

ATLA

newsletter

American Theological Library Association



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ATLA Newsletter

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Mission Statement

The mission of the American Theological Library Association is to foster the study of theology and religion by enhancing the development of theological and religious libraries and librarianship.

Subscription Information

The *ATLA Newsletter* (ISSN 0003-1399) is published quarterly (November, February, May, and August) by the American Theological Library Association. *Editorial and business offices:* 300 South Wacker Drive, Suite 2100, Chicago, IL, 60606. *Toll-free:* 888.665.ATLA (2852); or, outside North America: 312.454.5100. *Fax:* 312.454.5505. *Office hours:* 8 a.m. to 5 p.m., central time, Monday through Friday. *General e-mail:* atla@atla.com. *Newsletter e-mail:* newsletter@atla.com. *ATLA web site:* www.atla.com. Subscription is free to members and available to non-members at the rate of \$55/year.

Submission Information/Advertising Information

All submissions are subject to review and have the following due dates: October 1 for the November issue; January 1 for the February issue; April 1 for the May issue; and July 1 for the August issue. Send submissions to: Editor, *ATLA Newsletter*, at the address above, or e-mail: newsletter@atla.com. Submissions may be edited for the sake of consistency in punctuation, capitalization, etc., across ATLA publications. Advertising rates are available on the ATLA web site at www.atla.com/member/publications/newsletter.html.

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ATLA Member News

a professional association of theological libraries and librarians

President's Message



Dear Colleagues:

I'm sure you have been on tenterhooks for several weeks wondering what became of Project 2000, the Lilly-funded initiative from the early 1980s that I mentioned at the end of my last message. Our series of "blasts from the past" continues this month with snippets from the ATLA archives that may provide perspective on the life and work of our organization today. As you may recall, the goal of Project 2000 was to reassess the role of libraries in theological education. Published as a supplement to *Theological Education* in 1984, Stephen L. Peterson's report "Theological Libraries for the Twenty-First Century: Project 2000 Final Report" was a substantive work, based on fairly exhaustive surveys received from numerous ATLA member libraries. The report provided recommendations in many areas but specified its top priority recommendations as "1) Continuing structures for planning and promoting library service must be established . . . Because these structures must include academic and administrative officers from many sectors or theological education, it is recommended that these structures reside chiefly within the programs of ATS . . . and 2) Preservation of the irreplaceable resources already gathered in the theological libraries of North American seminaries must be assured . . ."

After the report was published, a joint Association of Theological Schools and

ATLA committee was appointed to implement its recommendations. The ATS/ATLA Joint Committee on Library Resources labored in relative obscurity for a few years and submitted its final report in 1989. One task of the joint committee was to stimulate discussion of the Peterson report by theological school faculties, administrators, and governing boards. About this task it was reported: "It can hardly be said that this was a resounding success." Faculty discussion had taken place at only one-fourth of ATS schools; consideration by governing bodies had apparently been minimal. Other recommendations of the Project 2000 report were addressed, but it seems that the main focus of the committee's work was on the issue of preservation of library materials. They reported in 1989 that "the Committee devoted much energy and significant resources to support of the Library Preservation Project (established by ATLA in 1984), which has had wide recognition as a major program of its kind and model cooperative effort."

A more detailed analysis of Project 2000 and its aftermath would certainly be possible, but I will spare you that. What follows are a few reflections on what Project 2000 may have to say to us today.

The first thing that strikes me is how difficult, or perhaps impossible, it is to forecast the future. Though Project 2000 was cognizant of the growing impact of the "microcomputer" it had no awareness of how the Internet would change the lives of librarians and libraries. It was 1992 when Delphi, the first national commercial online service to offer Internet access to its subscribers, opened up an email connection and full Internet service. Looking back now, it is amazing how our lives have been transformed in just fifteen years by the development of email, the Internet, and search engines like Google. It is sobering to think that we really have no idea what the landscape for libraries will

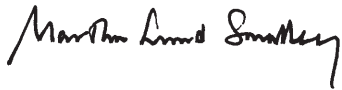
be fifteen—or even five—years from now. In the early 1980s as Project 2000 began, ATLA was in something of an "ebb" cycle, struggling to find the path from being a small volunteer-driven association to a larger organization with permanent staff and a central headquarters. The dynamic online index products that now provide such substantial income to subsidize ATLA activities were not even thought of by Project 2000. Now, in 2007, ATLA is in a "flow," or even "high tide," cycle, thriving in the new electronic age. While we should certainly enjoy this period, we need to be constantly aware of developments that will again bring radical change. As Steve Peterson titled his 1990 update on Project 2000: "The More Things Change . . . The More Things Change . . ."

A second reflection is that the effort to engage theological educators in discussion and interaction with theological libraries is an ongoing struggle. The response to Project 2000 shows us that even before the age of Google, theological faculty and administrators did not always place high value on, or show high interest in, their library collections and staff. Now this disengagement is exacerbated by a perception of some theological educators that "everything we need is on the Web anyways." So what do we do in the face of this struggle? It is interesting to me that the ATS/ATLA Joint Committee on Library Resources chose to place most of its efforts in the direction of a preservation program for theological literature. This was something that libraries could "control" and direct; it gave them an opportunity to do an excellent thing that would benefit the theological education establishment, whether that establishment realized it or not. Is this the right path—focusing on doing the things that we know we can do well—or should we be reinventing ourselves to enable more thorough engagement with our faculty and administrators?

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A final reflection is that Project 2000 placed considerable emphasis on the importance of cooperative programs and collaboration among theological librarians. Regardless of what happens in the ebb and flow of technology in the coming years, we know that ATLA will have an important role in facilitating collaboration. This is really the lifeblood of our association—the sense of community and cooperative interaction that reveals itself at our conferences and regional meetings, through ATLANTIS exchanges, and in programmatic efforts such as the Cooperative Digital Resources Initiative, Serials Exchange program, Selected Religion Web Sites Project, ATLA Group Catalog . . . and the list goes on. If we do these things well, I believe that we will be able to ride through whatever ups and downs the future may bring.



*Martha Lund Smalley
ATLA Board President
Yale University Divinity School Library*



2008 ATLA Board of Directors Election

The Nominating Committee (James Pakala [chair], M. Patrick Graham, and Susan Ebertz) and Secretary of the Association Roberta Schaafsma have named their slate of seven candidates for the four places to be filled on the Board of Directors. The term of office is three years, from 2008–2011. The candidates are (in order drawn by lot):

ATLA Board Election Time Line	
October 15, 2007	ATLA reports slate of nominees to membership.
December 1, 2007	Deadline for write-in candidates.
December 6, 2007	ATLA delivers final slate and biographies to Survey & Ballot Systems (SBS).
January 15, 2008	SBS executes the broadcast e-mail and opens Web balloting site.
January 15 –March 1, 2008	SBS monitors and maintains Web voting activity.
January 15 –March 1, 2008	SBS receives paper and Web ballots, validates members and processes paper ballots.
March 2, 2008	SBS tabulates and delivers results to Nominating Committee by 12 noon EST.

- Prof. Dennis M. Swanson, Library Director, The Master’s Seminary, Sun Valley, CA
- Ms. Cheryl L. Adams, Reference Specialist, Religion, Humanities and Social Sciences Division, Library of Congress, Washington, DC
- Mr. Serge Danielson-Francois, Librarian, Divine Child High School, Dearborn, MI
- Dr. Douglas Gragg, Director of Library and IT Services, Ernest Miller White Library, Louisville Presbyterian Theological Seminary, Louisville, KY
- Dr. M. Patrick Graham, Director, Pitts Theology Library, Emory University, Atlanta, GA
- Mr. David Stewart, Director of Library Services, Luther Seminary, Library, Saint Paul, MN
- Mrs. Eileen K. Crawford, Associate Director/Collection Development Librarian, Vanderbilt University, Divinity Library, Nashville, TN

Nominations other than those submitted by the Nominating Committee may be made by petition signed by no fewer than ten individual members, and filed with the Secretary no later than December 1, 2007. Ballots and the candidates’ biographical statements will be sent in January to voting members in good standing.

The 2008 election will be performed via electronic ballot; ATLA has contracted with Survey and Ballot Systems, Inc. to administer the web election process. Members will be notified via e-mail when the poll opens and will be provided with complete information on the voting process. Members who do not have e-mail addresses on file with ATLA will receive a paper ballot and instructions.



Theological Libraries Month • October 2007



What a Way to Celebrate!

Contests, themed campaigns, flyers, book giveaways, special software instruction sessions, worship services, table tents, posters, bookmarks, parties, rare book displays, receptions, candy, movie screenings, newsletters, “top ten” readings, special website features . . . these were just

of few of the creative ways in which Theological Libraries Month October 2007 was celebrated last month.

Last year’s successful debut of Theological Libraries Month in October 2006 was largely due to the efforts of several dedicated librarians at various institutions around the country. ATLA members and staff developed sample materials and activities for these folks to use on their campuses to reach their constituents. It presented a wonderful opportunity to advance the importance and value of theological libraries and library services to targeted faculty, administrators, staff, and students.

This year “TLM in a Box” was invented. Its ready-to-use marketing pieces insured that even those on a limited budget could find a way to take part in the festivities. Many libraries took advantage of ATLA’s free bookmarks and downloadable posters to publicize TLM and decorate their walls and display cases.

In addition to these two popular items, ATLA also designed and sponsored a library-themed cartoon caption contest. By the October 22 deadline, nearly forty entries had been received at the ATLA headquarters. Staff reviewed all the submitted captions, and voted on their favorites to narrow the selections down to three semi-finalists for each of the two cartoons.

These six winning captions will be offered up to the members so that they may vote for the two finalists, who will each receive \$100. The two winners will be announced by the end of November.

See for Yourself

Be sure to visit http://www.atla.com/member/librarians_tools/TLM/TLM_07/tlm_participants_07.html to read descriptions of events and view photos of celebrations and displays submitted by the participating institutions.

