

A Heritage at Risk: The Proceedings of the Evangelical Archives Conference, July 13-15, 1988

This paper contains the report that grew out of the Evangelical Archives Conference held at the Billy Graham Center of Wheaton College, in Wheaton, Illinois.

Preface

Note on definition of "Evangelical":

The purpose of the conference described in this booklet was to work out ways to better preserve and use the records of the institutions of the evangelical movement in America. Because "evangelical" is given a variety of meanings by pastors, journalists, theologians, laypersons, and just about everyone else, it should be explained that here the word is used in its broadest sense. That is, it refers to conservative Protestants committed to the need for personal salvation through Jesus Christ, the authority of the Bible, and preaching the Christian gospel. Thus, for the purposes of this conference, "evangelical" included but was not limited to overlapping groups such as fundamentalists, Pentecostals, the Holiness movement, Black evangelicals, Pietists, Campbellites, Baptists, Calvinists, etc.

HOW TO USE THIS BOOKLET

This booklet is intended to assist those involved in some way with evangelical archives, whether as a curator, a researcher, someone interested in starting an archival program for his/her institution, or someone considering a grant proposal from an archives. For those thinking about beginning an archives, it gives helpful guidelines on decisions that need to be made as well as standards for personnel, facilities, supplies, etc. Archivists new and old should find interesting the suggestions on obstacles to cooperation between archives, the suggestions as to possible collecting policies covering subject areas of evangelicalism that are not currently being documented, and the description of ways of building support for the archives in the general community. For the executives of agencies considering starting an archives or placing their records in an existing institution, this booklet can serve as an introduction to the ins and outs of archives. For the scholar, it can give a better idea of both the needs of documenting evangelicalism and the part he or she must play in the process. To the officer of a foundation or other fund-granting agency, this booklet can be a resource for evaluating the worth of grant proposals involving evangelical information resource centers. For anyone concerned about preserving the evangelical past for use in the present, the information on the Evangelical Documentation Projects Committee offers a means of participating in the work.

Introduction

From July 13 to 15, 1988, an unusual assortment of people met on the premises of the Billy Graham Center on the Wheaton College campus, Wheaton, Illinois, to discuss an unusual problem. The people included executives of evangelical Protestant agencies, archivists, researchers, librarians, ministers, and teachers. They met to discuss evangelical archives: what is being preserved, what should be preserved, how it should be preserved, and how these documents can be made more useful to evangelicals and the general community. The group was unusual because typically archivists only talk to other archivists about questions such as these. The Evangelical Archives Conference was an attempt to involve the creators and users, as well as the curators, of materials in the process of finding solutions to problems. The problem was unusual because little has been done about preserving evangelical records, especially those of nondenominational agencies, and almost nothing has been done about coordinating what efforts there are.

So for three sizzling July days, twenty-eight people from diverse backgrounds met and worked together. The conference was funded as part of a larger grant given by the Lilly Foundation to Wheaton College's Institute for the Study of American Evangelicals for the purpose of examining evangelicals and volunteerism. The staff of the Archives of the Billy Graham Center planned the meeting and invited the participants, endeavoring to include as diverse a range of evangelical traditions and archival experiences as possible. Before the meeting, all the participants had been divided into four smaller interest groups. Each group was to think about, discuss, and develop approaches to four interrelated aspects of the problem of evangelical archives: what should be the minimum standards for starting and maintaining an archives; what kind of cooperation is necessary between archives and archives and between archives and users; what is a possible nation-wide plan for collecting the records of the evangelical movement; and how can greater support and understanding for archives be developed within the evangelical movement.

Each group had received through the mail readings and worksheets to help them start thinking about their topic and the leader of each group was charged with the responsibility of putting the members of the group in touch with each other and starting their interaction. During the conference itself, each group prepared a preliminary draft of a paper addressing the problems of its particular topic and suggesting an agenda for action. These drafts were later presented to all the conference attendees by the group leaders for questions, comments, changes, and other reactions. Each group leader then wrote the final draft of his or her group's paper. The bulk of this booklet consists of the final reports of the four groups.

These reports are not meant to be permanent wisdom carved on stone. Rather, they represent a cluster of starting points for addressing real problems. It is the hope of the conference participants that there will be a continuing interaction between creators, users, and curators of archives in which the contents of these booklets will play a part. If, by suggesting ways problems can be addressed, we can help people begin to come to grips with these problems, then the conference and this booklet will have served its purpose.

In addition to the papers produced by the small groups, there was another result of the meeting. An ad hoc group was formed of people who wanted to work together on various projects aimed at preserving and making available for use documents of the evangelical movement. This most definitely was not intended as a group just for archivists. Like the conference, it is intended as a means of bringing together anyone, of any background, who can contribute time and effort to insuring that these bits of evangelical heritage are available for study, inspiration and warning. Appendix III contains the current agenda of the evangelical documentation projects committee. Membership is open to all. Any interested person should write to:

Evangelical Documentation Projects Committee
P. O. Box 661
Glen Ellyn, IL 60138

Report of Group A: Guidelines and Minimum Standards for Preserving Evangelical Archival Records

Introduction.

These "guidelines and minimum standards" address some of the concerns that nondenominational evangelical groups must confront as they consider their responsibility to preserve the records of enduring value that belong to their organization, or to document the mission, spiritual heritage, and activities of Protestant evangelicalism generally. But this document goes beyond simply outlining the basic requirements for establishing an in-house archival program. Its purposes are twofold.

First, by focusing attention on some of the commonly accepted archival standards, and the support necessary to meet these standards, these guidelines may be used as bench marks against which evangelical groups can measure their own ability to establish and maintain an in-house program. By so doing they play an important role because, although it is easy to be tempted by the enthusiasm that may be generated during an event such as a centennial, starting an archives is simply a first step in a long journey to preserve important historical records. It is a means rather than an end. If evangelical groups correctly approach the question of how best to preserve their records, they must make a series of crucial decisions and, in order to make these wisely, planners must clearly distinguish between means and ends.

In other words, before electing to start their own archival program, evangelicals--like any other group--must remember that by so doing they are accepting a continuing responsibility. Although an archives can serve important ongoing needs far beyond its widely perceived role as a vehicle for reminiscence, meeting these needs requires ongoing staff and financial support. Because of this, the establishment of an in-house archival program is not necessarily the best tool for every organization to use. In such instances, these guidelines will serve the most useful role if they help an organization conclude that an outside archival repository can provide better care and access to its institutional records. The guidelines may then serve as a gauge against which to measure the quality of care that evangelical groups may expect an outside repository to provide.

Second, these guidelines will be useful to organizations that do make the commitment to preserving their own historical records by starting an in-house archival program. Each section has been designed to do more than simply dictate minimum standards. By explaining why different components are important to an archival program, they are useful in educating administrators, preparing and justifying budget requests, and establishing priorities. Taken together, the sections paint an overall picture of a complete archival program, and they will be useful in dealing with records creators, donors, and patrons.

Finally, it would be well to mention at the outset that both the problems that evangelical archivists confront and the goals to which they aspire are similar to those faced by archivists from colleges and universities, mainline religious denominations, ethnic and labor archives, state historical societies, and other types of repositories. Because of this fact, there is a wealth of archival literature already available that deals in great detail with specific topics discussed only briefly here, as well as organizations that exist specifically to serve the needs of the archival profession. A few sources of the sources available for further information are cited at the end of this report and readers are strongly urged to consult these sources for additional, more detailed information.

Part I: Policies and Procedures

Before an archives opens its doors, the organization it serves should take time to draft and approve several fundamental policy statements. These will clearly articulate the archives' overall mission within the institution, guide the services it will and will not offer, and establish procedures that the archives will follow in fulfilling its mission.

Such policy documents are important because they are reminders that, although an archival program can serve many needs, it must allocate its resources to best achieve the primary goals it was established to achieve. Written policies, agreed upon prior to the time when the archives begins operations, also help to steer a straight course during the initial period of operation and avoid misunderstandings between the archival staff, administrators, donors, and users. Basic policy statements should include:

A. MISSION STATEMENT/STATEMENT OF PURPOSE, tied to the organizational mission statement, should be written by an interested group convened by the senior leadership of the organization and composed of individuals representing records creators, records curators, and records users. The statement should address at least the following points:

1. Why an archives is being started and how its mission related to that of the parent organization;
2. How the archives supports the parent organization's mission;
3. The legal authority that gives the archives the right to do those tasks that comprise its mission;
4. The primary and secondary needs the archives should meet;
5. Administrative placement of the archives within the parent organization's structure.

