

# BULLETIN

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## BULLETIN 1981

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**BULLETIN OF THE ASSOCIATION OF BRITISH  
THEOLOGICAL AND PHILOSOPHICAL LIBRARIES**

(In association with the Library Association)

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**WHO STOLE THE ACRONYM?**

It may come as a surprise to some of the users of MARC (Machine Readable Catalogues) to learn of the *MARC Newsletter* (bi monthly and free on request), published by MARC, the Missions Advanced Research & Communications Center, 919 W Huntington Drive, Monrovia, California 91016. This MARC was founded in 1966 to provide strategic information for missions on six continents, applying a systems approach.

Members of the American Theological Library Association who are aware of the two MARCs may not however know *ATLA Abstracts*. This is a biannual scientific journal, available from FRAME, 312a Worpel Road, London SW20 8QU at £20 per volume. FRAME is the Fund for Replacement of Animals in Medical Experiments, and their ATLA means Alternatives to Laboratory Animals.

**LITURGICAL WORKS AND AACR-2**

A very useful report of a meeting on 17 September 1980 in Washington, D.C. is given by Fr. Thomas Pater in the *ATLA Newsletter* vol. 28, no. 4, pp. 59-64, 16 May 1981.

## ABTAPL AT BRISTOL

Numbers at the ABTAPL weekend at Bristol, 3rd-5th April, varied as there was a fairly constant flow of departures between times, but there seemed a core of about 15. We assembled at Trinity College, Stoke Hill, an Anglican theological college constituted in its present form in 1971, but set in mature grounds with an abundance of spring flowers to greet us.

The general Meeting took place on Friday evening where further details of 'Religious Bibliographies in Serial Literature — a Guide', due shortly from Mansell, were made available, including a specimen dust-jacket. It was announced that the AGM would take place in October at the Library Association (taking advantage of our new associate status), preceded by a visit to the BL Reference Division. It was agreed next year's Spring meeting should be at Cambridge, to be held at Selwyn College where they will be celebrating their centenary. It was decided to send two observers to a conference of the 'Conseil International des Associations de Bibliothèques de Théologie' in Paris in September if at all possible, but this would be dependent on funds being forthcoming from the LA.

Before the meeting members had been shown round the college library by the Rev. Peter Williams who was generously to make himself available throughout the weekend. Members ventured up the rather precarious-looking galleries from which some degree of suppleness is required to gain access to all the shelves, but admired the very elegantly shaped stairway. We were shown the new audio-visual store cabinet in the Oak Room which bore out the librarian's emphasis that this was very much a working collection. A fuller description of this library has already appeared in the *Bulletin of ABTAPL*, no. 18, 1980, p.3.

Saturday morning began with a visit to Wesley College, which dates in its present form from 1967 and has 62 students currently taking courses. The library, which we were shown by Sidney Hall, houses 25,000 books and subscribes to about 60 journals. Books are classified by a modified form of Dewey, though only about 16,000 have so far been catalogued. The BL has recently given a grant towards the rebinding of older materials. Mr. Hall also took us to the upper section of the library which contains a fine collection of early Wesley pamphlets and journals, old Bibles, and a large folio of Wesley's letters.

The group then moved to the Bristol Baptist College, on its present site by the university since 1919, but with claims to be the oldest institution of its type in the world, tracing its foundation to 1679. Today the college is an associate of the University and a part of its Theology Department. Collecting books began seriously with the gift of Andrew Gifford's library in the late eighteenth century. The party was shown the magnificent contents of the Gifford Room, among which were manuscript Vulgates and handwritten Wycliffe and Tyndale translations, also a richly illuminated Parisian Book of Hours of the 15th century. Earlier, the unique extant copy of Tyndale's 1526 New Testament had been removed from the safe for us to see — probably the most valuable individual book in the whole of Bristol. The main library serves 40 students and numbers about 18,000 books arranged in a fixed location. There are particularly good collections for late eighteenth and early nineteenth century Non-Conformity, though holdings for the later nineteenth century are less extensive. It was pleasant to be told

that the library has grown considerably in the last twenty years and is very much a working collection despite being so elegantly housed.