If you want your institution’s participation in TLM to be shared with other members, it’s not too late to have your information added to the website. Simply contact Sara Corkery, scorkery@atla.com, to contribute your photos, descriptions, and TLM success stories.



This Year’s Participants

As of press time, the following forty-five institutions had notified ATLA staff that they were participating in this year’s event:

- Alliance Theological Seminary
- Angelos Bible College
- Christian Theological Seminary
- Columbia International University
- Cornerstone University, Miller Library
- Covenant Theological Seminary, Buswell Library*
- Duke Divinity School Library*
- Episcopal Theological Seminary of the Southwest
- Florida Center for Theological Studies, FCTS Library
- Golden Gate Baptist Theological Seminary (AZ)*
- Golden Gate Baptist Theological Seminary (Mill Valley)*
- Golden Gate Baptist Theological Seminary (Pacific Northwest)*
- Gordon-Conwell Theological Seminary
- Harvard Divinity School, Andover-Harvard Theological Library
- Harvest Bible College
- Houston Graduate School of Theology
- JKM Library*
- Louisville Presbyterian Theological Seminary
- Loyola Marymount University*
- Lutheran Theological Southern Seminary
- Mars Hill Graduate School
- Moravian Theological Seminary, Reeves Library*
- Perkins School of Theology, Bridwell Library
- Phillips Theological Seminary
- Pittsburgh Theological Seminary
- Princeton Theological Seminary
- Reformed Theological Seminary
- St. Charles Borromeo Seminary
- Saint Paul Seminary School of Divinity
- St. Mark’s Library, General Theological Seminary
- St. Mary’s Seminary, UST Graduate School of Theology
- St. Peter’s Seminary
- Saskatoon Theological Union*
- Southeastern Baptist Theological Seminary
- Trinity Lutheran Seminary
- Union-PSCE*
- United Theological Seminary of the Twin Cities
- Union Theological Seminary, Burke Library*
- Vancouver School of Theology
- Victoria University
- Virginia Theological Seminary
- Wartburg Theological Seminary*
- Western Seminary (Sacramento)
- Western Theological Seminary
- Yale University Divinity School Library

* These institutions also participated in TLM 2006.

Theological Librarianship: A Call for Papers

Theological Librarianship: An Online Journal of the American Theological Library Association invites manuscript submissions on all aspects of professional librarianship in the setting of a religious/theological library collection (whether or not that collection comprises the entire library collection, e.g., a significant theological collection within a university library) and interaction with faculty and administrators engaged in religious/theological education.

The journal will be published every June and December beginning in 2008. Submissions for the inaugural issue (June, 2008) are due by January 31, 2008.

The primary audience for the journal will be professional librarians in colleges, universities, and theological seminaries and others with an interest in theological librarianship in these settings.

Theological Librarianship will include the following types of articles.

- Full-length articles based on original research (peer reviewed)
- Articles descriptive of particular library ventures or experiences (may be peer reviewed)
- Bibliographic essays (peer reviewed)
- Commentaries with thoughtful discussion of issues in theological librarianship
- Book reviews
- Reviews of electronic resources

Members of the Editorial Board welcome enquiries from interested authors and reviewers.



Co-editors:

Ron Crown (crownrw@slu.edu), Pius XII Library, Saint Louis University
David Stewart (dstewart@luthersem.edu), Luther Seminary Library, Luther Seminary

Bibliographic Essay Editor:

Beth Sheppard (bsheppard@seabury.edu, beth.sheppard@garrett.edu), United Library, Seabury-Western Theological Seminary and Garrett Evangelical Theological Seminary

Columns Editor:

Andy Keck (andy.keck@duke.edu), Duke Divinity School Library

Critical Reviews Editor:

Melody Layton McMahon (mcmahon@jcu.edu), Grasselli Library & Breen Learning Center John Carroll University

Welcome
ATLA
New Members

INDIVIDUAL MEMBERS
Ms. Heather K. Calloway, Washington, DC
Ms. Hope Cooper, Washington, DC
Ms. Carissa M. Creed, San Mateo, CA
Ms. Jaketha Farmer, Bossier City, LA
Mrs. Susanah Hanson, Ambridge, PA
Ms. Judy Howie, Kansas City, MO
Mr. Robert J. McFadden, Wenham, MA
Ms. Christine Pesch, West Hartford, CT
Mr. Aaron G. Prosser, Toccoa, GA
Mrs. Kerrie Stevens, Dandenong North, Victoria, Australia

STUDENT MEMBERS
Ms. Nicole Alexis Blackburn, Louisville, KY
Mr. Ryan Leavitt Combs, Greensboro, NC
Ms. Idell Dollison, Savoy, IL
Rev. Erica E. Durham, Tuscaloosa, AL
Mr. Barrett Holmgren, Cheektowaga, NY
Ms. Elizabeth Lerner, Somerville, MA
Ms. Jenny L. Rempel, Norman, OK
Rev. Melany Wilks, San Carlos, CA

AFFILIATE MEMBERS – LIBRARIES
Hope International University, Fullerton, CA



Member Notes

Committees and Editorial Board Meet at ATLA Headquarters

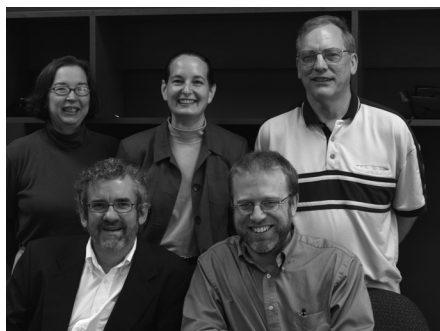
There were many visitors to ATLA headquarters this fall. The International Collaboration Committee assembled in Chicago for a face-to-face meeting on Thursday and Friday, September 27-28.



International Collaboration Committee (l to r): Eileen Crawford, Margaret Tarpley, Chris Beldan (Chair), Mariel Deluca Voth, Paul Stuehnenberg.



Publications Committee: Beth Bidlack (left) and Doug Gragg, Chair.



Theological Librarianship Editorial Board (l to r): Melody Layton McMahon, Section Editor for Critical Reviews; David R. Stewart, Editor; Beth Sheppard, Section Editor for Bibliographic Essays; Andy Keck, Section Editor for Columns; and Ron Crown, Editor.

The Publications Committee met together on the following Monday and Tuesday, October 1-2. The committee shared some of its agenda time with the *Theological Librarianship* Editorial Board, whose members scheduled their own Windy City meeting for the same time slot.



Call for Applications for 2008 Publications Grants

One of the charges of the ATLA Publications Committee is to promote professional and scholarly publication by ATLA members. One way the committee does this is by awarding grants each year to aid ATLA members (and others) in the development of works intended for peer-reviewed or editor-reviewed publication. In the past the committee awarded grants primarily to recipients proposing works that would provide bibliographic access to a significant body of literature within theological or religious studies. The imminent launch of the new ATLA journal, *Theological Librarianship*, and the current restructuring of the ATLA/Scarecrow Press book series to promote a broader range of publications has led the Publications Committee to decide also to broaden the scope of its grants. These will now be called ATLA Publication Grants and will be awarded to support the development not only of works with a bibliographic focus but also of scholarly works that in other ways advance some aspect of theological librarianship. As in the past, ATLA reserves the first right of refusal of publication for all projects receiving grants.

This year the committee will award up to \$4,000 in grants. Applications are now welcome, and the deadline for submission is January 18, 2008. Applicants will be notified of the decision of the committee by March 3, 2008. One need not be a member of ATLA to apply. For more information about the grants, including the criteria for selection, the kinds of expense for which the funding may be used, and the procedure

(ATLA member names appear in bold)

for application, please visit http://www.atla.com/pub_com/grant.html.



International Collaboration Grant

The ATLA International Collaboration Committee (ICC) invites proposals for projects between ATLA institutions/members and partner institutions abroad that foster international collaboration that is mutually beneficial. Projects might include, but are not limited to, improving the documentation of world Christianity (collection development, exchanges, archives, etc.), professional development, improving the tools of scholarship, and the like. The proposal deemed to have the most potential impact will be awarded up to \$2000. The recipient will be asked to write a report after the project is completed. Proposals are due on November 20, 2007. Additional details and an application can be found at www.atla.com/international_collab/website.html.



Gary Daught Becomes Director of Library Services

Gary Daught, formerly Reference and Collection Development Librarian, was appointed Director of Library Services of the P.H. Welshimer Memorial Library at Milligan College, Tennessee, effective September 1, following the retirement of longtime Director Steven L. Preston. Milligan College is a Christian liberal arts college affiliated with the non-denominational Christian churches and the churches of Christ, part of the Stone-Campbell restoration movement of the nineteenth century.



Going Green

The summer 2007 issue of *In Trust* features an article entitled "Demonstrating Good Stewardship, Seminaries Go Green" by Heather Grennan Gary. Among the

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spotlighted institutions (Duke Divinity School, General Theological Seminary, St. Meinrad School of Theology, Regent College) and their earth-friendly projects, you'll find Associated Mennonite Biblical Seminary and its new library. ATLA member **Eileen Saner** is described as the initiating force behind turning the already-slated construction plans green. Attendees at the 2007 ATLA Annual Conference in Philadelphia got a preview of the building this summer when they were treated to Eileen's poster session devoted to the project.



New Periodicals & Reference Librarian at Pitts Theology Library

The Pitts Theology Library is pleased to announce that **Tracy Powell** has become its new Periodicals and Reference Librarian, succeeding **Danielle Theiss-White** in the post. Tracy comes with a B.A. in Psychology and Religious Studies from Macalester College and an MTS in Christianity and Culture at Harvard Divinity School. She will receive her MSLS from UNC, Chapel Hill. Over the past year, she has served as a Perkins Library Reference Intern at Duke University and also temporarily served as a reference librarian at the Duke Divinity School Library.