B. A COLLECTION DEVELOPMENT POLICY should be drafted and approved by the parent organization. It should address the following issues:

1. The subject areas in which the archives will collect, including collecting priorities
2. The types of records the archives will collect and whether the archives will limit its focus to only institutional records
3. Whether to form an advisory committee or some similar mechanism through which the archivist may seek counsel in making decisions about what ought to be preserved, and the role any such committee should play
4. Describe the states of processing through which archival materials go
5. Whether the archives will purchase materials or only accept donated materials
6. How active the collecting program should be in creating documentation, such as oral history, to fill gaps
7. Special collections within the archives
8. Appraisal guidelines
9. Financial appraisal of donations
10. Other repositories collecting in the same field and any relationships with these repositories
11. Deaccession policy
12. Specific limitations such as specific formats of records, languages, size of holdings, subject matter, geographical, and time period

C. An ACCESS POLICY should detail the following: 1. a clear definition of which records will be considered open, which will be restricted, and which will be closed to researchers

2. Time periods of restrictions imposed on records
3. Procedures for access to closed records
4. Statement of equal access to open, unrestricted organizational records
5. Procedures governing permission to reproduce or publish material from archival records

D. A FUNCTIONS AND SERVICES POLICY should detail what services the archives will perform for the parent organization and for outside patrons; the extent to which it will perform such services; and any functions and services archives will not perform. Specific issues to be addressed should include:

1. Copying by or for patrons
2. Free research time
3. Hours of operation
4. Auxiliary functions
5. Services charges
6. Processing of holdings

Part II: Service and Staffing

All archives must perform certain basic functions and services as a part of their everyday operation. Although the extent of these services and functions will vary according to the size of the individual archival program and the parent organization, each requires ongoing institutional support. This section concentrates on the minimum archival and program functions that should be a part of any archival operation, and the staff support that is necessary to perform these functions.

A. Archival functions

1. APPRAISAL AND ACQUISITION includes the process of determining what activities, events, individuals, groups, or similar topics should be documented, as well as establishing procedures and taking the action necessary to acquire such documentation. Specific activities may include establishing acquisition priorities, evaluating specific groups of records, soliciting donations of records or family papers from donors, and insuring that the archives obtains legal title to all records it acquires.

2. ARRANGEMENT AND DESCRIPTION is more commonly known by the library terminology of "cataloging" or making records usable so that researchers find in them the information they seek. This includes conducting research to create a biography of the individual or an administrative history of the office, group, or organization that created the records; taking care to preserve the original order of each collection; and producing a detailed outline showing the location of particular types of records within each collection. Other specific activities may include producing finding aids, maintaining a card catalog or an automated data base of information about archival holdings, and ensuring that different types of records (such as photographs, maps, letters, and computer tapes) are housed in proper storage containers.

3. PRESERVATION MANAGEMENT encompasses activities taken to insure that the records in the archives' custody are physically maintained so that the information they contain continues to be available to researchers. This includes physically protecting original records in the archives custody from unnecessary deterioration, damage, or theft, as well as sometimes producing copies of fragile or otherwise unusable records. Specific activities may include repairing or encapsulating damaged records, maintaining proper temperature and humidity controls, developing, monitoring, and enforcing proper storage and handling procedures.

4. ACCESS TO RECORDS AND REFERENCE SERVICES includes a series of activities undertaken to assist researchers in using archival records. This includes not only maintaining a supervised, secure area where records may be used, but also answering questions about specific collections, making suggestions about where additional information may be found, monitoring the handling and copying of documents, insuring that restrictions placed on specific records are strictly enforced, and responding to mail and telephone requests. Other activities may include maintaining regular hours when researchers may use archival collections, keeping a record of when and by whom collections have been used, and conducting reference and exit interviews with researchers.

5. ADVOCACY AND OUTREACH is promoting the use of an archival collection, not only within the organization served by the archives, but to others outside of the organization as well. Specific activities may include creating displays (possibly including museum artifacts as well as archival documents), presenting public programs that give added visibility to the archives or to specific collections that are in the archives' custody, contacting likely user groups and preparing materials describing collections they may find useful, and publishing publicity such as brochures, checklists, or audiovisuals that acquaint people with the archives and its services.

6. RECORDS MANAGEMENT is an organized series of activities that take place during the time between when records are first created and the time when they are either destroyed or permanently preserved. Records management is extremely important to an archival program because it can help to insure that no permanently valuable records are inadvertently destroyed. Typical activities may include inventorying all records that are created by the parent organization, determining the time during which such records will be needed by the office that created them, and making a schedule that will govern what their final disposition will be and when it will take place. The archives should be involved in any existing organizational records management program. Where none exists, the archives should be consulted before any organizational records are destroyed.

B. Program functions

1. LEGAL AND ETHICAL ISSUES are an important aspect of any records program. Even after records are no longer needed by the office that created them, their disposition and use may be governed by a variety of laws such as ownership, right to privacy, copyright, the right to know, donor-imposed restrictions on use, and literary rights. It is important that an archival program know how such legal considerations affect records in their custody, and how to administer a records program that complies with such laws.

2. INTER-INSTITUTIONAL COOPERATION can enable an organization to have a more effective archival program. Knowledge about archival programs that have similar collecting interests can help to avoid or alleviate strains caused by competition. Contact with other archival programs can provide additional problem-solving expertise; it may nurture resource sharing, such as with conservation facilities or cooperative purchasing of archival supplies.

3. PROGRAM PLANNING AND AUTHORITY should be a component of any archival operation because it enables records curators to anticipate rather than simply react to upcoming events or needs. Centennials or other anniversaries, accreditation reviews, audits, and other important institutional activities require resources and advance preparation if the archival program is to contribute meaningfully to the achievement of an organization's goals. Central to program planning should be control over a line item budget. The archives should have the authority both to prepare and defend its own budget. Initially, such a budget should include start-up costs, such as space preparation and the initial purchase of supplies and equipment, as well as ongoing program costs such as staff, supplies and equipment, continuing education, and professional development.

C. Staffing

1. REQUIREMENTS: All archives require, at the minimum, a person trained in basic archival procedures and techniques to direct the overall program and carry out the archival and program functions enumerated above. Under ideal circumstances, such a person will begin work with the benefit of prior graduate archival education; however, if this is not possible, then the parent organization must commit itself to assist the person designated to direct the archival program to obtain a professional education that encompasses the areas noted above as quickly as practicable.

In addition to an archivist to direct the program, there are several other types of staffing that may, according to the size of individual programs and the responsibilities assigned to them, be necessary for the archives to fulfill its mission to the parent organization. These include:

a. **CLERICAL/PARAPROFESSIONAL** help to assist with such duties as supervising the research room when patrons come to use archival materials, answering mail and telephone inquiries, performing routine typing or other clerical tasks, or taking charge of the archives for short periods of time when the archivist is performing duties away from the office, such as surveying records, presenting public programs, or working with potential donors. Often such help may be obtained by allocating a few weekly hours of staff time from other departments within the parent organization.

b. **TECHNICAL ASSISTANCE** to undertake an in-house microfilming or documentary conservation program, or if the archives is responsible for an extensive records management program. Technical assistance may also be necessary if an institution has in its collection a large number of records that are iconographic, machine-readable, oversize, fragile, or otherwise requiring special care and expertise to preserve and make available.

c. **VOLUNTEER/STUDENT/INTERN/GRANT SUPPORTED** staff may be a valuable resource for an archives; however, they should not be seen as a substitute for a professionally trained archivist to direct the overall program. Volunteers, students, and interns may be particularly useful in clerical or paraprofessional duties such as are listed above. They may also be effectively used in public programs and sometimes in arrangement and description of archival collections. Likewise, grant supported staff may be a good supplementary source--especially to obtain short-term expertise in a given program. However, grant supported staff cannot bring an archival program the continuity it needs to operate on a long-term basis and should not be seen as a substitute for regular staffing by the archives' parent organization.