In the afternoon the group braved the labyrinthine Bristol road-system to strike out for Downside 15 miles away. We were taken directly to the radically modern library building which has an octagonal structure which has housed the monastery's collections since the mid-seventies, and there we were met by the librarian, Dom Mark Pontifex. The library consists of two stack rooms, a catalogue and reference room, and two further levels of reading room space in which the shelves are arranged radially, around which filtered-daylight is evenly suffused. Access is via a central lift or spiral staircase. 60,000 volumes, arranged by a fixed location, serve a community of 49 – the actual number of titles may well be higher since paper-backs are frequently bound together, sometimes in devastatingly original combination. Downside has a strong scholarly tradition of its own, but welcomes external researchers and students from time to time. The number of specialist series available in complete sets was certainly mouth-watering. A 'penthouse' structure houses the library of Edmund Bishop, the close associate of Cardinal Gasquet (whose notebooks are also preserved in the library). The books were left to the monastery (on condition they remain as a separate collection) in 1917. A fine assortment of recusant material is available here, and we noticed a boxful of Acton letters.

Members reassembled at Trinity College to hear the final event on the programme, a talk by Mr. R.A. Gilbert, a local bookseller, on the occultist writer A.E. Waite, who died in 1939. At first sight this appeared rather remote from usual ABTAPL territory, but so many were the ramifications of Waite's own influences, and so absorbing was Mr. Gilbert's advocacy of the value of his subject that much discussion followed the lecture, which had been illustrated with slides. We were certainly persuaded to see how much Waite material was already available in our libraries.

The survivors of the party finally dispersed on Sunday morning, with time to make further exploration of Bristol for those who wished it, including attending a service in the cathedral. We had been shown warm and efficient hospitality at Trinity, and had found time to renew contacts with each other over informal 'tea-parties' in the Common Room in-between visits, as well as enjoying, despite a shortage of sun, the atmosphere of a fine and spacious city.

Peter Larkin

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## WEEKEND MEETING, CAMBRIDGE, 1982

At Selwyn College from 26-28 March 1982. Visits to Divinity Faculty Library, Wescott House, Tyndale Library. Speaker, Professor Owen Chadwick.

## LIBRARIES – 20

### *Tyndale Library for Biblical and Theological Research*

Tyndale House, 36 Selwyn Gardens, Cambridge CB3 9BA.

Tel: 0223-352159 (Librarian): 0223-353636 (Readers and Residents, and outside office hours).

**Warden of Tyndale House** Rev. R.T. France, MA, BD, PhD.

**Librarian** C.J. Hemer, MA, PhD.,

### History

The purchase of the House in 1944 by the Inter-Varsity Fellowship Trust was the outcome of a growing concern to promote conservative evangelical Biblical scholarship of the highest quality. The aims voiced in war-time at the conference at Kingham Hill, Oxfordshire, convened in 1941 by the Rev. G.T. Manley, were thus brought to fruition in the establishment of a residential centre housing the beginnings of the present Library, largely through the initiative of Dr. W.J. Martin. The original House was extended by the building of a new Library wing with additional study-bedrooms, opened by Sir John W. Laing in 1956. Former Wardens include J.N.D. (later Professor Sir Norman) Anderson, Dr. L.L. Morris and the Rev. F.D. Kidner. Further extensions of the Library into an annex in 1980 have been the occasion for further reorganisation of the residential accommodation and the provision of some married flats for visiting scholars.

A documented history, *The Origin and History of Tyndale House*, by Dr. D. Johnson, 43pp. (1980), is held in the Library.

### Function

The House now functions as the residential research centre of the associated Tyndale Fellowship for Biblical and Theological Research. It offers convenient facilities as a base for writing books or dissertations, or other serious study projects. It is much used for instance by overseas scholars on sabbatical leave and by research students.

While giving priority to those engaged on regular projects, the Library is at the service of any who will make serious use of it, so far as space permits.

The House is the venue for most of the annual Tyndale Lectures and Study Groups (Old and New Testament Studies, Biblical and Historical Theology, Ethics, and Biblical Archaeology), and Biblical research is encouraged in other ways, as by the annual award of a number of grants (ten in 1981/2).

### Coverage

The holdings are strongest in Biblical studies, and in the language and environment of the Biblical world, with some emphasis on primary sources. Most areas of theological interest are represented.

### Stock

Over 20,000 volumes; 140 current journals (mostly English, French,

German). Dissertations, sectional maps of Palestine, manuscript and other special materials are held in reserve stock.

### **Classification**

An adaptation of the Dewey decimal system.

### **Catalogues**

There are card-index catalogues of books by author and by subject-classification. A special feature of the Library is the classified catalogue of articles in major journals, *Festschriften* and other collections (now some 75,000 cards, updated continuously from 90 periodicals). Some sections of this catalogue are being revised or reorganised from time to time to refine further its value as a research tool.

