

BULLETIN

of the

*Association of British Theological
and Philosophical Libraries*



Volume 15, Number 2
June 2008

***Bulletin of the Association of British Theological and
Philosophical Libraries***

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The front cover shows a view of Cardinal Tomás Ó Fiaich Memorial
Library and Archive

ABTAPL UNION LIST OF PERIODICALS

The Union List is available on the internet at <http://www.le.ac.uk/abtapl/>
It includes the philosophy, theology and religious studies journal holdings
of 47 different institutions in the UK and is a useful tool in tracing the
locations of titles. Publisher details are given for some titles and links to
free electronic journals are also included. It is updated regularly.

Amendments can be sent to Evelyn Cornell,
The Main Library, University of Leicester. E-mail: ec37@leicester.ac.uk

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DIRECTORY OF THEOLOGICAL AND RELIGIOUS STUDIES COLLECTIONS OF GREAT BRITAIN AND IRELAND

The ABTAPL Directory is in the process of being updated by Chris Leftley
and Carol Reekie. We would be most grateful if you could please check
your entry and inform us of any changes.

Carol's e-mail is cr248@cam.ac.uk and

Chris can be found at library@wycliffe.ox.ac.uk. The importance of an
up-to-date Directory cannot be emphasized enough as it is the
Associations' window to the outside world.

Many thanks to those who have already contacted us.

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BETH PERIODICAL EXCHANGE LIST

An email list for exchanges, particularly of duplicate periodicals, has been
set up for members of BETH (European Theological Libraries Association)
To register contact Penelope Hall at Prjhall@aol.com

NOTICE OF MEETINGS

2008 Autumn Meeting
will be held on
Thursday October 16th
Time to be confirmed
at
The British Library, London

* * * * *

2009 Spring Conference
and Annual General Meeting
will be held at
Worcester College
Oxford
from
Thursday 2nd to Saturday 4th April

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

A MESSAGE FROM THE NEW CHAIRMAN

Most of you will know that at the AGM held in Belfast in April Judy Powles stepped down as ABTAPL Chair, and that I have been elected as her successor. It is only right therefore that I should take the earliest opportunity to address a few words to the membership as I take over the helm.

Firstly, I want to say thank you for having the confidence to elect me! I have remarked to a number of folk that becoming ABTAPL Chair was an honour I neither coveted nor sought, and it was with some trepidation that I agreed to Judy's suggestion that I should make myself available for nomination. So to have now been actually elected to the job is a little over-aweing. I assure however that I will try to do my utmost to represent our Association and the interests of our respective libraries, to do as much as I can to exploit and build upon the already excellent communication we enjoy with each other, to facilitate mutual help and cooperation, and to seek to provide suitable opportunities for continuing professional development.

However, my main purpose in writing this message is not to direct attention to me, but to pay tribute to my predecessor. During her time as ABTAPL Chair, Judy Powles has been a tenacious campaigner on our behalf in other parts of the library universe. This has led to more notice being taken of us, and with a greater understanding of some of the problems we face as we try to provide a proper service to our users. Judy's gifts of friendship and encouragement, and her efforts to facilitate opportunities for professional development, from which we are so often otherwise disenfranchised, have all enabled a somewhat marginalised and isolated group of library professionals to become a cohesive, communicative, lively and above all friendly group, eager to learn from and help each other. So our heartfelt thanks goes to Judy for all she has done during her term of office. It will be a big and slightly scary challenge for me to follow in her footsteps, and all I can say is that if I can do half as good a job as she has then I shall be well satisfied! I will certainly do everything I can to carry on where Judy has left off, and despite the trepidation I am also excited by the prospects facing not just me but all of us in the ABTAPL community in the years ahead.

I would also like to pay tribute to Marion Smith for doing such a great job as editor of the Bulletin for the last few years, and who also laid down the burden of office at Belfast.

Marion remains on the ABTAPL Committee but taking her place as editor is Humeyra Ceylan Izhar, who I know will do an excellent job as Marion's successor, and who will be delighted to receive any contributions or news you would like to publicise.

I am also pleased to announce that Jenny Monds was elected to the Committee, as was Christine Ainsley, who had in fact been serving on the Committee for some time already but in a co-opted capacity.

However, having now been 'bumped up' to Chair does now mean that the Committee needs a new Conference Secretary to take over that role from me! If you feel that this is something you could do, please can I encourage you to get in touch with me so we can discuss it? Most of the arrangements for the 2009 Conference are now in place, so you would not be thrown in at the deep end, and I would be happy to mentor any potential successor in what is involved; it is not difficult and is actually quite enjoyable - well, most of the time anyway! There is only an unwritten and informal 'job description', so if it would make things less daunting there is no reason why that could not be looked at so that perhaps some of the responsibilities can be shared around a bit more.

Lastly, can I draw your attention to our Autumn Meeting on 16th October. As you will see, this is going to be held at the British Library, and will include a behind-the-scenes tour and a talk from one of the curators. In order to make the most of this opportunity we shall therefore be starting proceedings in the morning, a little earlier than normal. Although this may mean an earlier start for some, I do want to encourage as many of you as possible to try to get along and enjoy what promises to be a very interesting and worthwhile visit. I look forward to seeing you there!

Alan Linfield
London School of Theology

REPORT OF THE ANNUAL GENERAL AND SPRING MEETINGS, BELFAST 9TH TO 12TH APRIL 2008

By Marion Smith

Thirty-three delegates and guests assembled at Stranmillis University College, Belfast, on Wednesday 9th April; the conference began very well with an after-dinner talk *Imagination and Joy in C. S. Lewis* given by Professor John Gillespie from the University of Ulster. He described Lewis's background, and the variety of influences upon his work, including the local landscape and "northern-ness", the changes in the intellectual climate of the period, and his return to the Christian faith.

Thursday was taken up by visits to libraries in Belfast, starting at Edgehill College, the training college for the Methodist Church in Ireland, where we heard something about the College, the Library of the Wesley Historical Society in Ireland housed there, and the work of the Reconciliation Officer – that day marked the 10th anniversary of the signing of the Good Friday Agreement. We then went on to the Gamble Library at the Union Theological College, followed by an afternoon visit to the Linen Hall Library, where we heard about its history and methods of fundraising. Founded in May 1788, the Linen Hall Library is the oldest library in Belfast and the only remaining subscription library in Ireland. Its collections comprise some 250,000 volumes, and many thousands of ephemeral items. Originally Belfast's only general library, it is best known for its Irish and Local Studies Collection, which includes the Northern Ireland Political Collection. A unique collection begun in 1968, this contains a wide range of materials and artifacts relating to all aspects of the conflict and the peace process. The Library also houses the Northern Ireland Theatre and Performing Arts Archive and has a significant Genealogy and Heraldry Collection. It offers a varied programme of events, from exhibitions to readings and lectures, as well as publishing limited editions of books. With the Belfast Central Library, it is one of the two lead partners in Northern Ireland Publications Resource (NIPR). As Northern Ireland has no National Library no local institution was legally responsible for collecting all material published in the Province; dedicated repositories have now been set up within these libraries.

The evening session comprised a short presentation by Machiel Kleemans, a publisher from Brill; Kurt Berends gave an update on the Theological Book Network which now has a shipping agent in the UK; Christine Ainsley demonstrated an e-book service she has just subscribed to.

