



# BULLETIN

*of the*

*Association of British Theological  
and Philosophical Libraries*

*New Series no. 14 March 1979*

## BULLETIN 1979

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**BULLETIN OF THE ASSOCIATION OF BRITISH  
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This Bulletin is a revival of one published by the Association from 1956-1966. It is now published in March, June and November, and circulates in U.S.A., Canada, South Africa, Australia, New Zealand, as well as all the countries of the U.K. and several European countries. More subscriptions are needed to ensure its continuation at the same frequency. Existing subscribers and staff members of libraries which subscribe are urged to recommend it to others interested in the bibliography and librarianship of religion and philosophy.

The current list of subscribers, both institutional and personal, is included in this issue in response to a number of requests. The circulation is wider than these lists show, since a number of complimentary copies are sent to the copyright libraries, advertizers, contributors and others.

## SOCIETIES – 9

### *The United Reformed Church History Society*

<b>Officers</b>	<i>President</i>	Reverend John Huxtable, MA, DD.
	<i>Secretaries</i>	Reverend Stephen Orchard, MA, PhD. A. Gordon Esslemont, FCIS
	<i>Editors</i>	Reverend Buick Knox, MA, BD, PHD. Clyde Binfield, MA, PhD.

### **Aims**

To encourage interest in the historical background to the United Reformed Church and to provide facilities for study and research. The Society incorporates the Congregational Historical Society and the Presbyterian Historical Society, which combined to form the new society in 1972.

### **Publications**

The Journal of the Society is published twice a year and issued free to members. It includes articles and reviews consistent with the aims of the Society, and is supplemented from time to time by Occasional Papers. Back numbers of the Journal, and the journals of the former societies, can be obtained while stocks last, and photo-copies of out of print publications can be made available. Volumes 1 – 19 of the Congregational Historical Society Journal are available in a Kraus Reprint.

Recent issues of the URCHS Journal include articles on "Nonconformists and the American Revolution" by Ernest A. Payne (October 1976), "Cambridge Nonconformity 1660 – 1710" by Geoffrey F. Nuttall (April 1977), "Dissent and the Wesleyans 1740 – 1800" by Donald Davie (October 1977) and "Scottish Influence on the English Churches in the Nineteenth Century" by David M. Thompson (October 1978).

### **Activities**

The Society holds an Annual Meeting and Lecture, usually linked with the date and venue of the Annual Assembly of the United Reformed Church. A week-end conference is held every other September at which both members and visitors give papers and visits are made to places of historical interest in the neighbourhood of the conference centre. The Society has a Library at the offices of the United Reformed Church, 86 Tavistock Place, London WC1, within easy reach of Kings Cross. The Library is open on Tuesdays and Fridays from 10.30 a.m. to 4 p.m. or at other times by arrangement. The library contains over 6000 books and about 2500 pamphlets as well as a considerable amount of archival material, mainly Presbyterian in origin. There are many 17th century books. Students of Congregationalism are advised to consult in addition the Congregational Library, Memorial Hall, Farringdon Street. The Memorial Hall Trust is an

independent body with charge of collections made by Congregationalists in the past.

Through representatives in the Provinces and Districts of the United Reform Church the Society encourages the care and preservation of local church records. It usually advises the deposit of archives in local libraries and record offices. The Research Secretary deals with a constant stream of written enquiries at the Library, and tries to suggest alternative sources of information when he is unable to help.

### **Membership**

Open to all who share the Society's aims, whether members of the United Reformed Church or not. The annual subscriptions for individuals, libraries and other corporate members are fixed each May (currently £1.p.a. for individuals)

Enquiries to – URC History Society, 86 Tavistock Place, London WC1 9RT.

