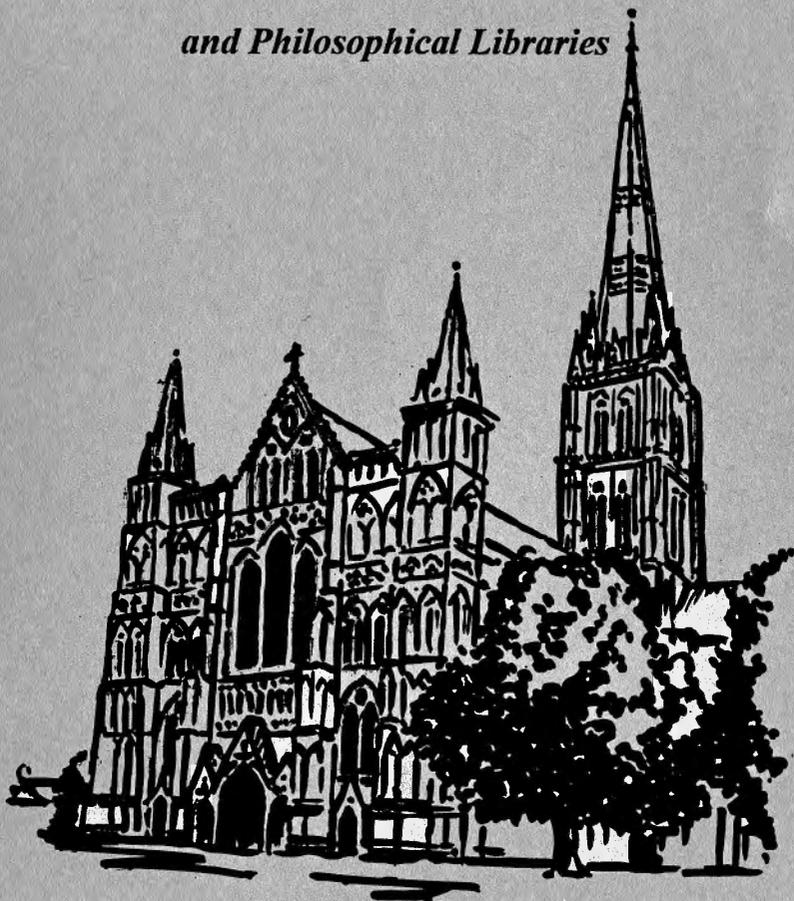


# BULLETIN

*of the*

*Association of British Theological*

*and Philosophical Libraries*



Volume 10, Number 2

June 2003

**BULLETIN 2003**

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***Bulletin of the Association of British Theological and  
Philosophical Libraries***

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Front cover designed by Paul Kemp  
featuring a sketch of Salisbury Cathedral

## **NOTICE OF MEETINGS**

### **2003 Autumn Meeting**

will be held at

**Kings College, London  
(Chancery Lane Site)**

on

**Thursday 16<sup>th</sup> October  
at  
2.00 pm**

Please send items for inclusion in the agenda to the Honorary Secretary

\* \* \* \*

### **2004 Spring Residential Conference and Annual General Meeting**

will be held at

**University of Leicester**

from

**Thursday 15th April to Saturday 17th April**

\* \* \* \*

Details will be sent to UK members. Members not resident in the UK who would like further information should contact the Honorary Secretary.

\* \* \* \*

### **Notice of Amendment to ABTAPL Constitution to be Proposed at the General Meeting on 16<sup>th</sup> October 2003.**

Our new Hon. Treasurer Ian Jackson (who is a professionally qualified accountant) has advised the Executive Committee that, in his opinion, the

requirement of ABTAPL's 1996 constitution for "audited" accounts to be presented to the AGM is legally unnecessary and would involve significant additional expense by way of professional fees if it were to be followed strictly according to the letter.

It is more usual for a small unincorporated association like ABTAPL to have its accounts "independently examined", which will still give members and other users of the accounts an appropriate degree of assurance.

It is therefore proposed to amend the constitution at the Autumn General Meeting, as follows:

In section 4. Officers & Committee, subsection Report and Accounts, for "audited" substitute "independently examined", the subsection then to read "The Committee shall present an annual report (which may be verbal) on the work of the Association during the preceding year and shall present independently examined accounts to the Annual General Meeting".

\* \* \* \*

### **ARCHIVE CONSERVATION WORKSHOP**

Following on from the session about book conservation at the recent ABTAPL Conference I have arranged a session by our Conservation Unit on dealing with Archives – to include maps, photographs, individual documents. They will also give advice on storage, and preparing items for exhibition.

**Date: Thursday 10th July**

**Time: 2 - 4 pm**

**Venue: Birmingham Central Library - Conservation Unit**

**Cost : Free**

**At the time of 'going to press', there are still places available**

If you are interested but cannot come on that date, please let me know anyway

Contact: Marion Smith, Social Sciences Information Services

Central Library

Chamberlain Square

Birmingham B3 3HQ

Tel: 0121 303 4545

Fax: 0121 464 1178

Email: [marion.smith@birmingham.gov.uk](mailto:marion.smith@birmingham.gov.uk)

## 2006 GOLDEN JUBILEE CONFERENCE

In 2006 ABTAPL will be celebrating the 50<sup>th</sup> year of its founding in 1956. The Committee has been considering whether members might be interested in holding its residential Spring Conference somewhere outside the UK. 3 suggestions have been made so far, Leuven in Belgium (where we have excellent BETH connections), Prague or Rome. Travel costs to all these places need not be prohibitively expensive with the general availability of cheaper flights and train fares. However before we make any further investigations we need to know if this is something which members would be keen to do. There is no point in us planning such a conference if members a) are not interested or b) know that they or their employers could not afford/justify the cost. In these days of wider co-operation in Europe it would be an excellent opportunity for ABTAPL members to broaden their European networks. We would anticipate that some of our colleagues in BETH would be interested in joining us. I would be very glad to know your views, either positive or negative.

*Judith Powles*

\* \* \* \*

## ABTAPL UNION LIST OF PERIODICALS

The Union List is now available on the internet at <http://www.le.ac.uk/abtapl/> It includes the philosophy, theology and religious studies journal holdings of 47 different institutions in the UK and should prove a useful tool in tracing the locations of titles. Publisher details are given for some titles and links to free electronic journals are also included. It is updated regularly.

Amendments and new contributions for the list can be sent to Evelyn Cornell,  
The Main Library, University of Leicester. E-mail: [ec37@leicester.ac.uk](mailto:ec37@leicester.ac.uk)

\* \* \* \* \*

Copies of the 2000 printed edition with holdings of 41 institutions are  
available from

Mrs Judith Powles, Librarian, Spurgeon's College, 189 South Norwood Hill,  
London SE25 6DJ

£14.50 for non-contributors and £12 for contributors.

Cheques should be made payable to ABTAPL

Please note that some holdings shown in the printed list are now incorrect  
More accurate holdings can be found on the website.

## **PROPOSED CLOSURE OF YORK MINSTER LIBRARY**

On 22<sup>nd</sup> May 2003 the Dean and Chapter of York Minster announced its decision to close the Minster Library at the end of August for financial reasons. The Minster Archives and the conservation studio are not being considered for closure; books relating to the Minster would be transferred to the Archives. Three full-time librarians are to be made redundant.

