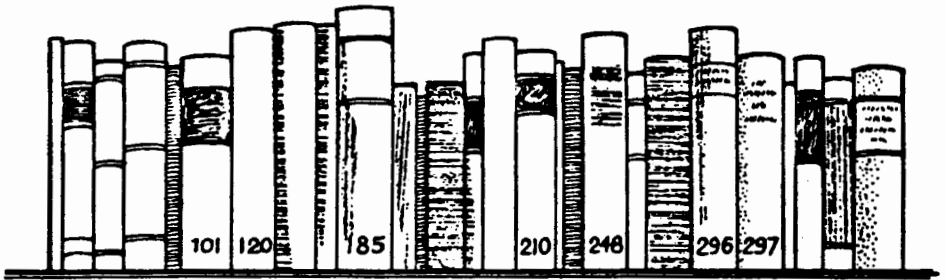


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I have been somewhat dismayed by the deafening silence from our readers on the subject of this *Bulletin's* future, and the almost indecent haste with which a field of prospective editors became a silent and bleak landscape, marked only by the slight fluttering of past issues of the *Bulletin*, abandoned to the mercy of wind and chance. I am dismayed because it forces me to ask some questions about what I have been doing for the past few years: because if this *Bulletin* is worth something, surely there would be less uncertainty about its future?

We are often told that one of the core benefits of ABTAPL membership is this *Bulletin*: so can it really be the case that no-one is prepared to provide for its continuance? To my eye, one of the weaknesses of ABTAPL as an association is the relative lack of active involvement from its members: a few people do a lot of work. This is almost unique to ABTAPL: far greater levels of involvement and commitment come from the memberships of our closest parallels, the Australian and New Zealand Theological Library Association, and the American Theological Library Association. I know all of the stories of hardship, and over-commitments, and lack of time: I have on occasion used them myself, and they are greatly in evidence as the search for a new editor proceeds. I am reminded of the biblical wedding feast, and the invitations that were brushed aside for other, more urgent priorities, and I wonder if we should really be looking in the highways and by-ways for our editor, rather than in the hallowed halls of theological libraries.

What it comes down to is a matter of priorities. If the membership decides collectively that the work of the Association and the production of a *Bulletin* simply is not a priority over the day to day demands of library work, then all well and good. But be very clear about it: by default, that is what you, the membership are deciding now. ABTAPL cannot afford to ride on the efforts of a few. It must take collective responsibility for the work of the Association, and payment of an annual subscription simply is not enough.

PJL

INTRODUCTION

The search for innovative and creative ways of doing theology in Asia continues today. This search is overshadowed by two basic "hangups" in theological education as traditionally practised.

1. The first hangup is the belief that traditional theological education is done on a seminary campus. One must have theological education in a fairly large tract of land, with strong and beautiful buildings, which will also house dormitories for students and accommodation for faculty members. In addition to these, there must be enough rooms for classes and offices for administrative staff. A large chapel is symbolic of the life of worship of the community, and there must be a building to house the library, for the necessary so-called "academic excellence".

Such is the inherited concept of the kind of facilities necessary for seminary-based theological education. This is a concept imported from western countries that are based upon affluent societies: yet, it undergirds most of theological education in Asia today, despite the fact that in Asia as in other parts of the third world, life is lived in a "survival" society.

2. The second hangup is the belief that theological education is merely for the ordained clergy of the church. The church is perceived as the institutionalised denomination that came in the time of colonisation. Hence, theological education tends to be set on large tracts of land with all necessary buildings, serving a small number of students, denominationally maintained and administered. When the missionaries of those denominations leave the country, the properties can easily become white elephants that the local church denomination feels it has to maintain.

This aspect of the inherited concept of theological education as merely for the ordained clergy of the institutionalised church is primarily based on a *hierarchical* structure of power and authority. This traditional hierarchical structure, whether it be in Roman Catholicism or the so-called evangelicals, makes the laity the bottom part of the structure, and in normal parlance, "layman" here means "ignorant".

In contrast to this western hierarchical structure, the Asian third world context works more in a circular form of structural and social relationships, that existed before the invasion of western concepts.

THE SEARCH FOR DOING THEOLOGY TOGETHER

In a "survival" society where issues of land and people are most significant, and in a concept of life's structural relationships that is circular, where power and authority are seen as residing at the centre rather than at the top of a hierarchical ladder, then theological education is seen, not as a pattern of education that sets a person apart from his or her background or heritage, but as one that moulds him or her into a life that is integrated with his or her roots and heritage, and seeks to edify and build upon that. The theological education is thus seen as *contextualised* and as *appropriate*.

One example of the search to express this in theological education is the so-called *non-formal* education. This is a theological education system that seeks to free itself from a seminary based campus education, and develops a theological education that springs from the very situation and context of the people's life experiences.

In the Philippines, following upon the Guatemala experience, there has evolved a form of what is known as Theological Education by Extension (TEE). This has been adopted by many theological seminaries, as well as the churches themselves. Such a programme may be conducted from a seminary and based upon the seminary's normal system of theological education, or it may be done independently of the seminary where the churches have themselves established some form of TEE in their own jurisdictions or dioceses. The main emphasis and focus in common, however, is a theological education that is done *by, for, and of* the whole people of God.

The curricula for such programmes should not be determined by the seminaries or merely patterned upon the seminary curricula, but should arise out of the basic needs and experiences of the people themselves. Although many of these non-formal types of theological education are still captive to the traditional theological educational concepts, the current search is for a type that will go down to the grassroots, so that it is a process of "doing" theology or "living" theology; this would mean a development of theological education that would enable and tie in with the new currents in world people movements, known in the Philippine context as "People Power".

DOING THEOLOGY TOGETHER FOR THE WHOLE PEOPLE OF GOD

St. Andrew's Theological Seminary Manila, which has been the training ground for the ordained clergy of the Concordat Churches of the Philippine Episcopal Church and the Philippine Independent Church has ventured into this kind of *doing* theology for the whole people of God, establishing a TEE programme in 1987.

The basic curriculum was and is still being developed within three core principles: *contextuality, continuity, and ecumenicity*. Curriculum-making must take

seriously the context of its living society, yet never losing its continuity in history, and be ever conscious of its worldly concern and unity, in ecumenicity. The programme sees itself as an *educational service*, for the on-going educational programmes in the dioceses of the two churches.

Doing theology together in this non-formal kind of theological education by extension as practised by St. Andrews, seeks to penetrate the grassroots lives of the people of God by establishing study learning centres within the regions and dioceses of the churches. Supervisors that have been given training seminars handle the centres where they, with their students, come in order to share discussion on the materials and lessons studied at home. Thus the educational programme is *self-study* and *self-paced*. The students do their own study with the assigned materials for reading; in their logbooks they write their responses and theological reflections, and these are later shared with other students in the study learning centres under the guidance and supervision of a qualified supervisor. Qualified supervisors are appointed by the Bishops of the dioceses and confirmed by the Seminary.

STUDY LEARNING CENTRES

The key to the efficiency and effectiveness of the TEE programme of St. Andrew's Theological Seminary lies in the development of these Study Learning Centres. For it is here that students gather for their sessions, with fellow students, under the supervision and guidance of their supervisors. Such Study Learning Centres may be part of a local church building, or a place set aside in the diocesan headquarters, or any other places available in the community.

It is here that study, worship and fellowship are developed; where learning and growing together, and the *doing* of theology takes place. And it is here where, in the context of the grassroots, learning and listening are shared. A library is also established, where selected books and other reading materials are gathered and housed for the use of both students and supervisors. In this way the "distant" seminary campus and library are scaled down to the immediate environment of the students' and supervisors' own community life.

NEW LIBRARIANSHIP FOR STUDY LEARNING CENTRES

As new Study Learning Centres are established and developed, the call for a new quality of librarians to manage these small developing libraries is the order of the day.

