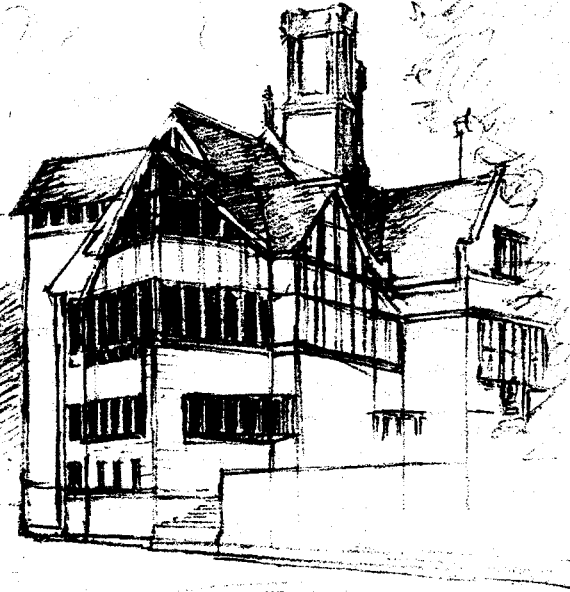


BULLETIN

of the

*Association of British Theological
and Philosophical Libraries*



Volume 6, Number 1
March 1999

Bulletin of the Association of British Theological and Philosophical Libraries

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Cover designed by Paul Kemp, Birmingham Central Library, featuring the Jerwood Library at Trinity Hall, Cambridge.

NOTICE OF MEETING

1999 Autumn Day Conference

will be held on

Tuesday 16th November

at the

Woodbrooke Quaker Study Centre, Birmingham

There will be an opportunity to visit the new Orchard Learning Resources Centre;
both Centres are part of the Selly Oak Colleges.

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

PUBLICATIONS

GUIDE TO THEOLOGICAL & RELIGIOUS STUDIES COLLECTIONS OF GREAT BRITAIN & IRELAND

Compiled and edited by David A. Kerry & Evelyn Cornell
ABTAPL Publishing, April 1999, ISBN 094894501X
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Copies available from
Dr. A. Lacey, Hon. Sec. ABTAPL, Trinity Hall, Trinity Lane, Cambridge CB2 1TJ

ABTAPL UNION LIST OF PERIODICALS

Copies of the 1998 edition are available, price £12, from Ms. Evelyn Cornell,
The Library, King's College London, Strand, London WC2R 2LS

Cheques should be made payable to **ABTAPL**

REPORT OF THE 1999 SPRING CONFERENCE

This year's annual Spring Conference (8th to 10th April) was very well attended, with more than 30 delegates meeting at Trinity Hall, Cambridge. As always, the conference provided a valuable opportunity for meeting colleagues and sharing experiences and ideas; we were pleased to welcome delegates attending their first conference, including a colleague from Belgium. One of the main aims of the conference was to enable delegates to see and hear first-hand of the joys and pitfalls of designing and working in new libraries, including reclassification, retrospective cataloguing and relocation of collections.

The Jerwood Library at Trinity Hall opened in 1998. Following a tour, we heard a talk by the architect, Tristran Rees Roberts, during which he stressed the importance of trust between architect and client and the value of consultation, points which were echoed in talks given the following day by Heather Lane, Librarian of Sidney Sussex College and Rhona Watson, Librarian of the Quincentenary Library at Jesus College. We were able to visit these two new libraries, the former having been extensively refurbished (and apparently having a skeleton as part of its loan collection) while the latter is a new building designed by the architect of the Tate Gallery at St Ives, Cornwall. In contrast we also visited the Old Library at Trinity Hall, the Henry Martyn Library and Archive at Westminster College, described to us by the Librarian, Jane Gregory, and the University Library where we were shown the Bible Society Library by its Librarian, Alan Jesson.

On 9th April the Annual General Meeting of ABTAPL was held. The present committee was re-elected and the accounts were presented and accepted. The Spring Meeting followed, during which it was announced that the Guide to Theological and Religious Studies Collections of Great Britain and Ireland was now available and that Evelyn Cornell was working on a revised edition of the Union List of Periodicals; she would be pleased to receive details of collections not yet in the list. Stephen Dixon of Newman College, Birmingham had requested suggestions for improvements to the ABTAPL website and information for inclusion, as well as offering to be involved in training members in website design and construction. The 1999 meeting of BETH/International Council of Theological Library Associations would be held in Montpellier, France, and it was agreed that Penny Hall should attend as ABTAPL's delegate. Concern was expressed at the proposal to change the name of the International Council and support was offered for the Ethereli Project. Margaret Ecclestone pointed out that funding was available from the Library Association for members to attend meetings abroad.

Staying at Trinity Hall gave delegates an opportunity to watch the swans and punts on the river which flows past the end of the new library building, the foundations of which have been suitably reinforced against floods! We were made most welcome and were given the opportunity to hold morning prayer in the chapel. Many thanks are due to Andrew Lacey, Librarian at Trinity Hall, for arranging such an interesting and informative conference and to Inheritance Systems who kindly sponsored this year's conference.

