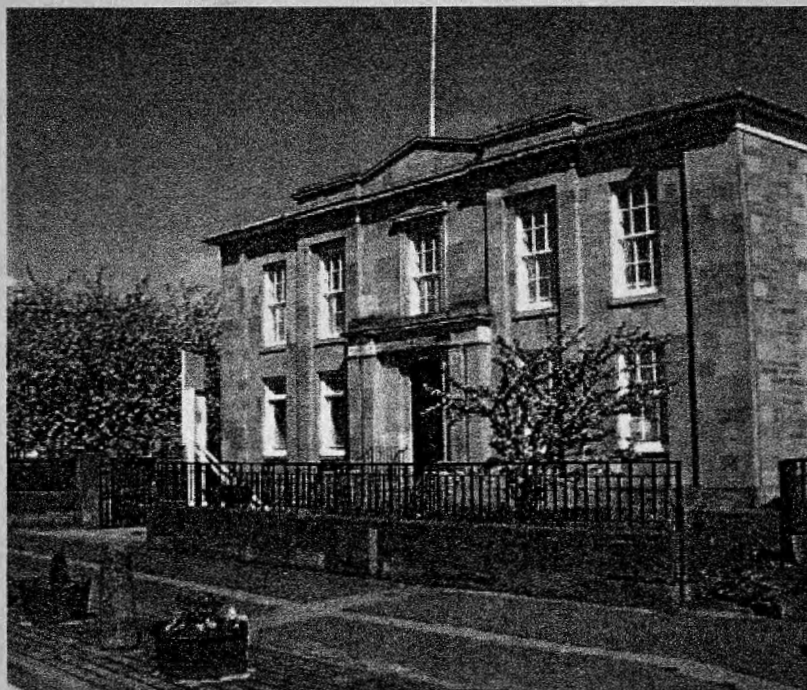


**BULLETIN**  
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***and Philosophical Libraries***



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**BULLETIN 2006**

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**Hon. Treasurer:** Ian Jackson, Librarian, Woodbrooke Quaker Study Centre, 1046 Bristol Road, Birmingham B29 6LJ. E-mail: ian@woodbrooke.org.uk

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**Conference Secretary:** Mr Alan Linfield, Librarian, London School of Theology, Northwood, Middlesex  
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***Bulletin of the Association of British Theological and  
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The front cover shows the Highland Theological College, Dingwall

## **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 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.

\* \* \* \* \*

## ***GUIDE TO THEOLOGICAL AND RELIGIOUS STUDIES COLLECTIONS OF GREAT BRITAIN AND IRELAND***

The new edition of the *Guide* is now available on the ABTAPL website at  
<http://www.abtapl.org.uk/pub.html>

Amendments should be sent to Steve Dixon, Senior Lecturer-ICT,  
Newman College, Genners Lane, Birmingham B32 3NT  
Email: [s.dixon@newman.ac.uk](mailto:s.dixon@newman.ac.uk)

\* \* \* \* \*

## **BETH PERIODICAL EXCHANGE LIST**

An email list for exchanges, particularly of duplicate periodicals, has been set up for members of BETH (European Theological Libraries Association)  
To register contact Penelope Hall at [Prjhall@aol.com](mailto:Prjhall@aol.com)

## **NOTICE OF MEETINGS**

**2006 Golden Jubilee Conference  
and Annual General Meeting**  
will be held at  
**The International Baptist Theological Seminary**  
**Prague, Czech Republic**  
from  
**Thursday 6<sup>th</sup> April to Monday 10<sup>th</sup> April**

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

**\* \* \***

**2006 Autumn Meeting**  
will be held at  
**Westminster Abbey Library, London**  
on  
**Wednesday 25<sup>th</sup> October**

**\* \* \***

**2007 Spring Conference  
and Annual General Meeting**  
will be held at  
**The University of Edinburgh**  
from  
**Thursday 12<sup>th</sup> April to Saturday 14<sup>th</sup> April**

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

**\* \* \***

### **Invitation to Members of ABTAPL**

RLIT (LATIN) will hold its 6th gathering in Buenos Aires  
from 10<sup>th</sup> to 14<sup>th</sup> July 2006 in ISEDET.

The theme of the conference is:

**Towards Interconfessional and Intercultural Theological Information.**

Please check the conference's website

<http://www.ibiblio.org/rlit/noticias/encuent6/encuentro6prog.html>  
or email Claudia Seiler (itbm@arnet.com.ar) for more specific information.

## **UNITED LIBRARY: THE SEQUEL**

The last issue of the *Bulletin of ABTAPL* reported the closure of the United Library in Edinburgh. I thought I would take the opportunity to explain what will happen to some of its holdings and to its services.

About 4,000 of the books from the United Library have come to the library of the International Christian College in the centre of Glasgow. During the next year or so, they will be added to, and integrated with, the collection of around 40,000 books here. It is hoped that the strengths of the United Library holdings will complement those of ICC. The ICC library has, since 1<sup>st</sup> January, taken on the provision of services to students and staff of the Theological Institute of the Scottish Episcopal Church and of the Scottish United Reformed Church College. Services previously provided by the United Library will be maintained, and it is hoped that library users will have additional benefits from access to, for example, the THUG catalogue, ICC's CD-ROMs, and staffed hours, as well as to the larger collection of books and ICC's holdings of 140 currently-purchased periodicals, as well as around 300 non-current titles.

It is always sad when a library which has served its user community well closes. However my colleague, Lucy, and I, together with Gudrun, who has joined us for a year during the transitional period, are committed to making this project work to the best of our ability and hope that the positive aspects of what has happened will be recognised.

Gwenda Bond  
Librarian  
International Christian College  
110 St James Road  
Glasgow G4 0PS  
Tel: 0141 552 4040  
Website: <http://www.icc.ac.uk>

## **THOROLD & LYTTTELTON LIBRARY, WINCHESTER**

The books which comprised the Thorold and Lyttelton Library have now been divided between the University of Winchester (formerly King Alfred's College) and the Resource Room at Church House, Winchester. The Honorary Librarian, Stella Rogers, has retired (for the second time). The books at the University are generally those which are more academic and would be the subject of scholarly research. The books at Church House are those which are most relevant to people in ministry and in training, including commentaries and works of theology, church history, liturgy, ethics and mission. New books will continue to be added. There will be a formal opening of the two parts of the re-ordered library in due course, but the books at Church House are already available for use. Contact Ian Knight; tel: 01962 624760; email: [ian.knight@winchester.anglican.org](mailto:ian.knight@winchester.anglican.org)

\* \* \*

### ***SPIRITUALITY AND HEALTH INTERNATIONAL***

*Spirituality and Health International* Journal available to ABTAPL members at 50% discount. Now published by John Wiley & Sons Ltd.

This Journal explores the nature and meaning of spirituality, as it affects those who work in healing and caring ways. Knowledge and evidence as well as beliefs, experiences, values hopes and dreams are explored, which illuminate the meaning and purpose in caring and curing relationships.

Take up the offer - 2006 PRINT subscription to *Spirituality and Health International*, Vol 7, 4 issues at \$140 (this is a 50% discount) to ABTAPL members.

