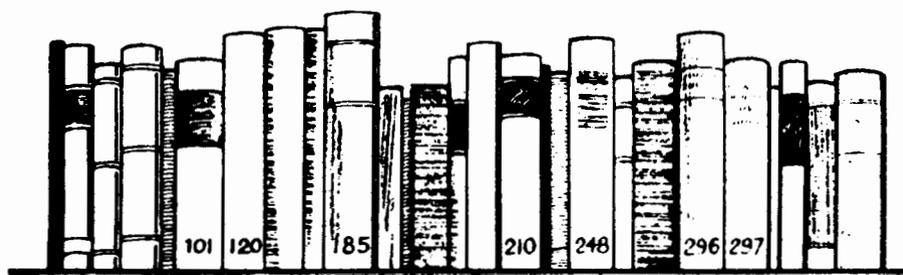


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**BULLETIN OF THE ASSOCIATION OF BRITISH
THEOLOGICAL AND PHILOSOPHICAL LIBRARIES**

(in liaison with The Library Association)

No. 39, Edinburgh, June 1987

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OUR CONTRIBUTORS

R.J. Duckett is Senior Librarian (Reference Services) Bradford Libraries and Information Service.

Patrick J. Lambe is Assistant Librarian U.S.P.G., and about to take up a new post as Assistant Librarian, New College, Oxford.

LIBRARIES – 38
York Minster Library
Dean's Park
York YO1 2JD
(Tel: 0904-25308)

Librarian: Canon John Toy, M.A., Ph.D.
Sub-Librarian: Bernard Barr, M.A., A.L.A.
Archivist: Miss Susan Beckley, B.A., D.A.A.

History

A library was established at the Minster in the course of the eighth century for the use of the archbishop's school, and enjoyed an international reputation associated with the name of Alcuin, in turn pupil and master of the school and keeper of the library, who continued to show his high regard for school and library in his later years in Germany and France. This great library suffered two destructions, by the Vikings in the 860's and by William the Conqueror in 1069, and, as the Minster was not a monastic cathedral, for much of the middle ages it had no corporate library, and the book-owning members of the Minster clergy bequeathed their books to their old college and university libraries at Cambridge and Oxford. The library was re-founded in 1414 by a bequest of 40 volumes from the Treasurer, John Newton, and housed in a building specially erected next to the south transept 1418-21. The library has had a continuous history since then, and with the gift in 1628 of Archbishop Tobie Mathew's collection of 3,000 volumes, it became at once one of the largest cathedral libraries in the land. In 1810 it outgrew its fifteenth-century quarters and was transferred to the newly restored thirteenth-century chapel of the former archiepiscopal palace on the north side of the Minster. This has had several extensions, and since 1964 the library has been administered by the Dean and Chapter in conjunction with the University of York. See further C.B.L. Barr in G.E. Aylmer and R. Cant (ed.), *A history of York Minster* (Oxford, 1977), pp. 487-539 (also issued separately).

Contents

Today it is the largest cathedral library in the country, with a collection of c100,000 volumes of which c20,000 are early printed books, including 80 incunabula; 80 medieval mss; 400 post-medieval mss; and 200 music mss. Special collections include (a) Liturgy: printed books and medieval mss, particularly of the use of York, which came partly from the Rev Marmaduke Fothergill, DD (d.1731) and Canon T.F. Simmons (d.1884); (b) Yorkshire local history, mostly from the Edward Hailstone (d.1890) collection, now totalling over 15,000 printed books, plus c10,000 mss (archives, antiquarian notes etc); the most comprehensive collection of earlier material for Yorkshire local history in general; incorporates York and Yorkshire printing and publishing, Civil War tracts (c2,000 items), many relating to York and Yorkshire; (c) The parish library collections include: Stainton in Cleveland (c300 volumes); Hackness (c112 volumes); East Harlsey (c300 volumes); (d) Music: a collection of 500 printed items, predominantly ecclesiastical, and including most of the Minster repertoire from c1600 to the present day, and compositions by Minster organists; rare printed music

by William Byrd, and printed and MS music by Purcell; also the Gostling MSS of English church music compiled in the restoration period (8 volumes), and the Dunnington-Jefferson MS of church music, probably written in Durham, 1640; (e) Theology, from the middle ages to the present day, continually updated; serves also as a diocesan lending library; incorporates books from Archbishop Cyril Garbett (died 1955, books received 1963), Deans Eric Milner-White (1963) and Alan Richardson (1975), and the Sheldon Hutchinson Trust (1987); (f) Archives: primarily the Dean and Chapter muniments from the twelfth century to the present day; also miscellaneous Yorkshire documents (mediaeval and modern).

