The logo for the American Theological Library Association (ATLA) features the letters 'ATLA' in a large, bold, red, stylized font. The 'A's have a triangular cutout in the center, and the 'T' is a solid vertical bar. Below the logo, the words 'American' and 'Theological Library Association' are written in a black serif font, separated by the 'T' of the logo.

American Theological Library Association

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**Newsletter**

Volume 49, No. 2  
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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

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## Submission Information/Advertising Information

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## AMERICAN THEOLOGICAL LIBRARY ASSOCIATION BOARD OF DIRECTORS 2001-2002

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## *President's Message*

I always like the year-end “Best” lists that come out in our local paper. I was prompted by one list to go to my local video store and rent the movie *Memento*. It is a dark and intriguing story of a man who, because of a head injury, loses the ability to shape any short-term memory. He is reduced to tattooing cryptic notes on his body to help him recall the important facts of his daily experience. Since he knew he couldn't remember from day to day what he had done, he was relieved of any guilt or shame for acts that he consciously committed. It was a fascinating depiction of an amoral ethic at work. So, I was particularly fascinated when I ran across an item in the *New York Times* that discussed the movie within a larger context. John Leland, in his article “On Film as in Life, You Are What You Forget” (Sunday, Dec. 23, 2001 Sunday Styles, sec. 9 p.1, 4), identifies an unusual phenomenon that popped up in the current spate of Hollywood releases—that of lead characters with amnesia. Leland examined several movies with that similar plot line (the others include *Vanilla Sky*, *Mulholland Drive*, and *The Majestic*). He points out that this is not the first time in our cultural history that this theme has been popular. In the years following the Second World War the movie-going public saw *Spellbound*, *Blue Dahlia*, *Somewhere in the Night*, and *Deadline at Dawn*—all about people who had forgotten their identity and set out on the task of reconstructing their past. Robert Sklar, a professor of cinema studies, conjectures that the amnesia theme was a way for people who had experienced the massive social dislocations of war to deal with their past. As he put it, “Amnesia was a metaphor for gaps in time that the war created.”

So what is it about our own time that explains why this theme has appeared again? All the movies currently playing were filmed before September 11, so correlating them with the anxiety of the war years doesn't really work. But Leland astutely sees a change in our society that has produced social dislocations of a different sort. The tidal wave of dot-com industries changed the rules for many people. Kids with computers (and good brains) could make millions. You didn't need a prominent family name, corporate backing, an elaborate work history, or even a college degree. One's past was irrelevant. The present and the future were everything. Stock options were bargaining chips. Billions of dollars were

poured into start-up companies that promised to be the cutting edge of an industry that made nothing, produced nothing—but lived in the expectation of a glowing future. It was a period of ahistorical thinking. We were making a whole new world without a history. And until the recent recession, we lived as if this giddy experiment might go on forever. The intriguing thing about living with no history is that you have no past to encumber you. The great danger, of course, is that you have no cumulated experience to guide you. And, like the lead character in *Memento*, if you can't remember from day to day what you have done, then you risk losing your moral conscience.

So what does all this talk of amnesia have to do with our vocation as theological librarians? Our libraries are the places where we hold on to the memory of our faith traditions. It is not the only reason we exist—but it is a primary one. We build our collections to offer our students and faculties the best of the collective wisdom about biblical studies, history, theology, and the other disciplines that we teach. We need the past. We need our history, a history that includes both the triumphs and the failures. Without it we have nothing to remember, and nothing on which to build our daily experiences or plan our futures. While it is now popular in many circles (and even *de rigueur* in some) to “reconstruct” theology, in fact even the most radical of these reconstructions start with one foot in the tradition. In an age when prominent historians are caught inventing or rearranging the facts of history, perhaps more than ever we need to pay attention to our duty as “keepers of the memory.” And (forgive me if I sermonize a bit here) in an age where identity can be created or erased with a few keystrokes, we as theological educators are in the business of helping people put on a new kind of identity. Unlike that of the amnesia patient, it is an identity built on our remembered past. Only a past that is analyzed, realized, interpreted, and forgiven can ultimately shape a future worth living. It is part of our job to make sure that the past is always available—to those who value it most but even to those who don't yet realize the vital part it plays in making new creations. 

*Sharon Taylor*  
*ATLA President*



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## ***News of ATLA Members & Member Libraries***

### **Rosalyn Lewis Retires**

**Rosalyn Lewis**, Rights and Permissions/Library Manager of **The United Methodist Publishing House** in Nashville, Tennessee, has announced that she will retire on March 1, 2002. Rosalyn came to the publishing house as librarian in 1973. She has been a member of ATLA since 1973.

Rosalyn served as Board member, Vice President, and President of ATLA. She was also president of the Methodist Librarians Fellowship and of the Tennessee Theological Library Association. She served on various committees of all three organizations. She has also been a member and officer of various local, state, and regional library associations.

From 1989 through 1994, Rosalyn was library consultant for Africa University, a United Methodist-related institution that opened in 1992 in Old Mutare, Zimbabwe. Rosalyn watched the library grow from a small concrete block building to a temporary location in the first permanent multi-purpose building. On March 30, 2001, she attended the dedication of phase one of the Jokomo-Yamada Library, a modern, air-conditioned facility. The university has grown from 42 students to a student body of almost 1,000.

For the past five years, Rosalyn's duties have been divided between the UMPH library and managing international rights for the publishing house. As rights manager, Rosalyn has had responsibility for negotiating rights for sales of Abingdon Press books to book clubs and foreign publishers. She has continued to manage the library and to meet the library and reference needs of UMPH staff.

Her post-retirement plans include travel, sleep, getting her new home in order, and volunteer work (eventually). 📖



### **Addition of the 100,000<sup>th</sup> Volume to Pitts Special Collections**

On November 9, 2001, the Candler School of Theology celebrated the addition of the 100,000<sup>th</sup> volume to Special Collections at the **Pitts Theol-**

**ogy Library**. The program included remarks by the library director on the value of Special Collections for the mission of the Pitts Library; comments by Prof. Jonathan Strom on the use of the library's Kessler Reformation Collection in his research; a presentation by Dean Russell E. Richey on the value of books and libraries in the Wesleyan tradition; and an address by Mr. Brian Carter, a distinguished English book dealer, on the English Catholic collection that he helped the library build since the early 1970s. Concluding remarks on the important role that donors have played in the library's growth were offered by Dr. William Lawrence. At the conclusion of the event, Richey presented the Dean's Medal to Mr. Carter in recognition of nearly three decades of exceptional service to the library. 📖



### **New Periodicals Librarian at St. Vincent Seminary**

**St. Vincent de Paul Regional Seminary** has just hired Carolyn Hill as periodicals librarian. Carolyn previously worked at Boca Raton Community Hospital in Florida for seventeen years and at other libraries in Florida and Delaware. Carolyn is the first professional librarian to manage the periodicals department at St. Vincent. Her years of experience should be a great contribution to the seminary library. 📖




### **ARDA Completes Major Software Upgrade**

The **American Religion Data Archive (ARDA)** just completed a major software upgrade. Church and church membership data can now be mapped for the nation or individual states on-line, and summary membership reports for all participating denominations can be compiled by counties, states, metropolitan areas, and the nation. The software upgrade also allows users to browse all files in the ARDA, conduct improved searches, and provides a software enhanced codebook. The ARDA address is: [www.TheARDA.com](http://www.TheARDA.com). 📖



### Sacred Heart Makes 111 Millionth Request on OCLC ILL

On September 20, 2001, the **Sacred Heart Major Seminary Library** (Detroit, Michigan) entered the 111 millionth request on the OCLC Interlibrary Loan (ILL) service. The book requested was *Divine Meaning: Studies in Patristic Hermeneutics* by Thomas Forsyth Torrance. 

### ATLA Regional Groups

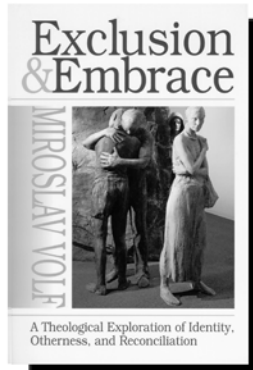
Get the word out! Submit your meetings for inclusion in the ATLA Calendar and/or the Announcements portion of the *ATLA Newsletter*.

E-mail : [newsletter@atla.com](mailto:newsletter@atla.com)

## Louisville Seminary and the University of Louisville announce the WINNER OF THE 2002 GRAWEMEYER AWARD

Miroslav Volf

*Exclusion and Embrace: A Theological Exploration of Identity, Otherness, and Reconciliation*



Life at the end of the twentieth century presents us with a disturbing reality. *Otherness*, the simple fact of being different in some way, has come to be defined as in and of itself evil. Miroslav Volf contends that if the healing word of the gospel is to be heard today, Christian theology must find ways of speaking that address the hatred of the other. Volf proposes the idea of *embrace* as a theological response to the problem of *exclusion*.

**Miroslav Volf** is Henry B. Wright Professor of Theology at Yale Divinity School, New Haven, Connecticut. A native Croatia, he writes out of his own firsthand experience of teaching in Croatia during the war in former Yugoslavia.

**\$200,000**  
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#### DEADLINES

Nominations by **December 1**  
 Nominees' Completed Entries by **January 15**

Dr. Susan R. Garrett, Louisville Seminary  
 1044 Alta Vista Road, Louisville, KY 40205-1798 U.S.A.  
 800.264.1839; Fax 502.894.2286  
 E-mail: [grawemeyer@lpts.edu](mailto:grawemeyer@lpts.edu)  
[www.grawemeyer.org](http://www.grawemeyer.org)

## *Announcements*

### Board of Directors Election

Ballots to elect four members of the ATLA Board of Directors for the 2002–2005 term were sent February 15 to all members in good standing of the Association as of February 1. Ballots include biographical statements from each candidate. The candidates are (in order drawn by lot):

**Sara J. Myers** (Union Theological Seminary)  
**Sharon A. Taylor** (Andover Newton Theological School)  
**Herman A. Peterson** (University of St. Mary of the Lake)  
**Jack W. Ammerman** (Hartford Seminary)  
**Laura C. Wood** (Emory University)  
**Anne C.R. Womack** (Vanderbilt University)  
**Stephen D. Crocco** (Princeton Theological Seminary)  
**H.D. (Sandy) Ayer** (Canadian Theological Seminary)  
**Ann Hotta** (Graduate Theological Union)

According to the Association's bylaws (Article 4.3 Board of Directors. Nomination and Balloting), ballots must be returned to ATLA headquarters post-marked no later than April 1. A Tellers Committee will meet in April in Chicago to tally the votes. If you have not received a ballot by March 1 or if you have questions on the status of your membership, please contact Carol B. Jones, Member Representative, at [cjones@atla.com](mailto:cjones@atla.com) or (888) 665-2852. Institutional representatives who are also personal members of ATLA will receive two ballots.

The 2001–2002 Nominating Committee members are: Alan D. Krieger, Chair; William Faupel; and Carisse Berryhill.

### *Important Voting Procedures*


Your ballot will be counted by the Tellers Committee in April if, and only if, two criteria are met.

1. Your ballot is sent to ATLA headquarters post-marked no later than April 1, 2002.
2. Your ballot has been completely and correctly marked.

ATLA bylaws specify that the Association use the method of "preferential voting" as outlined in *Robert's Rules of Order*. Preferential voting works well for the Association because it eliminates the possibility of ties and the need for subsequent balloting and counting. According to ATLA's election schedule, there would not be sufficient time for a re-vote and re-count should there be a tie, which could happen using other forms of voting. Here is how tellers count votes in this system of preferential voting:

Tellers arrange ballots in piles according to the marked first preferences—one pile for each candidate. The candidate with the fewest first place preferences is then eliminated from further consideration and that candidate's ballots are re-distributed according to the second choice on each of these ballots. The process continues with the slimmest piles being re-distributed until there remain only the number of piles needed for the number of slots to be filled.

Preferential voting works only when voters rank **all** candidates in numerical order, from 1 (most preferred) to 9 (least preferred, in the case of nine names on the ballot). Ballots on which there are blanks, X's, or checkmarks are invalid and are not counted.

It is essential that you rank each candidate on the ballot. Voting for only one candidate does not increase that person's chances of winning the election; in fact, your ballot will not be counted at all. If you have questions about the tallying of votes according to the method of preferential voting, please contact Karen L. Whittlesey, Director of Member Services, at (888) 665-2852 or by e-mail to [kwhittle@atla.com](mailto:kwhittle@atla.com). 



### Past Newsletters on ATLA Web Site

Full issues of the *Newsletter* as far back as Vol. 43 (1995–96) now reside on the ATLA web site in pdf. The pdf versions provide access to the full text in a format closely resembling the print version, and the text of each issue is searchable. See the *Newsletter* web page in the Publications section of the ATLA



Member Page (<http://www.atla.com/member/>). Issues of the *Newsletter* will appear in pdf on the web at about the same time as subscribers receive the print version. 📖



### Grants to Regional Groups

The ATLA Professional Development Committee has announced the recipients of the 2002 grants to regional groups for funding educational events. Two regional groups have received grants. Initial proposals were due November 1. After receiving feedback from the PDC, regional groups submitted final proposals.

The following regional groups were awarded grants:

- Minnesota Theological Library Association (MTLA) for the program “A copyright refresher for theological library staff,” presenter Duane Harbin. \$750.
- Southern California Area Theological Library Association (SCATLA) for a program “Preparing for ATS Accreditation,” presenter Sara J. Myers. \$650.

A third application about digitization is still under consideration.

By the terms of the grant, recipients submit a report of their program to the Professional Development Committee. When completed, this report (or a summary of it) is included in the *ATLA Newsletter* and posted on the web as a link from the regional group.

We thank all the regional groups that submitted proposals and appreciate the regional officers’ work to prepare quality educational events for theological librarians.

Fewer than the usual number of applications were received this year. The PDC is interested in hearing informally from other regional groups regarding ways to increase the number of applications or to improve the application process in general. Comments can be sent to: [jeff.siemon@cts.edu](mailto:jeff.siemon@cts.edu), or you may contact Roberta Schaafsma, David Stewart, or Laura Olejnik. 📖

*Roberta Schaafsma, Chair, PDC  
Duke University Divinity School*



### Publications Committee Offers New Grant

The ATLA Publications Committee has established a Publications Grant of up to \$1,500 to be given annually to one or more Association members for the development of works that provide information on theological librarianship or supply professional resources for theological librarians. The scope, length, and format are broadly conceived, with the intent of encouraging cooperative efforts among the membership.

For information on eligibility, deadline, and application process, please visit the web site at [http://www.atla.com/pub\\_com/grant.html](http://www.atla.com/pub_com/grant.html).

### New ATLA Calendar Sent to Endowment Fund Contributors

A special 2002 ATLA calendar, including pictures of ATLA members and events, has been sent as a thank-you gift to all contributors to the ATLA Endowment Fund this year. Contributions from ATLA members and friends support travel grants and scholarships for student members and others without institutional funds. If you haven't yet contributed to this important member-supported cause, you may send your contribution to ATLA Endowment Fund, Library Community Foundation, 200 W. Dundee Road, Wheeling, IL 60090, and we will be happy to send you the new calendar. 📖



### ASE Registration Reopens

Registration for the ATLA Serials Exchange (ASE) has now reopened. All ATLA Institutional Members are eligible to participate in this duplicate exchange program. If you are an Institutional Member and want to register, please contact Carol Jones, ATLA Member Representative (e-mail or 888-665-ATLA). If you are not an Institutional Member and want to find out more about institutional membership in the Association, see the Institutional Membership web page ([http://www.atla.com/member/application/benefits\\_institutional.html](http://www.atla.com/member/application/benefits_institutional.html)). For more information on ASE, see the ASE web page ([http://www.atla.com/member/collaborative\\_projects/serials\\_exchange.html](http://www.atla.com/member/collaborative_projects/serials_exchange.html)). 📖



### 2002 ATLA Bibliography Grant

The deadline is May 1, 2002, for applications for the 2002 ATLA Bibliography Grant. The grant, with funding up to \$1,500, is given annually by the ATLA Publications Committee to one or more bibliographers or indexers to aid in the development of a work that provides access to a significant body of literature within the fields of theological and/or re-

ligious studies. The scope, subject matter, length, and format are broadly conceived, with the intent of encouraging bibliographical or indexing work at all levels, especially by persons undertaking their first major project in this area.

