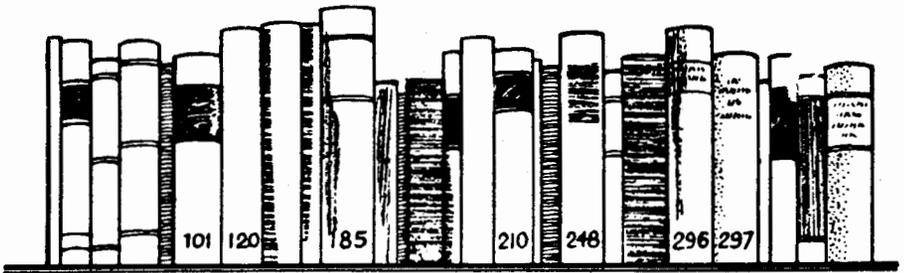


ISSN 0305-781X



BULLETIN

of the

*Association of British Theological
and Philosophical Libraries*

Vol.2 No.4

March 1989

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BULLETIN 1989

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 about 250 copies, with about a third of that number in Europe, North America and the Commonwealth.

Subscriptions: Libraries and personal members £8.00 (US\$15.00) per annum. Retired personal members £2.00 (not posted to library addresses). Payments to the Honorary Treasurer (address below).

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One of our reviewers in this issue, Dr. Bob Scribner, wrote an article for *Past and Present* some years ago on "the incombustible Luther", a legend about the mysterious and miraculous incombustibility of Luther's house, portraits of Luther, and books by him, even though they be unprotected in the heart of the flames. There are recorded instances of this phenomenon for centuries after Luther's death, and they are in a way symbolic of the good Doctor Luther's own survival of the flames that had been so widely predicted for him by his adversaries in the 1520s.

It has been a long time since incombustibility was a prerequisite for authors as well as for books; lawyers and litigation (Peter Wright's *Spycatcher*) and papal bans (Kazantzakis' *The Last Temptation* on original publication in 1954) we can cope with, but shock and outrage followed the murderous threats on Salman Rushdie's life for *Satanic Verses*. We who prize our liberalism are at our least liberal about the feelings of what we consider to be religious fanatics.

It's clear that in the world of books, violence, intimidation and fire have two purposes: the first, the most obvious, is to root out the evil and destroy it, so that it cannot spread. This manifestly fails: Luther's tracts sold by the thousand; Peter Wright made the fortune he never made from MI5 from his book while it was still banned; Kazantzakis' book went into several reprintings upon its first English issue, and again in 1988 after the release of Scorsese's controversial film; *Satanic verses* is unobtainable in bookshops and reprinting again, while shop assistants anticipate their customers' "Have you got ..." with their rote replies.

There is a second meaning in the madness of *auto da fé*, however: that is, by intimidation, to prevent any such book being written or published again. Self-censorship is a going concern, particularly where governments or other powerful bodies use bullying tactics. Where we will put up our backs and fight like bulldogs against manifest intimidation and threats, we will be less forthcoming about initiating such a confrontation in the future.

At issue are ideals of liberalism: theological librarians in particular should be aware of the subcurrents to these ideals. There are Christian theological libraries in Islamic countries which may not advertise the presence of books of any sort relating to Islam in their collections; they keep the books locked away, and remove the subject headings from the catalogues, for fear of browsing policemen. There are Islamic theological libraries which do similar things with books on the extremist Islamic sects. The role of religion within the state is often severely curtailed because of the social forces religion can call into play against the status quo: ideas are curtailed because they are like yeast to a turbulent and seditious people; books are curtailed because they are the vehicles of ideas; librarians hesitate, because there are disincentives to acquiring controversial material.

That, we think, is the clear-cut case against which liberalism fights. But there are other forms of self-censorship, less extreme or obtrusive, and certainly less self-conscious, but ultimately far more successful. Which of our members do not receive propagandist materials from Israel, South Africa, East Germany, North Korea, as well as a host of sectarian religious groups? Which of our members *do not* automatically dispose of this material? What are the assumptions underlying this *automatic* eradication of literature,

without a second thought that perhaps there should be some provision, somewhere, for the retention and preservation of what is, after all, an extremely interesting class of literature. If the Quakers, for example, had not themselves begun to keep a library at the start of their forays into propagandist publishing, an immensely valuable body of literature would have been lost.

Our leading article in this issue and a seminar to be held in Oxford on 8th June [see *News and Notes* section] look at another area of self-censorship: that of our automatic reactions to radical trends in a subject that seem to have propagandist contents. For example, feminist studies in religion and theology have attracted a good deal of scorn as "fringe subjects", and few theological libraries have followed the developments in the literature - now, when curricula are beginning to take account of feminism as a legitimate dimension within theological studies, these libraries are beginning to look like the foolish virgins who didn't bring enough oil to the feast. Philosophical librarians need not smirk at the analogy: this issue is coming their way soon.

The problem with liberalism is that it distrusts enthusiasm and fanaticism, and would like to eliminate both. But surely these two together form a good part of human religious sensibility? Our task, as librarians, is to question how far our collections reflect the realities of our subject. Incombustibility, with all its attendant problems, is a grace specially endowed by our profession to the books in our care. The responsibilities that ensue cannot be taken lightly.

PJL

WOMEN IN THEOLOGICAL EDUCATION: AN AUSTRALIAN PERSPECTIVE by Lynn Pryor

For much of the past two decades, a great deal of attention has been centred on the status and role of women in our modern world. It could be said that the female emancipation movement of the nineteenth century was the seed from which the late twentieth century women's liberation movement has grown; it took Germaine Greer's book, *The female eunuch*, published in 1970, to provoke a new wave of interest in the status of women in our society.

The persistence and forceful arguments of those who took up the cause have achieved much to alter the mind-set of a society which for the most part insisted that "a woman's place is in the home". Women have gained the freedom to make independent choices affecting their own lives; married women are now a significant percentage of the workforce, and many trades and professions which have been traditionally male-dominated are no longer so.

It was only a matter of time before this liberation movement came to the door of the Christian churches. The public face of this is usually seen as the movement for the ordination of women, but the issues are much broader than this. The discussion of the ordination of women is but a small focus of

the total spectrum of issues relating to the ministry of women in the Christian church. As opportunities for wider ministry become available, women are increasingly seeking theological education, in order to equip themselves adequately for the tasks now open to them. Theological colleges have been experiencing significant increases in female enrolment figures in recent years. A survey in the early 1980s of nine leading Protestant seminaries in the US reported a dramatic increase in female enrolment in the previous decade. By 1980, women constituted 30-50% of the student bodies in the mainline Protestant schools. A recent study of Australian theological colleges indicates that women comprise at least 50% of total enrolment. It is significant to note also that some institutions (though they are still very much in a minority) employ a reasonable percentage of female faculty. For example, in one Roman Catholic college, the ratio of women to men on faculty is 9:29, and of their total enrolment of 282 students, 163 are women.

WHAT DO THEOLOGICAL COURSES OFFER WOMEN?

To a large extent, traditional courses are being studied. After all, it is biblical theology and pastoral training which are being sought. At the same time, allowance is made for discussion of issues specifically related to women and their ministry. Many biblical studies units now have segments on the role of women in the Old and New Testaments. Theology units especially are examining the theology of women's ministry, with particular reference to priesthood and ordination. These are accompanied by discussion of women's status and role in society, not only today, but also historically - e.g., women in the early Christian church, and women in the church today.

On balance, however, such discussion is forming but a small section of study within the broader context of a course. For example, at Whitley College in Melbourne, discussion of women and their ministry both lay and ordained falls within a course entitled *Ministry and sacraments*. It reflects the general principles and practice of the Baptist Church in Australia, with particular reference to the church in Victoria, in which there is a degree of openness to women's ordination. Similarly, discussion of women's ministry within the broader context of ministry is also allowed for within the unit entitled *Theology IIB* of the Australian College of Theology degree course.

