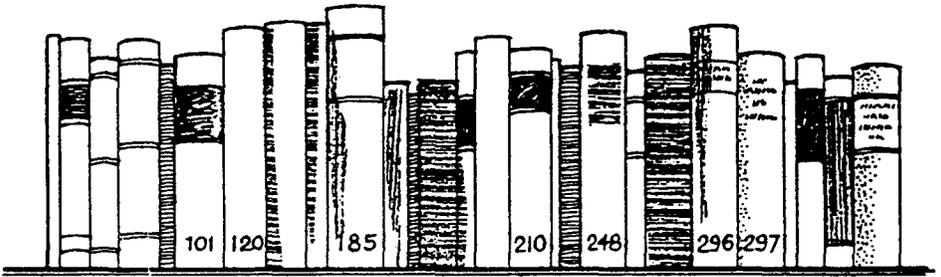


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# BULLETIN

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## BULLETIN 1990-1991

The *Bulletin* is published by the Association of British Theological and Philosophical Libraries as a forum for professional exchange and development in the fields of theological and philosophical librarianship. ABTAPL was founded in 1956 to bring together librarians working with or interested in theological and philosophical literature in Great Britain. Twenty four issues of the *Bulletin* were issued between 1956 and 1966. After a period of abeyance, the *Bulletin* was revived in a New Series [Volume 1] by John Howard in 1974. It has been published in its present form, three times a year (March, June and November), since that time. Numbers 1-40 of the New Series (to November 1987) have been construed as Volume 1 of the New Series; Volume 2 began with March 1988. The *Bulletin* now has a circulation of over 270 copies, with about a third of that number going to libraries in Europe, North America and the Commonwealth.

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The members of this Association owe a debt of gratitude to Patrick Lambe for his Editorship of the *Bulletin*. Although he edited only some ten issues, from March, 1988 he has set a standard which is difficult to follow - as I am only too well aware. Two-thirds of this issue were either commissioned by Patrick before he left for Singapore, or were forwarded by him since his departure. In his editorship he was not afraid to spread the boundaries of theology and philosophy widely, and I find it difficult to recall an issue which did not have some thought-provoking writing in it. These qualities are very important in an organisation which communicates largely through its journal: not all of us can get to the meetings but we can all meet in the *Bulletin*.

At the Durham General Meeting I agreed to produce the next two issues of the *Bulletin*, to give us space to find a new Editor: my commitments to other aspects of ABTAPL, and outside, would not permit me to pledge any further than the end of the year. Fortunately it has not been necessary to produce more than this interim edition because I am delighted to announce that the new Editor of the *Bulletin* is to be Alan Smith of Birmingham City Libraries, and he takes office with immediate effect. A number of other members have agreed to assist by assuming responsibilities for various sections of the *Bulletin*, but Alan will certainly need our assistance in finding the material to put in. I know he will be delighted to receive ideas, information and copy. Alan's address is:

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Anyone who joined us at Hatfield College, University of Durham for our Annual Spring Conference on April 12th-14th anticipating a restful weekend would have had quite a shock! It is true that we had only one library visit, but the weekend was led in such a way that no one could take a back seat. Our speaker, Kenneth Bromage, came from outside the library world, for as well as being an Anglican Non-stipendiary Minister, he works for the development and training company Temple Millar, of Abingdon. The theme of the weekend was *Strategic planning for libraries*, and because Ken was an 'outsider' he was able to give valuable new perspectives on some of the problems faced by theological libraries. The topics covered were also relevant and of interest to those of us not actually working at present in such. Much of our learning was done in small groups, carefully chosen by Ken in liaison with Alan Jesson, and all were called upon to participate. After an introductory session in which Ken asked us to consider our libraries and suggested that our users may not perceive their strengths and weaknesses in the same way that we ourselves do, we were introduced to SWOT boxes - Strengths, Weaknesses, Opportunities, Threats. This led to group discussion where we were encouraged to do some hard thinking about our own respective libraries, the organisations which they represent, our future plans and the role which ABTAPL could perhaps play in this equation. This led onto the production of a "Statement of Intent" for ABTAPL. After much vociferous discussion both in and out of our groups we were able to agree on the following:

We, the members of ABTAPL [present at the Conference], commit ourselves to developing mutual support through effective communications, co-operation and co-ordination.

How can this be achieved? Delegates listed ways in which ABTAPL's profile could be heightened inside and outside the world of theological librarianship. These included: sharing of Annual Reports; the production of Occasional Papers on topical subjects, such as Information Technology; the up-dating of the *Guide*; the production of a "personnel directory" and, possibly, changes in the format of the *Bulletin*.

Much of the discussion was very opportune as at the General Meeting on the Saturday afternoon we were faced with the dilemma on the future of the *Bulletin* now that Patrick Lambe, our former editor has moved to Singapore to his new task. There was reluctance from the members present to

commit themselves to take over this onerous responsibility, given that the *Bulletin* is such an important part of our inter-communication. However, the relaxed atmosphere created through the workshops gave individuals the confidence to agree to take on responsibilities for collecting material for and editing small sections of the *Bulletin*, e.g. sections on members, new developments in our libraries, book reviews, and more general sections on librarianship *per se*.