Louise Manhein, St John's College, Nottingham
Marion Smith, Birmingham Central Library

THE UNITED (SCOC) LIBRARY

by Michael Buck

What is SCOC?

This is a question that I am often asked, since it is not immediately obvious! SCOC stands for the Scottish Churches' Open College. This was founded in 1990 as the adult education agency of the Scottish Churches, and for the past three years it has been an Associate College of Napier University in Edinburgh. There are currently more than 400 students doing a variety of full-time and part-time courses, most of whom are lay people, and from all the major denominations. They come from all over Scotland, studying at home and participating in regular residential weekends and weeks in regional centres. There are also students from England and Wales and in Geneva. Courses range from the informal to full degrees, and cover a variety of subjects, including a general foundation course, and specialist courses such as youth work, worship and preaching, a counselling diploma, and a BA in church and community studies.

The Library

The United (SCOC) Library was formed in early 1995 as an amalgamation of three libraries, namely that of St. Colm's College (Church of Scotland), the Episcopal Theological College, and the Congregational College. Since then, the Library has acquired the books from the Pastoral Foundation, whose counselling courses became part of the College in 1996. As well as serving the staff and students of SCOC, the Library also serves the Theological Institute of the Scottish Episcopal Church (known as TISEC). This grew out of the Episcopal Theological College in Edinburgh.

Initially, all these bodies were based at the St Colm's College in Edinburgh, and that was where the Library was based. However, at the end of 1997, space considerations meant that TISEC moved to new premises, next to the Episcopal Cathedral. This left the Library in a dilemma. It was felt essential to keep the Library in one place, and after reviewing all the various space options, it was decided to move the Library to the TISEC premises, where it now is. This does not inconvenience most of the SCOC students, whose contact was either through a weekend book box, or by post and telephone. In addition to these moves, the residential conference centre at St Colm's was closed, and so full-time students no longer had residential courses there. These now take place at Scottish Churches' House at Dunblane. Consequently, SCOC took over the running of the library there, which had had no librarian in charge. This has enabled a small stock of books relevant for the full-time course to be located there, rather than in Edinburgh.

Stock

There is a stock of some 22,000 monographs, arranged by the Dewey Decimal Classification (13th edition, with modifications). The main areas of strength in the stock reflect the emphases of the original constituent libraries. These are counselling, spirituality, Protestant mission history, liturgy and worship, and ecumenism. Other areas where the stock is good in parts, but is by no means comprehensive are Biblical studies, and Church history.

There are also 40 periodical titles on subscription, as well as another 50 that are received regularly by donation. These cover the main subject areas for which courses are run.

Catalogue

One of the first tasks when I took over responsibility for the library in 1995 was to computerise the library catalogue. This was accomplished in two and a half years. I am now on the slow process of computerising the stock at Dunblane (about 4000 books). This involves a lot of reclassification, so that the records are compatible between the libraries.

Each catalogue record has also been given a series of keywords, which are thesaurus controlled. The thesaurus used is a modified version of a theological thesaurus developed by Partnership House Library in London, which is the combined Library of CMS and USPG. All new stock is also given an abstract when entered on to the database.

Dispersed learning

Since most of the courses take place away from Edinburgh and the library, I regularly have to provide book boxes for these, normally about 30-40 books in each. These are borrowed without supervision by me, and ideally returned to the boxes at the next course weekend. This does not always happen, of course, and I have often to chase up books, and occasionally have to replace ones that go missing. In addition I send books out by post to those who request them, the postage being covered as part of their fees, so that students living in remote places are not disadvantaged.

Outside use

As well as staff and students of SCOC, TISEC and other member bodies, the library is open for anyone to join for an annual subscription of £10. The postal service is also offered to them, but they have to pay their own postage. At present there are about 35 subscribing members from all over the UK.

For your information, the address is as follows

The United (SCOC) Library,
32 Manor Place,
Edinburgh, EH3 7EB.
Tel. 0131-225-4911, fax. 0131-220-2294,
E-mail: scolibrary@compuserve.com

Michael Buck
Librarian, United (SCOC) Library

LOOKING TO THE FUTURE IN THE WEST MIDLANDS...

by Chris Dodd

"Futures Together" is an apt name for this West Midlands based, British Library-Research and Innovation Centre project managed by the West Midlands Regional Library System. The aim is to investigate the value, scope and accessibility of special collections, encompassing printed, archival and audio-visual materials, held in diverse organisations across the region - the West Midlands County, Herefordshire, Worcestershire, Warwickshire, Staffordshire and Shropshire.

Bombardments of surveys continue unabated, so what's different about Futures Together?

Well, many audits tend to look at specific sectors or areas of concern such as staffing, accommodation, finding aids etc. This project is different in a number of (inter-relational) ways:

- * It is collection driven
- * It is content orientated
- * It is cross-sectoral
- * Involves more than postal surveys
- * Includes in-depth 'independent' audits of many collections

From rare literary archives to contemporary specialist resources, Elgar and Shakespeare to vehicle safety and Quakerism, the region has a lot to offer in this area. Recommending access strategies to make these resources more easily accessible to the wider public, both physically and 'virtually' through ICT applications, will form the main deliverable of the project. This will include establishing a regional 'holdings to access' strategy for prioritising specific collection materials for digitisation and improving electronic finding aids.