Some changes are occurring. In Australian theological colleges we have begun to see the emergence of course units designed specifically to address issues of feminist theology. Most appear to present sociological and theological examination of the issues. A course designed by the Revd Dr. J.R. Gaden, presently Warden of St. Barnabas' College Adelaide, is entitled *Woman, Man and God* and considers issues which affect both theology and life of the Christian community. It examines the methodology, presuppositions and achievements of recent feminist theologians, and discussion areas include feminist hermeneutics, male and female images of God, feminist theology, alternative styles of leadership in theological education.

Other units concentrate specifically on women and ministry. Some examples include:

- * *Women and ministry in the New Testament* - (Whitley College, Melbourne). This studies the main NT texts which bear on the role and status of women in the NT; it seeks to develop from

this exegetical and hermeneutical implications and to formulate conclusions about the role and status of women in ministry today.

- * *Women and ministry* - (Union Theological Institute, Sydney). This course aims to increase awareness of the actual position of women in society and the church, and to gain a deeper understanding of women's gifts for ministry. This and other courses look at the historical background to current emphases and at Roman Catholic theology of woman, in the past as well as the present. The unit also examines and discusses the difficulties women experience in language and worship.

Still other course units approach feminist theology from a psychological perspective or from an historical perspective (e.g. *Psychology and the feminine*, and *Women in Christian ministry* at Union Theological Institute, Sydney). In the belief that nothing can be studied in a vacuum, our Australian colleges are especially concerned to relate women's studies to the Australian context in society and church - both sociologically and culturally our theology must be found to be relevant to our situation. And whatever the emphasis of the particular units of study, there is an overall objective to increase the awareness of men as well as women, about the opportunities for ministry which are now becoming available to women, ministry which until recently was considered to be a male-only role. Finally, there also appears to be a tendency in some colleges to include in the choice of essay topics at least one question which allows a student to explore the relationship of women to the context of the subject matter being studied.

It is interesting to note here that some institutions have had to address the issue of non-sexist language, both in classroom teaching and essay writing. In some cases this was instigated by student request, in others by faculty. My own college handbook states: "It is the policy ... that inclusive language be used in both teaching and written work.". To this end the library has been requested to supply the Government style manual and other monographs, to serve as guidelines, particularly for essay writing.¹

WOMEN'S STUDIES AND THE THEOLOGICAL LIBRARY

One doesn't need to search for long to find the literature to support such courses as are being offered in our theological colleges. Already the shelves in our theological libraries contain innumerable examples, and the publishers and bookstores are constantly presenting us with further opportunities to extend our collections in this subject area. A perusal of the course bibliographies listed in college handbooks reveals the diversity of materials available, extending into every area of theological studies, and at the same time demonstrates that particular monographs have become sufficiently significant to be made the prescribed texts for several course units. A detailed annotated bibliographical listing of such materials is given as an appendix to this article.

As more and more women enrol in theological education and as colleges include women's issues in existing units of study and introduce new units of study concentrating on specific feminist issues, librarians of the theological schools have had to consider the effects of these trends upon the services offered. The three main areas have been collection development, cataloguing and reference services.

Collection development

Do we supply only prescribed texts and recommended reading material as listed by the teaching staff? Should the range be somewhat broader in scope to allow students to read widely on a topic (as we would expect with other issues). Should the collection reflect a denominational perspective on feminist issues and on attitudes towards women's ministries? It is natural that a denominational bias will be reflected within our collections, but from a survey undertaken it seems that most Australian theological libraries are attempting, within the constraints of often very limited budgets, to collect a reasonable breadth of material, beyond the particular course requirements.

Who is responsible for the selection of materials for the collection? In many of our theological libraries where non-professional and part-time staff are employed, faculty members are still largely responsible for the selection of material. Librarians tend to be given little or no scope for independent selection. This of course applies to the whole collection, not just the particular field of interest with which this essay is concerned.

Cataloguing

The emergence of such a wide range of Christian feminist literature presents some problems for the technical services librarian, particularly the problems of classification and selection of subject headings.

(i). *Classification*: Most theological libraries in Australia use either Dewey Decimal Classification or the Union Theological seminary system devised by Julia Pettee. The Dewey 200 schedules are reportedly adequate with little need for adaptation - one librarian is known to supplement with the use of Mary Celia Bauer's *Dewey Decimal Classification: 200 schedules expanded for use* (rev. ed.) (Haverford, Pa: Catholic Library Association, 1988).

The users of Pettee have increasingly found the existing schedules to be extremely limited, with almost no provision available for the breadth of material now being published. New schedules have recently been produced by the UTS committee for the S section in which feminist theology and women's studies materials belong.

A small committee of Pettee users in Melbourne has attempted over the past year to address some of the difficulties of fitting a whole new subject area into a system devised in 1916 and last revised fully in 1967, expanding existing schedules to create new numbers which will accommodate the new materials now being added to our collections.

(ii). *Subject headings*: Publishers who provide Cataloguing in Publication data simplify the life of the librarian - though editing is often necessary. When this data is not included, we turn to our conventional tools. For some of us, this means Library of Congress Subject Headings. Yet most of us in theological libraries exist on shoestring budgets and must resort to less costly lists of subject headings, e.g. Rovira and Reyes eds., *Sears list of subject headings* 13th ed., (Wilson, 1986). Since *Religion Index: One* is for many of our libraries a standard research tool, the *Religion Indexes: Thesaurus*² is a most useful substitute

source of suitable subject headings, not only of course in the field of feminism, but for all our catalogue search terms.

Reference services

As with any other part of the collection, the librarian must be familiar with the feminist material available in the collection and have a fair knowledge of the subject headings in use in the catalogue. The restrictions of the classification system ensure that feminist material tends to be found in only a few locations through the collection. This of course makes browsing easier for the library user, once the general location has been determined.

Journal articles are an important source of ideas and material for the student researching an essay topic. The theological librarian needs to be constantly aware not only of which indexing tools will assist the searching, but also the relevant contents of new issues of journals, particularly those which are not already indexed in tools such as *Religion Index: One*. A good indexing system is an invaluable asset. A library with computerised facilities could design an in-house indexing database as an SDI (Selective Dissemination of Information) service to users. As new journals are accessioned, the major articles could be indexed and online searching facilities made accessible.

For the student researching an essay topic, the bibliographies included in monographs are usually a valuable source of information. Some of the more significant works in the area of feminist theology have quite comprehensive bibliographic references. The theological librarian does well to be familiar with these, and also to be aware of annotated bibliographies published in journals. Two such listings have appeared in recent months in Australian publications: Kath McPhillips, 'Women-Books: annotated bibliography of basic texts in feminism and religion' (*Women-Church: an Australian Journal of Feminist Studies in Religion* no.2 1988); 'Select bibliography on women's ministry' (*Christian Book Newsletter* vol.6 no.1 March 1988).

WOMEN IN THEOLOGICAL LIBRARIANSHIP

Traditionally theological libraries have been managed by a member of faculty. Since faculties of theological schools have been a male domain - only now are we seeing this situation change - theological librarians have tended to be male. Of course we all acknowledge that this has been so for very good reasons: the college library has been small enough to require minimum management and financial constraints did not allow for employment of a librarian.

Now, late in the twentieth century, with a greater recognition by both faculties and governing bodies of the importance of improving library facilities in theological colleges, and therefore of the importance of professional management of the library, we are beginning to see a shift towards the employment of at least part-time library staff and an increasing tendency to employ professionally trained librarians - though many schools are not yet able to afford to do so.

As it is women who seek part-time positions the high proportion of women, both professional and paraprofessional, employed in our theological libraries is the consequence. In Australia and New Zealand we now have

about 20 professional librarians employed in approximately 80 theological libraries. Of these most hold part-time positions and only four are men.

The theological as well as professional knowledge of these librarians is a prime concern. The ANZTLA *Standards for Theological Libraries* adopted at the September 1988 annual general meeting of the Australian and New Zealand Theological Library Association prescribe the ideal that "the Librarian and library staff have among them appropriate qualifications in librarianship, management and religious or theological studies. The Librarian ... shall be professionally trained in librarianship and be eligible for associate membership of the Library Association of Australia or the New Zealand Library Association." Of our 20 professionals in Australia and New Zealand, only three have both theological degrees and professional librarianship qualifications. Rare birds indeed!