## **CILIP PROTESTS AT CLOSURE OF YORK MINSTER LIBRARY**

Dispersal of 500-year old collection "to the detriment of scholarship and the community"

CILIP: the Chartered Institute of Library and Information Professionals has expressed its "extreme disappointment" to the authorities at York Minster at the proposed dispersal of the Minster's library. In a letter to the Canon Theologian Dr Jonathan Draper, CILIP's Chief Executive Bob McKee has made clear that the closure of the largest cathedral library in the country, an invaluable collection in continual existence since the 15th century, will be "to the detriment of scholarship".

Following concern expressed by members of CILIP's Library History Group, the Institute has warned that the dispersal will impact not only on study by members of the University of York but also by members of the public. "Possible dispersal of elements of the collection to private ownership will make them inaccessible and reduce the community's study resources," it says.

Dismissing the proposal that some elements of the collection be kept in the Minster Archives, Dr McKee says: "An archive is not a library. The concept of access sits at the heart of a library. Archival access is frequently more restrictive to the student and the general user."

CILIP has also urged that librarians' posts be maintained to manage the retained collection. "We are concerned about the future employment of chartered librarians who have a unique knowledge of the collection and the needs of users," Dr McKee continues.

"We deeply regret that the library is such a low priority to the Minster's Dean and Chapter," he concludes. "The closure of the library publicly devalues the commitment of the Minster to education."

Judith Powles has written to the Dean and Chapter to express ABTAPL's concern and Dennis Norlin is writing on behalf of the American Theological Library Association. Dr Elizabeth Evenden, a researcher, has made the following plea.

The loss of the Library is a disaster for many reasons, not least for the loss of access to its rare book collection. The rare book collection at York Minster is excellent: it houses Archbishop Tobie Matthew's Library (including his manuscript annotations - a unique source), as well as many breviaries, metrical psalm books, and a whole host of theological works covering the whole spectrum of doctrinal debate for the early modern period.

In *The Times* of 23 May 2003 [and *The Church Times* of 30<sup>th</sup> May], Canon Draper (Canon Theologian) was quoted as saying that the Library was closing because it provided "a few with access to material which can usually be found elsewhere." Any bibliographer / book historian can say otherwise. Each book is unique, aside from the manuscript annotations written within. ....

Please voice your displeasure at the loss of such a library. Remember that the "snowball effect" this could have is staggering, as it could prompt other cathedral collections to be dispersed.....York has made no decision as to what to do with the collection yet, so by petitioning you might help make the Dean and Chapter see what a disaster this would be for us all if it was broken up and sold to private buyers.

Please write to *The Times* newspaper at: [letters@thetimes.co.uk](mailto:letters@thetimes.co.uk) and to the Dean and Chapter of York. The new acting Dean is Glyn Webster, and he can be contacted at: [pastor@yorkminster.org](mailto:pastor@yorkminster.org), otherwise the general e-mail there is: [info@yorkminster.org](mailto:info@yorkminster.org). Please also send your complaints to Canon Draper (Canon Theologian) at: [jonathan@draperyork.fsnet.co.uk](mailto:jonathan@draperyork.fsnet.co.uk)

The issue is now being raised in Parliament by York's MP, Hugh Bayley. You can contact him at [hughbayley@email.labour.org.uk](mailto:hughbayley@email.labour.org.uk)

I have just been told that there may be a point of law preventing the Dean and Chapter from dispersing the library so please pressurise them. We need as much support as possible and to give this as much publicity as possible.

*Dr Elizabeth Evenden*

## **REPORT OF ANNUAL GENERAL AND SPRING MEETINGS, SALISBURY, 10<sup>th</sup> – 12<sup>th</sup> APRIL 2003**

The theme of this year's conference was built around the title of the opening address "A theology of religious record keeping", given by the Revd. Dr. Tim Mcquiban, Principal of Sarum College. Sarum College, the venue for the conference, is an ecumenical education, training and conference centre, based in an elegant 17<sup>th</sup> century house in Salisbury's Cathedral Close.

Visits included the libraries of Salisbury and Wells Cathedrals and Downside Abbey; there was a talk by Dr John Vickers on Methodist resources, in particular the Wesley Historical Society Library. The conference ended with a seminar on conservation given by Mark Horne, Partner in Salisbury Bookbinders, which included some practical repair work.

On Friday 11<sup>th</sup> April, the delegates assembled in the Cathedral Close outside Sarum College and were unable to see the Cathedral because of the mist. We travelled by coach to Downside Abbey, near Bath, where we were welcomed by the Librarian, Dom. Daniel Rees. The Abbey is the home of the Community of St. Gregory the Great, the senior Benedictine monastery in Britain. Founded in the early 17<sup>th</sup> century at Douai, France, where they remained for almost two hundred years, the Community established a school for English boys. Having fled France, following the suppression of Douai University in 1793, the Community and school finally settled at Downside in 1814. Built in the 1960s, the Library is a six-storey octagonal building with opaque glass walls and a central staircase, with shelving and study areas radiating from it. It houses more than 150,000 books, as well as periodicals and manuscripts, including several special collections. After leaving the Library, we were also able to visit the Abbey Church.

The afternoon was spent at Wells Cathedral, with a visit to the Library where we met Jane Swinyard and Pam Burrough, Cathedral Librarians. Built with money bequeathed by Bishop Nicholas Bubwith who died in 1424, the Library is more than fifty metres long and situated on the upper storey of the East Cloister. Although its mediaeval books were lost during the Reformation in the 16<sup>th</sup> century, the Library was flourishing again by the late 17<sup>th</sup> century; this collection of books acquired before 1800 occupies about two-thirds of the length of the room, secured behind a panelled wooden screen. The Library has some 6,000 books and contains the Cathedral archives. It houses the Vicars Choral Collection, begun in 1622 but falling into disuse by the end of the 18<sup>th</sup> century; there are 170 books some of which are chained. Also the Bath Abbey Collection, comprising some 300 books on a wide range of subjects, founded in

the early 17<sup>th</sup> century, to provide an amenity for visitors to Bath. The remainder of the space has recently been refurbished to form a Reading Room which houses about 3,000 titles, including books acquired since the early 19<sup>th</sup> century. This collection is available to membership ticket holders and the Reading Room is open to Cathedral visitors for viewing only on limited occasions.

The Annual General Meeting was held on 11<sup>th</sup> April, immediately followed by the Spring General Meeting. Colin Rowe presented his last report as Honorary Treasurer; he is due to retire from his post as Librarian at Partnership House Mission Studies Library. Grants had been awarded to the Indian Theological Libraries Association to assist with the expenses of their conference in Pune and to Bishop's College, Calcutta, towards the cost of supplying computers for their library. On behalf of ABTAPL, Judith Powles thanked Colin for all his hard work during his years as Hon. Treasurer. The remainder of the committee members were willing to continue and were duly re-elected. Ian Jackson, Librarian at Woodbrooke Quaker Study Centre, Birmingham, was elected as Hon. Treasurer and Wendy Bell, Librarian at Oak Hill College, London, was elected as a committee member.

During discussions on publications, it was mentioned that a new edition of the *Guide to Theological and Religious Studies Collections of Great Britain and Ireland* was needed; Wendy Bell mentioned several options about its compilation and preparation as a searchable database. The committee were hoping to meet Andrew Keck, Publications Manager for the American Theological Library Association, about the proposed publication of a guide to theological librarianship. Newman College, Birmingham, would be able to host the on-line version of the *Union List of Periodicals* (currently hosted by the University of Leicester) but they would need a volunteer with experience of html to maintain it; a printed version of the list still needed to be considered. Ashgate Publishing had agreed to sponsor a publicity leaflet about ABTAPL; Penelope Hall would welcome any photographs or illustrations for it. Suggestions for professional development courses included theological reference work, care of archives and the use of computer technology

The Board of BETH (European Theological Libraries Association) had met recently. They were still keen to pursue exchanges between members. The 2003 Assembly of BETH will be held at Brixen, Italy, in September; the ABTAPL delegates will be Penelope Hall (now Secretary of BETH) and Marion Smith. Penelope has been named Woman of the Year by the International Division of the American Biographical List for work in cross-cultural communication and for promoting understanding among the peoples of the world. She said that members of ABTAPL should consider this a shared

honour as she would not have received the award if she had not been involved with ABTAPL and BETH.