To take up the offer -  
telephone: 01243 843335 or email: [cs-journals@wiley.co.uk](mailto:cs-journals@wiley.co.uk)

**Remember to quote that you are an ABTAPL member.**

To view more information on the journal visit:  
<http://www.interscience.wiley.com/journal/sh>

## MEETING OF THE INDIAN THEOLOGICAL LIBRARY ASSOCIATION, BANGALORE, INDIA, 4<sup>th</sup> -7<sup>th</sup> OCTOBER 2005

This conference was held in a Catholic retreat facility in Bangalore, which is the centre of India's 'silicon valley', and suitably its theme was *Information Resources Management in the IT Era*, with several of the sessions devoted entirely to developing and managing on-line and digital resources. Some 43 librarians from Protestant, Catholic and Orthodox colleges and seminaries from all over the country were in attendance. This was the first meeting of the Association that was ecumenical in nature.

On the first evening we were treated to a proper Indian ceremonial welcome, which included a prayer dance, and I was honoured to light the first taper of the ceremonial fire, followed by a number of dignitaries who were present for the inaugural event. I was also granted the privilege of delivering the keynote address as part of the inaugural event. Later in the evening we formed an informal circle and the participants in the conference introduced themselves.

Each day the sessions began with a brief devotional period, followed by three morning sessions, with a mid-morning tea break, lunch, three afternoon sessions, dinner and an evening session. This pattern persisted for the three days of meeting with the exception of the third afternoon, when the group was taken to see four theological libraries in Bangalore—Dharmaram College, the United Theological College, South Asia Institute for Advanced Christian Studies and the South Asian Bible College. Each of these libraries we visited were very interesting; three of the four were housed in very new buildings with lots of space for expansion, and the United Theological College had a most impressive collection, including extensive archives.

On the second evening, we were invited to a cultural evening, which was held in the Catholic retreat centre, and I was given the place of the chief honoured guest. Through traditional Indian dance and music the performers communicated a number of the Bible stories, the dialogue between Christianity and Hinduism, Christianity and Buddhism, and Christianity and Islam, some prayers, and the story of an Indian saint.

Several sessions were led by personnel from the Document Research and Training Centre, Dr. Devika Madalli and Dr.A.R.D. Prasad. Both of these very qualified lecturers opened the world of digital libraries and open access



to information and resources to the attendees. These sessions on digital libraries and digital library software were full of very useful information, with something for both the beginner as well as the seasoned user of digital resources. There were a couple of additional sessions on personal development and time management, as well as numerous presentations of different kinds of software available for libraries, and another lecture from me on *Cross-Cultural Communication in the Theological World*. On the final morning we were treated to an address on conservation and preservation by the Director of the Karnataka State Archives Department, Dr. Usha Suresh. The programme was extremely full and we really had to keep running to fit everything in that had been planned by the committee.

On Saturday there was an additional colloquium on digitalisation and digital libraries which was held at the Dharmaram College library, again led by Dr. A.R.D. Prasad of the Document and Research Training Centre. Those of us who participated in this colloquium came away with a certificate on 'Building Digital Libraries based on Dspace'.

In the business session on the last day, the participants voted on a constitution, which had been prepared by the committee and circulated among the registered attendees in advance. This is the first constitution that has been drawn up and voted on by the Indian Theological Library Association, and in a sense brings this association into a more formal existence. The committee that had worked on the constitution were unanimously returned to office for a second term to provide continuity in implementing the new constitution, with our friend Chacko Chacko, librarian of the United Bible Seminary in Pune, serving as president of the Association for another three-year term and Yesan S. of SAIACS, serving as secretary.

India is a long plane journey away, but the situation and problems that our colleagues there face are not so far removed from our own; it seems that they battle with the identical obstacles and difficulties that we do— inadequate funding, untrained staff, struggles with technology, etc. It was a great honour for me to represent ABTAPL at this historic meeting of ITLA, and I want to thank you all for the confidence you placed in me as your representative. The members of the ITLA send their warmest greetings to the members of ABTAPL, and thank us for participating in their conference.

*Penelope Hall*

## **HIGHLAND THEOLOGICAL COLLEGE**

By Martin Cameron

In early 1992 the newspapers carried a story about plans for a new University of the Highlands and Islands. This was not to be a traditional university, built on one or two sites close together. It was to be a collegiate university, made up of a number of colleges scattered the length and breadth of the Highlands and Islands. Most significant, however, was the fact that each college would continue to be self-governing, with its own Board of Management. At the same time, however, they would be linked together to form a university. This created an opportunity which had not existed before; namely, the possibility of a new theological college which would be self-governing but at the same time would be part of a university - the best of both worlds!

Dr Andrew McGowan (now Principal of Highland Theological College) approached the Rev Alex Murray (now Chairman of HTC) and together they decided to explore the possibilities of setting up a new theological college as part of the proposed University.

Over the next two years the complex process of turning the idea into a reality was carried forward, with the help and involvement of ministers, businessmen, and representatives from the University of the Highlands and Islands project.

After a generous offer of accommodation from Dr Robert Chalmers, Principal of Moray College, Elgin, the final decision to go ahead with the project was taken on Friday 15th April 1994. Dr McGowan and Rev Hector Morrison were appointed as the first two members of staff, and on 1st August 1994 they took up their posts in a small 'hut' on the perimeter of Moray College, and Highland Theological Institute was born.

Several new members of staff were appointed in the following years as the Institute steadily grew and expanded into larger accommodation, which was again provided within Moray College. However, in early 1999, through a combination of opportunities and generous provision, HTI (as it was then) was able to acquire its own building in the town of Dingwall. The name was changed to Highland Theological College and, by the start of the new academic year, HTC had doubled its staff, moved into its new home, and was pleased to welcome another increase in student numbers.

In 2001, the UHI Millennium Institute, of which we are an academic partner, was designated a Higher Education Institute. Throughout 2006, UHI will be audited with a view to obtaining Degree Awarding Powers. If this process is successful, it is hoped that university title will be conferred in 2007, the new institution to be called the University of the Highlands and Islands. University status will undoubtedly help with student recruitment and wider recognition. For further information on the UHI, please check out the website at <http://www.uhi.ac.uk>

Highland Theological College offers a range of theological courses including an access to theology course, BA Honours in Theological Studies, Doctor of Ministry, MPhil, PhD and anticipates being able to offer an MTh from the autumn of 2006. Whereas a number of students are based on campus, many study by distance learning, from throughout the UK and worldwide. Many of the PhD students are part-time from North America, because the more flexible British research-based system suits them better. Please visit the website at <http://www.htc.uhi.ac.uk>.

Since its establishment in 1994 HTC has been able to acquire a library of over 40,000 titles, including two special collections: the theological section of the Fort Augustus Benedictine Monastery Library and elements of the William Temple Collection from the John Rylands Library in the University of Manchester. The Fort Augustus Collection includes many rare items and some excellent sets, most notably Migne's *Patrologiae Cursus Completus*, an outstanding collection of the works of the early church fathers in Greek and Latin.

Single copies of all books on module reading lists are available in the library. Multiple copies of core texts are available. In addition, module tutors are asked to indicate to the Course Leader recent publications which they believe would be valuable assets for the students on the BA course. Normally at least a good selection of these will be purchased in the course of a year. In addition, the librarian and tutors regularly trawl second-hand book catalogues for significant out-of-print titles.