Classification

Pre-1801 books, fixed location; post-1800 books, the University of York Library's special system (loosely based on Dewey, but with a letter plus number notation) slightly adapted.

Catalogues

Printed author catalogue of 1896, not yet completely superseded; sheaf name catalogue begun in 1961, with supplementary subject catalogue (alphabetical) and files for STC, Wing, bindings, former owners, bookplates, etc.; supplementary card catalogue (dictionary)
Printed catalogues for printed music (1971) and manuscript music (1981), both by D.G. Griffiths.

Access

Monday-Friday 9.0 – 5.0, to readers and visitors; the main upper hall, housing most of the pre-1800 books, has regular displays of (a) illuminated manuscripts and other treasures of the library and (b) special topical exhibitions; open to all, but principally used by students and staff of the University of York and the College of Ripon and York St John.

Technical Facilities

Photocopier; photography; microfilm reader; microfiche reader; ultraviolet lamp

Staff

Two full-time professional librarians; one full-time professional archivist; one full-time library assistant; one part-time photographic/music curator; two part-time typists; one part-time binder; several part-time voluntary assistants.

BIBLIOGRAPHIES & REFERENCE BOOKS — 56

Theological and religious reference materials. 3 vols. By G.E. Gorman and Lyn Gorman. Greenwood Press, 1984-1986.

Vol. 1	General resources and biblical studies.	1984	
	ISBN 0-313-20924-3		£46.55
Vol. 2	Systematic theology and church history	1985	
	ISBN 0-313-24779-X		£46.55
Vol. 3	Practical theology	1986	
	ISBN 0-313-25397-8		£48.95

These volumes are published in the series *Bibliographies and indexes in religious studies*, nos. 1, 2 and 7 respectively.
ISSN 0742-6836

Vol. 4 is forthcoming and will deal with comparative and non-Christian religion.

The scope of this work is truly remarkable. The compilers intended "to provide a work introducing students to the full range of reference materials likely to be required in theological or religious studies and available in academic libraries." (Preface). More specifically, they wanted to provide a guide to theological literature which was:—

- (i) international and interdenominational in focus;
- (ii) multidisciplinary;
- (iii) of appeal to students, clergy and scholars alike;
- (iv) inclusive of a wide range of reference material from indexes and abstracts to handbooks and basic textbooks;
- (v) not limited to titles recently published or of "recognized superiority".

Three of the four projected volumes have appeared and 5845 titles are listed, all with good bibliographic detail, and almost all with evaluative annotations and references to related titles. Each volume is self-contained with author, title and subject indexes. An introductory chapter provides guidance to the novice library user.

Without more ado, let me say that the Gormans have succeeded in their aims. With the aid of the tentatively promised supplement to incorporate new material, what we have here is a new standard work which fills a gap and a need, and which will be a landmark for many generations of students to come.

Of course, my admiration is not entirely uncritical! The appearance is distinctly dowdy: no bright dust-jacket, drab-red binding, uninspired type-setting and unimaginative layout. The instant lethargy the volumes evoked was matched by my regret at having promised to review them! But the publishers have done the Gormans a disservice. Bibliographies are not the most promising of raw materials, but the content warranted a far better service than the presentation gives them. One can sympathize with the misgivings that Greenwood Press must have had on committing themselves to this ever-burgeoning monster (450 pages initial draft rising to 1300 pages plus another volume to come) and doubtless economics dictated the format; but it is still, nevertheless, a great pity that a more handsome and eye-catching product is not the result.

As already mentioned, each volume stands on its own with separate preface, indexes and subjects. The whole series of four volumes, though, was planned as a coherent whole. The arrangement is, purposely traditional (the numbers in brackets refer to the number of entries):

Volume 1	A	General reference	(1040)
	B	Biblical studies	(1164)
Volume 2	C	Systematic/Doctrinal theology and ethics	(746)
	D	Church history	(747)
	E	Missions / Ecumenism	(177)
	F	Religious orders	(98)
Volume 3	G	Practical theology	(1873)
		– practical theology	
		– liturgy and worship	
		– homiletics	
		– education	
		– education	
		– counseling	
	– sociology		
Volume 4		(not yet published)	
		Comparative and non-Christian religions	

A deliberately broad subject arrangement was adopted so as not to embroil the student into the complexities of classification. The above groupings are sub-divided, typically, into (a) Bibliographies (including indexes) and abstracting services), (b) Dictionaries (including encyclopaedias) (c) Handbooks (including manuals, directories, textbooks, and "a representative range of general studies"). Volume One has a rather more complex arrangement. A more detailed subject approach is provided by the subject indexes.