Each Study Learning Centre must take upon itself the development of a library. This is a library not so much patterned after the seminary-based campus theological education that is so expensive to maintain. It must be able to house local, national and international publications, but must focus primarily on

the needs of the immediate community where it is located. It must have the materials or publications that have been carefully selected in dialogue with the local community situation, not so much on the "name prestige" of the authors, but on their relevance to the hopes and aspirations of the people of the community and of the nation. Worldwide concerns themselves must be related to the concerns of the local and national issues.

A NEW KIND OF LIBRARIAN FOR STUDY LEARNING CENTRES

The Librarians for this new kind of Study Learning Centre may not yet have been born, but there should at least be some potential among those who firmly believe in and are committed to *doing* theology together in a new form of theological education.

What I would project as the qualities of such a Librarian would be as follows:

1. One must have an open mind for this new type of non-formal theological education and be willing to participate in both the risk and the adventure of the new opportunities afforded.
2. They must be involved in the decision-making about the development of new curricula for such programmes.
3. They must be able to make the necessary linkages with local and national publishers as well as those of Asia and the international community.
4. They would need to take this new opportunity for librarianship as a challenge to a deeper and widening ministry in theological education.
5. They must be knowledgeable about current literature especially in the field of Church and Society. This calls for a good theological education background that has related closely to the context of nation building.
6. They must have the ecumenical outlook that will recommend materials whatever their origins or heritage.
7. Greater and deeper than all of these is the need for such a Librarian to take into themselves a sense of the mission and ministry of the church that this programme is trying to fulfil.

CONCLUSION

In the light of these thoughts, I look for the day when Librarians for the third world context will adapt themselves to this growing need for non-formal theological education, and will help to initiate new ways of doing theology together in the very soul and soil of the people.

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VOLUNTEERS IN THEOLOGICAL LIBRARIES: REFLECTIONS FROM TWO VOLUNTEER LIBRARIANS by G. Martin and Marilyn Ruoss

INTRODUCTION

We are retired librarians who have been involved in theological librarianship on the congregational, state, national and international levels. We have written about it for the *Church and Synagogue Library Association* (USA) and Martin prepared the first correspondence trainign course for this Association with the University of Utah. In 1968 we published the first *World directory of theological libraries*. This is currently being revised by Dr. John F. Harvey. We are Lutherans, and are active in various levels of church and community life.

In our retirement from professional librarianship, we have been privileged to be volunteers-in-mission at five institutions over the past fifteen years. Typically, for our volunteer services we received housing, and in several instances a cost of living stipend. For the placement in Taiwan, the United Methodist Church provided transportation and homeward shipping services.

THE PLACEMENTS

January through June 1975 we spent at Payap College (including Thailand Theological School) at Chiang Mai, Thailand. The task was to prepare a written brief for a building programme to include a library-administrative unit for the new campus. The Presbyterian Church in the USA provided the opportunity.

This was part of a university sabbatical.

From September 1978 to September 1980 we worked at Taiwan Theological College, Taipei. The school requested us to reclassify their library of c.20,000 volumes in English, Chinese, Japanese, Hebrew, Greek, German and French, into Library of Congress from their three previous systems. The United Methodist Church (USA) accepted the invitation to the school for us, and the local Presbyterian church was most cooperative.

September 1984 to September 1985 was spent at Lutheran Junior Seminary, near Morogoro, Tanzania. The Board of the school had encouraged the Lutheran World Federation to provide help in developing library use, almost non-existent, and to use a special one-year grant to enrich their collection. Both tasks were completed. The Lutheran World Federation World Mission Volunteer Program was the catalyst for this opportunity.

November 1986 through January 1988 was spent at Martin Luther Seminary, Lae, Papua New Guinea. The first Papuan and professionally trained (Australia) theological librarian asked for an experienced librarian to help him in his first year of administration. This unique occasion provided time for us to perfect the computerisation of catalogue cards, help in book purchases, improve periodical usage, etc. Again the Lutheran World Volunteer-in-Mission programme processed the request.

Finally, January 1988 through January 1989 was spent at Trinity College Singapore. The school desired a reclassification project similar to that we had accomplished in Taipei. They also wished to computerise all Library operations. The current Librarian was on sabbatical, and we became *ad hoc* librarians for six months, at which point the first full-time librarian was employed. It was understood that we would not be able to complete the entire project, but that local staff would do so. This assignment was also coordinated for us by the Lutheran World Mission Volunteer Program.

The particular rewards of these experiences were several: the enthusiastic witness of the students, faculty and churches at the help their small libraries were receiving; the persistence with which students, mostly first-generation Christians, pursued their studies, frequently in a second language; the opportunity to become members of the national library associations and to encourage local staff to participate in these professional groups; the experience of adjusting our living standards to that of the tropics, where some live simply so that others may simply live; the enriching experience of travel to and from these places by circuitous routes; the exciting dimension of bird-watching in the tropics!

OBSERVATIONS ON THEOLOGICAL LIBRARIES

These assignments have enabled us to draw some general observations and conclusions about theological libraries in the third world.

1. Tropical library buildings

It is evident that books, staff, and space all compete for attention in the world of tropical theological libraries. But since space is vulnerable and valuable, we begin with library buildings. In Chiang Mai a large new theological library building is on the drawing board; in Taipei a very adequate, large three-storey stone building serves their needs well; Lutheran Junior Seminary Morogoro is a typical tropical open, simple structure, adaptable for boarding school use; Martin Luther Seminary in Lae has the most modern, well-designed building with an air-conditioned room for computer and rare books; Trinity Singapore is an older two-storey building with crowded space, but air conditioned and a complete computer system for the Library -- a new building is planned for 1991.

So far as building needs of such libraries are concerned, air conditioning is a valuable conservator of materials, and an aid to the efficiency of library operations. Allied to this is a need for a consistent plan of daily maintenance, such as dusting, cleaning, straightening books on the shelves. All of the buildings listed were constructed with overseas aid, and we hope sponsoring groups will continue to consider these needs.

2. Library personnel

In each place the library staff were happy and interested in their library, and they were responsive to suggestions. A common feature in these libraries was that they all had "caretaker" librarians. The library job was simply another faculty assignment. This explains many problems in library services and usage, particularly in the minimal training given to library staff. Another resultant problem is the need for improved library orientations, education in how to use the library, etc. None of these problems will go away until full-time professional librarians are on the job. We hope that sponsoring agencies will make provision for this. In three of the libraries we visited we provided a detailed manual for that library. We believe every library needs such a manual, and church agencies should seek to provide these.

3. The book collections

Essentially, these schools had minimal collections. However, in each instance efforts were being made to meet the local accreditation standards. Collection development is needed by all of these libraries. This is an area where volunteers could render significant service. Reference collections were small and outdated, and the use of special areas and shelves and tables for reference use was a common need. Computers are being introduced in these libraries. Periodical subscriptions in any quantity or quality were only casually evident. The biggest need, apart from the above, was regular shelf dusting!

Chiang Mai had a good, workable older collection. Taipei began a plan to have each Presbyterian give a book to their library! Morogoro had a serviceable collection enriched by our use of Blackwells' ordering facility for a year. Lae had a good general collection and a very useful Papua New Guinea

collection; it also had a good recreational reading area (a forgotten item in many theological libraries). Singapore had a "mission" collection gathered over forty years from lecturers, visitors, and missionaries: it is currently spending large sums to upgrade the collection.

4. Library users

Since most schools provide little free living space, most students wanted the library to be a study hall. In all but one case, the students were full-time residents. Users wanted better library hours, but until full-time librarians are on the staff, this is not possible. Almost non-existent were sundry items such as library guides, instructional charts, conference areas, bulletin boards, bibliographies, etc.

5. National and international church support

We were included in conferences and group activities when overseas and sponsoring church visitors visited the colleges, so that we did feel a real sense of the mission of the church. We feel that when accreditation teams are visiting representatives of the sponsoring church should be on hand as well.

6. General summary

We feel that there should be a project, perhaps through such agencies as the WCC and/or Unesco, to provide library manuals for such libraries, of which there are about 1,000 in the tropics. The cost of membership in national library associations should be included in local budgeting for the library, and full-time librarians are a necessity. Contacts with the wider theological library world might be maintained through a newsheet distributed several times a year.