CONCLUSION

While the debate over women's ministry - the ordination of women in particular - goes on, and while feminist theologians continue to develop their distinctive theology, enrolment of women in theological education ever increases. The subsequent demand for appropriate literature for the study of all the issues incorporated by feminist theology puts the onus on the theological librarian to supply the necessary services: to adjust collection development policies where necessary to allow for expansion of the collection; to expand classification schedules where appropriate, and to determine the most suitable search terms by which our users are able to access materials sought. Already this is proving to be a challenge!

APPENDIX: The Literature of Feminist Theology

One prominent work which has become a prescribed text for several course units is Elisabeth Schussler Fiorenza's *In memory of her: a feminist theological reconstruction of Christian origins* (SCM, 1983). This book deals at length with the hermeneutical and methodological issues that both impede and justify a feminist theological interpretation of early Christianity. Fiorenza's goal is "to attempt to reconstruct early Christian history as women's history".⁴ She explores the replacing of a traditional androcentric hermeneutics with an explicitly feminist one. Described as "the first full-scale feminist reconstruction of early Christian history"⁵, this monograph clearly embraces many of the issues addressed in the courses offered in our theological colleges, and serves admirably as a springboard for examination of the many issues to be addressed.

Other works included in prescribed reading lists are:

- * E. Moltmann-Wendel, *A land flowing with milk and honey* (SCM, 1985);
- * Rosemary Radford Ruether, *Sexism and God-talk* (SCM, 1983) - a critique of traditional theology from a feminist perspective. Ruether begins to envisage a non-sexist understanding of Christianity;

- * Letty M. Russell ed., *Feminist interpretation of the Bible* (Fortress, 1985) - essays by theologians, historians and biblical scholars clarifying the distinctive character of feminist interpretation.

While these and other texts present a comprehensive overview of the broad issues of feminist theology, the plethora of literature now demanding our attention covers a whole range of specific issues embraced by feminist theology: secular, religious, and Christian issues; historical, biblical and sociological issues. Many of the writers would perhaps deny any polemical motives behind their writings, yet within the context of a society and a church where acceptance of women's ministry and concepts presented in women's theology is by no means universal, many works will be received only as polemic. The Librarian must nevertheless be aware of the range and extent of the literature.

While space does not permit an extensive bibliographic listing, I will provide one or two examples in each of the main categories of material that shape the literature of feminist studies in theology.

General overviews of feminism and feminist theology

- * D. Bouchier, *The feminist challenge* (Macmillan, 1983);
- * V.R. Mollenkott, *Women, men and the Bible* (Abingdon, c.1977) - advocates abandonment of the tendency of some men and women to value females only as wives, mothers and servants;
- * S.B. Clark, *Man and woman in Christ: an examination of the roles of men and women in the light of Scripture* (Servant Books, c.1980);
- * P. Jewett, *Man as male and female* (Eerdmans, c.1975);
- * G.W. Knight, *Role relationship of men and women* (Moody, 1985).

These works examine the roles of men and women in society and propose a reappraisal of society's expectations of women and the roles they undertake.

Particular feminist theological views and feminist hermeneutics

- * Letty M. Russell ed., *Feminist interpretation of the Bible* (Fortress, 1985);
- * Susanne Heine, *Women and early christianity: are the feminist scholars right?* (SCM, 1987) - Heine discusses the basic presuppositions of the feminist writers. She believes that now is the time when the distortions and misinterpretations produced by feminist Christian scholarship must be critically addressed and corrected. "In the end the goal to be achieved is one in which the relationship between men and women, in Christianity as elsewhere, must be a positive one of mutual understanding, rather than an ongoing stage of hostility."
- * E.S. Fiorenza, *In memory of her* [see above];
- * S. Dowell & L. Hurcombe, *Dispossessed daughters of Eve* (SCM, 1981).

Women in society

(a). Women in history

- * Antonia Fraser, *The weaker vessel* (Weidenfeld & Nicolson, c.1984);
- * M. Prior ed., *Women in English society 1500-1800* (Methuen, 1985);

(b). Women and power/authority

- * L.A. Tilly & J.W. Scott, *Women, work and family* (Holt, Rinehart & Winston, c.1978) - looks at women at home, and women in relation to the economy;

(c). Women in Australian society

- * N. Grieve & A. Burns eds., *Australian woman: feminist perspectives* (OUP, 1981);
- * N. Grieve & A. Burns eds., *New feminist perspectives* (OUP, 1986);
- * A. Summers, *Damned whores and God's police* (Penguin, 1975);
- * S. Willis ed., *Women, faith and fêtes: essays in the history of women and the church in Australia* (Dove, 1977).

Women in the Bible and the Early Church

- * M. Evans, *Women in the Bible* (IVP, 1983);
- * J.B. Hurley, *Man and woman in biblical perspective* (IVP, 1981);
- * B. Witherington, *Women in the ministry of Jesus* (CUP, 1984);
- * E. Clark, *Women in the early church* (Michael Glazier, 1983).

Women in Church History

- * Jean Laporte, *The role of women in early christianity* (Edwin Mellen Press, 1982);
- * K.C. Sessions & P.N. Bebb eds., *Pietas et societas: new trends in Reformation social history* (Sixteenth Century Journal Publications, 1985).

Women in Ministry

(a). Gender relationships in the context of the church

- * M. Langley, *Equal woman* (Marshall, Morgan and Scott, 1983);
- * R. Essex, *Woman in a man's world* (Sheldon, 1977);
- * C.F. Parvey ed., *The community of women in the early church* (WCC, 1983).

(b). Women's ministry in the early church and today

- * J. Danielou, *The ministry of women in the early church* (Faith Press, 1961);
- * K. Giles, *Women and their ministry* (Dove, 1977).

(c). The ordination of women

- * M. Furlong ed., *Feminine in the church* (SPCK, 1984) - presents theological perspectives on women and ministry, the nature of priesthood and hence the validity of women's ordination;
- * P. Jewett, *The ordination of women*, (Eerdmans, 1980);
- * J. & D. Muddiman, *Women, the Bible and the priesthood* (Movement for the Ordination of Women, 1984).

Women's Spirituality

- * J.W. Conn ed., *Women's spirituality: resources for christian development* (Paulist, c.1986).

Women in the Third World

- * J.B. Pobee & P. von Wartenberg-Potter eds., *New eyes for reading* (WCC, 1986) - a collection of biblical and theological essays and

- reflections of women from Africa, Asia and Latin America, presenting new insights, new freedom, new commitment;
- * J.C. & E. Low Webster eds., *The church and women in the third world* (Westminster, 1985) - contributors present the results of research as a basis for evaluating christian images of women, the role of women in the church, and the impact that the church has had on the status of women in general.

Australian Writers

An essay of this type cannot do full justice to the quantity of literature available on this vast topic of feminism and feminist theology. My references must necessarily be selective. However, as an Australian, writing from an Australian perspective, my survey would not be complete without reference to the many Australian writers who have contributed in various ways to women's studies in the past two decades:

- * M. Dixon, *The real Matilda: women and identity in Australia 1788 to the present* (Penguin, 1984);
- * Leon Morris, John Gaden, Barbara Thiering, *A woman's place* (Sydney: Anglican Information Office, 1976);
- * K. Giles, *Created woman* (Acorn, 1985);
- * Francis J. Moloney, *Women first among the faithful: a New Testament study* (Dove, c.1984);
- * Brendan Byrne, *Paul and the christian woman* (St. Paul Publications, 1988);
- * M.A. Franklin ed., *The force of the feminine* (Allen & Unwin, 1986);
- * M.A. Franklin & R.S. Jones eds., *Opening the cage* (Allen & Unwin, 1987);
- * J. Gaden, *For the love of women: a discussion paper* (Melbourne: Education Group of the Movement for the Ordination of Women, [1985]);
- * C.H. Sherlock, P. Sherlock, J. Pryor, R. Banks, B. Ward Powers, K. Giles, G. Cowling et al. - various articles in *Interchange* 1975-1978.