Carol Reekie described the collections housed in Cambridge University's Library tower; there is a project to create online catalogue records for the 19th century British publications (books, pamphlets, posters, calendars, games, timetables, trade catalogues, etc) acquired by the Library under legal deposit, many of which are in mint condition. Melody Mazuk offered greetings from the American Theological Library Association and an invitation to attend their conference in June; she mentioned their Theological Librarian's Wiki Site and the online journal *Theological Librarianship*, which Penelope Hall is also involved with. Melody concluded the evening by recalling the rediscovery and sale at auction of a Beethoven manuscript which had been in a collection donated to the Palmer Theological Seminary; the collection also included a Mozart manuscript (see the *Bulletin of ABTAPL* vol. 13, no. 2, June 2006, page 39).

On Friday morning we boarded a coach to Armagh to visit the Cardinal Tomás Ó Fiaich Memorial Library and Archive; we ate our packed lunches on the steps of St Patrick's Roman Catholic Cathedral, much to the surprise of a large group gathering for a wedding. The coach then took us through the stunning scenery of the Mountains of Mourne and the coast road to Downpatrick, where we went to the Down County Museum and the Saint Patrick Centre; a few of us took the opportunity to visit the traditional burial site of St Patrick in Down Cathedral churchyard.

The AGM was held on Friday evening, and was a fairly emotional affair, beginning with a moment's silence in memory of the late Dave Parry who had been so looking forward to attending this conference. After the minutes of the previous meeting and the Hon. Treasurer's report were accepted, we came to the election of officers and committee members. Judy Powles retired as Chairman, after 17 years in post, and from the committee – a presentation was made to her, following a thank-you speech by Alan Linfield; Penelope Hall then sang *An Ode to Judy* which she had written for the occasion. Alan Linfield was elected as Chairman, retaining his role as Conference Secretary for the present; Humeyra Ceylan was elected as Honorary Editor, taking over from Marion Smith who remains on the committee.

Paul James had resigned as Assistant Honorary Editor and member of the committee. The remaining officers and committee members were re-elected, with the addition of Jenny Monds from Sarum College. The Spring Meeting then followed. Carol Reekie and Chris Leftley have agreed to update the on-line *Directory of Theological and Religious Studies Collections of Great Britain and Ireland*.

Copies of the *Guidelines for Theological Librarianship* have been posted to UK members of ABTAPL, with overseas members' copies and extra copies available from Carol Reekie – thanks are due to her and Michael Gale for compiling the *Guidelines*; Steve Dixon is willing to add details of library events to the ABTAPL website. The next Autumn Meeting will be held at the British Library, preceded by a talk in the morning, and the 2009 Autumn Meeting will probably be held at the Wellcome Institute; arrangements for the next Spring Meeting (in Oxford) are going well and suggestions for a venue for the 2009 meeting will be welcome. The workshop on online library induction and library marketing held in Birmingham in March had been successful; other ideas for training days are being sought. Chris Beldan had found some free software to set up a periodicals exchange system. Penelope Hall reported that BETH has a new President, Odile Dupont; links with Eastern Europe are being pursued and Penelope will be attending a conference at the Moscow Theological Seminary on “Library support for educational programmes in theological schools”; she also attends the ATLA conference as a BETH/ABTAPL representative and it was agreed that ABTAPL should assist with expenses. The next BETH Assembly will be in September in Leuven, Belgium, where there is an exhibition linked to the one at the Archive in Armagh; a UK venue is being sought for 2009.

On Saturday morning there was a seminar on online library induction and library marketing, with a resumé of the workshop held in March and a demonstration of examples. This was followed by an open forum session, covering user surveys, storage of archives, software for cataloguing archives, servicing for books and suggestions for possible training sessions on user education, how people learn, e-journals, fundraising and identifying sources of grants. The conference closed with Maureen Carswell singing *The Mountains of Mourne*.

Many thanks are due to our colleagues in Ireland for making us so welcome to their libraries, museums and country, to our speakers, to our songstresses, to Alan Linfield for his organizational skills, but most of all to Judy Powles for her great contribution to ABTAPL and for being such a good chairman.

Marion Smith, Birmingham Central Library

EDGEHILL THEOLOGICAL COLLEGE AND THE ARCHIVE OF THE WESLEY HISTORICAL SOCIETY IN IRELAND

By Stephen Edgar

Edgehill Theological College is an integral part of the Methodist Church in Ireland and is the Church's main resource for ordination training and Christian theological education. Recently refurbished and extended, it stands in attractive grounds at the end of Lennoxvale, in the heart of South Belfast's university area. It houses teaching and seminar rooms (which can be hired by outside users), a chapel, Church archives, as well as up-to-date student accommodation, library, and dining hall.

Edgehill welcomes students and participants from all Christian backgrounds even though it is a Methodist Foundation. It works with staff from other institutions and denominations in delivering its programmes. As part of the Queen's Institute of Theology, and specifically in partnership with the (Presbyterian) Union Theological College, it shares responsibility for delivering undergraduate and postgraduate courses to a large and varied student community.

In addition to these University level courses, Edgehill College offers a wide variety of Christian training opportunities. Part-time classes are offered through the Adult Christian Education (ACE) department, and include 'Faith & Worship', the recognised training scheme for Methodist Local Preachers, and 'Walk in the Word', a weekly bible-study fellowship group. There is also an Art Group which meets in the College regularly.

Teaching at the College is supported by the new Library facility containing approximately 12,000 books, journals and periodicals, with Christian Ethics, Practical Theology, Pastoral Care, and Irish political and church history being particularly well represented in the stockholding. The Library also offers students a dedicated audio visual room and a suite of PCs with internet access. The Library is managed by Dr. Stephen Edgar.

Edgehill College also reflects the commitment of the Methodist Church to exercise a ministry of reconciliation in the midst of Ireland's growing multiculturalism. Through its Reconciliation Project, Edgehill seeks to engage with a broad range of people and community groups.

For example, through Reconciliation Officer, Dr. Scott Bolt, the project contributes to the academic education programmes in the College by offering an undergraduate module on Reconciliation Studies. The Project also has direct contact with churches and community groups, promoting cross-community relationships with an emphasis on reconciliation and racism, working with young offenders and convening 'The Olive Branch', an inter-church group of women who have leadership roles in their respective churches. Indeed, the Project aims to help all Churches develop their role in responding to and welcoming strangers in the context of a commitment to a long-term and ongoing process of building and improving relationships.

Dr. Bolt is keenly aware that to achieve these goals will often require an indirect approach – often merely encouraging people from different backgrounds to work towards a common goal. He cites, for example, the beneficial effects of encouraging people to share a common response to immigrants and people seeking asylum.

As people work towards a common goal they tend to overlook their differences and get to know one another better. 'It is hard to hate people once you get to know them', he claims, 'and easier to counter sectarian and racist attitudes when you know people from the community being condemned or attacked'.

Since 2003, the refurbished Edgehill College building has also been home to the archives and reading room of the Wesley Historical Society in Ireland. The Wesley Historical Society was founded in 1893 to promote the study of the history and literature of Methodism. Among the Irish members was David Bradshaw, the son of a Methodist minister and Chief Officer of the Provincial Bank. He accumulated a magnificent library of early Irish Methodist material and as a regular contributor for 38 years to the proceedings of the Wesley Historical Society, did much to gather the material which formed the footnotes to the standard edition of the *Journal of John Wesley*. He in turn became a founder member of the Irish branch of the Society.