CONCLUSIONS

We believe that small theological libraries around the world frequently need the kind of "shot in the arm" that can be provided by volunteer professionals. We are most appreciative of the consistently good encouragement of the Lutheran World Mission Volunteer Program in the United States. If you are to be a volunteer librarian in the tropics or anywhere else, don't do it just once -- keep at it for years and benefit from the riches of cultural exchange. Librarianship in the tropics impinges on every one of our set values and expectations. So volunteer - and spend a good retirement!

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FIRST WORLD LIBRARIES AND THIRD WORLD CHURCH HISTORY: A STUDY LEAVE REPORT by John Roxborough

In 1988 I spent three months travelling in Europe and North America on a study leave project from Seminari Theoloji Malaysia in Kuala Lumpur. The goals I had in mind during this leave were:

1. Locating people and archives relevant to Malaysian church history.
2. Meeting with colleagues involved in the teaching of church history, missiology and ecumenics, and theological education generally.
3. Renewing and extending personal contacts in Europe, Britain and the United States.

Some of the key visits of my itinerary were:

Faculty of Theology, University of Heidelberg;
Dr. Klaus Korschorke, University of Berne;
World Council of Churches, Geneva;
International Association of Mission Studies Conference, Rome;
Friends of the Church in China Conference, London;
Keston College and University of London Millennium Conference, London;
Ecclesiastical History Society Annual Meeting, Cambridge;
Bible Society Archives, Cambridge University Library;
United Reformed Church Archives, London (Dr. George Hood);
Selly Oak Colleges, Birmingham (Harold Turner);
Centre for the Study of Christianity in the non-Western World, Edinburgh (A.F. Walls);
Partnership House, London (CMS and USPG);
Rhodes House, Oxford (SPG Archives);
Overseas Ministries Study Center, New Haven Connecticut;
Yale Divinity School Library, New Haven Connecticut;
Wheaton College and Billy Graham Center Archives, Wheaton Illinois;
Fuller Theological Seminary, Pasadena California.

PEOPLE

Meeting with a wide range of people at conferences, at arranged meetings and in casual encounters was one of the great benefits of the whole experience. Twilight and small-hour discussions over garden dinners in Europe ranged round the world in topic and insight. It was good to meet people I had

corresponded with or whose books I had read. The personal histories and personalities which lie behind different visions and commitments were fascinating. In Britain I spent time with a surprising number of people who had served in Malaysia in different ways. In America I was particularly impressed with the diversity and quality of leadership at Yale, Wheaton and Fuller, and the willingness of a number of Evangelical and Pentecostal scholars to examine critically the assumptions and history of their traditions was outstanding. I also enjoyed recalling friends and familiar places with Malaysian students in Germany, London, Birmingham, Wheaton and Fuller.

RESEARCH

Apart from being on the look out for sources of Malaysian Church History generally, I took as a special interest the English Presbyterian missionaries in the 1950s, and issues of religious freedom as they developed in the period before and after Independence. Of particular relevance were files in the International Missionary Council archives in the WCC Library, Geneva, and the English Presbyterian archives at the School of Oriental and African Studies and United Reformed Church archives, London. I also found material in the SPG archives at Rhodes House, Oxford, and was lent personal papers by George Hood, Michael Whithorn and Jim Sutton. George Hood and I went exploring under Edward Irving's old church (bombed in the War) in Regent Square, and located among other things four cartons of missing personal files of the English Presbyterian mission.

There were a number of old Malaya hands at the China Conference -- bearing out the theme of Malaysia's having too often been a substitute for China in missionary endeavour. George Hood arranged a gathering of old-timers in Edinburgh which was invaluable, and being able to spend more extended time with him in London was of enormous benefit.

There were others I would have liked to have visited had there been time, and while I worked through a good quantity of archival files, there remains a considerable amount to be tackled by others or on a future occasion. There is a vast amount of Anglican material in particular which needs attention. The SPG archives could fill many gaps in our knowledge of the development of particular congregations in the 19th century, and as the CMS and OMF lift their restrictions, research will need to be done on their archives also. The Presbyterians gave wide access to their records, which were often helpful with regard to ecumenical concerns as well.

I did not attempt to consult OMF archives in Britain but the access that was granted to me for their material in the Billy Graham Center at Wheaton provided very helpful background information to the difficult and creative period which followed their withdrawal from China and the establishment of their work in East and Southeast Asia in the early 1950s.

At the Day Missions Library of Yale Divinity School there was less unique manuscript material relating to Malaysia than perhaps I had hoped, but their resources in terms of books and periodicals fully lived up to their reputation of being the most comprehensive missions collection in the world. I was able to locate and copy a large number of articles that I had been trying to trace without success for a long time.

It will take some time to digest all the material I gathered. Some of it will be immediately useful in writing, teaching and in editing material on Malaysian Church History which is already in draft form. The articles and printed sources which I copied will also be placed in the Seminari Theoloji Malaysia library. The work done by myself and others now gives a fair coverage of at least the traditional Protestant denominations now present in East and West Malaysia, but Roman Catholic studies remain undeveloped -- though there are ample resources available in Rome and in Kuala Lumpur. I think it is important to proceed with the writing of a basic text on Malaysian Church History with the information available at this stage, and I continue to hope that this in turn will be a stimulus to the writing of others.

While in Rome I was asked to participate in a missiology bibliography project sponsored by the American Society of Missiology and the American Theological Library Association. The aim of the project is to publish a comprehensive annotated bibliography of books on missiology published between 1960 and 1990, and I am to sub-edit the Southeast Asian region. This is obliging me to examine more comprehensively than I have so far the books available for the region, including those written in languages other than English, and it is apparent that this will provide some interesting studies of the different forms and standards of the existing mission literature. The libraries of the Yale Divinity School and the Billy Graham Center were of particular help in preliminary work on this project.

Also in Rome I attended sessions of the Documentation, Archives and Bibliography group of the International Association of Mission Studies, and I hope to remain in contact with them, particularly as we seek to develop an archive at STM and as our library and other centres in Kuala Lumpur seek to function as documentation centres for the churches in Malaysia.

ISSUES AND CONCERNS

There were a number of themes which arose in different places and which I think are important for further reflection.

1. The importance of archives and documentation for mission studies

It is not possible to formulate the mission of the church in our own time and place without the resources for understanding how other Christians have dealt with similar questions in other ages and cultures. The IAMS conference and the

subsequent Documentation, Archives and Bibliography meeting highlighted this, but it was reinforced in many other places.

The archives of the Catholic orders in Rome are now some of the principal depositories of information on the general and pre-Christian history of many countries, quite apart from being resources for mission and church history.

The commitment behind the Centre for the Study of Christianity in the non-Western World in Edinburgh is that as Christianity continues to decline in the old countries and grow in the new, the documentation of Christianity in all its forms in the non-Western world is a vital resources base for the revitalisation of the West. It is imperative that we preserve not just the very formal material and quality publications, but also fringe ("grey") literature and oral histories. This is almost a unique vision.

The Day Missions Library at Yale is strongest on printed sources and has older rather than more recent collections of what might now be thought of as marginal missionary literature -- yet this may itself be extremely significant in the long run.

The Billy Graham Center Archives is concerned to collect and preserve oral and written material relating to non-denominational mission bodies -- trusting that denominational groups will be responsible for their own.

A similar project would be desirable at Fuller, which is successful in attracting a widespread international student body to its School of World Mission and to its other schools (Theology and Psychology) but does not appear as strong as it might be in collecting the primary source material which is essential to high quality historical and mission research.

Finally, it is also the case that a vast amount of material is being lost both through the death of retired missionaries and the disappearance of their papers. There is an urgent need for the responsible bodies to provide for the preservation and storage of all manner of mission-related archive material.

2. The importance of self-critical historical analysis for the health of the church

I have already mentioned some American Evangelical and Pentecostal leadership which has this commitment; it is clearly seen in those associated with the Institute for the Study of American Evangelicalism based in the Billy Graham Center, and in the Society for Pentecostal Studies, a number of whose officers are at present based in Fuller. The writings of Mark Noll, Joel Carpenter, George Marsden and Edith Blumhoeffler are all extremely important, though a test will be how much their own tradition is prepared to own them and respond to what they are saying. The religious scene in America is incredibly diverse and it is very easy for those on extremes to ignore everybody else.