Our only library visit involved a three minute walk from Hatfield College across Palace Green to the Cathedral where we were shown the library of the Dean and Chapter of Durham, and the Monk's Dormitory library. The former was described by one of our party as a designer library, and we were told by the Cathedral Librarian, Roger Norris, that it is generally considered to be the smallest library in Great Britain. It chiefly consists of 350 manuscripts dating from the 6th to 16th centuries, and our speaker said that for him one of the highlights of the weekend had been to actually see and touch an 8th century manuscript. The library in the Monk's Dormitory was set up as a library in the 1850's and until 1978 housed the Cathedral's main museum. As well as an interesting collection of music books, manuscripts, and papers from a selection of former Bishops of Durham, there is also Archbishop Sharp's library, which is a working library for members of the Department of Theology of the University.

This action packed weekend, which finished with a closing session between breakfast on the Sunday morning and the 11.30am service at the Cathedral, was very enjoyable, and hopefully we will see many of the innovations in future conferences. We are indebted to the hard work and organisational abilities of our Honorary Secretary, Alan. On a more personal note, it was sad that some of the regular members were not able to be with us. However, it was good to meet many new faces, particularly from the colleges.

*Ruth Gibson,  
Cataloguing Department,  
University Library,  
Birmingham.*

**CWIRES: Christian Women's Information and Resources**  
by Katie Hambrook.

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CWIRES is a small library and information service covering the subject of women in the Church (specifically Christian feminism and feminist theology). It is run as a registered charity and as a subscription library with about 200 members. We are a nationwide organisation based in Oxford and ecumenical both in our membership and our work.

CWIRES was founded in 1979 at a time when Christian feminism was getting off the ground in Britain - a number of local groups were being formed, more events were being organised and more books were being published. CWIRES settled in Oxford where the Dominicans have given us the use of a room in Blackfriars. In this room we shelve our library, store our files and stationery, and meet weekly to do the work of CWIRES.

The library of CWIRES contains about 2,000 books and pamphlet-type items. We subscribe to one journal (the *Journal of Feminist Studies in Religion*) and receive about 15 other journals and newsletters, usually as part of an exchange mailing arrangement. The policy for selection is that material should be relevant to the subject of women and the Church, preferably from some sort of Christian feminist viewpoint and preferably British. When I buy books I do also try to get the more important non-British material; since we acquire most of our stock as review copies and donations from members, this also broadens our coverage.

In the end the balance of the stock reflects partly what is available (for example, lots on the ordination of women in the Anglican church) and partly the needs and interests of our members (there is a heavy demand for liturgies).

Our collection of books may not be unique but our members do find it useful to have the subject area gathered together rather than scattered by the classification scheme of a larger library. What is unique is our collection of pamphlet material. These journal articles, sermons, liturgies, conference papers chronicle the development of Christian feminism in Britain and reflect the activities, issues and campaigns which Christian feminists have taken up. Since we have only a small number of books, these are arranged by author; the pamphlet material is organised by a fairly crude scheme based on that devised by the Feminist Library.

Although CWIRES is run on a subscription basis, we receive many postal enquiries from non-members and we provide a basic enquiry service for these (the new GCSE has increased the number of school children writing to ask for help with their projects!) Members receive CWIRES publications: a newsletter three times a year (with book reviews and a very good diary of

Christian feminist events), a basic reading list of about 100 items on Christian feminism and feminist theology, and a list of relevant British groups and organisations. Members may also borrow from the library and so an important service is to provide them with a printed catalogue (which is expensive to produce). The cataloguing is fairly rough and ready by many library standards - what I try to keep in mind is that the catalogue is not, as in many libraries, a tool for locating material on the shelves but a means of someone's being able to identify what they might want to borrow by post.

Members may borrow from the library both in person and by post. For postal borrowing we have to charge postage both ways so it can be quite expensive (I always include on the catalogue the number of pages an item has so borrowers can have some idea how expensive it may be to borrow). We are not too bothered about how many books a member has on loan, provided they are returned if someone else wants them.

CWIRES is a very small scale organisation: most of its work is done at the weekly meetings on Monday evenings. I attend every Monday and am usually joined by a couple of other volunteers from a pool of local CWIRES members who help out once every month or two. My work with CWIRES is very similar to my full-time job (I'm the Audio Visual Librarian at Oxford Polytechnic). This means that I already have some useful skills but also means that it isn't much of a change for me and this has an effect on the amount of energy I devote to CWIRES.

Visits to the CWIRES library are welcome but you must make arrangements with me in advance. Bear in mind that because of my commitments and the fact that the room in Blackfriars is used for other purposes, weekends are the best times for visits. You may also visit on Monday evening between 8.00 and 10.00pm. The minimum subscription to CWIRES is £5.00: we expect that members who are on a high wage or who can afford to will give more. For appointments to visit or for any other information, do get in touch with me.

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Some of you will know the work of the **Programme for Theology and Cultures in Asia** (PTCA) which, since 1983, has been assisting seminaries and centres throughout the region to give priority to the use of Asian resources in doing theological education. Some of you will know the challenge and the new tasks that such a priority demands and which our work together here seeks to meet. Our working consultation here has grown out of that 9-year program, but is also the result both of long histories of neglect, and of often creative efforts to uncover the history and writings of Asian Christians. We stand therefore at something of a watershed.