Journals

Of course, quite apart from monographs, a great deal of the literature of feminist theology has appeared in numerous journals. There are now journals specifically concerned with women's studies - e.g. *Women-Church: an Australian Journal of Feminist Studies in Religion*, and *Journal of Feminist Studies in Religion* [Scholar's Press, available in UK through T&T Clark]. However, many articles also appear in the biblical and general theological journals. A search for such materials via *Religion Index One: Periodicals* is not such a simple matter: the thesaurus gives us a long list of possible search terms.

Conclusion

It can be seen from this scant survey that the literature available covers a wide range of themes within the subject of feminist theology. It looks at the whole spectrum of the status of women within society down through the ages, and in biblical and christian contexts; thereby we are enabled to see more clearly our own situation in the late twentieth century with respect to history and to our own culture. Within this broad field, particular works

focus on quite specific aspects: hermeneutics, women's roles, ministry, etc. The value of this literature within theological education lies in its function of promoting discussion and raising issues, whether the works are prescribed as foundational texts or secondary reading. No theological library can afford to ignore this literature.

NOTES

1. *Style manual for authors, editors and printers* 4th ed., (Canberra: Australian Government Publishing Service, 1988); C. Miller & K. Swift, *The handbook of nonsexist writing* 2nd ed., (Harper & Row, 1988).
2. Steven V. Cole ed., *Religion Indexes: Thesaurus* 4th ed., (Chicago: American Theological Library Association, 1987).
3. The Australian and New Zealand Theological Library Association is currently launching the *Australasian Religion Index*, which will index articles and book reviews in the fields of religion and theology from a selection of serials published in Australia and New Zealand.
4. Fiorenza, p.xiv.
5. Fiorenza, hyleaf.

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THEOLOGICAL PUBLISHERS - 1 : LION PUBLISHING by Philip Henderson

Lion Publishing began its life in 1972 with four staff and a very specific aim. Today the company employs 90 people (18 in its US daughter-company near Chicago), has an annual turnover of well over £5 million and is recognised as market leader in its own specific field.

TAKING CHRISTIANITY TO THE MARKETPLACE

The aim from the beginning was to do something no other publisher was doing - to produce books by Christian writers, for readers who had no prior contact with Christianity. In other words, to take Christianity into the marketplace. In 1972 general bookshops in English-speaking countries had next to nothing on their shelves of this type; their 'theological' sections were dwindling, and the climate of the times treated Christianity as a minority hobby. On the other hand, the vast majority of specialist Christian bookshops had their horizons limited to Christian readers.

The challenge therefore was to create a list of books which genuinely interested the non-Christian, had an authentic Christian dimension, and were written in everyday language, not in Christian jargon. Such a list would be appropriate for general shops (and therefore available to the majority of the population) and *also* appropriate for the specialist Christian bookshops. Indeed, the list would help the Christian booktrade to be increasingly outward looking.

Seventeen years on, it is clear that the list *has* met its aims. If general bookshops are an indicator of the population's interests, then 'religion' is very much back on the nation's agenda. Current estimates say that 5% of all

book sales in Britain are from religious books - more than business books or computer books. High street shops like WH Smith now actively promote Christian books - and account for over half of Lion's annual UK sales. And some Christian bookshops are beginning to find a role in reaching beyond the 'tame' market.

Lion's list has always been wide. Given the company's precise aim, there are many means of meeting it. As well as the well-known reference books (see below), the list contains many different styles of book, all building on the natural points of contact between ordinary people and Christian reading. For example, many people look for spiritual help at times of crisis or celebration: events such as birth or marriage. So the list has many books designed to give onto this type of occasion. Paperbacks include fiction, biography and 'self-help', as well as books on social issues such as education and unemployment. A vigorous new range of secondary school textbooks provides for the needs of pupils and teachers.

Many of these books bring Christianity to people who didn't already know they were interested in it. The reference section fulfils the company's aim in a different way...

GRASSROOTS THEOLOGY

Lion's celebrated illustrated reference books on the Bible and Christianity are written for people who *do* have an explicit interest in Christianity, *but* who may well have little prior knowledge of it. They are written for intelligent, aware lay people, using language, concepts and starting points which do not assume the reader is a specialist in the subject already.

In practice, this means the books are widely used for lay training and as basic college texts, as well as being bought for leisure reading.

Whilst many of the authors are engaged professionally in academic theology, these books are not academic titles. The flavour is much more applied, grassroots theology, aimed to help non-specialists make links between the Bible and the rest of life.

AN INTERNATIONAL PERSPECTIVE

The latest reference title, *The message of the Bible* [reviewed ABTAPL Bulletin Vol.2 no.3 p.21], is a good example. Like all the Lion reference books, the content is deliberately international. The team of writers is drawn from the third as well as the first world, so that the distinctive perspectives of many different cultures can be shared. Colourful 'colour supplement' style layout is employed, to engage even the browser's interest, and communicate complex ideas effectively.

WORLDWIDE SALES

Lion has always had a very vigorous market outside the UK. Titles are now in print in 56 languages, often very small language areas. More than half the annual turnover is in sales outside Britain - with growth areas in the Far East and Eastern Europe. *The Lion handbook to the Bible* alone has now been translated into over 20 languages, and thanks to a special arrangement with the Evangelical Literature Trust, is available in special low-priced editions exclusively for theological libraries in developing countries.

THE FUTURE

In December 1988 the company moved offices to Oxford, putting itself squarely in the mainstream of British publishing. The official opening took place on February 20th 1989. In this new stage, its aims will remain steadfastly the same. Probable growth areas include further school textbooks, and more fiction (both adult and children's). The next major reference book (planned for autumn 1989) will examine contemporary and historical understandings of Jesus.

The company enjoys its status as an independent publisher. It has no links with any denomination, and is owned by many hundreds of shareholders, with no single large investor. On this basis, it is free to respond to the needs of the consumer. In a society where religion is a growth interest, but where Christianity is less and less understood, the challenge of producing Christian books for the general marketplace is greater now than it ever has been.

NOTES

1. For an account of the financial growth of Lion, see 'City finance for Lion's new den' in *The Bookseller* 30 September 1988 p.1296.

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REPRINTS - 1 : USING DEWEY IN A MONASTIC LIBRARY by Stephen Turp¹

This article explores some of the problems encountered in the use of the Dewey Decimal Classification scheme (DDC 18) with special reference to the Class 200 (Religion) schedules in the monastic library of the Carmelite Priory at Aylesford in Kent, and it describes some of the ways in which the scheme has been adapted to deal with them.

DDC CLASS 200 - A TIME FOR CHANGE?

I readily accept the premiss that no general classification scheme is likely to match *exactly* the requirements of a specialised collection such as ours. Nonetheless, in the course of my work at Aylesford, I came to realise that Dewey's treatment of Christianity is flawed in a more radical sense. At times it simply fails to reflect the way the subject is perceived and studied.

The class begins with a confusing mixture of religion and Christianity. Religion in general is allocated the area 200.1 to 200.9 followed by Christianity in general at 201 to 209, yet general works on Christianity are

to be classed at 200.² It would also be useful to have optional numbers for the sociology of religion and the sociology of Christianity in this area (preceding the numbers for psychology of religion etc.), at 200.17 and 201.7 perhaps?

Next we find the rather outdated concept of 'Natural Religion' (210-219)³, whose position is acceptable on grounds of its generality but presupposes, quite wrongly in my opinion, that such notions provide the basis of man's actual religious beliefs. However, one could also argue that this whole area should be treated as a part of philosophy rather than theology. It could well be integrated into Divisions 110-129, where several topics are already duplicated. On the other hand, this Division could be subsumed under a broader concept of 'General and comparative religion' (see below).

Scripture (220-229) follows logically, for it is here that the origins and essence of Christianity are embodied. Division 230 (Doctrinal theology) then attempts to 'rationalise' these teachings into a codified system. I would prefer to introduce here a new and wider grouping characterised as 'Systematic theology', which would extend across the traditional boundaries of doctrinal theology to include both moral and social theology (at present classed at 241 and 261). Division 240 could then begin at 242 (Devotional literature). Thus grouping could be characterised as 'Christian religious experience'.