The first regional branch of the WHS was the Irish Society formed in 1926. From the beginning, the Society has benefited from the generosity of individual collectors. Two of the founding members were Dublin laymen, Robert Morgan and the aforementioned David Bradshaw. They, with the Rev William Corrigan, were instrumental in gathering together the basis for what is now an unrivalled collection of manuscript and printed material relating to Irish Methodism.

David Bradshaw's large collection of Wesleyana - busts, portraits, hymn books and early Dublin printed books - was the largest single donation to the Society's holdings.

By a strange coincidence, the new facility at Lennoxvale in South Belfast, is a happy reuniting of the Wesley Historical Society in Ireland and the College. When the Society was founded, the original home of the repository was at Wesley College, Dublin. Within the first decade of its founding, the Society in 1933, moved its library from Dublin to Belfast to – what was then – a new facility for theological training at Edgehill College.

During the Second World War, Edgehill College was requisitioned by the British Government (Ministry of Finance) in 1942, and the archives were located to 26 Howard Street. In 1958, the Society moved its holdings again, this time to Carlisle Memorial Church, Belfast, where rooms were once more fitted up. Then in 1961, when Aldersgate House, University Road, was opened, the Society negotiated the use of a room (and corridor!) and for forty years, Aldersgate House was the home of the Society.

However inadequate in terms of accommodation, the WHS library and archives over those years has preserved and added to its holdings, while at the same time, provided limited access for researchers and members. One of the advantages of the new centre is that the availability of supervised access has been significantly increased.

At the same time, following an approach by the Public Record Office of Northern Ireland (PRONI), the archive was included in a Preservation Needs Assessment pilot scheme undertaken by the National Preservation Office of the British Library. The aim of the Preservation Needs Assessment project for archives and libraries is to develop a model consisting of a survey, a methodology and a questionnaire, which can be used to provide quantifiable and comparable data on the preservation needs of collections, based on a survey of a sample of items in those collections.

As a result, Alison Walker, Deputy Director of the National Preservation Office, visited the archives and supervised the planning of the survey which was conducted by the staff of PRONI. Four hundred items were selected on a statistically random basis and removed for assessment on the basis of the following criteria: value, use, the condition of the items and type of damage, if any. The report of the survey is helping in the development of our own preservation policy but will also be crucial in support of any applications to funding bodies for preservation projects.

Although the archives remain the responsibility of the WHSI which is a voluntary society, the latter has a quasi-official relationship with the Methodist Church, reporting to the annual conference, even though it is not under its jurisdiction. Increasingly, it has become the repository for registers and journals of individual churches and organisations as well as church-related private papers of clergy and lay people.

Although the amount of material deposited at the Society's archives continues to grow, much material of historical importance at local church level continues to be lost either through carelessness or accident. The Methodist Church in Ireland awaits a proper archival policy directive.

The WHSI Collection

The WHSI library holds a valuable collection of manuscript and early printed material relating to the Wesleys and Irish Methodism, housed within an environment regulated by a temperature and humidity-controlled unit, and overseen by the WHSI archivist Rev. Robin Rodie and a small team of volunteers.

Wesley family: correspondence relating to John, Charles and other members of the Wesley family, including a rare portrait of Susanna Wesley and early musical scores of the musical prodigy, Samuel Wesley.

Methodist preachers: diaries, journals, scrapbooks of Irish Methodist preachers including diaries and/or sermons of Adam Averell, W. Graham Campbell, Adam Clarke (letters and other memorabilia), Alexander Elliot, John Galt, Charles Graham, Alexander Mackey, George McIlwain, William Myles, John Nelson and Fossey Tackaberry.

Methodist missions: minutes and papers relating to the Irish Home Mission Department and the Methodist Missionary Society Irish Branch, including papers and correspondence of Maureen Neill-Watson and John A.T. Fee.

Official conference minutes and publications: Wesleyan conference minutes, 1752-1878; Wesleyan conference agenda and minutes as published, 1878-; Primitive Wesleyan Methodist conference minutes, 1816-1878.

Local church records: membership lists, schedule books, marriage and baptism registers, school registration rolls etc.

Periodicals: the *Methodist Magazine* (Irish edition-monthly), 1801-1822 (with portraits of Irish preachers); the *Primitive Wesleyan Methodist Magazine*, 1823-1878 (bi-monthly); the *Irish Evangelist* (monthly), 1859-1883; *Christian Advocate* (weekly), 1883-1923; *Irish Christian Advocate* (weekly), 1923-1971; *Methodist Newsletter* (monthly), 1973-.

Printed books: 7,000 printed books and pamphlets on Methodist history and biography, Dublin printed editions of Wesley's journals, letters and Christian library.

Miscellaneous: microfilms of Methodist registers of Northern Ireland circuits; photographs and other illustrative material, late 18th-20th century; important collection of Wesleyana and Methodist pottery; silver and pewter communion cups and plates.

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UNION THEOLOGICAL COLLEGE LIBRARY, BELFAST

By Stephen Gregory

From the reign of James VI and onwards Scottish settlers arrived in significant numbers in the north of Ireland and brought with them their Presbyterian faith. The subsequent history of Irish Presbyterianism has often reflected both the theological and the political currents and crosscurrents of Scotland (and to a lesser extent England) and also its precarious belonging (to adopt the title of a perceptive book by a leading Irish Presbyterian minister) in a country where the Anglican Establishment until the Act of Union of 1801 and Roman Catholicism beyond that date were perceived as a threat to the practice of their religion. For most Presbyterians the radical republicanism of the United Irishmen in 1798 was no more attractive than the regicidal republicanism of the English Puritans 150 years earlier, and in the first half of the 19th century the majority became as politically committed to the Union with Great Britain as they were theologically committed to an explicitly trinitarian and evangelical expression of their faith.

This culminated in the coming together of the two main Presbyterian groups, the Secession Synod and the Synod of Ulster, to form the Presbyterian Church in Ireland in 1840 with 430 congregations and 600,000 members. Following the Disruption of the Church of Scotland three years later strong links were forged with the emerging Free Kirk. And in 1853 the denomination finally established in Belfast its own theological college, commonly known as Assembly's College, to replace the various and rather ad hoc arrangements which had hitherto existed for the training of Irish Presbyterian ministers. The building, in classical Renaissance style, was the work of the celebrated architect Sir Charles Lanyon, who had been responsible for the design of other recent buildings in Belfast such as Queen's College (later the Queen's University of Belfast), the County Courthouse, and Crumlin Road Gaol. It was opened by the distinguished Reformation church historian, Dr Merle D'Aubigné of Geneva. A second institution, Magee College – in effect a Presbyterian liberal arts college – opened in 1865 in the city of Derry, and it too was involved in the theological education of ministerial students until the 1970s.

A small library was set up in Assembly's College, inherited from the two uniting synods. But it was not until 1872 that the foundations of a properly constituted library worthy of the College were laid.