Put simply, the major problem facing us is that the story of Christianity in Asia covers many centuries, and a vast geographical area, and that it has its own very extensive resources, much of these in ancient libraries or contemporary universities and study centres. There are in fact large collections of writings by Asian Christians from the medieval (pre-1500) and early modern periods (*i.e.* up to the 18th century), and much larger libraries of 19th and 20th century materials - before we even begin the chart the vast quantity of writings in the region during the last 50 years. But except for one or two possible exceptions, the libraries of our seminaries and churches have virtually none of these materials, and the courses in our colleges do not recognise them. The loss of understanding and self-identity, of inspiration and perspective for the present mission and ministry of our churches is, I believe, incalculable.

Of course there are many reasons for this neglect and loss, and it is as well that we recognise some of these as we begin.

## COLONIAL CAPTIVITY

It is still possible to hear Asian Christian communities refer to themselves as "younger churches" - although many of these churches have a far longer history than churches in Europe, let alone North America - or to find that they accept that Christianity is a "western religion" which entered the region only with the colonists in the 19th century. Of course, it is in fact an Asian religion which entered almost all our countries centuries before the western colonial era. Only after that were our peoples subjected - in most

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<sup>1</sup> This is a slightly edited version of a paper presented at the first session of a Consultation on Libraries for Asian Resources held by the Programme for Theology and Culture in Asia, May 22-25, 1991 in Chiang Mai, Thailand.

cases - to the cultural, religious, and sometimes military domination of the west.

But over the past 50 years many, perhaps most, Asian countries have been moving beyond their history of colonialism - not only political colonialism but also of the cultural domination of another country (e.g. of Germany in Japan and Korea, Holland in Indonesia, Britain in Malaysia or India). Within the churches this process of becoming our own people has taken longer or has hardly begun, and the library in the seminary is the last outpost of such captivity. Over the years, the church, and particularly its seminaries or bible schools, has had teachers from the west, or teachers from their own cultures who have gained their higher degree in the west, and so the teaching and the study has included much western cultural and historical baggage. The written materials we have are most often the writings of Westerners telling the story as they see it, rather than of Asians expressing their own faith. As an example, even Latourette in his seven volume *History of the expansion of Christianity* remains largely missionary-centred, rather than centred in the indigenous church. This colonial domination continues throughout much of the church in Asia, and is found in many forms. In the libraries of our theological seminaries you will find most obscure features of western doctrine or church history have their place, for example, but many of the watershed figures of Asian theology and history are absent entirely.

Today we can no longer accept this situation. In each of our countries there is a growing awareness that the Asian churches have their own rich histories, and their own witness to the One Living God of all peoples. We have become aware that in our own lands people suffer, people have hope, people struggle and the God we know in Jesus Christ has been and is present with them. People are learning that not all that comes from 'overseas' is necessarily the best, and are becoming proud of their own achievements, their own worth, and taking pride in their own heritage. And the Asian church has much to be proud of - it has a longer history than most; it can show the world about living in a pluralistic religious society; it has traditions and witness that are sorely needed by the rest of the world. But our libraries, course-work or teaching in our churches do not reflect resources in history, culture and religion, and especially Asian Christian resources,, are largely absent from our collections or curricula.

There is in Asia a new beginning; a recognition of the long history of Christianity, a listening to indigenous voices, a restructuring of the priorities; Asian theologians are building on the work of early forebears and discovering again the worth of their own cultures as the sources for their reflection. They are telling the story of their own and their people's faith, from their own Asian perspective.

## THE ASIAN RESOURCES THEMSELVES

We can easily feel daunted by the vast extent and diversity of our own Asian resources once we begin to recognise the full story of Christianity in our region, and the wealth of contemporary Asian theology. This may become a reason for their absence from many of our libraries! How can we discover, and obtain, catalogue, store and make available such diverse materials? Yet this very richness and diversity is of course our heritage with immense potential for the life and mission of our churches. It is the challenge that we as librarians must take up.

Just to glimpse this diversity is to see - along with numberless books, periodicals, pamphlets, booklets and documents - ancient hymns, letters, chronicles and liturgies, studies and collections of inscribed legends and symbols, steles such as the one in Sian which tells some of the history of the Nestorian Christians, seals, gravestones with crosses and engravings, and painted cave walls (in Dunhuang for instance). There are folk-stories, creation myths, art forms with rich symbolism, often found also in other faiths but showing the presence of Christianity in unexpected places, and there are "the cracks in the parchment curtain", to borrow William Scott's phrase; a reading-between-the-lines of the historical documents of oppressors, through which we can find the story of oppressed people in the past. The story that comes from the parchment, rather than from the cracks, is unfortunately the way in which much of our Christian history has been learned.

We are not starting to look at this question, however, with nothing to guide us. There have been some major developments which can help us to re-orient our work. What are some of these developments?