Member Authors

Russell Morton's book, *The One Upon the Throne and the Lamb: A Tradition Historical/Theological Analysis of Revelation 4-5* (Studies in Biblical Literature; New York: Peter Lang, 2008) ISBN 978-1-4331-0071-0, \$70.95, is now available. Russell is Research Librarian and Assistant Professor of New Testament at Ashland Theological Seminary.

Also newly published is *Theological Foundations: Concepts and Methods for Understanding Christian Faith* (Saint Mary's Press). Written by faculty members of Saint Louis University, the textbook features "From the Reference Librarian" by **Ron Crown**. The authors hope that the book

(ATLA member names appear in bold)

will enhance faculty-librarian cooperation in the instructional enterprise.



Vanderbilt Staff Update

The staff of the Vanderbilt Divinity Library has two new members; a reorganization of responsibilities has put others in new roles. **Chris Benda** joins the Divinity staff as the new "theological librarian," serving as the lead member of the research and instruction team. He participates in the cataloging team doing foreign language cataloging and is the technology support coordinator for the Divinity Library. Chris recently received his MLIS from the University of Tennessee. Previously, he worked at the Peabody Library as a library associate and has worked in a variety of other departments in the Vanderbilt University Library.

The library's second new staff member is Nancy Dollinger, who filled a new public services position. Nancy works closely with **MAT Trotter** who has assumed the role of Public Services Coordinator and is responsible for managing the staffing of the public service desk. **Eileen Crawford** remains the Collections Librarian, but also assumes the new role of Associate Director for the Divinity Library, while **Bill Hook** has accepted the additional role of Assistant University Librarian for Collections.



New Member Benefit

ATLA's Member Services Department has negotiated with Brill/IDC to offer exclusive discounted pricing on Brill Online databases and World Christian Database to ATLA members. Receive up to 20% off 2007 list prices for a variety of Brill products if you join the consortium by December 1, 2007. Go to http://www.atla.com/member/atla_brill_consortium.html for detailed information.



CEAD Interest Group Online

The Collection Evaluation and Development (CEAD) Interest Group is pleased to announce that it has a new

electronic discussion list: CEAD-L. For more information, go to http://www.atla.com/member/atlantis_discussion_groups/atlacead.html. The CEAD webpage (including sample collection development statements, ideas for redistributing weeded materials, and much more) can be found here. If you would like to subscribe to the CEAD-L discussion list, please send a request to bbidlack@uchicago.edu.



Italian Monastery Library Developing with Help from Seminary Librarians

St. Vincent de Paul staff member Ethan Allen made a trip to Norcia, Italy for 12 days in June 2007 to continue work organizing the library collection at Monastero di San Benedetto. Ethan joined former library staff member **Marguerite Wolf** in cataloging and processing over 600 volumes for the monastery's library.

The Benedictine monks of Norcia (Comunit  Maria Sedes Sapientiae) were founded in Rome in 1998. Their mission is to re-establish a monastery at the birthplace of Saints Benedict and Scholastica at the invitation of the Archbishop of Spoleto-Norcia, Ricardo Fontana. The Very Reverend Cassian Folsom is prior of the community and teaches at the Pontifical Liturgical Institute, Sant'Anselmo. Anyone interested in becoming involved in this project may contact Ethan Allen, eallen@fau.edu.



New Library Opens

Barry Hamilton, Associate Professor of Historical and Contemporary Theology at Northeastern Seminary, reports that Roberts Wesleyan College and Northeastern Seminary announced the opening of the B. Thomas Golisano Library on August 20. With 43,000 square feet, the new \$11.5 million facility triples campus library space and offers a state-of-the-art LEED-certified learning environment, meeting U.S. Green Building Council benchmarks for the design, construction, and operation of high-

Member News

performance green buildings. The building design includes a geothermal-supported HVAC system and extensive architectural glass positioned for enhanced solar heating during the winter months. Although the library has been open for less than a month, the building is already popular with students, faculty and community residents. With a variety of seating areas that include upholstered chairs, traditional study tables, carrels, and group study rooms, the new café (with fireplace) fills rapidly with students enjoying java while surfing the Internet on their laptops. A ribbon-cutting ceremony took place Monday, September 10.



Invitation from the Executive Director

One of the stated goals of ATLA is to promote diversity. In its statement of the second of four Organizational Ends in the Association's Board Policy Manual, it states:

The Board interprets a timely element of this organizational end to be to promote the introduction and assimilation of individuals from minority communities into theological librarianship and the community of ATLA.

Several years ago we established a new discussion list to address this goal—the Promoting Diversity List. During the last four years this group has discussed a number of topics, has developed and presented both pre-conference and regular conference programs, and has served as a creative forum for addressing the diversity goal of the Association.

As we begin this new year, I would like to invite ATLA members to join the Diversity Listserv (diversity-l) by notifying Tim Smith (tsmith@atla.com) of your desire. You'll find this group to be full of ideas, life, encouragement, and creativity. I invite you to join us in our discussions.

Dennis A. Norlin, ATLA Executive Director



Theological Book Network (TBN) Solution to Escalating M-bag Rates

TBN is developing a pilot program to assess the feasibility of including directed book shipments of ATLA institutions with their regular international shipments, at a fee that is considerably less than the new postage rates. This will allow librarians to continue shipping books to their partner institutions with the same frequency and at close to the same rate as previously charged. See the news release or contact Rolin Timmerman, Office & Shipping Manager, at 616-532-3890.



ATLA Member E-Mail Privacy Policy

We want to remind you that ATLA never sells, rents, or shares your e-mail addresses with vendors or partners. Occasionally staff distributes messages on behalf of committees, board members, or other constituencies, but these e-mails are always identified as official ATLA communications in the subject line and include a disclaimer preceding the message. Should you receive an email that mentions ATLA but does not contain these identifying characteristics, please alert Members Services staff. Any feedback regarding this policy should be directed to memberrep@atla.com.



A Gift From the University of the South

Jim Dunkly and members of the library staff at the University of the South sent 400 cartons of journals to TBN. These were the discarded print copies of a JSTOR series that the library purchased. This donation will provide a substantial periodical boost to three or four African colleges and theological

schools where journal subscriptions are cost prohibitive and electronic/digital access is erratic and unreliable.



Upcoming Newsletter Submissions

The deadline for submissions for the February issue of the *ATLA Newsletter* is January 1, 2007. Please send news items, announcements, etc., to Sara Corkery, Communications Specialist, at newsletter@atla.com. For submission guidelines see the newsletter home page: www.atla.com/member/publications/newsletter.html.



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Endowment Fund Donors

September 1, 2006 through August 31, 2007

Memorial Donors

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*These Wabash Colloquy participants presented a donation in gratitude for ATLA's sponsorship of the colloquy.

If It's Monday, It Must Be Antwerp

On June 18, 2007, the Monday following the ATLA Convention in Philadelphia, fifteen academics assembled in front of the Hotel Cammerpoorte in Antwerp. It was the first day of a five week seminar entitled "The Reformation of the Book: 1450-1700," and the group was about to walk to the Plantin-Moretus Museum. I was one of the participants, or 'seminar-ians' as we came to be called, and the only theological librarian or individual that worked with 'real' seminarians in the group. Word of this remarkable seminar funded by the National Endowment for the Humanities came my way in a posting on the ATLANTIS listserv on November 8, 2006. As a librarian/historian who stewards a theological library with a large collection of materials from the era of the Reformation, this seminar on the mechanics of printing and landmark texts with sessions in Antwerp, London, and Oxford was ideal.

Since the seminar explored printing technology and the production of books in the hand-press era, its designers John King and Jim Bracken of Ohio State University had participants read the opening chapters of Philip Gaskell's *A New Introduction to Bibliography* and then meet at the Plantin-Moretus Museum in Antwerp. Given that this museum houses the world's only collection of working models of antique hand presses used between 1550 and 1700, it was the logical place to begin our study of the printed book in early modern Europe. In addition to guided tours of the museum and discussions about Gaskell, Professor Guido Latre of the Catholic University of Louvain joined the group and hosted a series of lectures on Tyndale's New Testament (1526) and Antwerp's role in the production of that monumental book. Latre supplemented the classroom experience with a tour of Tyndale's Antwerp that concluded with a dinner in a restaurant whose candlelit dining rooms in the basement were once used to store cloth and paper destined for England. Since English translations of the Bible were illegal at that time and had to be smuggled in from the Continent, it was very possible that we were eating in the very rooms that had once housed the bales



The Radcliffe Camera Library and the Church of St. Mary the Virgin, Oxford, England

of cloth in which printers had hidden the unbound sheets of Tyndale's translation.

After a week in Antwerp, the group traveled to Oxford, England, for the remaining weeks of the seminar. Home was St. Edmund Hall, a college of the University of Oxford that was founded in 1226 and was only five minutes from the world renowned Bodleian Library with its collection of nine million volumes. In addition to having time to work in the library on individual projects that would enhance teaching or our research, the group met to discuss seminal essays written by historians of the book. While the group chosen from a national pool of applicants was small, fifteen total, its membership included librarians, historians, and professors of literature. As a result of our diversity, the discussions were cross-disciplinary, lively, and always eye-opening. Work in idyllic Oxford was supplemented with a field trip to the British Library and London University where Dr. Lotte Hellinga, the authority on incunabula and fifteenth-century printing, presented a lecture and guided us through an exhibit that was a book lover's dream come true.

When I was not attending a discussion or on a field trip, I worked on my project, the production of the Geneva Bible (1560). The Krauth Memorial Library owns a copy

of this edition, and it was my goal to return with text and visuals for an exhibit that would showcase the Krauth copy with its handwritten marginalia from an unknown reader in the seventeenth century. In the course of my research I discovered copies with handwritten marginalia from the same period at Balliol College (Oxford) and the British Library. These finds, along with lessons learned from the lectures, readings, and my 'hands-on' experience with the mechanics of printing, will eventually be distilled into an exhibit and perhaps an article about this edition of the Bible that was birthed in exile, transported to England, and then carried to this side of the world by the Pilgrims.