The Library receives a reasonable range of journals in hard copy, on CD-ROM and online. A growing number of research students, especially from overseas, has resulted in a corresponding growth in inter-library loans for journal articles and monograph loans. The ABTAPL discount on Sage journals has been a particular boon!

We have benefited from many generous donations ranging from single copies to large collections. This helps greatly to supplement the modest library budget. We do attempt to keep up with contemporary scholarship, buying a selection of new titles as they appear, but it has been very helpful to be able to buy good quality second-hand items at considerably reduced prices over the internet.

At present, the main library contains about 10,000 volumes of the most widely used, course-based material, plus a reference section and current and recent issues of a number of journals. Most of this material is catalogued on our OPAC which is Fretwell Downing's OLIB system: see <http://library.uhi.ac.uk/cgi-olib/olib-english> (also available in Gaelic for those who are interested!)

The William Temple material (about 5,000 volumes) and many of the more recent donations, or material of less direct relevance to current course programmes, is kept next door. All of this material is recorded on a simple database, with author and title information, although ongoing cataloguing onto the online system is proceeding as time permits.

The Fort Augustus Abbey collection is held in yet another room (about 15,000 volumes including journals) and, likewise, author/title information is held on a database. Online cataloguing of this material is moving ahead, with all of the Migne's *Patrologiae* now entered. We have an excellent cataloguer, who is also the College's ICT manager, so he is not able to give all the time he would wish to cataloguing. The Librarian is also involved in cataloguing but we are particularly well off to have, among our excellent team of volunteers, a recently retired senior library manager who has marvellous cataloguing skills and experience. She comes in once a week and catalogues rapidly and accurately all day, only stopping for teabreak and lunch!

The fact of the Benedictine origins of the Fort Augustus Abbey has brought good links with Pluscarden Abbey near Elgin, another Benedictine Abbey. The Librarian there has visited several times and we have been able to visit there to see the excellent theological library. This has resulted in us being able to mutually support research by referring enquiries to one another.

Some of the particular strengths of the HTC Library would be: Scottish Church History (not surprisingly!), systematic and historical theology, a good range of Bible commentaries, biblical language textbooks and tools,

pastoral theology. One of the encouraging developments has been a number of postgraduate students coming to pursue studies in the Psalms, both because of particular staff expertise and also because of a growing range of key monographs in that area in several languages. Missiology is also a developing area of interest.

The College comprises two buildings: the front building, an attractive former bank dating from 1837, and a less aesthetically pleasing but practically very useful rear building. The library is situated within the latter and plans are afoot for library expansion and redesignation within the rear building. Mobile shelving to house the Fort Augustus and William Temple collections is a major feature of the project and the new layout should allow for up to 60,000 volumes in open plan, also almost doubling study carrel provision for students and staff. It is difficult to put an exact timescale on this, but it is hoped that the dream will become a reality in the next couple of years.

Durham last year was my first visit to an ABTAPL meeting and I meant to say at the time how much I had enjoyed it and benefited from it, so I just wanted to take this opportunity to express my warmest appreciation to the Committee for all their hard work in planning, organising and enabling such an informative, helpful and enjoyable conference. Durham is such a superb location in itself and the visits to the Cathedral and University Libraries, the Bishop's Palace at Bishop Auckland, and Escomb Church – all unforgettable. But more even than that: the friendship, good company, excellent keynote lecture, good advice and best practice freely shared – the whole experience was marvellous, a real privilege. ABTAPL has become a very important aspect of my work as a theological librarian.

*Martin Cameron*  
*The Librarian*  
*Highland Theological College*  
*Dingwall*

website <http://www.htc.uhi.ac.uk>

# THEOLOGICAL LIBRARIES IN CENTRAL AND EASTERN EUROPE

By Katharina Penner

## Introduction

It will be very difficult, if not impossible, to discuss in one short paper theological libraries in Central and Eastern Europe (CEE)<sup>1</sup> with their needs, challenges and opportunities, so I am bound to either repeat in review fashion already known clichés or generalise on certain issues without differentiating how they apply to each of the various theological libraries in particular. Central and Eastern Europe are blessed with a rich diversity in cultures and languages, with a variety of denominations and contrasting church structures, with a breadth of library activities in theological schools and a variety of methods libraries use to get their work done. Perhaps one can speak about needs and challenges of libraries in a particular country, but even this would not take into account all the local differences, the specifics and management structures of individual libraries, and their different funding situations.

Because we are dealing with libraries of theological schools, the contexts will vary even more widely. These schools each seem to require an individual analysis; they are influenced by local circumstances, by denominational attitudes, by the fact that their budget is based on donations and not on governmental support, by the attitude of the school's leadership toward the library and what importance the library is given in the overall educational process<sup>2</sup> and many other factors. Often the decision making

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1. The term "Eastern and Central Europe" is not quite clear and is being used in different ways. Still carrying Cold War connotations, Eastern Europe is thus understood as the post-Soviet territory while Central Europe which covers several countries of the former Warsaw Pact, such as Hungary, Poland, the Czech Republic and Slovakia. Often other countries are included in this term, such as Bulgaria, the former Yugoslav states, Albania, which more precisely should be called South-Eastern Europe. It is interesting to note that at the end of the 18<sup>th</sup> century Europe was understood in its northern and southern parts, but not with the division into East and West (Virkus, 2003).

2. One will usually encounter statements such as the "library is at the centre of the educational process", but what practical consequences follow from this? In what ways is the library central in the institution? Does it become obvious, for example, in the quality of staff hired to work in the library, in the budget allocated to the library, in an emphasis on self-directed learning that takes place in the library

process does not take place in the library, but by a faculty representative without library training who has received the responsibility for the development of the library. One can thus not expect any uniformly informed perception of library issues and standardised ways of dealing with them – each school and library develop their own survival mechanisms. Some schools have a well functioning Library committee and emphasise team leadership, others do not and, if the library has more than one employee, library management usually mirrors in the library structure the leadership structure of the school.

It is, nevertheless, possible to list some issues that are common to theological schools in Central and Eastern Europe and point out several aspects that cause problems and need to be addressed in order to advance theological libraries in this part of the world. In this article I will only selectively mention some issues from the past that still have implications for today and then move on to three aspects of library work, view of technology, personnel and resources, that I consider crucial at this moment of development in theological libraries of Central and Eastern Europe.

### **1. Issues from the past and implications for today**

Central and Eastern European countries used to have good public and research libraries, often holding multiple copies of books, especially textbooks. They were well supported by the state that promoted a culture of the book – emphasised literacy, subsidised prices for books, organised reading clubs and other literacy supporting activities in libraries.<sup>3</sup> Since the breakdown of communism, the situation has changed dramatically. Funding for libraries has dropped tremendously, which means libraries have had to cut back staff, cannot perform all of their previous services or purchase new

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instead of scheduling the days full with one-way lectures, in how intimately teachers are familiar with the library collection and are using it themselves? It has been often observed that libraries in CEE often have a “rather marginal status” in the overall university power structure, without “any tradition of liaison with academic staff” (Pors and Edwards, 126; see also Pejova, 2002). Theological schools seem to continue this mentality.