Divisions 250 and 260 are a rag-bag. Presumably this grouping is meant to convey a notion of Christian belief as it is transmitted by the church. In that case, the nature and organisation of the church should take precedence over the more localised activities (such as homiletics) enumerated under Division 250. Surely it would be more logical to incorporate the whole of 253-259 under a new Division 262 (Ecclesiology)? Section 261 (Social theology) as mentioned above could be included as part of a new Division 'Systematic theology'. Section 268 (Religious education and catechetics) might well fit in more naturally here also, as it is scripture (220) and doctrine (230) that are the subject matter for 268. Sections 266 (Missions) and 267 (Religious Associations) should also be incorporated into an expanded 262. This would then leave 263-265 as a coherent grouping characterised as the collective observance and expression of the Christian faith. 251 (Preaching) and 252 (Sermons) could be included here also, as an adjunct to Christian worship.

Divisions 270 (Church history) and 280 (Denominations) are another tangle. At least their proximity to ecclesiology and worship is logical. The main problem is rather one of potential duplication and unnecessary overlap between the various subdivisions. Could not 272 (Persecutions) and 281-281.4 (Primitive church) be incorporated into 270 (Church history) without too much difficulty? To avoid cross-classification, Section 271 (Religious orders in church history) could also be included within 255. Section 273 (Heresies) might well be despatched into 'Systematic theology' to file adjacent to Creeds and Apologetics. Eastern churches at 281.5 could then be incorporated more distinctly into 'Denominations' (without appearing to be a subdivision of the primitive church - at 281. Sections 283 (Anglican church) and 284 (Protestant churches of continental origin) are again unhelpful, as what is required is a higher level of division for Protestantism in general to file immediately after 282 (Roman Catholic Church). The existing provision at 280.4 is unsatisfactory as it files *before* the primitive church at 281.

Class 200 concludes by grouping comparative and non-Christian religions together at 290, whereas it could be more useful to re-work 210 and 291 (Comparative religion) into a totally new 'General and comparative religion' Division. Sections 292 onwards could be left where they are.

TINKERING WITH DEWEY AT AYLESFORD

The original decision to use Dewey at Aylesford back in 1976 was based on the assumption that this was the scheme most users would be likely to have encountered elsewhere. This decision has meant that we have been obliged, by and large, to follow the rather unsatisfactory arrangement of topics outlined above. However, within that framework we have been prepared to modify the scheme to meet our own requirements.

Several of our decisions might be called arbitrary, and some pragmatic. But one decision in particular was more 'ideological' in nature, namely to equate Roman Catholic history with general church history and use Division 270 for both, reserving 282 for sociological-type studies of Catholicism. Slightly more 'ecumenical' in spirit was the decision not to use Section 272 (Persecutions) for Great Britain, but to include this topic under 274.1-274.2. Thus the Forty Martyrs of Elizabeth's reign are classed at 274.2055, not 272.7.

In the field of dogmatic theology special attention is paid to the treatment of expositions of the Christian faith. The number 230 by itself is treated merely as a step in the hierarchy. 'Non-denominational' expositions of the Christian faith are classed at 230.2. Expositions of the Catholic faith (for the layperson) are classed at 230.4 and expositions from other denominational viewpoints are classed with the denomination (in Division 280). Thus the Russian Orthodox faith is classed at 281.9 and the Anglican faith at 283. 230.6 is reserved for 'academic' Catholic theology (Rahner's *Theological Investigations*, for example). Catechism, in the form of systematic exposition, is included at 230.4, whereas 238.2 (Roman Catholic creeds) is reserved for official texts and works in question and answer format.

242.1 (Spiritual classics) has proved very useful inasmuch as it further divides up an overcrowded subject (e.g. devotional works).⁴ However, in practice, it is often difficult to categorise according to such a subjective criterion. For instance, we treat Father de Caussade as a classic, but not Father Augustine Baker. In the case of St. Augustine's *Confessions* we had to decide whether they were better classed with the rest of his works under Patrology or to regard them as meriting special treatment as a spiritual classic.

The treatment of works by and about saints is, of course, a problem in itself. We have opted to extend 235.2 to 235.29/A-Z for biographies of individual saints. However, it is difficult to avoid exceptions to this rule. These arise, not only as advocated in Dewey (e.g. St. Joseph to be classed at 232.932), but also because certain saints are so intimately connected with a particular area of activity. We have chosen *not* to class members of religious orders who became saints with the number of their order, but we have found it extremely difficult to decide in the case of Doctors of the church whether their sanctity is more important than their learning! St. Augustine and St. Thomas Aquinas have been divided up according to whether they deal predominantly with the life or with the works. St. Peter is regarded as being more important from an ecclesial point of view, and is therefore

classed at 262.111 (a further division of the number for Apostolic Succession).

Another important area for a monastic library which is particularly ill-served by Dewey is 264.02 (texts of Catholic liturgy), though here the deficiency is lack of specificity. Our solution has been to use the divisions of 265 (Sacraments) as a model for further dividing 264.025 (Rituals). Thus baptism is classed at 264.0251, marriage service at 264.0255, funeral rite at 264.0258, etc. Neither is there any provision to differentiate between disused rubrics and current versions. Thus we class the new mass book at 264.0231 and the new breviary at 264.0241.

There is a surprising amount of detail available using the various subdivisions of section 255 (Religious orders), if one is prepared to manipulate existing provisions. Thus .092-.095 has been merged with Special subdivisions '02' (constitutions), '04' (statutes) and '06' (rule) to provide '083' (lay brothers), '084' (third order) and '085' (secular institutes) for individual orders. Similarly, '06' (rule) has been extended to cover the three vows of poverty, chastity and obedience (at '061', '062', '063').

Perhaps the most striking weakness of this section, however, is its complete failure to provide specific numbers for the lesser known religious orders (especially for women). It is hardly adequate to rely on the catch-all 'Other' at 255.79 (for men) and 255.979 (for women), even when used in conjunction with quite elaborate verbal expansions.

QUESTIONS

I hope that this account of our small-scale attempts to adapt a general classification scheme to the needs of a specialised collection will prompt other theological librarians to relate their own experiences in dealing with this problem. Have they ever given up in despair? Do they feel that their 'enhancements' are worthy of inclusion in some future revision of their scheme? Or would they prefer to rewrite whole sections of the existing schedules?

NOTES

1. This is a slightly abbreviated version of an article originally published in *Catalogue & Index* No.87 Winter 1987, pp.6-8, and reprinted here by kind permission of the author and the editor of *Catalogue & Index*.
2. I note that DDC 19 has discontinued 201.1 (Christian theology) and reallocated this at 230, although strictly speaking this Division should be reserved for 'doctrinal' rather than 'philosophical' theology.
3. It is interesting to note that there is no entry for this subject in the 16 volume *New Catholic Encyclopaedia* (1967), except in the narrow context of discussing the ideas of Jean-Jacques Rousseau.
4. I note to my dismay that this number has been discontinued in DDC 19.

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STATISTICAL SOURCES IN RELIGION

Reviews of United Kingdom statistical sources: Volume 20: Religion. Edited by W.F. Maunder. (Oxford: Pergamon Press, 1987). ISBN 0-08-034778-9. £63.00.

This weighty volume of 635 pages is the twentieth in the series of reviews of statistical sources published by Pergamon for the Royal Statistical Society and the Economic and Social Research Council. Four separate sections are contained in this volume, confusingly designated as Reviews No. 33, 34, 35 and 36. As might be expected, most of the work - some 500 pages - is given over to Christian sources, divided into *Recurrent Christian Sources* (compiled by Linda Barley of the Bible Society), and *Non-Recurrent Christian Data* (compiled by Dr. Clive Field of the John Rylands University Library). Review No.35 is on *Judaism*, and was compiled by Dr. Barry Kosmin of the Research Unit of the Board of Deputies of British Jews. Review No.36, *Other Religions*, was compiled by Dr. Jorgen S. Nielsen of the Selly Oak Colleges.

Although each of the four sections or Reviews stands alone and has separate indexes, a common structure is applied to all, so that once this is mastered, transition to other sections is eased. The common structure is logical and imposes order on what is, basically, a very messy and diffuse subject. A general prose section starts each review, giving background and discussion on specific topics, types of data and problems associated with it. The prose itself is densely factual but well guided and arranged: a rich quarry for students and laypeople alike.