Dates and venues have been set for the ABTAPL meetings in Autumn 2003 and Spring 2004 (see page 2). Heythrop College, London was proposed for Autumn 2004. Activities suggested for the Leicester conference included talks on inter-faith relations, visits to places of worship and cultural centres, and information technology sessions.

The conference was very well attended, with 35 delegates, including many new members. Thanks are due to our Conference Secretary, Rosemary Pugh, formerly librarian at Sarum College, for arranging another interesting conference; also to the librarians who made us welcome during our visits, particularly Jenny Davis at Sarum College who had created an exhibition of Methodist resources in honour of the Wesley Tercentenary.

*Marion Smith*  
*Birmingham Central Library*

#### **CATHEDRAL LIBRARIES AND ARCHIVES ASSOCIATION - ANNUAL MEETING MAY 8<sup>TH</sup> 2003**

On Thursday 8<sup>th</sup> May I was invited to attend the annual meeting of the CLAA held this year at the Hudson Library, St Albans. The purpose of this was to establish a more formal basis for mutual co-operation between the CLAA and ABTAPL.

The day began with a most interesting tour of the Cathedral and Abbey Church of St Alban. The cathedral is built on what is believed to be the site of the martyrdom of St Alban who, I discovered, had recently been put forward as being a more suitable candidate than Saint George to be patron saint of England. After a splendid lunch in the Crypt, the afternoon proceedings began with a presentation by Canon Iain Lane on the Hudson Library and educational work at St Albans. The original library of St Alban's Abbey had been one of the finest in Europe but the collection had been broken up at the dissolution of the monastery in 1539. When the Abbey became a cathedral church in 1877 a modest library was re-founded. In 1960 the library was extended following a bequest from Canon Cyril Hudson and later by an acquisition of books from the former theological college, Bishops' College, Cheshunt. The library moved to its current premises in 1982 when the new Chapter House was opened. It is

a modern theological lending library, with a professional librarian, aiming to meet the needs not only of clergy and those training for ordination or lay ministry, but also teachers and students, and indeed anyone with an interest in the subject field. Canon Lane went on to mention exciting plans for the library's future development which will see the library at the heart of a centre for Christian learning, serving the whole Christian community in Hertfordshire and Bedfordshire.

The main business meeting followed, during which member institutions and associated groups gave brief reports. I was able to describe ABTAPL, its membership, publications and activities, and the ways in which our Association might be able to help publicize CLAA events, exhibitions, meetings, etc. The afternoon continued with a presentation by Dr Norman James of The National Archives entitled "Barchester Muniment Room or Heritage Resource Centre? The future of cathedral archives." Dr James began by describing how the Historical Manuscripts Commission had merged with the Public Record Office in April this year to form the new body, The National Archives. Over the next 12 months, the National Archives would combine the services and expertise of both the PRO and the HMC and would be a national resource for anyone interested in, or with responsibility for, documents relating to British history. Dr James went on to discuss the difficulties faced by cathedrals today with visitor numbers falling dramatically, leading to loss of revenue. These financial stringencies had major implications for cathedral libraries and archives. Sometimes it was difficult to establish whether a cathedral's collection should be a Heritage resource or a collection supporting the work and mission of that body. By its very nature, the archive was an important part of both. In the 19th century, the cathedrals had been very successful in securing the future of their collections. It was now essential that today's cathedrals should do the same. Following a suggestion that the CLAA might instigate a new survey of cathedral library and archives, the Committee agreed to consider this.

It was very good to meet colleagues, both professional librarians/archivists and clergy with responsibilities for cathedral collections and I am very grateful to the CLAA for inviting me to join them for their meeting. I am sure that our two Associations will benefit greatly from this opportunity to gain a greater understanding of each other's aims and objectives and to further good relations between ourselves.

*Judith Powles*  
*Chairman of ABTAPL*

## HISTORICAL TEXTS OR RELIGIOUS RELICS? A THEOLOGY OF RELIGIOUS ARCHIVES AND BOOKS

By Revd. Dr. Tim Macquiban

It is one thing to record events, quite another thing to teach people what they ought to do. The task of history is to record events faithfully and in a serviceable manner. (Augustine: *De Doctrina Christiana* ii.28)

As tutor in history at Wesley College, Bristol, from 1990-1993, I was involved in training women and men for the Methodist presbyterate. Part of the job entailed acting as staff librarian of and archivist of the small but significant collection of college archives including works and manuscripts of the Wesleys themselves, a fine pamphlet collection and papers of well-known Methodist scholars and ministers. These were to be found in what is affectionately known as 'the Cage', an area of closed access within which is an inner sanctum, the holy of holies, where all the earliest manuscripts, records and printed books of Methodism were kept. The sacred texts, the sermons and hymns of the Wesleys, were given prime, inaccessible space to which only scholars of repute and those vouched for by staff are allowed access. Artefacts too were stored there, numinous objects of particular significance brought out for veneration before new students and visitors who wondered in awe as the holy tresses of John Wesley, all clearly labelled as to provenance and origin, were unveiled, and a piece of the bedspread on Wesley's deathbed brought out for particular attention, nay almost reverence. Was this Methodism's answer to the Turin Shroud?

When I went to be Director of the Wesley & Methodist Studies Centre at Westminster, Oxford, I found myself again as custodian of a rare books collection, the Wesley Historical Society Library and the College's own library of Methodist archives, books, photographs and engraving. In the entrance was a fine jet black bust of John Wesley, almost the household God protecting the portal, with the antique desk of Nathaniel Curnock, the great editor of the Wesley Letters, there as a reminder of the sacred task that historians have to record and preserve the memory in written form of those heroes of the faith who have shaped religious history by their contribution.

I have to admit to certain questions in my mind as to why we bother to keep these and other items. If we were honest, we would have to detect a certain antiquarian spirit in ourselves and our forbears. In the opinion of many, the money and time spent on such resources is of little relevance to the present mission of the Church. This is no doubt a problem faced by many religious

archivists and librarians in the various church committees we face from time to time. In my period of archival training up in Liverpool, there was little attention given to a philosophy of record keeping; much help in the nuts and bolts of palaeography, diplomatic, the study of records and records management. There was an unwritten assumption in the minds of those training us that we all knew why we were there and what we were doing. After all, we'd been selected as mostly graduates in history to make archive work our vocation, our career, and presumably we had a care and concern and innate feeling for historical records which made us regard them as something more than just a pile of old papers. Note the quasi-religious language which is already creeping in—the call of the archivist in his or her desire to communicate the word(s) from the past handed down as a sacred trust by our predecessors. The sacredness of the task and the texts is something which perhaps needs to be given more thought in any philosophy of archives which pays attention to the archivist and librarian as the enabler of the historical process. For without records and books, the historian's task would be virtually impossible.