- \* The Theological Education Fund emphasis in the immediate post-war period was largely on buildings first and therefore on basic library space, and on a significant quantity of books for the traditional academic job. This has led on, through various mandates, to today's concern for ministerial formation (including that of the whole church) in concrete situations; contextual, functional and involving a wholistic view of the people of God.
- \* The many developments in library format, from the more traditional library as inherited, to one viewed more as a resource centre for the community. We will look at this in more detail later when I introduce some different models for living libraries.
- \* Libraries are slowly changing from depositories of large (western) volumes to collections of a wider range of books, booklets, docu-

ments, "ephemera", periodicals, microfilm, etc; for it is often in these formats that the most creative Christian thought in our region appears.

- \* In the last ten years there has been a great increase in bibliographical and data-base programs - many are already issued as significant tools or aids, such as *Theology in Context*, national bibliographies, *Theological Book Review*.
- \* The emphasis on PTCA and ATESEA in recent years has been to make known much more of what is available throughout the region, and this, along with other Asia-wide networks and publishers, is helping to redress the balance within seminary libraries in Asia.

A particular challenge now arises for librarians and others who collect and document materials to service the Asian church. Formal library skills are very important and many more opportunities for training of librarians must be found, as well as making such training a pre-requisite for the staffing of seminary libraries with qualified people. But this is no longer adequate or even primary. An adequate knowledge of, and a readiness to give some priority to, the materials from the region, particularly from one's own and neighbouring countries, is the *crucial* need. This aspect of the library task we will begin to address in these few days, for there are vast resources of our own within Asia - some we can share, others are not known or held in our libraries.

Once these resources are located a series of problems begins. The accessioning, classifying, and cataloguing, storage and preservation, publicising and promoting will all need special attention. These are resources to which the users of our libraries have not previously had access, and they will need help and encouragement to make the best use of them. Many of these resources are not in book form - they are documents or pamphlets. They do not fit into the categories that are already established in the common cataloguing practice. Disciplinary categories which are taken for granted in the west do not always apply in Asia - for instance the distinction between philosophy and religion when applied to India. The subject headings which use geographical terms are similarly of no use to us, since 'Far East' or 'Foreign Mission', for instance, are meaningless when viewed from this perspective. The orientation of our thinking is what we must change first so that our own country and then our neighbours within the region, become the centre to which our subject headings relate, and from which they radiate. And this of course can still be done whilst using one of the internationally recognised classifications.

Of course the challenge we face is not simply that there is so much history, so many publications, archives and artefacts "out there", which don't happen to be in our own libraries. It is much more a question of orientation, and of priorities which we work on, however humbly to begin with. The urgency for a re-orientation to our own Asian resources arises not simply because of an imbalance or gap in our library holdings; still less from any anti-western/anti-intellectual argument. The critical and reflective thought of the global church remains one of our sources also. The primary task however, as in the nine years work of the Programmes for Theology and Cultures in Asia, is to recognise the continuing activity of God's Spirit within the history and culture, the life and struggles of our *own* peoples the witness and response of our churches to *that* divine activity - so that this becomes, along with the Gospel itself, the food and strength which our people need for mission and ministry in their own situation.

As librarians we must ask what it is that feeds the hope and faith, the yearning of peoples' hearts and minds, that strengthens their identity and dignity as Christians and as a people, and frees them from all that enslaves them, if it is not found in the continuing record of their own story, their own faith, the ideas of their brothers and sisters found in similar situations, found in stone perhaps from ancient times, on paper, in art form or in customs and traditions. These records it is our duty and our privilege to preserve and share.

There is a saying: *Until the lion learns to write, the story of hunting will always be seen through the eyes of the hunter.*

Until Asians, women, youth, the poor, the marginalised, are able to articulate, the story of their faith will always be told by elderly, white males.

Until librarians emphasise the resources of Asian peoples, women, youth, poor or marginalised, much of our scholarly study will always remain remote from the situations of our people.

Until the people's life situation is articulated, documented, studied, how will the concepts, language, expression of people be understood by the student of theology often remote from the experience of the people to whom he or she will minister?

A writer who takes, as a basis for Christian reflection, the rice farmer, the Confucian housewife, the multinational factory employee, the international prostitute, the student rioter, the torn apart families in war-torn areas, the new Christian in the family for whom Christianity is a new and threatening form of religious belief, and who tries to interpret the love of God and the suffering of Christ in these circumstances is going to be far more relevant to the tasks of Asian ministry and theological education. A writer who seeks to

understand the faith in relation to these, his or her own people, is going to interpret the biblical story, the one eternal truth of the gospel, in a way which is meaningful to the people in such situations. This is not the subject heading "Liberation Theology" as such, although some Asian theology will be liberating - rather, this is Christian theology expressed and formulated within the life situation of our own people, local and contextual.

Do our libraries contain such writings? Or reflect this approach to theological learning and reflection, which is at the growing edge for our seminaries, as it is for scores of centres and movements throughout our region? And if so how do we handle them? A growing vital library and resource centre, seen as the lungs of the theological college or bible school, as well as of the church, will be giving priority to such materials. A colleague said recently: "In my parish the task is to work for mere survival." Can the library help to prepare the student for that work?