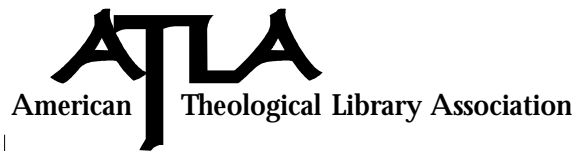
This grant is open to applicants inside and outside of ATLA. For information on eligibility, deadline, and application process, please visit the web site at [http://www.atla.com/pub\\_com/grant.html](http://www.atla.com/pub_com/grant.html). 📖

### Professional Development Seminars

The Professional Development Committee will sponsor two seminars on June 18, 2002, at the Touchstone Energy Place at the RiverCentre in St. Paul. One seminar will look at issues of personnel in the library and the other will be on instructional design for librarians. Each will offer ample opportunity for small group discussion.

The seminars will immediately precede the ATLA Annual Conference, but will require separate registration. Please watch for information on the ATLA web page at

[http://www.atla.com/member/professional\\_development.html](http://www.atla.com/member/professional_development.html)



***Islamica***  
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These are just three of the newly-filmed, nineteenth-century journals in *Christianity's Encounter with World Religions*, the American Theological Library Association's NEH-funded preservation microfilm project.

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## ***Highlights of Midwinter Board Meeting***

The American Theological Library Association Board of Directors held its midwinter meeting January 18–19, 2002, at ATLA headquarters. Board members present were: Sharon Taylor, Eileen Saner, Paul Schrodt, William Hook, Joe Coalter, Steve Crocco, Paul Stuehrenberg, Sara Myers, Bill Faupel, Susan Sponberg, Christine Wenderoth.

Each year a subcommittee of the Board gathers the day before the Board meeting to hold an on-site inspection of the ATLA operation. This year a committee composed of Eileen Saner (chair), Paul Schrodt, and Steve Crocco reviewed Member Services. Their report was approved by the Board.

The Board heard reports from several staff members, including reports on the headquarters' emergency plan, developed in part in response to the events of September 11, and a report on security issues relating to data and equipment. Carol Jones reported on the successful implementation of the serials exchange program. There are currently 149 institutions participating in the exchange.

ATLA and ATS have agreed to extend their Joint Committee for another five years in order to facilitate communication between the two groups. The ATLA representatives include the Association President and past two Presidents. ATS has recently been accepted as an Affiliate Member of ATLA. The Board voted for ATLA to apply for affiliate membership in ATS.

### Actions taken by the Board:

- The Board voted to recognize that the proposed Lesbian and Gay Interest Group has met the criteria specified in the by-laws for an interest group.
- The Board voted to accept the application of the Akrofi-Christaller Memorial Centre for Mission Research and Applied Theology (Ghana) for institutional membership in ATLA.
- The Board voted to approve expenditure of three-year average endowment income (\$11,982.43) during calendar year 2002.
- The Board recommended that the Executive Director include background information on the "preferential balloting" system used to elect

members of the Board of Directors in the Newsletter and in the packet of information including the ballot.


- The Board recommended that a special event continue to be held in conjunction with the Annual Meeting to recognize retired members.

The Board asked President Taylor to appoint Board task forces:

- To recommend how to proceed with international applications, and, if we are to continue on a case-by-case basis, to establish criteria to guide the Board in its deliberations.
- To develop and propose a Board policy on accepting major gifts, including naming opportunities, minimum amounts to designate special use, and how to end them.

President Taylor announced that the committee responsible for nominating Board officers is comprised of Bill Hook, Joe Coalter, and Susan Sponberg. The committee that will nominate new board members consists of Bill Faupel (chair), Carisse Berryhill, and a member to be named.

Board Secretary Paul Stuehrenberg announced that he had received a valid petition nominating H.D. (Sandy) Ayer for the Board, and that his name will be included on the ballot.

The Board met in executive session to carry out the annual performance appraisal of the Executive Director. 

*Respectfully submitted,*  
*Paul F. Stuehrenberg, Secretary*

## *Conference News & Information*



L to R: Bruce Eldevik, Luther Seminary; Pam Jervis, Bethel Seminary; Sue Ebbers, United Theological Seminary; Jan Malcheski, Saint Paul Seminary; Mary Martin, Saint Paul Seminary

### **Welcome to Pig's Eye!**

Had the early settlers of this area prevailed, that would have been the greeting you received as you arrived for the 2002 ATLA Conference: Theology and the Arts in downtown St. Paul, Minnesota. Those original denizens of the city named this spot on the Mississippi after Pierre "Pig's Eye" Parrant, a colorful, one-eyed trapper who ran a profitable tavern and made whiskey in a still out back. Luckily, a French priest arrived and decided to rename the town after his favorite saint; no doubt the good Father anticipated that St. Paul would be a more appropriate name for what would soon become the capital of the territory and future state. If the city suffered a crisis of identity around its name in those early days, it certainly has found itself over the last century. There is no question that St. Paul—along with its companion city of Minneapolis—has grown into a major cultural center where the arts and recreational

possibilities flourish together in a delightful setting of lakes, rivers, and parks.

The Minnesota Theological Library Association, comprised of Bethel Theological Seminary, Luther Seminary, St. John's School of Theology-Seminary, Saint Paul Seminary School of Divinity of the University of St. Thomas, and United Theological Seminary, is pleased and proud to add hosting ATLA 2002 to our cooperative ventures over the past 25+ years. Each of our institutions brings its own unique character, history, and gifts to this successful consortium of seminaries. Pre-conference workshops will give participants the opportunity to visit some of our five campuses. As the local host committee, our happy task is to complement the exciting conference program with opportunities for you to enjoy and experience the great variety our hometown has to offer.

As the conference kicks into high gear you will be pleased to hear that our hotel is directly across

the street from the RiverCentre where conference meetings and presentations will take place. Situated on the near edge of downtown, the Holiday Inn is within easy walking distance of restaurants and entertainment venues. Those folks who choose the dorm option for housing will stay on the wooded riverside campus of the University of St. Thomas, only a short shuttle ride from the conference site. Don't hesitate to bring along the family and kids; you'll quickly discover that St. Paul is a city with many family opportunities to choose from, including the Children's Museum and the brand new Science Museum, both within blocks of our hotel.

The opening reception will be held at the historic Landmark Center, a beautifully refurbished courthouse that was once the site of the famous St. Paul gangster trials of the 1930's. The Landmark Center rises beside charming Rice Park in the heart of downtown St. Paul and the reception takes place in the grand indoor courtyard that soars four stories to the lighted skylights above you. For the traditional closing banquet we take you across the river to the atrium of the corporate headquarters of Lutheran Brotherhood Financial Services where you'll have an opportunity to experience a taste of downtown Minneapolis. The two cities may be twins, but they are anything but identical, as you will quickly see for yourself on this foray across the river to the "City of Lakes."

On Friday evening you may join one of the hosted excursions we will offer, or explore the cities on your own. Members of our committee will host tours to various destinations: The Elmer L. Andersen Library (with its impressive underground storage chambers carved into the sandstone cliffs along the Mississippi River) and the Open Book Center; Loomer Theological Booksellers in the lovely river town of Stillwater; the wonderful collection at the Minneapolis Institute of Arts; and, of course, a fabulous shopping spree at the famous Mall of America.

It's been over twenty years since the Minnesota Theological Library Association hosted the ATLA Annual Conference and we're delighted to have you visit and spend time with us again. We've come a long way since Pierre Parrant opened his tavern near that wooded landing along the upper Mississippi, and although we chose not to keep his colorful nickname for our fair city, we're certain that old Pig's Eye Parrant would be right there with us to offer

you a hearty Minnesota greeting upon your arrival. Welcome to St. Paul! 📖

*Local Host Committee  
2002 Conference*



### Conference Registration Fees

It is our goal that the ATLA Annual Conference be completely or nearly self-sustaining. To this end we try to find ways to keep expenses down while still providing the best conference possible for ATLA members. A conference of the caliber you want and expect is not an inexpensive undertaking, however, and in previous years costs have not been met by registration fees and corporate supporters. The conference budget carries a substantial deficit. Last year, in fact, the deficit was \$24,000 and the year before that it was \$22,000.

To help diminish a growing deficit, and to reflect more accurately some of the costs of the ATLA Annual Conference, this year we need to increase conference registration and preconference professional development fees by 10%. In addition, logistics for this year's conference necessitate the inclusion of lunches on Friday and Saturday in the registration fee. Besides the two lunches, fees include the exhibits opening reception, coffee breaks daily, program materials, and bus transportation.

Registration costs for the 2002 Annual Conference are posted on the conference web page at [www.atla.com/member/conference](http://www.atla.com/member/conference). When you look at the fees, you will see the substantial savings you will enjoy with Early Bird registration. Note, too, that the banquet cost has not increased from last year.

If you have questions about the conference fees, or any other aspect of the conference, please contact Karen Whittlesey ([kwhittle@atla.com](mailto:kwhittle@atla.com)) or Dennis Norlin ([dnorlin@atla.com](mailto:dnorlin@atla.com)).

We look forward to seeing you in St. Paul! 📖

*Karen L. Whittlesey  
Director of Member Services*

## ***Conference Highlights***

### **2002 ATLA Annual Conference**

#### **“Theology and the Arts”**

To be held at Touchstone Energy Place at RiverCentre and  
Seminaries of the Minnesota Theological Library Association

Hosted by the Minnesota Theological Library Association

**June 19–22, 2002**

The 2002 Annual Conference will bring together more than 300 theological librarians, directors, and academic administrators to discuss items that affect library professionals as leaders in religious education.

#### **Conference Highlights**

**PLENARY ADDRESS:** Dr. Wilson Yates, United Theological Seminary of the Twin Cities. Dr. Yates is president of the seminary and professor of religion, society and the arts. He is editor of the journal *ARTS: The Arts in Theological and Religious Studies*.

**Conference Sessions** will address, among other topics, E-Books for Theological Libraries; Libraries, Art, and Education Mission; Preparing Staff for Disaster Recovery; New Library Directors; Religious Publisher/Librarian Relationship; Library Construction and Renovation; Using Course Management Software in the Library; Genealogical Sources; Personal Management Tools; Training for Theological Librarianship....There are 11 papers and 21 roundtables from which to choose.


**Preconference Workshop** topics will include Canon Law Schedules; Islamic Reference Sources; Sacred Music; FrontPage 2000; Library Buildings; AACR2 Revisions to Serials; Editing Web Pages; and a visit to the Hill Monastic Manuscript Library.

The Touchstone Energy Place at RiverCentre will be the site for exhibits and for nearly all the meetings and program sessions. Saturday will be “A Day at Luther Seminary.” Be sure to see the letter from the Local Host Committee (p. 12) for some more conference highlights.

#### **For More Information**

Information about the 2002 Conference is posted on the ATLA web site at <http://www.atla.com/member/conference/confhome.html>. Please visit often for updates as they become available.

You may also send e-mail to [atla@atla.com](mailto:atla@atla.com), call ATLA toll-free at (888) 665-ATLA (2852) or at (312) 454-5100, fax (312) 454-5505, or write to Conference Information, ATLA, 250 South Wacker Drive, Suite 1600, Chicago, IL 60606-5834.

Conference Programs & Registration will be available in March, 2002. 

## ***Cambodia Report***

From January 5 to 12, 2001, Dr. Alva Caldwell of Garrett-Evangelical Theological Seminary participated in a Mission Evangelism consultation sponsored by the General Board of Global Ministries from United Methodist Church theological schools. Cambodia was identified as the fastest growing field of mission for Methodism today. I asked Al if we could share excerpts from his report with ATLA members, and he graciously consented. There are four parts to his report: I. *Greeting from the Cambodian Methodists*; II. *Cambodia: The Place of the Methodist Church Today*, III. *Seeing Cambodia through the Metaphor of Walls*, and IV. *Seeing Cambodia through the Metaphor of Family*. Parts I–III were published in previous issues of the *ATLA Newsletter*. You may read the entire report on the ATLA web site at [www.atla.com/cambodia.html](http://www.atla.com/cambodia.html).

Here is the fourth and final excerpt from his report. (*Dennis A. Norlin, ATLA Executive Director*)

### **Reflections on the General Board of Global Ministries' Trip to Cambodia, January 5–12, 2001, PART IV**

*by Alva R. Caldwell*

*Librarian and Associate Professor of Ministries  
United Library, Garrett-Evangelical Theological Seminary*

#### **Seeing Cambodia Through the Metaphor of Family**

Luke 15:20—"So he set off and went to his father. But while he was still far off, his father saw him and was filled with compassion; he ran and put his arms around him and kissed him."

While we visited the United Methodist mission center, I was deeply touched by the stories we heard from the young students at the school and from the lay pastors who study at the mission. A common theme, which ran through these stories of conversion to Christianity, reminded me of Luke 15 and the lost child. Many of the Cambodian Christians have come to Christ out of Buddhism. The stories of these people often include painful chapters, which describe Buddhist families that are broken as some members of the family choose to become Christian. Typical lines in the pilgrimage stories go something

like this: "My mother welcomed me back after I returned after the Khmer Rouge, but when she discovered that I was now a Christian, she said, 'Go away'" or "I am Christian, but my father and mother are not. They are not happy that I became a Christian, but I hope some day that they too will be Christians."

When the Methodist Church first got a foothold in Cambodia, they met with the King and, in good oriental hospitality, offered a gift of several tons of rice. The King and the Methodists agreed that the rice would go to anyone who was hungry—it was not just for the Christians. I am very clear that as we bring Methodist Christianity to these people, we are doing much for the poor and the needy and are helping to rebuild a ravished nation. I am still somewhat in awe of the way these Cambodian Christians are full of stories of healing miracles and of life-saving, life-altering experiences of faith in Christ.

What I do wonder about—and I have no judgments yet, only a question—is this: when a Cambodian person becomes a Christian, it seems clear that this decision tears at the fabric of the Cambodian family. Young Cambodian students told us they pray for the day when all of their family becomes Christian and all of the country comes to Christ. I want to know more about how new Cambodian Christians can stay connected to their own families as they move out of Buddhism and into Christianity. Their stories are so much like Luke 15. A family is divided by a child who makes a different decision. These Cambodian Christians see God very much like the waiting father in the parable who receives them and who is also father to the reluctant brother. There is in this culture much tension over individuals' movement in and out of the family structures. Much of the resistance to Christianity results from the fact that it is seen as a western religion, and there is fear that becoming Christian will mean becoming western.

But I also proclaim and celebrate that I now feel as if I have been welcomed into the family of the Cambodian Methodists. The metaphor of family was very much alive on our last evening in Cambodia when the United Methodist Center hosted a typical Methodist Cambodian potluck dinner with inter-generational games and songs. Here we were,



a dozen USA seminary and United Methodist guests, sitting with missionary families from Taiwan, Malaysia, Singapore, Korea, and the USA. All of the Methodist missionaries located in Phnom Penh gathered together as one family to eat together, sing, pray, and give thanks to God. It was a powerful experience to be included in that family.