Ronald Patkus, writing of the American Religious Archives scene, plots the growth in the last couple of decades of specialist religious collections. Sometimes, he judges, there has not been a clear sense of mission or identity. In describing the bibliographical work of such collections, he highlights a number of important issues. One is the way in which some religious organizations have leant more heavily on enthusiasm for the cause rather than a more dispassionate professional approach to the task in hand. Can one be an archivist or librarian within such an organization without espousing its particular religious beliefs? Interestingly, in no part of the survey is there any attention given to what one might begin to call a theology of archives or record-keeping<sup>1</sup>

I have also a difficulty in addressing the subject of 'a theology of religious archives', in the same way that I have when people assume that I am employed to teach *church* history, as if this and *history* can be clearly distinguished. Harbison writes of the reputed meeting of a German theologian/historian of the Reformation and the great historian Ranke; the theologian effusively embraced the Father of scientific history, who nevertheless drew back and said: 'Ah, please, there is a great difference between us; you are first of all a Christian and I am first of all a historian'<sup>2</sup>. Is there a fundamental conflict between history as a science, and religion, that any theology of religious archives is an impossibility? Butterfield and other scholars have sought to demonstrate that it is possible to have a coherent Christian view of history which does not deny its scientific basis. Indeed Ranke himself affirmed that 'in all history God dwells, lives, is to be seen; every deed demonstrates him, every moment preaches his

name', as extravagant a claim as any Christian commentator might dare to make<sup>3</sup>. There is a Christian religious way of looking at history if only one can resolve this tension between assurance and doubt, between the revelation of God in history and God's hiddenness, the paradox of immanence and transcendence which is at the heart of every theologian's treatment of all issues relating to human existence and our relationship to the supernatural.

Any theology of religious archives needs to take account of basic archival principles. Most archivists have their own methodologies impressed upon them by archive teachers and historians, and these are subsequently tested in the crucible of experience. For myself, I need to satisfy three areas of concern; the area of acquisition and appraisal - why do we make the choices of what to keep and what to destroy within the constraints, moral and financial, laid upon us? The area of conservation - how do we provide the physical and moral protection needed to preserve these records and books for optimum current use and to pass them on in original or secondary form for future generations? And finally the area of exploitation - how do we use the information stored in the records and books to transmit something of the past in the light of our present understanding, communicating that to others in a way which makes for maximum access? We need to provide for exploitation bearing in mind the varied uses of the records: as evidential, providing insights into the origin, progress and work of record-creating organisations; as informational, providing insights into the people who worked those organisations; and as tools of current administration, enabling people to take decisions for the present based on the experience of the past. But such a view of archives as the tools of historians places too much emphasis on the didactic nature of records. As Diarmaid MacCulloch, my predecessor in teaching history at Wesley College, Bristol, reminds us, archives lead us to an appreciation of history which can entertain and delight as well as instruct.<sup>4</sup> Although the word 'genealogists' creates a sinking feeling amongst many archivists and librarians of specialist repositories, often ill-equipped for coping with this growing leisure pursuit, we should not despise the earnest desire of many people to enjoy themselves by finding out about their ancestors, their lifestyle and relationship to society as they came into contact with organized religion. The superannuation records of Methodist ministers in the past century not only document the improving financial status and lot of these servants of the church but also give demographic and genealogical details of great interest to social and family historians alike, to serious scholars and to sympathetic scribblers of genealogical jottings.<sup>5</sup> The sheer bulk of this class of records and the difficult questions as to retention have to be addressed not merely in terms of our judgement of historic worth and merit but also in terms of consumer demand, making the task of appraisal a wider issue than our own personal choice.

If the theology of religious archives explored in the rest of this paper appears to be excessively structured in trinitarian terms, then I apologize, but that is how it naturally suggested itself to me, thinking in terms of creation, incarnation and inspiration or revelation. First, some reflections on the biblical material that help us to reflect on our vocation as archivists and librarians and on the material committed to our care. The *grammateus* or scribe was not only the creator of records but also the keeper, the equivalent of the *soper* or royal secretary in Old Testament times, scholars and theologians who managed the affairs of state and religion in a position highly regarded by the Jews.<sup>6</sup> Writing was a mark of revelation that was divinely inspired as a God-given gift. Jesus, of course, did not write down his sayings but quoted those of others contained in scripture and added his own interpretation and teaching. Through oral tradition this became encapsulated in writings made sacred with the authority of the early Church. All wisdom was deemed to have come from God. The Word of God which created the world by divine *fiat* continued to be made known in writing and prophecy. The writer of Ecclesiasticus (Ch. 42:19ff.) points to the ultimate source of all knowledge:

he discloses the past and the future and uncovers the traces of the world's mysteries. No thought escapes his notice and not a word is hidden from him. He has set in order the masterpieces of his wisdom, he who is from eternity to eternity.

The giving of the Law to Moses on tablets of stone illustrates the divine transmission of wisdom (Exodus 24:12, 34:27) as indeed the reference to the ark of the covenant as the receptacle for housing the Decalogue and other sacred objects. Other such boxes existed in other cultures and societies of the Near East, but to the Jews this was the special meeting place of God and humanity, not a mere depository for written law. Its place was worthy of elaborate decoration and to be defended to the end against Philistines and all comers. Other references to sacred texts make it clear how highly prized and regarded they were. Look at the contrast between the story of King Josiah or King Jehoiakim. On finding the Book of Law in the Temple King Josiah rent his garments in repentance at past neglect and although his kingdom was not spared from destruction, the Lord's favour meant that he was given a peaceful death. In contrast, King Jehoiakim took the scroll containing Jeremiah's foretelling of the end of his kingdom and has it cut off and burnt leaf by leaf. Jehoiakim came to a sticky end and his kingdom was destroyed along with the ark of the Covenant (2 Kings 22 and Jeremiah 36). Woe betide those who go against the Word of God contained in such prophecies and records! These are examples of narrative theology at their best, paradigms of record keeping as a sacred trust because of the content of the documents, stamped with divine

authority, containing warnings and promises for the future as well as lessons from the past.

The first task is to see records in terms of a doctrine of creation. To the Jews, history was a work of God revealed in creation and in his covenant with them as a peculiar people. They looked at the world and saw the glory of God displayed everywhere. Writing is a God-given gift and, because it conveys something of the will of God, records become works of wisdom and art that are sacred and worthy of retention and veneration. The work of appraisal, distinguishing the worthless and the worthy, is in the hands of humanity for humanity has freedom to choose, life or death, survival or destruction. Archivists and librarians take such decisions every day. They have the duty of appraisal according not to personal whims but to rational decisions, weighing up and analyzing the different factors which help them make choices, separating the relevant from the unimportant in pursuit of truth with the aid of the God-given faculty of reasoning. The religious mind can excuse the wrong decision in the process of appraisal by the consolation of knowing that all things are known to God. John's Gospel ends with the words: 'there are many other things that Jesus did. If they were all written down one by one, I suppose that the whole world could not hold the books that would be written' (John 21:25). The evangelist's choice of material was a theological rather than a historical one, but the process, creative and destructive, is one in which we share a part. Our historical judgements have always been tempered with mercy in the sure knowledge of the limitations of our own particular choices. Butterfield likens the task of the historian to that of a player in an orchestra who has only his or her own score of a work which is not yet complete and is only partially heard as it is performed. We are a small part of the creative process in which history is made as an expression of human free-will and creativity.<sup>7</sup>

The whole of history is divided by the Christ-event, BC/AD. God made flesh in the incarnation. 'The most obvious evidence of the incalculable influence which this broad pattern of meaning envisioned by the early Christian has had upon historical understanding'<sup>8</sup>. The crux of Christianity hangs on the phrase 'he suffered under Pontius Pilate,' a historical statement attested by independent writers, a given moment in time. Not that it stops there. For as Professor John Kent observes: 'Church history itself originated in the impulse to record and celebrate what God is said to have done and still is doing for the redemption of the human race.'<sup>9</sup> Because of the doctrine of incarnation, of the presence of God in humanity expressed supremely in and through Jesus Christ, there is a continuing role for the recording of God's acts in history and for interpreting history. There can be little better justification of the science of archives and

study of history than Bishop Bossuet's advice to King Louis XIV when still Dauphin. He commended the study of history since

whatsoever part of ancient history you read, all will turn to your advantage. No fact will pass, but you shall perceive its consequences. You will admire the train of God's counsels in the concerns of religion. You will also note the complexity of human affairs and hence become aware with what great care and foresight they must be governed.