### **Access**

Regular non-resident readers require a reader's ticket, for which a charge is made, and may additionally rent a carrel, if available, and keep their books there for extended periods. Others are welcome to consult the Library, and the Librarian is pleased to assist occasional readers and visitors.

As this is exclusively a research library, no book may be removed from the premises, but books may be borrowed and taken anywhere within the House subject to the placing of a slip on the shelf to indicate the room or carrel number where they may be located at any time.

Books are accordingly not made available through Inter-Library Loan, but xerox copies of articles or chapters are sent upon request, subject to normal copyright restrictions.

Access is normally open until late evening, six days a week, almost throughout the year.

Photocopying facilities are available.

### **Publications**

Tyndale House publishes an annual journal, the *Tyndale Bulletin*, currently edited by the Warden, and many of the Tyndale Lectures are printed there. Papers offered at the summer Study Groups are sometimes published as symposia or incorporated in larger projects. Books on New Testament interpretation, on the Gospels, and on the Patriarchal narratives, have recently originated thus.

### **Staff**

One full-time Librarian, with shared clerical help.

The Warden is also resident, and the Tyndale Fellowship Secretary works from the House.

## RELIGION ON—LINE, OR IS IT?

*R.J. Duckett*

### Background

Keeping tabs on what is published on religion is hard work.

The ABTAPL team which unearthed and studied the 175 plus current serials which listed religious literature (1), were well aware of the gaps in subject coverage. They were well aware also of the religious material listed in more general works not included in the guide. Non-current material was another category excluded.

How much is published every year on religious topics is unknown, but the fashionable notion that religion, or at least theology, is a relatively static, no-growth subject compared to say, the pure sciences or medicine, surely finds little credence with those of us who work in the subject. The output from the paperback publishers, the journals, and institutional sources throughout the world is no mean trickle; and few scholars can be sure they know of everything published on their interests — however narrow.

One consequence of the literature explosion in general, is the attempt to control it, or at least chart it, with the help of computers. Initially, computers were used in the production of bibliographic tools, but computers are becoming even more powerful allies in the retrieval of bibliographic information. A popular method of literature searching using computers is 'interactive' or 'on-line' searching. Here, an enquirer using a computer terminal (essentially an electric typewriter capable of transmitting and receiving information) and a telephone, searches a computer store anywhere in the world containing many millions of, for example, bibliographic records. According to one authority (2) 1978 saw some two million on-line searches carried out in the United States and a further half million in Europe. These numbers have certainly increased since then.

### The Databases

In 1980, James Hall (3) estimated that the number of records readily available on-line in well known data bases was well over 70 million items with an up date rate of over 10 million items per year. "Allowing for duplication, some 40 million unique references, with an annual up-date rate of over 6 million unique references, are potentially at the enquirer's fingertips." (p.xv). Most of these references are in the pure and applied sciences. Indeed, D.A. Lewin (2) estimates that around 90% of the scientific and technical literature produced annually throughout the world can be traced by an on-line search of the relevant data bases. Compared to the 70 million references available on-line in science and technology, and even to the 4 million in the social sciences, the humanities can offer a mere 1.9 million of which just over a million are in 'core' databases, and the rest in inter-disciplinary databases. And what of religion? Well, according to Hall (3), whose figures I'm using, approximately 50,000 references to religion and theology are contained in interdisciplinary databases, and 'nil' in core databases — the only subject to have no database specifically devoted to it.

### What IS on religion?

Before dwelling on this lacuna, let us consider what *is* available relating to religion on-line. The interdisciplinary databases contribute to all fields but their exact numerical contribution is hard to establish. Back in 1972, Graham Cornish drew attention to this fact, and extolled the riches of the then National Lending Library for Science and Technology in religion (4), and indeed, published *Theological and religious index* on the strength of them. And Hall notes that it is possible to find theological documents in the NASA database!