2. STAFF TRAINING/CONTINUING EDUCATION: It is important to remember that there are several types and levels of education that should be of concern when an organization commits itself to beginning an archival program. Planners should consider the educational background and the experience they want in the person who will direct the program; training that should be given to any clerical, paraprofessional, volunteer, or other staff members; and continuing education that will make up for any educational deficiencies as well as to keep the archival staff abreast of important new knowledge.

a. **THE ARCHIVIST:** As noted above, under the best circumstances, an organization will hire a professional archivist with formal graduate training in archival methods and techniques, as well as some practical experience, to direct the archives. However, if this is not possible, it is necessary for the organization to hire someone who is willing to obtain archival training, and then to support this effort at obtaining the needed education. In addition to formal archival training, other relevant experience may include course work in history, library science, political science, public administration, or records management. The archivist should also be able to work independently, have organizational and communication supervisory skills, and be (or quickly become) familiar with the organization(s) that the archives serves.

b. **OTHER STAFF:** all staff who work with archival records should have at least a basic education in archival methodology and procedure, as well as the overall mission of the archives. They should be thoroughly familiar with the policies and procedures established by the archives, rules and regulations, and fundamental legal and ethical concerns. Such training should be the overall responsibility of the archivist who directs the program.

c. **CONTINUING EDUCATION/STAFF DEVELOPMENT:** should be an ongoing priority of the archival program. Educational opportunities may be offered through national and regional archival associations, in graduate or university extension programs, or developed in-house or in cooperation with neighboring archival institutions.

Part III: Facilities

The archival and program functions noted in Section II require not only staff support, but space as well. Although the size and configuration of such space will vary according to the extent of holdings and the nature of individual archival programs, it is necessary to allocate administrative, storage, processing, and research space for the archives' use. The following are guidelines to the function and characteristics of such space requirements.

A. MINIMUM SPACE CHARACTERISTICS: The archives should be assigned permanent area within the institution it serves. Since archival materials are unique, they must be well protected against all possible damage, whether due to carelessness such as by misfiling or improper handling, to purposeful loss such as by theft, or by substandard storage conditions that encourage the deterioration of the records themselves. The space occupied by the archives should include the following minimum characteristics:

1. **GENERAL SPACE CHARACTERISTICS:** The area dedicated to use by the archives should be accessible to archival staff and researchers during the parent organization's regular business hours. This area should consist of space that can serve several different functions, including an office in which the archivist may perform administrative duties; a reading room or other supervised research space where patrons may use archival records; storage space in which archival records may be safely and properly stored; and processing space where archival work such as described in Section II-A and II-B may be performed.

2. **SECURITY:** At a minimum, the space dedicated to use by the archives must be secure during closed hours. Since archival records are unique and irreplaceable, access to the records storage area must be restricted at all times, both to staff of the parent organization and to outside researchers. The area must also be protected by fire prevention and detection equipment.

3. **ENVIRONMENTAL CONTROLS:** Since an archives exists to preserve unique historical records, it is particularly important that the environment in which archival records are stored and used be regulated well. The space devoted to this purpose should be free from insects and rodents and protected from floods and other natural hazards. Different types of archival materials require different temperature and humidity levels. Ideally, the temperature within an archival area should be regulated to maintain a constant temperature of sixty-eight degrees Fahrenheit and a relative humidity of fifty percent. Levels close to these standards are acceptable, but it is

important that the environment remain as constant as possible. Care should also be taken so that records are stored and used in an area free from the damaging effects of ultraviolet radiation that is found in unfiltered sunlight and fluorescent lighting.

4. EQUIPMENT: Although equipment needs will vary according to the size and extent of an archival program and the types of records in the archival collection, there are several minimum equipment needs that should be met. The research/reference area should contain tables at which patrons may use archival records, a desk from which the reference supervisor may oversee activities in the reading room, and a secure area in which patrons may store coats, briefcases, and other personal belongings. The reference area also should contain equipment such as microfilm readers that are necessary to use certain types of records. The area in which archival records are processed should contain work tables (separate from those used by patrons) and other supplies such as boxes, folders, and labels that are necessary in the work of arrangement and description. The administrative area should include a desk and other equipment that is common in all offices. The record storage area should contain proper shelving, boxes, file cabinets, and other equipment necessary to properly store archival records. Depending upon the nature of the archival program, other equipment such as display cases may also be needed.

Part IV: Holdings

A. Most in-house archival programs concentrate on preserving and making available their own organization's records of enduring value. However, each organization should also bear in mind its responsibility to document not only its own history, but also that of evangelicalism generally. Specific questions concerning what to preserve and what not to preserve will be detailed in the collection development policy discussed above, but each program should consider the following categories of resources and the relative priority it wishes to assign to the collection of each:

1. Permanently valuable records related directly to the Archives' parent organization
2. Papers of employees, former staff member, or other individuals important to the history of the archives' parent organization
3. Records and papers created by other individuals and groups, but related to the mission of the archives' parent organization
4. Records and papers related to the subject of missions or evangelicalism generally
5. Non-archival/supplementary materials such as maps and books that support research in the archives' primary resources

Part V: Users/Uses

It is important to always remember that archival materials are being preserved so that they may be used, and that all activities undertaken by the archival staff should be directed to this end. At a minimum, an archives should serve the ongoing administrative and preservation needs of its parent organization. But at the same time, the archives should be aware of all potential user groups, those it can and cannot serve, and the services it is able to provide. Decisions pertaining to users and uses should be articulated in the Access Policy (see Section I.C. above).

A. **CLIENTELE:** In planning an archival program, it is important to consider all of the possible user groups that might be served. As a part of this, it is necessary to match the desire to serve with the resources--human, financial, and otherwise--available to each individual program.

1. Ordinarily, the research needs of staff members from the archives' parent organization will receive first priority. In order to best serve their needs, the archives staff should make every effort to anticipate audits, accreditation reviews, crusades, centennials, retirements, reunions, promotional campaigns, and similar events that will likely be enhanced by the use of archival records.

2. The archival collection may also be extremely useful to researchers from outside of the parent organization. Scholars, college and public school students, genealogists, local historians, and others may all be interested in using historical evangelical records in secular and non-secular research projects. If an archival program makes the decision to serve such outside research needs, it will need to commit staff resources to not only assisting researchers who come to work in the archives, but also to publicizing the archival collection to the secular research community.

B. **SERVICES:** An archival program can provide many different services to individuals and groups. In order to make the most effective use of its resources and energy, the archival staff should consider the range of possible services, their importance, and the resources and expertise required to fulfill them. Some of the most important issues include:

1. **RECORDS MANAGEMENT:** The relationship of the archival program to an institutional records management program should be carefully considered. In certain instances, the archives may have primary responsibility for such a program, but an in-house archives should always have some formal part in the decision-making process by which institutional records are either selected for permanent preservation or destruction.

2. **REFERENCE SERVICES:** As it decides which user group or groups it will seek to serve, the archival program must consider specific aspects of its proposed service. Reference requests by telephone or mail require time and resources to answer. Policy decisions should enumerate the extent of such service, the circumstances in which service will be offered, and what fees for service, if any, will be charged. The archives also should consider the impact of maintaining a schedule that has extended hours of public service when a small staff must devote its primary attention to serving researchers.

3. **PRESERVATION SERVICES:** Although preservation in its broadest sense is at the core of any archival program, decisions should be made about specific treatments and operations, such as encapsulation, surface cleaning, microfilming, and document repair that an archives will undertake in-house, and which services will be contracted to an outside agency. In addition, the in-house treatments and services will be offered only to individuals and groups within the organization, or whether they will be offered to individuals outside of the organization as well.

C. **PUBLIC PROGRAMING:** This can have an important impact on any archival program--encouraging donations of material, increased use, and other forms of support. But as with other archival services, public programing should be subject to prior thought and limitations based

upon the archives' priorities and resources. Types of programming should be defined, as well as the internal support that will be needed and any fees that will be charged.

Part VI: Getting Started

The following is a model plan that highlights some of the priorities and expectations for the initial stages of a newly developed archival program.

A. Phase I--prior to opening the archives:

1. Develop policies and procedures
2. Assign and prepare space in which the archives will operate
3. Hire an archivist/records curator

B. Phase 2--within the first six to twelve months: 1. the archivist/records curator should learn the administrative history of the parent organization;

2. the organization should provide any training needed by the archivist/records curator;
3. the archivist/records curator surveys all records of the parent organization.

