BULLETIN

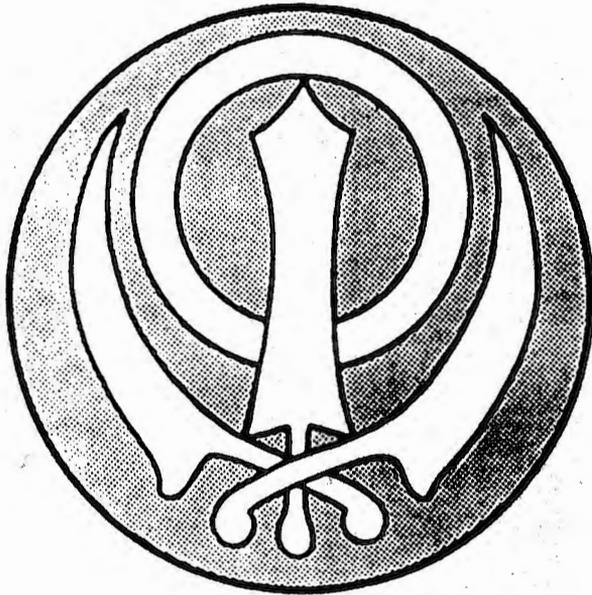## *of the*

Association of British Theological

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June 1999

BULLETIN 1999

The *Bulletin* is published by the Association of British Theological and Philosophical Libraries as a forum for professional exchange and development in the fields of theological and philosophical librarianship. ABTAPL was founded in 1956 to bring together librarians working with or interested in theological and philosophical literature in Great Britain. The *Bulletin* is published three times a year (March, June and November) and now has a circulation of approximately 300 copies, with about one third of that number going to libraries in Europe, North America, Japan and the Commonwealth.

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Bulletin of the Association of British Theological and Philosophical Libraries

Volume 6, Number 2
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CONTENTS

MESSAGE FROM THE CHAIRMAN

1999 certainly seems to have been an interesting year so far for ABTAPL. As many of you will have read in the last *Bulletin*, our residential conference, held this year at Trinity Hall, Cambridge, was a great success. All the delegates attending the conference, some for the first time, expressed their appreciation of the range of visits and talks, the "networking" and not least the food. The Committee is now working towards next year's residential conference, which will be held, unusually, in September rather than in the Spring. This is so that it can follow immediately the conference of the International Council of Theological Library Associations (known generally as "The Conseil" or BETH), which in the year 2000 is being held in the UK. The venue will be the College of Ripon and York, St John. The Conseil's conference begins on August 30th 2000 and runs until Saturday 2nd September. ABTAPL's own conference will begin on Saturday 2nd and continue until lunchtime on Monday 4th September. ABTAPL members are invited to attend the Conseil's meetings and it is envisaged that many of the Conseil's delegates will stay on for the ABTAPL conference. Members of other Associations such as ATLA (American Theological Library Association) and ANZTLA (Australian and New Zealand Theological Library Association) have already expressed interest in attending and we are looking forward to a truly international event. Further details will be announced in the *Bulletin* and on the Website in due course.

One of the most significant events of the year has been the recent publication of the *Guide to Theological and Religious Studies Collections of Great Britain and Ireland,* as announced in the last *Bulletin*. This now replaces the outdated edition originally published in 1986. This new edition is the result of the hard work of, firstly, David Kerry, who designed the questionnaire, collated and input the information and finally produced the index, and, secondly, Evelyn Cornell, who input a large number of late entries, undertook the final editing and supervised the printing/binding of the *Guide*. Copies are available from the Hon. Secretary. Full details of this and all other ABTAPL publications can be found on our website.

During the course of the year so far, the Committee has been investigating ways to further the professional development of ABTAPL's members. Many of the courses run by large organisations, such as the Library Association or ASLIB, are prohibitively expensive for many of our smaller members who operate on very limited budgets. I am therefore delighted to announce that Stephen Dixon from Newman College of Higher Education (who set up and supervises ABTAPL's website), has offered to run a 1 day workshop for ABTAPL members on website design. Full details are enclosed with this edition of the *Bulletin* and I would encourage anyone

interested to respond as quickly as possible, as places are limited and demand is likely to be high. If the course is a success, which I am sure it will be, we will be looking at running further development courses/workshops.

On the international front, even as I write, Penny Hall is representing ABTAPL at the ATLA conference in Chicago. She will also be attending the Conseil's meeting in Montpellier in September. This year our Hon. Editor, Marion Smith, will be accompanying her so that ABTAPL will be fully represented. Reports from both conferences will appear in the November *Bulletin*.

We are now looking forward to our meeting in Selly Oak, Birmingham, on Tuesday November 16th. The meeting will take place at the Woodbrooke Quaker Study Centre and will be followed by a visit to the new Orchard Learning Resources Centre. I hope that as many members as possible will be able to attend.

Finally I would like to take the opportunity to thank all the members of the Committee for all their work behind the scenes on ABTAPL's behalf. Much of this work has to be done in "spare" time, in lunch breaks or in the evening or at weekends. It is much appreciated.

Judith Powles
Spurgeon's College Library

NOTICE OF MEETING

1999 Autumn Day Conference

will be held on

Tuesday 16th November

at the

Woodbrooke Quaker Study Centre, Birmingham

There will also be an opportunity to visit the new Orchard Learning Resources Centre. Both Centres are part of the Selly Oak Colleges.

* * *

Details of the meeting will be sent to UK members. Members not resident in the UK who would like further information should contact the Honorary Secretary

WORKSHOP ON WRITING WEBPAGES

ABTAPL is offering a workshop to members on writing webpages. This will be held at Newman College of Higher Education, Birmingham, on Wednesday 21st July 1999, from 10.30 a.m. until 4.00 p.m. Cost (to ABTAPL members) is £7.60, including lunch and coffee.

Participants, who are expected to have a modicum of IT skills (i.e. familiarity with Windows, use of the WWW), will be given the chance to explore the World Wide Web, create basic webpages using AOL Press, formulate pages with the use of tables and anchors, experiment with colour, text and images, create links to other sites, create live e-mail links and, if time allows, explore scanning, using a digital camera, creating animated images and creating online interactive quizzes.

Places are limited to 30, so members are advised to book early.