One can applaud the compilers wish "to draw students into the maze rather than to reinforce barriers to understanding", but the 21 subject groups have an average of over a hundred entries each, while "General Reference Bibliographies" has 1200! Sub-arrangement is alphabetically by author, etc., so a great deal of browsing is needed. I'm not sure that either the "neophyte theologian" nor the research student are best served this way. The compilers could have avoided the constrictions of classification by more *see also* references, or even double entries.

The detail of each entry is good, giving full titles and adequate bibliographical citations. Unique numbers are given to each entry to facilitate indexing and referencing. The annotations are a feature of the work: they are both informative and evaluative, giving an indication of subject coverage, layout and usefulness. Each work has clearly been examined and relationships to other works are indicated. The volumes give no clue to the compilers' qualifications but they obviously know their books. Some examples follow. The messy publishing history of the 3rd edition of the *Cambridge Ancient History* is indicated; reference is made to the *Shorter Cambridge Medieval History* from the full *Cambridge Medieval History*: while it is made clear that the *Cambridge Modern History* has not been replaced by the *New Cambridge Modern History*. When a neophyte theological librarian, I was thoroughly confused by the various versions of the *Acta Sanctorum* and the various series of *Corpus Scriptorum* and Migne's *Patrologiae*. All is now clear to me, thanks to the Gormans. I've criticised the need to browse, but having browsed, I have learnt!

A detailed study may reveal errors of fact and transcription, but I noticed none in my canter through the volumes.

Coverage includes a great deal of general reference material on the grounds that religious and theological items are included in such sources. *BNB*, *BBIP*, *Book Review Digest* and the *National Union Catalogue* and a great deal more are included. This is pleasing. Often there is so much more in such general sources than specialists realize, and since such generalia are usually shelved away from the theological books, they can so easily be forgotten. Periodical articles are deliberately excluded, on-line data bases and non-bibliographic journals and newspapers are also excluded, on-line data bases and non-bibliographic journals and newspapers are also excluded (although this is not stated). More controversially perhaps, coverage includes titles not recently published or of "recognised superiority". The rationale for this is that "Most libraries of any size contain reference works which are often very dated and which, according to critical opinion, are clearly inferior. Since such works are available for consultation, it would be unfair to ignore their existence; rather we have tried to indicate the caution required in approaching works of this type". Up to a point, I applaud this approach – it is practical and helpful. But at what point is anything included or rejected? How selective or comprehensive is this guide? To be fair to the Gormans, there does not appear to be much here that qualifies as "inferior", though I was surprised to find my own ten-year old introductory booklist included. The depth of coverage is impressive and a wide range of foreign language and specialist material is listed.

The title and author indexes are full, clear, and functional, although the inclusion of keywords and some "rotated" titles would have enhanced the former. Thus ABTAPL's *Religious Bibliographies in Serial Literature* would have benefited from an entry point at "Bibliographies" and at "Serial Literature" in addition from an entry point at "Bibliographies" and at "Serial Literature" in addition to "Religious". The subject index has quite good detail and a reasonable supply of *See* and *see also* reference. Some of the entries need better sub-division: 73 items under "Hymns — handbooks" for example. As usual in such indexes, the most specific terms seem to be the basis for the index entry.

Volume One has an introductory essay by John Trotti of the Union Theological Seminary in Virginia. I found this rather "wordy", even when describing quite basic library matters, but I liked the exhortation to students to get to know their library well — its catalogue and classification systems. The essay covers the various types of material to be found in libraries, their differing arrangements and treatment, the nature of research, types of classification, library use and data collection. All sound stuff if a little old fashioned.

The delay between compilation and publication in a work of this nature does present problems, and I was disappointed to find how hard it was to find any 1980's publications. A few were found, but up-to-dateness is not something that can be claimed for this work, and many of the items entered are quite antique, eg. J.H. Davies, *Musicalia: sources of information in music*, 2nd ed. 1969. A supplement to volumes 1-3 is promised to bring coverage up to date. Greenwood Press is also publishing a collection of volumes entitled "Bibliographies and Indexes in Religious Studies", which are "intended to cover all aspects of religious studies which have as yet received inadequate bibliographic treatment".