The statement by Raymond Morris, former librarian of Yale Divinity School, may sound somewhat idealistic, but it does underline the issue: “Few indices point more accurately to the health of an educational institution than its attitude toward its library, and the sacrifice it is willing to make for it”, quoted in Trotti, 158.

3. See, for example, a report on Bulgaria by John Pateman “Libraries in Eastern Europe: then, but not now”, *Focus on International and Comparative Librarianship* 29/2 (1998):110.

books and periodicals. Many of these countries are at the moment going through a phase of “pure capitalism”, less socially balanced than in countries who had professed capitalism for some time. Only profit-making enterprises survive in pure capitalism – libraries do not make a financial profit<sup>4</sup> and are overrun by the developments. Libraries in theological schools encounter similar problems; they are perceived as a large black hole that takes up much money from the (constantly limited) budget but returns no visible product, at least not immediately.

Censorship and the suppression of religion under communism meant that there were no or very few theological libraries. So when in the early 1990s the Iron Curtain fell and theological schools and their libraries received a chance to develop, often they started from scratch. To be sure, theological schools did exist before (Orthodox, Catholic, and some Protestant schools) and theological literature was being published – openly as well as underground, in the countries themselves or in the *diaspora* – but not in sufficient numbers and/or quality to stock a theological research library in the national language. This scarcity of theological materials in national languages remains depressingly obvious until today and a significant change is not foreseeable in the near future.<sup>5</sup> Thus CEE theological libraries continue to encounter serious problems in acquisition; the output of publications in national languages, especially in the area of religion, is quite low and often these are (well or less well done) translations from other languages, devotional materials, fiction or poetry. The latter sell better and in higher numbers. If libraries acquire English language theological materials, they struggle with insufficient finances as they need to pay in hard currency; it is difficult to select valuable materials and catalogue books

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4. Consider, however, the UNESCO White paper on information literacy in developing countries, prepared by Zdravka Pejova, where it becomes abundantly clear that “lack of knowledgeable, skilled and efficient use of information [which libraries, if equipped well, can provide access to and teach how to use]...directly affects productivity in all spheres of life and work – in education, research, business, administration”. Insufficient attention to develop strong libraries and information centres now, be it in theological or business and governmental institutions, will prove very detrimental later.

5. Many of these problems were voiced during the January 2005 Conference for Theological Librarians held at the International Baptist Theological Seminary in Prague. Over fifty participants from countries of Eastern, Central and Western Europe as well as from North America discussed their experience in theological libraries and learned from each other. The papers of this conference have been published at the website of BETH (Bibliothèques européennes de théologie) at <http://www.beth.be>.



in a foreign language. They often also question whether they appreciate such an influx of English language textbooks and with it the dominance of Anglo-Saxon theology, which may be quite different from their religious tradition.<sup>6</sup>

One observes quite a different attitude toward information in CEE countries when compared to Western Europe. Before the recent changes, information was not for sale, it was not a marketable service. Information had “cultural value” but was not and often still is not considered “an economic good” (Virkus, 2003). This is clearly seen in copyright laws; in CEE countries they were user-orientated, guaranteeing more rights to access and use of information for readers without expected payments. The laws attempted to ensure that information would be freely circulated, with the idealistic expectation that knowledge can and will change society, boost development, improve lifestyle, provide enjoyment. This is not like in Western Europe where laws give a strong position to the owner (usually not even the author but a publisher who purchased the right to the information from the author) who makes economic profit from it. The European Union is now forcing countries that have joined the Union to adopt different laws and some have already done so (Haavisto, 2000).

Theological libraries in CEE struggle with these changes both for economic and ideological reasons. Their mission is to enable students and faculty access to valuable and necessary information, but they often cannot afford the cost it takes to purchase multiple copies of a textbook that students cannot afford on their own, or materials produced in good quality in the West (books, periodicals, electronic resources). In their ethical understanding the user is still central and should be entitled to have affordable access to study materials, especially if we speak about training in theology and for ministry. Because access to information is considered a human right in Article 19 of the *Universal Declaration of Human Rights*, they question whether it is ethical for Christians to create economic barriers for their fellow sisters and brothers by pricing materials so high. It must be said in defence of Christian organisations in the West that more often than not they are very willing to waive or reduce payments and grant permission for photocopying materials, if asked. Much listening and learning of and

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6. It has been recognised that the spread of the English language, not least through the ubiquitous teaching of English as second language, includes as “part of the agenda, consciously or subconsciously, ... something like linguistic imperialism”. English language is perceived as “a means of communicating a whole value system” (Cripps 2004).

from each other's attitudes to information and copyright still needs to be done so that Christians can understand the reasons for certain laws and learn ways of dealing with information that are acceptable to the producers of information.

## **2. Developments in Information Technology**

In the past libraries in Central and Eastern Europe, both theological and state libraries, fell far behind comparable libraries in the West because of a poor technological infrastructure. Investments in technology in these countries were made for the purpose of defence, but not for cultural or developmental purposes. Technology was "unavailable, unaffordable, and discouraged" for political reasons (Virkus, 2003). On the one side, communist ideology was afraid that access to technology would enable access to Western ideas. On the other side, Western governments prevented Eastern block countries from obtaining newer technology so as to prevent them using it in military ways. This Cold War mentality resulted in disadvantages for and stagnation of developments in civil areas, including libraries.<sup>7</sup>

Although technology, including that for libraries, is more easily available now and some of it has even been developed in the national contexts, it often remains unaffordable and less fully developed than that in other areas. Western foundations have given much money to automate national and some university libraries, but especially smaller and private school libraries, including theological libraries, have a long way to go. Often, either due to lack of knowledge and/or experience with technology or because they depend on the decision of the donor who pays for the library software, libraries end up with programmes that are not really suitable for their setting or don't "speak" their national language. At times academic libraries in CEE purchase software designed for elementary schools in North America which does not have the full features needed for adult learners and, on top of this, librarians have to learn a foreign language to be able to operate the library software.<sup>8</sup> Another way that is sometimes chosen to save costs, to

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7. "Lack of access to electronic information was especially dramatic in medicine, which appeared to Western visitors in small countries in the beginning of the 1990s to be tens of years behind modern developments" (Simon and Stroetmann, 1998:24).

8. Many librarians in CEE do speak surprisingly good German, English or French, but for many language is an obstacle. My own experience in the library at IBTS with a foreign language software has not been quite easy. Although most of the interface features are translated into English, some aspects still remain in Dutch, which is not

speed up or maximise, as is believed, the automation process is to design “home grown” software. Although at first it seems very attractive that the library can influence all decisions as to the system’s functions, interface and other aspects, in the end, this often turns out to be “the most expensive way”.<sup>9</sup> The creation of library software requires an experienced expert team that has learned from previous mistakes and that is not testing its new and extraordinary ideas on your library. The team needs to not only design the system but to provide long-term service with follow-up improvements, which is often not the case with an *ad hoc* group of enthusiasts put together for the sole purpose of designing library software. There are many problems librarians encounter with homemade library software. One of the most serious is that it is not possible for a small library staff to have had enough experience to make good suggestions to in-house software developers about the functions needed in a good library software package. Only a group of highly experienced librarians working together with a group of similarly experienced software developers will have the breadth of knowledge to include all or at least most of the functionality needed. A library with a homemade system has no colleagues to turn to for an exchange of frustrations and delights about the same software. It also has no user group to get in touch with when problems appear in the homemade system. Homemade systems, in virtually all instances, lack adequate documentation for end users. There will be no manual explaining how to make use of the functions that were included. If the employees who developed the system accept new jobs, there is also no one who can ‘trouble shoot’ and provide technical support. Many more potential problems exist for homemade software but this short list will make almost anyone aware of the dangers of this approach.