For more information, please contact Stephen Dixon, Newman College.
Tel: 0121 476 1181; Fax: 0121 476 1196; e-mail: S.Dixon@newman.ac.uk

UK members should find a flyer, with booking form, enclosed in this issue of the *Bulletin*.

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PUBLICATION

GUIDE TO THEOLOGICAL & RELIGIOUS STUDIES COLLECTIONS OF GREAT BRITAIN & IRELAND

Compiled and edited by David A. Kerry & Evelyn Cornell
ABTAPL Publishing, April 1999, ISBN 094894501X
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Cheques should be made payable to **ABTAPL**

MANAGING ORGANISATIONAL CHANGE: PERSPECTIVES ON CONVERSION
by Heather Lane

When I was asked to consider change management in the context of building a new library, I realised that I was peculiarly unqualified to do so, since I became Librarian of Sidney Sussex College in Cambridge in 1994, at the point at which the physical rebuilding of the library had been completed. This was in fact not a new, but a very old library, dating back to the college's foundation in 1596. Furthermore, as managing change is what all librarians are adept at doing every day of their professional lives, I could not claim to be any more expert at it than any of my colleagues. However, thinking further about the subject, I realised that the development project which I had undertaken at Sidney Sussex was a useful model for the management of organisational change. In particular, I had experience of persuading an organisation to revise its perspective on its library and information service.

The existing library had already been divided into a working undergraduate collection (the College Library) and the special collections (Muniment Room), comprising the historic library and the college archives. The College Library had been formed in 1971 by merging the Arts and Humanities collection and the Taylor Scientific Library, which were brought together on the ground floor of Garden Court, built in 1923. In 1992-93, a computer suite was added and the undergraduate library was remodelled and extended onto the first floor. In effect, the physical provision was doubled to hold a projected total stock of 45,000 volumes and to provide 100 reader spaces.

To begin with, I was the only member of staff, reporting directly to one of the Fellows of the college, who had responsibility for taking all matters concerning the library to the college's governing body, the Council. The task ahead seemed daunting - keep the existing system running smoothly, do all my own clerical work and apply a range of professional techniques to modernise the whole library as rapidly as possible. Whatever I intended to do, I knew I had to have the support of the rest of the college, and that change would have to be introduced without any overt criticism of the existing system. It was a definite advantage to be a "new broom". Every message coming from the library needed to be a positive one. In the first week, I stripped the noticeboards of their tatty hand-written notices and, requisitioning a word-processor, organised a new, professional-looking display.

There were almost 26,000 volumes of stock, many out of date and in poor condition, as well as runs of around 70 periodical titles. The stock covers all subjects taught

within the university. The card catalogue provided only author/editor entries and no subject access, and the local classification scheme, which had developed from fixed shelf location, had become entirely inhospitable to new subject areas. A running number was added to each new accession within a broad subject area, but an area might cover "British social and economic history to 1750" and contain five hundred volumes, making browsing for a specific topic almost impossible. Little wonder, then, that students found the library a pleasant place to work but had to resort in many cases to bringing their textbooks in from elsewhere. Library expenditure was comparatively low, with only 300 accessions in 1993, compared with an average of 1500 in other Cambridge colleges. There were no prior records of issue statistics or library use, but circulation levels were evidently low, and judging by the number of books returned without issue slips, many users did not even bother to register their loans. All procedures were undertaken manually, and one very battered manual typewriter was used to produce catalogue cards.

My priorities were to improve use of the library and to raise its profile within the institution. Without this, the resources for reorganisation would not be forthcoming. It was apparent that perceptions of the library would need to be fundamentally altered - I was told that my initial report to Council was the first time that the library had been discussed except as a building site for over twenty years! Three strands to the redevelopment were obviously required - a thorough stock revision, retrospective conversion of the catalogues and reclassification. An integrated automated library management system also needed to be introduced at the earliest opportunity. I therefore carried out a review of library provision and staffing, wrote a short and medium term plan and set about promoting the whole package to anyone who would listen - the Bursar, Fellows and students.

Personal politics can figure large in getting what you want within an organisation. I suggested that the Council form a Library and Information Services Committee with a brief to examine the level of support and services the College would require from the library, and to make recommendations to Council on LIS policy and finance. This would provide a buffer between myself and the Fellow Librarian and give me a more direct voice on Council. The committee met four times during its first year and I submitted reports on staffing levels and computerisation, with detailed costings. In addition, I produced draft job descriptions for a rather larger library staff, based on projected estimates of the work involved in reorganisation. I also wrote a stock development policy, setting out the scope of the library's holdings, its strengths and weaknesses, and the means of involving academic staff in recommending and revising stock. I circulated a plan showing the order in which each subject area within the library would be systematically weeded, reclassified and catalogued, with

attainable target dates for completion. (This proved invaluable in countering complaints about the length of time the project was taking). My academic colleagues were then personally invited to take part in a radical stock revision which resulted in the disposal of around 3,000 redundant volumes, mainly in the sciences. This simultaneously reduced the cataloguing load and increased expansion space. It also created a more focused core collection in each subject and encouraged Fellows to talk to me and to recommend new titles.

By the end of 1994 I had appointed a full time cataloguer, found a volunteer clerical assistant (later to become part of the permanent staff) and obtained the necessary hardware and software to enable us to begin retrospective conversion. We joined the co-operative Union Catalogue project based at the University Library, which enabled us to match over 98% of our records either locally or using the CURL (Consortium of University and Research Libraries) database. We decided to use the Bliss Bibliographic Classification - 2nd ed. (BC2) as it allowed scope to organise the collections in a systematic way which closely resembled the organisation of the Cambridge Tripos, and to provide detailed subject indexing. Its obvious lack of similarity to the existing scheme was a bonus, and the clear and uniform relabelling of reclassified material made a distinct impression on our users. We became quite used to enquiries about how long it would take us to reach the Classics section or the Zoology section from students anxious to benefit from the availability of on-line searching. The reclassification also enabled us to lead users away from the idea that "this is the Geography bay" towards use of the entire library to locate relevant material in related subjects. Browsing is, however, now much more productive, and having come in looking for a particular title, a student is quite likely to go away with two or three items from the same class - circulation has increased as a result, well over three-fold in five years.