All in all, the Gormans and the Greenwood Press have instituted a brave attempt at improving bibliographical control in the field of theology and religion. They are to be commended on their efforts and achievements, and they fully deserve our support and encouragement.

R.J. Duckett

BIBLIOGRAPHIES & REFERENCE BOOKS — 57

Religious periodicals directory, ed. Graham P. Cornish, 1986, ABC-Clio Inc., Santa Barbara, California; Clio Press Ltd., Oxford, £77.95. ISBN 0-87436-365-9. xi, 330 pages.

At an early stage in the history of ABTAPL there was an attempt to produce a union list of periodicals in theology. A bulky file of lists from contributing libraries and a stillborn card index are mute testimonies to a lack of editorial energy or corporate will. Graham Cornish has not attempted a union list, but he has, with the cooperation of colleagues at Boston Spa, built up a selective international directory of what is worthwhile in current serial publishing in religion.

Scope

It contains full details of 1,800 current titles, and, deliberately included, some which ceased publication since 1960. The selection is world-wide and the languages of publication catholic, with English and western European languages predominating. In a substantial introduction the compiler's policy, scope and definitions are clearly set out. "Religion" is "any attempt by Man to understand, penetrate or explore, that experience which is generally termed 'God' ". This broad approach justifies the inclusion of certain titles from history, anthropology, sociology, art and literature, and the partial overlap with other Clio directories of periodicals. The emphasis is on scholarly publication and original research. Exclusions are the huge numbers of church organizational reports, devotional magazines and magazines intended mainly for local congregations, communities and groups. For comparison, *Religious books and serials in print* (Bowker), using the same database as *Ulrich*, lists some 3,500 current titles — and this cannot include more than a proportion of the local religious serials that exist. Cornish makes some useful exceptions to this exclusion policy where a title is the only source of information about a church, cult or organization. Some criticisms of specific inclusions will follow in a later section of this review.

Arrangement

The entries are arranged by geographical origin of publication. The titles published in each country appear in an alphabetical sequence under the name of the country, and the countries are grouped in six zones, corresponding more to volume of publication than to the more usual six continents. These zones are: Canada & U.S.A.; Latin America; Europe; Africa; Middle East, Asia & the Pacific region.

The layout, on A4 pages, is extremely generous, with clear print, titles in large bold caps, and the code for the elements of each entry is repeated at the foot of each page. There are frequent cross references. The typical page has seven full entries and two cross references. Some examples of the number of entries under each country are: Canada 50; U.S.A. 433; France 103; Germany, West 205; U.S.S.R. 6; U.K. 233; Vatican 17; Australia 20; India 36; Japan 26. Each country begins a new page, which is a help to clarity, but as most African and Asian countries have only one or two titles selected, there is a lot of blank paper.

An example of one entry follows:

- MEDIA DEVELOPMENT:** Journal of the World Association for Christian Communication (1953-) 4/yr
- a World Assoc. for Christian Communication
 - b 122 King's Road, London SW3 4TR, England
 - d Technical articles on the theology of communication in all types of media, communicating theological and religious concepts, the problems of the church, and communication between man and God. bk rev, bibl
 - f English, English
 - h WACC JOURNAL (1970-79); CHRISTIAN BROADCASTER (1963-69)

a=publisher, b=subscription address, c=sponsoring institution (if different from publisher), d=contents, e=cumulative indexes, f=language of articles, g=indexing/abstracting services, h=former titles, i=notes

This arrangement is unexceptionable, and even the ambitious note on this particular journal's aims ("communication between man and God") is presumably based on its publisher's claims. As for the language note, this appears to be mere dittography as there is no other attempt to distinguish American English, much though some Brits would like to do so.

Corrections to main entries

The following sample is taken from a Scottish perspective, on the basis that the reviewer ought to be well-informed on publications originating in his own territory.