I was impressed also by the way in which the Catholic Foreign Mission Society of America (Maryknoll), commissioned someone from outside to write the history of their work in China. I would like to see the Overseas Missionary Fellowship do a similar thing, but the need is there in other sectors of the spectrum of churchmanship as well.

3. *The importance of a more broadly conciliar ecumenical movement*

This is clearly a part of the vision of Emilio Castro and under his leadership the WCC is taking new initiatives to relate to a wider spectrum of Protestantism than formerly. There is a striking article in the January 1988 *Ecumenical Review* on this theme.¹ In this respect the ecumenical structures in Malaysia are noteworthy. The Council of Churches, the Roman Catholic Church and the National Evangelical Fellowship (representing Independent and Evangelical groups) together formed the Christian Federation of Malaysia while at the same time still maintaining their own organisations. This has been very successful in ensuring that practically every Christian group in the country can relate together.

4. *The changing roles of missions and missionaries*

Some places still need and want missions and missionaries and some places do not. In a situation of international partnership churches have to learn new skills of relating to each other across cultures. The contribution of those whose skills and commitment is to working in another culture, and usually another language, remains essential for bridges of understanding, mutual help and encouragement to be built. It remains a human failing to be basically parochial in interests and naïve in understanding the complexities of other societies. The complexities many people are discovering in their own inter-cultural relationships ought to equip us with the knowledge that there is always more than one viewpoint expressed within any cultural group and that a solitary informant is unlikely to provide the whole story. We ourselves may have learnt that guilt and romanticism are shaky foundations for justice. Any cross-cultural interaction involves the risk of serious misunderstanding, yet we cannot understand ourselves if we do not strive to understand others. No country can participate properly in the world church if it does not have those who live and work within the world church, and who can report back from it.

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Auckland,
New Zealand.*

1. Donald W. Dayton, 'Yet another layer of the onion: or opening the ecumenical door to let the riffraff in' in *Ecumenical Review* vol.40 n.1 1988, p.87-110.

Preamble

The coming of the second edition of the *Anglo-American Cataloguing Rules* (AACR2) was without doubt a momentous event. Few colleagues involved in day-to-day cataloguing can claim, even now, to have come to terms with the many theological implications of the new code. As for myself, it was only after a close re-reading of Chapter 21 that the potential scope of these implications began to unfold.

In order to share this revelation with ABTAPL readers, I intend to focus on two fundamental propositions. Firstly, I shall analyse the "demotion" of the corporate body as author, enunciated in Rule 21.1. Secondly, I shall relate this to an examination of Rule 21.4D in an attempt to test the doctrinal orthodoxy of the code.

Proposition 1 : *Corporate bodies cannot be held responsible for the intellectual content of their works.*

The authors² of the 1967 version of the *Anglo-American cataloguing rules* (AACR67) originally had no qualms in discussing the concept of corporate authorship.³ However, during the next eleven years they were to see the error of their ways. For all trace of this perfidious notion has been ruthlessly expunged from the revised text of 1978. According to AACR2 only individual persons may be permitted the hallowed status of "author".⁴

Although the heading for Rule 21.4 concedes that corporate bodies may bear some vague "responsibility" for works, the sole definition of authorship

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1. All rules cited in this article refer to the 1988 revision of AACR2, though in most cases they will be identical to those in the 1978 edition.
 2. AACR2 and its 1988 revision are, of course, both "authorless" works, according to their own definition (see below).
 3. See, for example, Rule 17A1 (AACR67, p.30-31).
 4. See the relevant entry in the Glossary, which states quite bluntly, "Author: see Personal author" (AACR2, p.616).

provided in the body of the code (namely, under Rule 21.1A1⁵) applies to personal authors only.

According to Rule 21.1B2, corporate bodies may be thought of as mere sources from which a work may mysteriously "emanate". An attempt to define the nebulous concept of "emanation" is provided in footnote 2 of this rule.⁶ Unfortunately, the definition, though lacking nothing in boldness, leaves yet more questions unanswered. For "emanation" is not limited to works that issue forth from corporate bodies, but apparently extends to works that such bodies may "cause" to be so issued. What exactly this causative mechanism is, we are left to ponder.

Proposition 2 : *The Pope qua corporate body bears no responsibility for the content of Catholic dogma and thus cannot be infallible in matters of faith.*

In this section I shall endeavour to assess the theological probity of the code by examining its relevance to the debate on papal infallibility.⁷ I shall proceed by analysing some important distinctions made in Rule 21.4D and relating them to AACR2's speculations on the nature of authorship, as described above.

Rule 21.4D deals specifically with "Works by heads of state ... popes and other high ecclesiastical officials". Within it a crucial distinction is made between "official" communications, which include decrees, pastoral letters, bulls, encyclicals and constitutions {Rule 21.4D1(b)} and "other" (presumably unofficial) communications emanating from such officials (Rule 21.4D2). We are instructed to enter papal communications falling within the former category under the *corporate* heading for the Pope, e.g.:

Catholic Church. Pope (1878-1903 : Leo XIII)

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5. "A personal author is the person chiefly responsible for the creation of the intellectual or artistic content of a work" (AACR2, p.312).
 6. "Consider a work to emanate from a corporate body, if it is issued by that body, *or* has been caused to be issued by that body, *or* if it originated with that body" (AACR2 p.313).
 7. For background reading, I would recommend the following: Hans Küng, *Infallible? An enquiry* (1971); Brian Tierney, *Origins of papal infallibility, 1150-1350: a study on the concepts of infallibility, sovereignty and tradition in the Middle Ages* [New ed.] (1988); Brocard Sewell, *The Vatican oracle* (1970).

and "other" communications under his *personal* heading, e.g.:

Leo III, Pope.

Thus, the Pope may be regarded as intellectually (and, by extension, spiritually?) responsible only for those communications which are of a personal (i.e. unofficial) character, viz. addresses, allocutions, lectures and the like. If the doctrine of infallibility were to have any validity in a *personal* sense, it could only cover such "unofficial" pronouncements, which, by their very nature, are relatively trivial and exclusive of important matters of faith.

When we turn to issues of Catholic dogma, it is obvious that such communications are made by the Pope acting in a *corporate* capacity, i.e. as "spokesman" or "mouthpiece" for the teaching office or *magisterium* of the Catholic Church. Thus, any meaningful notion of infallibility would relate solely to the *magisterium* (corporate body) and not to the Pope himself (personal author).

Moreover, if we now reconsider the denial of corporate authorship, as implied (by omission) in Rule 21.1B, we are led to conclude that even the Catholic Church itself cannot rightly be held responsible for the "intellectual content" of its official communications; it can merely "issue" them or "cause" them to be issued.

Resolution

Does AACR2 therefore refute the doctrine of papal infallibility, with respect to the Catholic Church as well as to the Pope? I think not. For, if we think of the Church as the "Mystical Body of Christ" (see Dewey 262.77 for literary warrant), we may justly regard it as a vessel through which the Holy Spirit may speak. Thus the Pope, *qua* corporate body, may indeed be limited to the issuing or causing to be issued of official communications, since it is another cause which causes these causes, namely the prime cause of all, the Unmoved Mover.

Coda

Should we seek further, who knows what other treasures of theological wisdom we might find lurking midst the deeper recesses of this unassuming little code of cataloguing rules? Do I hear any volunteers?

Sine permissu...

Stephen Turp,

Acquisitions Librarian,

Dept. of Learning Resources,

Brighton Polytechnic, Cockroft Building,

Moulsecoomb, Brighton BN2 4GJ.