Having access to on-line equipment and being trained to use it, I conducted my own survey. First of all I asked the computer (if I may so phrase it), how many records they had containing the word 'RELIGION' and its derivatives (religions, religious, etc.) in the databases to which I had access. The results were:—

| Database   | Approx. No. |                |
|--|-------------|----------------|
|  | of records  | No. 'religion' |
| America — History & Life (1963-80)                   | 100,000     | 4,340          |
| Art Modern (1974-1980)                               | 30,000      | 921            |
| Audio Visual Marc. (1960-79)                         | n/a         | 37             |
| Comprehensive Dissertation Abstracts (1861-1981/May) | 650,000     | 15,634         |
| Conference Papers Index (1973-81/March)              | 750,000     | 84             |
| Conference Proceedings Index 1964 —                  | 121,700     | 322            |
| ERIC (Educational) (1966-81)/April)                  | 390,000     | 4,514          |
| Historical Abstracts (1973-80)                       | 56,000      | 3,997          |
| Language Abstracts (1973-79)                         | 35,000      | 260            |
| L.C. Marc. (1977—) )                                 |             | 5,239          |
| L.C. Marc. (1971-76) )                               | 980,000     | not available  |
| L.C. Marc. (1968-70) )                               |             | at the time    |
| Library & Inf. Sc. Abstracts (1969-81)               | 24,000      | 168            |
| Magazine Index (1977-81/May)                         | 350,000     | 4,012          |
| Modern Language Ass'n. Bibliog. (1976-79)            | 125,000     | 1,350          |
| National Newspaper Index (1979-81/May)               | 180,000     | 1,582          |
| Newsearch (Current month only)                       | 1,500       | 68             |
| Philosophers Index (1940-80/May)                     | 83,000      | 10,110         |
| Population Bibliography (1966-81/March)              | 50,000      | 764            |
| Psychological Abstracts (1967-81/April)              | 320,000     | 6,353          |
| RILM (Music) (1972-76/Decr.)                         | 20,000      | 731            |
| Social Sci. search (1972-81/May)                     | 800,000     | 5,256          |
| Sociological Abstracts (1973-1979)                   | 100,000     | 8,886          |
| U.K. Marc. (1950- )                                  | 720,000     | 34,303         |

Now some of these records may have only a very tenuous connection to religion — religion was perhaps only one of the topics mentioned in say, a curriculum survey, or the article abstract may have noted that the author happened to be a 'Minister of Religion', but all must be considered potentially useful. A little worrying are the records covering religious topics but not using the word 'religion' in the record, thus on the Library of Congress Marc file, 1977 to date, there were 5,239 records containing the word 'religio-', but a further 904 containing the word 'God' or 'theology'.

(For those unfamiliar with on-line searching, I should explain that the computer file is searched for specific words or phrases, whether these occur in the title, indexing, abstract, or elsewhere.)

### Some examples.

In order to add a little flesh to the bare bones of 'religio-', and to illustrate the usefulness of on-line searching, I looked for a number of specific topics.

- a) A biography or critical work on *Hans Kung*.  
*UK Marc* (1977 to date) listed three:—  
A passion for truth: Hans Kung, a biography, by Robert Nowell. Collins 1981  
The new inquisition: Schillebeeckx and Kung, by Peter Hebblethwaite, Fount, 1980.  
Hans King: his work and his way, ed. Hermann Haring and K.J. Kuschel. Fount, 1979
- b) A work on the *Rastafarians*.  
*UK Marc* (1977 to date) gave me eight, *Comprehensive Dissertation Abstracts*, three, *Magazine Index* four, and the *National Newspaper Index* (1979-81/May), three.
- c) Some articles on *Liberation Theology*.  
*Magazine Index* gave me 21 items of which the latest six (titles only requested) were:
  - (i) Liberation is in, the unreached out, in Melbourne view of the Kingdom. (The WCC Commission on World Mission and Evangelism)
  - (ii) An evangelical theology of liberation. (Rethinking of the poor and oppressed)
  - (iii) Where has liberation theology gone wrong? Its Marxist orientation offers a false salvation to the masses while forsaking any personal relationship to God.
  - (iv) A courteous condemnation. (Criticism of liberation theology)
  - (v) Liberation theology and the Pope.
  - (vi) Posthumous guest editorial. (C.S. Lewis and 'liberation theology')

*Comprehensive Dissertation Abstracts* (1861-1981) gave me four good references (titles only requested):—

  - (i) Feminist liberation theology: the development of method in construction.
  - (ii) Contested issues in twentieth century Papal teaching: the position of the Vatican in light of challenges from liberation theology.

- (iii) The idea of God in liberation theology.
- (iv) Poverty, Christians and liberation theology: an enquiry into fundamental issues.

d) *Benedictines and bibliography*

Initially I searched for any work on the Benedictines and found a surprisingly large amount. *Comprehensive Abstracts* (1861-1980) had 26, *Historical Abstracts* (1973-1980) had 60, *UK Marc* (1971-81) had 33 books, *America: History and Life* (1963-1980) had 36, and *Magazine Index* (1977-81/May) had 15.