This would be a four year project, with all the concomitant disruption, and it was therefore vital that we retained the good will of our users. We used a variety of tactics, chiefly buying a wide range of new stock in every subject to ensure that we had copies of recommended titles from the Faculty and Departmental reading lists for all students taking Part I courses (up to second year degree level). We also bought a new photocopier, printers and a laser scanner. A new programme of user education was instituted. All new entrants were given a copy of the new library handbook, a guided tour on arrival and were required to register to use the library. I created new subject guides, both as leaflets and posters at the end of each bay, as well as coloured floor plans showing the locations of each main subject area. I set up a web site (http://www.sid.cam.ac.uk/library/library.htm) with links to other commonly used sites, and information about work in progress during the reclassification. This was

also useful for teaching information retrieval skills, which we now offer as a short course for individuals.

Just over a year into the project, when we had catalogued the science stock, we purchased the Heritage library management system, to enable us to automate circulation. I was concerned to maintain 24-hour opening, as this was one of the aspects most valued by our users. I set up a self-issue system, using the Heritage software and barcoding stock during cataloguing. Reclassified subjects were released for circulation as soon as they had been relabelled. Recording a loan is now very simple and fewer items are borrowed without a loan being registered, although the loan station will shortly be linked to a new security system to reduce losses still further. Users also like the idea of automatic overdue reminders (impractical under the manual system with only one member of staff) and are also able to recall items on loan to other readers via the catalogue terminals. None of these improvements is particularly innovative, but as a package the impact on library use has been dramatic.

To promote what was happening in the library, I used every means at my disposal - articles in the student newsletter, poster campaigns, e-mail messages, talking to meetings of the students union. The door to my office is always open, and students are encouraged to come and talk about their needs and to notify us of newly recommended titles. Junior members of the college were invited to join the LIS committee, and this put pressure on the senior members to think about the way in which the library was being used. Perceptions of the 'dusty room full of books' evaporated as the students' enthusiasm for electronic media became apparent - we now meet around 60% of requests for information using the web or remote datasets and provide access to a wide range of software and CD-ROM materials. We use the library's foyer space for exhibitions, promote new stock by displaying dust jackets and regular lists of new accessions, and get photographs of key events (the Master using the new swipe card system for the first time, for example) into the college's alumni magazine.

Inevitably, we have met with a degree of resistance from our more technophobic users. In particular, we had to introduce individual sessions for Fellows on searching the on-line catalogues - these were held out of term and emphasis was placed on the flexibility of searching enabled by multiple access points compared with the old card catalogue. Anticipating that there would be dissent from some quarters, I made a point of involving, or at least frequently consulting, those members of college who objected most loudly to the changes. We pointed out at every opportunity that any given book would be out of circulation for no more than four hours, and that even then it would be available on request from the library office. I organised the project

into stages - dealing with one subject area at a time helped boost staff morale as each section was completed, and provided us with a lot of small achievements to celebrate and publicise, rather than one large and distant one. Retrospective conversion of the largest subject areas was also timed to take place during Long Vacations, when it would cause the least disturbance. We have continued to stress the benefits of the automated systems - I regularly produce tailored booklists for Fellows and present a wide range of performance statistics to Council, always stressing how easy this is using the new system. In addition, I have always been ready to justify the changes with handy examples of previous poor practice - it is difficult for even the most recalcitrant library user to argue that it is better to keep two identical copies of a book in separate places rather than together!

Good public relations are essential. My task was made easier once I was made a member of the Senior Combination Room with ready and informal access to my academic colleagues. Previous holders of my post had been viewed strictly as members of the clerical staff, and the impression of many senior members seemed to be that a librarian was no more than a glorified secretary. Pointing out during lunchtime conversations that a relevant piece of information could be found in the library (and then proving it!) has paid dividends in improving our profile within the college. The library's successes are highlighted in our Annual Report, which is also used to suggest future improvements. Positive feedback from students and from the fellowship is encouraged, and greatly appreciated by the library staff. I also felt that it was important that the library be represented on committees within the college and therefore joined the Health and Safety Committee, who subsequently adopted the library's disaster reaction and recovery plan as a model for a wider college contingency plan.

None of this could have been achieved without additional resources, and I requested that the library be given a devolved budget set in advance by the LIS Committee and under my control. This may not seem unusual, but it was a new departure for the college, which had previously centralised all financial operations. It is important that library is visibly able to operate in a professional and well regulated manner, particularly as we now also look for external sources of funding. I also negotiated directly with the Bursar for additional staff on short term contracts for specific aspects of the project, and used student and (hand-picked, if possible) volunteer help whenever proffered. The fact that the library office is now a hive of activity, and that students are constantly making enquiries, generates a good impression whenever a senior member enters the library. It is gratifying to be told that the library is now "unrecognisable" from its previous incarnation!

The library is now better funded and better staffed, and certainly far more well used and appreciated than it was five years ago. In 1997-98, 94% of the students used the library during each of the three terms. In 21 subjects out of 27, 100% of undergraduates recorded loans. Accessions now run at 1200-1500 per year, and issue continues to increase year on year. Redevelopment of the library's catalogues and classification system has only been one part of a much more fundamental conversion - that of the college's perception of its central information resources.

Organisational change does not happen simply because one individual perceives the need for change. There has to be sufficient political will towards change, and sound practical or financial reasons for it. Motivating other members of your organisation to make your goals their own requires a curious assortment of skills. Learn to be a diplomat - make as many allies as you can. Learn to be in two places at once, leading by example and pushing from behind. Learn to juggle - keeping your eye on the ball at all times is vital. Present concrete objectives - these are more easily grasped by busy, non-technical committee members - and be prepared to explain what you want as often as it takes to get your message across. Manage the pace of change to suit yourself. Remember that it may be easier to obtain the resources for components of a project in stages than to fund everything at once. Assess what you already have, plan carefully to deliver what you want and don't forget to celebrate your achievements!

Heather Lane
Librarian
Sidney Sussex College, Cambridge

DEVELOPING LIBRARY AND INFORMATION SERVICES IN BULGARIA: A VISIT TO SOFIA AND ROUSSE 21-24 NOVEMBER 1998
by John Dolan

I was invited in the autumn of 1998 by the British Council to contribute to a seminar for librarians in Bulgaria. Bulgaria, population 8.5m, is struggling through economic privations, to advance from its era as a member of the Soviet block and to accustomise its government, services and economy to operate in the Western Market economy. It has its long-term sights on Europe and the European Union but presently struggles to develop and strengthen its own economy, industry and systems.