Scottish Institute of Missionary Studies, Bulletin. No. 1-20, Aberdeen, 1967-76, continued as New series, No. 1 (1982) —
()

Scottish Journal of Theology: frequency was 6 p.a. only from vol. 28 (1975) — 36 (1983) when it reverted to quarterly publication

Liturgical Review (1971-81) was continued as Church Service Society Record, 1982-

Association of Theological and Philosophical Libraries, Bulletin subscription address changed in 1983 to Heythrop College, London

Conference of European Churches, Occasional Papers British distributors is Saint Andrew Press, Edinburgh, not St. Andrew's Press

also noticed:

South East Asia Journal of Theology (page 281) It would be more consistent if this main entry were omitted, leaving the cross references from this title and from North East Asia Journal of Theology to the new title East Asia Journal of Theology

If a projection from this sample of corrections and revisions is valid, much of the information has not been updated since it was first collected. The compiler points out that any such directory is inevitably overtaken by events, which admittedly happen all too frequently with serials. Nevertheless there must be a question about the reliability of data in a reference book printed in a comparatively long production schedule.

Title Index

The Title Index is a simple and straightforward alphabetical sequence, all in caps. "Twin" titles have the necessary country distinctions, e.g.

CHURCH AND SOCIETY (India)
CHURCH AND SOCIETY (United States)
CHRISTUS (France)
CHRISTUS (Mexico).

There would appear to be some inconsistencies in putting Bulletins of some Societies under Society and others directly under Bulletin.

Subject Index

This is indispensable but also difficult to comprehend. It is clearly set out in upper and lower case with bold headings, but in a type size so small that any reduction would result in instant invisibility. The arrangement is by subject *and* country and region. A rubric explains that "The researcher will find all the periodicals about Africa in the index under the geographic terms Africa, etc., while all the periodicals published in Africa can be found in the chapter entitled Africa." An example of the sophisticated geographical subdivisions under the name of a subject is

Anglican Church 707, 1380, 1444
 Australia 1652
 Canada 8
 Europe 1362
 Ireland 947
 USSR 1502
 UK (11 references)
 UK England 1312 1356 1386
 UK N. Ireland 947
 UK Scotland 1434
 UK York 1326 1327
 US 229 342
 Worldwide 1370 1659

The difference between the unsubdivided heading and the subheading "Worldwide" appears to be that the latter is used when the publisher makes that claim for the journal. It is too subtle for clarity.

Does the approach to British geography imply that this index is not the work of the reverend compiler in Yorkshire but that of a Santa Barbara editor, situated on the outside looking in? It also seems odd that all those "Anglican" index entries to come across single "Church of England. United Kingdom" entry, for no. 1329, when this title does not appear under "Anglican" either. The single entry under "Church of Scotland" suggests not so much bad indexing as inadequate selection, as the one title turns out to be no. 1388, *Friends of St Machar's Cathedral (Aberdeen), Occasional*

Papers!

There is also material in the main work which does not appear in the Subject Index, for example, the heading Spirituality, UK, lists only no. 1448, *Mount Carmel*. What happened to *Chrysostom, Fairacres Chronicle, New Fire, Ransomer, Sicut Parvuli, The Way?* And although no. 1699. *Studies in Christian and Hindu Spirituality* appears under Hindu Spirituality, there are no subject index entries for it under Hinduism, India, or Spirituality.

There is no index of publishers or sponsors. This is not perhaps a serious lack if one remembers to search for one major group of titles under EUROPE. Vatican, or for the World Council of Churches' titles under EUROPE. Switzerland. (A minor correction required here is Route de Ferney, Geneva, instead of Fernay, ad lb.)

Verdict

Readers of the *Bulletin of ABTAPL* who have long memories may recall the two proposals for a catalogue of current religious periodicals reported by Otto Lankhorst in *Les revues de sciences religieuses* (Strasbourg, 1979) – see *Bulletin* 20 (March 1981) p. 10-12. Only the *Clavis periodicorum* actually exists, and as each entry, virtually a biography of each periodical title, takes so long to produce, completion is unlikely before the end of this century. Graham Cornish's *Director* has therefore no real competitor. All the sadder then that there are the sort of weaknesses in accuracy, currency and subject indexing that have been suggested.

It is good to read that the information is to be maintained in a form which is easily updated so that revised editions can be produced. When the next edition is planned, it is suggested that a more economical format be used, reducing the type size of the main entries, reducing the page size, using cheaper paper and binding. Is there any point in paying for acid free paper and a strong cloth casing in a desk book of rapid obsolescence? There are many small libraries (and some larger ones) which ought to have this directory but cannot afford the present price. Publishers, please think again.

J.V.H.