**“There is No Salvation Without the Church” vs. “There is No Salvation Without Water”**

We visited one of the local pagodas in Phnom Penh and had an audience with one of the distinguished Buddhist monks. We asked him how he felt about the fact that Christians were coming into his country. He said, “I think it is o.k. Buddhists are all over the world now. The world is getting smaller and smaller. It is o.k. that you are here.” He explained that he was in France during the Khmer Rouge. He has studied widely and gave us papers from the “Declaration on the Role of Religion in the Promotion of a Culture of Peace” that came out of the consultation in Barcelona in 1994. He gave us an article on “The Four Sublime States: Contemplation on Love, Compassion, Sympathetic Joy and Equanimity.” Then he began to tell us of his work. He showed us a large document he had prepared in which he was trying to design a national program for building canals, levees, and dikes in Cambodia. He explained that just months before we arrived, the country suffered from massive rainfalls that produced devastating floods. There is no infrastructure; there are no canals, no flood plains, and no way to control the waters. “When it rains we have too much water; when it does not rain, we have no supply of fresh water. Sometimes you Christians say, ‘there is no salvation without the church,’ but I say, ‘There is no salvation without water.’” There it is! Our own scripture is full of references to rivers, wells, the water of life, and living waters. Our Buddhist brother invited us to think of salvation in terms of water. Without water the whole earth will perish. Cambodia needs engineers to design systems of waterways, roads, and canals; they need pumps and equipment to move water. They need deep wells with fresh, clean water.

The lack of fresh water is a major health concern in Cambodia. Perhaps only 35 to 40 percent of the population has access to fresh water. The pro-

gram the monk outlined in his document would take millions of dollars. How will Cambodia ever move toward this kind of rebuilding? But he is right: water is the source of life. Without it, there is no salvation.

It was wonderful to see that, to a certain degree, the Methodists agree with the Buddhist monk. When we visited the new community center and church that is being built in Siem Riep, one of the first things pointed out to us was the deep well that had been provided by the United Methodist Church. Funds from our own United Methodist Churches in the USA contributed to this well. Maybe like “Jacob’s Well,” this well in Siem Reap will be a place where people will gather for life-giving waters and for prayerful life-giving conversations. When the Methodists move into Cambodia, we bring the Gospel of Jesus Christ, we bring the music of the Wesleys, we bring the passion for feeding the poor, and yes, like the Buddhist monk told us, we also bring fresh water and deep wells because without water there is no salvation.

**Concluding Remarks**

I am encouraged by what I see in the mission field. I confess that I have allowed the overpowering evidence of what we did wrong in missions in previous generations to affect my judgment of what we are doing now. Having seen our Methodist missionaries at work in Cambodia I am delighted with the integrity that I see in our Church. I think I have been far too critical of “the church,” and I commit myself to be fairer in my judgment of what the United Methodist Church is doing now in mission evangelism.

I am committed to helping others understand issues related to entering a new culture, and re-entering one’s own culture. I think I was pretty good at suspending judgments and experiencing the Malaysian and Cambodian cultures; but I found myself highly critical of my own culture when I returned. Maybe I can spell this out in more detail sometime in the future. At the heart of this reentry struggle was the acknowledgment that we are so privileged in the USA; we have so much and are so wealthy; regardless of what Democrats and Republicans say about each other, we have tremendous freedoms. One week I was in Malaysia where people

can go to jail for trying to convert a Muslim. Ten days later I was in a GETS faculty discussion in which we were struggling with how to be more hospitable to each other in our dialogue. It was difficult to hold these experiences together. In Malaysia, say the wrong thing and you go to jail; at GETS, say the wrong thing and you might not be invited for lunch. I confess that re-entering my own culture made me far too critical of it. I found I needed a few days to be quiet, to not say very much, to listen again to others. I think re-entry is probably more dangerous than entering another culture. I would love to hear others comment on this from your own experience . . .

I need help from my colleagues in framing this next section. Like many others, I have come to the conclusion that there are many saving traditions—as in, “You celebrate your faith, and I will celebrate mine.” But none of the new Cambodian Christians spoke of leaving one saving tradition for another. They used the language of being lost and now being found. I think my struggle is learning how to be more of an evangelist as I share my faith. I was reminded by this consultation that Christianity has

much to offer to the world. What am I doing to see that it is offered to those who are seeking a living word?

### Books for Cambodia

One thing I can easily do. Our UM missionaries in Cambodia asked me to help stock a basic library for the lay pastors of Cambodia. They need basic books on Bible, history, theology, and especially books on Methodism and Wesley. These lay pastors are men and women with the equivalent of a high school education who would be embarking on first-year college studies. The primary language of study right now is English. So I have already begun filling some boxes with duplicate volumes here at the library. We have talked in the United Library about being more mission-conscious and sending gifts to libraries in other needy places. 📖

*Alva R. Caldwell*  
*United Library, Garrett-Evangelical*  
*Theological Seminary*

### Did you know . . . ?

- That your gifts to the ATLA Endowment Fund are completely tax deductible?
- That a portion of the interest earned from your gifts is being used to promote theological librarianship and to recruit under-represented minorities to the profession?
- That ten theological librarians were able to attend the 2001 ATLA Conference with grants provided by proceedings from the ATLA Endowment Fund?

Here is a brief excerpt from a thank-you letter received following the conference:

*Thank you, again, for awarding me with a \$500 grant to attend the ATLA Annual conference this year. As you know, I certainly would not have been able to attend without such aid . . . I feel that professional association membership and conference attendance is a valuable supplement to my education. It also enables me to build knowledge from the experiences of others in the profession. I felt like I began to better understand what theological librarianship is all about, and I was inspired to pursue my interests in this area. During this conference, I resolved to start exploring another master's degree in Theology.*

Your gift to the ATLA Endowment Fund strengthens our Association and our profession as theological librarians. Please send your contribution to:

ATLA Endowment Fund  
 Library Community Foundation  
 200 West Dundee  
 Wheeling, Illinois 60090

## ***OTLA Report***


On Thursday, October 4, 2001, a group of librarians from Ohio, both theological and otherwise, gathered at Trinity Lutheran Seminary in Columbus to participate in a symposium on information ethics. Thanks to support from the ATLA's Professional Development Committee, three speakers addressed this highly complex and multi-faceted issue from several different viewpoints.

Tom Froehlich, professor at Kent State University's School of Library and Information Science, was our first speaker and took us through a survey of both the technology behind Internet search engines and the ethical dilemmas posed by that technology. His rapid-fire presentation was both informative and challenging, raising ethical concerns about the mechanics of information retrieval that many in the audience had not previously considered.

Next was Trisha Davis, Head of Serials and Electronic Resources and Associate Professor at the Ohio State University Libraries. Ms. Davis, who recently received the ALA's Bowker/Ulrich's Serial Librarianship award for her work "educating librarians and publishers about the perils and opportunities of licensing electronic information," took her audience, in a very systematic fashion, through the mechanics of licensing, the many decisions that must be made, and the pitfalls that must be avoided if we are to preserve the level of access for our patrons that they expect and deserve.

Finally, we heard from Dr. Jim Childs, Professor of Theology and Ethics at Trinity Lutheran Seminary, who helped to provide an ethical framework in which to place the issues that had been raised. He focused on identifying the various contexts—personal, religious, and professional—in which theological librarians seek for ethical norms. His presentation on how those different spheres can inform or conflict with each other provided a helpful context for the discussion that followed. Using his framework, the speakers and their hearers were able to identify common ethical concerns that ran through the diverse issues we had discussed.

This symposium reflected the real benefit of a theological library association, since it combined theological and ethical reflection with further education about professional library issues. Comments

from participants on both sides of the microphone indicated that everyone there learned something new but also left with some important questions to ponder in the future. The Ohio Theological Library Association is grateful for the ATLA support that made this event possible. 

*Kevin Smith*  
*Methodist Theological School in Ohio*

Submit Your  
Position Opening  
to the *ATLA Newsletter*

### Deadlines

Vol. 49, No. 3—May issue  
**April 1, 2002**

Vol. 49, No. 4—August issue  
**July 1, 2002**

Vol. 50, No. 1—November issue  
**October 1, 2002**

Vol. 50, No. 3—February issue  
**January 1, 2003**

Send submission to

Margret Tacke Collins  
Editor of Member Publications  
newsletter@atla.com

**Please note:** position openings are free to ATLA Member institutions. Non-member institutions will be charged \$50 per ad (Web posting is additional). See [http://www.atla.com/member/job\\_submission\\_guidelines.html](http://www.atla.com/member/job_submission_guidelines.html) for more information.

## CATLA Report


On October 12, 2001, the Chicago Area Theological Library Association (CATLA) held its fall 2001 meeting on the campus of Trinity International University in Deerfield, Illinois. The meeting, "It's All About Learning," dealt with distance education and theological libraries. Sponsored in part by a grant from ATLA's Professional Development Committee, the conference was attended by approximately forty librarians from a variety of theological libraries in the upper Midwest.

The conference was divided into two major parts: a morning session that covered theoretical matters of distance education and an afternoon session that emphasized the more practical aspects of delivering library services to distance students through various channels. The facilitators for the morning and afternoon sessions, respectively, were Dr. Linda Cannell, Professor of Educational Studies at Trinity Evangelical Divinity School, and Ms. Charlotte Cabbage, Head of the Reserve Room and General Information Center at the Northwestern University Library.

Before the conference, attendees were encouraged to read Dr. Cannell's lengthy review of the literature of distance education in *Theological Education* 36, no. 1 (1999). Her session largely built on some of the themes suggested in the journal. The key idea emphasized by Dr. Cannell was that distance education seriously challenges our traditional ideas of viewing theological institutions as "communities of faith and learning." Rather than over-emphasizing the virtues of distance education versus "conventional" education, schools should concentrate on making the overall educational experience better for their students regardless of where the students are located spatially. Yet, in the midst of emphasizing the core educational experience, schools must be aware of the fundamental tensions that are, even now, appearing between conventional and distance education: the notion of what constitutes "true" education; the technological sophistication of faculty; the administrative control of intellectual content dispensed through remote access; and how accrediting agencies will evaluate distance education initiatives. All of these factors, Dr. Cannell asserted, contribute to a highly fluid situation that has not yet resulted in a standardized approach to distance education.

After lunch, Charlotte Cabbage treated more practical issues and concerns that a contemporary

academic library must address when providing remote access to resources and services. Ms. Cabbage reminded us that the ACRL guidelines challenge academic libraries to provide "adequate library services and resources" to post-secondary users "regardless of where students, faculty, and programs are located." She concentrated on how Northwestern has developed its web site to deliver online reference help, electronic reserves, and remote access to full-text databases. The presentation of resources particularly emphasized the development of electronic reserves, their implementation, and the attendant issues of staffing, copyright, and fair use. Ms. Cabbage provided each participant with a copy of Northwestern's 'Reserve Services Manual.' She also passed out a packet of information directing CATLA members to related professional literature and tools to facilitate and enhance our present attempts at serving our remote and distance users. Dr. Cannell also provided a bibliography and an outline of her presentation.

Both sessions initiated a good deal of discussion, comments, and questions among the CATLA attendees. Few CATLA member institutions are supporting full-fledged distance education programs but almost all of them provide some remote access to their students and faculty. The program helped us to see that success in providing remote access to library resources and services is a first and vital step towards developing a successful distance learning program. Ms. Cabbage's presentation helped us in practical terms to take that important first step; Dr. Cannell got us to think about some of the more complex theoretical issues that attend distance learning as our institutions move into this realm of education. The conference seemed to be an occasion for Linda Cannell to more fully appreciate the role of the library in the context of theological education and distance learning. She commented that, with this conference, theological libraries had come into her research radar screen. Finally, CATLA deeply appreciates the support that ATLA gives to regional conferences of this nature. The CATLA board will discuss issues of preserving, archiving, and providing access to our conference content that other regional associations may find interesting and profitable. 

*Robert Krapohl, CATLA Board Member*  
*Gregory Morrison, CATLA President*

## ***Cooperative Digital Resources Initiative***

### **Grants Awarded for Phase One**

Supported by a three-year grant from the Luce Foundation, the ATLA Cooperative Digital Resources Initiative (CDRI) will establish a freely available, web-searchable, central repository of digital resources contributed by participating ATLA member libraries. By providing pooled expertise regarding scanning and metadata standards, and a central delivery system, the Cooperative Digital Resources Initiative will benefit all ATLA members and serve as a model for long-term digital image collections. The first phase of the Initiative, lasting from December 2001 through November 2002, focuses on the digitization of visual materials, while the second and third phases will include both visual and textual materials.

The ATLA Digital Standards and Project Committee reviewed a number of interesting proposals submitted for the first phase of the Initiative and has awarded grants ranging from \$2,500 to \$10,000 to nine libraries. In making these awards, the Committee sought to begin forming the content of the CDRI digital repository with a broad base of resources covering a range of formats, subjects, and time periods. Phase One projects will create digital images of woodcuts, photographs, slides, papyri, coins, maps, and manuscripts. These images will support teaching and research in the areas of Biblical studies, Reformation studies, missions and world Christianity, and denominational history. Brief descriptions of the projects are below. It is our hope that by December 2002 more than 3,000 well-described digital images will be available from the CDRI site, forming a base for additional projects funded by the second and third phases of the Initiative.

#### **Grant Awards for Phase One (December 2001–November 2002):**

***Pitts Theology Library, Emory University (\$10,000)—Engravings from the Richard C. Kessler Reformation Collection***

Since the establishment of the Richard C. Kessler Reformation Collection in 1987, the Pitts Theol-

ogy Library has been building a collection of printed and manuscript materials related to the Protestant Reformation in Germany. These materials derive from Martin Luther, his associates, and his opponents. Current library holdings are more than 2,600 of these volumes. The library will be digitizing 1,000 images drawn from this prestigious collection. These images consist primarily of wood or metal engravings that were printed in books and pamphlets, often based on sketches by premier artists of the day. These images are important for several fields of interest. They offer illustrations of biblical stories for those interested in the history of biblical interpretation; there are illustrations of church life for students of liturgy and ecclesiology; and there are many examples of printers' devices for those interested in the history of printing. In addition, the engravings are of inherent interest to art historians.

***Conception Abbey and Seminary Library, Conception Abbey, Conception, Missouri (\$5,000)—Photographs of the Benedictine Mission to the Dakotas***

Conception Abbey's "Dakota Mission Photograph Collection," numbering approximately 488 photographs in various formats, presents a visual history of the complex inter-cultural encounter between the Old World and the First Nation in the six decades between 1880 and 1940. Taken as a whole, this collection of photographs reveals for students and scholars not only the history of the Conception Abbey and the Lakota Sioux but also the histories of other cultural groups participating in the complex cultural encounters occurring in the world of the reservation. Taken individually, each photograph functions as a locus or crossroads of that intercultural transaction.

***Vanderbilt Divinity Library, Vanderbilt University (\$5,000)—Representations of Biblical and Patristic Texts in French Medieval Church Architecture***

The Vanderbilt Divinity Library, using a donated photographic collection of French twelfth- and thirteenth-century architecture, will develop a collection of iconographical representations of Biblical and patristic texts. Selected for their relevance to Biblical,

theological, and historical studies, this collection will be digitally converted at the highest level of technical quality. Through careful scholarly content analysis, these images will be organized for maximum usefulness by students and scholars of religion and theology.

***Hartford Seminary Library, Hartford Seminary (\$5,000)—Slides Illustrating the Practice of Islam & Illuminations from Armenian Gospels***

The collection of materials to be digitized includes 200 slides taken in Islamic countries that illustrate the practice of Islam. The images were photographed by Jane I. Smith, who has used them in her classes to illustrate life and the practice of faith in Islamic countries. A second set of approximately sixty images includes the full-page illuminations from two of the Armenian Gospels held by the Hartford Seminary Library. (Armenian 3, 756/1307 ; Armenian 4, 1105/1656) Among the color illuminations are images of the four Gospel writers. These wonderful examples of Christian art will be useful in classes on religion and the arts as well as New Testament studies.