It is interesting to observe that, although many countries of Central and Eastern Europe had developed their own national ways of organising materials, in recent years many of them are in the process of adopting Anglo-Saxon ways of operating a library, not because these are better but because they are more widely known and their use has spread more easily, not in the least by way of the English language (Walravens, 1999:935). Library software coming from USA or the United Kingdom has gone through several generations of development and has integrated previous experience. It is often cheaper because there is more competition and more

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very helpful if the problem that one is trying to solve is connected with exactly this feature! It is also difficult to figure out the advice from the Helpdesk that from time to time comes in Dutch instead of English.

9. Compare Drobikova’s presentation on “Library Automation”.

of it is produced and sold; there are more machine-readable data and ways of cooperation in data exchange. CEE libraries are pressed by the need to automate as quickly and at the least possible cost and so choose their software and ways of operation according to market principles. In this way they lose some of their distinctiveness.

Technology is one of the areas where theological libraries in CEE can and, pressured for economic survival and quick automation, should cooperate, for example, in exchanging information and experience about library software and the automation process, in creating networks and consortia to purchase the same software, in exchanging machine readable data, in forming consortia to licence electronic databases. The above is a very brief and non-exhaustive list of possibilities but can give an understanding that much can be achieved by inter-library cooperation. Cooperation between libraries in general and theological libraries in particular has, unfortunately, not been a priority in CEE in the last 10 years for various reasons: little perception of its value, a competition for donors, distrust that, in a time of tremendous and quick changes, the other side will (be able to) keep the agreements, or cooperation terms, uneasy feelings about cooperation because during communism it was forced upon libraries on state terms. Nevertheless, many ways are open here to underline that theological libraries are part of the one body of Christ, they are connected in one mission and one cause. Working together they can not only achieve more – the pragmatic reason for cooperation – but also demonstrate the love of God and its power in conflict resolution, in overcoming differences and difficulties, in crossing denominational and national barriers – the witness and missional aspect of cooperation. The moral, and sometimes idealistic, commitment to cooperation will be severely tested by the realization of the efforts and costs it takes to reach out to other libraries, but it will also underline the unity of their mission.

Some Western foundations have, via requirements attached to their donations, “pressured” CEE institutions to cooperate with each other. Caidi, in a study of state libraries of four CEE countries (Hungary, Poland, Czech Republic and Slovakia) describes four different (non-linear) stages of cooperation that CEE libraries have experienced during recent years:

- 1) artificial, or forced, cooperation during the socialist regime;
- 2) resistance to get involved in any large scale cooperative projects (because it resembles too much the centralised model) and the attempt to modernise libraries on one’s own;
- 3) directed cooperation, cooperation initiated by foreign foundations

- and/or state agencies having identified some common goals of libraries;
- 4) voluntary cooperation, which sometimes developed upon the withdrawal of foreign and state finances (2003:103-117).

In my observation, some theological libraries in CEE have found their way into voluntary, maybe even self-initiated, cooperation on a local or regional level but it is still much less intensive or effective than cooperation between, for example, the faculty or academic leadership of the same theological schools. Probably, the philosophical framework is still missing to understand the importance of the library and the necessity of regional and inter-denominational cooperation between libraries.<sup>10</sup> Many libraries, however, continue at stage 2, either because of lack of vision, or lack of time and/or resources for cooperation.

While libraries that have already gone through the automation process and use electronic resources have a more differentiated view of technology and are aware of the different kinds of problems that technology creates, for many libraries it is probably still true that “expensive information resources ... remain heavily under-utilized” (Pejova). These will only mean something if people (staff and readers) can effectively employ them as useful instruments, that is, if users receive continuous training, if hardware is regularly updated, if there is some cooperation between academic and library staff as to available resources and their potential for use in teaching and learning. When an investment has been made in a library to purchase and install excellent library management software and/or excellent bibliographic databases for faculty and student use, it is imperative that the leadership of the theological school provide staff and time for all to be trained in the use of these resources. It is necessary for this training to be repeated each year with new students and new faculty but it is also important for continuing staff and students to review library resources each year since new things will almost certainly be available and they may even have forgotten how to use what is already available. It is also important that there be a good reason for each of these purchases. If teachers do not give assignments which require the use of the precious resources of the library, there was no reason to buy them in the first place. Cooperation between teaching staff, leadership and anyone with influence over the curriculum can make sure the library has what is needed to support the curriculum and that the resources, once purchased, are actually used by both faculty and

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10. One can list many examples of faculty cooperation of organisations, such as the Consortium of European Baptist Theological Schools (CEBTS), the Euro-Asian and the European Evangelical Accrediting Associations (EAAA and EEAA respectively), but only a few events specifically dedicated to library cooperation.

students.

### 3. Library Personnel

The question of personnel in theological libraries is a difficult question for almost any theological school. What kind of people are being hired: are they primarily people and service orientated or goal orientated? What kind of training do they have: professional training in librarianship or are they trained in theology as they have to work with theological materials and serve theology and ministerial students? How much love for and experience with technology do they bring? What is different about theological librarianship: is it a specific ministry or is it not more of a ministry as a Christian accountant would have in a theological school? Sometimes these questions receive an extensive discussion but the person that would fit the ideal answers is not available or not affordable. Sometimes these questions are dismissed as unnecessary (because no real ministry is envisioned for a librarian) and the difficulties arise when a person is hired who does not fit with and/or is not able to fulfill the mission of the library.

We need to affirm that librarianship in a theological library is a ministry in its own right. It also provides support to multiple other ministries. Traditionally, librarians were perceived as stewards and guardians of the treasures from church history handed down from previous generations and collected in a library. Although this certainly does not sufficiently describe the function of a library, librarians are, in a sense, quite literally “surrounded by a cloud of witnesses”<sup>11</sup> who have left their testimony of how they have understood God and his people, life in community and the Christian calling to extend the kingdom of God. Librarians need to help people to engage with these witnesses by making materials available, by managing the current information overload in such a way that they order the best available materials and then manage (classify, catalogue, process, circulate, retrieve, reshelve, repair, etc.) these materials for the use of all readers and scholars, and by teaching skills for finding and evaluating necessary information. As good stewards they will acquaint readers with new trends and enable them to discern these developments while also encouraging learning from past testimonies. Their position amounts to gatekeepers of knowledge and much more. Administrators of theological schools will need to decide whether they employ librarians who are skilled to open rather than close, to encourage learning rather than repel from

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11. This expression is taken from “The theological library: in touch with the witnesses” by John Boone Trotti, 157.

discoveries, who help to wisely discern rather than passively withdraw to their offices. The search for, selection of and then support of the librarian in her central role should receive as much prayerful attention as the search, selection and support of the theological teaching staff.