AN INTERNATIONAL PERSPECTIVE ON THEOLOGICAL LIBRARIES

Patrick J. Lambe

The picture for theological libraries in Great Britain is unique in its diversity and extent, and in this respect there are few parallels with theological libraries in other countries. A recent visit of members of the American Theological Library Association to Britain gave rise to comments on just this point of difference between British and American theological libraries. ⁽¹⁾ In North America theological libraries have evolved in just a few well-defined groups: theological libraries forming faculty libraries for universities; the closely related theological libraries attached to seminaries or theological training colleges; local church (parochial) and synagogue libraries. Thus, the majority of theological libraries in the United States come under the umbrellas of theological education (represented by the American Theological Library Association) and local church libraries (represented by the Church and Synagogue Libraries Association). The Catholic Library Association cuts across these boundaries as a denominational parallel to the American Library Association, but it has sub-groups for seminary and church libraries, which liaise closely with ATLA and CSLA. ⁽²⁾ Indeed, these groups have exerted an influence so strong in the last 30 or so years that in their projection of a sense of corporate identity, they have counteracted tendencies there might have been towards diversification between theological libraries, something that has yet to happen in Britain.

In continental Europe the picture is one of a significant denominational division between Roman Catholic and Protestant institutions, with libraries serving a role which is in both cases predominantly geared to ministerial or religious formation. Theological education is, it seems, even more professionally or vocationally conceived than in Britain or North America, excepting smaller, more Evangelical groups which, worldwide, have taken up the book with other media of communication and education and directed their resources at a more popular level. Germany has two library Associations, one Protestant and one Catholic; the Low Countries also have two Associations, Roman Catholic in origin but divided along linguistic lines and with interdenominational membership. France has an Association of "ecclesiastical" libraries, which, though predominantly Roman Catholic, does not exclude Protestant libraries from membership. Each of these Associations defines its membership primarily in terms of university faculties, seminaries or theological colleges, and monastic libraries. In the latter, one would expect problems associated with the maintenance of large historical collections of books and manuscripts, but apart from that, there is a great deal of homogeneity in the kinds of issues facing western European theological libraries, in terms of user groups, book provision and management questions. ⁽³⁾ In southern and eastern Europe the picture becomes much less easy to gauge for lack of organised professional bodies, but the indications are that a similar, if more fragmented picture prevails with an over-riding emphasis upon theological (professional) education. This is certainly the impression gained from the work of the charity EuroLit in eastern Europe. ⁽⁴⁾

Third world countries again have libraries that support primarily theological education, except that the greater diffusion of the ministerial tasks among lay people (catechists, teachers, Mothers' Union workers) implies a broader concept of theological education than, say, in Europe. It is clear that a lack of resources and personnel has forced the evolution of a broader concept of ministry and a greater flexibility in the use of limited funds and materials. While traditional theological colleges remain the normal centres for the provision of theological libraries, there has also been a growth of community-based diocesan resource centres providing literature and sometimes other (e.g. audiovisual) materials. These can vary in scope and ambition, depending on the context and the funds available; one such centre planned in Sri Lanka is being set up by a Sri Lankan who has worked abroad, others, in Mozambique or Tanzania for example, owe much to the Bishop of the diocese. These schemes can be more diffuse, and link the provision of Christian literature with literacy programmes, as in the work of such as the Roman Catholic priest Fr. John Medcalf in Nicaragua, who has established a self-help village library scheme based in the local Christian community, a scheme he began some years ago in Peru and analogous, if not identical, to the role of the Bray Libraries in 18th century England and America. Here, the libraries are local units, self-supporting and not specifically theological, being promoted as part of a government literacy campaign rather than as a church initiative. ⁽⁵⁾ While it is clear that such schemes are much more responsive to local needs, and envisage a wider audience for Christian and theological literature than merely the "professional", diversification on a large scale is severely restricted by the paucity of manpower and resources in such areas.

Beneath the surface homogeneity in North America and Europe there is bound to be diversity — in America, for example, one would expect a certain reflection of the denominational and sectarian variety to be found there, in the kinds of libraries that exist. We have already mentioned Evangelical influences. But this variety forms a kind of subculture to the main picture of theological librarianship, difficult to connect with because of its lack of centralised structure or control, and often consciously isolating itself from mainstream theological book provision. In terms of common problems and possibilities for relating them to the British situation, therefore, the value of trying to incorporate such diverse libraries into a single picture, becomes weakened.