C. Phase 3--within the first six to twelve months: 1. based upon the results of the survey, move appropriate materials to the archives; 2. establish initial intellectual controls. D. Phase 4--open the doors.

Sources for Further Information:

Publications:

Archival Forms Manual. Compiled by the Society of American Archivists' Forms Manual Task Force. Chicago, IL; 1982.

Gray, David P., Compiler. *Records Management for Parishes and Schools*. Detroit, MI: Archdiocese of Detroit; 1986.

Suelflow, August R. *Religious Archives: An Introduction*. Chicago, IL: Society of American Archivists; 1980.

Organizations:

Society of American Archivists
600 South Federal Street, Suite 504
Chicago, IL 60605
312/922-0140

Evangelical Documentation Information Group
P. O. Box 661
Glen Ellyn, IL 60138

[Note: The above group no longer exists. Mail sent to it will not receive a reply.]

Archivists in Religious Institutions
c/o American Bible Society
1865 Broadway
New York, NY 10023

Report of Group B: Communication Networks and Cooperation Between Archives and Users

Introduction

Group B considered the problems of cooperation among archival institutions engaged in the collection and preservation of evangelical records, as well as cooperation and communication between archivists and users of such material. The group consisted of both archivists and users, and it agreed from the outset that not enough evangelical archives collections were being preserved and that use of those collections in a variety of research, while already significant and likely to grow in the future, should be encouraged to expand even further.

Focusing its primary concern on users, the group first tried to consider such questions as the following: Who now uses evangelical archives? How and why do they use them? Who does not now use evangelical archives? How and why could they be interested in doing so? What kinds of material should be collected that would support broader and more interesting research projects? In these areas, as in many others discussed, the group's conclusion was that evangelical archives are not different in significant ways from other kinds of small, independent archives. Evangelical archives have a small core of researchers. They wish that group were larger and more inclined to funnel undergraduate and graduate students into research projects. They wish that more "non-traditional" researchers, including evangelical administrators and church members, would take advantage of their facilities and resources. They generally do not restrict access to their collections unnecessarily, though many researchers seem incorrectly to assume that access is more restricted in religious archives than in other kinds of archives (public and business archives, for example). There were no categories of users of evangelical archives that could not be found in other kinds of archives, with the possible exception of those using archives for some personal or pastoral purpose. For all the differences that may separate evangelical archives from other kinds of repositories, therefore, the group concluded that there were at least as many similarities.

In considering the question of cooperation among archives, the group's early conclusion was that there were simply too few archives of any kind that were actively collecting this kind of material. The Billy Graham Center is virtually unique in the active solicitation and preservation of nondenominational evangelical records. Other recent efforts to gather material in specific subfields--Pentecostal and charismatic records, for example--have proved unsuccessful. Some materials of this kind have been deposited in other types of archives (local historical societies, for instance), but this arrangement has not always been entirely satisfactory. Clearly the Graham Center has neither the resources nor ability to collect, store, and make available everything in this field, and the group concluded that more repositories for evangelical collections are needed,

whether in-house archives for evangelical churches and organizations or special collections in outside, pre-existing archives. The multiplication of collecting agencies, a goal that will not be easy to accomplish, will necessitate improved means for cooperation among them.

Recommendations:

Based on these considerations, the group suggested the following recommendations in each of the two broad areas under discussion.

Archives:

A. Among the areas and kinds of records which are not now being collected but which should be collected are materials on such subjects as women in evangelical churches, Black evangelism, music, sermon manuscripts, connections between evangelism and politics (including both the right and the left), and the processes of disaffiliation and secularization. Archivists should actively seek these records for preservation and researchers should aid this process by encouraging the deposit of such records when they encounter them in private hands. The larger goal should be the documentation of both evangelical phenomena and evangelical institutions.

B. A directory of archives already collecting in the area of nondenominational evangelism should be prepared. Since an understanding of what is already being collected must serve as the basis for future cooperative collecting activity, a comprehensive directory of archives interested in this field would be useful to archivists as well as to potential researchers. Any plans for a directory of this kind should be carried out in cooperation with larger efforts at describing archival repositories, such as the forthcoming second edition of the directory of the National Historical Publications and Records Commission.

C. Archivists should explore the use of existing communication networks or the creation of new ones to allow for easier sharing of information about their holdings in the area of evangelical religion. These include the use of existing archival newsletters and clearinghouses (not exclusively those devoted to evangelism), as well as professional archival associations. If necessary, new clearinghouses and newsletters might be established to focus on this particular subject area.

D. Archivists interested in greater preservation and use of evangelical documentation should consider making or improving contacts with subject research and discipline history centers in areas that include American religion.

E. Archivists should consider providing at-cost processing and/or microfilming services for important collections that would not otherwise be organized and available. The processing and microfilming of the Billy Sunday Papers by the Graham Center (the originals were returned to Grace College, Winona Lake, Indiana) may offer a model for other archives to follow in this.

F. Archivists should consider applying for grant funding to support any or all of these activities.
Users:

A. Archivists in evangelical archives should make greater efforts to establish contacts in the scholarly research community and to expand research. They should consider using such means as preparing articles in professional journals describing archival collections that are available and work that needs to be done, contacting graduate departments with lists of topics that might be profitably researched in those collections by faculty and students, appearing on program sessions of professional association meetings to make their resources more widely known. They might also consider contacting granting agencies for names of grant applicants and recipients who might be interested in using their collections.

B. Archivists should consider means for tying researchers into the process of archival appraisal. Archivists should solicit feedback from researchers in formulating and revising collection policies, and they should actively encourage researchers to make specific recommendations of materials that ought to be collected and will be lost if not deposited in an archives.

C. Archivists should promote the use of their collections by "non-traditional" researchers. These include church administrators and pastors, as well as church historians and family researchers. More important, archivists should reach out to students, especially in high school and college, by developing programs aimed at using primary sources from the archives in the classroom to understand church history. A sufficient number of models exist for this kind of program to warrant its application on a broad scale. Finally, archivists should promote the use of their collections in adult education and continuing education programs. These may have the additional benefits of preserving family collections that would otherwise not survive and of opening up new sources of archival volunteers.

D. Archivists should continue to encourage the broadest possible use of their collections as is consistent with the protection of legitimate rights of privacy and confidentiality. In particular, they should minimize the restrictions on access that result from unidentified and unorganized collections either by arranging and describing those collections properly or by assisting in the deposit of those materials in an appropriate repository. When records are deposited in an archives, archivists should continue to work to keep restrictions to a minimum.

Report of Group C: Documentation of the Evangelical Movement

Introduction

Systematic planning to ensure the future availability of fragile resources is a demanding, but not uncommon task in our society. It is, however, an agenda which has not commonly been addressed within the evangelical Christian community. Where it has been addressed, the planning has been focused on fiscal resources or the resource of persons. The evangelical community has, with a few notable exceptions, been unaware of another valuable resource which is at risk: its documentary heritage--the diaries, letters, journals, photographs, and other forms of personal or institutional records which evidence the history, development, and influence of the evangelical movement.

This report reflects the work of a group of seven persons whose professional responsibilities and personal interests motivated them to become part of the Group C, a section of the Evangelical Archives Conference held at Wheaton College in July of 1988. The fundamental purpose of this group was to investigate the gaps in the universe of information regarding documentation of the evangelical movement and to recommend a plan of action.

From the personal knowledge of members of this group, as well as from the survey work done by Robert Shuster in preparation for his paper "Everyone Did What Was Right In His Own Eyes: Nondenominational Fundamentalist/Evangelical/Pentecostal Archives in the United States," it became apparent that the gaps in the documentation of the evangelical movement are of profound proportions. It was not feasible for the "gaps" in the documentation to be discussed until an overall framework was conceived. In other words, the group resisted the concept of defining the missing pieces until the total puzzle had been described and a strategy set for defining the pieces. Thus the group directed its efforts to the development of a strategy of documentation for the movement.

Feeling the need for an ultimate goal, the group articulated a statement of mission: The identification and preservation of an adequate record to document the activities and significance of the evangelical movement, and the provision for full access to this information.