Someone has remarked that “librarianship tends to recruit people who are interested in materials rather than in people, who are introvert rather than extrovert, and whose ultimate career aspirations lie in management rather than in direct operational involvement” (Coleman, 1981:67). The great temptation for librarians, usually under work load pressures, is to become material orientated rather than people-centred. For a theological library, which together with teachers and other staff is engaged in spiritual formation, not storage and management but service and providing access to materials are the first priority. Librarians are needed who are aware of and think ahead about students and faculty needs, create active links between people and materials, offer hospitality in sharing what they have collected, in breaking down personal and institutional barriers that hinder access to information, in inviting readers into their own space. They are visible and active beyond library walls, they maintain contacts with faculty, students and staff and are able to speak to academic issues from the perspective of the library. They are at the intersection between theology and library, and those who are intimately familiar with both areas will certainly be more effective.

Using the image of the body from 1 Corinthians 12, Peterson (2001:231) has compared the ministry of theological librarians as that part which is the “memory in the Body of Christ”. This has never been so true than in contemporary Eastern and Central Europe where, after the breakup of communism, national churches and Christians are developing valuable theological materials in national languages. These need to be collected and preserved for several reasons. First of all, to enable wider use and access, in view of the tremendous scarcity of theological works in national languages. They are also needed for future reference for historians, for the second and third generation of churches in these countries, for international researchers. Not the least, these materials are invaluable for the process of global theologizing when local theologies inform and enrich theologies from other geographical locations and religious traditions.

While theological schools in the West, if they are seeking state or other accreditation, have often been forced to employ professional librarians to meet expected standards, professionalism has not been a major issue in

Central and Eastern European theological schools. Most of the theological librarians in these schools have either no or very little library training, although many do have at least some theological training, which is not necessarily a requirement in Western theological schools. Often library work is done by long or short term volunteers, wives of theological teachers, graduates from the school's theology programme who have an inclination to organize and manage materials. These people often come with much enthusiasm, love for books and for people who need to use them, with a deep dedication to the work. The disadvantages, however, also can not be overlooked. Because they have no or little training, it is difficult for them to keep up with new developments, they often have the feeling that there is a problem, that something is not as effective and efficient as it could be, that the mission of the library could be realised in better and fuller ways but they don't know what it is and how to change things. Under work pressure and with the feeling of not being as successful as they could be the initial enthusiasm may quickly turn into disappointment.

While requirements for a professional librarian in Western theological schools have caused a trend to a One Person Library with the budget covering only one paid librarian who has to cope with all of the library work more or less effectively, Central and Eastern European libraries are still able to pay several, though untrained, staff.<sup>12</sup> This may change soon, depending on economic developments and personnel costs rising also in the East. CEE librarians will then be even more under pressure to be efficient and get more things done more quickly, to meticulously organize their day and be proficient in multi-tasking.

#### **4. View of Resources**

As mentioned above, librarians have always been perceived as collectors and stewards of knowledge handed down through the centuries and created anew in each generation. Libraries were considered storehouses of information and the bigger a collection a library was able to assemble the better and more successful it was considered to be.<sup>13</sup> Materials were purchased with the expectation that users would one day (if not immediately) need to use them. When certain programmes were taught or

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12. To Western librarians and administrators libraries in the East seem to be overstaffed, with a "lack of a customer focus and the lack of a market orientation... still struggling to achieve the necessary culture change" (Pors and Edwards, 125).

13. See the excellent article by Kane on "Access versus Ownership" in the *Encyclopedia of Library and Information Studies*.



introduced in a theological school, the library needed to provide the necessary materials to support these programmes and supplement them each year with new materials.

The shift to a different model of librarianship came in the West in the 1980s when, due to an explosion of information that became available year after year, a simultaneous explosion of costs for books and journals, and a stagnation of library budgets, libraries could not afford any more to purchase all the valuable information that they perceived necessary for their educational programmes. In Central and Eastern Europe, the shift came somewhat later, after the collapse of communism, when libraries received free access to a much broader range of materials but no longer had either the budget nor infrastructure to purchase them. Theological libraries in CEE, as mentioned before, have always faced a depressing lack of serious research materials in national languages; they are often not able to buy even what they consider essential, and this situation will not change in the foreseeable future.

The shift has often been described as a shift from the principle of ownership to the principle of access, from purchasing materials “just in case” someone would need them to making materials available “just in time” when they were requested (Moahi, 2002:341-9). Technological developments during the last twenty years took away the urgent necessity for libraries to store all materials in their own facilities and gave libraries a position of one “link in a network of shared resources” (Kane, 2003). Materials are available online on the Internet, they can be scanned and e-mailed to the user, materials from electronic databases can be disseminated very quickly and efficiently. The shortage of materials, for example in CEE, can be addressed with many other creative methods besides just collecting and storing (like in a museum): “the access/ownership dynamic encourages us to look at ourselves more creatively: we need to focus more on function rather than organization, on content rather than medium, and on services rather than tradition” (Anderson 1991:7). Sharing of resources is also less costly than when each library purchases the same materials themselves.<sup>14</sup> It is not

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14. Bruce R. Kingma and Natalia Mouravieva describe in their article “The economics of access versus ownership” a study conducted at the Library for Natural Sciences at the Russian Academy of Sciences in order to analyse the costs of the library’s subscription to foreign journals and the costs for providing access to individual requested journal articles by interlibrary loan. The results of the study are very clear that the most cost-effective way to provide access to scientific journal articles within Russia is to allocated additional funding for international interlibrary

helpful to consider these two principles as “either-or”, they need to supplement each other and balance out each other’s weaknesses. Although libraries may be able to purchase fewer materials, they can today provide access to a much broader range of documents than ever in history.

This shift causes changes not only in the acquisition of materials but in almost any area of library work, but first of all a change in attitude, in priorities, in budget decisions. The priorities will shift to making materials available, or to concentrating on providing “integrated information services ... via any and all media” (Pejova, 2002) more than on collecting and managing books and periodicals. Service, then, means knowing and anticipating the needs and questions of readers and building up experience in responding to them, that is, knowing the potential of neighbouring libraries, whether and where materials are available in different formats (e.g. electronic sources), creative thinking in the establishment of active links between materials and people, a commitment to servicing all users of the library. To really exploit the technological revolution librarians in CEE need to stop being depressed about that which is not available to them for purchase, and think of their collection as being the whole universe of knowledge stored anywhere in the world to which they need to find the code for access. Internet sources, if properly selected and evaluated, can in the same way belong to the library’s holdings as materials held in the nearby library to which readers can be sent or the materials which can be ordered into one’s own library. The librarian’s new job, then, is to be a detective, a hunter, a manager and navigator of knowledge, and a proactive planner.<sup>15</sup> Although the library does not “own” some materials, it is responsible to provide the information about them: catalogue Internet sources, provide links to OPACs of other libraries, develop the Library website as a portal, or gateway, to available information. Students and faculty can be great helpers in the process of finding and selecting electronic sources: students because they are often more technologically minded than librarians and faculty because they have the professional expertise to help evaluate what is worthy of selection. If librarians fail to integrate electronic resources in the overall library collection, they will soon lose their readers and become helpless and irrelevant.