The region is no exception in having many potentially important collections, accumulated by accident, history and design, in diverse organisations where there is relatively infrequent communication between them and current access arrangements vary greatly. Futures Together seeks to re-address this issue. The methodology used in this exercise may well be of benefit to other regions seeking to establish a regional strategic approach to prioritising electronic content development.

Now a year into this two-year 'regional mapping' exercise, the core of the work involves on-site analysis of around 250 specific collections in academic, public and special libraries across the region, plus an estimated 200 in museums, private and voluntary sector organisations wishing to participate. Excluded from these figures, but included in the audit are the many, many archival collections held in more than a dozen Record Offices!

One aspect of the project has been to establish a 'Content Development Focus Group' which held a preliminary meeting in February this year. It was the first time in the West Midlands that a large representation from all the major strategic regional and sub-regional 'stake-holding' groups, with museum, archive and library holdings, have been brought together to discuss possible regional digitisation projects. The Group includes representatives from the Birmingham Theological Libraries Group/ABTAPL, the Heart of England Tourist Board, West Midlands Arts, West

Midlands Regional Museums Council, Society of Archivists, major university and public libraries, and sub-regional cross-sector LIPs and groups such as Birmingham PALS.

Following this initial meeting two working sub-groups have been set up, one to establish a regional framework for content development across sectors, the other, to propose an initial regional digitisation project bid on the industrial revolution in the West Midlands. However, it is hoped that the latter will be the first of a number of cross-sector projects involving partnerships for the planned creation of selective digitised content and retrospective cataloguing to improve electronic resource discovery (using the Internet), access to the national recorded heritage and for tourism, economic regeneration and social inclusion, including material of a theological and philosophical nature.

The British Library, as part of its Treasures Digitisation Project, has digitised such gems as the 'Gutenberg Bible' (Europe's first printed book 1455). There is no reason why the West Midlands cannot do the same with the many 'treasures' it holds that are of at least equal value to the diverse communities we serve!

The project intends to work with Birmingham Theological Libraries Group to identify collections of at least regional significance held by its members. However, the project would like to hear from readers who know of other collections the region holds that may be of interest. Size is really not important. The project's main criteria is: Material in any format, where content is unique, rare or has been developed as a special resource in terms of depth or subject coverage. From manuscripts to 35mm slides, historical or contemporary, the collection may consist of any printed, archival, audio-visual or digitised materials (the latter only if not commercially available). If you are not sure please contact the project anyway!

* Information about 'Futures Together' is featured on the West Midlands Library Gateway web-site
<http://www.wm-libraries.org.uk>

* Chris Dodd, Research Assistant, 'Futures Together Project' can be contacted by:
Phone: 0121-303 3533 Fax: 0121-303 2613 Email: chris.dodd@dial.pipex.com
Post: West Midlands Regional Library System, Central Library, Birmingham, B3 3HQ.

*Chris Dodd,
'Futures Together Project'
Birmingham Central Library*

THE BUDDHA IN BRITAIN, Part 3

by Andrew Lacey

The history of Buddhism in Britain since the Second World War is one of enormous expansion and increasing diversity. Before 1945, Buddhism was certainly present in Britain (as this short series of articles has, I hope, demonstrated) but unless one lived in London or one of the major cities, it was extremely difficult to make contact with a Buddhist group or society to sustain any systematic commitment to the discipline of the Buddhist life. One can distinguish between those who had an interest in Buddhism and those who sought to practise the Dharma. This distinction will always exist, but if one wishes to sum up the difference between the state of Buddhism in Britain in 1945 and today, it is that we have moved from interest to practice. From a position where it was reasonably easy to indulge an interest in Buddhism through the range of books available, to a position where it is now reasonably easy to sustain a commitment to the practice of the Dharma by joining a local group or society.

This growth means that Buddhism must now rank as one of the many indigenous religions not only of Great Britain, but of Europe, north America and Australasia. To take one illustration, in 1951 a Buddhist society was founded in Manchester which requested affiliation to the Buddhist Society of London. Within a few years of that event similarly affiliated societies existed in Birmingham, Oxford, Edinburgh and Cambridge. By 1964 the Buddhist Society of London had twelve affiliated societies, whilst by 1966 that number had risen to twenty-five. Today few towns in Britain are without a Buddhist group or society in some form and in many places one can choose between a number of different traditions. In the publishing world the number of books published on Buddhism and related topics continues to flow unabated. Titles range across the whole spectrum of faith and practice, history, texts, art and architecture, philosophy, ethics and comparative religion and include works for children, popular and academic audiences; the book shelves positively groan with a weight of words on every conceivable aspect of the Dharma!