***Bridwell Library, Perkins School of Theology, SMU (\$5,000)—Wesleyana and Wesley Memorabilia***

The Wesleyana and Wesley Memorabilia Image Collection will be drawn from the extensive holdings of Bridwell Library, Perkins School of Theology, Southern Methodist University. The collection will feature high-quality images of more than 130 holographic letters of John Wesley and some fifty manuscripts from other members of the Wesley family. It also will incorporate images of items related to Wesley and the Methodist movement, including portraits, book illustrations, images of historic Wesleyan sites, and images of Wesley memorabilia such as ceramics. Together these images will offer unique insights into Wesley and the "People Called Methodist" for students and scholars at all levels.

***Princeton Theological Seminary Libraries, Princeton Theological Seminary (\$4,000)—Photographs of Protestant Mission Work in Korea***

The photographs to be digitized come from the collection of PTS Emeritus Professor of Missions

Samuel Hugh Moffett, who served as a Presbyterian missionary in China and then in Korea for several decades before returning to the USA to teach at Princeton Seminary. His father, Samuel Austin Moffett (1864–1939), was one of the first Christian missionaries in Korea, who remained active there until he was expelled by the Japanese in 1935. The collection consists of more than one thousand photographs, historical postcards, and slides, which together comprise a diverse and unique visual history of Korea's religious, political, and social development. The images in the collection come from the 1890s up to the late twentieth century.


***Claremont School of Theology (\$3,000)—Coins from Ancient Greek, Roman, and Byzantine periods***

The Claremont School of Theology (CST), in collaboration with the Ancient Biblical Manuscript Center (ABMC), will digitize a collection of sixty-two ancient Greek, Roman, and Byzantine coins. The Curtis R. Paxman Collection of coins is a recent gift to CST, and provides vivid images of ancient culture. Most of these images do not duplicate coins presented in other digital projects and will therefore give students unique resources that will illuminate the study of ancient history. This project will provide faculty with images that can be used in course web pages and classroom presentations, and will be of benefit to scholars worldwide.

***Yale University Divinity School Library, Yale University (\$3,000)—Maps and Charts Documenting the Expansion of Christianity***

Yale will digitize 300 historical maps and charts that document the expansion of Christianity. Materials will be selected from the Yale University Map Collection, from historical atlases, and from publications of the Interchurch World Movement, which was an ambitious but short-lived ecumenical initiative that surveyed world and North American Christianity in 1920. The maps and charts included in this project will provide visual support for the teaching of church and mission history, and Biblical studies, and will make rare resources more widely accessible.

***Ambrose Swasey Library, Colgate Rochester Crozer Divinity School (\$2,500)—Oxyrhynchus Papyri***

The Ambrose Swasey Library will contribute digital images of its collection of twenty-eight papyrus manuscript fragments, which were discovered at Oxyrhynchus, Egypt, and range in date from the first to the fifth centuries CE. This small collection is representative of thousands of Oxyrhynchus papyri that have been uncovered. The papyri have been invaluable sources for illuminating the world and language of common people in Hellenistic Egypt, and have also preserved early copies of Greek literature and early Christian documents. The Swasey papyri include fragments of six Christian documents (one of the Gospel of John), as well as fragments of the book of Leviticus in Greek, personal letters, official documents and receipts, and one religious tale concerning the god Sarapion. Images of these papyri will help establish the CDRI as a resource for teaching and research, as these unique manuscripts will be available to faculty and students interested in Greek vocabulary and orthography, New Testament textual criticism, ancient Christianity, and Hellenistic culture generally. 

**ATLA Annual  
Conferences**

June 19–22, 2002

**St. Paul, MN**

Minnesota Theological  
Library Association

June 25–28, 2003 *New Dates!*

**Portland, OR**

George Fox Evangelical Seminary  
Mount Angel Abbey  
Multnomah Biblical Seminary  
Western Seminary

June 16–19, 2004

**Kansas City, MO**

Nazarene Theological Seminary

**Changes:**

If you have moved, changed jobs, have a new e-mail service provider, or anything else that affects your contact information, please notify Carol Jones (cjones@atla.com or 888-665-2852) so that your membership record may be updated.

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If you are interested in advertising in the *ATLA Newsletter*, please contact the editor, Margret Tacke Collins, at (888) 665-2852 or by e-mail at [newsletter@atla.com](mailto:newsletter@atla.com) for more information and to receive an Ad Rate Card. Or visit [http://www.atla.com/member/publications/newsletter/newsletter\\_advertising.html](http://www.atla.com/member/publications/newsletter/newsletter_advertising.html)

**Note:** Job openings are listed free for ATLA member libraries. For more information, please visit [http://www.atla.com/member/job\\_submission\\_guidelines.html](http://www.atla.com/member/job_submission_guidelines.html)

## *Preservation News*

### Serials Newly Preserved through NEH Grant

The following serial titles were microfilmed as part of the preservation grant, "Christianity and the Encounter with World Religions, 1875–1950." The preservation of these serials has been funded in part by the office of preservation of the National Endowment for the Humanities (NEH).

Serials on microfilm are available to ATLA Institutional Members for \$75 per reel. To purchase, please contact Scholarly Resources [Tel: (800) 772-8937; E-mail: sales@scholarly.com].

#### *Volunteer (Boston, Mass.)*

"Devoted to the promotion of revivals, evangelical doctrines, and Congregationalism." Theology in the Congregational churches. Published in Boston. ATLA no.: 2001-S127, 1 reel (1831–1833).

#### *Herald of salvation (Philadelphia, Pa.)*

"The object contemplated in the publication of the *Herald*, is the diffusion of truth." A Universalism periodical, edited by Stephen R. Smith and Pitt Morse. Published in Philadelphia. ATLA no.: 2001-S128, 1 reel (1826–1827).

#### *Studiën en bijdragen op 't gebied der historische theologie*

History of theology in the Netherlands. Published in Amsterdam. Text in Dutch. ATLA no.: 2001-S129, 1 reel (1870–1880). Note: later title also available on ATLA film 1995-S327.

#### *Malaysia message*

"Journal of missionary and general religious information for the Malaysia Mission field." Methodist Church mission. Published in Singapore. ATLA no.: 2001-S131, 6 reels (1891–1953).

#### *Protestantische Monatsblätter für innere Zeitgeschichte*

##### *Monatsblätter für innere Zeitgeschichte*

"Studien der deutschen Gegenwart für den socialen und religiösen Frieden der Zukunft." Church and the world, Germany. Text in German. ATLA no.: 2001-S135 through 2001-S136, 8 reels (1852–1870).

#### Methodist Episcopal Church. Woman's Foreign Missionary Society. *Annual report*

Reports of the WFMS include coverage of missions in: China, India, Japan, Bulgaria, Italy, South America and Mexico. Published in New York. ATLA no.: 2001-S137, 5 reels (1878–1918). Note: continued by title below.

#### Methodist Episcopal Church. Woman's Foreign Missionary Society. *Year book*

Year book includes coverage of expanded foreign missions. Published in New York. ATLA no.: 2001-S138, 3 reels (1919–1940). Note: preceded by title above.

#### *Beiträge zur Assyriologie und vergleichenden semitischen Sprachwissenschaft*

##### *Beiträge zur Assyriologie und semitischen Sprachwissenschaft*

Contributions to Assyriology, Semitic languages and philology. Published in Leipzig. Text in German. ATLA no.: 2001-S139 through 2001-S140, 3 reels (1889–1927).

#### American and Foreign Christian Union.

##### *Annual report*

Being a merger of three Societies (American Protestant, Foreign Evangelical, and Christian Alliance), the object of the AFCU was "to diffuse and promote the principles of Religious Liberty, and a pure and Evangelical Christianity, both at home and abroad, wherever a corrupted Christianity exists." Published in New York. ATLA no.: 2001-S141, 1 reel (1850–1860).

#### *Theosophical news*

A weekly of the Theosophical Society, which, given the "present cycle with its rapidly moving events," assumes the "shape of a newspaper to collect items of interest from all centres for the benefit of members...[and to bring] each member a view of the whole field of Theosophical work." Published in Boston. ATLA no.: 2001-S142, 1 reel (1896–1897).



***Every other Sunday***

Unitarian paper, "for the Sunday School and the Home." Published in Boston by the Unitarian Sunday-School Society. ATLA no.: 2001-S146, 2 reels (1885–1910).

***Marnix : protestantische stemmen***

Controversial Protestant literature from the Netherlands about "Rome": "1) Rome's leer, praktijken en bedoelingen uiteenzetten; 2) het Protestantisme verdedigen tegen aanvallen van Roomsche of Rome dienende zijde, 3) Rome's leer, kerkinrichtiging en eeredienst toetsen an de H. Schrift." Text in Dutch. ATLA no.: 2001-S147, 3 reels (1898–1914).

**Conference of Missionary Societies in Great Britain and Ireland. *Reports and minutes of the annual conference* and *Handbook***

**British Council of Churches. Conference for World Mission. *Handbook***

The Societies' annual meeting reports and handbooks from the British and Irish missions. ATLA no.: 2001-S148 through 2001-S151, 5 reels (1912–1978).

***Light of the East (Calcutta, India : 1922)***

The Catholic monthly "to help the East, to help India especially, to know and understand Jesus." Published in Calcutta. ATLA no.: 2001-S153, 2 reels (1922–1946).

***Geist des Ostens***

Periodical on Asian culture, past and present, includes cultures of countries such as Japan, China, India, Turkey, and of Islamic culture. "Zeitschrift für Asiatische Völkerpsychologie...die Erforschung und Erkenntnis der Denkart, des Empfindungsleben und des Streben der Völker Asiens in Vergangenheit und Gegenwart." Published in Munich. Text in German. ATLA no.: 2001-S154, 1 reel (1913–1915).

***The Clergy monthly***

Catholic Church in India; pastoral theology. Published in Madras, India. ATLA no.: 2001-S156, 9 reels (1938–1974).

***India missionary bulletin******Clergy monthly missionary supplement******Clergy monthly supplement***

Indic mission of the Catholic Church (the quarterly supplements to The Clergy monthly). Published in Kurseong, India, by St. Mary's Theological College; and, Ranchi, India, by the Catholic Press. ATLA no.: 2001-S157 through 2001-S159, 3 reels (1952–1967).

***Kyrklig tidskrift***

Theology in Sweden, Lutheran Church. Published in Stockholm in cooperation with the Uppsala Teologiska Fakultet. Text in Swedish. ATLA no.: 2001-S160, 6 reels (1895–1918). Note: later title also available on ATLA film 1997-S009.

***Evangelische Missions-Zeitschrift***

German missions (Lutheran). Published by the Deutsche Gesellschaft für Missionswissenschaft, in Stuttgart. Text in German. ATLA no.: 2001-S161, 4 reels (1940–1974). Note: earlier titles also available on ATLA film S0029 and 1995-S306.

***American Tract Society. Annual report of the American Tract Society***

Instituted in 1825, the Society is one of the earliest publishing bodies in the United States (resulting from a merger between the New York Religious Tract Society and the New England Tract Society). A non-profit, nonsectarian, evangelical organization, its chief purpose is the proclamation of Jesus Christ through Christian tracts and related materials at reasonable prices. ATLA no.: 2001-S162, 10 reels (1826–1976).

***Mission hospital : a record of medical missions of the C.M.S.***

A fascinating account, with unique photographs, of the Church Missionary Society's medical missions to Moslem lands, Africa, India, and China, among others. ATLA no.: 2001-S168, 4 reels (1922–1939).

**Methodist Episcopal Church, South. *Japan Mission. Minutes of the annual meeting* and *Year book***

Minutes and year book of the Japan Mission of the Methodist Episcopal Church, South. Published in Japan. Text in English. ATLA no.: 2001-S172 through 2001-S176, 5 reels (1887–1938).

***The Missionary*** (1868)

Reports from missionaries, Presbyterian Church in the United States. Chief missionary operations extended into: Southwestern Indian Territories (included Choctaw and Cherokee tribes), China, Greece, Italy, Latin America (including Mexico and Brazil), and Korea. ATLA no.: 2001-S177, 9 reels (1868–1911).

***Free Church record***

“Devoted to the advancement of a Religion, free from Dogma, Superstition and Sectarianism.” The record was published to promote freedom of thought; religious truth using scientific methods; to promote world unity in religion, and Universal Religion. Published in Tacoma, Washington. ATLA no.: 2001-S178, 1 reel (1893–1900).

***Christian's pathway to power***

Evangelicalism; “devoted to the subject of personal Consecration and Power for Service” to the Christians in Great Britain. Published in London. ATLA no.: 2001-S180, 1 reel (1874–1878).

***Church quarterly review***

Theology, Church of England. Issued by the Society for Promoting Christian Knowledge, 1955–1968. Indexed in ATLA's Religion Index One (RIO), 1949–1968; and International Index, 1923–1949. Published in London. ATLA no.: 2001-S181, 22 reels (1907–1968).

***The Vedantin***

Hindu philosophy and the Vedanta. “He attains strength by Atman and immortality by Knowledge. –Ken.” Published in Kolhapu. Text chiefly in English; some in Hindi. ATLA no.: 2001-S182, 1 reel (1911–1913).

**American Board of Commissioners for Foreign Missions. *Year book***

The ABCFM was the first American foreign mission agency; established 1810. Congregational in orientation, while accepting missionaries of various denominational backgrounds. Year book issued in Boston by the Board; with Woman's Board of Missions, 1917–1926. ATLA no.: 2001-S183 through 2001-S186, 5 reels (1917–1957).


***Review of religion***

A comprehensive, critical review of religion. Published in New York at the Columbia University Press. ATLA no.: 2001-S187, 5 reels (1936–1958).

***Echos d'Orient***

“Revue d'histoire, de géographie et de liturgie orientales.” Eastern churches theology; oriental antiquities. Originally published in Bucharest by the Institut français d'études byzantines. Text in French. ATLA no.: 2001-S189, 9 reels (1897–1942). Note: later titles available on ATLA film 2001-S104 and 2001-S105.

**Christian Vernacular Education Society for India. *Annual report*****Christian Literature Society for India. *Annual report*****Christian Literature Society for India and Africa. *Annual report***

Annual report of the Societies. “The primary objective of the Society shall be to establish in the great towns of India, Christian Vernacular Training Institutions, male and female, and to supply [,] ... in each of the native language of India, school books and other education works prepared on Christian principles.” ATLA no.: 2001-S190 through 2001-S192, 4 reels (1861–1934). 

**Serials Newly Preserved through SOLINET**


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**Methodist Episcopal Church. Southern Conference:*****Offizielle Verhandlungen und Berichte*** (1918–1926)***Official journal of the ... session*** (1927–1929)***Year book of the Southern Annual Conference*** (1930–1938)

Annual report of the MEC Southern Conference. Text in German and English. ATLA no.: XS0000-XS0002, 1 reel (1918–1938).

**Methodist Episcopal Church, South. Indian Mission Conference****Methodist Episcopal Church, South. Oklahoma Conference*****Journal and Minutes***

MEC, South, mission to the Indians of North America. Conference reports. Published in the Muskogee, Indian Territory; and Oklahoma. ATLA no.: XS0003-XS0010, 2 reel (1844–1939). 

Idea? Article? Suggestion?

Why not submit it to the *ATLA Newsletter* for consideration?

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## ***ATLANTIS Reference Reviews***

**October Reference Review**

*The Oxford Companion to the Year*. Bonnie Blackburn and Leo Franc Holford-Strevens. Oxford: Oxford University Press, 1999. (Listed in BIP as New York: Oxford University Press, 2000. Trade cloth \$49.45 ISBN 0192142313.)

I shall do something different this month and review My Favorite Reference Book. Allow me to explain. A favorite reference book is a work with which you have developed a trusting relationship. Perhaps it has snatched you from the jaws of defeat, or serves as your secret storehouse of knowledge. Why don't you write about your favorite in some future Reference Review? To keep this useful you may only write about a work that has been overlooked (try sampling theological library catalogs) or that community memory has lost. I know that you, too, have stories about your favorite reference book, but now let me tell you mine.