Bulgaria enjoys hot summers and very cold winters (which from my experience start on 21 November with lots of snow!) but this enables a varied fruit and vegetable production and, of course, the grapes for the increasingly popular Bulgarian wine.

As in all such countries in the post-communist era, McDonalds and Coca-Cola signs abound but change in more fundamental areas of education, economy and infrastructure is also evident.

The British Council's main purpose is to promote UK interests and achievement abroad. Its funding is from the Foreign Office and it has only tenuous links with the Departments for Culture, Media and Sport and Overseas Development. Its work is focused on the teaching of English, Library and Information provision, mainly in support of English study and the organisation of arts and cultural events and exhibitions. It has a main library in the capital, Sofia, and eight other libraries or English Language and Literature Centres around the country in the main towns and cities. There is a wide range of English Language courses aimed at adults, with support also for teachers in secondary schools. One of its key activities in relation to libraries is to provide resources - indeed fairly comprehensive collections for ELT - to Bulgarian libraries and to offer guidance and support in library development in relation to English Language and Literature.

The Goethe Institut, who jointly organised the seminar, undertakes the same kind of educational, promotional and development work in relation to German language and culture.

The event was in two parts:

- a one day familiarisation event for the visiting speakers with an opportunity for direct discussion with some key players.
- a two-day seminar for librarians and library managers from all over Bulgaria.

The first part in the capital, Sofia, involved a visit to Sofia Central Library. Housed in the former headquarters of the City's Communist Party, this was a monumental gloomy building, desperately in need of repair and modernisation. The collections and services were distributed through the building - an office on the ground floor for registration, a lending library, lots of very specific subject areas in fairly small rooms (former offices, I imagined), an enormous lecture theatre. There are a million books but most are old. There is little money for new books. There are no ICT resources; the large exhibition area had no exhibition.

What stood out was that librarians and staff spoke of libraries in the same way and with the same feeling as any good UK librarian would do - the importance of literature, reading and information, a people's service, the need to encourage children to read and enjoy stories and so on.

I met this attitude again in the afternoon of the same day. We were taken out of Sofia to visit two 'chitalishta' in remote rural villages. Gorna Malina has a population of 1,300. The 'chitalishta' are community cultural centres with a library and facilities for community activity and performances, talks, displays and exhibitions. While they were again characterised by old furniture, old books and little money, there was still an earnest desire to make the library work and succeed. Gorna Malina Library has around 300 members, works very closely with the local school and staff were proud of their successes in the face of extraordinary financial adversity.

The seminar itself took place in Rousse, a city of 200,000 on the Danube which forms Bulgaria's northern border with Romania. It may be of interest to know this was a seven-hour drive from Sofia following a one-foot overnight snowfall with roads barely cleared. What was amazing and heartening was that everyone made it to Rousse. Sixty participants came from the 12 regional libraries, other smaller libraries and the Ministry of Culture.

I was asked to speak on current developments in libraries in the UK. My session, the first morning, covered:

1. National policy relevant to libraries (Education, Lifelong Learning, the Information Society, changing economic and social trends, social inclusion, performance, modernising Government, Best Value).
2. Recent research in the public library field (ethnic diversity, value and impact, Stories from the Web, Training the Future).
3. Current trends. Services to children (Bookstart was very popular), work with Schools/School Library Services, Lifelong Learning, Reading and Literature promotion, development in services to combat disadvantage, community librarianship, information services, performance, Best Value and consultation, Library Plans.
4. Current developments in ICT/Networking. New Library and the developments in content, training and infrastructure to be funded soon.

The presentation by our colleague from Frankfurt, Rita Kehrer, focused on current management and operational priorities for library services in Germany. The range of services, developments and aspirations was much the same as you would meet in the UK. The economic impact of German reunification has been dramatic however (in Frankfurt, a staff recruitment freeze since 1993!) while the federal structure of government/administration seems to mitigate against national coordination or strategy. The second part of Rita's presentation was around the operation and use of Frankfurt Library in particular.

Both presentations generated much interest and there were lots of questions and several approaches for more information to be sent over. A 'Bookstart' bag will shortly be on its way to Dobrich!

In between were sessions on the future development of library services in Bulgaria. Participants were keen to see some kind of national endeavour to develop and invest in public libraries. The representative from the Ministry of Culture confirmed that there would be a green paper on culture, leading to new legislation but it would only provide a framework. It was evident that funding would continue to be precious and very mixed with the ongoing need for librarians to find their own resources from local companies, organisations and international agencies.

Even so, the last part of the seminar was forward looking and optimistic with a presentation and demonstration about the Internet. This took place at Rousse Library - the whole event had been held here because they are celebrating its 110th anniversary. Unfortunately, the large lecture and performance theatre in the basement was currently out of use because the Municipality could not afford to heat the whole building. The library is, again, large and although everything is old, its staff promoted enthusiasm and ambition for future development. Evidence of foreign investment was clear in the Language Resource Centre founded with a collection of books and IT by the British Council and complemented with like collections for German.

The overall impression was that in the UK, Germany and Bulgaria, there is an enthusiasm for libraries, their role in the community and their impact on society. There is a common vision for the future, both in the value of conventional services and the potential of new information, knowledge and learning networks. As always, the downside, common to all, is the need for recognition and investment. Suffice to say that in the UK there is a policy and resources momentum that is taking us forward, whatever we might think, into a relatively prosperous future. For Bulgaria such opportunities are yet to emerge and meet up with the enthusiasm of staff and the expectations of users.

John Dolan
Head of Central Library
Birmingham Library Services

A PROPER CONFIDENCE
by Diana Witt

"It helps, now and then, to step back and take the long view. The Kingdom is not only beyond our efforts, it is even beyond our vision...this is what we are about. We plant seeds that one day will grow, we water seeds already planted...it may be incomplete, but it is a beginning, a step along the way, an opportunity for God's grace to enter and do the rest." Archbishop Oscar Romero

1799 was in many ways an unlikely moment at which to launch a major mission initiative from within the Church of England. The upheavals of the French Revolution terrified Britain, and left the country economically weak as heavy taxes were imposed to support military containment of the violence. The national debt reached calamitous proportions. Alarm excited by the revolutionary excesses in France led to a natural fear of any fresh initiative, secular or religious.