A glance at the reference material for religions confirms this trend. The Buddhist Society's own *Directory*, now in its seventh edition, contains 340 entries to various groups, societies, communities, and related organisations in the UK; this is seventy more entries than the previous edition. *Religions in the UK* compiled by Paul Weller and Eileen Fry, includes 117 viharas, monasteries, communities and centres, but does not include the groups and societies which meet in private houses etc. In a sense Weller and Fry's meticulous and ground-breaking work has identified the Buddhist 'establishment' in Britain, those groups who have established permanent centres and monasteries; what the *Buddhist Directory* indicates is that this is very much the tip of

the iceberg and that much of the life of British Buddhism takes place fairly anonymously.

On a wider scale, *The Buddhist Directory* compiled by P. Lorie and J. Foakes estimated that in 1996 there were anything between one and three million Buddhists in Europe, whilst the *International Buddhist Directory* of 1985 listed 1800 centres, viharas, monasteries and communities in sixty-three countries, forty-four of these countries being outside the 'traditional' Buddhist heartlands of the Far East and south-east Asia. What all these Directories find difficult to assess is the actual number of 'card carrying' Buddhists at any given point - Lorie and Foakes' estimate of between one and three million European Buddhists is suitably vague. It is perhaps more useful to go by the number of centres, groups and societies detailed by Weller and Fry and in the *Buddhist Directory* when trying to access the numerical strength of Buddhism in Britain today.

What all these directories do reveal is that the life of Buddhism in contemporary Britain is varied and changing, and quite impossible to compress within the confines of a short article such as this. Since the end of World War II all the major traditions of Buddhism, both Theravada and Mahayana, have established themselves in Britain. There are now residential communities throughout the country living the monastic life according to Theravada, Zen and Tibetan traditions with genuine commitment. Whilst a Briton called D. P. E. Lingwood has contributed a new strand to the multi-coloured web of Buddhist life in the Friends of the Western Buddhist Order, who seek to assimilate the Dharma into a western cultural context. But what does this growth of an 'alien' religion tell us about the changing nature of religious observance in contemporary Britain? Or, to put it more simply, when mainstream religion is in decline, why has Buddhism been so comparatively successful?

There are many factors involved in this question, I would simply like to suggest four or five reasons why I believe Buddhism has been so relatively successful. One of the most obvious is the impact of immigration into Britain since 1945. Communities with their roots in traditional Buddhist lands such as Burma, Thailand, Indo-China, Hong Kong, Japan and Sri Lanka have all brought their native traditions with them and planted them in Britain. Thus in 1966 a Thai temple was opened by the King and Queen of Thailand in London; it moved to its present site in Wimbledon in 1975. There a temple was built in traditional style and opened in 1987. This is now a focus for the Thai community in the south-east and for those westerners who wish to explore or practice the Dharma in its Theravada form. Similarly the Thai and Burmese communities are unstintingly generous in their support of Theravada monasteries which have been established in Sussex, Devon, Hertfordshire, Warwickshire and Northumberland. Here we see an example of the meeting of

cultures facilitated by the Dharma, for most of the monastic sangha in these monasteries are westerners by birth, yet live by the traditional Theravada discipline, supported in large part by the lay Thai, Burmese and Sri Lankan communities. Another aspect of this process is the continuing relevance of the imperial contacts with India, south-east Asia and the Far East, not only in the obvious fact that most of the immigrant communities originated from former imperial possessions, but as a developing aspect of that contact with the Dharma which came about because of Britain's imperial expansion in the nineteenth century.

Another group of refugees who, to some extent, fit this pattern are the Tibetans, forced to flee their homeland after 1950 when the first wave of Chinese Communists came to 'liberate' Tibet, claiming it as their own. The abortive rising against the depredations of Chinese rule in 1959 and the subsequent exile of His Holiness the Dalai Lama, together with tens of thousands of his fellow Tibetans, suddenly revealed the riches of Tibetan Buddhism to the world. Since then Tibetan Lamas and teachers have appeared in the west, establishing centres, publishing books and conducting retreats, and now a number of thriving Tibetan Buddhist communities, groups and monasteries are to be found in Britain. The Dalai Lama himself has done much to encourage the spread of the Dharma. A man of profound insight and spirituality, he has the rare gift of being able to convey the essence of the Dharma as much by his presence as by his teachings.

However, immigration patterns, the accidents of history and the experiences of refugees are, in a sense, the external imperatives of the growth of Buddhism and would have made little impact in the west if the conditions had not been right for their reception. Thus I would suggest that the Buddha Dharma contains within it elements which answer a need in the modern western psyche. One of the most obvious being a widespread dissatisfaction with traditional western cultural assumptions and religious practice. Many of the leading lights in contemporary British Buddhism are products of the 1960s and early 1970s when it was fashionable to 'tune in, and drop out'. Many rejected the aggression and materialism of the west and went in search of a more profound answer to the predicament of existence. Most, at some point, discovered the philosophies of the east. In this situation, Buddhism was well placed as it requires no particular belief in gods and deities and preaches a doctrine which is both challenging and yet based on reason. Coupled to this was the traditional Buddhist distaste for violence, missionaries, forced conversions, witchhunts and crusades, which seemed a welcome relief to many when compared to the bloodstained history of Christianity.