Since this short article cannot do justice to the experience I refer you to the blogs that fellow 'seminar-ians' Meg Roland and Ron Patkus created while they were in Europe. In addition to the informative narrative, they also contain some amazing pictures of the libraries and museums that served as our classrooms: www.printingbooksandmaps.blogspot.com/; www.reformationofthebook.blogspot.com/

The seminar's designers, John King and Jim Bracken, are planning to host the seminar again in 2009, and I can only encourage my colleagues in theological librarianship to watch the listserv, and when you see the announcement, apply. If you are accepted, the experience will be unforgettable.

Karl Krueger, Lutheran Theological Seminary at Philadelphia



The idyllic quadrangle of St. Edmund Hall

International Collaboration Committee

Armin Stephan, President of VkwB (<http://www.vkw.de>) was the guest speaker at the European Theological Libraries (BETH) meeting in Emden, Germany on September 8, 2007. His address is an enlightening account of the structure, history, and recent developments of the German Protestant church and its libraries. Much of Herr Stephan's account mirrors the concerns and experiences of our ATLA institutions, but within the very different relationship between the Church and the State in Germany. Herr Stephan has graciously agreed to share his remarks with us.

—Eileen Crawford
International Collaboration Committee

Reduction—Fusion—Cooperation: Developments in German Protestant Scientific Church Libraries

“My English is not so good—my German is better.” These have been the original words of Lothar Matthäus, the German record national soccer player, when he started his job in New York. I feel like him. I have learned English at school as every German pupil does. But that was thirty years ago and the only thing we learned at school was to translate English texts (by Aldous Huxley and other English authors) into the German language, but we didn't learn English conversation, and unfortunately in my life I had no opportunity to exercise speaking English. So I hope you understand what I want to tell you . . . in English.

It was not always easy to find the right translation for specific terms in the context of church or librarianship. Even my little friend Leo, the very useful English-German online dictionary in the web, couldn't answer all my questions. So I ask you kindly for your understanding regarding mistakes in translation and pronunciation. Sometimes I will paraphrase specific terms, if I couldn't find a suitable equivalent or got no answer from my friend Leo. And as often as possible I won't translate names. This is my first English lecture. So it is an adventure for me and for you.

I begin in good librarian tradition with the citation of a title. It's not the title of a book, it's the title of a Hollywood movie with Julia Roberts. Perhaps you know it. Its title is *Sleeping with the Enemy*. In Germany it's called—retranslated into English—*The Enemy in my Bed*.

In my opinion we librarians have also an enemy in our bed. It's a very cruel and dangerous enemy. Perhaps he will kill our profession in only a few years. His name is digitizing. Recently we started the huge experiment of global digitizing of elder books without copyright.

Even some church libraries among us started projects for digitizing as you know: our host, the Johannes a Lasco Library, for example, or the Dombibliothek in Cologne or the Library in Leuven.

But I don't talk about those “little” projects. Those projects are only a kind of electronic exhibition of some selected works, an appetizer for library users and sponsors.

No, I talk about the global digitizing campaign of Google. Millions of books are digitized by Google in a really short time. A few months ago the Bayerische Staatsbibliothek in München announced a cooperation project with Google. One million(!) old books without copyright will be digitized within this project.

Printed books exist in many copies in many libraries in many countries all over the world. And many librarians live from the collection, archiving, cataloging, and distribution of these copies. An online book exists only in one copy. You can catalog it two or three or even a thousand times. But that makes no sense. You don't need to collect and archive it. And you can't loan online books.

Of course there are other forces which push people into libraries. For example bibliophilia—the love of historical books. Probably bibliophilic libraries like the Johannes a Lasco Library, with their

treasures and cultural attractiveness, can survive longer without facing the inescapable changes for our profession that these developments implicate.

But most library users are primarily interested in the text of a book and not in its script, binding, paper, or history. They are interested in information. And most libraries have the function of providing such information. Why should anyone go to a library when he can find the text and information he looks for immediately online?

During the last few years, the professional profile of a librarian changed more than during the preceding centuries(!). Electronic data processing and internet changed our everyday lives at work. But global digitizing has a new quality and quantity. It has the power for changes of an unknown dimension. It can turn everything inside out. It can even mean the end of our profession as we know (and like) it.

But I can't foretell the future. So I want to come back to the facts of the recent developments in German Protestant scientific church libraries.

We have one more enemy. He is not as dangerous as digitizing, but dangerous enough. He has already produced a lot of big changes in Protestant (and Catholic) church libraries. He has raged like a windstorm: the lack of money in the cash boxes of the churches. The churches in Germany have—as you know—a unique system of church taxes. The church tax is a certain percentage of the income tax. So a lot of employees with high incomes mean a lot of money for the churches. But the development of the German society in the last years was not shaping up well for the tax collectors. A big amount of unemployed and the obsolescence of the society reduce the income of state and churches. After a long period of increasing church taxes we got a new period of decreasing church taxes. The churches are suddenly forced to save money. The decision-makers in the church administrations started a discourse

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about the main areas of activity of a church (librarianship doesn't range on the top of the list of activities) and began to reduce costs wherever possible. The actions taken ranged from percentaged reductions of every budget item to structural changes of the institutional shape of the church.

Although the German economy increased again in the last two years, and the number of unemployed decreased, the windstorm goes on.

I would like to present three examples of the impact of this windstorm on libraries—under the keywords reduction, fusion, and cooperation.

If you want to explain something about developments in German Protestant churches you first have to describe the structure of the Protestant Church in Germany as it has developed historically:

“*Cuius regio, eius religio*”—this Latin formula was the helpless attempt in times of the reformation to pacify the confessional conflicts. In the Augsburg Religionsfrieden of 1555, the German nobility stipulated that every ruler should decide himself about the confession of his subjects. This was the hour of birth of regional Protestant churches in Germany. So there is not one Protestant church in Germany, but twenty-three autonomous *Landeskirchen*. Leo calls them “established regional churches” (I would like to use from now on the German word).

The EKD (*Evangelische Kirche in Deutschland* = Evangelical Church in Germany) in Hannover is not the head institution of the Protestant church in Germany as most people think, but only a center for the cooperation of the *Landeskirchen* without the power of legislation and other important rights and competencies.

My first example is located in the neighbourhood of the Johannes a Lasco Bibliothek, in Hamburg. I'm speaking about the Nordelbische Kirchenbibliothek.

For a long time this library was the most important Protestant church library in (Western) Germany with the biggest holdings and a lot of staff. In 1969 the

library got its own modern library building in the middle of Hamburg. It's absolutely unusual for Protestant church libraries to have their own buildings. Normally they are located inside of buildings that are used for other purposes. For example, the library gets some rooms in an office building or even the cellar.

Especially under its chief librarian, Dr. Hans-Werner Seidel (1957–1980), the library took over a bundle of nationwide tasks. The best known task was the *Zeitschriftenaufsatzfassung*, a central project for indexing of theological journals.¹

Seidel was a very important person in our association. He was the first—and until now the only—librarian who held the office of the president of our common association of archives and libraries in the Protestant churches in Germany.

As Hans-Werner Seidel retired, the decline of the Nordelbische Kirchenbibliothek began. There were several changes in the leadership of the library. Some of the new leaders were not librarians. It wasn't until 1993 that the library once again got a new qualified librarian as chief librarian. His name is Dr. Joachim Stüben.

The nationwide tasks of the library were cancelled step-by-step, and 1997 the decision makers in the Nordelbischen Kirche decided to reduce the library collection by half and to move the library into an office building.

It's difficult to build up a big library collection, as you know, but it seems to be more difficult to reduce a big library collection by half. It was necessary to give away not only duplicates but also relevant and even historical books. For the sale of historical books, the library—and the church librarianship—was violently scolded by the press, by many librarians, and by theologians. You can retrace the discussion in the archive of the mailing list INETBIB.

¹<http://www.akribie.org/berichte/ansprachenekkb.pdf> (Joachim Stüben, 2003)

Both church library associations in Germany were forced to deal with the correct handling of historical books and book collections. Finally they published some recommendations for decision-makers and libraries in the church that are forced to part with historical books.

Two years ago the library moved from its own library building into a boring office building, together with another library of the Nordelbischen Kirche. Its valuable library building has gotten too valuable. It occupies some very expensive real estate. The church administration will sell it. A hotel will be built instead of the library. That's more profitable.

The Nordelbische Kirchenbibliothek has survived this painful process of reduction, but it has lost its outstanding position. The library has been reduced to only regional tasks. The book collection has been halved. The staff was extremely downsized.

We can only hope that the Nordelbische Kirchenbibliothek will not become an example for other *Landeskirchen*. Nobody knows whether or not one *Landeskirche* will simply follow the example of another *Landeskirche* or, on the contrary, will refuse to follow their example.

My second example comes from the Evangelische Kirche im Rheinland.

If we compare the recent situation of librarianship in the Evangelische Kirche im Rheinland with the situation only a few years ago, everything has changed completely.

In the Evangelische Kirche im Rheinland in former times there were—amongst others—libraries at the following places:

- Düsseldorf
- Wuppertal
- Rengsdorf
- Bad Kreuznach

Of course, the Evangelische Kirche im Rheinland didn't primarily start a campaign to restructure the librarianship. The aim was rather to reorganize church institutions for pastoral education. Their libraries became

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victims of the destiny of the institutions they worked for. Colleagues sometimes only learned about the plans of their leading church administration by reading the newspaper when having breakfast. A working group for the realization of the plans with participation of librarians from the *Landeskirche* was not established until the decisions were made.

The idea was to concentrate all of those institutions at one place, on the so called “holy mountain” in Wuppertal, a hill in the middle of the town, where some church institutions had already been located.