Within the Church, the Evangelical Revival was a minority movement which had little support from the ecclesiastical hierarchy. Missionary zeal generally was at a low ebb. However, the group that finally met at the Castle and Falcon Inn on 12 April 1799 had decided that they must stop asking the question "What ought the Church to do?" and address the question "What can we do?" They were motivated by a deep concern to spread knowledge of the Gospel across the world, and, through William Wilberforce, they were actively involved in the abolition of that buying and selling of human beings that contradicted every Gospel principle, the slave trade.

Uncertain Beginnings

It is salutary indeed to think back to those uncertain beginnings and to reflect on all that has followed. No one at that historic meeting in 1799 could have dreamt of what would happen during the following two hundred years.

I hope all of that group had a party in heaven as they watched the gathering of bishops from across the world at the Lambeth Conference last year, and that they rejoiced in that demonstration of the radically transformed shape of the Anglican Communion, a transformation in which all the mission societies of the Anglican Church in Britain have played a significant part. The particular contribution of CMS, of course, has lain both in the Anglican world and beyond.

Events in the early years must have tested the faith of the founders. It took a year to gain the approval (but not support, though that did come later) of the Archbishop of

Canterbury. It took five years before the first two candidates could be found to send overseas, and they were both German Lutherans. It took 10 years before the first English-born missionaries could be found. By 1813 a total of 15 missionaries had been sent out of whom 12 were Germans. Among the Germans, who were sent to West Africa, four of the men and four of their wives were dead.

Faith of the Founders

Where did the confidence of the founders of CMS lie? Certainly not in the circumstances of the time. Among the principles that John Venn laid down were "Follow God's leading" and "Depend wholly on the Spirit of God". The conviction that God had called them to this enterprise was the source of their confidence, and their dependency on the Spirit of God sustained them when lesser resources seemed slow to appear. "Begin on a small scale" must also have been an encouragement in those early days and protected them from impatience. All three principles are as relevant in 1999 as they were in 1799.

By 1899 the situation had changed dramatically. Work had been established in dioceses in Sierra Leone, Western Equatorial Africa, Mombasa, Uganda, Jerusalem, India, Ceylon, China, Japan, New Zealand and Canada. The Society supported 975 missionaries, working together with 8,850 "native" spiritual agents.

Many educational and other institutions had been started including 37 theological and other training colleges, 92 boarding schools, 12 industrial institutions, 2,400 elementary schools, 40 hospitals, 73 dispensaries and 17 press and publishing offices. There were also 46 homes for the needy. A huge amount had been achieved and CMS had become a large, powerful and influential organisation.

Imperial Power

All this was in the context of a world in which Queen Victoria was at the height of her imperial power. One of the speakers at the Centenary Day celebrations, the Dean of Norwich, effused with enthusiasm on the subject:
"And oh, is there a nation upon the face of the earth to whom God has committed such marvellous trusts in the way of prosperity? The fifty millions of English-speaking people are amongst the greatest factors for progress upon the face of the earth. Her subjects are 407 millions, nearly one-fourth of the entire population of the human race upon the face of the globe.... all this I regard as God's blessing upon this great nation... God has given us this wealth, God has given us this gigantic, this colossal empire, that we may have our share in working out the Divine

consummation, according to the heart of our Lord Jesus Christ." (*The Centenary Volume of the Church Missionary Society* p 197).

Confidence in western civilisation in general, and British superiority in particular, threatened to rival confidence in the Gospel. Such attitudes were not shared by the many missionaries who maintained a costly prophetic witness by challenging colonial authorities when issues of justice were at stake. However, throughout this period British subjects automatically enjoyed a level of protection and privilege that was denied their national colleagues.

Centenary Celebrations

A detailed account of the Centenary celebrations was kept in *The Centenary Volume of the Church Missionary Society* which makes most interesting reading. The 79 sermons and speeches that were delivered during five days of celebrations in London are recorded, and summaries are given of the "commemoration" events in the Provinces and around the world.

All the speakers at the meetings were men, and the first meeting of the Centenary Day itself was for men only - some 2,500 attended. The most ponderous material of all appears in the hymns that were composed for the occasion. What emerges from these pages is a sense of gratitude for the achievements of the past and confident optimism for the future.

In 1898, the year before the Centenary celebrations, Kitchener had regained control of Khartoum, and this opened the door for work in Sudan. Llewellyn Gwynne arrived in Omdurman during the Centenary year itself to open this major new area of involvement for the society. Also that year Temple Gairdner started work in Cairo. In 1899 the East African railway, the "lunatic line", reached the high plains beyond the Athi River on its journey from the coast at Mombasa to Uganda. A tented camp was established for the surveying team in a chilly, swampy area known by the Maasai as enkare na-irobi (water which-is-cold). Thus the future Kenyan capital, now a strategic centre for mission for the whole of Eastern Africa, was born.

Tumultuous Events

During the second century of CMS, changes took place that could never have been foreseen by those who gathered so confidently in 1899. The tumultuous events of this period, including two world wars and the demise of British imperial power, transformed the political and economic shape of the world. Six years after the

Second World War ended expatriate missionaries were expelled from China. At the time this was seen as a disaster and represented the abrupt and unplanned closure of a significant part of the work of the Society (over 50 CMS missionaries had to leave). Now it can be seen that the long-term consequence was new growth as the church was freed to become more truly Chinese.

In India the withdrawal of expatriates was more gradual, as work permits were refused, but there too the effect of a greatly reduced international presence was to stimulate local initiatives in mission. In 1956 missionaries were expelled from Egypt and in 1980 from Iran.

Civil war in countries such as the Congo, Nigeria, Rwanda and Sierra Leone seriously disrupted the life of the churches in many parts of Africa and missionaries were expelled from southern Sudan in 1964, to be allowed back eight years later and then expelled again as the civil war entered a second phase.

Opening Doors

As some doors closed, so others opened - the disintegration of the Soviet Union in 1989 opened some totally unexpected doors of opportunity for the Society in Eastern Europe and Central Asia. During the final decade of the century, CMS developed relationships with a number of the Orthodox Churches of Eastern Europe, and fresh patterns of partnership evolved in this new context Among many other developments, mission partners were sent to Romania, Russia and the Ukraine. First steps were taken to explore mission initiatives in the ex-Soviet countries of Central Asia, working closely with existing partners in the region. Work resumed again in southern Sudan.