The term "evangelical movement" is used to describe a phenomenon, but does not actually delineate what comprises the movement or how it operates. To begin work toward actualizing the stated mission, the group attempted to clarify the typology. An examination of the activities that comprise or express the evangelical movement within society leads to a clearer picture as to the documentary subgroups which must be included for an adequate record of the phenomenon. Seven activities or expressions of the movement were identified:

- (1) denominations/fellowships/communities;
- (2) education;
- (3) human services;
- (4) media;
- (5) missions/ministries;
- (6) political/social action groups;
- (7) professional organizations.

Thus, any adequate record of the evangelical movement must include at least a representative sample of persons and organizations within all seven of these activity areas.

As each activity was identified, the group attempted to define the functions which describe how that particular activity is carried out. Such questions as the following were considered: To whom is this activity addressed. Why is this activity carried out? How is this activity delivered? The concern here was not to describe the perceived mission of organizations or persons within the evangelical movement but to set down the actual implementation of that mission in functional terms (i.e., convey knowledge; evangelize; influence public opinion; sustain themselves, etc.). This step provides for the verification of whether or not the documentary record for any activity is complete. The resultant list of functions, though somewhat repetitive

across activities, allowed the group to come to a clearer understanding of the documentary problems of the movement.

For each activity the group then outlined: (1) a definition of the activity to show what the activity includes; (2) the current status of the documentation of that activity; (3) the documentary problems associated with this activity--what gaps exist and what difficulties are associated with the collection of documentation for this activity; (4) the mechanisms which are currently available to address the documentary problems for this activity; and (5) recommendations as to what might happen in the documentation of this activity. The goal was to define the problems and sketch solutions based on the knowledge of the persons within the group. The results of this process are discussed later in this report.

As reflected within these results, three overarching deterrents to the adequate documentation of the evangelical movement emerged. First was a lack of clear historical consciousness. The relatively recent origin of many groups within the evangelical community, along with their perceived priorities, tend to inhibit attention to their own history. Second was the issue of limited resources. Many organizations within the movement have difficulty committing the necessary staff, space, and funds to maintain even their own administrative records. Third was the elusive nature of significant aspects of the activities of the evangelical movement. Functions which encompass the transmission of religious faith are difficult to capture in conventional records. Where adequate records (written, visual, or oral) are not naturally created as by-products of the endeavors of an organization, group, or individual, alternative means must be found to provide a full-orbed picture of that particular function.

It is the expectation of the Documentation Group that the materials provided in sections below will be a springboard from which others can work to develop a list of organizations, persons, and events which best illustrate the issues of each of the seven activity areas. Once the examples have been defined, the next step will be to assess the nature, quality and availability of the desired documentation. Additional surveys, in the form of questionnaires and perhaps on-site interviews, will be needed to supplement and verify what has been done. Guidelines could then be written that would contain not only recommendations for new types of records to be retained, but also suggestions about the creation of records so that the more elusive information is captured in future documentation.

Clearly then, this document is only the beginning of the development of a documentation strategy for the evangelical movement. More information will be needed and further analysis required before a definitive plan of action can be put into place. In the interim, however, this report can be used in at least two ways. First of all, those individuals or organizations who are currently involved in preserving the documentation of the evangelical movement, at any level, can use this report to clarify or enlighten their own documentation procedures and more easily understand how their efforts complement the efforts of others. Secondly, this report can be used by specific groups of individuals who will consider the documentary problems and potential solutions of each of the seven activity areas, or by those who are considering the documentary strategy of a particular element or tradition (e.g. fundamentalism, Holiness movement; Pentecostalism; Black evangelicals, etc.) within the evangelical movement. Those using this report in pursuing the documentation of an activity (e.g., education) could use it in a horizontal

manner focusing on that activity across the mosaic of the traditions within the movement. Those working in a particular tradition could use this report in a vertical manner focusing on the tradition (e.g. Holiness movement) but with full awareness of the necessity to include representative documentation across the seven activity areas. An adequate documentary record of any particular evangelical tradition could therefore be assured.

To this end, this group recommends that an ongoing group be established to oversee the continuation of this work and formulate a proposal for a follow-up meeting or series of meetings. At such a time, appropriate experts (historians, administrators, curators, etc.) in each of the activity areas and representing each tradition within the evangelical mosaic, would be included in a process of refining this preliminary document and devising a specific plan of action to address the documentary problems of each activity. In the meantime, attenders of the Evangelical Archives Conference and other interested persons may use this report to generate discussion on documentation issues within the evangelical community and beyond.

Activity 1: Denominations, Fellowships, and Communities

Definition: These agencies are ecclesiastical groups of evangelical Christian believers who regularly assemble for purposes of worship, evangelism, and nurture. The groups include legally incorporated denominations which may be large (e.g., the Southern Baptist Convention) or small (e.g., the Open Bible Standard Churches) as well as some which prefer to be styled as fellowships rather than denominations (e.g. Assemblies of God). Included are others which, though "evangelical" by theological measures, do not commonly speak of themselves as evangelicals (e.g., Lutheran Church--Missouri Synod). Also placed in this category are groups which are loosely organized either because they oppose complicated organization beyond the local church (e.g. Independent Fundamental Churches of America) or because their recent origin has not allowed sufficient time for institutionalization (e.g., Calvary Chapel, Vineyard Fellowship).

Charismatic communities, often including a majority of "evangelical" Roman Catholics, bring together, sometimes in common living arrangements, groups of covenanted believers for purposes of worship, evangelism, nurture and service. Geographically specific (e.g., Reba Place, Evanston, Illinois; Word of God Community, Washington, DC/Gaithersburg, MD area), such communities often consist of persons who are members of various local churches.

The larger and wealthier of these ecclesiastical groups have generally begun archival projects. Such bodies as the Lutheran Church--Missouri Synod, Assemblies of God, and the Southern Baptist Convention have well developed programs. Several of the smaller incorporated bodies have made significant strides in recent years (e.g., the Wesleyan Church) in caring for their records; however, many of the smaller denominations have no policies in place to assure the preservation of their historically significant materials. There are no known programs for either fellowships or communities.

Documentary Problems: Limited resources, perceived priorities, and sometimes recent origin are among the problems which arise in attempting to document bodies within this activity category. A distinctive impediment blocks archival advance in many of the loosely organized and

especially charismatic organizations. This deterrent lies in the absence of historical consciousness typically characteristic of sects. Theological elements compound this situation where the group understands itself as the sphere of God's primary and present activity--the past being useless, the future inaccessible, and other Christians underprivileged.

Mechanisms Available: Umbrella agencies like the Christian Holiness Association, the National Association of Evangelicals, and the National Black Evangelical Association typify service organizations which link large numbers of these ecclesiastical groups along specific lines. Scholarly organizations connect working professors in many evangelical institutions along professional and academic lines (Evangelical Theological Society, Wesleyan Theological Society, and Society for Pentecostal Studies). A significant number of these uniting organizations and academic societies already have established their own archives. These associations can be used as a starting point to extend awareness of the value and urgent need for a documentation strategy for each member body.

Recommendations: An article or two in familiar language, and with conventional theology for saving the past, might appear in periodicals of wide circulation and interest among evangelicals (*Christianity Today*, *Moody Monthly*, *Eternity*). A network of evangelical archivists, backed up with SAA personnel, could be developed and put at the disposal of denominations/fellowships/communities whose consciousness has been raised and who are looking for advice and assistance in dealing with their own records. A well-conceived grant could, given the umbrella ecclesiastical organizations like the N.A.E. and others, provide means for a focused effort to increase archival preservation among evangelical organizations large and small.

Activity 2: Education

Definition: These organizations or departments of organizations, provide general education at various levels in the context of evangelical values. They include colleges and universities (e.g. Wheaton College, Asbury College, CBN University, Seattle Pacific University); seminaries (e.g. Fuller Seminary, Asbury Seminary, Trinity Evangelical Seminary); Bible colleges (e.g. Moody Bible Institute, Columbia Bible College); Christian elementary and high schools (parochial schools); local church adult education institutes (such as North Heights Lutheran Church, St. Paul-School of Lay Ministry) and independent correspondence programs.