In September of that year Mrs Caroline Ann Gamble, the wealthy widow of a Presbyterian minister, gave £1,500 as a memorial to her husband in order that books could be bought and bookcases, tables, and chairs manufactured. Seven months later the Gamble Library was opened in the imposing Common Hall on the first floor of the College. It is still there today, as are the bookcases and furniture, but it has not enjoyed continuous occupation of that impressive room. Following the partition of Ireland in 1921 the Parliament of Northern Ireland met in Assembly's College for eleven years, the House of Commons in the Library, until the Parliament Buildings at Stormont were eventually completed in 1932. The canny Presbyterians enjoyed an annual rent of £8,000 from the Imperial Exchequer – equivalent to around half a million pounds today! There was a further evacuation from 1941 until 1948 when the City's police authority occupied most of the building - though with markedly less generous compensation.

Over the years the College has received significant bequests from the libraries of retired or deceased ministers and College professors, sometimes with very little notice, as when for instance a house is on the point of being sold and its contents dispersed. In recent decades this has been supplemented by the acquisition of a part or the whole of institutional libraries, such as the theological portion of Magee College Library in the 1970s, the Columbanus Community of Reconciliation which ceased to exist in 2003, and the Irish Christian Study Centre which maintained a peripatetic library of evangelical orientation.

A benefaction comparable to that of Mrs Gamble was made in 1909, enabling a system under which students acted as sub-librarians to be replaced by the first permanent librarian who immediately undertook the task of reordering the Library, classifying most of the books on the Dewey system, compiling a comprehensive card catalogue, and in 1912 producing a printed catalogue of the Library's principal books. Unfortunately this brisk pace of change and improvement was not maintained in the years ahead. For many years the Library was very inadequately staffed on a part-time basis and consequently opened for relatively few hours during the week. Book selection was haphazard and purchases limited. There was an over-reliance on donations and the immediate needs of the students. Dewey had been abandoned and replaced by a classification system of no known parentage. Much of the stock had been moved literally from shelf to store and from bookcase to box, ending up in classroom cupboards or outhouse tea chests. The Heritage library management system had been in use since 1993 and by 1997 10,000 books had been (re)catalogued, but with no proper professional supervision.

However, in that year the College decided to appoint a full-time and professional librarian and has subsequently been more than generous in its financial provision for the Library. The budget for the purchase of books and periodicals, set at £20,000 in 1997-98, has increased to £30,000 in the current year and there are at present 3½ fte staff.

Book selection is undertaken systematically by the Librarian so that the servicing of faculty reading lists is balanced by the acquisition of material over a wide range of subjects from a wide variety of sources. Today the Library with its c66,000 books and c20,000 pamphlets is the largest theological library in Northern Ireland and almost certainly the largest “Protestant” theological library in the whole of Ireland.

The big increase in the Library’s current accessions has been matched by a corresponding increase in the number of library users. In 1978 when Magee College transferred its theological teaching to Belfast and Assembly’s was renamed Union Theological College it remained very largely an establishment for training the future ministers of the denomination. Today the picture is quite different. There are approximately 300 students doing courses leading to degrees awarded by the Queen’s University of Belfast. In addition there are A-level students, about 200 paid-up library members, and others taking short courses in the College who use the Library from time to time. The College is by far the main provider of theological education on behalf of QUB, which, because theology has always been a hot potato in Ireland, has never undertaken such teaching itself. So today Union College’s clientele is a very mixed one in every sense.

Since 2000 most of the new books coming into the Library have received Library of Congress classification and there are now around 17,000 books in the modern LC classified core collection in the main reading rooms. Computerised self-issue was introduced two years ago and has led to a noticeable increase in and better control of borrowing. The appointment of a second professional librarian in 2004 principally to expedite the (re)cataloguing of the modern books has been of great benefit.

Five years ago there was a major refurbishment of the College and Library to coincide with our 150th anniversary much-needed additional space for our collections, including an invaluable rolling stacks/compact shelving area for most of the older and more precious items. Nevertheless, with an annual growth rate of c5% there is already a pressing need for extra capacity in both open- and closed- access areas.

One factor which exacerbates the situation is that unlike the Irish Republic or Great Britain, Northern Ireland possesses no legal deposit library, and therefore Union Library retains a larger proportion of more popular and outdated theological works than perhaps would otherwise be justified. (Truth to tell I rarely discard anything which is not a duplicate!)

Historically the Library's collections have majored in the works of Protestant divinity ranging from early editions of the Continental Reformers, through the English Puritans, to Scottish and Irish Presbyterianism. We probably have as many pre-1801 items as QUB Library, and over the past six months a good start has been made on entering the details of our holdings onto the English Short Title Catalogue database which in due course should lead to an increased awareness of the research potential of much of this material.

Another largely untapped resource is our periodicals collection, comprising around a thousand titles, although about half of these consist of very short runs or even single issues. They have now been listed and details will shortly be sent for inclusion in the ABTAPL union list. Requests for photocopies – within reason! – will be welcomed.

A third section of the Library which has yet to receive sustained professional attention and to be adequately exploited is the archives, and especially the extensive records of the Presbyterian Church's Board of Mission Overseas from the mid 19th century onwards. Proposals for the appointment of a denominational archivist and attempts to raise funds for archive conservation and administration have so far met with little success and there is a real danger that Irish Presbyterian records – already scattered around several locations, including the various departments of Church House, Union Library, the Public Record Office of Northern Ireland, and the Presbyterian Historical Society of Ireland – will often remain inaccessible even if they are not actually lost or destroyed.

Of course there are many other challenges ahead: the cataloguing of c6,000 20th century pamphlets, the development of user education to encourage students and staff to utilise websites and ATLA and other databases available through QUB. And perhaps the biggest challenge of them all – the maintenance of a confessional-based theological college within the orbit of a secular university.

Stephen Gregory, Union Theological College, 108 Botanic Avenue, Belfast, BT7 1JT Email: Librarian@union.ac.uk Tel: (028) 9020 5093

THE CARDINAL TOMÁS Ó FIAICH MEMORIAL LIBRARY AND ARCHIVE

By Kieran McConville

The Cardinal Tomás Ó Fiaich Memorial Library and Archive opened in 1999 and is named in memory of the late Cardinal Tomas O Fiaich (1923-90), churchman and scholar, who was Archbishop of Armagh and Catholic Primate of All Ireland 1977-1990. It seeks to collect and promotes research in areas that were of special academic and cultural interest to the late Cardinal. COFLA is in partnership with University College Dublin's Departments of Archives and of Modern History and the O Cleirigh Institute.

Since its foundation the Cardinal Ó'Fiaich library has established itself as an important cultural and historical resource in Armagh, the ecclesiastical capital of Ireland. It is a free, independent public reference Library, which houses important collections relating to Irish history, the Irish language, ecclesiastical history, the Irish abroad and Irish sport. It houses an extensive Print Collection of approximately 30,000 printed books, 450 periodical titles, religious pamphlets, ephemera and photographs. Currently the Library is staffed by one full-time librarian and a full time volunteer. There are also two project officers who are currently engaged in delivering a three year Heritage Outreach Programme. The Library is a limited company with registered charitable status and managed by a voluntary management committee.

Mission Statement

It is the mission of the Cardinal Tomás Ó Fiaich Memorial Library and Archive to:

- Collect and preserve, index and make accessible materials relating to the wide ranging specialist cultural and academic interests of the late Cardinal Tomás Ó'Fiaich.
- Promote these interests through the presentation of collections, lectures, public events, exhibitions, educational forums and other appropriate means of communication and information.
- Provide and advance research opportunities in the field of Irish Studies through the development of the collection and liaison with like-minded bodies.
- Contribute positively to interdenominational understanding and to a mutual appreciation and knowledge of different traditions in Ireland.