In 1975 the Society started to become involved in mission in Britain. Over the next 25 years 50 mission partners were assigned to work with the Anglican Churches in Britain, sharing in that most demanding of callings, mission in a predominantly post-Christian society. The majority of these mission partners were sent to Britain by partner churches from around the world, so "reverse" mission became a well established reality. Awareness of the need for help from the wider world church in the urgent task of the re-evangelisation of Britain started to grow.

Changing Patterns

In 1995 CMS changed its name to "Church Mission Society". The linguistic change was so small that not everyone grasped the significance. As well as discarding the

word "missionary", with its image of pith-helmeted pioneers setting out for darkest wherever to convert the heathen, the central change identified the desire of the Society to serve the mission of the local church in the most appropriate way.

In every situation the first question that needed to be asked was not : "Can we send a missionary?" but "How can the mission of this church be furthered most effectively?". This did not mean that CMS was about to stop sending mission partners, far from it, but it did mean that the central concern of the Society was to encourage the mission initiatives of the local churches. In places where there were no local churches, CMS sought partner churches in neighbouring countries who shared a vision for the primary mission needed.

Now, in 1999, we are all part of a world church whose shape has changed radically. The growth of churches in Latin America, Africa and South and East Asia and the decline of churches in western Europe and North America have steadily moved the centre of gravity of Christendom southwards. It is inappropriate for western mission agencies, at this stage in history, to dominate international involvement in mission. The large, powerful CMS of 1899 would be quite out of place in the world of 1999.

Today we look to the whole world church to share in the global task of mission, and we rejoice that many of our partner churches are increasingly involved in mission, not only within but also beyond their own national borders. At the CMS WorldReach consultation in 1995, many of the participants spoke of their concern for those places where there is effectively no church, of their call to go there, and of their desire for CMS to partner them in that calling.

Tests of Faith

So, where is the Society in 1999 and where does our own confidence at this time lie? As in 1799, there are plenty of circumstances that test our faith. The Society is small and relatively insignificant in terms of the world church. We are rooted in a church that, despite the Decade of Evangelism, is still struggling to make the shift from maintenance to mission. There are still many people in the British churches who are much readier to support aid agencies than mission agencies, and who are uncomfortable about the idea of evangelism. A fear of spiritual imperialism is part of the post-colonial guilt complex. Among those who do support mission there is still a strong desire to maintain links primarily through "our" mission partners.

Yet the call to mission is as strong as ever for those who hear it. In our war-torn, divided world the need for the peace of Christ and for the healing of relationships

through the renewing power of the Spirit is as great as ever. Nearly one third of the population of the world has had no meaningful opportunity to hear the Gospel so there is a task of primary evangelism to be done. Our materialistic western world awaits a re-awakening to the life of faith. The inequities of global economic structures demand the restoration of a just society. Unbridled desire for economic growth threatens the planet itself. The Gospel message is as urgently needed now as it ever has been.

Signs of Hope

What are the gifts that God has entrusted to us and where are the signs of hope? Despite the mistakes that have been made in the past, our partners are generous in their forgiveness and friendship. In the travelling that I have been privileged to undertake for CMS over the last few years, I have been humbled time and again by the generosity and warmth of the welcome that has been extended. We have inherited a unique network of trusted relationships across the world that now opens all kinds of opportunities to us.

Our difficulties at the moment lie not in looking for opportunities but in deciding which, with our limited resources, we are able to take up. As a voluntary society we have the advantage of being able to be flexible and innovative, and in many situations can act as a catalyst in enabling others to move forward in new ways. Small, creative initiatives can sometimes have unexpectedly wide consequences.

Confidence in God

At this time in the history of the Society, we are aware of our own weakness and of the rapidly changing complexities of the world around us. Perhaps we can rejoice that there is little temptation to place our confidence in ourselves and our self-sufficiency. I believe we have much in common with those who stepped out in faith in 1799 and placed their confidence solely in the One who called them.

The title of this piece is taken from the book by Lesslie Newbigin who died just last year. Many of us owe much to him. In the closing paragraph of that book he reminds us of the source of Christian confidence:
"The confidence proper to a Christian is not the confidence of one who claims possession of demonstrable and indubitable knowledge. It is the confidence of one who has heard and answered the call that comes from the God through whom and for whom all things were made."

Further reading

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Partnership House, 157 Waterloo Road,
London SE1 8UU

SIKHISM: A BRIEF INTRODUCTION
by Marion Smith

1999 is a very important year for Sikhs as it is the tricentenary of the formation of the Khalsa, the Sikh brotherhood. Celebrations and commemorative events are being held around the world, particularly during the Vaisakhi festival in April.

Sikhism is one of the youngest religions of the world, having been founded in the Punjab, more than 500 years ago by Guru Nanak. It promotes the concept of one God, a formless force which is above all things, yet is present in them at the same time. Its followers support non-violence but do not believe in surrendering to injustice and tyranny. It accepts the validity of all religions and does not tolerate prejudice or suppression based on any critera such as religion, caste, creed, colour, race, or sex. It calls upon its followers to lead a life of discipline, hard work, charity and meditation.

The Gurus

There were nine gurus after Guru Nanak, the founder of the faith; all of them were chosen by their predecessor as the person most ready and able to undertake the role of teaching and guiding the Sikh people.

Guru Nanak (1469-1539), preached a message of universal brotherhood. He was born a Hindu in a part of India which had been ruled by Muslims since the 11th century and, from an early age, he was unhappy about the religious and social customs around him. He made several long journeys to spread his message and wrote approximately 1000 hymns which are now part of the *Guru Granth Sahib*, the Sikh holy scriptures. He also built the first Sikh shrine at Kartanpur.

Guru Angad Dev (1539-1552), developed the Gurmukhi script, as the written form of Panjabi, and translated the hymns of Guru Nanak as well as his own. The *Guru Granth Sahib* is written in this script.

Guru Amar Das (1552-1574) developed the idea of the langar (open kitchen) where anyone could come to eat, regardless of caste, religion, race, sex or age, based on Guru Nanak's tradition that all are equal.