A more specific search for a bibliography on the Benedictines in *Historical Abstracts* produced the following from a source not known to many of us. I give the full record:—

284985 20A-01746

Teaching rule — Benedictine rule. Bibliography of historical and critical research on them, 1938-1970.

REGULA MAGISTRI—REGULA BENEDICTI. BIBLIOGRAPHIE IHRER HISTORISCHKRITISCHEN ERFORSCHUNG, 1938-1970.

*Studia Monastica* (Spain) 1971 13(1): 129-171

Gives a bibliography of 637 titles of studies (books and articles) published on the Regula Magistri and the Regula Benedicti. Included is an index of the 275 authors of the publications. (J.C. (IHE 81150) ).

**Following up**

There are many issues to be followed at this stage. The techniques and problems of one-line bibliographic retrieval have a considerable literature of their own and need not detain us here. (An excellent introduction recently published is 'On-line searching: an introduction' (5) ). I will just content myself with a few observations and then invite others to contribute.

The first thing to say is that there is a surprisingly large amount of religious material available for on-line searching. Most of the data bases cover journals and books, but others cover such sources as dissertations, newspapers, weekly magazines, unpublished reports and conferences — sources not always easy to trace by conventional methods. In addition, I must stress that I have only covered a few of the many databases available. Hall, in his directory, lists 189, and these are only those generally available. Regular readers of this *Bulletin* will recall articles and reviews on, e.g. *R.I.C.* and the work at the Institute for Theological Research at the University of South Africa. One drawback though, is that very few of the databases have many years on file. *Comprehensive Dissertation Abstracts* is a notable exception, going back to 1861, but such a useful source as *Historical Abstracts*, for example, is available on-line only as far back as 1973, not to 1954 when the publication commenced.

But it is the lack of any main-stream religious data-base that is a major problem for us. I remember being asked to do an on-line search for material on Pope John XXI (the logician) and, as expected, found nothing (though plenty on John XXIII). Now obviously, on-line searching is only one of the many tools available to scholars and librarians, and one selects whatever

tool is most suitable for the task in hand. For religious material in inter-disciplinary and marginal fields, on-line is a useful resource. But when one considers the advantages of on-line searching on the one hand (e.g. speed and flexibility of searching) and the ever-increasing cost and space consumed by hard-copy publications on the other, I can't help feeling that we are missing out on something rather important.

If there is a market for religion and theology on-line then there are many suppliers who would supply it with alacrity. 'Hardware' costs are coming down all the time: the volume of literature is growing all the time; the days in the week remain the same and the purchasing power of our budgets for books and staff are shrinking. Is it not time to lobby the suppliers for a service?

May 1981

#### REFERENCES

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- (2) LEWIS, D.A. Today's challenge — tomorrow's choice: change or be changed; or, The Doomsday Scenario MK2. *J. of Inf. Sci.* 2nd Sept. 1980.
- (3) HALL, James L. and BROWN, Marjorie J. On-line bibliographic databases: an international directory. 2nd ed. ASLIB, 1981.
- (4) CORNISH, G.P. Theology and religion at the NLL. *NLL Review*, 2(1) January 1972, pp. 3-6
- (5) HENRY, W.M. *and others*. On-line searching: an introduction. Butterworth, 1980.

#### THE ANSWER TO A PRAYER?

A circular from *Religion Index One: Periodicals* dated 8 May 1981 announces that the ATLA Religion Database is going on-line in autumn 1981 with Bibliographic Retrieval Services (BRS). *RIO* (formerly the *Index to Religious Periodical Literature*) and *Religion Index Two: Festschriften* have used a machine readable data base since 1976. They are produced for the Periodical Index Board of the American Theological Library Association at 5600 South Woodlawn, Chicago, Illinois 60637.

J.V.H.

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## Bibliographies

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COLDHAM, G. E. A Bibliography of Scriptures in African Languages. 2 vols £10.50 per set  
A Supplement to the Bibliography of African Scriptures 1964-1974. One volume £5.25  
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**Bible Society**  
146 Queen Victoria Street, LONDON EC4V 4BX

# FIVE REGIONAL CHRISTIAN COUNCILS – A SURVEY OF PUBLICATIONS<sup>(1)</sup>

*G.E. Gorman*

## Part I

For a number of years the regional Christian councils based in Africa, Asia, the Caribbean, the Middle East and the Pacific have been involved in a wide spectrum of activities aimed at maintaining a sound administrative infrastructure, at strengthening the Christian community and at fostering the mission of the Church. More recently the interests of these councils have begun extending into the wider world of indigenous cultural heritage and regional needs in terms of socio-economic development.