Part of the attraction to many is the insistence that one's 'salvation' demands that one take responsibility for oneself and, through a disciplined meditation practice,

begin to unravel the multifarious psychological and karmic entanglements which keep one bound to the wheel of existence. The Buddha did not demand absolute belief in himself or his teachings, but rather suggested that his followers try them out and discover their validity through personal experience. Again, this suspicion of authority chimes well with the post-modern world, as does the belief that one must rely ultimately upon one's own efforts.

But there are numerous paradoxes in all this. One of the most obvious being that the true practice of the Dharma requires effort, commitment and, above all, patience. Qualities which are at odds with the 'instant fix' mentality of the modern world. At the same time that Buddhism profits from the disillusionment with western values and traditional religion, it profits from the fact that it can become a post-modern fashion accessory, patronised by Hollywood film stars and packaged as a commercial operation. Perhaps this is yet another expression of the fundamental change which is taking place in our society and the way in which individuals express a spiritual vision.

Whatever the future holds, and this short article can only scratch the surface, the fact remains that Buddhism is now a major religious tradition in the west and a prime example of what has been called a 'new religious movement'. Its influence may be seen in the temples and monasteries which have sprung up across Europe, Britain, north America and Australasia in the last forty years and in the number of books being published in this area. Yet in the long run its effects may be more intangible, for the Dharma, like most 'real' religion, stands outside the mainstream structures of modern society. Religion has been privatised, and if one only looks at the media, one would be forgiven for thinking that religion in this country had almost disappeared entirely! This privatisation is an aspect of the post-modern mentality which Buddhism - with its suspicion of 'authorities' and the central place devoted to meditation - may be in a position to assimilate more easily than the community based traditions - only time will tell!

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Andrew Lacey
Trinity Hall, Cambridge

PHILOSOPHY RELIGION & THEOLOGY LIBRARIANS DISCUSSION LIST: A NEW E-MAIL LIST FOR LIBRARIANS

PRT-LIBN is an e-mail forum that addresses all issues relating to:

- Philosophy librarians and librarianship
- Religion librarians and librarianship
- Theology librarians and librarianship

PRT-LIBN focuses on the collection, storage, and dissemination of information within a library setting, regardless of format or type of library. Topics of discussion may include: collection development, handling and weeding of materials, CD-ROM and online databases, user services, bibliographic instruction, public relations, reference materials, selecting a vendor, vendor relations and managing a library.

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BRITISH LIBRARY GRANTS FOR CATALOGUING AND PRESERVATION: CESSATION OF SCHEME

The following letter, dated 15th January 1999, was received from the British Library by the Chairman of ABTAPL.

Last summer, the British Library undertook a strategic review of its activities and sought views on those through substantial consultation. The occasion for this was the Government's request to the Library to plan on the basis of real terms reductions in grant in aid. Although the Government has since announced an increase in the Library's grant for the next 3 years, that increase is still much less than is needed to maintain all current levels of activity. In its consultation paper the Library sought the views of users and other stakeholders as to the priorities it should set in view of the reduced resources which would be available to it. Those replying did not assign a high priority to the grants the Library makes to other libraries for cataloguing and preservation, but preferred that the Library should divert available resources to developing its collections of books, serials and manuscripts, and caring for that collection. The Library has also been urged to devote greater effort in developing more actively cooperative relationships with other libraries.

In this situation, the British Library Board has decided, with regret, to discontinue the British Library Grants for Cataloguing and Preservation scheme with immediate effect, and, accordingly, no new grants will be made. The balance of any outstanding awards will be paid, provided that satisfactory progress with the project has been made.

The Library will continue to administer The National Manuscripts Conservation Trust. The money for this comes from voluntary donations, although until now the Government has made a generous subsidy to grants made by the trustees.

The British Library regrets very much that it will no longer be able to make grants to libraries for cataloguing and preservation projects. Many useful projects have been assisted, and it is unfortunate that some projects may now not be undertaken because of lack of funds. However, institutions which had hoped to apply for such an award may find it helpful to consult the BL publication *"A Guide to Additional Sources of Funding and Revenue for Libraries and Archives"* in order to identify alternative sources of funding for cataloguing and preservation projects.

HOW CAN YOU INDEX "MOTHER THERESA"? THE PITFALLS OF CATALOGUING SPECIFIC TERMS OF THE ROMAN CATHOLIC CHURCH

ACOLIT: a Recent Authority List on the Bible, the Official Organisations of the Roman Catholic Church and the Papacy

by A. Geuns

ASSOCIAZIONE DEI BIBLIOTECARI ECCLESIASTICI ITALIANI *ACOLIT*, volume 1: *Biblia, Chiesa Cattolica, Curia Romana, Stato Pontificio, Vaticano, Papi e Antipapi (Bible, Catholic Church, Roman Curia, Papal State, Vatican, Popes and Antipopes)*. Editorial staff: Mauro Guerrini, Paola Pieri, Fausto Ruggeri, Luciano Tempestini. Milan: Editrice Bibliografica, 1989. LXI, 385 p. ISBN 88-7075-498-7. Price: Lit. 100.000,-

A recent issue of the periodical published by our French colleagues (*Bulletin de l'Association des Bibliothèques Ecclésiastiques de France*) mentions a striking "exemple" of cataloguing that indicates the intricate situations a librarian sometimes has to resolve, causing him quite some headache. A recent pamphlet issued by Pax Christi, the Roman Catholic organisation for the promotion of peace in the world, had been described as follows: Family name - Pax, Baptismal name - Christi! You will easily understand that this is not an example to be imitated.