Guru Ram Das (1574-1581) founded the city of Amritsar which is now the best known and most important holy place for Sikhs. Amritsar means "pool of nectar", after the pool which the Guru had built there.

Guru Arjan Dev (1581-1606), the son of Guru Ram Das, continued his father's work at Amritsar by building a temple, called the Harimandir (house of God) in the middle of the pool. This later became known as the Golden Temple after Maharajah Ranjit Singh had it restored at the beginning of the 19th century in marble, inlaid with semi-precious stones and covered with gold leaf. Guru Arjan also compiled the *Adi Granth* (meaning first book), containing the hymns composed by the earlier Gurus and by himself, as well as some by Hindu and Muslim writers. The Guru was tortured to death on the orders of Emperor Jehangir at Lahore for refusing to convert to Islam.

Guru Hargobind (1606-1644) was only 11 years old when he succeeded Guru Arjan. He combined both spiritual and military power, fighting a number of battles forced upon him by the Muslim rulers. He was imprisoned by Jehangir on a charge of treason, which was later found to be baseless. When released he refused to accept his liberty unless 52 Hindu princes, also falsely imprisoned, were released with him.

Guru Har Rai (1644-1661) opened free hospitals and dispensaries, offering medical services to the sick and needy.

Guru Har Krishan (1661-1664) became Guru at the age of 5, dying only 3 years later in a smallpox epidemic, during which he continued to serve the sick despite the risk to himself.

Guru Tegh Bahadur (1664-1675) travelled far and wide to preach the message of Sikhism. He was executed by the Mughal emperor Aurangzeb for defending the basic human right of people to worship as they chose, when the Emperor was attempting to force conversion to Islam upon Hindus and Sikhs.

Guru Gobind Singh (1675-1708) fought many battles to defend his community. He created the Khalsa and ended the line of succession of human gurus by declaring that the *Guru Granth Sahib* should become the guru of the Sikhs.

Guru Granth Sahib

The *Guru Granth Sahib* is written in Panjabi, in the Gurmukhi script. All copies are exactly the same, having 1430 pages; they may be printed only by the governing body of the Sikh gurdwaras of the Punjab. It contains the philosophy of Sikhism and is treated with the same reverence and respect as the human gurus; people enter the presence of the *Guru Granth Sahib* with their heads covered and without shoes. Every day the *Guru Granth Sahib* is installed ceremoniously in the gurdwara

(temple), placed on a platform with a canopy above. It rests on cushions and is covered with a cloth. At the end of each day, it is laid to rest in its own special room.

Worship

Worship can take place anywhere; there are no priests to lead the worship, any Sikh man or woman may conduct ceremonies, sing hymns or speak about the religion in the presence of the *Guru Granth Sahib*. However, it is normal practice for gurdwara to employ a "granthi" to lead services, read from the *Guru Granth Sahib* and perform ceremonies.

Gurdwaras have been built all over the world, sometimes they are new buildings, sometimes they are in former churches or other buildings. As well as the prayer hall, there will be a langar where free food is shared by all. There may also be a library, teaching rooms, offices, and accommodation for visitors.

The *Guru Granth Sahib* is the focal point of the prayer hall. Those coming to worship will show respect by bowing and touching their forehead on the floor before sitting on the ground. Worship takes the form of hymn singing, readings from the *Guru Granth Sahib* or related religious text and prayer. At the end of the service "krah prashad" (the holy sweet) is distributed to everyone and a shared meal in the langar usually follows. On festivals and some family occasions the whole text of the *Guru Granth Sahib* will be read out. Known as Akhand Path, it usually takes about 48 hours.

The Khalsa

Vaisakhi is a traditional festival, usually celebrated on 13th April, originally to mark the new year and gathering of the harvest in the Punjab. The third Guru, Amar Das, originated the practice of Sikhs gathering on that day to receive the blessing of the Guru.

Since 1699 the day has held a special significance as it was the day when Guru Gobind Singh created the Khalsa (brotherhood). The Guru called upon Sikhs to join the celebration at Anandpur in the Punjab and, when they were gathered he demanded the head of one of them. After a fearful silence, one came forward and the Guru took him into a tent, reappearing alone and carrying a blood-stained sword. The Guru demanded another and, despite their fear, another four Sikhs, from different castes and different regions, came forward one at a time. The watchers believed that they had been sacrificed until the Guru reappeared with them, naming them the Panji Pyare (five beloved ones) and explaining that this had been a test of their courage and

willingness to die for their beliefs. The Guru prepared the "amrit", putting water in a steel bowl, to which his wife added sugar crystals and which he then stirred with the Khanda (double-edged sword), whilst reciting prayers. He gave some to each of the Panj Pyare, acknowledging them as members of the Khalsa; thousands of others joined them. The men were given the title Singh (lion) and the women Kaur (princess). Guru Gobind Singh declared the five distinguishing characteristics of Kesh (uncut hair), Kangha (comb), Kara (steel bracelet), Kachera (shorts), and Kirpan (sword). These symbols are still carried by Sikhs today.

Khanda Symbol

The cover of this issue of the *Bulletin* shows the emblem of the Khalsa which is seen on flags outside gurdwaras and elsewhere. It represents the essence of Sikh philosophy . The inner circle represents God, without beginning and without end; the two curved swords (kirpan) represent spiritual power and temporal power; the double-edged sword in the centre represents the idea of the saint-soldier.

The Sikh Community

There are estimated to be aproximately 350,000-500,000 Sikhs in the United Kingdom, the largest Sikh community outside the Indian subcontinent; more than 80% of the world's Sikh population live in the Punjab.

Sikhism began as a peaceful religion but religious persecution led to the development of a martial ethos and the founding of the Khalsa. Despite the image of militancy which may have arisen from this, Sikhs are essentially a peace-loving and tolerant people. Their message of human fellowship amid diversity of race, culture, and belief is an important one for the world today.

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WELLER, Paul (ed.) *Religions in the UK: a Multi-faith Directory.* University of Derby, 1997.
Includes addresses of organisations which will provide information on Sikhism, as well as lists of gurdwaras, etc.

Marion Smith
Birmingham Central Library

NEWS AND NOTES

Association des Bibliothèques Chrétiennes de France
Formerly known as l'Association des Bibliothèques Ecclésiastiques de France, the Association has changed its name.