This strong didactic tone echoes Francis Bacon's approach that history teaches us to appreciate the value of right belief and right conduct<sup>10</sup>, what the Americans call orthodoxy and orthopraxy.

The birth and death of Jesus Christ may be the central *kairos* of history, but other events or opportunities have arisen from time to time when God's will has been revealed in persons and institutions. The archivist and librarian keeps records and books not to create theology or to force a divine interpretation on history but to open a channel of communication through which God's revelation may be made. We may not share the view of the nineteenth century philosopher Kierkegaard who pinned all his attention on the Christ-event, writing: 'the historical fact that God has been in human form is the essence of the matter; the rest of the historical detail is not important'.<sup>11</sup> Because the Churches carry on the work of Christ, Christianity is not just a religion of a book, a religion frozen in time, but a community which is continually 'remembering and narrating'. Preaching, hermeneutics and homiletics as categories in our libraries demonstrates how important the art of interpretation is. But without the raw materials such a quest would be hopeless. Schillebeeckx reminds us of the need to regain our 'narrative innocence', telling the stories of the Church in the experiences of its institutions and members, perpetuating a hope with its roots in the past, affirming the relevance of the past towards the future. Because we remember and celebrate the death and freedom of Jesus Christ, we recall the history of human lives and deaths in him. Our historicity demands that record keeping be a sacred task, not in the antiquarian sense of trying to recreate a past which was more glorious than the present, but in *anamnesis*, in bringing the past into a living present experience.

In this ecumenical age, it is good that archivists and librarians from many different traditions, Christians and non-Christians, can consider the theological aspect of the records and books which are our concern. For they reveal some things which open greater understanding of ourselves and our place in the world, how we might be reconciled. Unless we come to terms with the past, we

cannot begin to build bridges in our divided world, a world of Protestant and Catholic, Christianity and Islam with the fault lines in Ireland and Iraq still too painful to resolve. If we can accept that in Christ we have truth incarnate in humanity as one aspect of the multi-faceted truth of God, without God's being omniscient and omnipotent (one feature of the kenotic theory which some may wish to dispute), then we may accept the Bible as the self-disclosure or revelation of the Word of God without its statements, even about God, being regarded as inerrant or timelessly true. For the biblical writers are not scientific historians. The Bible is the record of the occasions on which God has been revealed through specific demands, promises and self-disclosures to particular people at particular periods in history. Each age has to work out its own approach to the Bible in its own and the writings' cultural context. Because we can see that the stories of the Bible are the main way in which God's word appears, as mediated by the Spirit of God the writers and in us, it follows that God can appear elsewhere in human words and other narratives, God's revelation does not end with the formation of the canon of scripture, but is continuous in history with reference always to the unique Christ-event. While the Protestant emphasis at Reformation is primarily on the Bible as the Word of God, Calvin leaves the door open for the working of the Spirit in history. He writes in his *Institutes*:

nearly all the wisdom we possess, that is to say true and sound wisdom consists of two parts; the knowledge of God and of ourselves. But while joined by many bonds, which one precedes and brings forth the other is not easy to discern.<sup>12</sup>

Twentieth century theology has been dominated by the schools of Barth and Bultmann, the one stressing God's self-disclosure in Jesus Christ mediated in scripture and proclamation, the other stressing the human response in faith to the living Christ. Both schools of thought undermine a full understanding of the continuous revelation of God in history. Perhaps Niebuhr's appreciation of the two levels of history might help us: the external objective impersonal account of events to be faithfully recorded using our critical faculties, and the internal subjective personal disclosure of God's will in events and movements in history, not initiated by human activity but attributed to God's grace. Revelation in history can be seen as illumination of the intellect.<sup>13</sup> For some it will additionally be an encounter with the Word and Spirit of God.

There is a danger of pressing the Christian case for a theology of religious archives and book-keeping too far. We need always to relate it to other religions and developments in secular culture. Students of the history of religion must never use religious archives in isolation without reference to other sources. Could the records of other faiths also act as witness to the

revelation of God if all truth comes from God? Such an argument would speak for a breadth of understanding in what are properly religious archives as we acknowledge that God is active 'at sundry times and in diverse manners', as the Book of Common Prayer has it. While we have to admit the ahistorical nature of many other religions, we have also to guard against scepticism in Western Christendom about historical-critical methods which seek to restrict understanding of Christ to the narrow interpretation of sacred texts deemed to be infallible expressions of the will of God.

To draw these threads together we need to heed some warnings of the pitfalls for religious archives if we try to achieve this synthesis of history and theology, walking a tightrope between an emphasis on individual salvation and a preoccupation with social and political matters. There is primarily the danger of exclusivism. Rupert Davies long ago warned Methodists of this, when he wrote that no one could object to a decent, seemly and scholarly interest in Methodist antiquities or the minutiae of Methodist historical development or the Methodist contribution to this or that area of human life and thought, but no other denomination seems to spend so much time and energy in extolling its own virtues and elucidating its distinctive contributions. We need to guard against this particularly in yet another year of anniversaries, this time the tercentenary of John Wesley's birth. Perhaps at times we have all been guilty of a parochial attitude that seeks to defend our territory, our doctrines, our structures and ecclesiology. Any archivist or librarian with a denominational label has to beware of bolstering such an attitude in this post-Swanwick era of ecumenical commitment moving, we trust, towards covenants. There is also the danger of pseudo-historicism. God can be seen to work in history even though such activity is sometimes difficult to detect as we try to frustrate the Spirit which guides us into truth. We are all in danger of a surreptitious form of canonization of bits of our own history. For the Protestant offshoots it takes the form of hagiography: Luther, Calvin, Fox, Wesley, Booth - all the great heroes of old. Their writings and deeds acquire an almost canonical status which endangers their historicity. The 39 Articles of the Church of England. The Westminster Confession. The Deed of Union for the Methodist Church. Are these texts written on tablets of stone?

Where does that leave religious archivists and librarians? For some it will be a professional job like any other. And we do it to the best of our abilities with a professional approach informed by a professional ethic. For others it is a vocation, a calling to serve a community, a sacred task handing down tradition inherited from those who have gone before. Sometimes there will be conflicts and doubts. Maybe a temptation to suppress or destroy evidence which undermines the image others have of our denomination, society or church, as

John Pawson did when he burned John Wesley's illustrated copy of Shakespeare as 'worthless lumber'.<sup>14</sup> Maybe a temptation to select the best evidence we can muster to support our view of our particular religious organization. At such times, the call to be faithful witnesses to the truth must override our denominational loyalties. Sometimes there will be awkward questions. How do we explain gaps in records through wilful neglect, ignorance or destruction? Perhaps a reminder of humanity's sinfulness needs to be taken seriously by all archivists as we admit the limitations of human choices.