How do we catalogue a text written by the Pope himself? Do we describe its author as Joannes Paulus II, Johannes Paulus II (mind the variant of only one letter but in the catalogue both terms would logically be arranged under separate headings) or still Giovanni Paolo II, Jean Paul II, Johann Paul II, Juan Pablo II, or finally John Paul II? But before he was elected to the throne of Peter, the same author published under the name of Karol Wojtyła.

Mother Theresa of Calcutta is universally known as Mother Theresa or Theresa of Calcutta. Only a happy few will remember her original name before entering into religious life. The cataloguing of liturgical material has its own peculiar problems. What is for instance the precise term for Breviary, also known as Breviarium, Opus Divinum, or more recently indicated as "The Liturgy of the Hours"? Recent American Theological Library Association conferences regularly dedicate space and time to try to resolve the numerous traps set by the indexing of these liturgical documents.

One could extend indefinitely this list of puzzles that the librarian or the library-user might encounter in his daily work. The reasons for the variety of possible solutions

adopted during cataloguing are numerous indeed; they might be linguistic, literary convention or practice and even imposed by the intention to “hide” the true author’s name (anonymous). In the recent past, many efforts have been made to find a coherent response (at least as far as possible) to these numerous questions: in particular, as a consequence of the International Conference on Cataloguing Principles, organised by IFLA in October 1961, dedicated to the choice and form of the cataloguing heading for authors. Numerous authority lists for the control of names are already available: CD Marc Names, the LC Authorities Collection and the Library of Congress Name Authorities Collection (USA), Les Notices d’Autorité de BN - Opale sur CD-ROM (Bibliothèque Nationale, France), Personennamen des Mittelalters (PMA) and the Personennamen der Antike (PAN) (Germany).

In spite of all these efforts there still remains a blank spot concerning the headings of terms belonging to the Bible, official liturgical documents and the variant world of Roman Catholic institutions such as the organisations of the Vatican Curia, the names of the Popes as well as Antipopes, Religious Orders and Congregations and the more recent so-called Secular Institutes.

In 1994 the Italian Association of Ecclesiastical Libraries (ABEI) took the courageous decision to entrust a working group of 6 people with an ambitious project, under the leadership of Mauro Guerrini, Professor of Library Science at the University of Udine in Northern Italy. After five years of coordinated and perseverant efforts, the first volume of the final product has now become available and has been baptized *ACOLIT*, an acronym that stands for *Autori Cattolici et Opere Liturgiche*. Its programme is quite ambitious and, according to the information offered by Guerrini in his introduction, tries to cover the following items:

1. The Bible and its partial editions
2. The Catholic Church, comprising the names of the institutions, departments and commissions of the Roman Curia (Holy See)
3. The names of the offices of the civil administration of the Papal State, of Vatican City State and of the institutions dependent on it
4. The names of the popes (from Linus to John Paul II) and of the antipopes
5. The names of religious communities, institutes, congregations and orders, in particular:
 - a. religious institutes
 - b. monastic orders: male (clerical and lay) and female

- c. conventual canonical orders: male (clerical and lay) and female
- d. apostolic orders: male (clerical and lay) and female
- e. congregations of pontifical right and diocesan right: male (clerical and lay) and female
- f. institutes of community life without public vows of pontifical right and diocesan right: male (clerical and lay) and female
- g. secular institutes, of mixed pontifical and diocesan right: male (clerical and lay) and female
- h. autonomous religious communities; with the exclusion of military orders, orders of knighthood and charitable associations of diocesan right

6. The names of authors whose activities or whose works are connected with Christianity, with particular attention to authors who lived in the medieval period (Fathers of the Church, saints, theologians, bishops)

7. The names of Italian Catholic institutes and a listing of the main international Catholic institutes: associations, agencies, groups, movements, confraternities, universities and educational institutes, seminaries, colleges, bishop's conferences (national and regional), dioceses

8. The names of the main religious confessions

9. The titles of anonymous works of religious interest, e.g. *De Imitatione Christi*, *Dead Sea Scrolls*.

This long list clearly indicates that we have to tackle a vast and intricate matter, and its solutions could not be left to the individual judgement of the single cataloguer.

The aim of *ACOLIT* is in the first instance to provide the means of identification of an author by establishing a single preferred heading and referring to it all the variant entries or forms of the terms; secondly to remove all possible confusion between homonyms by adding other data, such as biographical data, professional activity, etc.; and finally by identifying the title of an anonymous work followed by references to its various forms. *ACOLIT* is exclusively aimed at helping the cataloguer or the library user in the choice of the form of the name, and is in the first instance destined for the Italian environment but can be very easily adapted to any other language or culture. In this context it has to be stressed that Latin is no longer used as the "universal" language. This is quite a fundamental change from the practice common in numerous catalogues of theological institutions.