Current Status: While well-developed archival programs exist at a number of the larger colleges, universities, seminaries, and Bible colleges there has been no organized effort to either share information regarding holdings or to assure that at least a representative sample of the smaller institutions are included in the documentary record. There are no known archival programs for Christian elementary or high schools, local church education institutes, or correspondence programs.

Documentary Problems: While there is a natural institutional base, and a tradition of establishing archives in academic institutions, there is also often a problem of resources. Many schools have difficulty committing the necessary space, staff, and funds for such an enterprise. In the case of Christian elementary schools, Christian high schools, local church institutes, and correspondence

programs, administrators have little orientation to the historical value or significance of their records.

While many of the functions of academic institutions can be captured in manuscript records, several functions which are particularly important to an understanding of Christian academic institutions are difficult to document. The religious aspects of these institutions are carried out in the "convey knowledge" function (the teaching and learning process) and also in the "socialization" function (informal learning and socialization process). In both cases much about these functions remains intangible. Adequate records--written or visual--are not naturally created as a by-product of these endeavors. Therefore, conscious documentary projects must be undertaken to capture these functions.

Mechanisms Available: There is an existing tradition and abundant literature on college and university archives that can be used as part of an educational effort to encourage the creation of new archives within the evangelical academic community. Archives have been justified as part of an on-going records management program which can be proven to be cost effective for institutions.

There exist numerous umbrella organizations which may be enlisted to promote archives in academic institutions (e.g., ACSI, CSI, ACE, Association of Bible Colleges/Institutes, and Association of Christian Day Schools). Also, the Academic Archives Section of the Society of American Archivists might serve as an ally, particularly in the development of documentation strategy and connecting organizations with appropriate professional resources.

Recommendations: The existing umbrella organizations might be enlisted to frame an educational effort to encourage the establishment of new archival programs. It would also be very beneficial to recruit administrators from academic organizations to be involved in documentation strategy efforts for the educational activity area.

Where strong archival programs already exist, they might be encouraged to consider accepting additional documentary commitment. For instance, a college, university or seminary with an established program might accept responsibility for the records of local church institutes, Christian day schools, or smaller colleges within their area that are unable to establish their own program.

The MIT guide on the documentation of colleges and universities (forthcoming 1989) might be adapted to meet the particular needs of Christian academic institutions.

Activity 3: Human Services

Definition: The evangelical movement expresses itself in the world through a proliferation of agencies which deal with disaster relief, economic development, and social amelioration in variant forms. Human suffering is addressed (e.g., World Vision, Pacific Garden Mission), opportunity for personal growth, counseling, or family ministry provided (e.g., Camp-of-the-Woods, Focus on the Family, Christian Marriage Enrichment), the concerns of "special needs" groups addressed (e.g. Bethany Christian Services, Life Line Children's Home, Christian League

for the Handicapped), and health and retirement care supplied (e.g., Deaconess Hospital, Wesleyan Village, Elim Homes).

Current Status: With the variant nature of these organizations, the status of the documentation of this activity area is difficult to assess. Outside of several large organizations such as World Vision, we have no knowledge of organizations who are providing for their own purposeful documentation. A number of these organizations are administered by larger missions/ministries. In these cases, the human service activities would be documented by the umbrella organization (e.g., Wesleyan Village by the Wesleyan Church of North America). The least is known concerning the historical records of the independent groups which deliver human services.

Documentary Problems: The sheer number of organizations falling within this category presents a tremendous problem of selection. How would a representative sample be selected or how would an adequate record be defined? One documentary problem which surfaces here is the confidential nature of many of the records of these agencies (particularly health care and counseling). Numerous administrative records exist for these groups but vital information such as how these organizations affect the individual and how these agencies are influenced by outside forces (e.g., government regulations) is much more difficult to capture. It would appear that visual records and oral history material would be of particular significance to an adequate documentation of the human services activity.

Mechanisms and Allies: Umbrella organizations such as Christian Psychological Associates, and Christian Camping International, which network a number of these agencies, are potential allies in the cause of forming adequate documentation strategy. Universities and colleges with strong academic programs or archival collecting strengths in social history, family studies, health care, anthropology, etc. might be tapped to assist in documenting the organizations which operate within their geographic region. Local and state archives are also potential sources of assistance.

Recommendations: Solid background research needs to be done by a group of human service agency administrators along with concerned archivists and historians in order to develop a clear picture of how the functions of these organizations can best be documented. Guidelines need to be structured which would assure that each "type" and "tradition" within these agencies are represented within the documentary record. It would appear that visual records and oral history material would be of particular significance.

Activity 4: Media

Definition: Within the evangelical community there are a myriad of organizations, which see themselves as service organizations, providing specialized products or services to the community or alternative forms of evangelism. These organizations operate with a variety of delivery systems, including electronic media (radio, TV, Cable TV), publishing, recording (all forms), and film. Media agencies are concerned with the dissemination of information, conveying of knowledge, evangelization, influencing public opinion, socialization, and at times also with entertainment.

Status: Groups such as World Wide Pictures and CBN have made remarkable strides toward documenting their operations. However, the general picture is less encouraging. Both the profit

factor in these organizations and the press of day-to-day operations tend to emphasize the here and now, making attention to systematic documentation low priority. There is evidence that where media agencies are affiliated with educational institutions archiving operations have taken the form of scripts and filing of background materials for programs and products produced. Also, F.C.C. requirements and copyright law have encouraged the preservation of a select segment of media documentation.

Documentary Problems: The preservation of media of all formats presents serious physical and technical problems. The sheer bulk of the materials and the need for special housing and care make these formats expensive to maintain.

While documentation of the larger TV and film operations is progressing, gaps exist in the record of radio, cable TV and small independent presses. To our knowledge, there has been no systematic collection of the "pop culture" of the evangelical movement by any established library or archival facility. Significant attention also needs to be given to functions of media organizations which are difficult to document (e.g., how editorial policy is developed, how funding is achieved). Documentation which reflects the influence of these organizations needs to be actively pursued. In other words, documentation, in whatever form, of the effect of the message delivered or information disseminated is needed to complete the record.

Mechanisms and allies: There are strong national umbrella organizations which might be enlisted to serve as avenues of contact and vehicles of information dissemination to media organizations. The National Religious Broadcasters, Evangelical Press Association, and Christian Booksellers Association are well organized networks which link many of the media agencies. The college-university connection is also a logical link to use in encouraging commitment of media producers to the preservation and creation of a well-defined historical record.

Recommendations: It would seem advantageous to enlist the existing network organizations to make contact with a representative selection of all types of media producers and to outline both an educational effort and a plan of systematic evaluation of the documentary record of media agencies. Contact through informational periodical articles could also call attention to the importance of archives for the media. Personal contacts from existing archives in college or university with special strength or interest in media might also be helpful.

Activity 5: Missions, Ministries and Evangelistic Associations

Definition: Alongside the established churches exist hundreds of evangelical organizations that aim at evangelism, home and foreign missions, Bible translation and distribution. Many of these are specifically targeted at age groups (e.g., Child Evangelism Fellowship, Young Life, InterVarsity Fellowship). Some show geographical specificity (e.g., China Inland Mission), ethnic targeting (e.g., Slavic Gospel Mission), or a specific service, (e.g. Coalition for Christian Outreach, American Bible Society, Wycliffe Translators). In addition, there are evangelistic organizations, surrounding renowned evangelists (e.g., Oral Roberts Evangelistic Association, Billy Graham Evangelistic Association, Rex Humbard Ministries).

Current Status: Tremendous progress has been made in the preservation of the records of evangelistic and mission organizations by the Billy Graham Center at Wheaton College. A number of major ministries (e.g., American Bible Society, Campus Crusade) now have well established archival programs. Where a single, famous minister controls the organization there is usually a well-supported effort at preservation of memorabilia and at least selected records. Though this may be the most thoroughly documented of all the activities of the evangelical movement, there is some evidence that the record may still be lacking in depth.

Documentary Problems: Difficulties surround procurement of firm evidence related to the outcomes of ministries on those to whom they are given. Some press reports are available. Personal testimonies are occasionally published. But much of what happens on the "pew side" goes unarticulated. Difficulty may also be experienced in gaining access to records which have been preserved due to the controlling influence of a single powerful leader. Foreign language materials also complicate mission preservation.