### **THE LIBRARY OF THE DOMINICAN CHAPLAINCY, EDINBURGH**

In 1931 Fr Bede Jarrett O.P. re-founded the Dominican House in Edinburgh (originally established in 1221 and destroyed at the Reformation) at the invitation of Archbishop Macdonald O.S.B. One of the works carried out from the house was to be the pastoral care of Catholic students in the university. The new Dominican house was thus to have close links with the university and was to exercise a theological apostolate. In many ways Fr. Bede was ahead of his time in ecumenical matters. Naturally, a library would be of the utmost importance in the development of such a foundation. Successive members of the small community have sought to augment the resources of the original foundation of 1931. For various reasons the library did not become a major interest until 1977 when a number of factors conspired to make it so.

A large collection of books, about 11,000 – 12,000 had been gathered from a number of sources, either purchased or willed to us by generous benefactors. We had a reasonable set of reference works, including most of the standard theological dictionaries, Dictionnaire de Spiritualite, de Theologie etc. Fr. Hugh Pope, one of the early inhabitants of the House had collected a nucleus of Scriptural works reflecting his own interests, which were basically linguistic. There was a good Ecclesiastical History section and a valuable collection of works reflecting our own particular Dominican tradition, the theology of St. Thomas Aquinas and other scholastic theologians and philosophers. In 1976 we were given a complete set of Migne's Greek and Latin Patrologia. Our principal problem in 1977 was the removal from store of most of these books together with their cataloguing and arrangement.

In 1977 we decided to avail ourselves of the opportunities presented by the government sponsored 'Job Creation Programme'. This was a scheme designed to ease the unemployment problem. It was created to encourage not only wider job opportunities but, by the provision of funds and in certain cases materials, the development of projects which would be of use to the larger community. We submitted a scheme for the development of the Chaplaincy, a scheme which

would make better use of our various facilities. A part of this wider scheme was the cataloguing and arranging of the library. We hoped that it would present a valuable addition to the theological life of the university and the city. To some extent it would be a specialised library representing a Catholic and Dominican bias.

We were able to employ two librarians for a period of six months to carry out the necessary work. We were unused to interviewing staff and we were unsure what we were looking for. We were very fortunate in the two ladies we selected. One was a trained librarian with a wide experience who took obvious pleasure in her work. The other was a recent graduate of Edinburgh University who was hoping to gain experience in librarianship before going to Aberystwyth to do the training course for librarians.

The next question facing us was "What classification scheme are we to adopt?". Again we were comparative novices in the field. We hoped that our library would be a resource which we could open to all of those interested in theology. We did not want to duplicate unnecessarily books which could be found in other libraries in the city. We did want our library to be integrated somehow with the other libraries in Edinburgh. To this end we decided to use the same classification as the Divinity Faculty Library at New College. This was the system devised originally by Julia Pettee for Union Theological Seminary in New York. We thus ensured that we could get help and advice from the librarians at New College when our own librarians left us and we were on our own. We would like to acknowledge our debt to Mr. John Howard, the Librarian of New College who has always been very helpful to us in this regard.

The work began in October 1977 and finished in April 1978. The time limit on the job was rigidly enforced by the government. Although the bulk of the work was completed one major section of the library was left untouched. This was the collection of books on Scottish life, history and literature gathered by Fr. Anthony Ross O.P. This is a most important part of our patrimony and one of the best private collections of Scottish material in the city and possibly the country. We hope that at some stage in the future we will be able to see the cataloguing of it. We were also unable to finish the conservation work we had begun on some of the older volumes in the library of which there are a considerable number. Some of the worst cases were treated according to the methods described in H.J. Plenderleith, *The Preservation of Leather Bookbindings*.

It is certain that at the end of the day we could not have achieved so much without the generous help of very many people, apart from the generous financial help of the government. If our librarians, Miss Alice Bellamy and Miss Valerie Craigie had not been willing, interested, competent and thoroughly sure in their jobs, telling us what equipment to buy and where to buy it etc., then we should have found everything much more difficult and time consuming.