**RELIGIOUS ARCHIVES CONFERENCE, FRIENDS HOUSE, LONDON, 11
SEPTEMBER 1990, by Josef Keith.**

Fifty-two participants (including speakers), attended the second day conference on religious archives, arranged by the Religious Archives Group. Anthony Dolan of the Catholic Archives Society chaired the first session, introducing first of all Teresa Thompson, archivist to the General Synod of the Anglican Church in Canada. Teresa gave an informative *resumé* of the origins of Anglicanism in Canada, its membership in relation to other Canadian churches, its main geographic and administrative divisions, recent tendencies within the church, and a lively account of the management of the church's central and regional archives. Her replies to sympathetic questions from the floor showed problems familiar to many of us in Britain.

Tim MacQuiban of Wesley College Bristol and the Wesley Archives and History Committee offered us a substantial and rich meditation on the theology of religious archives. From his experience as archivist, historian and minister, Tim discussed religious views of history; the use of archives in relation to history; the "sacredness" of the text, beginning with biblical material. Warning us against exclusivism and extolling ecumenism in religious history, he convinced us that "the call to be faithful witnesses to the truth must override our denominational loyalties".

Rosemary Seton then introduced Susan Mills of Regent's Park College Oxford, who spoke of British Baptist Archives, and particularly those in her care. She was able to explain the role of the College, the variety of the collections, the importance changes in structures of Baptist churches, and the important and complex religious developments they recorded.

After lunch the conference broke up into workshops. Numbers at each workshop remained manageable, though "Selection and weeding" was offered twice to cope with demand. Other workshops were "Images in archives" (photographs and films); "Inexpensive computers for the small office"; "Indexing"; and "The Parochial Registers &c. Measure (1978)". The summing up session, crowded but cheerful, seemed to show the conference had been a success, and the committee was encouraged towards another conference for 1991. This will take place at Selly Oak Colleges, Birmingham, on 16 September 1991. For further details contact Rosemary Seton, School of Oriental and African Studies, Russell Square, London WC1H 0XG.

Josef Keith, Friends House Library, Euston Road, London NW1 2BJ.

Where do you go if you want a general survey of world religions? As with lots of other areas, there are several levels at which you can apply yourself, from the woman off the street who wants to find out a little more about what all this Salman Rushdie thing is about, to the advanced undergraduate student who needs to mug up on Hinduism quickly but surreptitiously, or perhaps even the person who begins by wanting to do a bit of religious window shopping and discovers he wants to follow a particular trail in greater depth.

Clearly, the major event of the last few years was the publication of Eliade's *Encyclopedia of religion*¹. As the *Britannica* of the study of religion, you would expect to go there for lots of more specific enquiries, but the treatment of religion as a vast field of knowledge deters the beginning enquirer who just wants an overview, and it deters the student who may have a topical or thematic interest that will go beyond a single article or two. Macmillan have addressed this last issue by publishing a series of topical collections of major articles from Eliade's *Encyclopedia* in paperback, illustrating, by the by, how well structured the subject approach was to the larger work in the first place.² Even those libraries that bought the larger *Encyclopedia* may still find these individual volumes useful. Such thematic collections are properly outside the scope of this survey, however: they do help gather together related articles from the scatter of the *Encyclopedia*,

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1. *The encyclopedia of religion*, edited by Mircea Eliade (New York/ London: Macmillan/ Collier Macmillan, 1987) 16 volumes. ISBN 02-909480-1 £950.00. Reviewed by Frank Whaling in *Bulletin of ABTAPL* Vol.1 no.40 November 1987 p.8-13.
 2. The collections are published in a series entitled *Religion, history and culture: selections from the Encyclopedia of Religion*. Recent examples are *Death, afterlife and the soul* edited by Lawrence E. Sullivan (New York/London: Macmillan/ Collier Macmillan, 1989) ISBN 0-02-897403-4 £9.95 pbk; *Buddhism and Asian history* edited by Joseph M. Kitagawa and Mark D. Cummings (New York/ London: Macmillan/ Collier Macmillan, 1989) ISBN 0-02-897212-0 pbk; *The religious traditions of Asia* edited by Joseph M. Kitagawa (New York/ London: Macmillan/ Collier Macmillan, 1989) ISBN 0-02-897211-2; pbk. Librarians should note that Collier Macmillan is now owned by Maxwell Macmillan, based at Headington Hill Hall in Oxford. Since that takeover, distribution of this series has not had a high profile.

but they are still structured and written as encyclopaedia articles, and they don't give the comprehensive overview we are particularly interested in here.

Hard on the heels of *Eliade*, in 1988 Routledge produced a one volume reference work, *The world's religions*, with broad, extended, and scholarly essays on the major religions of the world, catering, one must suppose, to the university market, and mediating between the bitty approach of an encyclopaedia and the specialist monographs on individual religions and religious topics.³ This volume is clearly a major contribution to the field, forming an invaluable one-volume reference work for students studying comparative and world religions. It is divided into six separately edited sections, taking Judaism and Christianity together, then Islam, Asian religions, traditional religions, and new religious movements. An introductory section examines 'Religion and the study of religion'. Each major section is divided into essays by experts in the field, and the primary approach to the subject is geographical and historical. Further reading is given at the end of each chapter.

This is, however, less approachable for the general or beginning enquirer, and assumes an academic approach to the subject. Routledge too have taken the hint from Macmillan's marketing of the contents of *Eliade*: they have begun publishing the separate sections of the larger work as individual paperback volumes -- a somewhat simpler task than the *Eliade* project, given the more closely defined range of material and the relative smallness of scale.⁴

A further step down from the Routledge volume, but still relying on the essay approach, is T&T Clark's *Religion in today's world*, edited by Frank Whaling.⁵ Although, like the Routledge volume, it is aimed primarily at an academic audience, it is much more focussed (as the title indicates), and examines the issues affecting world religions in the latter half of the twentieth century. It still serves as an introduction to the situation of world religions, but presupposes quite a lot of prior knowledge in its readers before starting.

From the academic context, we move rapidly to the field of the general

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3. *The world's religions* edited by Stewart Sutherland, Leslie Houlden, Peter Clarke and Friedhelm Hardy. (London: Routledge, 1988) ISBN 0-415-00324-5; £50.00 hdbk.
 4. *The world's religions: the religions of Asia* [Edited by Friedhelm Hardy] (London: Routledge, 1990) (The world's religions). ISBN 0-415-05815-5; £16.99 pbk; *The world's religions: Islam* [Edited by Peter Clarke] (London: Routledge, 1990) (The world's religions) ISBN 0-415-05814-7; £16.99 pbk.
 5. *Religion in today's world. The religious situation of the world from 1945 to the present day* edited by Frank Whaling. (Edinburgh: T&T Clark, 1987) ISBN 0-567-09452-9; £16.95.

or beginning reader: and there the literature blossoms, volumes become larger, and coloured pictures of exotic rituals leap from the page. In 1987 Macdonald Orbis produced the one-volume *Encyclopedia of world faiths*⁶. This is an extremely visually attractive and imaginatively designed volume, concentrating on living faiths as they are manifested today. Historical backgrounds are not lacking, and the contributors are both scholarly and knowledgeable, so the subject matter and further reading are authoritative.

The volume opens with an essay on the nature of religion, and the comparative religious element is maintained at intervals throughout the book with a series of photographic essays on cross-religious themes: faith and life; religious leaders, prophets and teachers; festivals; myths and legends; worship; life cycle. The most disconcerting part of this however is that these sections appear without warning, interrupting the current chapter and breaking the sense of continuity. The text itself is a little dry, with a slight dislocation between the accessible feel of the book's design, and the concern for academic respectability in the writing.

I wouldn't over-stress this, if it weren't for the fact that I have I.B. Tauris's excellent *Living religions* to compare it with.⁷ Of all the books reviewed here, I would say that this is the best for the general reader who wants a clear, attractive and accurate introduction to world religions: both in matters of design, simplicity and directness, relevance and authority. As a result it will function as a useful introductory survey at the college level or for the general reader. The point of focus is the contemporary manifestation of the religion, and the historical and analytical sections all point towards this; particularly effective are the interviews with believers reproduced within the book. Illustrations are used sensitively and well. Over against the "collected experts" approach, worthy though it is at a more academic level, there is some advantage in having an "encyclopaedia" written by a textbook author and a specialist in tandem, because there is a clear consistency of style and approach that would be difficult to achieve with a group of contributors, and with minor exceptions (the chapter on New Religious Movements is a ragbag, both sketchy and patchy), at this level of readership, the approach works.