The core of the complementary library concept was the fusion of the two libraries in Wuppertal and Düsseldorf. The new Hochschul-und Landeskirchenbibliothek Wuppertal should take over the task of document supply for all parts of the new theological centre.

The library of the theological seminary in Wuppertal got a new building only a few years ago. But this new library was not designed for the holdings of two libraries. So the holdings of the Landeskirchliche Bibliothek had to be reduced, and a small part—and one colleague—remained in Düsseldorf.

The institutions in Rengsdorf and Bad Kreuznach also moved to Wuppertal—but without their libraries.

You can read about details of the whole project in an article of the chief librarian of the library in Wuppertal, Dr. Onno Frels, which was recently published in the journal *Bibliotheksdienst*².

It's another story, but in the territory of the Evangelische Kirche im Rheinland, there was also located the Evangelische Bibliothek in Cologne, which was closed three years ago as you know—you all know Mrs. Dr. Dumke. This library was not an institution of the *Landeskirche* but of the

²Frels, Onno: Bibliotheksfusion in der rheinischen Kirche : Entstehung und Anfänge der Hochschul-und Landeskirchenbibliothek Wuppertal. In: *Bibliotheksdienst* 41.2007, H. 8, S. 876-886

church in Cologne. For the development of the Protestant librarianship during the last years, it has been especially tragic that we have lost all libraries that used to be in the ownership of the churches of big cities. These church divisions are no longer interested in financing the existence of libraries in the center of big cities.

The books of the library were moved to the university library in Cologne. Some people say it's progress that the books are now in the university library. They are easier to access than before. If that is true, we can abandon the whole church librarianship and give our books to big state libraries in the neighborhood.

The third and last example is the example of the Evangelische Kirche in Hessen-Nassau.

The main difference between the situation in Hessen-Nassau and the situation in Nordelbien and in the Rheinland is that the colleagues themselves started a campaign to strengthen the cooperation between the libraries in the *Landeskirche* and began to establish a library network. The name of this library network is “Verbund kirchlich-wissenschaftlicher Bibliotheken in der EKHN.”

To realize this ambitious project a bureau was established with one employee.

The tasks of this bureau are:

- Development of common library regulations
- Inhouse training
- Classification of library holdings
- Assistance at the integration in the union catalog

The union catalog is realized in cooperation with the state union catalog in Hesse called HeBis and the university library in Darmstadt. The university library converts local library databases and imports the data in the HeBis system.

Only a few weeks ago the bureau organized the second library day for colleagues from the Evangelische Kirche in Hessen-Nassau. No doubt, what the colleagues in Hessen-

Nassau do is an interesting and promising project.

Like in Cologne, there used to be a Protestant library also in Frankfurt, which was closed a few years ago. The books are now in the university library of Frankfurt. The colleague who managed the library before is now an employee of the university library and catalogues his books one more time in the library system of the university library. I have heard that the number of loans has increased. A proof that it was the right decision to close the library at its extraordinary location at the most famous place in Frankfurt?

I would like to close with some impressions:

No decision-maker in the church has an overview over the development of the Protestant librarianship in Germany. It's a privilege of our association to have such an overview—a sad privilege: We can see developments, mostly bad developments, but we do not have the competence and influence to correct them.

One of the biggest problems is that the planning happens without a plan. Not even the local librarians are integrated in decision processes. An American colleague said a few years ago: “The main interest of the institution a special library works for is not the library.” Yes, that's true. But sometimes decision-makers have no chance to avoid decisions concerning their libraries.

Libraries are oftentimes victims of these decisions that are made on a higher level. It's very bad human resources management when churches don't use the competence of their own librarians or of the church library association in library planning processes.

The consequence is that the libraries have to handle bad decisions. And it seems like a miracle to me that colleagues often find reasonable solutions for the problems which are produced outside the library. You can find so much dedication in the libraries: new power, new ideas, new efforts of cooperation, and many other wonderful things.

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Sometimes I remember what Joseph said to his brothers in Genesis 50-20: “You intended to harm me, but God intended it for good.”

Probably it would be better if librarians activated their dedication, their passion, and their brains before others do their job and make structural plans for the development of the librarianship of the church. It makes a big difference if we act or merely react. Library management is our job. But other people must and will do it, if we do not develop ideas and concepts and present them.

Times have changed. Our profession is changing. We cannot do our job like our fathers and grandfathers have done it. We must become more active, more progressive, perhaps even more aggressive. I know this is anything but easy. Most librarians are rather passive, seldom progressive, and almost never aggressive. That is, in fact, our problem.

The activities of our colleagues in Hessen-Nassau and—of course—the activities of the Johannes a Lasco Bibliothek are promising examples for a new and powerful librarianship in the Protestant churches in Germany. As president of a nationwide church library association, I would prefer that some new library concepts are also adopted nationwide. But regional sectionalism is a very strong force in Germany. So I'm already happy when I can see progress in the *Landeskirchen*.

Our profession is changing, but our task remains the same: to provide literature and information to our clients—as good and fast as possible.

If other institutions like Google or other big internet companies will take over this task it is only because we were too slow and/or too bad.

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Religious Libraries in Belgrade: Toward a Better Understanding of the Richness of Differences



Ms. Nevena Tomić (pictured at right) is the Library Manager at the Cultural Centre “Students’ City” in Belgrade, Serbia. Nevena was the recipient of the ATLA-sponsored 2007 IFLA/OCLC Early Career Fellowship; the following article grew out of the presentation she made to ATLA staff and the other fellows during their visit to ATLA headquarters this summer.

Comparative research studies of the libraries of different religious communities in one geographical area are rare in the field of library and information science. This article deals with the current state of religious libraries in Belgrade, capital of Serbia (South Eastern Europe). By the term “religious library,” I mean all types of libraries under the auspices of religious communities. My intent is to provide a general overview of religious libraries in multicultural and multireligious Belgrade, based on a survey conducted in the libraries of five religious communities: Christian Orthodox, Roman Catholic, Muslim, Jewish and Adventist.

Religion and religious organizations and institutions were marginalized in Serbia for decades during the time of communism. A time of serious political and social changes in Serbia started in the year 2000. This work promotes the idea that libraries of different religious communities are places where people can discover the valuable resources of religious tolerance. Religious libraries should communicate, cooperate, and share in order to become open cultural and educational centres where people can meet and learn about their own, as well as other, religions.

According to the latest state census (2002) 96 percent of Serbian citizens (7.5 million people) claims a religious affiliation,

belonging to more than sixty religious communities—84 percent belong to the Serbian Orthodox Church, 5.5 percent to the Roman Catholic Church, 3.6 percent to Islamic Faith Community and 1.1 percent to various Protestant and Evangelical churches and communities. At the territory of the Serbian capital, Belgrade, the majority of 90.68 percent are Christian Orthodox, the small number of 1.29 percent are Muslims, 1.03 percent Catholics, 0.24 percent Protestants and 0.03 percent Jews.

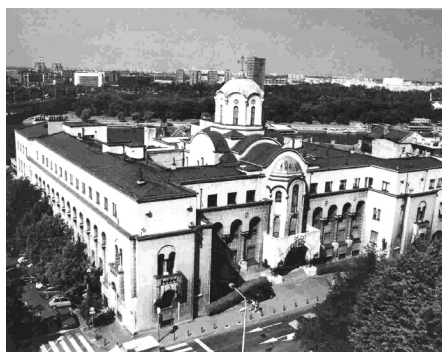
There are thirty-one parish churches, two chapels and ten monasteries of Serbian Orthodox Church, one parish church belonging to Romanian Orthodox Church and one to the Russian Orthodox Church, ten churches and six monasteries of Roman Catholic Church and one mosque and one synagogue in Belgrade. Two religious communities—Serbian Orthodox and Adventist Church have theological faculties in Belgrade.

Belgrade is a religious center of different religions communities, so there are several central libraries of these communities—the Library of Serbian Orthodox Patriarchate, the Library of Roman Catholic Archdiocese, the Library of the Federation of Jewish Communes and the Library of Islamic Community. There are also two theological seminary libraries at the theological faculties

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of the Serbian Orthodox Church and the Adventist Church. Every parish of Christian Orthodox and Roman Catholic Churches has its own library.

Christianity existed in Belgrade from the most ancient apostolic times. It's presumed that some of the apostles who belonged to the chosen seventy-two disciples brought Christian teaching to the citizens of Singidunum (ancient Belgrade).¹ At the end of the first century there were the leagues of Roman soldiers of IV Flavius Legion. The most ancient Christian artifacts at the Belgrade territory are from the end of second or beginning of third century. The Serbian settlers came to this area around 630. They received Christianity in the ninth century.



Patriarchate of the Serbian Orthodox Church

Historically and culturally the most significant religious library in Belgrade is the oldest, the Library of Serbian Orthodox Patriarchate, established in 1726. The library holds a valuable collection of cyrillic manuscripts from the fourteenth to eighteenth centuries; incunables; old maps; private collections of books; and the writings of Zaharije Orfelin, a Serbian artist and writer from the eighteenth century, historian Ilarion Ruvarac, and clergymen Stevan Djurdjevic and Stevan Ilkić. The Library has an interesting history—it experienced hard times of wars and was moved several times. During this unpleasant journey, some parts of collection were hardly damaged while others were totally destroyed.

Nowadays this library is housed in the building of the Serbian Orthodox Patriarchate in several small rooms. The Library stacks are closed to the general public, but because of the importance of the collection, all interested citizens are permitted to use the library. Most users are researchers, professors, and students—historians, art historians, theologians etc. The library has five employees, with a card catalog still in use and an electronic database from 2000 with no online access. The whole collection comes from donations and gifts—the library doesn't have a permanent budget for book acquisition (in special cases, the library can ask the Synod to purchase important books). The library cooperates (mainly by donating old books on restoration and preservation) with two national Serbian libraries—the National Library of Serbia in Belgrade and the Library of Matica Srpska in Novi Sad.