We recently moved the *Oxford Companion to the Year* from its forlorn spot in the C (not even B!) call number range in our reference collection to the place of highest honor in the ready reference shelves next to the Reference Desk. Time and time again the proverbial needle in the haystack has been found reposing quietly between the covers of this book. There, in elegant font, have lain the answers to such gulp-inducing questions as “what is the formula for determining the metonic cycle?” or “when was the beginning of the world according to the Orthodox Church?” If only more people had had access to the *Companion to the Year*, then all that confusion about whether 2000 A.D. was a leap year need never have happened.

I realized the true value of my friendship with the *Companion to the Year* when, one day, a doctoral student from another institution called the Reference Desk to ask when Easter occurred in a particular year late in the sixteenth century. While other calendar books that we owned contained the usual tables and formulas, the *Companion to the Year* also referred the reader to a brief but fascinating history of the Gregorian Reform. At the very point in time in question I read of the social unrest that this calendar reform caused—the disputes between Catholics and Protestants; the debates held in Spain, Portugal, Italy, the Netherlands, Germany, and England; the literal acts of parliament required to put it into effect. I realized that the correct date of Easter was not just a matter of mathematics and astronomy, but also of theology and public policy. Anyone could figure out the date of Easter according to any year of the Gregorian or Julian calendar, but which calendar was in effect in what country and when? Here was a whole dissertation topic unto itself. Just then the doctoral student called back. While I had been searching he had found the answer simply (!) by plugging the year into the “Calculation of the Ecclesiastical Calendar” web site, and did I know about this resource? Never before could I so clearly see that in this world there are different leagues for different reference books, and in that moment I fell in love with the *Companion to the Year*.

The *Oxford Companion to the Year* divides itself into two parts. The first is an almanac of the year, with information about holidays (common and uncommon), holy days, and other events. Did you know that February 30 actually existed? The biographies of saints, though fewer in number than in

Butler's and lacking bibliographic references, provide an equal amount of detail. Included is information about months: different names for the months, proverbs, and other literary references. Sections are devoted to special days such as Red-Letter Days, Dismal Days, and even Dog Days. Seventeen black-and-white plates reproduce illustrations from calendars of the past.

The second part visits a variety of topics. Meet the Hindu Calendar, the Pharonic Calendar, the Zoroastrian Calendar, the Babylonian Calendar, something called the Athenian Prytany Calendar, and more. Consult tables for Sunday Letters, Martyrology Letters, or Papal Regnal Years. Convert dates from the Muslim to the Christian calendar. Read an entire chapter devoted to Easter, another to Leap Year. Memorize the five-page glossary and impress your friends (this paragraph alone nearly caused my spell-checker to implode). The whole book is a fun read, albeit a mishmosh. Never fear; order is regained at the end, where one finds a well-constructed index that makes finding information easy and fast. A bibliography is included.

Once again, the editors at Oxford have given us a reference work of finest quality, a book that is not only useful but is a pleasure to read and behold. What more can I say? Get ahold of a copy of the Oxford *Companion to the Year* and see for yourself. 📖

Anne Hotta  
Head of Reference  
Graduate Theological Union Library



### November Reference Review

*Without Sanctuary: Lynching Photography in America* by James Allen (Editor), with essays by Hilton Als, Leon Litwack, John Lewis, and James Allen. List Price: \$60.00 Hardcover 212 pages (February 2000) Twin Palms Pub; ISBN: 0944092691 eight by ten inches, casebound, ninety-eight color plates [many of black and white postcards], two hundred twelve pages.

"*Without Sanctuary*," writes Congressman John Lewis in the Foreword, "brings to life one of the darkest and sickest periods in American history." The

ninety-eight photographs, with their accompanying descriptions, detail lynchings and tortures of people in the United States from the late 1800s to 1960. The images were collected from postcards and flea markets by James Allen, an antiques dealer and self-described "picker." The book consists of these photographs and four essays. The photographs include pictures taken on site. Some appear to be somewhat staged by the photographer. They often appeared in the form of postcards, many of which could not be sent because of the nature of the picture.

Congressman John Lewis writes a one-page foreword to the book. "Hellhounds," by Leon F. Litwack, is a thirty-eight-page reflection on the treatment of blacks who suffered under the lynchings. "GWTW" is a seven-page essay on the portrayal of blacks in *Gone with the Wind* in contrast to the actual condition of blacks in America, predominantly the south.

But the major impact of the book lies in the photographs. Ninety-eight plates with accompanying descriptions detail better than words the condition of people. Most but not all of the victims are black. Most but not all are male. Most but not all are individuals. Most but not all of the places are in the South. Some victims were guilty of heinous crimes, many were simply lynched for offending the leaders of the community in one way or another. Many were tortured. Some were simply hanged. Most disturbing to me is not the victims but the audience: some pictures include the smiling faces of the children on their way home from the horrific events, looking like they have just come from a picnic.

The photographs are part of the Allen/Littlefield collection and are on deposit in the Special Collections Department, Robert W. Woodruff Library, Emory University, where they are open to researchers by special arrangement. The collection has caused some controversy in itself. It was on display in New York City at the New-York Historical Society, and is scheduled to run May 1 to Dec 1, 2002, in the Martin Luther King Jr. National Historic Site.

When Twin Palms, a publisher of photography books, first published the book, they sent out catalogs to 15,000 people who regularly purchase their materials. It was the featured title. Out of those 15,000 catalogs, barely 100 were purchased by bookstores, and only two by individuals. As reviews began to feature the work, it was displayed by more

booksellers. In particular, booksellers in areas of cities with large African-American populations began to sell more copies of the book. One store in Los Angeles sold over 250 copies.

The book has been featured on “Touched by an Angel” (used in Episode 709 “God Bless The Child”) and has received the 21<sup>st</sup> annual Robert F. Kennedy Memorial award. It is in its fourth printing with 30,000 copies in print.

The book lacks an index, but each photograph (including the cover, endpapers, and title page) is annotated as best as the editors are able—some indicate that the provenance or date are unknown.

The exhibit has an accompanying web site with 102 photographs at [www.journale.com/withoutsanctuary/](http://www.journale.com/withoutsanctuary/). The annotations accompany each photograph. The site includes a few photographs not in the book, but lacks the essays that are in the book. The site also provides a forum for visitors to post comments and to read what others have written.

At Central Baptist Seminary, I asked members of the Minority Student Fellowship about the book before actually making it part of the collection. I also invited comments from members of the community. I do not recommend displaying the book prominently. The dust jacket contains one photograph and the endpapers another. Yet networking with members of the community, the book may receive better notice with notes to the professors of church history, American religion, church and community, or others that you think would find it useful for classes or in their congregational ministries.

I highly recommend the book to every theological library, but not to every reader. It depicts the dark side of our American history too well. 📖

*Donald Keeney*  
*Central Baptist Theological Seminary*  
*Kansas City, Kansas*



## December Reference Review

*Index of Christian Art*, Princeton University, Princeton, New Jersey, 1917- . *Index of Christian Art Database*, <http://www.princeton.edu/~ica/>

[indexca.html](#), \$1,500/year for institutions (individuals may make special arrangements).

Occasionally, ATLA librarians are expected to provide information of an iconographical sort. For this reason, we thought that a note on Princeton University’s *Index of Christian Art* might not be entirely out of order. Many of you, long aware of the existence of this astounding resource (and even, perhaps, more conversant with it than we), will know that, being now more than eighty years young, it cannot quite properly be made the subject of a traditional “review.” But there may be others who will not find the bulk of this old hat. We’ll begin with a brief orientation, and then get to the meat of the matter.

### *Orientation*

The *Index of Christian Art* covers the period extending “from early apostolic times . . . to A.D. 1400” (or, “in the case of the Morgan Library project[,] . . . to the end of the sixteenth century”).<sup>1</sup> A brainchild of Princeton’s Charles Rufus Morey, it was designed, from its beginnings in 1917, to track not (as had been previously the custom) “variations in . . . style,” but “variations in iconography.”<sup>2</sup> It has therefore been “catalogued by subject and [then sub-]organized by medium and location, rather than by style, school, or date.”<sup>3</sup> (It is perhaps therefore with just a hint of irony that its current, introductory brochure notes that “With the introduction of computers[,] . . . the opportunity was . . . taken to introduce . . . such elements as style, and school.”<sup>4</sup>)

What is more, the descriptors (or “subject terms”) employed (27,165 by 7 August 2000!) were to be as objective as possible. And, yet (as the number 27,165 itself makes clear), as minutely descriptive, too. The ideal, in other words, has always been adherence to “a very close [bibliographic] standard,”<sup>5</sup> one certainly envisioned by Morey, but first definitively set down by Director Woodruff in 1942.<sup>6</sup> The presence in a given scene of every separable item of any possible significance (color and inscriptions only excepted<sup>7</sup>) was to be carefully noted, “in as impersonal and unprejudicial [a] manner as possible” (“only unassailable identifications are permitted”).<sup>8</sup>

For this reason, the *Index* consists (in its original version, at least) of two distinct but carefully linked collections. Of these, the first is the “Photographic File.” In it, “Black and white images, with

brief textual data relating to the work of art, are classified on the basis, firstly, of medium . . . and secondly o[f] current location (always city or town),”<sup>9</sup> but “without national divisions,” such that “All the photographs of a given monument are thus retained intact.”<sup>10</sup> These are mounted on approximately 200,000 cards that can be removed, examined, and (for a fee) even photocopied. About 500,000 cards of a smaller size are contained in what is termed the “Subject File,”<sup>11</sup> which is the fundamental contribution of the Index. There the 27,165 subject terms just mentioned are arranged, first alphabetically, and then “on the basis of medium and location as in the Photographic File.” The scholar is thereby both (1) referred to works of art that feature the figures in which she is interested (which works of art the “Photographic File” is there to represent), and (2) provided with a bibliography on the work in question, a bibliography unique to the Index, and from time to time updated.

This introduction to the basic structure of the *Index* constitutes also a description of its original, card-based embodiment. But for some years now, certain portions of the *Index*, some of them unique, have also been available online.

### Review

Just over a year ago now, an ATLA librarian was asked to provide “an illustration . . . of the story of Philip [the Deacon] and the Ethiopian.” (Actually, this came over ATLANTIS as a request for “a source that lists art by the scripture reference it illustrates.”<sup>12</sup> But because the *Index*, though organized iconographically, makes this, too, possible, we’re going to ignore, for now, that aspect of the question, and proceed as if this had been fundamentally a request for depictions of a particular figure or scene.)

“[T]he story of Philip [the Deacon] and the Ethiopian” falls (if we’ve counted aright) under possibly ten of the *Index’s* subheadings:

1. Philip the Deacon: Portrait,
2. Philip the Deacon: commanded by the Angel to go South,
3. Philip the Deacon: (Scene,) meeting Eunuch,
4. Philip the Deacon: instructing Eunuch, and
5. Philip the Deacon: baptizing Eunuch; plus
6. Candaces the Eunuch; plus
7. Apostle, Paul: visiting Philip the Deacon (Acts

21:8, or, in Index format, “NT, Acts of the Apostles 21:08”),

8. Clergy, Bishop: Philip the Deacon, and
9. Clergy, Deacon: Philip the Deacon; plus
10. Building: inscribed Church of Baptism of Eunuch

Of these, nos. 2, 4, 5, and 6–10 are either empty (nos. 2, 4, and 5), or, for our purposes here, irrelevant (nos. 6–10, no. 6 being apocryphal, and no. 10, an inscription merely). This leaves but two really serviceable categories, nos. 1 and 3, of which only one, no. 3, includes by definition depictions of the eunuch.

Let’s begin, then, with the heading “Philip the Deacon: (Scene,) meeting Eunuch.” Of interest to ATLA librarians should be the fact that under this heading the *Index of Christian Art* at present subsumes a grand total of twenty different works of art, all of them either manuscript illuminations or sculptures (early Christian sarcophagi, mostly). Take, by way of contrast, two of the standard, multi-volume works of iconographical reference, Louis Réau’s *Iconographie de l’art chrétien* (Réau), and the *Lexikon der christlichen Ikonographie* (*LcI*). Vol. 3, pt. 3 of Réau (under “Philippe Diacre”) gives, for the period covered by the *Index*, a total of three, one of which, a twelfth-century Balkan fresco, the *Index* appears to have missed. Vol. 8 of the *LcI* does only slightly better, providing a total of five, of which the *Index* would appear to have missed two: the aforementioned Balkan fresco, and (unless placed by the *Index* under “Apostle, Philip”) an additional, twelfth-century miniature.

Thus, for the period to which the *Index* restricts itself, it comes out well in advance of the standard, printed sources. (In fairness to these, however, it should be mentioned that they often extend well beyond the cut-off date adopted by the *Index*. Thus, Réau provides access to an additional seventeen works of art depicting Philip the Deacon and/or the conversion of the Ethiopian eunuch from the fifteenth century and later.)

But to return to the *Index* itself, what ATLA librarians simply must keep in mind is that since 1991 the *Index* has existed in two non-coterminous parts, both of which must be consulted for maximum results: 1) the original, card-based catalog, which one must be on site to search, and 2) the ver-

sion available over the Internet. Necessitated by the clear advantages of digitization, but also the impossibility of anything even remotely approaching the scale of an immediate and comprehensive conversion, this division of the *Index* works to the great disadvantage of online subscribers merely. Thus, of the twenty works of art subsumed under the ICA heading "Philip the Deacon: (Scene,) meeting Eunuch," the electronic version provides at present only six, and only one of those uniquely. To come up with the other fourteen, one must be in either Princeton, or Washington (Dumbarton Oaks), or Los Angeles (UCLA), or Utrecht (Rijksuniversiteit), or Rome (the Vatican Library). Add the heading "Philip the Deacon: Portrait" (for a total of twenty-five), and it becomes possible to speak of only seven, and only two of those uniquely, making it necessary to be on site for the remaining eighteen. (Of these additional, our two printed sources give exactly none, plus two unique to them, for a total of one each.) Unlike its paper-based counterpart, to which, for some years now, no new text cards have been added, the digitized portion of the *Index* remains very much a work in progress. But much of what is being added is material entirely new (access to the illuminated manuscripts of the Morgan Library, for instance, or, as the Mellon Foundation's Scholarly Communication Program recently announced, those of Princeton University itself). For this reason and others, the day when the former will have been entirely converted remains, in the words of its Director, "a long way off."<sup>13</sup>

But the example of Philip the Deacon is perhaps less than ideal. So let's take another, one from the Hebrew Bible this time, and let's make it all headings having to do with either Balaam or the encounter with Balak. Unlike those associated with the conversion of the Ethiopian eunuch, these will be given as the *Index* gives them, in alphabetical order:

SUBJECT (SUB)HEADINGS, ICA,  
ICA ONLINE  
Balaam, 46, 0  
Balaam: Balak sending Messengers, 4, 2  
Balaam: Balak's Sacrifice, 14, 11  
Balaam: blessing Israel, 2, 0  
Balaam: commanding Balak, 2, 1  
Balaam: communicating with God, 12, 7  
Balaam: departing, 2, 0

Balaam: in High Places, 1, 0  
Balaam: Messengers returning to Balak, 1, 0  
Balaam: Met by Balak, 7, 3  
Balaam: opposed by Angel (<-Animal: Ass), 59, 17  
Balaam: parting from Balak, 2, 0  
Balaam: Portrait, 0, 4  
Balaam: prophesying Destruction of Enemies, 6, 6  
Balaam: prophesying Happiness of Israel, 9, 7  
Balaam: prophesying Star of Jacob, 15, 4  
Balaam: rebuked by Balak, 3, 1  
Balaam: received by princes, 0, 0  
Balaam: receiving princes, 10, 6  
Balaam: Scene, 4, 1  
Balaam: Scene, unidentified, 0, 0  
Balaam: with Balak on Mt. Peor, 5, 4

What this provides is a representative breakdown in a much busier category. What it doesn't provide is the number of uniquely different representations of Balaam to which the *Index* provides access. For that we must eliminate the duplicates, a process through which the reader will not be taken. Suffice it to say that what we come up with is the following:

Adding to the mix those representations unique to Réau and the *LcI*, we arrive at a grand total of 172 or 173 (depending upon whether one of them, Réau's "Miniature du Psautier de saint Louis. Bibl. Nat. Paris", in fact duplicates an ICA "Ill.MS. Paris. Lib., Bibl.Nat." reference),<sup>14</sup> in nine of the seventeen media.<sup>15</sup> Of these, Réau provides fifteen, of which three or four are unique, plus seven from the fifteenth century and following; and the *LcI*, eleven, of which two or three are unique, plus one from the fifteenth century and later. Allowing for possible errors of judgment and enumeration (and for the post-fourteenth-century strength of especially Réau), this is still a highly significant difference. One can only imagine the extent of it were one to undertake a comparison on the subject of the crucifixion, to which the *Index* is said to devote some 18,000 entries! And unlike all such works of reference (which, once published, remain fixed in time), the *Index* remains very much a work in progress (conclusion, below).