- Utilise the professional skills, expertise and knowledge of its staff effectively and efficiently to ensure that high quality service levels will be achieved in Library provision.
- Promote the Library and Archive collections to the fullest possible extent in order to achieve the maximum level of awareness and usage of the service.

Major COFLA Collections

The Diocesan Collection

This collection includes the Archive from the Archdiocese of Armagh (1787 – 1963). The papers contain important records detailing relations between the Diocese and the government as well as the Vatican over the course of this period. The collection also contains the Parish Archives of the Archdiocese. This resource is a vital resource for social and cultural history and because of Armagh's place as the ecclesiastical capital of Ireland it is also of huge significance.

Cathedral Archives

This collection includes architectural drawings, business correspondence, general administration which helps to give a comprehensive outline of the history of one of Ireland's most important ecclesiastical buildings.

The O Fiaich Collection

The personal papers of the late Cardinal Tomás Ó Fiaich which embrace the many interests of the late primate with a particular emphasis on the Irish language, Irish history and the early Christian church in Ireland and Europe.

The Overseas Archive

This collection includes the Micheline Kearney Walsh Overseas Archive, a collection of 250,000 documents relating the contribution and influence of Irish people in Europe, gleaned primarily from archives in France and Spain. This collection contains records of individuals dating from the 16th century onwards.

The 'Troubles' Collection

The Library and Archive has acquired three major collections of original documents relating to the Troubles, the personal papers of the late Monsignor Denis Faul, the late Sister Sarah Clarke and Monsignor Raymond Murray. The collections shed important light on many aspects of

the conflict and will be important material for scholars and researchers studying the history of Ireland over the last 40 years.

The Irish Collection

This collection contains 17th, 18th and 19th century manuscripts mostly from South East Ulster that is invaluable to the study of the Irish language today. It contains a substantial body of religious, prose and verse literature, which in many cases is unique to the Northern manuscript tradition.

Genealogical Resources

The Cardinal Ó'Fiaich Library and Archive currently offers a genealogical service, using the Catholic Parish Records of the Armagh Diocese, which includes parishes in Counties Armagh, Tyrone, Derry and Louth. These primary sources of research are supported by a wide range of supplementary sources, which include gravestone inscriptions of the Diocese of Armagh, reference materials on place names, town lands and family names, as well as other sources of interest to the genealogical researcher in Armagh. The library also offers expert advice on the etymology of place names, town lands, ancient ecclesiastical sites and parishes, and the history of Gaelic and Norman families.

The GAA and Irish Sporting and Cultural History Archive

This collection contains important papers relating to the Gaelic Athletic Association. It contains a substantial collection of documentation relating to club and county football, hurling and other traditional sports from all over Ireland.

Role of the Library

The Library and Archive plays an important role in ensuring the conservation, preservation and accessibility of important documents relating to Irish Christianity, the Irish language and our social and cultural heritage. The building itself is a valuable community resource while the collection that it houses affords Irish people everywhere the opportunity to access relevant and useful information about aspects of their past. The small team of staff is highly skilled in assisting with enquiries, whether these are from academic researchers or casual visitors. Since its inception the Cardinal Ó Fiaich Memorial Library and Archive has achieved the following goals:

1. Facilitated 10,000 number of people accessing elements of their heritage onsite
2. Facilitated 10,000 number of people accessing elements of their heritage remotely
3. Preserved heritage and cultural collections that are of great importance to Ireland and Irish people all over the world, in an appropriate environment
4. Provided a meeting, conference and work space for users and for heritage activities
5. Provided a heritage focused cultural programme of events for a varied audience
6. Provided a number of genealogy / translation services to both local and remote users
7. Initiated the digitisation of our collections so that local and remote users can have increased accessibility to our resources.

Opening Hours: Mon-Fri, 9.30-5.00 pm. (Closed 1-2 for lunch)

The Library can be opened in the evenings and on Saturdays for prearranged group visits.

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JOHN COSIN AND CATHEDRAL MAKEOVERS

Part 4: Durham, Libraries and the Prayer Book

By Andrew Lacey

With Cosin's consecration as Bishop of Durham in December 1660 a new chapter opened in his relationship with that particular cathedral and diocese. This had begun in 1620 with Cosin's appointment as chaplain to the then bishop, Richard Neile; in 1624 he was appointed a Prebendary in the cathedral. With his usual thoroughness Cosin soon travelled north to take possession of his see and to begin the work of restoration both to the fabric of the cathedral, the liturgy and the diocese. The great cathedral must have presented a sorry sight of dilapidation on his arrival. Like many cathedrals Durham had been badly used during the civil wars and Commonwealth. It had suffered particularly during Cromwell's campaign against the Scots in 1651 when the cathedral had been used as a makeshift prison for Scottish prisoners of war. In an attempt to keep warm the prisoners had chopped up every bit of wood they could find in the cathedral, including the choir stalls and panelling. Quite apart from this episode the cathedral had not been maintained as the bishopric was in abeyance and the Dean and Chapter abolished. It must have presented a very bad state of repair and the sight must have been even more poignant to Cosin given his involvement in the refurbishment of the cathedral before the civil wars.

Cosin's first job was to institute repairs to the fabric, reinstate the wood work and get Anglican services functioning again. In this he was engaged in his second 'makeover' of the cathedral and many of the fittings we see today were installed by Cosin. In this second 'makeover' Cosin reaffirmed the Arminian position he had held all his life. He restored the high altar in its traditional position at the east end, railed and lit by candles. He replaced the choir stalls so that the ordered round of choral services might resume, and he restored the font at the west end with its magnificent cover. In this work was rooted in his commitment to an Anglicanism which was ordered, sacramental and rooted in the Prayer Book.

His other concern was to restore the revenues of the diocese and recover the Dean and Chapter lands. Most of the cathedral revenue had either been alienated or simply lapsed during the civil wars and it was an immense task to restore an adequate revenue. Cosin's other priority was the restoration of the Bishop's Palace at Bishop Auckland. The bishops of Durham had lived at Bishop Auckland since the 12th century. But as with the rest of the diocese, the Palace had suffered neglect during the Interregnum and Cosin set about a restoration; in particular he created the chapel we see today.

It had previously been the great hall of the medieval manor and much of the stone work is medieval. The woodwork, ceiling, chancel stalls, pulpit, reading desk and the magnificent screen are all Cosin's work. He also donated a fine set of plate to the new chapel which consists of two chalices with covers, three patens, two flagons, an alms dish and two candlesticks. They were all made in London in 1651-2 and there is also a cup in this set dated 1569. Again the ordering of the chapel and the gift of the plate reflects Cosin's sacramental theology.

Whilst busy with the needs of his diocese Cosin was also involved with the protracted negotiations to settle the form of church government and liturgy in the wake of the Restoration. When Charles II was restored in May 1660, it was assumed that the Church of England would be restored along with him. But it was also assumed that it would be a church designed to accommodate as many different forms of churchmanship as possible; the contemporary name for this was 'comprehension'. The Presbyterians could point to the declaration of Charles II issued at Breda in the Netherlands just before his restoration when he had promised a 'liberty for tender consciences' in any future church settlement.