The Library of Theological Faculty of the Serbian Orthodox Church was established in 1920. At first, students in their final year of studies were responsible for the library, later this became the responsibility of faculty assistants. The first professional librarian, theologian Nebojša Lazarević, was elected in 1948. He made a significant contribution to the study of the history of libraries of the Serbian Orthodox Church. Under Lazarević, the library received some precious gifts: in 1921, the Serbian Church Fund donated 830 books to the Library. The Old Catholic bishop, Herzog from Bern, donated a complete edition of the theological magazine *International Kirchliche Zeitschrift*. The Library acquired many theological books and periodicals from Russia. Some of the professors donated their private collections to the library.

Today, the library has 120,000 books and about 200 foreign and 200 domestic serial titles, mainly in the field of theology and history. There are three employees in the library: library manager, librarian, and library assistant. The books are housed in the general library and in the seminary libraries, arranged by the *nummerus curens*. Books can only be used in the library room and

they are shelved in closed stacks. Interested citizens have access. This is the only religious library in Belgrade with an online accessible catalog.² It has a permanent budget for acquisition of publications. This library cooperates with other libraries in Serbia (National Library of Serbia, University Library, faculty libraries).

The Library of the Roman Catholic Archdiocese in Belgrade was established in 1924, in the time of the Kingdom of Serbs, Croats, and Slovenians, when Archbishop Franciscan Rafael Rodić (1870–1954) came to Belgrade. Today this library holds both partial and complete personal collections of Rodić and his five successors, the private collections of priests and nuns who lived in Archbishopric, plus many gifts received in past eight decades. The most precious parts of the collection are the private collection of Archbishop Josip Ujčić (1880–1964) and a rich collection of 300 titles of mostly religious and theological serials. Ujčić, a moral theologian, died in Belgrade and left his whole collection of books and serials in the building of the Archbishopric.³ This huge collection of serials, many collected over decades, is a valuable resource for students of the Theological Faculty of the Serbian Orthodox Church and Serbian scientists interested in church history, church art, the sociology of religion, and relations between Western and Eastern Christianity. The whole library collection has 8000 books and 300 serial titles.

The Library of the Roman Catholic Archdiocese is temporarily closed, awaiting a building with suitable space to house its collection. A team of three librarians and two students managed this library from 2002–2005, but their work was interrupted because of the reconstruction of the building of the Archbishopric where the collection was housed. Projection of the future development of this library was the central theme of my Masters thesis. The library plans to join the Virtual Library of Serbia shared cataloging system as soon as possible, which will provide online access to library catalog.⁴

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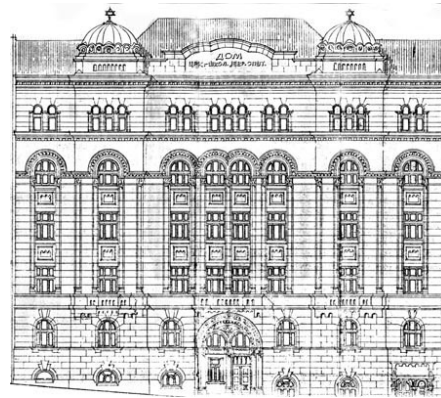
The library will be open for broad public use. The dynamics of future development of the library depends on the Archdiocese's set of priorities.



Bajrakli Mosque

The Islamic community has very long tradition in the city. Its golden age was during the sixteenth and seventeenth centuries, during the rule of the Ottoman Empire in Serbia, when Belgrade was the center of Islamic education and culture. Today Belgrade has only one Islamic temple, Bajrakli mosque, one of the oldest buildings in city, built in the sixteenth century. Beside the mosque there is the administrative center of Islamic Community of Serbia. In this complex of buildings in the heart of Belgrade, was the library—until it was set on fire during the night between March 17 and 18, 2004.

The library had approximately 20,000 books. Just a few months before the accident the automation of library cataloging had started. Several very valuable books burnt in fire—*Divan* (a collection of religious poetry) from the seventeenth century and two manuscript Qurans from the seventeenth or eighteenth century. The Islamic community is planning to build a new building for an Islamic cultural center, where a new library will be housed. The Islamic community from Sarajevo (Bosnia) promised help its sister community—they will donate books, especially textbooks necessary for religious education. Unfortunately, it is not possible to replace many of the burnt books.



Jewish Commune building

The Jewish community in Belgrade today is small, but its social, cultural, and educational influence through the centuries is entwined with the multiculturalism and multiethnicity of modern Belgrade. In the sixteenth century there were several Ashkenazi and Sephardic Jewish communes in Belgrade, with significant differences in language and culture.⁵ They had three synagogues and six *rabbines*. In the mid-seventeenth century, about five hundred Jews lived in *Abeham*, a large two-floor building beside the river Danube. They had their school (*yeshiva*), founded by rabbi Jehuda Lerma, a famous talmudist, who had a famous personal library.⁶ Many other educated *rabbins* who studied theology, wrote, and copied religious books lived in Belgrade. A Jewish printing house was opened in 1837 where prayer

books, textbooks, sacred texts, theological tractates, and regulations were printed for decades.⁷

The Library of the Federation of Jewish Communes was established in 1929 by Aron Alkalaj.⁸ Today the library is housed in the building of the Federation of Jewish Communes in one room on the third floor. It holds 8000 books—among them a valuable collection of old Talmuds and a collection on Holocaust. The library collects the works of Jewish authors or works with Jewish themes. It is run by volunteers and open for six hours twice a week. Library users are members of the Jewish community, but any interested citizens can access the library. Borrowing is limited to members of the community, but others may use publications inside the library. There is no possibility of free access to materials. The library is not automated, but maintains a manually written inventory and only part of the collection is cataloged in a card-catalog. Part of the collection is arranged by the *nummerus curens*; the other part is by subject. There are plans for the whole collection to be rearranged by the subject. The library doesn't have a permanent budget. It doesn't cooperate with other libraries.

The Library of the Theological Faculty of the Adventist Church is the newest religious library in Belgrade, established in 1992 by the Southeastern European Union of the Adventist Church. The library has an ecumenically-oriented collection of 5600 books, plus eight foreign and six domestic serials. The library also holds non-book materials (VHS cassettes, CD-ROMs) which are not cataloged. It is run by one librarian with the help of students. The library is open every day except Saturday and works in three shifts. The collection can only be accessed in the library. It has a card catalog and an electronic database with no internet access to the base. The whole collection is classified and arranged according to the UDC classification system in open stacks. The library has a permanent budget for acquisition. International cooperation is established with the universities of Newbold

in England and Andrews in the US. The evaluation of library service is part of the regular faculty evaluation.

Considering all the differences, a general remark about religious libraries in Belgrade is that they are not the part of the mainstream development of librarianship in Serbia. They are too closed in the walls of their communities. Most of the library employees are not professional librarians and most haven't received any training in LIS. They need strong professionalization and modernization to be able to get the best service to their users. They haven't entered the online age—just one of the libraries has a freely available online database. Attempts to automate work on cataloging in most cases are not systematic and long-term oriented.

These libraries are not recognized as vital parts of their religious communities. Most of them do not have permanent budgets for acquisition—the collections are mostly gifts and donated private collections from community members. Most don't have suitable space for their collections and users.

The social and legal position of religious libraries in Serbia is not clear. After decades of state control of religious activities and marginalization of religion in social and cultural life, the climate is changing. The new democratically-oriented Serbian government is setting new values. In a work about the cultural policy and the cultural development in the time of transition⁹, Serbian cultural sociologist Vesna Djukić-Dojčinović observed that in the year 2000 (the first year of cultural transition) the Ministry of Culture of the Republic of Serbia highlighted as one of its top priorities “the pluralism of culture.” She thinks that propounded priorities are not the real reflection of practice “. . . in the greater sense they corresponded with the dominant trends in cultural policies of European countries in the last decade of the twentieth century and, considering all the facts, the aim of this perception of priorities was to point out a reformist spirit and the vision of reforms of the new ministries.”¹⁰ It takes

time—from recognition to authentic efforts, from efforts to results, to implement the policy of multiculturalism or the pluralism of cultures. The recently issued *Law on the Churches and Religious Communities*,¹¹ although criticized for the discrimination of minority religious groups, could be seen as the expression of the positive attitude of the government, which recognized the importance of religious freedom and the religious communities present in Serbian society. The law didn't give full attention to cultural institutions under the auspices of the religious communities. With shared and coordinated efforts, religious libraries in Belgrade could raise the question of their legal status and the possibility of being fully or partially funded from the state budget.

The possible avenues of cooperation among religious libraries in Belgrade are various—shared resources and interlibrary loan could lead the way toward better interreligious and ecumenical cooperation. A shared web portal with the basic facts about different religions and religious communities and their history and tradition in Serbia, with a shared catalog, could be a big step forward—the expression of respect and acceptance of “religious others.” Networking between the most significant libraries of the religious communities in Belgrade could be a project with great cultural importance, with the possible support of the Serbian ministries of culture and religion, the Belgrade City Council for Culture, and the National Library of Serbia. Libraries could be the initiators of joint programs—exhibitions of books and serials, promotions of new editions, discussions on religious and similar themes. Promoting the interreligious dialog implies ecumenically-oriented collection—at least one central library of every religious community could interpolate the capital works of other religions into its collection. This allocation of resources could help develop relationships between members of different religious communities in the surrounding area, opening the possibility for different comparative studies of religion.