The picture for Britain however is very different. Here, diversity seems almost to be the name of the game, and indeed, to a certain degree constitutes what makes British theological libraries interesting and valuable. ⁽⁶⁾ We have private subscription libraries, with and without denominational links, we have theological collections in public and national libraries, in university libraries, in theological colleges, seminaries, and monasteries, we have special libraries supporting the work of mission agencies, development and human rights agencies, evangelical agencies, Bible agencies, religious or ecumenical societies, we have cathedral, diocesan and parochial libraries, and so on. ⁽⁷⁾ If the first thing that strikes one on looking at American or European theological libraries is their relative homogeneity and concert, the first thing that strikes one on looking at British theological libraries is the precise opposite. Clearly, this will have great implications for cooperation.

It might seem on the basis of this contrast that there is little point in referring to theological libraries abroad in order to find some of the solutions to problems faced here. But there are two major factors which compel the wider perspective.

The first is the nature of Christian literature itself and its role within churches or religious groups. Christianity is a worldwide phenomenon which combines a remarkable diversity of form and context with a surprising amount of compatibility of literature. Mission agencies, the World Council of Churches, the Roman Catholic Church, Evangelical agencies, have all thought in global terms for the provision of Christian literature. ⁽⁸⁾

While within the last decade there has been an increasing emphasis upon contextualisation or indigenisation of theology, and a disparagement of Western theological imperialism, there continues to be a stress on the free flow of literature to and fro, and on the communication of theological insight from one context to another, including the crossing of denominational boundaries. Much theological literature is, in this sense, non-denominational. ⁽⁹⁾ Much of this communication is done, necessarily, through theological education and corresponding library provision, whether it be highly specific and professionalised in scope, as in Europe, or more diffuse, for example through Theological Education by Extension, as in developing countries, or a strong theological element in humanities education as in America, or simply through individual effort and enterprise in the provision of localised and specialised library facilities as in Britain. Theological libraries are therefore *de facto* components in an international network of literature flow.

The second factor to compel the international perspective are the ways in which developments overseas can act as models or patterns for solutions to problems here. The fact that different areas have homogeneous theological library development (each area in its different ways), can isolate and clarify possible avenues of development in an otherwise confusing British situation. An example which we will pursue later on is that of the close relationship between the American Association of Theological Schools and the American Theological Library Association which led to high standards of library professionalism and book provision in AATS accredited colleges. ⁽¹⁰⁾ Similar considerations have sometimes operated in this country where the CNAAB has required certain standards of library provision in theological colleges wishing to give CNAAB accredited qualifications (St. John's College Nottingham is an example, where the College was required to employ a full time professional librarian), but a greater coordination of theological education with such factors in mind would have similar beneficial effects to levels of professionalism in many more British theological libraries. Other patterns of development in Europe may be of significance: for example, the cooperation between the Catholic and Protestant German theological library associations in drawing up rules for keyword (dictionary) catalogues might form a pattern for British libraries' cooperation in producing controlled subject vocabularies, where specialist needs go beyond the scope of such as *Library of Congress Subject Headings*. ⁽¹¹⁾ Theological librarians in this country can learn from the role of the East German theological library association in giving specialist training courses and examinations. Lionel Madden has outlined the various ways in which postgraduate librarianship

courses can offer opportunities to pursue issues relating to theological librarianship, but there are no direct links between professional training and this branch of the profession. ⁽¹²⁾ We who complain about lack of financial and people resources can learn much from the flexibility and resourcefulness of some third world countries in evolving new ways of providing literature for the communities in straitened circumstances.

Sometimes it might appear as though theological librarianship is a profession which, Canute-like, struggles to hold back the tide of ignorance, neglect, and lack of appreciation for matters religious or theological – and, Canute-like, is ever in retreat. There is a discernible tendency to treat the academic library as the paradigm for the provision of theology, neglecting the fact that theological and Christian literature has wider reasons for its existence than merely the academic. Theological librarians, I know, are not evangelising creatures, nor should they be, but there should be a greater awareness of the purposes served by theological literature at a more than local level. One way of gaining such awareness is by communicating and sharing experience – a role fulfilled in many ways at a national level by ABTAPL. To look even further afield, and communicate with colleagues in different environments, is to learn more about the possibilities and value of theological and religious literature. Despite the idiosyncrasy so characteristic of the British scene, the international perspective – west, east and south – is imperative.