## LIBRARIAN AS CATALYST

Many aspects of the librarian's work are to be discussed during these few days together, but there is one more step in reorientation we need to consider. An internationally known Sri Lankan librarian, H.A.I. Goontileke, on his retirement from the position of Librarian of the University of Ceylon, said: "I have learned that work is a sacrament and its only reward, and librarianship is, in its highest form, an act of social service to the mind of one's fellow man." Librarians are those who care for the records of people's lives, thoughts and actions, the histories and stories of our peoples; who arrange areas of thought and learning in such a way that other people can have access to these resources and learn from them. Yet the librarian is not only a person whose task is to present the ideas of others within the institution, but he/she can in fact *shape* the focus of that learning to a real degree. Where the significance of a vast Asian Christian history and literature is recognised, and where the living context of our people in culture and society is the location of all mission and ministry, the librarian is of course a full *team member* with other educators and theologians. It is frequently the librarian who knows what material is available and can recommend this to the teacher or student, especially if the librarian studies the catalogues and listings that are available from Asian sources, and sets up displays of issues and concerns along with library holdings which relate to them, and encourages local initiatives in, for instance, oral church history.

We all know the problems that can be met by librarians in seeking recognition of even the basic role of a library, of obtaining adequate funding and staffing, and of establishing the role of a librarian as team-member and adviser. However, any librarian of a resource centre or seminary is of course already

a tutor, whether recognised formally as such or not - and in some cases giving as much individual study guidance as other staff members.

But we will need to devise strategies and also assist each other, in order to work with our colleagues and to educate library and finance committees, and even teaching staff. (You will know that many of these teachers - approximately 240 region wide - have now attended PTCA courses so that there are colleagues to be found in most of our colleges and centres who are working in the same direction.)

As librarians specifically, there are many steps we can take once we accept the challenge of Asian resource - and we will look at these in more detail as the consultation proceeds. They will at least lead us to obtain, become familiar with and publicise the periodicals and listings devoted to Asian writings in our own country and throughout the region, and to encourage book exchanges, information sharing and even joint staff training.

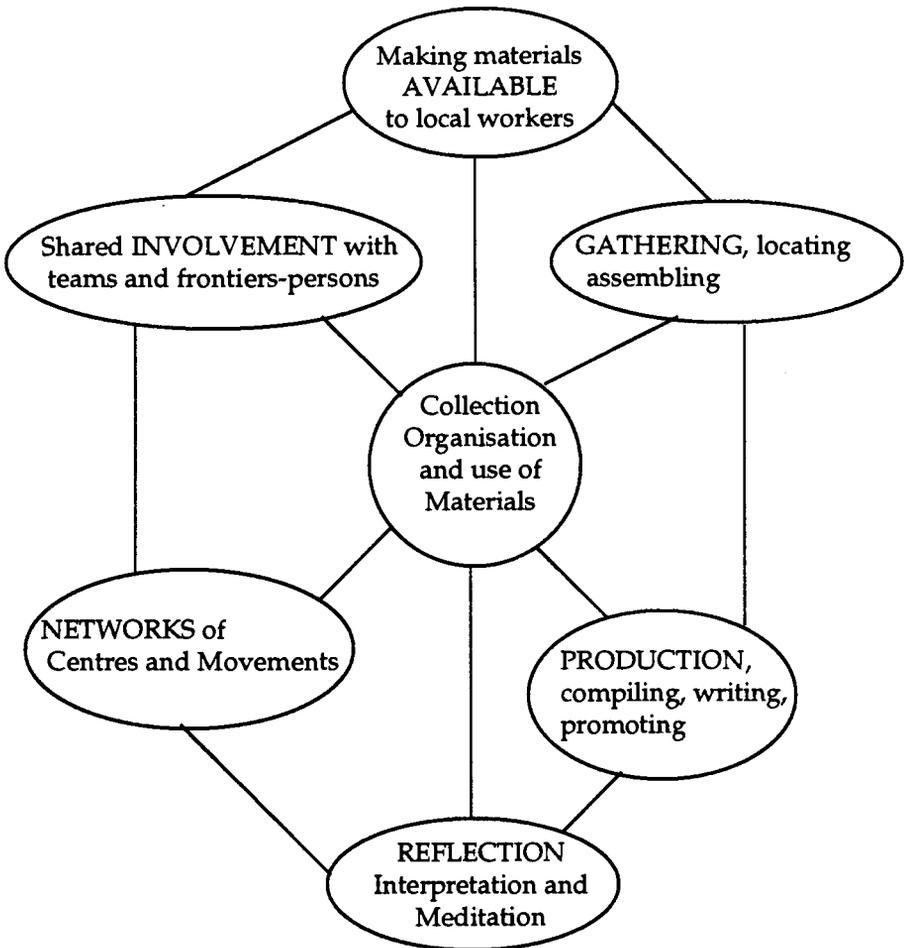
## SOME MODELS

Perhaps foremost in your minds has been the work of libraries familiar to all of us: within a college or institutional base, providing the texts for course-work, shelves of books, displays of current periodicals, a few historical or archival curiosities perhaps - a fairly traditional library found all over the world, although much harder to maintain or develop in our countries where climatic conditions, shortage of trained staff, lack of finance and perhaps lack of space, have to be taken into account.