Only a comparison of the *Index's* two parts remains. Of those 172 or 173 representations, the old, paper-based portion of the *Index* references 161, 109

of them as yet unconverted. Whereas the database, by contrast, references a mere 58, only 7 of which it had—as of 4 September 2001—the honor of introducing.

This breakdown, it goes without saying, will vary, depending upon the heading. Still, two facts, it seems to us, have been firmly established: 1) the incomparability of the *Index*, and 2) the (merely current and merely numerical) superiority of the portion accessible only on-site. On each of these we would like to make an additional comment or two.

1) In the massive new *Dictionary of art*, Willem F. Lash, writing on the subject “Iconography and iconology. IV: Indices and classifications,” mentions the *Index of Christian Art*, but devotes the bulk of his space to Iconclass, having dismissed (among others) the *Index* with the words, “The above indices are surpassed both qualitatively and quantitatively by Iconclass, the iconographic classification system designed by Henri van de Waal and published in seventeen parts between 1973 and 1985.”<sup>16</sup> When this was brought to *Index* Director Hourihane’s attention, he was quick to point out that what Dr. Lash neglects to mention is that this judgment, even if sustainable, does not take at all into account the fact that whereas the *Index* is simultaneously both 1) a formal system of classification and 2) an archive of indexed and consultable images, Iconclass, though certainly applicable to the local collection,<sup>17</sup> is only 1) the former merely.<sup>18</sup> And that, furthermore, the staff of the *Index* is hard at work linking each of the 27,165 subject terms of the Database to one or more of the notations suggested by Iconclass, a task about 75% complete. Clearly, then, Dr. Lash misleads. It is the *Index* that possesses the field, not Iconclass (though Dr. Hourihane himself is far from seeing this as a competition).

2) As for the relative inferiority of the portion accessible over the Internet, this, too, must be kept in perspective, given that even without its paper-based counterpart, the online *Index* remains “the largest database of medieval art in existence[,] with full-text records for over 23,000 works of art dating from early apostolic times to A.D. 1400.”<sup>19</sup> What is more, unique to the portion online are certain decided advantages: it is the sole destination of all new entries (and especially those linked to the miniatures of the Morgan Library, the libraries of Princeton

University, and so forth); it is accessible to any fee-paying institution or individual anywhere in the world; it can be searched electronically (and by most of the standard techniques); its complete (!) list of subject headings (many of which lack the content restricted for now to the card-based original) is being assigned Iconclass equivalents, a process approximately 75% complete; and it makes accessible the full-text scholarship of members of the *Index* staff. [Further disadvantages, however, are cost (access to the original, card-based portion is on a walk-in basis), and a comparative dearth of consultable images.]

Let’s turn now to some additional features of the *Index* considered as a unit.

This section opened with the request, posted to ATLANTIS on 16 October 2000, for “a resource that lists biblical illustrations by scripture reference.” Already noted has been the fact that the *Index* doesn’t really do this. Or at least not directly. Yet ATLAnteans won’t find it particularly difficult. To search by scripture reference it is only necessary to go from the entry for the passage in question to the various subject headings to which it directs one, keeping in mind only this, that the *Index* begins with the Testament, as follows: “OT, Numbers 22:31” (which references “Balaam: opposed by Angel”), or “NT, Acts of the Apostles 21:08” (which references “Philip the Deacon: (Scene.) meeting Eunuch”); or “OT, Apocrypha, Baruch 01:01,” “NT, Apocrypha, Acts of Pilate 01:02,” and so forth. [Note that the place-holding zeros (sometimes two in the case of long books or chapters) are to web-based searching, at least, extremely crucial, and that to do this over the Internet, one must select first “Browse” (not “Search”), and then the field “Text Reference” (only one of a whole slough of possibilities). Note further that there appear to be some inconsistencies: “NT, Acts 01:11,” on the one hand, but also “NT, Acts of the Apostles 01:11,” on the other, both of which reference “Christ: Ascension.” Less is therefore sometimes more.]

Not that the *Index* has restricted itself to providing access to scenes and themes strictly biblical. Far from it! To see which, we need go no further than those entries devoted to the figure of Balaam. For referenced there are all of the following, and possibly more:



Christ: in Mandorla,  
 Ecclesiastic, Council,  
 Febronia of Syria,  
 Jesse: Tree,  
 Kassander of Macedonia: Death,  
 Ornament: figured,  
 Personification: Victory,  
 Personification: Virtue,  
 Personification: Wisdom,  
 Virgin Mary: Coronation, and  
 Virtues, Cardinal.

Clearly, then, this would also have been the place to look for “a painting of Thomas Aquinas” that depicts “the synthesis of Natural Theology and Revealed Theology” by placing “on his left . . . Aristotle and Plato”, and, “on his right[,] . . . the 4 gospels”!<sup>20</sup> Indeed, we can say more. For the *Index* “covers the entire spectrum of . . . medieval [Christendom] . . . both east and west on a wide variety of subjects”, and is “by no means restricted to art produced in ecclesiastical contexts or theological in theme.”<sup>21</sup> (This seems the point at which to note 1) that there is now also an (the Jerusalem) *Index of Jewish Art*, which was inspired by and based on the *Index* (Center for Jewish Art, Hebrew University, <http://www.hum.huji.ac.il/cja/>), and 2) that the *Index* itself is entertaining plans for what it hopes will become, eventually, an *Index of Islamic Art*.<sup>22</sup>)

Touched upon in the paragraph just past was yet another feature of the *Index* considered as a unity: its cross-referencing. It is a purpose of Réau, or the *LcI*, and most other works of iconographical reference, to give an indication of the standard associations of a given scene or figure; i. e., the contexts in which tradition tended to place it. Suffice it to say that what the *Index* doesn't do in so much running text, it does by means of the cross-reference. Thus, the attentive user begins soon to notice that certain scenes in the life of Balaam tend to be associated with certain others, scenes or figures not (or at least not to the uninitiated) at first self-evidently related: the so-called Jesse tree, for example, or the sealed fountain (Song of Solomon 4:12; cf. the famous hortus conclusus of that same verse, also frequently a symbol of the virginal conception), the annunciation, the adoration of the Magi, and the apostles generally, to name but a few.

In conclusion, allow us to stress once again the

sheer dynamism of the *Index*. For it is this that gives it its tremendous edge.<sup>23</sup> It's not just that new entries are (to the Web-based version, now) continually added; it's that old entries are often in the light of advancing scholarship corrected. In the words of the great Dr. Panofsky,


the *Index of Christian Art* can never be considered complete. Its work must go on as scholarship proceeds. Every year, nay every week, produces books and articles the content of which must be incorporated into the *Index* if its usefulness is to be maintained. Should the *Index* ever cease to be kept up-to-date it would become [very shortly] obsolete . . .<sup>24</sup>

This is its challenge, and this, its greatness. Those of you whose institutions are not yet subscribers owe it to your patrons to see to it that they become such, and to refer to the *Index* continually.

#### Endnotes

1. <http://www.princeton.edu/~ica/p03archive.html>.
2. C. H. Smyth, “Concerning Charles Rufus Morey, 1877-1955,” in *Early years of art history in the United States: Notes and essays on departments, teaching, and scholars*, ed. C. H. Smyth and P. M. Lukehart (Princeton, NJ: Department of Art and Archaeology, Princeton University, 1993), 115, emphasis ours.
3. D. Van Zanten, “Formulating art history at Princeton and the ‘humanistic laboratory,’” in *Early years of art history in the United States: Notes and essays on departments, teaching, and scholars*, 177, emphasis ours.
4. “The *Index of Christian Art*” (Princeton, NJ: Department of Art and Archaeology, Princeton University, n.d.).
5. Colum Hourihane (interview, November 15, 2000). Dr. Hourihane was careful to distinguish the “bibliographic” standard employed by the *Index* from the various “museum” standards in use at remotely comparable institutions.
6. Van Zanten, op. cit., 177; <http://www.Princeton.edu/~ica/p02history.html>; H. Woodruff, *The Index of Christian Art at Princeton University: A handbook* (Princeton, NJ: Princeton University Press, 1942), passim.

7. D. J. Jansen, echoing William Sebastian Heckscher, in his "Princeton *Index of Christian Art*: the Utrecht copy," *Visual resources* 13 (1998): 261.
8. I. Ragusa, "Observations on the history of the *Index*: In two parts," *Visual resources* 13 (1998): 240.
9. "The *Index of Christian Art*".
10. "The Princeton *Index of Christian Art*," *Gazette des beaux-arts*, ser. 6, vol. 88, Suppl. (November 1976): 26.
11. In the *Index's* latest brochure the numbers are given as 100,000 : 500,000. On its web site, however, the former has been increased to 200,000. This seems consistent with Dr. Hourihane's admission that for three or four years now, no new "text cards" have been added (Hourihane interview, emphasis ours).
12. ATLANTIS posting, 16 October 2000.
13. Hourihane interview.
14. Two or three other judgment calls had to be made, the outcomes of which were even less iffy.
15. Enamel, Fresco, Glass, Illuminated Manuscript, Ivory, Metal, Mosaic, Painting, Sculpture, and Textile, excluding only Glyptic, Gold Glass, Leather, Miscellaneous, Terra Cotta, Wax, and Undetermined.
16. W. F. Lash, "Iconography and iconology. IV: Indices and classifications," in *Dictionary of art* (New York: Grove's Dictionaries, Inc., 1996), vol. 15, pp. 96–98.
17. As in the case of 1) D.I.A.L., Decimal Index of the Art of the Low Countries, Rijksbureau voor Kunsthistorische Documentatie, The Hague, and 2) the Bildarchiv Foto Marburg, Marburg an der Lahn (Lash, p. 97).
18. Hourihane interview.
19. <http://www.princeton.edu/~ica/p04subscribe.html>.
20. ATLANTIS posting, 5 September 2000.
21. "The *Index of Christian Art*".
22. Hourihane interview.
23. "il faut des registres complets qui s'arrêtent pas, comme les lexiques et les manuels avec la date de l'imprimeur, mais qui ont jour après jour, absorbé le contenu des nouvelles publications et des récents périodiques. Un tel registre, bien up-to-date et bien complet, sera sans doute dans l'avenir considéré aussi nécessaire pour l'histoire

- de l'art que le sont les grands laboratoires des sciences naturelles. C'est un oeuvre très grande et très difficile que vous avec commencée" (Jonny Roosval, Professor at the University of Stockholm and Director of the Zorn Institute, in a letter to the Index's Charles Rufus Morey, dated perhaps 1924; Ragusa, op. cit., 218).
24. Erwin Panofsky to Rensselaer W. Lee, 30 April 1962; *Ibid.*, 224. 

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### January Reference Review

Hastings, Adrian, ed. *The Oxford Companion to Christian Thought*. Oxford and New York: Oxford University Press, c2000. xxx, 808 pp. ISBN 0198600240. Price: \$75.00. Published November 2000.

After the theological librarian scans the pages of *The Oxford Companion to Christian Thought*, s/he can sympathize with Adrian Hastings' initial reluctance to come out of retirement and take up editorship of the project. The first task would have been to define the scope of Christian thought at the close of the twentieth century, a daunting assignment when one considers the complexity and breadth of ideas impacted by Christianity. Hastings acknowledges the fluid, dynamic nature of Christian thought, a moving target that cannot be rigidly defined as a set of 'facts.' Nevertheless, Hastings manages to bring together 260 contributors from twenty countries, women and men with diverse lay and clerical backgrounds, into a reference resource that represents a "pretty fair impression of Christian thought as it flourishes today." Given the enormity of the task, the reviewer admires Hastings' success at bringing

together a balanced presentation of today's theological diversity. Although British and North American scholars contributed the majority of the articles, Hastings has included several African, Asian, and Latin American contributors to represent Christianity's global reach, even as he admits that the project has a Eurocentric tendency. Hastings judiciously selected articles on women's contributions to Christian thought, with entries on "Hildegard of Bingen," "feminist theology," and "post-Christian thought," to name only a few.

Hastings and other project leaders struggled with the selection criteria, and inclined toward topics deemed by theological academia to be worthy of inclusion. Their selection in large measure represents a canon of interests and opinions in contemporary theological academia in Europe and North America. The final product is a reference work that models the liberal notion of 'inclusion' in theological education. To represent the sweep of Christian thought, Hastings included a wide range of concepts—core biblical themes such as creation, redemption, and sin; principal biblical characters such as Abraham, Job and Judas; and major biblical cities like Rome and Jerusalem. The key emphasis falls not on biblical interpretation of these concepts, but on their influence in the history of Christian thought. The project does not include all major biblical figures nor discuss issues of historicity; rather, the editors chose personalities they judged most significantly impacted the history of Christian thought. Hastings faced a similar challenge when selecting the most important thinkers from church history, and sharply restricted pre-twentieth-century figures to those judged to have the greatest continuing influence. He and other project editors deemed Irenaeus, Origen, Augustine of Hippo, Thomas Aquinas, Martin Luther, John Calvin, John and Charles Wesley, and Jonathan Edwards worthy of separate articles, as well as other notable theologians. The editors included a greater diversity of contemporary theologians, such as Bultmann, Tillich, Rahner, and Barth, and permitted these recent thinkers to have lengthy, full-treatment articles. The authors, mostly world-renowned scholars, packed considerable erudition into the allotted space. One of the best examples is B. A. Gerrish's article on Friedrich Schleiermacher, a masterful survey of the historical development of his thought during his lifetime, as well as an assessment

of his enduring contribution and influence.

One of the most valuable features of this resource is the 'overview' of Christian thought for major periods, including Greek Theology fourth–sixth Centuries, Latin Theology 300–1000, Pre-Constantinian Thought, Medieval Period, as well as a major article for each century from the sixteenth to the twentieth. For example, John Kent's "Eighteenth Century: An Overview" surveys the leading characteristics, significant developments, and prominent thinkers during this period, and emphasizes the impact of Enlightenment rationalism as well as anti-Enlightenment responses such as revivalism. Kent points out the rising influence of skepticism among intellectuals and the rejection of Christianity in many circles as a source of vitality, as well as the century's legacy of tolerance that remains in force today. He also discusses the impact of science and politics on the course of Christian thought, including views on the origins of the universe and the roots of biblical criticism. Kent warns readers not to think of the eighteenth century as a "one-way secularizing process of modernizing 'enlightenment,'" but also as a time of revitalization in Christian thinking. He explicitly mentions the rise of biblical criticism, Joseph Butler's defense of Christianity in the *Analogy of Religion*, and Immanuel Kant's contributions (especially in *Religion Within the Limits of Reason Alone*), and briefly points out how Romanticism reversed the skeptical trends of this century. These full-length treatments make the complex developments of a historical period accessible to seminarians and other graduate students, and serve as in-depth introductions for non-specialists. These treatments can also provide a 'macrocosmic' perspective for specialists dealing with a narrow scope of research. Few resources pack so much useful information and perceptive insight into such limited space.