Alan White

## BIBLIOGRAPHIES & REFERENCE BOOKS — 16

Stanley B. Marrow — *Basic Tools of Biblical Exegesis — Rome, Biblical Institute Press (Subsidia Biblica, 2) 1976: L 5,600, \$7.00 (See below for reprint)*

The general assumption in university circles is that librarians as a class, with a few cranks excepted, are considered to be guardians of a large body of knowledge which they can acquire with the minimum of outlay and which they are anxious to share with all who legitimately want to use it. To this end they often produce guides to whole libraries or to individual collections which vary in character from relative simplicity to hopelessly complex technicality. One point where such guides often come short is in the transfer of the reader from the two-dimensional page to the three-dimensional shelving and this aspect deserves to be kept in mind constantly if the guide is not to be more obscure than the material to which it is intended to lead.

Another type of library guide is not produced by professional librarians but by various groups of users. This will usually be general in character and not related to any particular library, so that, once again, the user will have to make the link between the guide and the actual book, if it is in fact stocked in his library. Here he comes up against all the intricacies of library cataloguing systems; none of which is perfect, and each of which is operated according to 'local rules' which are often designed from the cataloguer's point of view rather than the reader's.

The book mentioned here is of the second class and the writer apparently lectures in Cambridge, Mass., U.S.A. This is a revision of an earlier title, *Biblical Methodology*, which appeared from the same press in 1971 and is now out of print. The author claims a change from a misleading to a more meaningful title. He is not producing a guide to methodology and directs the reader elsewhere both for this and for basic bibliography. It still remains a little obscure for whom the work is intended, but a study of the pages suggests that it is likely to be most useful to the person who has done a couple of years' study in this field and wants an indication of where to turn next in certain fields. To that extent the term 'basic' in the title is still misleading — something like 'second stage' would be more helpful. One judges this from the fact that we are introduced to two standard introductions to the OT and NT — those of Eissfeldt and Kümmel respectively. Both of these are really large reference books of 700 and 600 pages, which, by their masses of detail and general boring presentation are enough to frighten off all but the boldest of elementary students, but would yet be very useful to the man who has already got his feet planted in the subject. Alternatives are numerous, but perhaps one could do worse than those in the Duckworth Series which are probably less well known in USA, since none of them receives mention in the guide. They are:

Old Testament — G.W. Anderson — No. 52

New Testament — R.H. Fuller — No. 55

Apocrypha — L.H. Brockington — No. 61

In the preface and elsewhere the author has numerous caveats which make it difficult to fault him for any omission — need to keep price low for students, vastness of material demanding selection of a subjective character, ignorance or bias on the part of the author. Some features are, however, disconcerting in this type of book — e.g. on p. 41 a heading "For Spanish Translations see:" is followed by a list of Italian translations! The heading is repeated later in the page with a more appropriate list. Doubtless this and other errors (which have probably arisen in part through the Italian printing of an American author's work) have been taken care of in the Reprint 1978 which addenda and corrigenda, 91, 8p. which is now listed. The omissions in the Index were also due for a tidy-up.

Altogether there are between 200-250 items listed (though numbered as 215 some items are subdivided) and these are also classified with eight main headings and about 30 sub-headings. This means that no one group is very long, but there would appear in places to be some imbalance in the selection — e.g. 6 items are given for Philo and Josephus, but only 7 for the whole Hellenistic area. The important Greek New Testament edition of G.D. Kilpatrick — British and Foreign Bible Society, 1958 and reprints should have appeared in the list on pp. 32-34. The first 20 items appear under a rubric "Bibliographical Sources" and here, as elsewhere, some attempts at evaluation and more exact description are made, which could be useful to the reader. I have not detected any reference to the "Bulletin signalétique Sciences religieuses" (Paris), which should certainly appear in the supplement.

There are frequent cross-references which help to supplement some of the items and one useful feature is a list of reviews for some of the more important entries from which one could gather both corrective and also additional material. The preface suggests that the book is intended for an English-speaking market, but many of the works listed demand full use of German, French or Italian. (In some cases alternatives would have been available).