6. *The encyclopedia of world faiths. An illustrated survey of the world's living religions.* General editors Peter Bishop and Michael Darton (London: Macdonald Orbis, 1987) ISBN 0-356-14062-8; £19.95.

7. *Living religions. An encyclopedia of the world's faiths* by Mary Pat Fisher & Robert Luyster (London: I.B. Tauris, 1990) ISBN 1-85043-299-6; £19.95.

For passing mention, we should note the recently published fourth edition of John Hutchison's *Paths of faith*.⁸ Again it is at an introductory level, but has more of the feel of a high school text book than a book for the general reader. The text is concise and clear, and the presentation straightforward and without frills. The bibliographies are not brought fully up to date and could do with a complete re-working, particularly if the book is to be used as a basis for further exploration. A reasonable book, but not the best in the present selection.

Slightly different and less direct approaches are taken by the two remaining books in this category. Theodore Ludwig's *The sacred paths* (again from Macmillan) is much more discursive and less factual and descriptive than the Tauris or Macdonald Orbis volumes.⁹ Ludwig's aim is to convey something of the thought worlds of the religious traditions described. It will probably function therefore as a book at one or two stages further into the exploration process than the preliminary introductions described above. The book is sparingly illustrated, only in monochrome, and the text definitely dominates. It is well written, thoughtful and stimulating, and will work well at high school, or college level, as well as for the individual who wants to take the exploration further. There are discussion questions at the end of each chapter.

From Ninian Smart and Cambridge University Press comes a survey which locates world religions in the context of world history¹⁰. The first part examines different regions of the world and relates their religious developments from ancient times; the second looks at the same regions in the modern, post-Renaissance world. In an attempt to maintain some consistent pattern of treatment across religious traditions, Smart applies a common structure: ritual, experience, myth, doctrine and ethics. Sometimes this results in a text-bookish air, and the general enquirer is going to be confused, because the imposed academic structure doesn't really fit the Islam-Judaism-Christianity-Hinduism-Buddhism classification scheme the general enquirer will come with. The book is attractively designed and illustrated, in the format Cambridge are now using for a range of reference works that aim to be both scholarly and accessible. Like Ludwig, it is really aimed at the reader who is further into the exploration process, and it does locate the world's religions in their current historical and

8. *Paths of faith*, 4th ed., by John Hutchison (New York: McGraw Hill, 1991). ISBN 0-07-031543-4, £26.95.

9. *The sacred paths. Understanding the religions of the world* by Theodore M. Ludwig (New York/ London: Macmillan, 1989) ISBN 0-02-372170-7; £26.00.

10. *The world's religions. Old traditions and modern transformations* by Ninian Smart (Cambridge: CUP, 1989) ISBN 0-521-34005-5; £25.00.

political contexts much more effectively than any of the other works described here.

Of course, no survey of reference literature would be complete if there were not a paperback encyclopaedic dictionary to hand: and the nearest thing to this role is currently fulfilled by R.C. Zaehner's *Hutchinson encyclopedia of living faiths*, first published in 1959 and now in its fourth edition (though much of it does not appear to have been revised since the 1970s, and the bibliographies are terribly dated, only Christianity and Sikhism being updated into the 1980s)¹¹. It's not strictly an encyclopaedic dictionary, because it is thematically arranged in sections on each religion, and there is a broadly two-fold division into religions that spring from claims of revelation (Prophecy), and religions that emphasise natural religion (Wisdom). It will still function well as the student's initiation to world religions and crib for future reference, but with the competition for the coffee table market I have described, it's unlikely to get beyond the student's bookshelf.

Patrick Lambe

RECENT REFERENCE WORKS IN BIBLICAL STUDIES by Patrick Lambe.

In the ABTAPL *Bulletin* for June 1988 I gave a survey of reference books in biblical studies that concentrated on the geographical and archaeological background of the Bible -- the highlight of that selection was, of course, *The Times Atlas of the Bible*.¹ A couple of other books have since been published on the "world" of the Bible" which deserve some mention. The first of these is John Rogerson's truly excellent *Atlas of the Bible*, published by Phaidon in 1989². It is a welcome reprint of a book previously published (1985) by Macdonald Orbis under the title, *New Atlas of the Bible*. It's not an atlas in the conventional sense

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11. *The Hutchinson encyclopedia of living faiths* edited by R.C. Zaehner, 4th ed., (London: Century Hutchinson, 1988) ISBN 0-09-107521-1; £10.95 pbk.
 1. 'New reference books in biblical studies and church history' *Bulletin of ABTAPL* Vol.2 no.2 June 1988, p.14-17.
 2. *Atlas of the Bible* by John Rogerson (Oxford: Phaidon, 1989) ISBN 0-7148-2632-4; £19.50.

of the word, because there aren't a great number of maps; instead, Rogerson concentrates on the human geography and history of Bible times and lands. The book is wonderfully illustrated and designed, and is a delightful introductory gift book on the Bible for the general reader who wants an insight into the fruits of serious modern scholarship. It would function equally well as a background book for students in biblical studies.

John Rogerson appears again in Cambridge University Press's two-part reference set on the world of the Bible. Rogerson takes the social science/ human geography approach further in the much more substantial *The Old Testament world*, written with Philip Davies³. Again, the book is well illustrated, though not on the same scale as the Phaidon volume; the textual content is deeper and aims to ground the reader in the social and geographic setting of the Old Testament, the historical developments over the period, the nature and evolution of the biblical literature. The book stands nicely at the border between accessibility to a beginning reader and pointing the way firmly into more serious study.

If consistency was intended with the parallel Cambridge book on the New Testament, *The New Testament world*, it was not really achieved⁴. The environment and the social and historical context of the New Testament receives little attention, the focus being primarily upon the texts and what they tell us about the early church. Illustrations are nicely used, and the text is well-written as a good introductory textbook for the student beginning New Testament studies -- but the title misleads.

Proceeding slightly further along the academic ladder, Eerdmans have brought out the second volume of their *Bible handbook*, Van der Woude's *The world of the Old Testament*⁵. This is a translation from the Dutch edition, published in 1982; like the Court volume, the title is misleading, because the book concentrates on the literature of the Old Testament and has little to say about the environment. However, there is justification in the sense that the first volume in the series, *The world of the Bible* (published 1986) does cover the subject in some depth. This Bible Handbook is quite clearly aimed at the undergraduate,

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3. *The Old Testament world* by John Rogerson and Philip Davies (Cambridge: CUP, 1989) ISBN 0-521-34006-3; £19.50.
 4. *The New Testament world* by John and Kathleen Court (Cambridge: CUP, 1990) ISBN 0-521-34007-1; £19.50.
 5. *The world of the Old Testament. Bible handbook, volume II* General editor A.S. Van Der Woude (Grand Rapids, Michigan: Eerdmans, 1989) ISBN 0-8028-0443-8; £19.50 pbk; distributed in the UK by Paternoster.

and will function as a well-used textbook.

At a much more basic level, it's worth giving passing reference to John Bimson's basic *The world of the Old Testament*.⁶ There is little here that you won't find more attractively presented elsewhere, but it is an inexpensive, basic introduction to the Old Testament background.

The second major area of recent reference publishing for biblical studies is in dictionary/encyclopaedia publishing. Again, there are different levels of interest, and there is intense competition for the lucrative student market.

The standard product in this market is the one volume Bible dictionary, nicely presented, at modest prices. It has to be said that there isn't a great deal of difference between them: essentially they are dictionaries of Bible contents, and give brief explanations of names, places, events, central themes and concepts, and so on.

The most "introductory" volume in this range appears to be the *Hodder and Stoughton illustrated Bible dictionary*, published in the UK in 1988. In fact, this is a purely North American work, published in 1986 and dressed up in British binding and dustjacket, without even the benefit of a new imprint on the title page (naughty!)⁷. There are many colour illustrations throughout the text, and the articles are at a fairly simple, basic level (*Pitcher - a vessel for holding liquids; Famine - the lack of a supply of food or water*). A simple set of maps is given at the end.