Let us now add working examples which demonstrate some of the priorities we have raised and others that put our libraries on the growing edge of scholarly, and pastoral, work.

- 1) **The Library as a Resource Centre.** I have often used a diagram when discussing the picture of a resource centre.

In the centre is collecting, organising, use - what one would recognise as the normal library. Around this core are other aspects which make a library much more of a resource centre. They are fully inter-related with each other anywhere within the circle, and with the centre. Locating and gathering information is interwoven with production,, writing and promotion, which involves sharing and learning from people and groups, frontiers-people, local workers. These in turn inform the writing, networks help in the gathering and all are fed and interlaced with reflection, interpretation and meditation.



### RESOURCE CENTRE FUNCTIONS

Let's take a concrete example of this from Hong Kong. Upwards of 45,000 women domestic workers from the Philippines alone work there. There is a central office, counselling, legal aid and a refuge. The given is the domestic worker and her needs - what is her situation, who is caring about her? The story is being gathered from oral records or through newspaper clippings, reports, case studies. Such reports, theses, *etc.* are made available and take on an advocacy role. The work is undergirded with prayer, meditation and reflection. Without the library or resource centre as the hub of the whole,

the work would not be resourced so that it can function adequately. Behind this resource centre is the larger library of the Christian Study Centre and the Asian Women's Resource Centre for Culture and Theology, both of which have provided direct support over many years. What is happening here to people is happening in other cities, other countries back home!

- 2) **The Library within the tribal community in India.** (You can find more of this story in **Libraries for the People** by Aloysius in *Proceedings of the Training Seminar on Documentation Techniques 26-29 July, 1988* NCCP Ecumenical Centre published by the Research and Documentation Office, National Council of Churches in the Philippines.) Documentation, research and publication activities are carried out right in the heart of the jungle. These tribals are amongst the most exploited of groups, so the work began with a trade union for mining workers and another for forest labourers. But it was soon realised that a documentation research and publication unit was needed to back up these activities. There was no information available on this people - their culture, history *etc.* One important way capitalist exploitation operates is by the blocking out of information; simply not making it available to people most concerned within a society. Translations and writing up of a lot of small articles about local people and local situations, which normally the national and international newspapers would not carry, was done. The material collection, information collation *etc.* was very simple because of the unsophisticated life situation of the people. All sorts of forms were used, such as scraps of paper, or some evidence on clothes tied upon and stored in places - a tribal way of keeping memoirs. A newspaper was developed, close to tribal traditions. It was pasted on the walls in the villages and someone would read it whilst others listened as most could not read, and copies were sold for the price of a mug of rice beer! Behind this was a strong backing of documentation, pro-people information of all sorts. Dissemination of information is one of the key functions of a documentation centre and in this context it is very important to use the vernacular, and other media such as pictures and songs.
- 3) **The Library as a catalogue of people.** We are already familiar with the fact that our catalogue cards will tell us quickly of a number of the writings of a particular person or group. But to take our Asian resources seriously and to ensure that the stories and lives of our people enrich our history we need also a growing record of people - individual bibliographies, their biographies (even if only a few

pages), and any studies of them, or commemorative volumes. But the listing or archive should also include those who have studied the early Christian story of our people, even in brief form, who have provided thoughtful and wise church leadership in particular periods, those who have left (perhaps fragmentary) studies of their own culture, and of course, Christian musicians, poets, artists and story-writers. Oral histories will be an important part of this archive.

A number of libraries in the region already have such collections growing, and many others unknowingly have many of the materials but in no recognisable or accessible form.

- 4) **The Library within the culture of the people.** My example here is of a seminary in Flores, eastern Indonesia, where, along with an extensive and quite historic library (and Christianity has many centuries history in Flores) a very significant museum of the cultural life of the people of the area (the Sika people) is attached to the seminary. The museum has dioramas of village life, historical artefacts, costume and practices of the people all vividly portrayed, and forming an indispensable resource for those studying theology and ministry within the context of that island community. The museum has a full-time curator and is in fact the most important source for all those concerned for the Flores culture. This is an aspect of our work as suppliers of information within the colleges that should be encouraged.
- 5) **The Library in its region.** The example here is from Japan where a library we developed portrayed, in its displays and especially its shelving, its emphasis on its own or its neighbour's Christian writing. The intention here is that books, pamphlets, letters, sermons, prayers, bible studies, reports and dedications from the immediate area be picked out in such a way that they become obvious to any user, as does the bias of the library. In practice this has meant that all such materials have a prefix added, such as CR.As (Christian Resource - Asia) or CR.Th (Christian Resource - Thailand) and so on, so that they are all grouped together. These can then be highlighted with regular displays, special notices, and even "Asia Resource months".

All these examples - and of course there are many others - lead on to the importance of the library being structured in a such a way as to demonstrate that a primary basis of our work is in our national and Asian resources: in the

development policy of our library, in the format of material held, in the arrangement of such material, in the language used and even in its architecture.

