced at the tomb of Peter, as well as in Sancta Sophia. It was most important that my brother Paul and I embraced in Jerusalem and found Jesus."<sup>10</sup>

Major advances have been made in dialogues on the national and international level between Scripture scholars and theologians. Historians are not as evident in these exchanges as they should

be, nor is the interdisciplinary dimension of these dialogues as yet mature. A hopeful beginning in interdisciplinary exchange is taking place at the Institute for Ecumenical and Cultural Affairs at Saint John's Abbey and University, Collegeville, Minnesota. The humanistic, psychological, linguistic and sociological dimension needs attention. Dr. Albert Outler, emeritus professor of Southern Methodist University, has asked that historians be brought together in dialogue to discuss such topics as the non-Chalcedon churches, the Photian Schism or the Council of Trent. A re-evaluation of trends by Church historians could be a new frontier in the ecumenical dialogue, an enriching of the thrust of that seamless, teutonic, academic garment. Oscar Cullmann said after a year at the Ecumenical Institute, Tantur, Israel: "I spent my life writing on Heilsgeschichte. After one year at Tantur I would say I should write on Heilsgeographie." On-going meetings of monks of the East with monks of the West in Jerusalem could also enrich an awareness of prayer in the spiritual quest for unity. The freedom to cross confessional boundaries is more present in prayer than anywhere else. Existing hurdles of intercommunion, doctrine, ministry, firm loyalties and cherished traditions, those important institutional restraints, expand in prayer. If Christians find in another tradition a way of prayer that answers particular needs, they have never waited for a change of the red light, an organic unity to come before that spiritual Way is followed. In the same manner joint apostolates to the needs of society by cooperating parishes and societies of separated Christians continue to be the most viable focus of the true ecumenical movement at present.<sup>11</sup>

"If there is any chance for Christianity ... to contribute once more to forming our social world, a fundamental precondition must be met: The inherited divisions of the Christian churches have to be overcome.... The universalism of the Christian faith, directed to the future of all mankind, needs to become incarnate in a universal church. The communal life of the Christian remains at least incomplete, if not sectarian, as long as it lacks that universal element. Especially in the time of sobering former illusions about a Christian culture, the individual Christian needs the consciousness of being a member of the world-wide community."<sup>12</sup> Our alliance is still "speechified;" there is little action that risks for oneness. Legalisms about internal affairs of separated partners of a common Lord continue to dominate in ways similar to Christ's own experience in his community of origin. Progress as moral witnesses acting in behalf of the humanity of persons appears the most open first way to reconciliation. Churches doing for others, without power, props or privileges, acting from a position of weakness and shared guilt, not as accomplices or from pride or security, remains the martyrs' call to the churches.<sup>13</sup>

If the current movements of internal spiritual renewal coalesce with the ecumenical movement for a shift away from outdated division and credal discord, a rich variety of religious experience could open up in society during the century ahead. Christianity, so often

decried as outworn, reveals in its history a series of pentecostal renewals which have never been stereotyped in advance nor in their eventual development. A community of communions could emerge as an acceptable integration of moral force and spiritual awareness, not as just an impractical dream.

Augustine of Hippo characterized the Christian experience as a dynamic model of memoria, distentio, expectatio. There is a contemporary re-awakening and interest in our common Christian memory based in the original, diverse and authentic traditions. There is also a current distention abroad, a spiritual stretching out as a result of pressure from within the bodies of believers. The great expectation growing out of the praise and love of God, a raising of consciousness in service to human needs, is taking vital new form. American Christians in a free society have the potential to contribute to such an unfolding while witnessing to the great deeds wrought by the God of Abraham in Jesus Christ which have been handed down to each generation.

The American philosopher Mortimer Adler, in his usual clear way, emphasized a basic truth that continues to be obscured in current thinking:

"Moral philosophy is not religion. Social do-gooding is not religion. Working for peace or racial integration is not religion. Being a follower of Christ as one might be a follower of Socrates or Gandhi (whose lives and precepts deserve to be imitated and followed) - this is not religion. Just as affirming God's existence requires us to conceive of Him as supreme being and as cause of being, so nothing can claim to be religion - distinct from philosophy, worthy conduct, etc. - unless it appeals to God's revelation of Himself to man, and to the operation of God's grace in human life. Religion so conceived, cannot be secularized."<sup>14</sup>

This paper is an attempt to adhere to Adler's careful distinction in evaluating American Catholic religious phenomena. The primacy of the spiritual dimension and its development in religious history is a demanding commission. Current cultural, intellectual, social and political influences on religion are unquestionable, integral to the whole picture, as is religion's influence on the above factors. Such realities are not, however, at the heart of the religious story. To opt for the spiritual is not simplistic but necessary in a national society inclined to secularize values of another order.

It would have been challenging to discuss here such important problems with religious overtones as:

- the effects on the Church in the United States of its guaranteed religious freedom in the constitution, and its continuing possibilities for development in a non-Constantinian environment. At the same time, as Congressman Brooks Hays warned, the unresolved American problem remains of the implications of an

absolute dictum of the separation of church and state for liberty and justice to all citizens today.

- the continuing all too prevalent American Catholic lack of support, respect and love for the intellectual life, and a creative, artistic culture so traditionally fostered by the Church.

- the need for a renewal of interest in the teaching and study of Church history among students and adults. The encouraging interest in diverse ethnic origins and character of American society could be a stimulus for a long look at the religious roots and sustaining values in our culture. Several new ecclesiastical archives were established and professionally developed this year. However, a major opportunity was lost in Catholic Bicentennial observances to develop a program of oral history and interviews with the people of God before it is again too late.