The Zondervan/Marshall Pickering *New international dictionary of the Bible* attempts to give more reference to biblical scholarship in its articles, and for longer pieces includes short bibliographies⁸. Unfortunately it succeeds in doing very little more than the Hodder/Nelson dictionary, while having a less accessible writing style and considerably less care in the choice of illustrations; the maps at the end are unimpressive and strangely coloured.

Rather than remain with something that falls between stools, I myself would pass this over and go straight to the next volume up the ladder, *The*

6. *The world of the Old Testament*. by John Bimson. (London: Scripture Union, 1988) ISBN 0-86201-370-4; £3.25 pbk.

7. *Nelson's illustrated Bible dictionary*, general editor Herbert Lockyer (Nashville: Thomas Nelson, 1986) ISBN 0-8407-4955-4 (US)/ 0-340-41943-1 (Hodder); £16.95.

8. *The new international dictionary of the Bible: pictorial edition.*/ Edited by J.D. Douglas and Merrill C. Tenney (Grand Rapids, Michigan/Basingstoke: Zondervan/ Marshall Pickering, 1987). Revised from a 1967 edition.

*Eerdmans Bible dictionary*⁹. Illustration is sparse, and the maps, which are fair, are moved to the centre of the volume. The text is accessible and less wordy than the Zondervan prosody, not as simplistic as the Hodder/Nelson volume, and attempts to introduce some explanation of theological concepts and themes in the Bible. At this kind of level, the Eerdmans volume would be my recommendation to students.

At about half the price of the Eerdmans volume, you can get something much smaller in scale, but not at all bad in terms of quality: the Lion *New concise Bible dictionary*, condensed out of IVP's *New Bible dictionary* 2nd ed. (unfortunately not to hand at the time of writing)¹⁰. There are many fewer terms, and while the choice of some terms and not others thereby becomes more questionable, the selection is reasonably good, and the smallness of scale makes the whole volume seem less intimidating. It is inevitably very basic, although some theological themes are discussed. Illustrations and maps are placed at the centre.

Having looked briefly back at the small-scale end of the market, we move rapidly up-scale with Marshall Pickering's 2 volume *Encyclopedia of the Bible*¹¹. Although it is called an encyclopaedia, it is really a glorified Bible dictionary on a bigger and more relaxed scale than those covered above (though not on a big enough scale to justify the difference in cost!). The question is not, what can we do *differently*? but how much *more* can we do? Thus, names, places, events get all the standard coverage (the mysterious King So appears in everything covered so far), the theological concepts and themes are given greater prominence and better discussion, and we begin to get extended treatment of issues to do with biblical scholarship: redaction criticism, developments and implications of archaeology, etc. The illustrations are not much to speak of, and the work badly lacks maps.

Much the same might be said of the four volume Eerdmans *The*

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9. *The Eerdmans Bible dictionary* revision editor Allen C. Myers (Grand Rapids, Michigan: Eerdmans, 1987) ISBN 0-8028-2402-1; £19.95; distributed in the UK by Paternoster. Based upon *Bijbelse Encyclopedie* ed. by W.H. Gispen, 1975.
 10. *New concise Bible dictionary* Editor: Derek Williams (Leicester/Oxford/Wheaton, Illinois: IVP/ Lion/ Tyndale House, 1989) ISBN 0-85110-641-2 (IVP)/ 0-7459-1819-0 (Lion)/ 0-8423-4697-X (USA); £9.95.
 11. *Encyclopedia of the Bible* general editor Walter A. Elwell, 2 vols, (London: Marshall Pickering, 1990) ISBN 0-551-01970-0 (v.1)/ 0-551-02052-0 (v.2); £59.90. First published in the US in 1988.

international standard Bible encyclopedia, revised edition¹². One version or other of this has been around since 1915, so it has a distinguished pedigree, and in terms of scale, this is probably the one the Library ought to possess. But I myself cannot help wondering how useful the dictionary format and short entry approach actually helps on this kind of scale: words and terms have been dragged in, it seems, to help make the work more comprehensive rather than more helpful. In comparison with the other dictionaries covered, this is probably (not surprisingly, perhaps) closest to the Eerdmans *Dictionary*; the obligatory "extra" in addition to the standard elements for coverage (yes, King So is there!) is that there is consistent reference to the Greek and Hebrew linguistic background in the discussions of names and terms. Articles are much more scholarly, with helpful bibliographies, even though the vastness of the scale and the constraints of space make the dictionary format and the depth of erudition seem strange bedfellows. Again, illustrations are sparse, generally well chosen, and there are some violently coloured maps at the end of the first volume.

With a brief glance back at the literature on the environment and background to the Bible rather than Bible contents, at last, with the estimable Lion's *Encyclopaedia of the Bible*, we have an encyclopaedia and not a dictionary!¹³ This is an inexpensive, excellent and well-designed and illustrated basic introduction to the Bible and its background for the general reader. Different sections look at the geography, archaeology, how the Bible was written, a survey of the contents, religion in the Bible, key teachings, people, places, society and politics, and an atlas of Bible history. It is very basic, but a very attractive introduction.

This survey concludes with dictionaries again: this time with rather more specialised dictionaries, aimed at the preacher or Bible teacher, to help them use theological language which is properly biblical. At the one volume level, Marshall Pickering recently produced their *Expository dictionary of Bible words*¹⁴. This examines thematic words like authority, conviction, mind, rock, wisdom, women in the church, taking the Greek or Hebrew words/word groups,

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12. *The international standard Bible encyclopedia* general editor Geoffrey W. Bromiley, 4 vols., (Grand Rapids, Michigan: Eerdmans, 1979-1988); ISBN 0-8028-8160-2 (set); £115.80; distributed in the UK by Paternoster.
 13. *The Lion encyclopaedia of the Bible* organising editor, Pat Alexander; new revised edition (Oxford: Lion, 1989); ISBN 0-7459-1576-0; £9.95 pbk; paperback edition of revised 1986 edition; first published 1978.
 14. *Expository dictionary of Bible words* by Lawrence O. Richards. (Basingstoke: Marshall Pickering, 1988) ISBN 0-551-01619-1; (no price available); first published in the US by Zondervan in 1985.

and examining their theological meanings within the contexts of their biblical use. It will be bought not only by theological students or preachers but will be a useful addition to reference collections in most theological libraries, and the dictionary approach seems to make much more sense once it is focussed in this way.

At a much more scholarly level, English language biblical students and scholars will be delighted to see that T&T Clark are beginning to publish Balz and Schneider's *Exegetical dictionary of the New Testament*, the first volume of which has just appeared¹⁵. Theological libraries will need to acquire this set.

Our final dictionary has little to do with Bible background or Bible contents: it is, however, a major addition to theological library reference shelves. SCM's *A dictionary of biblical interpretation* edited by Richard Coggins and Leslie Houlden examines the impact of the Bible and its interpretation over the centuries¹⁶. The treatment of biblical books themselves is covered, including biblical figures, schools of interpretation are covered, and different methods of interpretation and criticism are treated. The dictionary format inevitably scatters the sense of wholeness in this tripartite approach, but there is no doubting the value and authority of this work. It will probably be best used in conjunction with OUP's monograph style *Biblical interpretation* by Robert Morgan and John Barton¹⁷. This in itself has considerable reference value, despite its text-book appearance. Intended as a consolidating background book to biblical studies and the various disciplines that inform them, it brings together a remarkable conspectus of the historical background to "liberal" biblical interpretation in the 20th century, and focuses on each of the main inputs from rationalism, history, the social sciences, history of religions, and literary studies. It has state-of-the-art bibliographies appended to each section and an invaluable appendix of major post-Reformation scholars with annotations on their significance and major works.