The inevitable accompaniment to these concerns has been the printed word, initially rather unsophisticated attempts to maintain order in an administrative framework, and latterly very professional publishing ventures aimed at stimulating discussions on a range of religious and social issues. As a result publications by regional Christian councils are now available on an impressive range of topics to serve a variety of needs. For the administrator there are the usual minutes and financial statements; for parish personnel there are teaching and worship materials; for a wider audience there are topical tracts and socio-political analyses of the respective regions. All of this documentation is important both as a record of Christian activity and as a witness to the range of concerns expressed by the church in developing areas of the world. However, because these publications are not often advertised outside their own regions, they tend to remain unknown and therefore little used by researchers elsewhere.

The intention of this survey is to remedy this lack of awareness by first outlining the structure and main activities of the various regional councils and then listing a representative selection of their publications, both serials and monographs. The councils discussed are the All Africa Conference of Churches, the Caribbean Conference of Churches, Christian Conference of Asia, Middle East Council of Churches and Pacific Conference of Churches. These are the major ecumenical regional bodies which now exist, although the Consejo Latinoamericano de Iglesias (CLAI) has begun to function in Latin America and may well become an established regional agency within the next few years.<sup>(2)</sup> The present discussion is limited to regional councils which are supranational, ecumenical (theoretically at least) and not limited to a particular aspect of Christian concern. Thus it does not extend to such bodies as the Association of Member Episcopal Conferences in East Africa or the Comision Evangelica Latinoamericana de Educaci3n Cristiana, although there certainly is scope for dealing with agencies of this type in another context.

In providing information on the five regional councils emphasis is placed on data relevant to publishing output; historical and administrative factors are outlined only to indicate the source and nature of documentation rather than to provide full details on the background and structure of the councils. The bibliographic survey also attempts to be indicative rather than comprehensive; emphasis is placed on items which appeal to a wide readership or offer insights not provided in other publications. Thus church school

materials prepared for local parish use are bypassed, as are simple informational compilations without content of particular relevance to the church. As a result of these limitations, the bibliography concentrates on annual reports and newsletters which highlight the agencies themselves, on socio-economic analyses of the various regions and on publications which purport to treat significant religious, social or political issues. In presenting this discussion it is hoped that the church's indigenous structure and involvement in the developing world will attract wider notice and study, thereby contributing to a broader recognition of religious documentation.

Much of the documentation mentioned in the following discussion is generally not available in academic or research libraries. In some cases limited runs of serials or selected reports have been located in major aid agencies, particularly CAFOD, Christian Aid and Oxfam. However, these collections are very incomplete and often scattered through a number of departments. Since there is no depository for regional council publications in Britain (and probably few, if any, overseas), the membership of ABTAPL may wish to devise a cooperative acquisition scheme for this material. Certainly the cost of acquiring these publications is minimal, and if a library were to accept responsibility for just one council, this would be a relatively inexpensive undertaking.

#### **I. All Africa Conference of Churches (AACC)**

P.O. Box 14205, Waiyaki Way, Westlands, Nairobi, Kenya

The AACC was formally constituted in 1963 at its first Assembly in Kampala. It now comprises some 114 churches and associated councils in 33 countries and has an annual budget above K£1,000,000. The basic structure of the Conference consists of an Assembly which meets every few years (1963, 1969, 1974), a General Committee, an Executive Committee, a Secretariat and various divisions. A Regional Office for West Africa (B.P. 2268, Lomé, Togo) has various administrative functions and also maintains regional bureaux of education and information. In addition to the executive staff in Nairobi there are a number of ongoing programmes or divisions, among them Faith and Selfhood of the Church, Department of Development and Service, Communications Training Centre, Department of Information. Faith and Selfhood is concerned with evangelism, renewal, theological training and ministry. Development and Service has a more "secular" focus and maintains working relationships with various UN agencies; there are seven major programme areas in this division, including youth, women, education, refugee service, urban/rural/industrial mission, research, the Sahel. The Communications Training Centre organises courses in basic and advanced radio production, audio-visual workshops and related communication training. The Department of Information reports the work of these and other AACC agencies throughout its constituency and disseminates information and publications to interested parties elsewhere. Most publications of the AACC are produced by this department and reflect the wide ranging involvement of the Conference in African life and culture.