Many of these missions and ministries which have not yet made provision for their records, do not need to be convinced of the worth of the past, but they need to know how to proceed toward effective archiving within their fiscal realities.

Mechanisms Available: Service organizations link a number of the home and foreign mission agencies within this activity area. Such umbrella organizations as EFMA and IFMA provide channels through which information can be funneled to the member bodies. However, because of their high degree of independence, the solo ministries may require case-by-case attention.

Recommendations:

The number and widespread acceptance of these missions, ministries, and evangelistic associations make it imperative that particular care is given to capture a well-conceived, balanced documentary record. Consideration should be given to pursuing a grant which could assist smaller agencies in the preservation of their records thus assuring that they be represented in the documentation of the evangelical movement. Institutions which are currently collecting in this activity area should be encouraged to report their progress to each other in order that the sum may truly be greater than the parts and that no ministry "type" is overlooked.

Activity 6: Political/Social Action

Definition: There are a variety of evangelical organizations and networks which engage in activities designed to produce change in the political and social environment. Though they represent the entire political spectrum, their basic functions are quite similar. These agencies attempt to influence public opinion, evangelize, do research, convey knowledge (teaching, learning function), and socialize persons, (informally transmit the particular agenda and values of the organization), and sustain themselves. Evangelicals for Social Action, Sojourners, Christian Action Council, Moral Majority, Christian Leaders for Responsible Television, JustLife and Christian Women's Coalition would be representative of this activity group.

Status: From the data available it would appear that little documentation has been accomplished

for these groups. It is logical that some documentation exists within the papers of the individuals who have founded and lead these organizations. However, except for Sojourners, information is not yet available on where these papers are being placed. Where these persons are connected with particular educational institutions (e.g., Jerry Falwell at Liberty University, Ron Sider at Eastern Seminary) the supporting institution would be the most likely repository of their material. Because of the political and social nature of these materials, there are numerous general archive programs already in existence which would also welcome such accessions.

Documentary Problems: In documenting the evangelical political/social action organizations, we face two extremes: either these groups are so activist they have little time and energy to give to retaining records of their activities, or they produce a tremendous bulk of material. Even where the record is voluminous, there is potential insufficiency.

Critical areas, such as lobbying efforts, evidence of how public opinion was affected, and fund raising techniques, are not easily available and difficult to capture. We see a need to take a look at such things as constituent mail and press coverage to begin to obtain a more complete documentary record. Materials produced by the organizations themselves are not adequate to give the full picture.

Mechanisms and Allies: Perhaps due to their wide variance of agenda, these evangelical organizations have not formed the networks of some of the other activity areas within the evangelical community. The educational institutions with ties to specific leaders within these political/social action groups are perhaps the best allies for support in attacking the documentary problems we find here. Also, numerous secular college, university, and even state archives would be open to a documentary initiative in this interest area, as these materials provide a significant addition to general political, social history, and social development documentation. Historians might be of particular help in assembling this genre of resources.

Recommendations: The most obvious need is for additional data to be assembled as to the precise status of the present documentation. Also, representative leaders of these political/social action groups need to be invited to join with social historians and archivists to evaluate and describe further the exact content of sufficient documentation of this activity area.

Activity 7: Professional Organizations

Definition: Professional organizations bring together various subgroups within the evangelical community for the purpose of conveying knowledge, providing mutual support and socialization. Beyond this, a number function to confer credentials and/or engage in research. Included are ecclesiastical groups (e.g., NAE, CHA, PFNA), collegiate organizations (e.g., WTS, SPS, CAP, ETS, Christian Legal Society, FCA), and accrediting bodies (e.g., ECEA, ACSI).

Current Status: Currently the documentation of this segment of the evangelical community is being captured to a limited degree in the personal papers of individuals who have been active in the various professional organizations (e.g., DuPlessis Papers). The National Association of Evangelicals and the Christian Holiness Association have taken responsibility to document themselves and place their documentary record with established archival facilities. Due to the

nature of accrediting organizations, at least part of their record is required to be maintained in their office files. While this material is not available to a wider public, and there has been no conscious effort to gather a balanced record, the records are being preserved.

Documentary Problems: Due to the structure and governance of these organizations, many of their records are scattered. Files have often moved with the chief officer of the organization creating logistical difficulties in the systematic maintenance of records. Concerted effort would need to be made to draw together the various segments of these records. Few within this group have the staff to facilitate systematic preservation of their own record. Also, the leaders within these organizations have had little opportunity to develop an appreciation for the significance of their documentary record to the wider evangelical community. They might, therefore, need assistance in the formulation of a documentation strategy.

Mechanisms and Allies: Most professional organizations have annual meetings which bring together their constituency. These meetings would appear to be serviceable vehicles for encouraging professional groups to look at their documentary problems, and for dissemination of useful information regarding documentary theory and practice.

Recommendations: An ongoing group of information professionals might be established that would provide persons to address the annual meetings, or board meetings of these professional organizations. This group could also provide consultation services (or see that consultation service was provided) and suggest possible existing repositories which might care for the documentation of professional organizations.

Report of Group D: Developing Greater Archival Awareness and Understanding Within the Evangelical Community

Introduction

Discovering "ways to develop greater archival awareness and understanding within the evangelical community" was the topic assigned to our group. After some discussion of what would be involved in accomplishing this purpose, the group reworded the stated goal more simply as "building support for evangelical archives." After defining the word "archives," the group addressed two major areas: (1) the intrinsic importance of archives and (2) developing the support for the concept and importance of archives within the evangelical community.

Many evangelical agencies/organizations/leaders do not recognize the need for preserving an account of their ministry. The immediate demands of the day take precedence over preservation of their records. As a result, the entire Christian body suffers from this loss. By presenting these persons/groups with a rationale for the importance of establishing an archives, the group hopes to stimulate the growth of archives.

The limitations of time prevented us from defining the term "evangelicalism"; and arriving at a definition of the term "archives" provided a challenge. The group recognized that various

persons and organizations perceive an archives in a variety of ways. Noting that it is vital to distinguish between library material, museum items, and archives, we eventually arrived at a definition of the term "archives" which states:

Archives are the permanently valuable records created by a person, organization, or institution. The value of an archives is established by its legal, informational, or historical importance. Archives may contain institutional minutes, financial data, photographs, publications, movie film, audio and video tape, and personal papers such as letters, diaries, and scrapbooks. Archives can reflect significant or routine activities in the lives of individuals, organizations, or institutions.

Importance of an Archives

Looking at the intrinsic value of an archives to a person/organization revealed multi-faceted benefits.

A. Inasmuch as decisions should never be made without first reviewing all pertinent information, archives enable those who study its records to learn from the past and, it is hoped, avoid repeating past failures. A proper understanding of the present results can be used to plan for the future.

Archives are not new phenomena. Joshua instructed the Israelites to take twelve stones from the Jordan and set them up as a living reminder of the miracle performed by the Lord as He established His people in the Promised Land. Darius ordered the Temple to be rebuilt as the result of information gleaned from a scroll found "in the archives stored in the treasury at Babylon."

B. Archives help to establish the identity and credibility of the organization to a public which might not be familiar with its goals. An archives can also substantiate legal and evidential claims made by the parent organization.

An example of this function can be seen in the way that the Dead Sea Scrolls helped to establish to the secular world the veracity of Old Testament scriptures. Likewise, in the book of Ezra, Levitical Jews returning from Babylon searched the archives of Israel for proof of their claim to the priesthood.

C. Archives function internally by assisting with the training of new employees, preserving a sense of history, and the establishing of a corporate memory by documenting previous institutional decisions. In addition, archives provide vital materials for the preparation of publications and grant proposals and assist with the dissemination of the ideas/ideals of the governing institution.

Many evangelical organizations lack a sense of their history because of a poor policy of record retention. This loss manifests itself in many ways. New employees often misunderstand the evolution of the goals of the organization, and longtime employees frequently become a walking storehouse of corporate memory which is irretrievably lost when they leave or retire. Publications and grant proposals which often require a historical perspective can be quickly

assembled when records of the organization are systematically retained and preserved. Without an archives, countless hours of employee time is lost when individuals each seek to reconstruct the past in order to complete a project.