Unfortunately, the two parties involved - Anglicans and Presbyterians - had very different ideas about the sort of Church of England they wanted restored and no idea of accommodating the other. The Presbyterians were seeking the broadest possible terms of comprehension to enable them to continue in the church. The Anglicans, for their part, saw no reason to make significant concessions to a group they blamed for the descent into civil war. Many Anglicans came back from years of exile with little stomach for comprehension.

In October 1660 the first meeting between Anglicans and Presbyterians took place at Worcester House in the Strand and it soon became clear that there was little common ground between them. In particular, the Presbyterians objected to the power of bishops and the *Book of Common Prayer*. For their part the Anglicans believed that episcopacy was essential and most were content with the Prayer Book pretty much as it stood. Not only that, but with the restoration of the monarchy the old order in church and state reappeared at a grass roots level as parishes spontaneously went back to the old forms and began using the *Book of Common Prayer* again. By the time a second conference was called between Presbyterians and Anglicans, this time at the Savoy in April 1661, the Presbyterians were increasingly on the defensive.

Not only was the *Book of Common Prayer* being used in the parishes, but incumbents ejected from their livings during the civil wars and Commonwealth had, in many cases, returned to claim their old places. Bishoprics, like that of Durham, had been restored, Dean and Chapters returned to their cathedrals and their lands and revenues were in the process of being restored. The king's coronation on St. George's Day 1661 had been a magnificent affair conducted according to the ancient liturgy at which Cosin, as Bishop of Durham, had stood at the king's right hand. Also in May 1661 a new Parliament assembled dominated by royalist Anglicans. Given all these developments it is hardly surprising that the Anglicans at the Savoy felt little need to make concessions to an increasingly marginalized group of Presbyterians.

Cosin was particularly concerned with the question of Prayer Book revision and had spent many years thinking about ways in which the *Book of Common Prayer* might be improved. In this he was not alone: the 1559 Prayer Book was considered by many to be an interim arrangement. Some wanted to go back to the more 'catholic' Prayer Book of 1549 whilst others wished to push it in a more radically Protestant direction. Matthew Wren, uncle to the famous architect and Bishop of Ely, had spent eighteen years in the Tower of London during the civil wars and Commonwealth and had spent his enforced leisure revising the *Book of Common Prayer*. With his release at the Restoration he joined with Cosin in submitting his suggestions to Convocation which met through the summer of 1661. The detailed amendments and revisions were written into folio copies of the Prayer Book and two such copies are preserved in the Cosin Library in Durham and a facsimile was edited by G.J. Cuming and published by Oxford University Press in 1961.

However, Convocation proved reluctant to adopt any radical scheme of revision to the Prayer Book. They were mindful that in the discussions with the Presbyterians the Anglican delegates had stated that they had no fundamental objections to the Prayer Book as it stood. If Convocation were now to sanction a radically new Prayer Book it would undermine the Anglican position with the Presbyterians. Also the royal warrant for the Savoy conference had urged the participants to avoid as far as possible 'all unnecessary alterations of the forms and liturgy wherewith the people are already acquainted and have so long received in the Church of England'. The Prayer Book as it stood had been the liturgy the Anglicans had clung to in the dark days of the Commonwealth.

It was the liturgy for which Charles I had been martyred and to now change it fundamentally could be considered a betrayal of that tradition: for Convocation the priority was restoration rather than innovation.

In the end Convocation authorized an amended version of the 1559 Prayer Book. Yet Cosin's meticulous work of revision was not wholly wasted and his mark on the Prayer Book is assured by the inclusion of the following six Collects by him: the prayer to be said every day for those that are to be admitted to holy orders in the Ember Weeks; the Collect for the third Sunday after Advent; the Collect for St. Stephen's Day; the Collect for the sixth Sunday after Epiphany; the Collect for Easter Even and the thanksgiving prayer for restoring public peace at home. Apart from these Collects there is, of course, his masterpiece, a version of the *Veni Creator* which was originally in the *Collection of Private Devotions* and reused in the Prayer Book ordinal. The Ember Weeks Collect was likewise originally published in the *Devotions*, and Osmond (1913. p.215) considered it one of the most important of Cosin's contributions to the Prayer Book, it gives a flavor of Cosin's style:

Almighty God, our heavenly Father, who hast purchased to thyself an universal Church by the precious blood of thy dear Son, mercifully look upon the same, and at this time so guide and govern the minds of thy servants the bishops and pastors of thy flock, that they may lay hands suddenly on no man, but faithfully and wisely make choice of fit persons to serve in the sacred ministry of thy church. And to those which shall be ordained to any holy function give thy grace and heavenly benediction; that both in their life and doctrine they may set forth thy glory, and set forward the salvation of all men; through Jesus Christ our Lord.

It is not unreasonable to think that when Cosin came to write the following thanksgiving for the restoration of public peace that he did it with real feeling after what he had experienced:

O eternal God, our heavenly Father, who alone makes men to be of one mind in a house, and stillest the outrage of a violent and unruly people, we bless thy holy name, that it hath pleased thee to appease the seditious tumults which have been lately raised up amongst us, most humbly beseeching thee to grant to all of us grace, that we may henceforth obediently walk in thy holy commandments; and leading a quiet and peaceable life, in all godliness and honesty, may continually offer unto thee our sacrifice of praise and thanksgiving for these thy mercies towards us; through Jesus Christ our Lord.

The Collect for Easter Even was originally published in the ill-fated Scottish Prayer Book of 1637 and it is believed to have been composed by William Laud. Cosin took Laud's rather wordy original and recast it into what John Downed called 'a very delicate and exquisite piece of skilled workmanship' (*The workmanship of the Prayer Book*. 1899. p.132). Here is Cosin's text:

Grant, O Lord, that as we are baptized into the death of thy blessed Son our Saviour Jesus Christ, so by continual mortifying our corrupt affections we may be buried with him; and that, through the grave, and gate of death, we may pass to our joyful resurrection; for his merits, who died, and was buried, and rose again for us, thy Son Jesus Christ our Lord.

The re-vamped *Book of Common Prayer* was annexed to the Act of Uniformity of May 1662. The Church of England which was finally established in 1662 was far more exclusive in its doctrinal and liturgical requirements than anyone would have thought possible eighteen months previously. All ministers and schoolmasters were obliged not only to denounce the Solemn League and Covenant, that touchstone of Presbyterian orthodoxy, but affirm the doctrine of non-resistance to lawfully constituted authority in church and state. All ministers were also obliged to have received episcopal ordination, to subscribe unilaterally to the Thirty-Nine Articles and the revised Prayer Book and its rubrics in their entirety. These rubrics included using the sign of the cross in baptism, the ring in marriage, the wearing of the surplice, the use of railed altars and many other forms to which puritans had traditionally objected. The clergy were given until St. Bartholomew's Day 1662 to make their submission under the Act. In the end many ministers were unable to swallow all these requirements and many left the church rather than subscribe. The 'Restoration Settlement' of religion ultimately settled very little; what it did was force the creation of English non-conformity.