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## **THEOLOGY SOUTH WEST**

(or, how we were pushed into co-operating with other institutions)  
by Nona Wright

The story of Theology South West began in 1999 when the Trustees of the St. Luke's Trust decided to think big. Instead of simply doling out small amounts of money for burseries and such in that year, they wrote letters to a number of establishments asking them to bid for grants.

This idea was willingly taken up, with many of the applications involving the use of computers in theological education. Would-be recipients were surprised, however, to receive a further letter from the Trustees suggesting that they should get together with other bodies who had applied and think bigger! If we could vision something which would entail regional co-operation, the Trust could provide a grant of up to about £75,000 spread over the next three years. This proved to be an irresistible challenge.

A series of extraordinary meetings were held in which a group of a dozen or so bodies involved in theological education in Devon and Cornwall agreed by consensus to work together on a threefold programme to enhance theological education throughout the region. The "strands" involved

- 1) The building of a website
- 2) A combined library catalogue on the website
- 3) Development of web-based theological resources

The St. Luke's Trust encouraged to apply for money from other grant-giving bodies and were successful in receiving money to enable a two year research project to investigate what internet theological resources are available.

### **The Development of the Union Catalogue**

We initially had three libraries wanting to share resources: The Phillpotts library in Truro, the South West Ministerial Training Scheme Library in Exeter (now moved to South Petherwin near Launceston) and the "new" Cathedral Library in Exeter, which is mostly a lending library for courses run throughout the Diocese. A fourth library has been involved but has not completed the process of going on-line.

In setting the priorities for the work to be done, we decided to computerise only the "visible" part of the Phillpotts Library, ie the extensive materials in the rolling stacks would not be included.. (In fact at the end of the project we

had £1500 left of the amount budgeted for cataloguing and will be doing some retrospective cataloguing of the most likely to be used material.)

There was only one qualified librarian between the three libraries, and that for only four hours a week, so we had to find a way of creating a joint online catalogue that would not involve a high degree of cataloguing expertise. I had used Heritage as a library volunteer and had found it to be a very user-friendly system. Further investigation (thanks to Rosemary Pugh of Sarum College for spending a whole day helping with this) indicated that Heritage was not only used by a considerable number of other theological libraries, but furthermore a combined catalogue on floppy disk - known informally as "the THUG disc" was available for the express purpose of building a computer catalogue.

We did look at other possibilities, but eventually decided the Heritage system would meet our requirements within the budget target. Furthermore, we would test out the THUG disc in building our catalogue entries.

We were fortunate to find a very experienced cataloguer recently retired from a Heritage-using college, to co-ordinate the cataloguing process and advise us on various technical aspects of using Heritage. Most of the cataloguing was done by people with fast fingers but few cataloguing skills. Alas, no author authority, no subject authority...series books entered in spectacularly different ways... in short a cataloguer's nightmare come true. Fortunately the keyword format of a computer catalogue means that most of these things do not matter greatly in the day-to-day use of the libraries.

These were heady times for people used to working alone: loading the computer and all its paraphernalia into the back of a 4x4 vehicle and driving 120 miles to the training session, and then dumping it back more-or-less in the right place at the end of a long day. Learning some of the Heritage special terminology, and deciding which colour we each wanted to use for our highlighter. Trying to harmonise our issue rules and make sure all our computers had the same information about each other. Being in constant touch by phone or email about glitches as they developed...and so on.

We were wondering how the whole process of putting our catalogues on to the internet site (whenever we got it) was going to work, but Heritage came up with a new module called Unify, which I believe we were the first to use, and which is simplicity itself for the participating libraries.

The cost of the library strand of the project, which included computers and all the other equipment required for each library, all the software, and all the staff

time, was just over £30,000. The initial database included about 14,000 accessions.

### **Website Woes**

Despite having spent a long time deciding on which software library package we should use, our catalogues were eventually ready to be unified. However, the website was not yet ready, as various negotiations had taken longer than expected. Eventually we reached agreement with the College of St. Mark with St. John in Plymouth and the TSW site was begun.

It then became obvious that we would need someone who would be able to go to Plymouth on a regular basis and put in the catalogue updates for us, and we had to find a person who was able and willing to take on this role.

Finally, by the middle of 2002 the website, together with the library catalogue, was available for general use. So far, every time I have tried to log in from home or work the website and the catalogue were available.

One problem we have not resolved is that Heritage seems to “lose” some catalogue entries if we just do an update to the union catalogue. At the moment we have resolved this by uploading our entire catalogue for unification each time. This is done quite painlessly and does not take much telephone time.

Another anomaly is that the web catalogue only shows one classification number - so if anyone requests a book via the catalogue we may need to double check our own catalogue to find the book on the shelf.

### **The Future**

All of our readers are being “converted to TSW readers – with a membership fee of £15 over three years to cover the costs of continuing Heritage fees. We are pioneering a postal service based at the SWMTC library, but this has not yet taken off. Publicity for the project is now going out throughout the region and hopefully our services will be better known and more widely used. Meanwhile, there is all that retrospective cataloguing...

There are also some interesting theological resources already on the website, notably some copyright-free drama for churches to use. There is still room for more and one or two bursaries not yet taken up.

Meanwhile our researcher has developed a web-based Level 1 Introduction to the Bible, with 20 students currently working on the modules, and is currently looking at how we can continue the project through “Theo Web” – an international project.

But the best thing about this whole project, in my view is, that so many of us have got to know each other and have developed strategies and systems for working together. According to our administrator, in doing so we have a very good head start on implementing the recently released Hind report which has recommended regional theological training partnerships.

For further developments, watch this website: <http://tsw.marjon.ac.uk>

All of us owe a great debt of thanks to David Hewlett, former principal of SWMTC, for his tireless work on behalf of the group, for his expertise as administrator, for his lateral thinking, for his calmness in the face of waves of ridiculous acronyms and possible contention between “rival” groups, for his unwavering commitment to libraries – and last of all for his computer expertise, without which the library strand could never had accomplished so much. He will be missed!

*Nona Wright,  
Librarian  
Bishop Phillpotts Library  
Truro*

## **BIBLIOTHECA ALEXANDRINA**

Brian Gambles, Head of Birmingham Central Library, and Councillor John Hood visited Alexandria in December 2002 to look at the Bibliotheca Alexandrina, designed by Norwegian Architects Snohetta & Spence (who were shortlisted for the new Library of Birmingham concept design). This is the report of their visit.

### **History**

The Bibliotheca Alexandrina is a hugely ambitious plan sponsored by the Egyptian Government to re-establish the Great Library of Alexandria, the greatest seat of learning of the ancient world, of which Alexandria was the most important city for over 300 years. Regeneration of the local and regional economies is a primary motivation for the project. In the late 1980s a bold and imaginative design by then unknown Norwegian Architectural practice Snohetta won an international competition which had attracted over 700 entries. The Library opened earlier last year and was officially inaugurated in October.

### **The Concept**

The development consists of three buildings in a vast cultural complex. An imposing if slightly awkward Conference Centre, with accommodation for 3,000 people, opened in 1992 and is currently being refurbished. The striking Planetarium houses a 100-seat auditorium, a Science Museum and educational rooms, well used while we were there. In the main building, the Library occupies much of the space but is complemented by smaller but richer Museums of Antiquities and Manuscripts (Archives), impressive Exhibition Galleries, housing both permanent and temporary displays, art galleries, and research institutes. The Manuscripts Department is planning a Centre for Heritage, with a focus initially on calligraphy. There is an impressive suite of rooms (The Nobel Rooms) donated by Scan.com, a consortium sponsored by the Governments of Scandinavia. There is a shop, closed while we were there, and several restaurants and cafeterias, run by contractors. The Library is open 40 hours per week, and attracts 5,000 visitors per day.