Religious librarians in Belgrade expressed their willingness to serve all interested

citizens. Through shared efforts, librarians could discuss and solve such questions as how to attract new users, (especially those how are not the members of the same religious community) and how to make resources transparent and accessible to a wider user group. There is hard work ahead for librarians of the religious libraries in Belgrade if they want the term “religious libraries in Belgrade” to become clear and recognizable—hard work in management, modernization, professionalization, and accessibility to a wider public, as well as shared efforts to become the part of cultural milieu of Belgrade. Raised awareness of the librarians about the important role that their libraries as cultural and education institutions could have in order to overcome prejudice and bias—to break barriers which are very often the result of fear and ignorance—is an important precondition for future development. As the sociologist Borislav Djurović pointed out, the awakening of the new consciousness about the differences and the demands of shared life “must be followed by the knowledge and awareness that it is a complex process, loaded by state, ethnical, historical, social, international as well as sociopsychological factors and circumstances that aggravate and complicate this complex process”¹²

The many things to accomplish and the problems to be solved promise an interesting and challenging future for religious libraries in Belgrade.

Nevena Tomić

OCLC/IFLA Early Career Fellow, 2007

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Endnotes

¹ Jankovic, M. (et al). *Krst nad ušćem: dve hiljade godina hrišćanstva u Beogradu*. Beograd: Muzej grada Beograda, 2000.

² Available at: <http://biblio.bfspc.bg.ac.yu/katalozi/trazi.html>

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- ³ Other Catholic archbishops of Belgrade at the end of their service moved to their home countries (Croatia and Slovenia) together with the part of their libraries
- ⁴ Basic data about the Virtual Library of Serbia available at: http://vbshome.nbs.bg.ac.yu/SR/vbs_project-EN.htm
- ⁵ Palavestra, P (2005). Jevrejski pisci među Srbima retrieved April 4, 2005, on http://www.alexandria-press.com/arhiva/No_2/jevrejski_pisci_medju_srbima.htm.
- ⁶ Ibid.
- ⁷ Ibid.
- ⁸ Aron Alkalaj was the secretary of the bank (Drzavna hipotekarna banka) and the writer of the book *Moses*
- ⁹ Transition from socialist (communist) to democratic society
- ¹⁰ Djukic-Dojcinovic, V. Tranzicione kulturne politike : konfuzije i dileme. Beograd: Zaduzbina Andrejevic, 2003.
- ¹¹ Available at: http://www.parlament.sr.gov.yu/content/lat/akta/akta_detalji.asp?Id=349&t=Z
- ¹² Djurovic, B. (2005). Multikulturalizam i manjinsko pitanje. *Letopis Matice srpske*, 181(6), 1277 – 1278.



The ATLA Endowment Committee: @ Your Service

The ATLA Endowment Committee will be the sole sponsor for the new online journal, *Theological Librarianship*, thanks to your generous giving to our ATLA endowment.

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Perspectives on Professional Development

Know Thy Work

I have been thinking recently about how little time I take to reflect upon the work I have done over the past year or two or five. If you are at all like me, you probably move from one project or one shelf of books or one pile of invoices or one report or one instructional session to the next thing without taking time to pause and think about what you have accomplished. Over the long term this results in a lack of self-awareness about how productive and creative and innovative and generally excellent we are as theological librarians.

I am not suggesting that we should start thinking better of ourselves than is warranted by our actual performance, but rather I am suggesting that we should start thinking at all about the work we have done and take credit where credit is due.

This issue has been on my mind because I was appointed to the Yale University Library Librarian Promotion Review Committee for the upcoming year and have attended two forums describing the process at Yale geared to potential promotion candidates. The promotion process here can be intimidating to many librarians because the standards for promotion are high, and preparing a promotion portfolio is a massive project. When I meet librarians here who are concerned about their prospects for promotion, I tell them that after they sit down and review what they have done for the last two or three or five years they will feel confident in their prospects and pleasantly in awe when considering how much they have accomplished.

I have gone through the promotion process twice at Yale and I remember distinctly thinking both times that I had done more than I had thought I had done when I first started the process of writing my promotion statement. Even large projects like a two year reclassification of 25,000 volumes fades quickly into the past, and without the need to go back and write about what I did four years ago, it could easily slip out of my memory entirely. It was not unusual to look back through annual reports and think to

myself, “Oh, I had totally forgotten about that” project, committee, presentation, etc.

You may be wondering how reflecting—or rather, not reflecting—on past performance relates to professional development. How it relates is that if you take the time to reflect upon your work over the past year or more, you may discover that you have done more in the area of professional development than you realize.

For example, if you taught yourself to use flash animation in order to put up a tutorial on how to use the *ATLA Religion Database* then you developed your professional skills even though you probably didn’t think of this project as a professional development exercise. Similarly, reading and understanding the documentation for the new CONSER standard record is professional development even if you didn’t attend a training session on the new standard.

My point is I think many of us are not aware of how the continuous learning in which we all engage really is professional development. And because we are not aware we don’t take credit where credit is due.

Reflecting upon the work you have done may also lead you into other professional development activities. Have you thought about taking that skill you mastered or that project you completed and presenting it to other staff at your library or presenting it to your regional group or presenting it at the ATLA annual conference? Have you considered writing an article on that project or taking that bibliography you prepared and making it into a bibliographical essay for *Theological Librarianship*?

Finally, reflecting upon the work you have done may also lead you to realize that there is some aspect of your work that you want to develop yourself toward or away from. When you think about the trajectory of your work over a year or more, you may come to realize that your job is changing under your feet and that you need to be more deliberate in your preparation for the future.

I encourage you to take the time to go back and review your work during the last year or more with an eye to seeing how far you have come and where you want to go from here. If you need a framework for this self-reflection, you could start with the three Yale University Library general areas of performance: “Competence in Position Responsibilities,” “Professional Contributions to the Library and the University [or Seminary],” and “Professional Growth and Contributions.” There are details about what each of these areas of performance entails at <http://www.library.yale.edu/lhr/pp/perfexpect.html>.

I guarantee that if you take the time to do a review of your own performance, especially if you have not regularly reviewed your performance in the past, you will be pleasantly surprised and greatly encouraged. And if you discover something that you can share with your ATLA colleagues to their benefit or if you discover you want the ATLA Professional Development Committee to do something for you, so much the better.

*Eric Friede, Chair
ATLA Professional Development Committee
Yale Divinity Library, Yale Divinity School*



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ATLA Product Notes

ATLAS® Update

ATLA announced in August that the *ATLASerials*® (*ATLAS*®) online collection has surpassed one-hundred journal titles, more than doubling the size of the collection in the past five years.

Eight new titles were added to *ATLAS*:

- 1) *Criswell Theological Review*, published by Faculty of the Criswell College
- 2) *Encounter*, published by Christian Theological Seminary
- 3) *Exchange*, published by Brill
- 4) *Journal of Empirical Theology*, published by Brill
- 5) *Journal of Youth Ministry*, published by Evangel Press
- 6) *Master's Seminary Journal*, published by Master's Seminary
- 7) *Menonite Quarterly Review*, published by The Menonite Historical Society
- 8) *Vigiliae Christianae*, published by Brill

A new record type called Other Matter was also included for the first time with the August update. Other Matter records act as a placeholder and provide a link to the issue's content which may not typically be indexed in article or review records. The Other Matter PDFs contain any remaining pages from an issue that are not utilized in other article and review PDFs, such as an issue's covers, table of contents, editorials, advertisements, book or article lists, and indices. The complete updated title list is available at http://www.atla.com/products/titles/titles_atlas.html

As announced in May, the version of *ATLAS* through ATLA now offers PDFs and a top priority is working with the aggregators

to implement PDFs on their versions of *ATLAS*. The *ATLAS* collection is available on EBSCOhost, OCLC First Search, and Ovid's Silver Platter platform.

Our *ATLAS* for ALUM program has now expanded to include an online site dedicated to enhancing outreach with your institutions alumni/ae. The new site features tools for promoting the *ATLAS* for ALUM program in print and email communication, success stories from participating institutions, details on how to subscribe or renew, and additional useful information about the program. Visit the *ATLAS* for ALUM site at <http://atlasalum.atlaonline.com/>.



New ATLA/Scarecrow Press Liaison Announced

ATLA and the Scarecrow Press have renewed their commitment to continue their long-standing co-publishing agreement and have announced the appointment of R. Justin Harkins as liaison to work with authors.

ATLA Executive Director Dennis A. Norlin said, "I am pleased that the association and Scarecrow Press have agreed to strengthen

and continue a relationship that has produced more than one hundred monographs and bibliographies in the field of theology and religions studies."

Norlin continued, "I am confident that, through the leadership of new ATLA/Scarecrow liaison R. Justin Harkins, this remarkable collaboration will continue to produce unique and significant monographs and bibliographies in the field of religion, even as it expands to include literature of theological librarianship."

Edward Kurdyla, publisher of the Scarecrow Press, said, "This series is designed to stimulate and encourage the publication of reliable bibliographies and guides to the literature of religious studies in all its scope and variety. Under our renewed agreement, and now with a designated ATLA library professional to work with current authors and bring new authors into the series, the results will lead to an exciting and valuable array of new resources for librarians and scholars."

Harkins earned a Bachelor's Degree in Classical Studies from Centre College and a Master of Theological Studies from Vanderbilt University Divinity School. In addition to this editorial appointment, Harkins is employed by ATLA as an indexer-analyst. He is also working on the completion of his PhD dissertation on the topic of the Hebrew Bible, also at Vanderbilt. His academic interests include Assyriology, comparative Semitics, new religious movements, folklorists, and issues in religious publishing and research.

Additional information can be found on the "Series" page of the Scarecrow Press website at www.scarecrowpress.com or at www.atla.com/products/catalogs/scarecrow_main.htm.



Preservation Products

Religious Periodical Literature of the Hispanic and Indigenous Peoples of the Americas, 1850-1985

The following serial titles were microfilmed as part of the preservation grant, "Religious Periodical Literature of the Hispanic and Indigenous Peoples of the Americas, 1850-1985." The preservation of these serials has been funded by the office of preservation of the National Endowment for the Humanities (NEH).

Hispanic

El aposento alto

Spanish edition of the Upper Room, a Methodist devotional calendar. Published in Nashville, Tenn. Text in Spanish. **ATLA no.:** 2006H-S020, 13 reels (1938-2006).