Another significant strength can be found in the shorter articles, particularly those that deal with controversial subjects. For example, Andrew Dutney's article on "Reproductive Technology" presents a balanced overview of the salient points, including Catholic and Protestant perspectives. Centering the discussion around two major areas, marriage and embryos, Dutney refrains from taking sides and covers the contentious points without arguing for a conclusion, allowing readers to understand multiple dimensions of the controversy. This approach char-

acterizes most of the articles, and makes them consummate examples of humanistic scholarship balanced with sensitivity to diversity and theological adherence. Mid-sized contributions, like Gerald O' Collins' article on "Redemption," offer astute, compact, and authoritative surveys of highly complex topics with centuries of historical development. O' Collins covers OT and NT terms and their occurrence in the classical world, as well as the contributions of several patristic, medieval and Reformation theologians, and a few contemporary theologians. He includes major interpretive themes in the doctrine of redemption such as sacrifice and penal substitution, briefly mentions their application in church history to the Christological interpretation of OT passages. Articles of this nature enable readers with limited time to bypass tiresome doctrinal tomes and quickly grasp the major historical and theological issues at stake in a core Christian doctrine. Geoffrey Wainwright's contribution on "Faith and Order" provides an example of the smaller articles that introduce readers to complex, influential ideas and movements in Christianity.

Most articles approach the highest quality one could expect in this type of resource; however, all reference works have some weaknesses, and this one is no exception. Some articles manifest an unfortunate bias, such as Alistair Mason's entry on "Arminianism," which he defines as "an attempt to dilute the Calvinist doctrine of election." Mason's article on "Restorationism" is an uncomplimentary gesture toward a rich tradition that deserves better recognition, and the deficiency could be attributed to the weakness of a Brit's assessment of a quintessentially American movement. However, each article does include a brief bibliography of resources chosen for their accessibility to the general reader, rather than for their currency. To their credit, the editors included a "Complete List of Entries" in the front matter, which greatly facilitates the usefulness of this resource. This list of entries addresses a major weakness of this resource, namely the difficulty of prediction. An index in the back of the resource links names of prominent people who have influenced Christian thought, who do not have a separate entry, with existing entries. Within each article, asterisks alert readers to names or concepts that have their own entries. According to their expressed wishes, the editors hoped these features would fa-

cilitate interaction between readers and the published resource, and would motivate readers to move from one concept to related ideas. Some confusion could emerge since the starred items in some cases only approximate the actual entry name (the editors intended this reference system to be as unobtrusive as possible). Like most reference materials, these 'finding aids' are best utilized after some degree of practice. Another potential weakness comes from the academic nature of the resource. For example, Cecil Robeck's article on "Pentecostalism" is perhaps the best summary in print of this worldwide phenomenon, but its objective tone—consistent with the aims of the publishers—could never introduce readers to the vitality that has made this movement a global force. Consistent with their practice throughout the volume, the editors selected a contributor sympathetic to the content—a leading Pentecostal scholar—but the inherent limits of the printed word restrict the potential impact for the uninitiated reader. Topics of this nature could be balanced with multimedia or field experiences. The publishers should consider a CD-ROM or better—an online version with search capabilities, graphics, and sound.

In conclusion, *The Oxford Companion to Christian Thought* is an indispensable resource for seminary and divinity school libraries, and a valuable addition for undergraduate collections that support programs in religion. It is one of the best values in print-media reference works on the market. Gen-X students should overcome their anti-paper bias and embrace this weighty volume as a research paper's friend. But students must never regard it as a stand-alone resource; rather, it will serve its purpose best when used in conjunction with the editor's intentions, as a resource alongside the *Oxford Dictionary of the Christian Church* and *The Oxford Companion to the Bible*. Seminarians and graduate students, besieged by massive amounts of complex information, will find *The Oxford Companion to Christian Thought* an authoritative and comprehensible guide. 📖

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## *Diktuon*

### Web Site Management Strategies

Much has changed since back in 1993 when the World Wide Web was the cool new thing. That was the year that the National Center for Supercomputing Applications at the University of Illinois released Mosaic, the first simple-to-use, multimedia, hypertext browser for Windows and Macintosh computers. Now, less than a decade later, after crazed hype, explosive growth, and despite devastating dot-bombs, the web has become a part of daily life and seems destined to remain so.

For most educational institutions, having a web site is not optional. The web has become a powerful means for institutions to represent themselves publicly. Perhaps it has even become the most significant point of contact with those who do not participate in the daily life of an institution. The web allows schools to reach out to current and potential constituencies, providing an initial contact with possible students, supporting the current activities of the school by providing an information hub, and maintaining contact with alumni and other supporters.

All this power requires proper direction and wise management. Unfortunately, all institutions are not well positioned to take advantage of the web. With rare exceptions, theological seminaries and divinity schools have hardly been strongholds of technological expertise and media savvy. The web requires investment in infrastructure, equipment, and, most significantly, an intimidating range of skills, while most theological institutions have limited resources. The heavy commercialization of the web has resulted in high expectations for the sophistication and functionality of web sites. Despite these hurdles, almost any theological institution can make good use of the web with careful planning and a willingness to stick to priorities.

#### *The Passing of the Lone Web Creator*

Many of us will remember an individual who was *the* web person for our institution. Some of us *were* that person at one time or another. In smaller institutions, there may still be one person who does most of the actual creation of web pages and maintains the institutional web site. However, it is unlikely that this person works alone in the way that

early web site creators did. In the old days, the web creator experimented, trying different features and approaches as they developed their skills. The individual creator had a great deal of personal discretion and most of the rest of the members of the institution would simply murmur appreciatively at their technical virtuosity. Nowadays, however, the institutional web site must be a true representation of the owner's mission, values, culture, and self-understanding. A lone individual cannot accomplish that. That takes teamwork.

#### *Fitting the Team to the Task*

The actual configuration of a Web Site Management Team varies from organization to organization. For example, the team may be as small as two or three people, or may be quite large. Yet, web teams share some common characteristics across institutions. The team members have a well-developed understanding of organizational mission, identity, and constituencies, and are capable of communicating these effectively. Authority to make decisions, set priorities, and expend resources is clearly delegated to the team. Work for the team is part of the members' regularly assigned duties. Lines of communication with the institution's senior administration are well defined, and stakeholders within the institution have a clear means of communicating their input and concerns to the team. The team emphasizes making the *content* of the web site suitable to the needs and wishes of the *target audiences*.

Developing a web team is likely to take some time and effort. Those already heavily involved in creating and maintaining the site may fear a loss of control and independence. Members without well-developed technical or design skills may feel intimidated by team members with stronger backgrounds in those areas. Some may feel burdened with additional responsibility. The team leaders should make every effort both to communicate what strengths each member brings to the team and to acknowledge the value of the contributions the various members can make to the overall effort.

#### *The Outsourcing Option*

Many institutions will wisely choose not to build the necessary hardware and software infrastructure

to support the institutional web site in-house. They may also choose to contract for technical support and design expertise. This decision can only be made in the context of a particular organization's resources and priorities. However, even with the assistance of a contractor, the institution will have to invest considerable time, energy, and expertise in developing a web site that presents well its unique identity. The members of the web team will have to provide key information about the institution, its self-understanding, and the audiences that it hopes to reach through the web. They will have to review design proposals and provide complete content resources to the designers. The web team will need to ensure that the contractor receives content updates promptly and monitor the contractor's performance in maintaining the site.

Building a web site is a complex undertaking and time and effort are required to develop the relationship between the contractor and the institution. Effective communication and strong liaison relationships between the two organizations have to be established. Mutual understanding and trust are essential. The relationship with the contractor will be affected by changes in the personnel, business fortunes, and commitments of either organization. In short, outsourcing the institutional web site may be an excellent choice, but it will still require considerable time, effort, and teamwork within the contracting organization.

### *Opportunity for Cross Training*

Even midsized theological schools are relatively small organizations with little functional redundancy on their staffs. This tends to create awkward situations when key individuals leave their positions for whatever reason. The web team is an opportunity for cross training key members of the staff in significant areas. Successful cross training will lessen the impact of losing members of the team. However, the actual scope and depth of the skills expected of team members vary considerably depending on local circumstances. The critical issue is whether individuals will have sufficient opportunity to practice their skills once they are trained. Making sure that those tasks performed only occasionally and by a single individual are well documented may be a better investment of time and effort. If a particular task is rare but both complex and necessary, it may

be worthwhile to have two people trade off doing it or to have them do it together whenever it is required.

### *Maintaining Focus*

During one of his presidential campaigns, Bill Clinton is supposed to have kept a sign on the wall of his headquarters that read, "It's the ECONOMY, Stupid!" This was his way of keeping his and everyone else's attention focused on what they considered the key issue of the campaign. While the mechanism is perhaps crude, the need to maintain focus is key to a successful management strategy for an institutional web site. Each institution and team must develop its own understanding of what the focus of the site will be. Then the web team must do whatever is necessary to maintain focus. The web presents a major temptation to publish information and include features that are only marginally useful "because we can." The challenge is to make the web site highly useful through good organization and judicious editing.

A small, well-executed site is preferable to an overly ambitious site with fundamental flaws. Build a solid foundation that will serve as a basis for future enhancement rather than trying to do everything at once. Institutions with limited resources can target their investment in the way that will serve them best if they identify which of their needs the web is suited to fulfill, plan around those needs, and stick to their plan. Of course, there is always room to enhance and build on a web site, but additions should be congruent with the core plan. Before undertaking major renovations, be certain to work through a new, if abbreviated, planning process to keep the overall site in focus. 📖

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## ***ATLA Calendar***

### **January**

- January 16–17 Knop attends SCCTP Advanced Serials Workshop, New Orleans  
January 18 Knop attends SCCTP Electronic Serials Workshop, New Orleans  
January 18–19 Board of Directors meet at ATLA headquarters  
January 19–21 Knop attends ALA Midwinter Meetings, New Orleans  
January 20 (7–9 p.m.) Knop participating in NACO Funnel Projects Panel Discussion at PCC Meeting at ALA Midwinter, New Orleans

### **February**

- February 8 Norlin meets with the Washington Theological Coalition, Washington, D.C.  
February 22 Norlin at regional meeting of Society of Biblical Literature, Mundelein, IL  
Membership Advisory Committee meets at ATLA headquarters  
February 23–27 Norlin and Luedtke attend National Federation of Abstracting and Information Services (NFAIS) meeting in Philadelphia

### **March**

- March 13–15 Slagle attends Public Library Association (PLA) Conference, Phoenix, AZ  
March 14–15 Professional Development Committee meets at ATLA headquarters

### **April**

- April 15–23 Norlin attends meeting of Standing Conference of East and South African Libraries (SCECSAL) in Johannesburg, South Africa

### **May**

- May 1–3 Knop attends CONSER Operations Committee Meetings, Washington, D.C.

## *From the Executive Director*

### Planning for the Future

February 1, 2002, was the seventh anniversary of my employment at ATLA. It's been a most eventful period of my life and of the Association's life, and I'm continually grateful for the opportunity to work for and with you all in support of theological librarianship.

When I left my position at South Dakota State University in 1988, after twelve years of teaching and chairing the Department of Philosophy and Religion, I could never have dreamed that I would become ATLA's Executive Director. The only contact I'd ever had with ATLA was to use *Religion Index One (RIO)* in my research and class preparation and to convince our library to purchase a major ATLA microfiche collection (*Women and Religion*). I remain very surprised (and delighted) to be in my current position.

I'm sure that many of you have experienced similar surprise in reaching your current academic position and life situation and, depending upon your theological viewpoint, you could view that development as part of a divine plan, as fate, as serendipity, or, as I would suggest from my theological viewpoint—as grace.

Certainly there are people who have their life plans fully developed before they leave college and then simply follow them for the rest of their lives. For most of us, however, the future is not nearly so predictable or manageable. It is, rather, continually surprising us and when we look back even a little, we realize that our expectations were quickly altered.


Organizations, too, reach futures they did not anticipate. Seven years ago ATLA produced four print products (*RIO*, *RIT*, *IBRR*, and *RIM*), and the only way one could access our database electronically was to purchase the DOS CD-ROM directly from ATLA. We had nearly 1,500 *RIO* print customers and only 235 CD-ROM customers.

Today *RIO* is the only print product left. *RIT* and *IBRR* are incorporated into the *ATLA Religion Database* and *RIM Online* is a separate database. After rising to nearly 800 CD-ROM customers in the late 1990s, we have seen the vast majority of database customers migrate to one of the five online vendors who produce their own version of our database.

Today there are nearly 1,100 electronic customers and barely 500 print customers.

Few anticipated the rapid demise of print indexes in 1995, and no one foresaw the quick shift from CD-ROM to online access of our electronic products.

It's important for us as an Association to anticipate the future together, to pool our collective wisdom, and to base our judgment and decisions on our experience, observations, and foresight. On the following page you will find a description of six major projects we have identified as pivotal for this fiscal year. The decision to focus on these projects reflects our best judgment about what is required in the near-term future.

I have no doubt that the next seven years will hold as many surprises as the past seven. I am also confident that we will, as an Association, use good judgment and decision-making in responding to the new opportunities and challenges that arise and will develop effective strategies for the Association's future. 

*Dennis A. Norlin*  
ATLA Executive Director

### Reminder Regarding Your Library's Copy of the *ATLA Newsletter*

ATLA member institutions receive their copies of the *ATLA Newsletter* via their Institutional Member Representative. If you are a Rep, please remember to pass on the *Newsletter* to your library's serials department. If you are also an individual member, you will receive two copies of the *Newsletter*, one of which is yours to keep.




## *Strategic Planning*

### Strategic Planning for FY2002

At their strategic planning meeting in December, 2001, the Executive Director and Directors identified seven key projects to be addressed during the remainder of this fiscal year (through August 31, 2002). Interdepartmental task forces of ATLA staff will be assigned to each project in order to ensure that the projects can be given significant attention despite the ongoing demands of production of all of ATLA's other projects and products.

The seven projects identified as highest priority are:

1. **Ardis Retrospective Data Conversion and Loading Project.** This project entails the conversion and loading into ARDIS of all index records created prior to the use of ARDIS as the data entry system. Project Leader: Paul Jensen.
2. **Cuadra Star Use in the Production of ATLA's Electronic Products.** This project would identify *ATLAS* and preservation data and processes that are currently undertaken in systems other than Cuadra's Star (CS) system and analyze the data and processes for incorporation into CS. In addition, this project would identify, document and create the formats of data output from CS for ATLA's electronic products. Project Leader: Tami Luedtke.
3. **ATLA Online.** This project will be the gateway to ATLA's online electronic products, both free and commercial, both bibliographic and full-text, and will serve as an introduction to ATLA's electronic products and services. Project Leader: Dennis Norlin.
4. **CDRI Development.** This project will integrate the digital projects funded by the Henry Luce Foundation grant and develop a searchable web-based database to provide access to them. Project Leader: ATS/ATLA Digital Standards Committee.
5. **RIM Online.** This project will complete the retrospective conversion of the *Research in Ministry (RIM)* database and make it available in a fully searchable database on the ATLA web site. Project Leader: Cameron Campbell.
6. **Member Survey and Membership Campaign.** This project will oversee a complete survey of ATLA members to provide data for planning services and professional development opportunities for members. It will also oversee a membership campaign designed to recruit appropriate institutions and individuals to ATLA membership. Project leader: Carol Jones.
7. **Preservation Microfilm Center.** This project will provide for the implementation of ATLA's own preservation microfilm center, to provide On Demand filming services for ATLA members. Project Leader: Russell Kracke. 

### JOB LISTINGS WANTED!

ATLA is soliciting job listings for both professional and paraprofessional positions. Send position open announcements to the *Newsletter* editor, Margret Tacke Collins (e-mail: newsletter@atla.com), and they will be posted on the web site promptly and in the next *Newsletter*. If you need a librarian, a circulation supervisor, or administrative assistant, we can help you find one!