A list of periodicals is given, again with cross-references and some lists of periodical reviews. The rationale of selection is not easy to follow. On the whole the work compares favourably, both in content and size with that of F.W. Danker *Multi-Purpose Tools for Bible Study* (Concordia, 1966), but, date apart, is perhaps less acceptable than the Princeton *Bibliography of Bible Study*, (Princeton, 1960) or the *Introductory Bibliography for the Study of Scripture*, produced by G.S. Glanzman and J.A. Fitzmyer (Westminster, Maryland, 1961).

For its price, librarians will find the 1978 revision a useful addition to their shelves, and, though there is nothing much in it that a librarian should not find in larger standard works, it may serve as a useful check for items which should have found their way on to the order list.

I.A. Moir



## BIBLIOGRAPHIES & REFERENCE BOOKS — 17

### *Latin Vulgate — Computer Concordance*

The first concordance of the Vulgate was produced in about 1235 by the Dominican Hugo of St. Caro — and was generally known as the *Concordantiae Sancti Jacobi*, since Hugo taught at the Priory of St. James in Paris.

Subsequent concordances to the Vulgate (such as the first printed one — Antwerp: Plantin: 1606) were basically revisions of Hugo's work.

However a new, beautifully produced and printed concordance to the Vulgate was published by Frommann-Holzboog of Stuttgart in 1977, at £450.00. This 5 volume 5700 A4 page work was compiled by Bonifatius Fischer OSB using electronic data-processing. The basic Latin text is that of the Wurtemberg Bible Society edition of 1975, but variations are noted from some 100 manuscripts and printed texts.

I should stress — if you are like me and find reading a book much easier if it is well bound, cleanly printed and in pristine condition — that the print is normal Clarendon type and not revolting computer print.

The most common 22 words (such as *ad, de, ego, et, hic*) are sensibly omitted. Had they been included another 2 volumes would have been required and the value of printing them in a concordance is doubtful. If anyone really has need to know every occurrence of "de" he would be better advised to mark his own copy of the Vulgate!

It includes every occurrence of every word (except the 22 mentioned already) occurring in the Catholic canon of the Bible and also the following apocryphal works Prayer of Manasses, 3 and 4 Esdras, Psalm 151 and the Epistle to the Laodiceans. The word is shown in readable phrases of variable length ( a rapid search showed variation from 3 words to 10 — no doubt there are examples outside these limits). There are two columns to the page, with the head words and references standing out clearly.

It is emphatically an alphabetic listing, not a subject one (such as the Darton Longman & Todd *Modern Concordance to the (English) New Testament* published in 1976 at £25). It does not even separate (or attempt to!) the different people who have the same proper name. From this we realise that concordances are the least biased (and some might say least helpful) guides to the Bible, dictionaries next and commentaries most open to the charge of reflecting the author's ideas rather than those of the Biblical authors. As an example consider whether Mary the mother of James and Joseph (two of the 'brothers of Jesus') in Mt 27.56 was the same as Mary the mother of Jesus, a clear point of doctrinal divisions.

It may be said that a concordance achieves purity at the cost of fertility — laying out facts without any attempt at interpretation. This may be true for some people — the editor of one concordance, obviously relieved at finishing his labours, referred to such works as 'dry as dust' — but in fact concordances can promote and strengthen ideas.



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Apart from the obvious use of finding the precise location of (sometimes half-) remembered passages, a concordance is very valuable in showing quickly the different meanings that the same word can have. Note symbolic use of brother (*frater*) in Mt 5.24 and 12.50, literal use in 4.18 and disputed use (full-brother, cousin, close kinsman?) in 13.55. *Terra* is used in the first chapter of Genesis in almost the same two different senses as we have in English, in verse one it is distinguished from heaven, in verse ten it is distinguished from the oceans.