D. Archives can assist public relations with: fundraising, preparations for major events and anniversaries, establishing good community relationships, the mounting of in-house and traveling exhibits, and by making information about the organization available to a wider audience through the use of national publications and databases.

Nearly all evangelical organizations are seeking to establish a wider base of support for their work and archives make this task a great deal easier.

Developing Support for Archives

Many methods for developing support among the evangelical community have been suggested. By combining the ones that apply to each specific situation, a plan can be developed to either establish a new archives or bring additional support to an existing one. The following suggestions should facilitate this task:

- A. Inform administrators about archival needs and programs, stressing the importance of maintaining an active, vital archives.
 - B. Prepare and distribute articles, brochures, displays, videos, and other material which underscore the importance of archives.
 - C. Develop archival programs which can serve as models for organizations with similar structures and goals.
 - D. Provide technical assistance and suggestions for groups with an existing archival program.
 - E. Write articles for appropriate publications.
 - F. Develop grant proposals to fund new archival programs.
 - G. Encourage preservation of archives in denominational colleges and universities.
 - H. Consider the merger of materials from two or more small agencies, organizations, etc.
 - I. Recommend potential archival repositories to associations unable to preserve their own records.
 - J. Collect data on individual church units so that archives can inform them when an anniversary is imminent.
 - K. Work with community archives to preserve small bodies of records of a local nature.
- Many agencies, institutions, organizations, and persons are not aware of the need and/or benefits of establishing and sustaining an archives. The following list represents some of the types of organizations which should be contacted.
1. Denominational groupings
 2. Educational networks (of Bible schools, colleges, seminaries)
 3. Radio/TV stations, networks
 4. City missions
 5. Parachurch organizations
 6. Existing evangelical archives

APPENDIX I: LIST OF CONFERENCE PARTICIPANTS

Please note that this text is exactly as it appeared in 1988 published report. Therefore, institutional affiliations, addresses, phone numbers, etc. are in most cases no longer accurate.

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APPENDIX II: EVANGELICAL ARCHIVES CONFERENCE BY GROUP

Group A. Guidelines Minimum Standards for Preserving Evangelical Archival Records. This group would prepare a brief statement on what an organization should expect to allocate to an archives as far as space, equipment, personnel, and funds are concerned; the level at which record groups or collections or series should be processed; the degree of access that should be permitted to staff and outside users; the degree of reporting of collections which should be done; the qualities to look for in a potential (untrained) archivist, the qualities to look for in a professional archivist. These would be statements that could be used by institutions which were starting their own archives as well as benchmarks for existing archives. Accompanying each of these standards would be a rationale.

Mr. Keith Buck
Mr. Timothy L. Ericson GROUP LEADER
Mr. Dave Harmeyer
Mr. Matthew Parker
Mr. Steve Sheldon
Dr. August R. Suelflow, Director

Group B. Communication Networks and Cooperation Between Archives and Users. This group considers how potential archives users currently find out about it and what steps can be taken to improve communication between users and archives and between archives and archives. "Users" here is not restricted to scholars but to anyone who could benefit from the archives.

Mr. H. J. Brinks
Ms. Lannae Graham
Dr. William Martin
Mr. James O'Toole GROUP LEADER
Mr. Walter Osborn
Dr. Russell Spittler
Mr. Peter Wosh

Group C. Documentation of the Evangelical Movement. This group would attempt to identify types of information relating to nondenominational evangelical agencies which are not being collected now (i.e., records of relief and development organizations) and would consider how archives could limit their collecting to particular areas to ensure that the collection is efficient and complete. They could also discuss the desirability of a standard vocabulary for describing evangelical archival collections.

Ms. Sylvia Brown GROUP LEADER
Mrs. Sherry S. DuPree
Mr. Ken Gill
Mr. Paul Heidebrecht
Mr. Jack L. Ralston
Ms. Helen W. Samuels

Group D. Developing Greater Archival Awareness and Understanding Within the Evangelical Community. This group would try to determine what could be done to create a general awareness among evangelicals about what archives are, how they can be used, the benefits that would be derived from using them, and the services archives could offer the entire community. The group would also consider model outreach projects individual archives could undertake.

Mr. Donald R. Brown GROUP LEADER

Dr. Wade Coggins

Mrs. Mary Dorsett

Mr. Paul Ericksen, Archivist

Dr. Jerry Hopkins

Mr. Wayne Warner

Mr. Thomas Wilsted

APPENDIX III: EVANGELICAL ARCHIVES PROJECTS

[Note: The EDIG, described below, no longer exists.]

The Evangelical Documentation Information Group (EDIG) is an informal group of leaders of Christian agencies, researchers, librarians, and archivists who are working together to help preserve and make available to all interested users the documents of the evangelical tradition. (And we define "evangelical" in the broadest possible sense to include a wide range of conservative Protestant denominations and movements committed to the authority of Scripture and the preaching of the Gospel.) To belong to the group, you do not have to be a president of a denomination, a scholar, an archivist, or even an evangelical. You merely have to feel that this work is important and be willing to contribute time and effort to working on one or more of the following projects. At the end of the list is a form for you to indicate the numbers of the projects you would like to work on during the coming year. After you send back the form, the leader(s) of the projects you indicated an interest in will contact you to involve you in the work. Thanks for your time and effort. Together, we can preserve these valuable resources.

1. Publish proceedings of conference, including an introduction giving the background of meeting, list of attendees, reports of the four small groups, list of projects of the ad hoc committee.
2. Plan a meeting for 1989 at which progress on projects can be discussed, the desirability of some kind of permanent organization decided on, and archivists, librarians, Christian workers, and users can interact.
3. Establish an ongoing group to oversee the continuation of the coordination of the effort to identify and preserve an adequate record of the evangelical movement and to provide full access to this information. This would include working with experts in various areas to develop an overarching description of the desired documentation and probable documentation problems. Such a group can serve as the core, additional specialists (historians, administrators, curators, etc.) can be added to meet the needs of each particular activity.
4. Create a list of dates of the annual meetings of evangelical umbrella organizations, that is, organizations that have a large membership of evangelical agencies, such as the National Association of Evangelicals, the Evangelical Foreign Missions Association, etc.
5. Contact various evangelical umbrella groups, offering to provide speakers to talk about archives. A sample talk would describe what an archives is, why it is desirable, how it can benefit an organization and various types of individuals, the sorry general state of evangelical archives (the outstanding programs of several individual archives notwithstanding), how to start the process of beginning an archives, a description of the ad hoc group as one source to contact for help. Speakers need to motivate their listeners.
6. Study the funding situation and prepare suggestions as to a possible funding coalition and analyze previously funded projects to determine fundable projects from the perspective of the NHPRC as well as other agencies and foundations. Suggest possible projects for funding.

7. Contact all possible relevant agencies and foundations with copies of the proceedings of the conference, suggesting that the proceedings could be used as one criteria for evaluating any grant proposal that relates in any way to evangelical archives or research.
8. Produce an educational video, explaining what an archives is, why it is important, how you go about starting one. This video would be aimed at those who are thinking of starting an archives or who should be thinking of starting an archives.
9. Create a list of publications which have shown or might show a willingness to publish news releases or articles about evangelical archives. Archives could use such a list as the nucleus of a mailing list for their press releases.
10. Produce a booklet aimed at a popular audience on archives, including what an archives is, how all kinds of people can use archives, the very poor current state of evangelical archives, and what can be done.
11. Create a directory of equipment and/or services available to evangelical archives (for free or low cost) from evangelical archives or friends of evangelical archives.
12. Create a directory of evangelical archives, an "evangelical archives" being defined as a repository with a significant amount of material on the evangelical movement. Thus the Library of Congress, with the papers of William Jennings Bryan and Ethel Waters, among others, would be an evangelical archives.
13. Develop liaisons with archival, librarian, and user associations, such as the Society of American Archivists, Christian Librarians Association, the Society for Pentecostal Studies, the Conference on Faith and History, etc.
14. Explore ways to provide consultants (paid and volunteer) to organizations who could benefit from their services. Compile a list of individuals willing to act as consultants for no fee or for expenses.
15. Edit and distribute a simple newsletter to members of the ad hoc group, attendees of the conference, and other interested parties, describing what is happening on the various projects.
16. Prepare guidelines on how to contact and encourage potential groups of users such as high school students, Christian workers, pastors, etc.