As a publisher the AACC is involved in the full range of documentation which one would expect in an organisation of this sort. On the internal level there are various items which have limited circulation: *General Committee Meeting Reports*, *Executive Committee Meeting Reports* and reports of individual programmes. The reports of meetings can be a valuable

source of information on current institutional affairs, but personal experience has shown that these are difficult to acquire on a regular basis. Less difficult but still rather elusive are the programme reports; when these do reach one they can be very useful. Reports on the Refugee Programme, for example, include information on current projects and budget, refugee situation in various countries, programme activities in key areas and related topics.

While most of these publications are not intended primarily for outside distribution, the Department of Information does issue one item, *AACC Newsletter*, which is intended for a wider audience and which reports in part on meetings, decisions and other activities of the Conference, thereby serving in part to inform users of institutional matters. Issued monthly since 1975, the *Newsletter* generally reports on political, social and religious events across Africa which bear some relation to main AACC concerns. This serial is supplemented by irregular *Press Releases* and, since 1979, by the *All Africa Press Service*. The latter is issued by the Africa Church Information Service and replaces *Africa Acts*; for a rather high annual fee it provides editorial copy in the form of extended press releases intended to enhance knowledge of events not otherwise reported in the media. The other main serial is the *AACC Bulletin*, which is less news oriented in the broad sense but attempts to report in some detail on events, personalities and issues within or of importance to the Conference. For most overseas readers the *Bulletin* is more useful than the *Newsletter*; it is available by subscription but seems to appear with increasing irregularity.

Of the monograph titles issued by the AACC the most important are those which contain reports and papers of the General Assembly: *Drumbeats from Kampala* (1st, Kampala, 1963), *Engagement* (2nd, Abidjan, 1969), *The Struggle Continues* (3rd Lusaka, 1974). Dealing in some detail with resolutions of sections and working groups and generally including keynote addresses, these official Assembly reports are valuable not only as documentary records but also as indicators of current thinking within the AACC on a wide range of issues. These together with the *AACC Bulletin* should form the core of any collection of Conference documentation. There have been a number of other monographs issued by the AACC and reflecting its political and theological concerns. These include reports of two consultations on evangelization (*Evangelization and Frontier Situations*, 1973; *Africa and Evangelization Today*, 1975) and two on human rights and liberation (*Structures of Injustice*, 1975; *Challenge to the Churches*, 1976). Focusing on Southern Africa, there are documents on atomic weapons (*The Nuclear Conspiracy*, 1977) and on development (*Churches' Participation in Urban, Industrial and Rural Development in Southern Africa*, 1977). Finally, the AACC has sponsored in-house courses on management (*Church Management*, 1974), music (*East African Music Workshop*, 1976; *Consultation on African Music*, 1976), urban ministry (*The Church and the City*, 1975) and other specialized topics with fairly limited appeal outside the Conference's constituency.

Overall it should be emphasized that documentation of the AACC reflects not only concerns of the Conference but also tensions and stresses within Africa as a whole. Furthermore, this body is the most politically committed of all the regional Councils, and this is reflected in the tone and content of both internal and external publications. Thus for study not only of the institution but also of the continent which it serves these publications have

some value. Prospective collectors should be warned that the Department of Information, from whom materials should be ordered, is not always prompt in supplying titles.

## II. Caribbean Conference of Churches (CCC)

P.O. Box 876, 154 Charlotte Street, Port-of-Spain, Trinidad; and  
P.O. Box 616, George Street and Bannister Land, Bridgetown, Barbados

Inaugurated in 1973 as an amalgamation of various Caribbean Christian agencies, the CCC is now a widely representative grouping of Christian churches with an annual budget of \$4.5 million. The main structure of the Conference includes a General Assembly, General Secretariat and two basic programme divisions: CADEC (Christian Action for Development in the Caribbean), concerned with development problems and projects; and ARC (Action for Renewal of the Church), concerned primarily with renewal work and various infrastructures within the Caribbean Christian community. The activities of CADEC include education for development, communications (encompassing documentation, information dissemination and CEDAR Press) and project development. ARC is involved with ecumenism, theological education, evangelism, support of Christian councils and related activities.