**Job listings are free for  
ATLA member institutions**


Non-member institutions will be charged as follows:

\$50 per ad for *Newsletter*  
\$50 per ad for web site  
\$75 per ad for *Newsletter* and web site

## *News from ATLA Staff*


### ATLA Annual Endowment Fund Campaign Successful

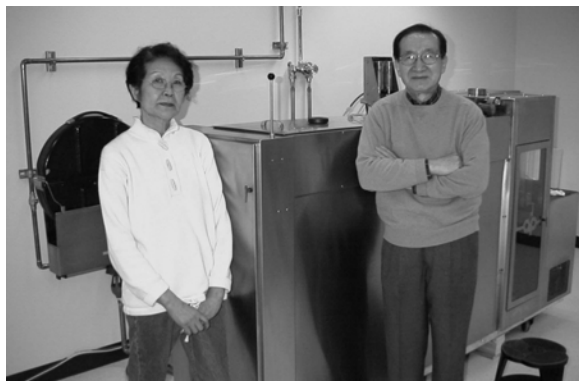
Contributions to ATLA's annual endowment fund campaign (November–December 2001) nearly doubled from last year's total. This year, all contributors to the ATLA Endowment Fund will receive a special calendar filled with pictures of ATLA members and activities. If you have not yet contributed to the Endowment Fund, please send your contribution to:

ATLA Endowment Fund  
Library Community Foundation  
200 West Dundee  
Wheeling, Illinois 60090 




### ATLA Preservation Microfilm Center Open for Business

With the completion of the new ATLA Microfilm Center on the 15<sup>th</sup> floor of our headquarters, the ATLA Microfilm Center is now open for business. Sang and Han Sul, formerly owners/operators of Preservation Microfilm Center, staff the new center. The new center includes two camera rooms, two dark rooms, and a processing center. ATLA institutional members are invited to send inquiries to Russell Kracke, Coordinator of Preservation Programs. 




Han and Sang Sul in the new ATLA Microfilm Center

### Steven Holloway Publishes Book

Steven Holloway, Indexer Analyst at ATLA, has just published a monograph with Brill on Neo-Assyrian religious imperialism. The book is entitled "Assur is King! Assur is King! Religion in the Exercise of Power in the Neo-Assyrian Empire" and is part of the Culture and History of the Ancient Near East series. For a full description, see the Brill web site (<http://www.brill.nl/catalogue/productinfo.asp?product=9970>). 




### Cameron Campbell Gives Workshop

Cameron Campbell gave a workshop on Basic Serials Cataloging sponsored by OHIONET in Columbus Nov. 12–14. This workshop is part of the Serials Cataloging Cooperative Training Program (SCCTP) series under the auspices of the CONSER Program. For more information about the workshops this program offers please see their web page on the CONSER site at: <http://www.loc.gov/acq/conser/scctp/home.html>. 



### New Staff

ATLA is pleased to announce the appointment of Beverly Thompson as the new Executive Assistant. Ms. Thompson brings fifteen years' experience as a supervisor to ATLA. She will oversee all administrative team activities, reporting directly to the Executive Director. 



### ATLA Dedicates New Space at Headquarters

On Friday, January 18, ATLA dedicated its new space on the fifteenth floor of 250 South Wacker Drive, Chicago. The ceremony began with remarks from ATLA Executive Director Dennis Norlin, architect Robert Isaac, Vildan Ayvalik (Project Coordinator for the construction company), and ATLA President Sharon Taylor. A luncheon followed.

This addition at ATLA headquarters includes a preservation microfilm center, meeting rooms, and an electronic classroom. The electronic classroom is still under construction. 📖



President Sharon Taylor cuts the ribbon at ATLA's dedication of the 15th floor. Dennis Norlin looks on.

Below: 2001–02 Board of Directors, L to R: Christine Wenderoth, Steve Crocco, Joe Coalter, Bill Hook, Paul Schrod, Eileen Saner, Bill Faupel, Susan Sponberg, Paul Stuehrenberg, Sara Myers, Sharon Taylor. *Missing from photo:* Mary Martin.



## ATLA Welcomes New Members

### Individuals

Mr. Gayle Abrahamson  
Pueblo, CO

Dr. Richard D. Blake  
Columbia Theological Seminary  
Decatur, GA

Ms. Janice M. Bosma  
Cedarville University Library  
Cedarville, OH

Ms. Sandy Chen  
St. Paul School of Theology  
Kansas City, KS

Mr. George Christopoulos  
Canton, OH

Mr. David R. Coward  
Luther Seminary  
St. Paul Minnesota

Mr. Paul Daniels  
Luther Seminary Library  
St. Paul, MN

Ms. Jane Lenz Elder  
Dallas, TX

Ms. Mary S. Gifford  
Church History Library  
Salt Lake City, UT

Ms. Esther Griswold  
Episcopal Divinity School / Weston Jesuit School  
of Theology Library  
Cambridge, MA

Ms. Lois Guebert  
University of St. Mary of the Lake  
Feehan Memorial Library  
Mundelein, IL

Mr. Darry Gullacher  
Edmonton, Alberta, Canada

Ms. Denise Marie Hanusek  
Emory University  
Atlanta, GA

Dr. Valerie Hotchkiss  
Perkins School of Theology  
Southern Methodist University  
Bridwell Library  
Dallas, TX

Miss Korklu Laryea  
Akrofi-Christaller Memorial Centre for Mission  
Research & Applied Theology  
Zimmermann Library  
Akropong-Akuapem  
Ghana

Mrs. Cindy S. Lu  
East Brunswick, NJ

Ms. Karen Madigan  
Virginia Theological Seminary  
Alexandria, VA

Mr. Surya P. Mittal  
D.K. Agencies (P) Ltd.  
New Delhi, India

Mr. Curt Rice  
Redding, CA

Ms. Reem Said  
Luther Seminary Library  
St. Paul, MN

Ms. Jane Segal  
Rice University  
Fondren Library  
Houston, TX

Mr. Armin Siedlecki  
Emory University  
Pitts Theology Library  
Atlanta, GA

Ms. Susan Skinner  
Des Moines, IA

Mr. C. Brian Smith  
Judson College  
Elgin, IL

Rev. Dr. William L. Smith  
Dallas, TX

Ms. Michelle Y. Spomer  
Golden Gate Baptist Theological Seminary  
Mill Valley, CA

Mr. David B. Whitney  
Wyoming, PA

### **Students**

Mr. Brent E. Burbridge  
Courtice, ON Canada

Mr. David J. Caravella  
Chicago, IL

Mr. William H. Cullinan  
Philadelphia, PA

Mr. Dyron Daugherty  
Calgary, AB Canada

Mr. Sean M. Doyle  
Edinburgh, Scotland

Ms. Lisa Karnan  
Upland, CA

Mr. Kenneth D. Johnson  
Forest Lake, MN

Mr. John Peter Radez  
Indianapolis, IN

Ms. Lisa Michniuk  
Chicago, IL

Ms. Melissa C. Schutt  
Columbia, SC

Ms. Jennifer M.L. Middendorf  
Eden Theological Seminary  
St. Louis, MO

Mr. James D. Wilson  
Ithaca, NY

### **Institutions**

Haggard Graduate School of Theology Library  
Azusa Pacific University Libraries  
Azusa, CA

St. Paul University Library  
Ottawa, ON Canada

Lancaster Bible College  
Library  
Lancaster, PA

Akrofi-Christaller Memorial Centre for  
Mission Research & Applied Theology  
Zimmermann Library  
Akropong-Akuapem, Ghana

### **Affiliate Members—Libraries**

The Bishop O'Rourke  
Newman Foundation Library  
Champaign, IL

Midwest Theological Seminary  
Wentzville, MO

### **Affiliate Members—Businesses & Organizations**

Sheed & Ward Book Publishing  
Franklin, WI

Swedenborg Foundation  
West Chester, PA

#### Copy Deadlines for *ATLA Newsletter*

Vol. 49, No. 3—May issue  
April 1, 2002

Vol. 50, No. 4—August issue  
July 1, 2002

Vol. 50, No. 1—November issue  
October 1, 2002

Vol. 50, No. 2—February issue  
January 1, 2003

Contact:  
newsletter@atla.com

## ***Positions Open***

### **Preservation Microfilm Apprentice** ***American Theological Library Association***

The American Theological Library Association (ATLA) seeks a Preservation Microfilm Apprentice (PMA). This position is a unique opportunity for the successful candidate to work with one of the country's leading preservation microfilm specialists, Mr. Sang Sul, formerly director of the University of Chicago's microfilm program, and to assume responsibility for ATLA's highly respected microfilm operations, including training and developing the preservation microfilm team.

The PMA will learn to operate MRD-2 microfilm cameras, to develop, process, and print the highest quality microfilm. The successful candidate will demonstrate great attention to detail, a high level of mechanical aptitude, a willingness to learn, and discerning judgment.

Experience with microfilm operations is highly desirable; a college degree is desirable; a background in photography, library science and/or theology and religious studies is helpful.

Review of applications begins March 1, 2002. ATLA is an equal opportunity employer located in downtown Chicago, offering excellent salary and benefits. Salary range: \$29,000+ Send letter, resume, and three references to Dennis A. Norlin, 250 South Wacker Drive, Suite 1600, Chicago, IL 60606-5834.



### **Catalog Librarian/Supervisor of Technical Services Teams** ***Ryan Memorial Library, St. Charles Borromeo Seminary***

#### ***Introduction***

The Ryan Memorial Library invites applicants and nominations for the position of Catalog Librarian/Supervisor of Technical Services Teams. The Library supports the study and research of students and faculty in the College, Theology, and Religious Studies Divisions. The Seminary is located in the suburban Philadelphia area.

#### ***Position Summary***

Original and copy cataloging of all library materials (including A-V materials and rare books) using AACR2, LCC, LCSH, and OCLC; maintenance of the online Voyager catalog, including authority control; management and training of the Cataloging, Periodicals, Systems, and Rare Book Teams; responsible for establishing technical services policy and procedure. The Supervisor of Technical Services Teams reports to the Director of Library Services and serves on the Library Committee.


#### ***Qualifications***

ALA-accredited MLS degree; background in theology preferred; thorough knowledge of AACR2, LCC, LCSH, and MARC formats; appropriate professional-level experience in an academic library; ability to work independently and take responsibility for problem identification, analysis, and resolution; knowledge of at least one European language; excellent interpersonal and communications skills.

#### ***Salary & Benefits***

Salary commensurate with qualifications and experience; comprehensive benefits package.

#### ***Application***

Send letter of application, resume, and three professional references to: Cait Kokolus, Director of Library Services, Ryan Memorial Library, St. Charles Borromeo Seminary, 100 E. Wynnewood Rd., Wynnewood, PA 19096. 



### **Director of St. Mark's Library** ***The General Theological Seminary of the Episcopal Church***

#### ***Introduction***

The General Theological Seminary of the Episcopal Church (GTS) seeks qualified applicants for the position of Director of the St. Mark's Library, to take up duties beginning on July 1, 2002. GTS numbers approximately 200 students and fifteen faculty.

The St. Mark's Library is the oldest and largest theological library in the Episcopal Church. It is likely to move, over the next few years, into a new physical facility, a transition over which its new Director will have oversight. The collection includes 250,000 bound volumes and 16,000 circulation transactions, with total annual library expenditure of \$572,943. The current staff consists of two professionals, five para-professionals, and four FTE student workers.

### *Position Summary*

The Director is responsible for all aspects of administration of the library. The position may involve faculty status, some teaching opportunity, and physical residence in seminary housing, as determined.


### *Qualifications*

This position is open to lay or ordained individuals. Degrees in library science and theology or their equivalents are expected. A good familiarity with the Episcopal Church and the Anglican Communion is expected, but membership therein is not required. The General Theological Seminary is an equal opportunity employer. Women and minority candidates are especially encouraged to apply.

### *Salary & Benefits*

Salary, benefits, and length of initial appointment will be competitive and commensurate with experience and credentials.

### *Application Information*

Letters of application, complete resumes, and addresses of three references should be submitted by mail in hard copy to The Dean, General Theological Seminary, 175 Ninth Avenue, New York, NY 10011. 



## **Reference Librarian** *Oral Roberts University*

### *Position Summary*

Twelve-month faculty position. Experienced Reference Librarian with a strong public service orientation with both verbal and written communication skills. Provides assistance to library users and

access to library resources in all formats. Strong commitment to information literacy, knowledge of electronic resource searching, bibliographic instruction and preparation of library guides and pathfinders. Responsibilities include participation as a member of the reference team, including service at the reference desk. Also may provide literacy instruction through appointments. Actively participates in collection development and maintenance. Maintains effective team-based working relationships with colleagues in the department, library, and university. Promotes library and information services to students and faculty. Some night and/or weekend work required. Reports to the Head Reference Librarian.


### *Qualifications*

ALA-accredited MLS or MLIS degree; at least two years' experience as a reference librarian, knowledge of digital and print informational sources, evidence of interpersonal and communication skills; ability to maintain effective working relationships with others in a diverse academic community, and ability to be flexible and adapt to a changing work environment. Preferred qualifications: Experience in a university or academic setting.

### *Salary and Benefits*

Base salary \$32,000 depending on qualifications and experience. Other benefits for faculty also available.

Oral Roberts University is a private liberal arts university that operates in an evangelical Christian environment. Applications considered until position filled. Send resume, three letters of recommendation (including one from a church pastor or priest) to Dr. William Jernigan, Dean of Learning Resources, Oral Roberts University, 7777 S. Lewis Ave., Tulsa, OK 74171. E-mail: [wjernigan@oru.edu](mailto:wjernigan@oru.edu). Interested applicants may retrieve a faculty application from the ORU web site (<http://www.oru.edu>, see "Job Opportunities") or mail a brief resume. An application form will then be forwarded.

Oral Roberts University employs, advances, admits, and treats in its employment and educational programs all persons without regard to race, color, national or ethnic origin, sex, age, disability or status as a veteran. Women and minorities are encouraged to apply. 



**Theological/Reference Librarian**  
*Campbell University Divinity School*

***Introduction***

Campbell University Divinity School invites applications and nominations for the position of Theological/Reference Librarian, to begin July 1, 2002. This position carries faculty rank in the Divinity School and reports to the Head of Reference Services and the Dean of the Divinity School.

The Campbell University Divinity School offers the Master of Divinity and Master of Arts in Christian Education degrees. The Divinity School is affiliated with the Baptist State Convention of North Carolina and is part of a consortium of eleven divinity schools, seminaries, and Baptist studies programs related to the Cooperative Baptist Fellowship; students from several other denominational traditions are represented in the student body. The undergraduate Department of Religion and Philosophy offers majors and minors in these fields and serves the liberal arts core of the undergraduate curriculum.

***Position Summary***

The theological/reference librarian is responsible for coordination of collection development in graduate/professional theological studies, religious studies, and philosophy; bibliographic instruction for Divinity School and Religion and Philosophy students; and reference desk service to patrons. The Divinity/Religion and Philosophy collection is integrated into the collection of the Carrie Rich Memorial Library, the main library serving Campbell University.


***Qualifications***

Applicants should possess an ALA-accredited MLS and a graduate/professional degree in a theological discipline (applicants with a graduate theological degree and intent to complete an MLS may also be considered). Should the successful applicant possess a Ph.D. in a theological discipline, the position may include limited teaching responsibilities in the Divinity School and/or Department of Religion and Philosophy.

***Salary & Benefits***

Salary commensurate with qualifications and experience; comprehensive benefits package.

***Application Information***

Send letter of application, CV, and three letters of reference by March 1, 2002 to: Steven R. Harmon, Assistant Professor of Christian Theology, Campbell University Divinity School, Post Office Drawer 4050, Buies Creek, NC 27506. 







**American Theological Library Association**  
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Chicago, Illinois 60606

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