## REORIENTATION

The re-orientation of our library and its holdings is of vital concern to the development of theology which is truly grounded in the life and witness of the peoples in each of our countries. And such a re-orientation is central to the aims and objects of the Programme for Theology and Cultures in Asia. Our task as librarians is very important in this process. The purpose of our work within the library is to so organize the written and other sources of information in such a way that relevant materials can be found. We can help in the re-orientation of theological study, and bring to the notice of teachers and students alike those materials which emphasize the local, national and regional search for a fuller recognition of God's presence within the society or context of those with whom we live and work.

During the course of the next few days we will be looking further at ways in which we can help each other with the day to day tasks of librarianship, bearing in mind this re-orientation. We will be considering the types of materials available to us and the overwhelming amount of Asian Christian writing; the different formats; the people resources; art and music resources; archival works; local and oral history; and the documents, periodicals, prayers, aspirations and declarations.

We are not only interested in the "big names" of the Asian writing scene or the ecumenical world, but also in the local people who have stories to tell and must be sought out and encouraged. We will discuss what to get and where to get it, what to do with it once we have it, how to preserve it, promote its use. We will share the finance, training, status, *etc.* We will look at advanced technology, computerization, microform materials, and consider their relevance to us and what forms appropriate technology for our situation - remembering that what appears on the screen has been put there by someone, and so the same underlying rules about re-orientation should not be forgotten.

We will begin to develop an essential list of Asian resources which we must all have in our libraries, and ways in which we can help each other to build up bibliographies and resources. We will build networks so that the sharing of concerns raised here will continue, and that other librarians will also gain from our discussions. We will find ways to feed back into our own centres and institutions what we have gained from our sharing and discussion here, and commit ourselves to continue with the collection and publicising of Asian Christian writings which respond theologically to the realities of

cultural, religious and socio-political life for Asia's peoples.

Rita M. England,  
13, Hilldale Place,  
Christchurch 2,  
New Zealand.

## NEWS AND NOTES

### Information please ...

1) **Professor Randall M<sup>c</sup>Leod** of the University of Toronto is conducting a census of copies of **Robert Estienne's quarto Hebrew Bible**, published and sold in fascicles, each with its own signing, in Paris between 1539 and 1544 (Steinschneider 99; Darlow and Moule 5085, 5089; M.H. Adams 1221, 1222, 1228.)

Already located are the copies for Cambridge listed in Adams (plus the deposited copies of the British & Foreign Bible Society); St. Andrews University; Aberdeen U.; the British Library; Hereford, Lincoln and Winchester Cathedrals; Town Library, Ipswich; The Bodleian, Christ Church and Lincoln Colleges in Oxford; St. Patrick's College, Maynooth, Co. Kildare; in Paris, the BN, B. Mazarine and Sorbonne; the National Library of Canada; the Library of Congress; Folger Shakespeare Library; Jewish Theological Seminary; New York Public Library; American Bible Society; Colombia U.; Harvard U.; Yale U.; Indiana U.; Klau Library; Bibliothèque Royale, Brussels.

If you can add to this list please let Professor M<sup>c</sup>Leod know at *Erindale College, University of Toronto, Mississauga, Ontario, Canada L5L 1C6*, or via Alan Jesson.

2) **Dr. Brian M<sup>c</sup>Mullin** of Monash University, Melbourne, will be in the U.K. and Ireland from October 1991 to May 1992, during which time he will be working on **descriptive bibliographies of the Oxford and Cambridge Bible Presses in the seventeenth and eighteenth centuries** (not just the Bible, Book of Common Prayer and Psalter - in whatever language - but also other associated titles.) He is reasonably well advanced on the basis of holdings of major general research libraries but is anxious to know of any specialist collections which may contain relevant items. Up to the end of September he may be contacted at the *Graduate Department of Librarianship, Archives and Records, Monash University, Clayton, Victoria 3168, Australia*, or again via Alan Jesson.

Dr. McMullin will be happy to send to anyone interested a copy of his proposals *Towards a bibliography of the Oxford and Cambridge University Bible Presses in the Seventeenth and Eighteenth Centuries*.

3) **Mr. Gordon Young** is conducting a census of **Bruce Rogers Lectern Bibles** on behalf of St. Columba's United Reformed Church, Worthing. This Bible was issued in 1935 in two editions. The first, limited to 200 numbered copies, was printed on hand-made paper manufactured by Messrs Batchelor of Kent. The second was printed on machine made Wolvercote paper in a limited, unnumbered edition of 1,000 copies. Of the hand-made paper editions, copies are known to be in the following locations: St. Paul's, Canterbury and Norwich Cathedrals, the Bodleian Cambridge and Sussex University Libraries, Lambeth Palace, St. Columba's and Brome Books, Boston USA. Two copies of the Wolvercote paper edition are in Westminster Abbey and at least one in Cambridge University Library. If anybody can trace other copies of either edition will they please contact: Mr. Gordon Young, 46, St. Michael's Road, Worthing, West Sussex, BN11 4RE, telephone 0903-30301.

4) **Bill Cotton** of Moorlands Bible College has asked for advice about setting up the College Library as a company under a business expansion scheme. Anybody who has information on or experience of this sort of thing, please get in touch with Bill, with a copy of any information to Alan Jesson.