The introductory and background prose sections are followed by the *Quick Reference List*. The QRL is a comprehensive tabulation of all the sources of data arranged by subject and/or denomination. Under 'Personal Religion: Practices', for example, data sources are listed under Prayer, Bible, Religious Broadcasting, Christian Festivals, Rites of Passage, Denominational Affiliations, Church Membership, Religious Organisation Membership, and Church Attendance. The information about the sources of data include the type of data or subject; the variables or categories measured; the geographical area covered; the date; a reference to publication details; a reference to where they are quoted in the prose section; remarks such as sponsoring bodies of the source, sample size, etc. A 'Key' to the sources listed follows, which gives full bibliographic details.

This *Quick Reference List* is the guts of the survey and provides, often for the first time, and certainly for the first time gathered together in this form, a comprehensive and informative picture of surveys, statistical and related data concerning the whole field of religion in the UK. If you thought religion was weak on statistics, then think again! Three hundred and thirty-eight source documents are identified, which give some 241 pages of topics (5-10 per page) which have been the subjects of statistical analysis. The period adopted is consciously post-war, although important earlier studies are included.

Following the list of statistical sources, is a second bibliography, this time listing works of rather wider scope than surveys. The bibliography attached to the *Review of Non-recurrent Christian Data* is particularly

impressive: its 667 items include periodical articles, theses, newspaper reports, parliamentary papers and local deanery papers.

Finally, each Review has a subject index. A number of additional lists give, for example, specimen forms used for some of the more important surveys, source addresses and directories, etc.

Despite the impressive character of this work, there are difficulties. The division between recurrent and non-recurrent data is understandable, but unfortunate. Most users, I imagine, would need to use both sections to complete their investigations, and this would not be easy since the subject divisions adopted are different. Again, though laudable in intent, the fairly large amounts of supplementary material, put in at a later stage of preparation, disrupts the flow and complicates searching. And if only a cumulated subject and place index to the whole work could have been included! Some lax proof reading also mars the work: Professor Maunder's introduction has 'remarkably', 'suffsuiciently', 'wonly', and 'ov' on the very first page, and the contents page to Review 34 has 'General Sources: Denomunational Studies'!

But this is to carp. The whole work is imaginative, innovative, and impressive. Where else can one find a survey relating party political preference to religious denominations, the social class structure of Anglo-Jews, attitudes towards Prince Charles marrying a Roman Catholic, and the shopping habits of Muslims? At £63 the book is not cheap, but it is in a class of its own and I doubt if we will see anything of this quality and usefulness for another generation.

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REFERENCE WORKS FOR THEOLOGICAL ARCHIVES - 2

Die theologischen Handschriften des Stadtarchivs Köln. Joachim Vennebusch. (Köln/Wien: Böhlau, 1976-1988). 4 vols. (Mitteilungen aus dem Stadtarchiv von Köln, Sonderreihe: Die Handschriften des Archivs, Heft 1-4). ISBN 3-412-06075-5; 3-412-02580-1; 3-412-05182-9; 3-412-07586-8. DM 52, 72, 63, 71.

The city archive in Cologne possesses one of Germany's richest manuscripts collections, with 1400 individual manuscripts and 850 manuscript fragments. Almost half of these belong to the so-called Gymnasialbibliothek, a collection put together at the beginning of the nineteenth century from the surviving holdings of the Cologne monasteries and academies dissolved by the French occupation in 1798. After 1885, this collection was divided, with the city library taking possession of the books, and the city archive of the manuscript collection. The first three volumes of Joachim Vennebusch's extremely useful inventory series are devoted to these manuscripts. The fourth volume inventories the 121 Latin manuscripts the of Wallraf collection, the surviving part of the personal collection of Ferdinand Franz Wallraf, the last Rector of the old University of Cologne, dissolved in 1798. A fifth volume covering the collection of theological manuscripts assembled in 1889/90 (Bestand W*) and the fragments is at present in preparation.

The range of materials covered by these valuable collections is very varied, by no means merely theological manuscripts, but also Bibles and commentaries, mystical, ascetic, devotional, hagiographical and pastoral works, as well as numerous charters and documents. Besides the standard works of patristic and medieval authorities, we find those of lesser known scholastic theologians, canonists, pseudonymous authors, local scholars and authors from the sixteenth to the seventeenth centuries, with the Jesuits especially well represented. The bulk of the manuscripts date from the fifteenth century, although there are also many from the sixteenth to the eighteenth. Each manuscript is carefully described, its individual contents listed and supplied with full bibliographical references, including any early printings from the manuscript. There is a complete concordance to earlier signatures and inventories, a splendidly detailed index by persons, places and subjects, and an Intien-index. This enormous treasure chest of material for the religious and intellectual history of late-medieval and early modern Germany, especially of the Lower Rhine, has been made readily accessible for all interested scholars by this excellent set of volumes.

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SOURCES FOR BUILDING A JUDAICA COLLECTION

Building a Judaica library collection: a resource guide. Edith and Meir Lubetski. (Littleton, Colorado: Libraries Unlimited, 1983). 185p. ISBN 0-87287-375-7. US\$30.00. *Jewish reference sources: a selective, annotated bibliographic guide.* Charles Cutter and Micha Falk Oppenheim. (New York: Garland, 1982). 180p. ISBN 0-8240-9347-X. US\$24.00.

Just after the fortieth anniversary year of the founding of Israel, interest in the country, the people and their faith is strong and growing. Jewish studies programmes and collections can be found in a variety of universities, colleges, schools and synagogues. Each year thousands of pertinent items are published, but the task of identifying, locating, selecting and acquiring Judaica materials has not always been easy. It is my purpose in this essay to review two books which will greatly help any librarian responsible for the development of such collections. Both items were published within the last 7 years, and it seems appropriate to remind readers of their availability.

The Lubetskis attempted to create a resource tool for the acquisitions librarian responsible for building a Judaica collection. This work is targeted to the professional academic librarian with some Judaica background already, but it can also be used profitably by any others involved in acquiring Judaica - which is defined as "any work in any language or alphabet that has some Jewish content or interest value" - and Hebraica - which is defined as "material in Hebrew characters". All Hebrew titles have been transliterated according to Library of Congress rules as well as translated into English.

The Lubetsky volume is divided into two parts: Selection, and Acquisitions. The first part is a non-evaluative bibliographic guide to selection aids for all types and formats of Judaica materials (e.g. checklists, current as well as retrospective bibliographies, guides and review sources for

books, periodicals, microformats, dissertations, pamphlets, documents and media). The authors have included as many sources as they could identify, and have left the librarian with the task of choosing the most suitable tools for their own needs. It is safe to say that most works of any significance have been included. Separate chapters (six and five pages respectively) which cover the special aspects of selecting materials for the small Jewish library, and the library associations and book organisations are especially valuable. The first of these two chapters serves as a guide to finding relevant information elsewhere in the book. The latter chapter identifies major organisations.

The second section of the book is an annotated international directory of publishers, bookdealers, exporters and distributors in the Jewish field. Arrangement here is by type of supplier, and then by geographic location (generally: United States, Israel, and other countries); the supplier's area of specialisation is also usually noted. Each group list is prefaced by a concise introduction addressing the nature of the group and possible problems in dealing with that type of organisation. While the section on Israeli book exporters is limited to major vendors, its introduction is especially valuable in that it supplies many helpful hints regarding prices, postage and insurance, and on service. The 15 page index is comprehensive: it includes names, titles and broad subjects, although a couple of titles were found to be missing.

Reviewers have generally praised this work; it is well organised and easy to use. Sources valuable in several areas are listed as many times as necessary and highlighted accordingly. Some users may be unhappy with this arrangement but it allows the authors to discuss relevant features of a work in the section devoted to that topic. Few negative criticisms have been offered; the most serious, however, addressed the use of Romanized titles, and the corresponding absence of a Hebrew title index. On the other hand, in defence of the authors, only 13% (20 out of 157) of the titles were in Hebrew.

Whereas the Lubetski work provided a guide to selection and acquisition sources, i.e., tools of the trade, Cutter and Oppenheim provide a guide to current basic monographs and reference materials which in their view "must be represented in every basic Jewish Studies collection". Items date generally from the 1970s onwards but some noteworthy older items are included. The two men wrote from their experience as librarians: Cutter at Brandeis University, Oppenheim at the Jewish Theological Seminary of America.