Patrick Lambe

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15. *Exegetical dictionary of the New Testament. Volume 1* Ἀρχαίων - Ἐνόχ, edited by Horst Balz and Gerhard Schneider (Edinburgh: T&T Clark, 1990) ISBN 0-567-09540-1; £29.95.
 16. *A dictionary of biblical interpretation* edited by Richard Coggins and Leslie Houlden (London/ Philadelphia: SCM/ Trinity Press International, 1990) ISBN 0-334-00294-X; £25.00.
 17. *Biblical interpretation* by Robert Morgan with John Barton (Oxford: OUP, 1988) (The Oxford Bible series). ISBN 0-19-213257-1; £8.95 pbk.

ABTAPL Easter Conference

The Easter Conference 1991 will take place at Hatfield College Durham, 12-14 April. The theme of the conference is 'Strategic planning', and will be led by a management and training consultant, Ken Bromage. The cost of the conference will be £56.50 including VAT. Non-ABTAPL members are also welcome: at £63.00 for LA members, and £70.00 for non-LA members. The closing date *was* 18th February, so please get in touch with the Hon. Secretary urgently if you wish to attend!

ANZTLA Directory of Theological Libraries

Coralie Jenkin is hoping to publish a directory to theological collections in Australia and New Zealand (including collections on religions other than Christianity) early in 1991.

Asian Theology Listings

The *PTCA Bulletin* published by the Programme for Theology and Cultures in Asia regularly publishes an annotated listing of Asian theological publishing, including significant materials published in Asia itself. For subscriptions, contact: ATESEA, 324 Onan Road, Singapore 1542.

Association of Christian Librarians

The Association of Christian Librarians in North America (which aims to be international in membership) will hold their 35th annual conference at Eastern Pentecostal Bible College, Peterborough, Ontario from June 11-14 1991. The theme for the conference is "Getting the Job Done". Contact Woodvall Moore, Director of Public Relations, c/o Evangel College Library, 1111 N. Glenstone, Springfield, MO 65803, USA.

Baptist Missionary Society Library

Asbury Theological Seminary in Wilmore, Kentucky have recently purchased a major collection from the Baptist Missionary Society Library.

Berlin Mission Library

The East German Berliner Missionsgesellschaft is considering its future in a united Germany, including a merger with the West Berlin Mission society. A particular uncertainty lies in the future of the BMG's large library

Christian Resources Exhibition

The Seventh National Christian Resources exhibition will be held at Sandown Park, Esher, Surrey, 15-18 May 1991. A major feature will be a special Bible

exhibition, and many major Christian publishers will be represented there.

CIIR Publishing Merger

The Catholic Institute for International Relations has joined forces with the Latin America Bureau, Oxfam and Panos, to form a publishing consortium, Global Books. The aim is to raise the profile of books on development, environment and human rights. For further information contact CIIR at 22, Coleman Fields, London N1 7AF.

English Church Census

MARC Europe are publishing two books arising out of the English Church census: *Prospects for the nineties*, which contains the detailed statistical data from the census; *'Christian' England*, which interprets the data to draw out the discernible trends in Christianity in Britain. There is a reduced offer on orders made before the end of June 1991. Contact MARC Europe, Vision Building, 4 Footscray Road, Eltham, London SE9 2BR.

German Catholic Library Directory

The third edition of *Handbuch der katholisch-theologischen Bibliotheken in Deutschland* is published by K.G. Saur, January 1991.

Journal Articles

- Charles Martin, 'Ten years of Stapleford House Library' in *Librarian's Christian Fellowship Newsletter* no.45 1990, p.21-23.
- Trevor Lyttle, 'Theological college libraries in the third world' in *Librarian's Christian Fellowship Newsletter* no.45 1990, p.26-31.
- Trevor Lyttle, 'ACTEA All-Africa Conference of theological educators held at Limuru, Kenya, 30 May - 3 June 1990' in *Librarian's Christian Fellowship Newsletter* no.45 1990, p.32-34.
- Stephanie L. Feeck, 'The Marion E. Wade Centre' in *Librarian's Christian Fellowship Newsletter* no.45 1990, p.40-44 describes an archive collection of British Christian writers (Barfield, Lewis, Sayers, MacDonald, Tolkien, Williams) at Wheaton College, Illinois.
- Sushma Gupta, 'Third world libraries: a view from the front line' in *Librarian's Christian Fellowship Newsletter* no.47 1991 p.31-35, responds to Trevor Lyttle's article (noted above).
- Gary E. Gorman, 'Patterns of information seeking and library use by theologians in seven Adelaide theological colleges' in *Australian Academic & Research Libraries* vol.21 no.3, p.137-156.
- Martin Jarrett-Kerr, 'Gordon Arkell, CR' in *CR. Quarterly Review of the Community of the Resurrection* no.349 1990, p.3-6 is an obituary for the former Librarian of the House of the Resurrection Library, Mirfield.
- Rita M. England, 'Library holdings of Asian resources' in *PTCA Bulletin* vol.3 no.1 1990, p.20-21 gives a preliminary account of a survey of Asian

theology resources in the theological libraries of the region.

Trevor Zweck, 'The future of theological libraries in Australian and New Zealand' in *ANZTLA Newsletter* no.6 1988, p.3-10.

Philip Harvey, 'Petite reactions' in *ANZTLA Newsletter* no.10 1990, p.3-7.

Trevor Zweck, 'Automation and theological libraries in Australian and New Zealand' in *ANZTLA Newsletter* no.10 1990, p.10-29. A major article on automation in theological libraries, not merely limited to the Australasian context.

Librarian Seeks Sabbatical Placement

Norma Goertzen, Librarian at North Park Theological Seminary in Chicago, is seeking a 3-4 month sabbatical placement in a British theological library in early 1993. Her aim will be to foster professional exchange and development, particularly in the areas of reference and collection development. Simultaneous exchange or simple (one-way) placement would be possible. Salary will not be necessary, but assistance with accommodation would be appreciated. Contact Norma S. Goertzen, Seminary Librarian, North Park Theological Seminary, 3225 West Foster Avenue, Chicago, Illinois 60625-4987, USA.

Librarian's Christian Fellowship Conference

Will be on the theme of "priorities" and will be held Saturday 20 April 1991 at the St. Nicholas' Church Centre, Nottingham, beginning 10.30am. Contact Graham Hedges, 34 Thurlestone Avenue, Seven Kings, Ilford, Essex IG3 9DU. Tel. 081-599-1310.

Members

Congratulations to Veronica Lawrence on the birth of her baby, Amy, on 10th February. Amy will be helping out at the Library of the Oxford Centre for Mission Studies...

Religious Books in Print

Whitaker are about to release the 1991 edition of *Religious Books in Print*, in a new, more user-friendly format. The price will be £32.00.

Selly Oak Periodicals 1991

Central Library Selly Oak Colleges has just published the 1991 edition of a union list of periodicals held on campus. Strong in theology and mission studies, ecumenism, Islam and Judaism, social studies, development studies, Quaker studies, education and area studies, this year's edition has been almost doubled by the addition of Central Library's archival holdings of closed periodicals. At almost 3,200 entries this will be a useful reference tool for theological librarians. Cost is £4.00 including packing and posting in the UK, £4.00 plus packing and posting outside the UK. Contact Meline Nielsen, Librarian, Central Library, Selly Oak Colleges, Birmingham B29 6LQ.

Our Contributors

- Ciriaco Ma. Lagunzad is Professor of Ecumenics and Director of TEE at St. Andrew's Theological Seminary, Manila.
- Martin and Marilyn Ruoss are retired North American theological librarians with considerable experience and influence in the field over many years.
- John Roxborough is former Librarian and Lecturer in Church History at Seminari Theoloji Malaysia, Kuala Lumpur. He has recently returned to New Zealand.
- Stephen Turp is Acquisitions Librarian at Brighton Polytechnic.
- Josef Keith is Archivist at Friends House, London.
- Patrick Lambe is retiring editor of the ABTAPL *Bulletin*.

BULLETIN OF ABTAPL

Special Issue, November 1989

Conservation and Disaster Planning

This expanded issue incorporates papers delivered at the ABTAPL Easter Conference 1989 and the Cathedral Libraries Conference, June 1989, with additional bibliographical and practical information.

Copies available at £3.00. Orders may be made to the Hon. Secretary.