It is to be assumed that Cosin was able to accept the 1662 Act of Uniformity in its entirety. Despite his friendly relations with the Huguenots of Charenton during his exile Cosin had always considered English puritanism to be subversive. It had recently turned the world upside down during the civil wars, executed the king and nearly destroyed the Church of England. It is hardly surprising, after what he had lived through, that Cosin should have seen the continuation of dissent as an affront to uniformity and a potential fifth column of sedition within the country. He was zealous on pursuing non-conformists in his diocese.

On a more positive note, Cosin as a bishop demonstrated his abiding love of books and scholarship by, on the one hand, overseeing the restoration of the Dean and Chapter Library and creating the Cosin Library, whilst on the other endowing five scholarships at Peterhouse.

In the endowment he stipulated that the students' studies should include music to enable them to take part in the services of the College chapel. He also stipulated that the students were forbidden to wear their hair long, use hair powder or wear 'perukes' or wigs, a fashion very popular for men after the Restoration.

Throughout his career Cosin had been concerned with the care of libraries. His first preferment was as Librarian to Bishop Overall. As a Prebendary of Durham in the 1620s he had been concerned with the care of the Dean and Chapter Library and the *Collection of Private Devotions* demonstrates Cosin's familiarity with patristic, medieval, Catholic and Orthodox liturgies. At Peterhouse in the 1630s he had enriched the College library and as Vice-Chancellor of the University had advocated the building of a new University Library and Senate House. Through his long exile his love of books had sustained him in very trying circumstances and underpinned his scholarship. Therefore it should come as no surprise that as bishop he should once again seek to restore and enrich the libraries under his jurisdiction. In particular, he wished to found a library for the use of the diocese rather than just the cathedral clergy and this he did in 1669.

The charter for the Library tells us that Cosin endowed it with £20 a year for the purchase of books and the salary of the first library Keeper was £13 6/8d per annum. The site was on the green between the castle and the cathedral and Cosin took a detailed interest in the refurbishment of the building. The library was to be equipped with wall shelving, which was fairly new in England at the time and the books were to be shelved with the spines facing outwards, again a fairly new way of doing things in England where book had traditionally been shelved the other way around. Cosin may have seen libraries of this type when he was in Paris. The portraits given to the Library demonstrate Cosin's allegiance for they are of Anglican bishops, Charles I, Erasmus and Grotius.

The core of the library was provided by Cosin himself, about three quarters of the books belonged to Cosin personally and were donated to the Library. Some of them reflect the controversies in which he had been engaged, thus the library includes Quaker tracts seized by the bishop's officers as they endeavoured to enforce uniformity.

There is a 1651 edition of Milton's *Pro Populo Anglicano Defensio* which sought to justify the execution of Charles I and the establishment of the Commonwealth, there were also books by Thomas Hobbes.

Cosin also concerned himself with the care of the library and wrote to the Librarian that 'it now begins to be winter time, and that the books if they be not all rubbed over before a fire once a fortnight or month at least they will contract moulding, and in danger to be spoiled'. Let us hope that the Librarian took this precaution against mould!

One reason Cosin was concerned to establish a diocesan Library on a firm foundation was because by the late 1660s his health was deteriorating. Cosin died in London on the 15th January 1672 and was buried in the chapel he had created at Bishop Auckland. In his will Cosin affirmed his faith in the Church of England as truly catholic and reformed. He denounced both puritans and Roman Catholics as corrupters of true religion; the former because they were 'a kind of men hurried away with the spirit of malice, disobedience and sedition' and the latter because they had introduced 'new super additions to the ancient and primitive religion'. To say that Cosin lived in interesting time is something of an understatement. His life and career took him to the heart of most of the controversies of the early seventeenth century which eventually tore the church apart and resulted in a bloody and bitter civil war. He was from the beginning associated with the Arminian wing of the Church of England through his first patrons Overall and Neile, and throughout his life he remained faithful to a vision of Anglicanism which was both catholic and reformed. That this was not mere time-serving is demonstrated by the years he suffered in exile. This was a period when the Church of England he had served seemed doomed to oblivion, but which he defended against both puritan and Roman Catholic objections.

As Bishop of Durham after 1660 he worked hard to restore the fabric of the cathedral and the diocese. In particular he maintained his lifelong devotion to books and music and his regard for learning is evident in his enrichment of libraries in Cambridge and Durham and in the founding of the Cosin Library. He was a controversialist, a soldier for Christ in the church militant, a man who was always ready to defend what he considered to be the true faith against its enemies. Yet it seems fitting to end this brief consideration of his life with perhaps his most famous composition, his translation of the *Veni creator*.

As we have seen, it was first used at the coronation of Charles I in 1626, the following year it appeared in the *Collection of private devotions* and was subsequently included in the revised Prayer Book of 1662:

Come, Holy Ghost, our souls inspire,
And lighten with celestial fire.
Thou the anointing Spirit art,
Who dost thy seven-fold gifts impart.
Thy blessed unction from above
Is comfort, life and fire of love.
Enable with perpetual light
The dullness of our blinded sight.
Anoint and cheer our soiled face
With the abundance of thy grace.
Keep far our foes, give peace at home:
Where thou art guide, no ill can come.
Teach us to know the Father, Son,
And thee, of both, to be but One.
That, through the ages all along,
This may be our endless song:
Praise to thy eternal merit,
Father, Son, and Holy Spirit.

Bibliography

There is no modern biography of John Cosin. The last biography, by Percy Osmond, was published in 1913. Works by John Cosin have been published and include:

A collection of private devotions. Edited by P.G. Stanwrod & D. O'Connor. Oxford: Clarendon Press, 1967.

The correspondence of John Cosin, D.D. 2 volumes. Edited by George Ornsby. Surtees Society, 52, 54. Durham: Andrews & Co., 1869.

The Durham Book: being the first draft of the revision of the Book of Common Prayer in 1661. Edited by G.J. Cuming. London: Oxford University Press, 1961.

The works of the Right Reverend Father in God, John Cosin, Lord Bishop of Durham, now first collected. 5 volumes. Edited by John Sanson. Library of Anglo-Catholic Theology. Oxford: J.H. Parker, 1843-55.

The details of Burton and Prynne's attack on Cosin are as follows:

Burton, H. *A tryall of private devotions, or a diall for the houres of prayer.* 1628.

Prynne, W. *A briefe survey and censure of Mr. Cozens his cousening devotions. Proving both the forme and matter of Mr. Cozens his Book of Private Devotions, or the Houres of Prayer, lately published, to be meerly Popish,* 1628.

Background reading:

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Fincham, K. (ed.) *The early Stuart church, 1603-1642.* Basingstoke: Macmillan, 1993.

Foster, A. 'Archbishop Richard Neile revisited'. *Conformity and orthodoxy in the English church, c.1560-1660.* Edited by P. Lake & M. Questier.