This book is also divided into two sections: General Reference, and Subject Reference. The first section lists general sources such as bibliographies, encyclopaedias, biographical dictionaries, yearbooks, directories, guidebooks, periodical and Festschriften indexes, and books of quotations. Seventy-seven numbered, and a few more related items are presented. The second section of 294 numbered items is structured alphabetically by topic (e.g., Anti-Semitism, Art, Biblical Studies, Calendars, Crafts, Cults, History, the Holocaust, Jewish Literature and Languages, Legends, Music, Rabbinical Literature, Women, and Zionism). Some topics are subdivided.

The authors' choice of items for inclusion in this primarily English-language guide is "commendatory rather than complete"; on the other hand, their one to three sentence annotations are descriptive rather than critical:

they emphasize only the scope and use of each work. The preliminary text was typeset while the bibliography *per se* appeared in typescript. Hebrew titles, here again, have been transliterated, and titles appropriate for more than one category are cross-listed. "Related works" - unnumbered - are often listed beneath a primary numbered entry, and included in the indexes. Separate author and title indexes are available: numbers refer to entries rather than pages, although no reference is ever made to this fact.

This work was not as widely reviewed as was the Lubetski volume, and was criticised by one reviewer for being "unbalanced in selection, scope and descriptive notes". However, it supercedes Herbert Zafran's short but standard work *Jewish reference books: a select list* (1970), and like James McCabe's *Critical guide to Catholic reference books* (2nd ed. 1980), it fills a unique need. Both works reviewed here should be regarded as desktop tools for anyone who is responsible for building and maintaining Judaica and Hebraica collections.

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PHILOSOPHY REFERENCE BOOKS

Searching The Philosopher's Index Database on DIALOG manual version 1.0. (Bowling Green, Ohio: Philosophy Documentation Center, Bowling Green State University, 1988). 62p. ISBN 0-912632-50-X. US\$10.00.

This is a step-by step manual for new users of the Philosopher's Index in its computer version. No previous experience of on-line searching is assumed, nor a knowledge of DIALOG itself, though the instructions gained here will enable the reader to begin to tackle a fair range of other databases on DIALOG as well. The manual emphasises the need for careful preparation of any search in order to reduce costly on-line time and to cut down irrelevant references attracted by under-defined search terms. A succinct account of the database itself is provided, in terms of its bibliographic records, its abstracts and its eight indexes. While the printed version of *The Philosopher's Index* contains about 2000 subject headings, the computer version enables access via hundreds of thousands of entry points.

After grasping what indexes are available, the reader will have to master the role of such logical operators as 'and', 'or' and 'not' which will enable him or her to expand or restrict the search parameters as required. These operators can be further combined with field and limit code suffixes to determine a search in terms of date, document type, language, etc. Searching by an author's name needs special care, as no standardised forms are used, so the user must know how to summon a menu of all variant forms in the files, which can then be selected at will and searched for in combination. Searches can be further focussed by the use of truncation devices and proximity operators which enable all variants of a single subject term to be accessed, or linked chains of terms occurring in conventional phrases (together with *their* variants) to be accessed. Finally, the manual describes how to obtain a bibliography from the system, how to select its format, and it lists the relative advantages and disadvantages as between

direct downloading onto a personal computer and requesting an off-line print from DIALOG itself.

Of greatest help are the actual search-examples given in the text. It is regrettable, therefore, that various mistakes occur on p.19 in the sample commands and responses printed, so that, in one instance, a name requested from the Name Authority Index is printed as though from the Author Index. In fact, it is vital that the user know how to distinguish these, and one hopes this will be set right at the next printing, together with some omissions later on the same page. At least the reader should have been given enough guidance to be able to detect such errors, though I doubt if they were deliberately planted! The list of periodical abbreviations used by *The Philosopher's Index* given at the end of the booklet has a section left out, but an insert sheet is now available from the publisher. All in all, the manual is a welcome initiative from Bowling Green, more up-to-date and detailed than anything DIALOG issue themselves. Also provided are details of DIALOG's services for used with a personal computer, and which may perhaps interest the small library whose staff work odd hours already. No print service is available through this, however.

Peter Larkin, The Library, University of Warwick, Coventry CV4 7AL.

NEW JOURNALS

Mind & Language Volume 2 number 1 (Spring, 1987). Oxford: Basil Blackwell, 4 issues per year. ISSN 0268-1069. Annual subscription, £15 to individuals, £40 to institutions.

This journal has quickly established itself as a base for the livelier growth-points around its central axis: the philosophies of mind and language. To their credit, the editors do not propose any seamless interpenetration between the two privileged research foci, but are attempting to bring about a fusion of effort. The research catchment area is philosophy, psychology, linguistics and artificial intelligence. Highly technical presentations are eschewed in favour of original but more widely comprehensible and comprehensive approaches. It's too early to say how far such an ideal formulation has been achieved, but the range of material is impressive. Overall, philosophers drawn from English-speaking universities working in the analytical tradition tend to fill most of the pages of the journal, but in the present issuespace has been found for a study on the semantics of living kinds (which rejects any general semantics) from a researcher from the Musée d'Histoire Naturelle de Paris (the text is in English). The journal may serve as a refuge for more scientifically based non-anglophone work on mind and language, but has failed to involve thinkers from the continental tradition, who have not been backward in claiming to have made some contribution to the area. A feature of the journal is the frequent discussions and forums where ideas are tossed back and forth in what would be a rather incestuous manner were it not for the range of disciplines involved. This is a title that has already found its way onto most academic philosophy and psychology collections, where it is likely to remain a valuable resource for some time to come.

Peter Larkin

The ABTAPL Committee met at Partnership House, London, on Friday, 9th December 1988 in order to discuss a number of matters referred to it by the 1988 Annual General Meeting. The first area for discussion was that of standards for theological libraries and for professional development of theological librarians. It was agreed that it would be desirable for ABTAPL to follow the example of European and Commonwealth associations and to have written standards which could be referred to whenever required. The Committee agreed to set up a working party, consisting of Mrr. Powles, Miss Gibson and Mr. Lambe, who would look at the possibility of drawing up guidelines for theological college libraries in the first instance. This working party subsequently met in Oxford on February 11th 1989, and will report to the Easter meeting of the Association.

Patrick Lambe's proposal for an essay prize on theological or philosophical librarianship, intended mainly to heighten awareness of the Association amongst library school students, was favourably received, and there was some discussion as to how it might be brought about. It was agreed that a prize of £75 would be offered for an experimental period of three years, and that those eligible would be younger members of the profession, who will not have been in professional library work for more than five years. Winning essays will be published in the *Bulletin*, as will such runner-up essays as are considered suitable. The entries would be judged by the Publications Sub-Committee. Patrick Lambe said that he would explore the possibility of finding a theological publisher to subsidise the prize.

The matter of publicity was raised by Ruth Gibson, and it was agreed that free copies of the *Bulletin* be offered to library schools. Patrick Lambe proposed that a publicity person be appointed, to work partly in conjunction with the Secretary and the *Bulletin*.

The possibility of a union list of theological periodicals held in member libraries was also discussed; there were some reservations about the magnitude of the task especially given tools currently available, but it was felt to be worth exploring the matter further.

The final major topic of discussion concerned ABTAPL's membership of the Conseil Internationale. There were mixed feelings on this within the Committee: although it was felt that it would be a shame to withdraw, it was also felt that the Association should be gaining some demonstrable advantage from membership, such as cooperation in a joint European project. It was agreed to write to the Conseil and to ask them if there were any collaborative projects, such as exchange of personnel, which would justify ABTAPL's presence. The final decision will be put to the membership of the Association.

Back issues of Theology and Philosophy Journals

Schmidt Periodicals, D-8201 Bad Feilnbach 2, W. Germany, buy sell and exchange back issues of periodicals in philosophy and theology.