Conferences

The Fifth International Conference on Philosophy in Practice is to be held at Wadham College, Oxford from 27th to 30th July 1999. Organised by the British Society of Consultant Philosophers, its theme is "Thinking Through Dialogue". Further information from Karin Murris, SCP, Old School Centre, Newport, SA42 0TS. Tel: 01239 820440; Fax: 01239 820049; email: karinmurris@compuserve.com

"From Persecution to Pluralism: religious minorities and the enforcement of conformity in Western Europe since the Reformation" is the theme of an interdisciplinary conference to mark the 125th anniversary of the Seventh-day Adventist Church in Britain and Europe, to be held at Newbold College, from 8th to 10th September 1999. It will examine the shift of European society from religious uniformity to diversity in the period c.1500 to c.2000, focussing on the interaction of Christian minority groups with secular authorities, with established churches, with each other, and with society in general. For more information or to book a place, contact D. J. B. Trim, Department of Humanitites, Newbold College, Binfield, Bracknell, Berkshire, RG42 4AN, emial: dtrim@newbold.ac.uk

The Parliament of the World's Religions will meet for the third time in Cape Town, South Africa from 1st to 8th December 1999. Founded in 1893, the Parliament met again 100 years later in Chicago.

"Protestant Nonconformity in the 20th century: a retrospect" is the theme of a residential conference to be held at Westhill College, Birmingham from 26th to 29th July 2000, organised by the Association of Denominational Historical Societies and Cognate Libraries. Contact Howard Gregg, 44 Seymour Road, London SW18 5JA.

People
At the end of June, Jean Woods, former librarian of the Church Missionary Society is to receive a Lambeth Degree of Master of Arts, awarded by the Archbishop of Canterbury for her service with the CMS. Rosemary Keen, former Archivist of CMS is to receive the Lambeth Degree of M.Litt at the same ceremony.

Review of Theological Literature
This new journal, published by T & T Clark, is a quarterly selection, in English translation, from *Theologische Literaturzeitung*, one of the oldest, most comprehensive and respected international journals in the fields of theology, biblical studies and religious studies.

THEOLOGICAL LIBRARY ASSOCIATION NEWSLETTERS RECEIVED

Copies of the following have been sent to Marion Smith, Editor of the *Bulletin*.

Asociación de Biliotecarios de la Iglesia en España *Boletín Informativo interno*, No. 2, March 1999. Includes an article on the library at Oña (Burgos) which existed from 1880 to 1967 and a document on Church libraries in the Church's mission by the Pontifical Commission on the cultural property of the Church. (Spanish text)

Association des Bibliothèques Chrétiennes de France *Bulletin de Liaison*, No. 112, 1998.

Australian & New Zealand Theological Library Association *Newsletter*, No. 37, April 1999. This includes detailed statistics of member libraries for 1997, as well as reports on a visit to Pacific theological colleges and on the division of the Gillespie Library, St Andrew's College, University of Sydney between the libraries of the Presbyterian Church in NSW and the Uniting Church in NSW.

Vereniging van Religieus-Wetenschappelijke Bibliothecarissen *Informatie* Vol. 28, no. 3-4, 1998.

WEBSITES

ASSOCIATION DES BIBLIOTHÈQUES CHRÉTIENNES DE FRANCE
http://www.cef.fr/abcf

CHURCH HOUSE BOOKSHOP   www.chbookshop.co.uk

COUNCIL FOR A PARLIAMENT OF THE WORLD'S RELIGIONS
www.cpwr.org

GUIDE TO THE BEST RELIGIOUS STUDIES RESOURCES ON THE INTERNET
http://www.freenet.edmonton,ab.ca/-cstier/religion/toc.htm

JUDAISM & JEWISH RESOURCES
http://www.shamash.org/trb/judaism.html
Directory of links, includes organisations, libraries and booksellers

THE RE SITE   www.theresite.org.uk
Searchable index of RE resources, index of catalogues, reviews of material,
directory of organisations.

ROYAL LIBRARY, DENMARK http://www/kb.dk
online database (REX)   http://rexwww.kb.dk
The Royal Library is the National Library of Denmark. The libraries for
theology, humaniora, law and social sciences of the University are part of
the Royal Library system.

TUBINGEN UNIVERSITY LIBRARY OPAC   http/www.uni-tuebingen.dc/ub

WORLD COUNCIL OF CHURCHES LIBRARY CATALOGUE www.wcc-coe.org

PERIODICALS FOR DISPOSAL

Affirming Catholicism	1992 - 1995
Ephemerides Liturgicae	LXXII No 1, 1958 - LXXXI No 5, 1967
Expository Times	1971 - 1994 (odd copies missing)
Irenikon	end 1959 - end 1961
La Maison Dieu	Nos. 14, 23, 34, 54-90, 92
Liturgy	No. 129, Jan. 1962 - No. 152, Oct. 1967
Pro Mundi Vitae	1976 - 1987
Pro Mundi Vitae Dossiers	May 1976 - Dec. 1987 (odd copies missing)
Revue Benedictine	XXIV No 2, 1907, XXVII No 1, 1910, XXXIV No 2, 1922, XXXVI No 4, 1924, XXXIX Nos 1-2, 1927, LV 1943-44, Nos 1, 2, 3-4, 1960, Nos 1-2, 3-4, 1962
Revue Biblique	Jan. 1960 - July 1962
Revue Histoire Ecclesiastique	Vol. LV No. 1 - Vol. LIX No. 1
Revue Histoire et Philosophie Religieuse	1960, No. 1 - 1968, No. 1
Theology	1965 - 1994 (odd copes missing)
Theology	1955 - 1975 (odd copies missing)
Vigiliae Christianae	Vol. XIV No. 1, April 1960 - Vol. XXI No. 4, Dec. 1967
Zeitschrift für Alttestamentliche Wissenschaft	1958 - 1967
Zeitschrift für Neutestamentliche Wissenschaft	1958 - 1967

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The above are all available to anyone who can collect them, or is willing to pay postage.

Contact Louise Manhein, Librarian, St. John's College, Bramcote, Nottingham NG9 3DS. Tel. 0115 925 1114; Fax. 0115 943 6438, e-mail library@stjohns-nottm.ac.uk