Especially in theological libraries of CEE cooperation as to acquisition and

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loan rather than increase the number of foreign language journal subscriptions.

15. See the article by Virkus, 1995 “Cyberdetective, Infonaut, Knowledge Engineer, Cybrarian or What?” for a challenging and creative definition of a librarian who masters the technological revolution.

availability of sources has become indispensable. Much has been written in the West about cooperative collection development; however, the application of this principle has been very slow, if not impossible, in the East. Why not, in an already existing network of theological schools, assign to each school priorities in the acquisition of books and periodicals in a certain subject area? While each school will make sure they have the basic essential reference materials, one school will concentrate on research materials in church history, the other in contemporary theology, the third in Biblical studies, and the fourth in some other subject area. Because of specialisation, resources that would have been spent on each school purchasing identical materials will then go into serious research collections that can be shared with each other. Possibly, before such arrangements will become possible – because they require a lot of trust between the schools, much planning, some equity of funds invested by each school, - some simpler steps can be taken. Why, for example, purchase the same book, periodical, CD-ROM if a theological or state library that is located in close geographic proximity already has it and it can be borrowed from that other library? This will encourage libraries to get to know each other's collections, for example, through Union lists of periodicals and on-line catalogues, to develop clear interlibrary lending agreements both locally and regionally and to make a commitment for cooperation. It will, however, also require some rethinking in the library: more staff time and finances will need to go into operating the interlibrary lending service, automation will need to be moved ahead more quicker so as to make information about one's collection available, and even the safety of postal services or other delivery services will need to be considered.

## **Conclusion**

Theological libraries in Central and Eastern Europe often find themselves on a difficult journey, surrounded by a society that itself is going through a stressful transition. Although circumstances may be difficult they also bear many positive opportunities. Because often theological schools and libraries are designed almost from zero there is a chance to create something more contextualised and adapted to the current situation without being tied down too much with an already existing tradition. On the other side, there is much experience in state libraries and theological schools worldwide to selectively borrow from.

To be able to optimise their development and actually utilise the great opportunities that they have, theological libraries in CEE will greatly profit

from an overall conceptual framework that would help to integrate different views of and experiences with information technology, perceptions of availability and use of resources, emphasis on service rather than creating storage places of information, tested and contextualised management structures, and many other factors. It is indispensable that this framework include cooperation with other theological libraries regionally and Europe-wide. It seems that in the last 10 years most theological libraries have tried to survive and develop on their own, without sufficiently considering opportunities for cooperation, and this way limited themselves in their potential. It is hoped that the shadows of the past that hampered the willingness to cooperate will lose their influence and that creative and practical possibilities are found to bring CEE libraries closer together.

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*Katharina Penner*  
*International Baptist Seminary*  
*Prague*  
*Czech Republic*  
Website: <http://www.ibts.cz>

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## REVIEWS

**KIM, Kirsteen (ed.) *Reconciling Mission: The Ministry of Healing and Reconciliation in the Church World-wide*. Delhi: ISPCK and Birmingham: United College of the Ascension, 2005. ISBN 81-7214-850-X, £5.00**

This collection of ten essays is the first volume in the Selly Oak Mission Series. The theme of mission as reconciliation, proposed by Robert Schreiter, is explored by missiologists from five continents, members of the global community of the United College of the Ascension. Their diverse experience has given rise to a book which will be of interest to students of mission and those seeking to relate context and theological thinking.

Israel Selvanayagam engages with the story of Esau and Jacob to develop a counter-traditional exegesis where reconciliation between the brothers follows from recognition of God's face in the other, leading to sacrificial reparation. This provides a model for reconciliation between nations; authentic reconciliation depends on economic justice and reparation. Kirsteen Kim writes on reconciliation in Paul, discussing several texts to demonstrate that reconciliation is a key term for explaining what God has done in Christ through the mission of the Holy Spirit.

Chad Gandiya explores reconciliation as an element in healing the sick, a central aspect of mission. He concludes his essay with a brief application of these ideas in the context of HIV/AIDS; further exploration here would be welcome. Pervaiz Sultan's theme is the healing of the nations through emancipation and justice, where mission entails socio-economic and political development and the emancipation of the oppressed against a backdrop of peace and justice. In an essay entitled 'Healing the Blind: Vision and Reconciliation', the artist Jyoti Sahi draws on the Indian philosophical concept of *darshana*, in which seeing enables us to reach out to a reality beyond our subjective self-awareness, leading to a moment of revelation in which what we see becomes part of ourselves. Reconciliation occurs in this moment of seeing the other and engaging with the other's truth, even if that truth is different from our own.

John Corrie writes about Anglican contributions to reconciliation, against the backdrop of a crisis threatening to split the Anglican Communion. His focus on sacrament as a means of reconciliation is striking. Colin Marsh reflects on ecumenical reconciliation. Mission is the mission of the one

God, and therefore Christians must overcome denominational boundaries. Marsh recognises the need to acknowledge diversity; he explores painful examples of difference leading to conflict and suggests a process of consultation, prayer and mutual discernment to overcome barriers which inhibit mission. Ruth Tetlow, writing from her experience of interfaith dialogue, presents dialogue as a central paradigm of mission and uses examples drawn from a multi-faith women's group and from Jewish-Christian relations.

Val Ogden considers the interface between communication and reconciliation. She explores communication as central to the Trinity, and then presents a wide-ranging survey of situations where inflexible belief in an exclusive truth has led to communication breakdown. Lap Yan Kung gives fascinating insights into life in post-colonial Hong Kong and emphasises that genuine trust in the Chinese authorities has to be built on the basis of communication.

There is no discernible principle of arrangement of the essays; a thematic presentation would have helped readers identify patterns and make links. Nevertheless, this shortish (219pp.) book is valuable because of its wide geographical and cultural range and its diversity of theological insight. It is to be hoped that the imminent closure of the United College of the Ascension does not mean that the 'Selly Oak Mission Series' will terminate here.

*Caroline Wickens*  
*STETS*  
*19 The Close*  
*Salisbury*

**HANEGRAAFF, Wouter J. (ed) *Dictionary of Gnosis and Western Esotericism*. Leiden: Brill, 2005. 2 volumes. ISBN 9004141871. \$289, €289.**

The introduction to the two volume publication *Dictionary of Gnosis and Western Esotericism* opens with '[T]his dictionary brings together a great range of historical currents and personalities that have flourished in Western culture and society over a period of roughly two millennia, from late Antiquity to the present.' These aims, as far as can be seen, are fully met in the pages that follow. The dictionary, which is a Dutch publication, has taken almost 10 years to complete. The entries are from a wide range of

contributors, from various parts of the world; a list of the contributors is provided at the front of volume, as is a list of entries.

The entries themselves, as would be expected from a publication of this kind, are very well researched and highly academic in nature. Entries, however, are very readable and not in the least bit dull! There are 'see' and 'see also' references throughout (indicated by →). Each entry is headed with the main term or subject and followed by numbered subdivisions of that term. These sub-divisions are also, on occasions, subdivided themselves. For example, following the entry 'Divinatory Arts' the following sub-headings are listed: 1. Divination and the Classification of the Divinatory Arts in the Middle Ages; 2. Prognostics and Books of Lots in the Middle Ages (a. Prognostics; b. Books of Lots); etc. In addition each entry has its own bibliography.