Bibliographical Projects

Lotte Hellinga of the British Library and Eberhard König of the Freie Universität Berlin are making a survey of all extant copies of St. Jerome's *Epistolae* published by Peter Schoeffer at Mainz in 1470 (H.8553/8554). They are particularly interested in questions of text editing, printing and manuscript decoration, provenance and early distribution throughout Europe. Notification should be made to Dr. Lotte Hellinga, Dept of Rare Books, British Library, Great Russell Street, London WC1B 3DG.

British Library Booknet Service

This replaces the British Library's Gift and Exchange service for libraries which formed a medium for exchanging duplicates and transferring unwanted books to libraries where they were needed. Under the new system lists of available material are circulated free of charge with a fee of £3.50 plus postage and VAT for each item ordered and delivered. Contact: Document Supply Centre, Boston Spa, Wetherby, West Yorks., LS23 7BQ.

Christian Resources Exhibition

The 5th National Christian Resources Exhibition will take place 17-20 May 1989 at Sandown Park, Esher, Surrey. Details from Christian Resources Exhibitions, 7c High Street, Princes Risborough, Aylesbury, Bucks., HP17 OAE. Tel. 08444 2894.

Christianity in Eastern Europe Exhibition

At the British Library, Great Russell Street, London, until 25 March 1989. It contains early religious books and manuscripts from all over Eastern Europe. Admission free.

Collins Takeover

Did the widely reported Collins takeover by Rupert Murdoch's News International influence Sarah Baird-Smith's decision to leave Collins Religious Publishing to become editorial director of Darton, Longman & Todd?

Computer Software for Oriental Languages

Alaph Beth Computer Systems based in Los Angeles specialise in providing software for processing biblical languages on IBM computers. Font kits and laser printer support are available for Aramaic, Coptic, Hieroglyphic, Phoenician, Sabaean, Syriac and Ugaritic. Also available biblical and patristic texts on floppy disks in Greek, Hebrew and Syriac. Contact George Kiraz, P.O. Box 74628, Los Angeles, CA 90004 U.S.A.

Computer Software for Text Analysis

OUP have published a text analysis program which will produce word lists, indexes and concordances from texts in a variety of languages and

alphabets, including Greek and Hebrew, using an IBM-compatible personal computer. Cost to individuals: £165; institutions: £250.

Copyright Act and Photocopying

The new Copyright Act received the Royal Assent in November 1988 and will come into force once supporting legislation has been introduced. This legislation will include regulations about which libraries may take advantage of special library provisions for "fair" copying. For further information contact Graham Cornish, British Library DSC, Boston Spa, W. Yorks. or telephone 0937 546123.

French Mission Library and Archives

A description of the Library and Archives of the *Departement évangélique français d'action apostolique* (Défap), 102 Boulevard Arago, 75014 Paris, may be found in the *Journal des Missions Evangéliques* No.5 December 1988, p.15-16.

Gender on the Shelf Seminar

A joint seminar for academics and librarians will be held at Oxford on the afternoon of Thursday 8th June 1989. The seminar will examine the impact of women's studies on the academic 'canon' of literature in English, Theology, and History; it will look at how adaptable the main library classification schemes are to such changes and at how librarians succeed or fail in reflecting important new trends in applying classification schemes. Admission is free, but intending participants should inform Patrick Lambe at New College, Oxford, OX1 3BN (0865 279580) by May 5th. Further information on request.

John Knox Press

Are no longer distributed in the UK by SCM Press.

Librarians' Christian Fellowship

The annual conference will take place at the Redcliffe Anglican/Methodist Church Centre, Bristol, on Saturday 22 April 1989 from 10.30 am. The theme is: "Compromise or confrontation? Christian librarians in a secular society". Further details from G. Hedges, 34 Thurlestone Ave., Ilford, Essex IG3 9DU.

London International Book Fair

Will take place at Olympia 3-5 April 1989. Few religious and theological publishers had registered by the end of December 1988. Among those present will be Bahai Publishing Trust, James Clarke & Co./Lutterworth, CUP, Walter de Gruyter, Harper & Row, Collins, Hodder & Stoughton, OUP. No pre-registration possible after 28 February. Contact: LIBF, 89 Data House, Curriers Close, Tile Hill, Coventry CV4 8AW.

Mowbrays Takeover

Our last issue reported the takeover of Mowbrays by Pentos; the Mowbrays bookselling operation is to be integrated into the Pentos chain of bookshops; some Dillons shops will have Mowbrays departments, for example. The Mowbrays publishing operation was subsequently purchased by Cassell, to complement their Roman Catholic Geoffrey Chapman imprint. It is possible that Kenneth Baker's recent departure from the managing directorship of Mowbrays publishing division is not unconnected.

Oxford Centre for Mission Studies Library

This is a small collection specialising in third world theological writing and mission history; it also has an extensive audio/video collection relating to seminars, conferences and lectures relating to third world theology. Enquiries should be directed to the Rev. Chris Sugden, The Oxford Centre for Mission Studies, PO Box 40, Oxford.

Philosophy Documentation Center

Bowling Green State University, Bowling Green, Ohio 43403-0189 U.S.A., publishes a free twice-yearly newsheet entitled *Phil Facts*. The Fall 1988 issue contains a call for new bibliographies in the series "Bibliographies of Famous Philosophers"; advertises low-cost searching of the Philosopher's Index Database via DIALOG's low-cost KNOWLEDGE INDEX information service, accessible only during evenings or weekends; offers a free manual on how to search the Philosopher's Index Database (reviewed in this *Bulletin*).

Scottish Catholic Archives

A project to copy the complete lists of the Scottish Catholic Archives for the National Register of Archives was begun in 1987/8.

Theology Faculty Library Oxford

Mrs. Susan Lake has been appointed Theology Faculty Librarian at the University of Oxford in succession to Mrs. Wilma Minty, who has been appointed Head of Catalogue Maintenance at the Bodleian. Mrs. Lake has worked as a part-time Assistant at the Theology Faculty for the last five years, and before that had worked at the Divinity Library in Cambridge. Her first major task will be the separation of the Theology Faculty from the Pusey House Library, and the transfer of the former to a new faculty centre. This is expected to take place in July/August of this year.

Theses Index

The British Library British Theses Service (which now collects doctoral theses from all but one British University) has published a three volume (Author-Title-Subject) index to its 68,000 volume collection covering the period 1971-1987. Cost until 31st March 1989, £395; thereafter £430. Annual supplements will also be published. Contact Wildwood Distribution Services, Unit 3, Lower Farnham Road, Aldershot, Hants GU12 4DY.

Westcott House Library Cambridge

Has suffered a number of serious book thefts, including a set of Aquinas' *Summa Theologiae*, *The Interpreter's Dictionary of the Bible*, and a selection of new theological books. Cambridge Librarians beware.

THE WORLD COUNCIL OF CHURCHES
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We request complete theological studies, librarian degree and English mother tongue. Other languages will be an asset.

Our new colleague will, amongst other duties, be responsible for the organisation of resources of the library (books, microfiche etc.) for the indexing of new acquisitions, and will have to participate actively in the production of reference books and bibliographies.

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The World Council of Churches
Personnel Office
PO Box 2100
CH-1211
Geneva 2

A GUIDE TO THE THEOLOGICAL LIBRARIES
OF GREAT BRITAIN AND IRELAND

oOo

Now available from ABTAPL - the Association of British Theological and Philosophical Libraries - this Guide has been hailed as an important research tool in a hitherto largely unexplored field. It is the first guide of its type, covering the whole spectrum of libraries, university, public, national and special, which have collections of major theological significance.

The guide contains nearly 400 entries arranged in alphabetical order of post town. Where the library has responded to the questionnaire sent out by ABTAPL, the entry includes full postal address, telephone number, name of librarian or officer in charge, history, organisation and function, details of any special collections, size of stock, classification system, catalogues, indexes and publications. For libraries which have not replied such information as is known from other sources is given.

A long introduction details likely sources for religious literature, including that of denominational concern, and surveys the present state of theological librarianship in this country.

This is a book which no reference section can be without!

The guide is available only from ABTAPL PUBLISHING by post to this address:

ABTAPL PUBLISHING
PO Box 105
WESTCLIFFE ON SEA
Essex
SSO 8EQ

The UK retail price is £10, post free
Please include your remittance when ordering