NOTES

- (1.) Lawrence H. Hill, 'The American theological librarian's experience in Ireland and Great Britain' ABTAPL *Bulletin* no. 34/35 1986 p.9
- (2.) For surveys of the American scene, see the special issue of *Library Trends* 9/2 1960 'Current trends in theological libraries'; *Essays on theological librarianship presented to Calvin Henry Schmitt* (Chicago: ATLA 1980); John F. Harvey ed., *Church and synagogue libraries* (Metuchen, NJ/London: Scarecrow Press, 1980).
- (3.) See the guide, *Conseil International des Associations de Bibliothèques de Théologie (1961-1981)* (Köln: Secretariat du Conseil, 1982) pp. 9-58. A second, fuller guide marking the twenty-fifth anniversary of the CIABT is due to be published next year. This will show an expansion in the Conseil's membership, and it will be interesting to see if denominational balances have changed.
- (4.) See my note on the work of Feed the Minds/Eurolit in ABTAPL *Bulletin* no.?
- (5.) For a brief description of one of Fr. Medcalf's libraries, see *The Tablet* 20 September 1986, p. 981.
- (6.) R.J. Duckett described it as a "highly fragmented and complex picture". 'Theological and philosophical libraries' in H.A. Whatley ed., *British Librarianship and Information Science 1971-1975* (London: Library Association, 1977) p.252.
- (7.) For some taste of the variety, see the newly published *A guide to the theological libraries of Great Britain and Ireland* ed. Alan F. Jesson (London: ABTAPL Publishing, 1986).
- (8.) Two books, though rather dated now, nevertheless give a good picture of this global perspective in the 1960s and 1970s: John G. Williams, *Hungry world: the call for Christian literature* (London: SPCK, 1963); Eve Walber, *Book story* (London: Feed the Minds/SPCK/USCL, 1972).

- (9.) "Divinity libraries and librarians must be among the most ecumenical spirits in the world, as far as acquisition policies are concerned." Edgar Krentz; 'Literature of modern theological study in the seminary library' *Library Trends* 9 1960 p. 208.
- (10.) See Robert F. Beach, 'Protestant theological seminaries and their libraries' *Library Trends* 9 1960 131-48; Kenneth S. Gapp, 'The American theological Library Association' *ibid.*, pp. 194-200. A similar relationship seems to be emerging between the Australian and New Zealand Association of Theological Schools (ANZATS) and the newly-formed Australian and New Zealand Association of Theological Libraries (ANZATL). See *Debra-Doc. Informations* September 1986. ABTAPL *Bulletin*, no. 34/35 1986 p.3.
- (11.) *Kurzregeln für den Schlagwortkatalog in Kirchenbibliotheken* (Karlsruhe und Bamberg: Arbeitsgemeinschaft der Archive und Bibliotheken in der evangelische Kirche/ Arbeitsgemeinschaft Katholisch-Theologischer Bibliotheken, 1985).
- (12.) Lionel Madden, 'Educating theological librarians: the role of the library schools' ABTAPL *Bulletin* no. 33 1985 pp. 11-15.

ABTAPL SPRING WEEKEND, April 1987

I approached Lancaster University and the ABTAPL Spring Weekend with the apprehension of an outsider facing the unknown. I left with regret, feeling that I had made new friends and with a great appreciation of the warmth of the welcome of ABTAPL members and the lengths to which everyone had gone to make me feel included.

Overall, I found the papers presented to be scholarly rather than practical, interesting if not particularly relevant to my situation in New Zealand. As with most events of this kind, however, it was the opportunity to talk informally and exchange ideas with colleagues that I found most stimulating. One of the major problems we face in New Zealand is our isolation from other theological librarians, so it was a rare opportunity for me to be amongst so many colleagues. I had hoped to make follow-up visits to some libraries in Britain. Unfortunately, other commitments meant that I could only call in briefly at New College, Edinburgh and the USPG Library in London.

I would like to express my appreciation to the Committee for their hard work in organizing a successful Spring Weekend and to attending members for their care for a stranger in their midst. I would also like to encourage ABTAPL to maintain the links being established with ANZTLA (The Australia New Zealand Theological Library Association), informally by my visit and more formally with Patrick Lambé's attendance at our Melbourne conference in August. Were I closer, be assured that I would be a regular attender at ABTAPL get-togethers.

Helen Greenwood

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