The authors of *ACOLIT* adopt the basic principle that “the choice of the form must be culturally well established, never casual”. Logically, they compiled all the listed entries on the basis of the traditional reference works already existing in this field, and rightly so. Hence the product is not falling from an empty sky.

After an extensive and precise introduction by Mauro Guerrini (in both Italian and English), an ample and up-to-date bibliography (1942-97) and a key, the main body of this book is subdivided into three sections:

1. The Bible - edited by M. Guerrini, with the cooperation of Luciano Tempestini and various Italian biblical experts
2. The Catholic Church, the Roman Curia, the Pontifical State, the Vatican - edited by Fausto Ruggeri (secretary of ABEI) with the help of Vaticanologists, such as Niccolò de Re.
3. The Popes and Antipopes - edited by Paola Pieri (Library of the Theological Faculty of Central Italy)

Ad. 1. The terms included in the first section are arranged in a single sequence, irrespective of whether they belong to the Hebrew, Catholic, Reformed or Coptic tradition. The linguistic designations attached to the Bible in translation can also be used for the partial editions of the Bible and for the regroupings that only have designations in Italian, French, English, Latin, Spanish and German.

Ad. 2. The departments and offices of the Roman Curia, as central government of the Catholic Church, are indexed under **Chiesa Cattolica** (and not Holy See, nor Ecclesia Catholica) with preference for the Italian form, unless there exists only an official Latin version.

Example: **Chiesa Cattolica**. *Congregazione delle cause dei santi*, 1988-

> *Congregatio de Causis Sanctorum*, 1988-

< *Congregazione delle cause dei santi*, 1988-

>> **Chiesa Cattolica**, *Congregazione per le cause dei santi*, 1969-88

Ad. 3. All variant forms of a pope's name are indexed as blind entries and cross-referenced to a single preferred name. One entry is provided for the works published by a pope during his office as head of the Church, and another for the works written by a pope in a private capacity.

Example: **Gregorio XVI, papa**

<Cappellari, Barolomeo Alberto

<Cappellari, Mauro

<Grégoire XVI, pape

<Gregor XVI, Papst

<Gregorius XVI, papa

<Gregory XVI, pope

>>**Chiesa Cattolica. Papa (1831-1846; Gregorio XVI) per le opere ufficiali.**

Example for the antipopes:

Alberto, antipapa, 1102

< Albert, Gegenpapst

< Albert d'Aversa

< Albert de Saint-Lauren

< Albertus, antipapa

< Albertus de Sabina

The entries for the popes are formulated in Italian (preferred heading), French, English, Latin, Spanish and German.

Finally the order of all entries is alphabetical word for word.

The three main reference-signs used in *ACOLIT* are the following:

> = see (cross-referenced to the preferred heading)

< = referred from (cross-referenced from the non-preferred heading)

>> = see also (reciprocal cross-reference between entries)

This first volume of *ACOLIT* will be quickly followed by the others, covering the following fields:

- The religious orders and congregations (where it will be demonstrated that the *Ordo Fratrum Minorum Capucinatorum* should not be indexed as "Cappuccino", the world-famous Italian beverage.
- Liturgical works
- Anonymous writings
- The name-list of catholic authors and of the saints

The authority-file for the terms of the religious orders is actually already under revision.

ACOLIT has been awaited for a long time and one can only congratulate our Italian colleagues for having undertaken this strenuous effort, and hope that this important reference-work will find a place in all theological libraries around the world, in order to guarantee more precise and uniform indexing by librarians and more streamlined research by users. Within the liturgical offices, the function of the acolyte occupies the initial, and at the same time lowest, degree in the priestly order. On the other hand it is hard to imagine celebrating the Eucharist without the assistance of an altar-boy (or nowadays also an altar-girl). It is not of course the acolyte who will say mass but he remains very helpful to its celebration all the same. He is primarily a server.

That seems to me to be the eminent function of *ACOLIT*: not to provide directly the items you are looking for and wanting to read, but to offer an important and indispensable instrument in tracing them, at least if you are keen to avoid confusion and consequently the loss of precious time.

ACOLIT deserves to find a place in most of the academic theological libraries and ecclesiastical archives.

André Geuns
President of BETH/Conseil

This article also appears in the American Theological Library Association *Newsletter* vol. 46, no. 2, February 1999.

DIGITIZATION OF OLD TESTAMENT ABSTRACTS BY ATLA

by A. Geuns

The issue of the *ATLA Newsletter* for August 1998 (volume 45, number 5 - ISSN 0003-1399) includes information about an indexing project that might interest quite a number of European theological libraries, because I suppose that the Catholic Biblical Association's bibliographical tool, *Old Testament Abstracts*, will be present in numerous libraries all over Europe.

Since the beginning of January 1998, the Index staff working for ATLA have been digitizing the first fourteen volumes of this bibliographical periodical. The directors of this project are Lowell K. Handy and Steven W. Holloway, both experienced indexers with Ph.D.s in Old Testament studies from Chicago University. They opted to scan in the text with a flatbed scanner, to perform optical character recognition (OCR) and edit with a customized version of Microsoft Word, to finally cover 14,000 abstracts or 4,000 pages of text. The OCR software is version 8.0 of Omni Page Pro.