There is an index for groups and organisations and another for persons.

*Margaret Hanson*  
*Central Library*  
*Birmingham B3 3HQ*

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

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

**American Theological Library Association** *Annual Report 2004/05 and Newsletters* Vol. 53, no. 1, November 2005; Vol. 53, no. 2, February 2006.

**Association des Bibliothèques Chrétiennes de France** *Bulletin de Liaison*, No. 129, December 2005.

**Australian and New Zealand Theological Library Association** *Newsletter* No. 57, December 2005.

**Forum of Asian Theological Librarians** *ForATL News* Vol. 3, no. 1 & 2, June/December 2005. Includes a tribute to Rita England, who died in June 2005. With her husband, she was instrumental in initiating the first Consultation of Asian Theological Librarians in 1991 which led to the formation of ForATL. She was also a member of ABTAPL.

**Librarians' Christian Fellowship** *Christian Librarian*, No.32, Spring 2006



## **WEBSITES**

**ALLIANCE OF RELIGIONS AND CONSERVATION**

<http://www.arcworld.org>

**CATALYST**

<http://www.catalystmagazine.org>

New bi-monthly magazine on race relations and racial equality issues

**DIASPORAS, MIGRATION AND IDENTITIES PROGRAMME**

<http://www.diasporas.ac.uk>

**DIOCESE OF WINCHESTER**

<http://www.winchester.anglican.org>

**EVANGELICAL LIBRARY E-BOOKS**

<http://www.elebooks.org.uk>

Reformed and Puritan books in electronic format

**HIGHLAND THEOLOGICAL COLLEGE** <http://www.htc.uhi.ac.uk>

**ICONS**

<http://www.icons.org.uk>

Iconic symbols of England, including the King James Bible

**JEWISH GENEALOGICAL SOCIETY OF GREAT BRITAIN**

<http://www.jgsgb.org.uk>

**NATIONAL ART LIBRARY**

<http://www.vam.ac.uk/nal>

**NEUFELD-VERLAG**

<http://www.neufeld-verlag.de>

Publisher

**PEACE MUSEUM, BRADFORD** <http://www.peacemuseum.org.uk>

**RETHINKING MISSION**

<http://www.rethinkingmission.org.uk>

New website, replacing the earlier printed form, launched by USPG, the Methodist Church and United College of the Ascension, Birmingham.

**UNIVERSITY OF THE HIGHLANDS AND ISLANDS**

<http://www.uhi.ac.uk>

**WINCHESTER CATHEDRAL**

<http://www.winchester-cathedral.org.uk>

## **NEWS AND NOTES**

### **Anniversaries**

2006 marks the 60<sup>th</sup> anniversary of the American Theological Library Association and the 30<sup>th</sup> of the Librarians' Christian Fellowship. LCF's anniversary conference will be held on 29<sup>th</sup> April in the Connaught Hall, Tavistock Square, London: further details at <http://www.librarianscf.org.uk>

### **Buddhawheel**

In this board game based on the Buddhist wheel of life, there are no winners nor losers. For more information see <http://www.buddhawheel.co.uk>

### **Church of England**

Hymns Ancient & Modern is set to take over Church House Bookshop, London. The Archbishops' Council still owns Church House Publishing.

Declan Kelly has been appointed as the first Director of Libraries, Archives and Information Services for the National Institutions of the Church of England: principally Lambeth Palace Library, the Church of England Record Centre, and the Library of the Council for the Care of Churches and the Cathedrals Fabric Commission.

Lambeth Palace Library has been granted "Designated status" as a collection of national and international significance under the Museums, Libraries and Archives Council Scheme.

### **Conferences**

"Libraries in Danger: a seminar", presented by the CILIP Rare Books Group and the Preservation and Conservation Panel, was held on 26<sup>th</sup> April 2005. Papers included one on York Minster Library by the Acting Librarian, John Powell.

A major international and interdisciplinary Conference to mark the bicentenary of the birth of John Stuart Mill (1806-1873) will be held at University College London on 5<sup>th</sup> – 7<sup>th</sup> April 2006, sponsored by the British Academy. See <http://www.politicalthought.org.uk/conference/>

"The Neo-Darwinian Approach to the Study of Religion" is a discussion meeting on 28<sup>th</sup> April 2006 at The British Academy, London SW1Y 5AH. £20 Seminar Fee (£10 concessions) Visit the website for further details and to book on-line: <http://www.britac.ac.uk/events/2006/darwin/>  
Telephone: 020 7969 5238. Email: [externalrelations@britac.ac.uk](mailto:externalrelations@britac.ac.uk)

“Seeing with Different Eyes: a conference on Cosmology and Divination” is to be held at the University of Kent from 28<sup>th</sup> to 30<sup>th</sup> April 2006, with workshops on 1<sup>st</sup> and 2<sup>nd</sup> May. See [http://www.kent.ac.uk/secl/Div\\_conf](http://www.kent.ac.uk/secl/Div_conf)

### **Exhibitions**

*The Christian Resources Exhibition*, including the UK Christian Book Awards 2006 will be held at the Sandown Park Exhibition Centre, Esher, Surrey on 9<sup>th</sup> May.

*Pilgrimage: the Sacred Journey* is the title of an exhibition, with supporting events, at the Ashmolean Museum, Oxford, from 11<sup>th</sup> January to 2<sup>nd</sup> April, developed by the Ashmolean Inter-Faith Exhibition Service. For more information see <http://www.ashmol.ox.ac.uk>.

The Victoria and Albert Museum, London, has a display from 31<sup>st</sup> January to 1<sup>st</sup> May 2006 of *The Saint John's Bible*, a modern illuminated Bible. The project, based in a scriptorium in Wales, began in 2000 and is due to take 7 years, at a cost of more than £2million. From 2<sup>nd</sup> February to 1<sup>st</sup> May 2006 there is a display entitled *A Masterpiece Reconstructed: the Hours of Louis XII*. Produced in the late 15<sup>th</sup> century, the book was broken up by the end of the 17<sup>th</sup> century, with the miniatures and text fragments being dispersed. 15 of them are displayed with some of the text and several related works. For more information see <http://www.vam.ac.uk>

The British Library is developing the *Three Faiths Exhibition* on faith and sacred texts in Christianity, Islam and Judaism for display in 2007.

### **Publications**

*Catalyst* is a new bi-monthly magazine “at the forefront of thinking on race relations and racial equality today, both in Britain and abroad”. Register for a free subscription at <http://www.catalystmagazine.org>

*A Guide to Jewish Genealogy in the United Kingdom* Contributing Editor: Rosemary Wenzel. Published by the Jewish Genealogical Society of Great Britain, January 2006. ISBN: 0953766977. Price: £5.95 plus p&p/US\$16.00 includes postage(Overseas). Contact: JGSGB Publications, PO Box 180, St. Albans, AL2 3WH. E-mail: [publications@jsgsb.org.uk](mailto:publications@jsgsb.org.uk) Web-site: <http://www.jsgsb.org.uk>. Updates and augments the *Beginner's Guide to Jewish Genealogy in Great Britain*.