The bold vision is to deploy the Bibliotheca Alexandrina as the instrument of regeneration of the region (Alexandria itself has a population of 5million). To this end, political championship of the project is overwhelming: -

- Mrs Suzanne Mubarak has championed the project from its inception, takes a personal interest and chairs the Board of Trustees

- The Library has its own Ambassador with a specific remit to promote the project at the highest political and commercial levels
- The constitution removes the Bibliotheca Alexandrina and its Director from all administrative or political control other than the Board of Trustees, who report to the President of Egypt.

This degree of political sponsorship has worked wonders for the BibAlex, and could be of help by association to new City Centre libraries in general.

The Bibliotheca Alexandrina carries forward a fourfold vision for the Library to be

- The World's Window on Egypt
- Egypt's window on the Mediterranean and the World
- A leading centre in mastering the digital revolution
- A thriving centre of learning and debate and the hub of inter-cultural and inter-civilizational dialogue.

### **Architecture and Location**

Both are superb. Situated on the Corniche overlooking the Mediterranean, the Bibliotheca Alexandrina is stunning both from a distance and at close quarters. The sobriquet "The Fourth Pyramid" is being applied with increasing frequency. It is a fantastic new icon for a faded city, and undoubtedly is already attracting new tourism in its own right. The complex is well lit at night and visually striking 24 hours a day.

The architecture deploys the concept of the Great Roof to unify a multiplicity of functions. It works, but we noted too that the interior of the building is almost equally imposing, and superbly finished in every detail, with high quality materials throughout. Space is used magnificently throughout, to create striking effects from the Entrance Hall to the well of the massive Reading Room. There is, however, little evidence of sustainability in design or practice.

### **The Library and its Services**

The Library currently houses only 250,000 volumes, not of the best quality, and empty shelves gape everywhere – the capacity is 8 million. But the game plan is long-term, and for the moment the concept of the Bibliotheca Alexandrina is carried by the other functions in the complex – museums, exhibitions, and conferences – and by enthusiastic and expert promotion and political advocacy.

The library is essentially a scholarly institution. There is no ambition to address issues of literacy or inclusion in a country with 40% functional illiteracy.

The Reading Room is massive, effectively one large if complex open space, and is therefore imposing, but orientation across the many levels was surprisingly difficult. Guiding is minimalist. There are 200 bookable private study rooms of varying size and configurations, for individual and group work. There is a well-appointed “Library for the Blind”, which has state-of-the-art hardware and software, and two rather ordinary Young People’s Libraries (for 6-12 and 13-18 year olds, respectively).

Charges apply throughout. There is a daily admission rate of E£4 (about 50p) to the Reading Rooms, charges for study rooms, and higher charges for admission to the museums (e.g. E£15 for the Planetarium). Discounts apply for students, retired people and people with disabilities.

ICT: there are grandiose aspirations, evidenced by the acquisition of the world’s only back-up copy of the California-based Internet Archive. The approach to Internet access is by site selection by a Library-based Content team, which selects, groups and annotates websites. This is highly resource intensive, and of questionable value. ICT is used effectively to display manuscript material, along similar lines to the British Library’s “Turning the Pages” project.

User Education: all newly registered members of the library undertake a short induction course which explains how the library can be used and its ICT facilities and services.

Prayer Room: surprisingly, there is no provision for a Prayer Room – “the mosque is across the road”.

Maintenance: no expense has been spared. There is a seemingly total commitment to maintaining the quality of the service infrastructure and to preserving the integrity of the architectural and design vision. A Chief Engineer heads a team of 10 engineers and 60 technicians, though this is soon to be outsourced.

*Brian Gambles  
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## REVIEWS

**VANDECREEK, L. & MOONEY, S. (Eds) *Parish Nurses, Health Care Chaplains and Community Clergy: Navigating the Maze of Professional Relationships*. New York: The Haworth Press Inc., 2002. 0789016184 \$24.95**

An emergency hysterectomy not only provided the space to read and review this book in the 'comfort' of a hospital bed, but also offered the chance to make the review from a very different perspective – that of 'patient' rather than from my usual role as Chaplaincy Team Leader in a large, acute general hospital / hospice on the south coast.

I confess that I found the book to be deeply unsatisfying in several respects:

1) It addresses a situation which is unknown, in my experience, in the UK. The role of Parish Nurse is one which has arisen within a particular social and cultural setting – that of the USA – and which is not mirrored in our NHS-led, mainly secular healthcare system, which stems from a medical model of caring for the sick.

2) The book failed, in my opinion, to address the very question that it was posing about the professional inter-relationships between Parish Nurses, Healthcare Chaplains and Community Clergy. Although it is described as 'navigating the maze of professional relationships', it is clearly a polemic designed to sell the role of the Parish Nurse.

3) I found that it confused religion and spirituality – placing the Parish Nurse in what might be described as a 'church-centred' ministry, with the symbolic starched cap and apron as her particular vestment. Although the Parish Nurses were allegedly concerned with the spiritual needs of their patients/clients, the case studies listed were concerned primarily with the ways in which religious needs could be met. I would have liked to see some consideration of how spiritual needs in a wider context might be assessed and addressed.

In many ways Parish Nurses seem to resemble UK Health Visitors and District / Community Nurses, but they work from, and in, (mainly Protestant) faith communities. The link between nursing and the Christian tradition is clearly made, together with the connection between Parish Nurses and the healing / pastoral care within the faith community. Because of the faith-base of these nurses, there are overlaps with the original role of the deaconesses, following the re-introduction of their order into the Lutheran Christian tradition, in the mid-nineteenth century. This initiative was centred on the Kaiserwerth Institute

in Germany, and was the place where Florence Nightingale received her initial nurse training.

Much emphasis in the book is placed on the need for Clinical Pastoral Education (CPE), which is the main route for training Health Care Chaplains in the USA and Ireland. It is a less-accepted method within the UK, which has so far favoured a more academic method for accreditation. The formation of the United Kingdom Association for Clinical Pastoral Education (UKACPE) in 2002 may change this.

Personally I would have preferred to see a more in-depth study of how Parish Nurses, Health Care Chaplains and Community Clergy can assess and meet spiritual needs, questions, and signs of distress in the patients / faith community members. I would also have appreciated an insight into how non-Christian 'Faith Community Nurses' might operate, and if their role would be appreciably different.

I felt that by far the best chapter was Chapter 5: 'A Mystical Understanding of CPE', by Larry Austin, Director of Pastoral Services at Pitt County Memorial Hospital, Greenville, North Carolina. He raised an interesting issue for me:

CPE shows clear parallels with Spiritual Direction, with CPE addressing how the pastoral encounter affects the spiritual care-giver, and how change is effected both in the client, the spiritual care-giver and the supervisor. In the chapter he cites a case study involving himself and his practice, many years before. He speaks about an apparent failure to make contact with a patient, who made no acknowledgement of him, however much or little noise he made. The man only responded when the author touched his arm as he left at the end of his visiting period. He immediately sought out his supervisor for debriefing, and describes the way in which his supervisor gently guided him:

'He began to laugh, and the more I told him, the more amused he became. He asked with tears in his eyes if I had read the chart, and when I replied no, he almost fell off his chair. In between bursts of laughter he told me that the patient was deaf and blind and did not even know that I was there until I touched him. I felt like such a fool! It did not help my fragile ego that my respected supervisor was having trouble catching his breath from laughter. After a while he turned to me and said, "That is the best example of pastoral presence I have ever seen."'