A concordance also brings to light some hidden obscurities. How many people are aware that there are more (11) references to elephants in the two books of Maccabees than there are in the rest of the Bible put together (one only – ‘*dentes elefantorum et simias et pavos*’ in 3 Rg 10.22)?

Which brings us to another small, but confusing point. Once upon a time, in the days when no quarter was given or expected, Protestants referred to First and Second Books of Samuel, followed by First and Second Books of Kings. Those of the true faith/the Papists referred to all four as Books of Kings, thus having their First Book of Kings the same as the Protestant First Book of Samuel (which doesn’t cause any confusion) and the Third Book of Kings the same as the First Book of Kings (which does). The ecumenical solution (as used in this concordance) is to have 1 Sm, 2 Sm followed by 3 Rg, 4 Rg. There is no confusion and each side has 50% of its case represented. A very trivial example perhaps, but I feel a genuine attempt at increasing understanding.

For good measure Fischer has two entries for ‘the Psalms’; PsG and PsH. These in fact stem back to Jerome who made two Latin translations of the Psalms, one directly from the Hebrew, the other from the Greek. The differences are normally trivial e.g. *spes mea* for Ps G, *fiducia mea* for Ps H in Psalm 21.10.

Two points arise. One – you may not consider the difference trivial. This of course is one of the main reasons why one tries to read the Hebrew Old Testament and the Greek New, and the Latin which was used by most Christians in the West for most of the Christian era. You may be assured that our translations are good and that textual variations are of no possible doctrinal significance in 99% of the cases. But you still want to check for yourself.

The other is the numbering of the Psalms. For most of them there are two possible numberings: the Jewish/Protestant editions talk about Psalm 11 while the Latin/Septuagint/Russian editions talk about Psalm 10.

A concordance can induce a delightful sense of wandering through reasonably well known territory, with the definite possibility of seeing something new on the way or on your emergence from the labyrinth.

Memory is dependent on making links – or to be precise – retrieval is dependent on making links. There are probably millions of memories in your brain which you’ll never think of again – because nothing links to them. Certainly I occasionally feel a sharp sense of an item being very deep in memory, with just the tiniest corner of it revealed for a micro-second – not great enough or long enough to pull the memory out so that it can be inspected.

Browsing through concordances, dictionaries, thesauri, DC tables and other library classification schemes will strengthen your memory – since retrieval can take place by more paths than one. If you only know one way from home to work what do you do if the way is blocked by earthquakes or tanks? Memory cells die all the time – not all at once, fortunately!

The subject approach to concordances has already been touched on in the reference to the D L.T. *Modern concordance to the (English) New Testament* – where you will find bury and tomb located on the same page. Slightly, less obviously, all number words are collected together (in numerical order of course – not as four, one, three, two – so you can see the high symbolic power of seven. Which is the first number that doesn't occur in the Bible? Thirteen. Which is the largest that does? 144,000 (in Revelations 7 and 14).

Fischer is good, but he only arranged each single word by Bible order. With suitable memory and logic a computer could show on the V.D.U. every place in the Vulgate where 'caelum' and 'conspetus' (to take two fairly heavily used words at random) occur together. 'Together' would of course have to be defined to the computer, do we mean no other words in between, not more than (say) six words in between, that they should occur in the same sentence (irrespective of length)?

In fact, why stop at the Bible? We already have Migne on microfiche, why not in computer memory? Feed in all the Papal, Conciliar, Lutheran, Calvinistic texts as well.

No doubt there would be flinching from those who prefer a closed world, with all disturbing influences locked out. But for the person who genuinely believes finding truth must be good (even though it may be painful at the moment, since ideas have to be readjusted) – how marvellous!

I notice that I haven't given the full title yet – no doubt because of its length. Since you will all want to buy a copy for your libraries you will need to know that it is

*Novae Concordantiae Bibliorum Sacrorum iuxta vulgatam versionem  
critice editam.*

ISBN for the set is 3 7728 0638 4.