In terms of documentation and publications clearly the communications aspect of CADEC's work is the most focal point. Within this area the CADEC Communication Network concentrates on media training, programme production and broadcasting. The CADEC Documentation Centre collects, processes and distributes information on concerns relating to the social and economic development of the Caribbean; this is disseminated in a variety of formats to member agencies as well as to interested parties overseas by exchange or purchase. As part of this work, the Barbados Documentation Centre lends resource documents to local and overseas clients; it also operates a newspaper clipping service on a variety of subjects, again for both local and foreign users. CEDAR (Christian Engagement in Development and Renewal) Press fulfills the primary function of providing materials for the CCC itself through reports, documents and other materials arising from Conference activities. In the past it has also engaged in external publishing activities, but in recent years these have been curtailed because of financial restrictions.

Publications of the Conference, whether prepared by ARC, CADEC or other specialised agencies, cover a wide range of activities and interests. Leading this active publishing programme are two serial titles, *Christian Action* and *Caribbean Contact*. Both are published by CEDAR Press but serve quite different purposes. *Caribbean Contact* is an issues oriented monthly newspaper which covers major regional events in the Caribbean; it also devotes some space to CADEC and ARC activities, but for the most part these and other Conference programmes are discussed in the monthly CCC newsletter, *Christian Action*. Published since December 1974 and available from CADEC offices (P.O. Box 616, Bridgetown, Barbados), this newsletter focuses on development activities and socio-political issues of concern to CCC; it also reports on Conference initiatives in a wide range of spheres.

More detailed surveys are found in the annual reports of divisions, as well

as in the formal summaries of consultations and seminars, all of which are produced by CEDAR Press. In the past CADEC, ARC and smaller subdivisions have prepared separate annual reports, but these now seem to be issued in a combined CCC *Annual Report* covering all divisions and departments. To date only the combined report for 1979 has appeared; this covers each division and section of the CCC in turn and includes a financial statement and list of offices. On a wider level the Conference also publishes reports of assemblies, the most recently available being *Workers Together with Christ* (Report of the Second General Assembly, 1977). Unfortunately, assemblies are held irregularly and result in full reports of proceedings still less frequently. However, such assembly reports as are available, together with the *Annual Report* and *Christian Action*, should provide the foundation for any collection on the CCC.

Other publications of the Conference are issued by a variety of agencies and on many topics. Many arise from specialised conferences (*Called To Be* from the 1972 Caribbean Ecumenical Consultation on Development, *In Search of Partnership* from the first CCC Consortium in 1977); others reflect the particular concerns of CCC subdivisions (*Caribbean Women in the Struggle* by Caribbean Church Women). The most prolific producer of documents has been CADEC, and most of the titles reflect this division's concern with social and economic issues: *Reflections in Oil and Sugar* by Angela Andrews, *The Gift of Land* by Robert Cuthbert, *The Church and Agrarian Reform in the Caribbean* by Harold Sitahal. These and other materials are valuable "radical" views of Caribbean needs and aspirations; indirectly they tell one a great deal about the CCC and its concerns, while more directly they analyse Caribbean society and its problems.

Most CADEC publications are readily available either free or for a nominal cost; in addition both serials noted above are easy to obtain, as is the *Annual Report*. Unfortunately, other CCC documentation, particularly any which may be issued by ARC, is much less visible. This factor must give overseas researchers a warped view of CCC activities and concerns, and one wonders either why ARC cannot be encouraged to issue statements or reports more frequently or, if available, why they are not disseminated more successfully. As it now stands, we have available a reasonable corpus on the Caribbean Conference of Churches and its interests, but much more could be done to increase our understanding through a more balanced publishing programme.

To be continued in *Bulletin* no. 22

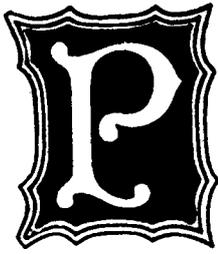
- (1). This survey is a complement to the two part article, "Documentation Services and Information Systems of Selected Religious Organisations", which appeared in the *Bulletin of ABTAPL* n.s. no. 15 (June 1979): 13-15 and n.s. no. 16 (November 1979): 9-14. It is a revision of the compiler's unpublished *Regional Church Councils and Development: a partial bibliography*.
- (2). CLAI is discussed in World Council of Churches, *Directory of Christian Councils* (3rd ed. Geneva: WCC, 1980), pp. 126-127. This list does not mean to ignore the Conference of European Churches (150 Route de Ferney, CH-1211 Geneva 20, Switzerland) but rather assumes that its work is reasonably well known in European circles and so need not be dealt with here. The Melanesian Council of Churches (P.O. Box 1015, Boroko, Papua New Guinea) seems to have been incorrectly named, for its activities are confined more or less to Papua New Guinea and certainly do not encompass the entire Melanesian region.



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