5) The Seminary Librarian of North Park Seminary, Chicago is seeking a placement in the UK for about three months during her sabbatical leave in 1993. Any post could be unpaid. If you are able to offer a place please contact Margaret Ecclestone, in the first instance.

6) The **South Pacific Association for Mission Studies (SPAMS)** has written to ABTAPL asking for information about organisations which might be of interest to their members. Please reply through Margaret Ecclestone.

## People

**Stephen Taylor, B.A., Dip. Lib.** was appointed the Librarian of the Evangelical Library on 12th February, 1991, following the death in August, 1990 in a car crash of **Stephanie Wright**. Stephanie was appointed Librarian in 1987, following the death of Gordon Sayer, the Librarian at the time of ABTAPL's visit. She was on the staff of the library before doing the the three-year B.A. course in library studies at the Polytechnic of North London. She rejoined the Evangelical Library in 1981 as an Assistant Librarian.

The temporary, part-time post of Librarian to the **Northern Federation**

for Training in Ministry has been re-graded and made permanent, and Dorothy Wright is the present incumbent of the post. The Luther King House Library provides reference and lending services to students and staff of the Northern Baptist College, Hartley Victoria Methodist College, Northern College (United Reformed and Congregational), Unitarian College, the Northern Ordination Course and the Manchester Christian Institute. The libraries came together on one site in 1985 and the archives were transferred to the John Rylands Library. Correspondence can be addressed to: Mrs. D.J. Wright, Librarian, Northern Federation for Training in Ministry, Luther King House, Brighton Grove, Rusholme, Manchester M14 5JP. Telephone 061-224 6404.

Alan Jesson, Honorary Secretary of ABTAPL was elected a Fellow of the Library Association in March, 1991. This is the first change undergone this year; the second is that he will be ordained a deacon in the Anglican church at Ely Cathedral on 30th June, 1991. He will remain as Bible Society's Librarian at Cambridge University Library and will become a Non-stipendiary Minister in his home parish of Swavesey, Cambs.

### Publications

The *Handbuch der katholische-theologischen Bibliotheken* has been published by K.G. Saur for the Arbeitsgemeinschaft Katholische-Theologischer Bibliotheken (AKThB), a sister member of the Conseil. This publication gives access to collections totalling 13 million volumes, 10,000 incunabula and about 11,400 manuscripts. The German price is DM58; at the time of going to press we had no indication of an English price. The ISBN is 3-598-10919-9.

The Centre Informatique et Bible at Maredsous is expanding the coverage of its bulletin *Deboradoc Informations*. Members had a sample copy mailed to them with the March *Bulletin*. The editor, Fr. R.F. Poswick OSB now writes to ask for articles, news or questions in English, French, German or Spanish, particularly on the future of library management or other items of interest to religious libraries.

From what he describes as his 'ivory tower in Yorkshire' Graham Cornish sends a copy of the contents page of *Library Acquisitions: practice and theory*, 15:2, 1991 which lists a Special Section: Collection and Development of Religious Materials. Areas covered include: *Islamic literature: problems in collection development; Defining the scope of Judaica ...; Acquiring and preserving Buddhist materials in the Library of the Institute for Advanced Studies of World Religions; From Third World to One World: problems and opportunities in documenting New Christianity; Liberation theology in Latin America ...; The new code of*

*Canon Law: reference and research materials for libraries; Issues in developing a religious studies collection and Approval plans for religious and theological libraries.*

A new journal which has the aim "of bringing philosophy to a much wider audience than hitherto" was launched in April, 1991. Titled *Philosophy Now* it is available primarily by subscription, but one third of the run will be distributed through newsagents and university bookshops. Initially it is planned that the journal will appear six times a year, but it is hoped that the circulation and supply of articles will enable it to go monthly eventually. In A4 format, and about 50 pages long, it is intended to appeal to both to university staff and students and to the interested layperson. Single copy price is £1.90 and the annual subscription is £10.50, both prices include post and packing. Subscriptions are available from *Philosophy Now*, 226 Bramford Road, Ipswich, Suffolk IP1 4AS. We hope to carry a review in a later issue.

## Meetings

The **British and Irish Association for Mission Studies (BIAMS)** are holding their 1991 Conference at All Nations' Christian College from 8th-11th July, 1991. The theme is Christ, Culture and Columbus: Euro-American culture, world church and universal Gospel. The cost is £85.

The **Religious Archives Group of the Society of Archivists** is holding a day conference on Monday, 16th September, 1991 at Selly Oak, Birmingham. As last year there will be workshops on different subjects, and there will be a speaker on Jewish Archives. Contact Rosemary Seton, Archivist, School of Oriental & African Studies, University of London, Thornhaugh Street, London, WC1H 0XG.

It was reported under AOB at the Conseil AGM last September that visits by individual librarians or groups to Germany could be assisted financially by the German Library Association. In the first instance enquiries should be made to Dr. J. Cervello-Margalef, the Honorary Treasurer of the Conseil. Contact Dr. Cervello-Margalef via the Secretary of the Conseil, Dr. Isolde Dumke, *Conseil International des Associations de Bibliothèques de Théologie*, Kartausegasse 9, Postfach 250104, D-5000 KOLN 1, Germany.

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