Dave Parry

## DEVELOPMENT STUDIES DOCUMENTATION AS THEOLOGICAL SOURCE MATERIAL

*G.E. Gorman*

It is perhaps unusual to regard a collection of social science materials on Third World countries as having any particular relevance to religion or theology, yet at the Library of the Institute of Development Studies<sup>1</sup> this would appear to be the case. The Institute and Library were founded in 1966 as a national research and documentation centre concerned with Third World development and relationships between rich and poor countries. The basic aim of IDS activity is to identify and study development problems as approached through social sciences, especially those relating to poverty, employment and income distribution in developing countries and to the unequal balance between the Third World and the rest of the world economy.

Within this framework the basic task of IDS Library is to provide support for internal research activities and to serve as a national documentation centre for materials on development studies. To meet these requirements the Library's holdings in twelve years have grown to slightly more than 100,000 individual non-serial titles, approximately 10,000 active serial titles and an equal number of defunct periodical titles. The focus of the collection is on (1) government publications from developing countries (35% of the total stock), (2) publications by and about para-statal organisations in these countries and documents of other institutions working in the development field (47%), (3) records and papers of specified international agencies (18%). Of these three categories obviously only the last two have any relevance to theology, and it is precisely in these areas that the collection is beginning to exhibit a unique character in relation to other British library holdings.

In terms of international agencies of a religious nature the Library contains materials published by the Roman Catholic Church, World Council of Churches and Lutheran World Federation among others. Holdings of international organisations with a regional focus include most of the regional church councils: All Africa Conferences of Churches, Caribbean Conference of Churches, Christian Conference of Asia, Melanesian Council of Churches, Middle East Council of Churches, Pacific Conference of Churches. Still other international religious bodies, but with a stronger subject focus as opposed to geographical orientation, include the Committee on Society, Development and Peace; Christian Peace Conference; International Documentation on the Contemporary Church; Association of Member Episcopal Conferences in Eastern Africa; Comisión Evangelica Latinoamericana de Educación Christiana. For all of these agencies no attempt is made to collect their publications comprehensively, as much of the material tends to be of a purely theological or devotional nature, which is outside the parameters of development studies. Instead, Library policy is to acquire all publications dealing with social, political, economic, health, educational and administrative issues in developing countries; yet this focus in itself has become increasingly important in recent years, and such bodies as the WCC and LWF are

substantially committed to disseminating information with a strong Third World focus.

Although materials from these international agencies form a significant proportion of the Library's religious organisation documentation, it is holdings in the second category noted above (documents of other institutions working in the development field) which constitute the largest part of our collection in this field. Here the type of agency represented is very broad and the subject focus extremely wide ranging. To begin with coverage extends to a large number of national church councils, among them the Christian Council of Tanzania, Christian Council of Ghana, Christian Council of Nigeria, National Christian Council of India, National Christian Council of Kenya. While the international bodies focus on issues of more general interest and with a wider potential impact, the national councils naturally deal with more localised concerns and so provide useful insight into activities, attitudes and problems of their particular countries. The nature of their documentation reflects these concerns, covering everything from specific development projects to religious attitudes towards local socio-political issues. Still more specific in focus are publications of the many religious institutes, foundations and committees, examples being the Mindolo Ecumenical Foundation, Christian Institute for the Study of Religion and Society (Bangalore), Interreligious Peace Colloquium, Christian Concern for Southern Africa, Interfaith Center on Corporate Responsibility, Fastenopfer der Schweizer Katholiken. Many of these agencies have a highly specific subject focus or a particular training purpose, and this again is reflected in their publications.