- the on-going tension between Catholic traditionalists and liberals which has intensified following Vatican Council II. What is needed is the forming of a Preservation Society if there was a possible hope that still another group would balance the more simplistic and romantic positions of such contemporary partisans. As Monsignor John Tracy Ellis says of traditionalists and liberals: "Long ago I adopted in their regard the characterizing of the Montague-Capulet conflict by Mercutio: 'A plague on both your houses.'"

- an analysis of the Detroit Bicentennial Call to Action Assembly on 21-23 October 1976. This Catholic "news story of the year" has generated considerable heat as defenders and critics continue in battle over several of the amended recommendations of the Detroit assembly. A comparison with previous congresses of laity and clergy in the last century in both Europe and America, as well as an analysis of the antecedents and methodology employed in the procedures of this Bicentennial venture, is a temptation to historians. Since the process of the Call to Action Model is not as yet complete, it is the better part of prudence to reserve comment.

If surprises are the stuff of history, then American Catholics have had their share of transformations in this period. There is a vigorous examination of conscience abroad in church and state. Charles Dickens characterized conditions at the time of the French Revolution in the opening sentences of his classic Tale of Two Cities: "It was the best of times, it was the worst of times. It was the age of wisdom, it was the age of foolishness, it was the epoch of belief, it was the epoch of incredulity, it was the season of Light, it was the season of Darkness, it was the spring of hope, it was the winter of despair ...." An historical paraphrase for the condition of the Church in the United States at the time of the Bicentennial might be: "It was a better time, it was a worse time ...." We can be certain

that the sculpturing of the American Catholic mobile will continue with renewed surprises ahead. The challenge of change, however, remains bedded for Christians in an inherited vocation: "Do this in memory of me."

Footnotes

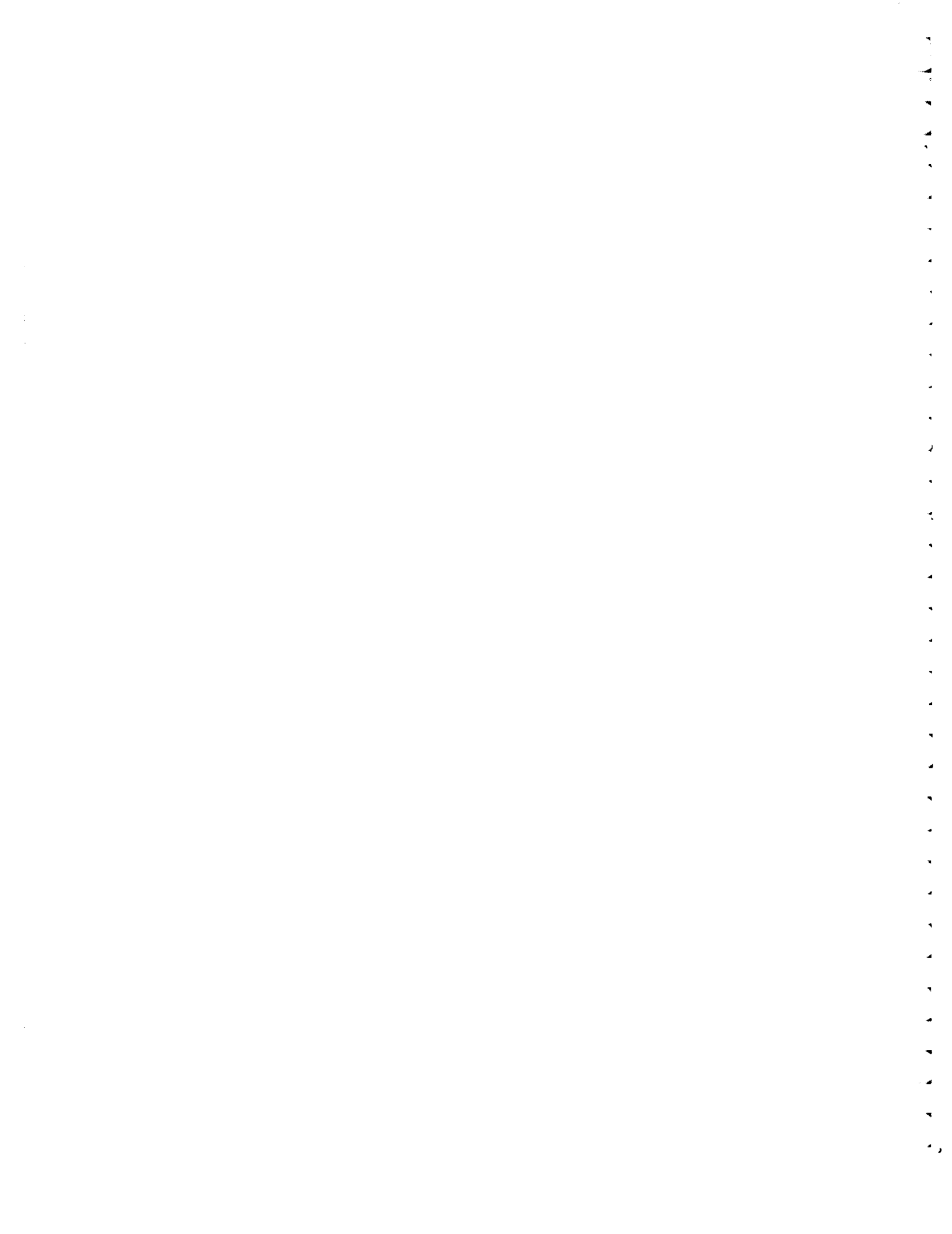
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PART IV

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