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PERESOPNYTSYA GOSPEL

By Carol Reekie

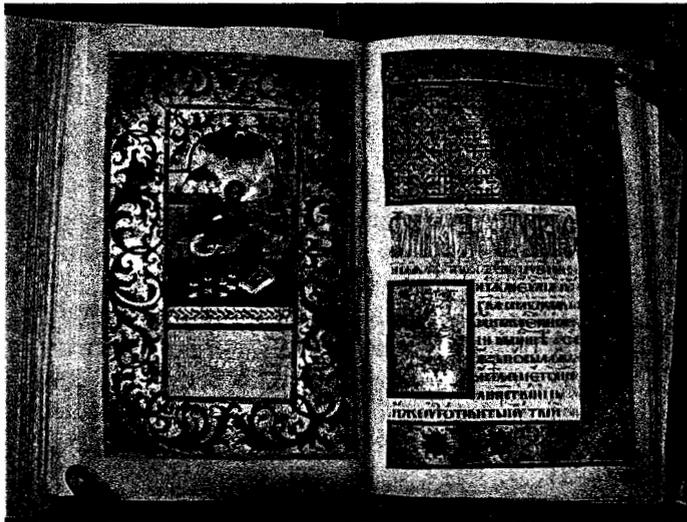
On the 13th May, the Institute of Orthodox Christian Studies (a member of the Cambridge Theological Federation) welcomed a delegation from the Ukrainian Orthodox Church. The delegation was headed by Archbishop Luka (due to the illness of His Beatitude, the Metropolitan Vladimir of Kiev, who was unable to attend) and included Bishop Alexander, Bishop Anthony, the Rector of the Theological Academy of Kiev, Petro Tolochko of the Ukrainian National Academy of Science and the Director of the ADEF Publishing House. The Ukrainian Orthodox Church is the largest Church of the Ukraine with approximately 35 million followers and is recognised as canonical by all other major Orthodox Churches. The occasion of the visit was to present the Institute of Orthodox Christian Studies with a facsimile of the earliest manuscript of the Gospels in the Ukrainian language, the Peresopnytsya Gospel (Peresopnitske Yevanhelije).

The Peresopnytsya Gospel was commissioned by Princess Nastacia Yuriyivna Zhaslavaska-Holshanska (Zaslavska-Olshanska) of Volyn' and her daughter and son-in-law, Yevdokiya & Ivan Fedorovych Czartoryski. It is one of the most intricate surviving Eastern Slavonic work, written between 15th August 1556 (in the Monastery of the Holy Trinity in Dvirtsi, Lviv) and 29th August 1561 (in the Monastery of the Mother of God in Peresopnytsya, Volyn'). The scribe, Mykhailo Vasyliyevych, was the son of an archpriest from Sianik, who worked under the leadership of archimandrite Hryhorii of the Peresopnytsya Monastery.

The Peresopnytsya Gospel contains the four Gospels of the New Testament. Each Gospel is prefaced with an index of the chapters and is the earliest known translation of canonical texts in the Old Ukrainian language. The manuscript is richly decorated in blue, cinnabar and gold and was clearly influenced by a combination of the Italian Renaissance and the Ukrainian Icon School. The Gospel was written in various styles of writing such as decorative refined uncial and semi-uncial. The book measures 380 x 240 mm and consists of 482 pages. The facsimile is an exact replica of the original, even down to the thumb prints of the scribe. It is bound in good quality leather and decorated with five silver plated plaques that replicate the illustrations used in the original manuscript and is an extremely weighty tome.

The original Peresopnytsya Gospel is kept in the Vernadsky National Library of Ukraine and is considered a national symbol of Ukrainian spirituality. Its importance is such that Ukrainian Presidents take their Oath of Allegiance on it during their inauguration ceremony. It is the aim the Ukrainian Orthodox Church to preserve the image of the Peresopnytsya Gospel and to 'take it to the people'. In this regard, the Cathedral of Christ Resurrection Foundation established a programme that includes the producing of facsimile editions of the Gospel and the restoration of the original. One thousand facsimile editions were produced, in authentic binding. Each copy has a special numbered certificate to prove its relationship to the original. The Ukrainian people have generously presented editions to such centres of learning as the British Library, the Sorbonne, The Library of Congress and the University of Heidelberg. The Institute of Orthodox Christian Studies is therefore very honoured to receive such a handsome gift and will ensure that it is enjoyed and shared with the whole of the Cambridge community.

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Peresopnytsya Gospel (Peresopnitske Yevanhelije) in Ukrainian Language

NEWS AND NOTES

Publications

A new "Religions in the UK 2007-10" Directory has now been published.

For more information or to order a copy please check:

<http://www.multifaithcentre.org/mfc-pages.asp?ID=14>

Tel: 01332 591285

Email: mfc@derby.ac.uk

Publishers Association and the British Academy published "Joint Guidelines on Copyright and Academic Research" to cast light on the world of copyright permissions and payments. The publication can be downloaded from the British Academy website at

www.britac.ac.uk/reports/copyright-guidelines

A free and greatly expanded (with an additional 1,400 entries) edition of the "Dictionary of Methodism in Britain and Ireland" edited by Dr John Vickers, and originally published in print by Epworth Press in 2000, has just gone online at:

<http://dmbi.wesleyhistoricalsociety.org.uk/>

ATLA Theological Libraries Month

ATLA have designated October 2008 Theological Book Month. This year is the 3rd year of celebrating theological libraries month and forty-seven institutions actively participated in last year's events, up from twenty in 2006. Their stories and samples of how they promoted the month in their communities can be found at http://www.atla.com/tlm_home.html for marketing purposes and maybe to join in as ABTAPL member.

Durham Centre for Catholic Studies

Durham University and the Roman Catholic Church are launching the first Centre for Catholic Studies at a secular UK university. The Durham Centre for Catholic Studies will also be home to the first endowed chair of Catholic theology at a secular UK university.

Research Award

In an initiative developed by the British Academy's South Asia Panel, two awards of up to £10,000 a year for up to three years are available to support the development of ongoing links between UK and South Asia research centres or institutions, within the humanities and social sciences. Further information together with application forms and notes of guidance are available from the Academy's website:

<http://www.britac.ac.uk/funding/guide/intl/sthasiaap.html>

THEOLOGICAL LIBRARY ASSOCIATION NEWSLETTERS

Association des Bibliothèques Chrétiennes de France *Bulletin de Liaison*, No. 136, March 2008.

Associazione dei Bibliotecari Ecclesiastici Italiani *Bollettino di Informazione*, Vol. 17, No. 1, 2008.

WEBSITES

AMERICAN THEOLOGICAL LIBRARY ASSOCIATION
INTERNATIONAL COLLABORATION COMMITTEE THEOLOGICAL
LIBRARIAN'S WIKI SITE

<http://wiki.atla.com/wiki/index.php/ICC>

BRILL PUBLISHERS <http://www.brill.nl>

CAMBRIDGE UNIVERSITY TOWER PROJECT

<http://www.lib.cam.ac.uk/tower.html>

CARDINAL TOMÁS Ó FIAICH MEMORIAL LIBRARY

<http://www.ofiaich.ie/>

DIRECTORY OF OPEN ACCESS JOURNALS <http://www.doaj.org>

DOWN COUNTY MUSEUM <http://www.downcountymuseum.com/>

SAINT PATRICK CENTRE, DOWNPATRICK

<http://www.saintpatrickcentre.com/>

EDGEHILL COLLEGE, BELFAST <http://www.edgehillcollege.org/>

GAMBLE LIBRARY, UNION THEOLOGICAL COLLEGE, BELFAST

<http://www.union.ac.uk/library>

INTUTE <http://intute.ac.uk>

Free on-line journals

LINEN HALL LIBRARY, BELFAST <http://www.linenhall.com/>

NORTHERN IRELAND PUBLICATIONS RESOURCE

<http://www.nibooks.org/>