Revista teológica (Campinas, Brazil)

Theological magazine of the Seminário Presbiteriano do Sul in cooperation with the Presbyterian Church of Brazil. Published in Campinas, Brazil. Text in Portuguese. **ATLA no.:** 2007H-S009, 3 reels (1953-2004).

Indigenous peoples

Moqui mission messenger

Baptist mission to the Hopi Indians. "Published in the interests of mission work among the Moqui Indians at Keam's Canon, Arizona." Published by Otho E. Coe; edited by Curtis P. Coe. Printed in Chicago, Ill. **ATLA no.:** 2007I-S020, 1 reel (1894-1895).

Smoke signals from Bacone College

Bacone College is a four-year liberal arts college affiliated with the American Baptist Church embracing a historic educational mission to American Indians. Published by the College in Bacone, Okla. **ATLA no.:** 2007I-S022, 1 reel (1955-2005).



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From the Executive Director



Dennis Norlin attended the 36th General Assembly of BETH on September 8-12 2007 in Emden, Germany.



Flying Through the Fall

I can't remember another year when we've had so many activities going on at the same time, when we've had so many meetings at headquarters, and when ATLA staff and I were flying off to meetings all over. It's a sign of a healthy and vital association, I believe, and I'd like to share a few of these activities and trips with you, enough to help you understand why I am so hopeful and optimistic about the future of theological libraries and of our Association.

In September I was privileged to attend the meeting of the European library association representatives when we met in Emden, Germany. It was wonderful to hear about the growing interest in and strength of theological libraries in Eastern Europe. Poland and Hungary had led the way, and now there are impressive signs of organizing in Romania, Czechoslovakia, and Russia. Something important is happening in Eastern Europe.

At the end of September members of the Special Committee of the Association for International Collaboration met with Barbara Kemmis, Director of Member Services, at ATLA headquarters at a meeting where we heard about rising levels of interest and activities in the Pacific Rim, in India, in Africa, and in Latin America. The number of contacts and meetings and consultations among theological librarians throughout the world is spreading at a record pace.

At the end of August we also began the third offering of the course on Theological Librarianship, taught by Carisse Berryhill through the University of Illinois at Urbana-Champaign, with a capacity enrollment.

In October we welcomed the Publications Committee and the editorial staff of *Theological Librarianship*, the Association's new online journal, to be launched in 2008. We also learned that the ATLA Endowment Committee voted to underwrite the cost of the new journal so that it is free to subscribers and free of advertising from its inception.

We also heard from R. Justin Harkins, the new coordinator of the ATLA/Scarecrow series (now numbering three series—monographs, bibliographies, and professional publications) that there are a number of important titles currently preparing to go to press.

In mid-October Barbara Kemmis, Director of Member Services, joined the annual conference committee, the education committee, and the local host committee in Ottawa to plan the 2008 annual conference, our first meeting outside of the United States since 1993, when we met in Vancouver. With the emphasis on our "French Connection," this promises to be an annual conference with a distinctly international flavor.

Several ATLA staff also attended the Lilly Technology group meeting, and we are cooperating with a significant number of Lilly-funded institutions to provide resources and collaborative efforts to support one another in our missions.

In November we welcome the Professional Development Committee as they continue to explore creative ways to offer professional development opportunities for ATLA members (our #1 organizational end) outside of the annual conference.

And, just before Thanksgiving, a team of ATLA staff will head to San Diego for the last joint AAR/SBL Annual meeting, where we will host a member reception, sponsor our 6th luncheon on alternative careers in theology and religion, meet with authors and publishers, and show off our brand new booth.

So watch for ATLA staff coming through an airport near you, and do come visit us at our (no, "your") Chicago headquarters where you will always be warmly welcomed.

*Dennis Norlin
ATLA Executive Director*



Staff Updates

Diane Pugh of ATLA's Preservation Department has been promoted to Senior Preservation Specialist/Archives Coordinator. Her new position will take effect at the beginning of ATLA's new fiscal year. Diane has been with the Preservation Department since 2002. In addition to serving as Preservation Specialist and performing the principal preservation activities for the current microfilming grants, she will now also serve as Archives Coordinator for the ATLA archives. Diane will work in cooperation with Martha Smalley, the official ATLA Archivist at Yale Divinity School Library, by preparing and processing designated archival materials acquired at ATLA headquarters.

Evan Boyd joined the staff as EPS Assistant on Wednesday September 26. Evan has a M.A. degree in Religion, Systematic Theology, from the Lutheran Theological Seminary at Philadelphia, where he also worked in the circulation department at Krauth Memorial Library. He is currently enrolled in the M.L.I.S. program at Dominican University. Please join us in welcoming him.

Song Suzie Park is ATLA's newest Indexer-Analyst. Suzie, who joined the staff on October 15, is currently working on her PhD dissertation in the Hebrew Bible and Near Eastern Languages and Civilizations Department at Harvard. She also has an MDiv from Harvard.



DOJ Seminar on Religious Freedom

Beverly Thompson attended the United States Department of Justice seminar on *Federal Laws Protecting Religious Freedom* held in Chicago on September 19.

The seminar covered the full range of religious liberty laws enforced by the Department of Justice's Civil Rights Division:

- Religious Discrimination in Public Schools, Colleges and Universities
- Religious Discrimination and Public Employees
- The Religious Land Use and Institutionalized Persons Act of 2000 (RLUIPA)
- Religion-based Housing and Lending Discrimination
- Religious Discrimination in Access to Public Accommodations and Public Facilities
- Prosecuting Attacks on Houses of Worship and Persons Based on Religion

The presenters:

- Joan Laser, Assistant United States Attorney, Northern District of Illinois
- Rena J. Comisac, Acting Assistant Attorney General, U.S. Department of Justice, Civil Rights Division, Washington, D.C.
- Eric W. Treene, Special Counsel for Religious Discrimination, U.S. Department of Justice, Civil Rights Division, Washington, D.C.
- Steven H. Rosenbaum, Chief, Housing and Civil Enforcement Section, U.S. Department of Justice, Civil Rights Division, Washington, D.C.
- Kenneth W. Gibson, Deputy Chief, Criminal Section
- U.S. Department of Justice, Civil Rights Division, Washington, D.C.

If you would like more information on this topic and examples of cases that may be in violation of these laws, you may order the following booklets free of charge, *Protecting the Religious Freedom of All: Federal Laws Against Religious Discrimination* and *Report on Enforcement of Laws Protecting Religious Freedom* at www.FirstFreedom.gov.



From the Editor

It seems as though 2007-08 is shaping up to be a truly "International Year" for ATLA.

A quick glance through the contents of this newsletter reveals its distinctively international focus, starting with the cover photo. This depicts the mob of student bicycles at the University of Groningen in the Netherlands, described by Dennis Norlin as having "a library that was pulsing with energy and life, with students occupying nearly each of the 600 workstations throughout the building." There are two fascinating articles contributed by librarians in Germany (p.13) and Serbia (p.16), as well as a report from Karl Kruger (p.12) about his experiences in Antwerp, London, and Oxford as part of a five week seminar on the reformation of the book. Read them and you'll discover unique insights into the history and practice of theological librarianship overseas.

Other global regions are spotlighted through the work of ATLA's International Collaboration Committee. Be sure to visit the ICC website to see two reports from Paul Stuehrenberg: one about trip he took in March to a consultation on research on Christianity in China, and the other on resources available for the study of Christianity in China. The website also includes Margaret Tarpley's Free Theological Electronic Journals List, information about the ICC grant, and the ATLA ICC database of individuals with interests in overseas issues. You can find it all at http://www.atla.com/international_collab/website.html.

Finally, we hope you'll participate in the next big gathering of our members as it spills beyond U.S. borders this June. Be sure to travel with us to Ottawa, Canada for the 2008 Annual Conference!

Sara Corkery
ATLA Communications Specialist

Calendar

October

- 4-5 Publications Committee meets at ATLA Headquarters
- 11-12 Professional Development Committee meets at ATLA Headquarters
- 18-20 Annual Conference and Education Committees convene in Ottawa, Ontario to plan the ATLA 2008 Annual Conference
- 21-23 Margot Lyon, Tami Luedtke, and Gregg Taylor attend the Lilly Technology Conference in Grand Rapids, MI

November

- 8-9 Professional Development Committee meets in Chicago
- 17-20 ATLA Products and Services exhibition/member and publisher reception, AAR/SBL 2007 in San Diego, CA
ATLA staff attending: Justin Harkins, Lavonne Jahnke, Barbara Kemmis, Margot Lyon, Dennis Norlin, Timothy Smith, Gregg Taylor, Laura Wrzesinski (for more information on ATLA's AAR/SBL activities, see the ad on page 21)
- 17 4:00 to 6:30 p.m., ATLA member/publisher reception at the San Diego Marriott Hotel and Marina in the Marina Ballroom D (3rd floor, South Tower)
- 20 International Collaboration grant proposal deadline
- 24-25 Thanksgiving holiday, ATLA office closed

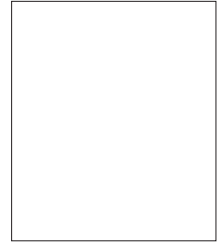
December

- 10-11 Dennis Norlin at Palinet meeting in Philadelphia, PA
- 14 ATLA holiday party, office closed at noon
- 24-25 Christmas holiday, ATLA office closed

January

- 1 New Year holiday, ATLA office closed
- 15 ATLA Election open—ballots sent to eligible members
- 16 ATLA Board of Directors on-site inspection
- 17-19 ATLA Board of Directors midwinter meeting
- 18 Publication Grant deadline
- 21 Martin Luther King holiday, ATLA office closed

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Cover photo of student bicycles in Groningen, Netherlands taken by Dennis Norlin during a 2007 BETH conference excursion.