In describing his supervisor, Austin also describes a model for the ideal spiritual director:

‘The supervisor was able to say that grace-filled thing to me. I was surprised, affirmed, confused and intrigued. He showed me a way to validate my imperfections with grace. I learned that in my deepest embarrassment, another person was able to find some good in me... It is not easy to admit one’s shortcomings, nor bring them to the (CPE) group for discussion. It becomes a mystical experience when we realise that there can be no insight, no grace, no understanding, no support, unless we share our vulnerabilities.’

As a Health Care Chaplain over the past seventeen and a half years, I have learned that being prepared to be vulnerable is one of the greatest gifts a chaplain can bring to a situation. I am grateful to the book for the way in which this is so beautifully expressed in Austin’s chapter.

I am unclear as to the book’s wider usefulness in our British context, however with the development of Primary Care and Care in the Community, it may be showing us a new way of developing health care especially in the context of faith communities.

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**BLOOM, Jack H. *The Rabbi as Symbolic Exemplar: By the Power Vested in Me.* New York: The Haworth Press, 2002. ISBN 0-7890-1866-7, \$29.95**

This book falls into two parts – the first and last chapters that are autobiographical and the remaining thirteen which are about the rabbi as a symbolic exemplar.

Dealing with the autobiographical first – the opening chapter, which is very long (88 pages), tells of the author’s own life journey. While this reviewer can sympathise with the author, having trodden a similar path in the Methodist

ministry – from pastor to academic – I found this to be not well written and not altogether interesting, unless the readers really want to know more about the author. It was certainly out of place as the opening chapter. The final chapter describes the author's visit to Russia during the time of the refuseniks. Here we catch a glimpse of the difficulties Russian Jews experienced, which is very revealing, but there is too much of the wealthy American tourist which detracts the reader from the refuseniks he is discussing.

The remaining thirteen chapters comprise papers that have been presented at conferences and are based on the author's own doctoral thesis. These chapters are clearly written - often relating to the author's own experiences, but they demonstrate a very good insight into both the problems and the expectations of the pulpit rabbinate, or pastoral ministry. Many issues are clearly discussed. However, the better part of these chapters is when Bloom is talking about the religious functions of the rabbinate, such as conducting worship and, above all, by being an example. The whole idea of the symbolic exemplar points to the holy function of the clergy and he gives six clear examples of exemplarhood: to bless; to name and thereby create new entities; to help people heal; to pray for others; to confer significance by symbolic presence and actions; to absolve guilt on behalf of a higher power (pp.177-8). These discussions, about being and doing, display understanding about the holy person that is sometimes forgotten, or not emphasised, in the Christian churches.

While this book is written by a rabbi and its references are to Jewish festivals and worship, there is much here that any minister of religion might read with considerable benefit. Indeed, it nicely describes the role of ministers of religion fulfilling their sacred work and would be a worthwhile book on any pastoral theology booklist; it is one that theological students could read with considerable benefit. But Bloom has conducted a great deal of his work with rabbis in service, and there are lessons here for serving clergy and ministers.

*Peter Jarvis*  
*Professor of Continuing Education,*  
*University of Surrey*  
*Guildford*

## NEWS AND NOTES

### **American Theological Library Association**

ATLA have announced the addition to their serials preservation programme of more than 150 journals published between 1850 and 1950 representative of African American religious experiences. See <http://www.atla.com>

The Cooperative Digital Resources project (CDRI) provides a web-searchable, central repository of digital resources, free of charge. Phase I includes 2500 images, contributed by 8 libraries. It is now available online at <http://www.atla.com/digitalresources/>

### **Huguenot Society Library**

Dr. Donald Pohl has taken over as successor to Stephen Massil.

### **Islamic Studies**

De Montfort University and the Muslim Community College in Leicester are offering a joint honours degree course from September 2003.

### **Librarians' Christian Fellowship**

LCF's annual public lecture will be given by Keith White on Saturday 11<sup>th</sup> October at the Manvers Street Baptist Church, Bath. Its title is *In the Footsteps of Tyndale: a Bible for the People in the 21<sup>st</sup> Century*. Further details on LCF's website at <http://www.librarianscf.org.uk>.

### **Lindisfarne Gospels**

*Painted Labyrinth: the world of the Lindisfarne Gospels* is the title of an exhibition at the British Library from 16<sup>th</sup> May to 28<sup>th</sup> September.

980 facsimile copies of the Gospels have been produced, 200 of which have the elaborate Victorian bejewelled "treasure" binding. Copies have been presented to the church on Lindisfarne (Holy Island) and to Durham Cathedral.

The Gospels inspired the design of a garden by a team from Newcastle-upon-Tyne City Council featured at the Chelsea Flower Show, held in May.

### **National Archives**

In April 2003, the National Archives was launched, bringing together the services and expertise of the Public Record Office and the Historical Manuscripts Commission. See <http://www.nationalarchives.gov.uk>

## **People**

Colin Rowe retired as Librarian of Partnership House Mission Studies Library in May. Elizabeth Williams has been appointed as his successor.

## **Publications**

*Asian Christian Theologies: a research guide to authors, movements, sources* is due to be published by ISPCK (Delhi), Orbis Books (New York) and Claretian Publishing (Manila). The three volumes cover South and Austral Asia, South-East Asia, and North-East Asia respectively, from the 7<sup>th</sup> to 20<sup>th</sup> centuries.

Volume 13 (2001) of the *Australasian Religion Index* is now available, published by the Australian and New Zealand Theological Library Association. Details on <http://www.anztla.org>

## **THEOLOGICAL LIBRARY ASSOCIATION NEWSLETTERS & OTHER PERIODICALS RECEIVED**

Copies of the following have been sent to Marion Smith, Editor of the *Bulletin*.

**American Theological Library Association Newsletters** February and May 2003, *Annual Report 2001/2*

**Association des Bibliothèques Chrétiennes de France** *Bulletin de Liaison*, no. 122, April 2003

**Associazione dei Bibliotecari Ecclesiastici Italiani** *Bollettino di Informazione* Number 1, 2003.

**Librarians' Christian Fellowship Newsletter** Spring 2003. Includes an article on theological libraries in Pakistan, in particular the Open Theological Seminary, Lahore.

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### **CHRISTIAN BRETHERN ARCHIVIST (PART-TIME) (REF: 453/03)**

The Christian Brethren Archive (CBA) was established in the 1970s and comprises some 16,000 books, pamphlets and tracts and about 400 boxes and files of papers and other materials. A part-time Archivist (c.17.5 hrs/wk) is now being sought for a period of three years in the first instance.

You will be responsible for expanding the Archive, cataloguing and listing its holdings, assisting researchers, facilitating access to the collection (e.g. by maintaining a CBA web-site) and for building links with other Christian Brethren archivists at home and abroad.

You should have a degree and/or a professional library/archive qualification, or equivalent experience. You should be IT-literate, proactive in outlook, and be willing to approach individuals and organisations for material to add to the collection, as well as to seek such material through the book-trade. Experience of cataloguing or of archive work to a professional level is desirable and some knowledge of the Christian Brethren or an active interest in British church history would be additional recommendations.

**Salary is pro rata to the ALC 1/2 scale £18,265 to £27,739 per annum  
(annual award pending).**

Application forms and further particulars are available at <http://www.man.ac.uk/news/vacancies> or from The Staffing Secretary, John Rylands University Library of Manchester, Oxford Road, Manchester M13 9PP.

Quote reference 453/03. Closing date is 31 July 2003

**As an Equal Opportunities employer, The University of Manchester welcomes applications from suitably qualified people from all sections of the community regardless of race, religion, gender or disability.**