Overall the Library's collection contains publications from approximately 160 organisations with a religious or theological orientation, but this is not the full extent of our holdings in this field. Some effort is also made to acquire commercially published titles with a focus on religion in developing countries, although again the intention is to collect only those materials which deal primarily with this subject from a development perspective. Examples of books in this category are Crampton's *Christianity in Northern Nigeria*, Haselbarth's *Christian Ethics in the African Context*, Gottneid's *Church and Education in Tanzania*, Whisson and West's *Religion and Social Change in Southern Africa* and Denis Goulet's works on the ethics of various development issues. As a rule, these commercially published titles tend to be more analytic than descriptive, thereby complementing the organisational publications. However, since the interests of the Institute lie in other areas, these more expensive materials naturally form a very small part of our "religious" documentation.

At present it would be foolish to attempt an estimate of the number of titles held in this field, but by early 1980 interested readers will be able to make use of the published Library catalogue, which is being produced by G.K. Hall of Boston, Mass. For now it will suffice to say that, within the limitations mentioned, this collection forms a unique corpus of materials on the Third World of value to the theologian. In the first place the range of materials is extensive, from the most international to highly localised bodies with an interest in everything from broad socio-ethical issues to small, church-sponsored develop-

ment projects. Types of publications represented include at one end statutes and annual reports of agencies and at the other, selected works by churchmen reflecting on theological issues of the development process.<sup>2</sup> While the depth of holdings by a given agency may not be as great as in some other libraries, we feel that our sister institutions do not offer the same wide scope in their coverage. For example, a college or university with a strong interest in Roman Catholicism will have a better collection on the Roman Catholic Church from a theological viewpoint, but very often the newsletters and periodicals from smaller Catholic agencies overseas will be neglected, as will publications dealing with socio-religious issues in the Third World.

For the theologian this means that the strength of IDS Library lies primarily in two areas. First, the range and nature of the materials throw interesting light on current development activities of church bodies and on their administrative capabilities in dealing with the Third World. For students of social policy, administration and political concern such primary source material can be invaluable both in its own right and as background to wider theological reflection. Second, there is much in this Library of interest to those engaged in comparative analyses of roles played by various types of religious groups in development activities, and as ecumenical or international awareness continues to expand, this comparative approach will take on increasing significance. More generally, theologians in Britain with training or interest in the social sciences will find this collection on the underdeveloped world as significant as do our secular colleagues. For the church as a whole the IDS Library may have added value as we try to shape a more viable, responsive attitude to pressing world needs; theologians, particularly Latin Americans, have written much on theologies of liberation, but few have attempted to come to grips with more practical issues. For those hoping to bring the church to realise the necessity for a more down-to-earth approach there is much of value in this collection.

Interested scholars and researchers in Britain and elsewhere are welcome to visit the Library and make use of our facilities for their work. Initially, of course, it is useful to make contact with the Librarian to ensure that staff will be on hand to offer assistance. Also, a brief guide to the collection is available upon request.<sup>3</sup>

<sup>1</sup>The Library, Institute of Development Studies at the University of Sussex, Falmer, Brighton BN1 9RE. Tel. Brighton (0273) 606261.

<sup>2</sup>A sampling of publications by one type of church agency may be found in G.E. Gorman, "Regional Church Councils and Development: A Partial Bibliography" *WCC Exchange* (In press).

<sup>3</sup>G.E. Gorman and L.K. Pollack (comps.), *Guide to the Library* (Brighton: Institute of Development Studies, 1976). 34pp.

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Mr. Martin P. Gardham, M.A. A.L.A. was appointed Librarian at the Centre in November 1978. Mr. Gardham was previously assistant to Fr. Kruger.

## **CONTRIBUTORS TO THIS ISSUE**

The Rev. G.E. Gorman, Institute of Development Studies, University of Sussex.

The Rev. Dr. I.A. Moir, Senior Lecturer in New Testament and Christian Origins, University of Edinburgh.

Mr. D. Parry, Bell College of Technology, Hamilton, Strathclyde.

The Rev. A. White, O.P., Catholic Chaplaincy, 24 George Square, University of Edinburgh.

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