A far-sighted decision on the part of the Catholic Biblical Association has endorsed the consistent use of MARC encoding for the diacritics, and this projected version of *Old Testament Abstracts* will emulate, if not match, MARC standards, providing maximum flexibility of the data and integrity of diacritical representation.

When the project is completed, and the *OTA* files for the years 1992-98 (vols. 15-21) have been brought into conformity with the first 14 years, ATLA in partnership with the Catholic Biblical Association will offer the complete *OTA* as an electronic searchable database in CD-Rom format and on the Web. The projected completion date is in the first half of 1999. The *Newsletter* does not give an indication of the financial conditions for a subscription.

Even if a library already possesses a copy of *OTA*, it is evident that this digitized version will offer many advantages to searchers of the *OTA*.

A. Geuns

President of BETH/Conseil

HERMENEUTIKA BIBLE WORKS 3.5 WINDOWS CD-ROM

This CD-Rom has complete Bible versions that include the Latin Vulgate and the Greek Septuagint, point the Hebrew and accent the Greek. "Do complex and simple searches on 46 Bible versions in 14 languages with 6 lexicons. See original text parsing and lexicon entries for Greek, Hebrew, and many other versions by waving your mouse over any word. Build complex searches with Command Line and Morphology Assistants. Compare passages in interlinear format or in parallel columns. Exegete your text with lexical, morphological and syntactical analysis tools."

Discounted price \$200 (plus shipping) for churches, non-profit organisations and individual users from Consistent Computer Bargains Inc., 6220 Washington Avenue, Suite D, Racine, WI 53406, USA. tel (from UK) 001-414 886 4222, fax (from UK) 001-414 886 1940

Also available: OLB Macintosh DeLuxe CD-Rom from the Timperley Evangelical Trust, 183 Wythenshawe Road, Manchester M23 0AD, price £60 (also available in Windows format). Marvellous value for the price but lacking some features to be found in the above CD-Rom, this allows scrolling together Hebrew Old Testament, Greek New Testament, Russian version on screen together with English Revised Standard Version, for example, and other language versions, printing out (in English or other version) all occurrences for particular Greek, Hebrew or English words, etc, and doing numerous types of searches.

*Dave Parry
Westhill
Aberdeenshire*

NEWS AND NOTES

Copyright

The Copyright Licensing Agency has launched a licensing scheme that will permit lecturers wishing to create electronic course packs to clear copyright on material scanned in from printed books and journals. The scheme does not apply to material published electronically.

Databases

History Online (www.ihrinfo.ac.uk) monitors the subjects studied, taught and written about by UK historians. Ecclesiastical/religious history is fifth in the top 10 interests, social history being the most popular.

A pilot project has begun to transfer the catalogue of the **Lenin Library, Moscow**, to an internet-accessible database. Most of the Russian state library's 42 million catalogue records are still on cards and only a fraction can be made available during the 18 month project, which is designed to introduce information technology to the Library and to demonstrate the feasibility of bringing it into the world information community.

Exhibitions

The **15th National Christian Resources Exhibition** is to be held from 18th to 21st May 1999 at Sandown Park, Esher, Surrey. For information telephone 01844 342894, email cre@resourcex.co.uk, or consult web site at www.resourcex.co.uk

This year's **Library & Information Show** will be held at the NEC, Birmingham between 8th and 10th June.

International Journal of Systematic Theology is a new journal published by Blackwells, with three issues a year.

Lecture

Professor Raphael Loewe 80th Birthday Lecture is to be given by Dr Nicholas de Lange, Wolfson College, Cambridge, with the theme Shem and Japheth: Continuities and Discontinuities in the History of Greek Jewry, to be held at University College London on 17th May 1999. For information contact the Institute of Jewish Studies, University College London, WC1E 6BT, tel. 0171 419 3520, web site <http://www.ucl.ac.uk/hebrew-jewish/htm>

Librarians' Christian Fellowship

LCF's 1999 conference is to be held on Saturday 17th April at Carrs Lane Church Centre, Birmingham, and has the theme "It could be you: librarians, the lottery and Sunday working". Contact Graham Hedges, 34 Thurlstone Avenue, Ilford, IG3 9DU, tel 0181 599 1310 (home), 0181 870 3100 (work), e-mail fm128@viscount.org.uk

London College of Jewish Studies

Formerly known as Jews' College, the London College of Jewish Studies has launched the first part-time BA degree to be offered in Jewish studies, replacing their full-time degree course for school-leavers.

Publication

Higher Education and Student Religious Identity from Exeter University and The Inter Faith Network for the United Kingdom looks at provision in universities to support the religious needs of an increasingly diverse body of students and staff. There are many examples of good practice but provision remains patchy.

St Andrew's College, Glasgow

Scotland's only Roman Catholic education college has merged with Glasgow University to form a new faculty of education.

School of Slavonic and East European Studies

Following its merger with University College London, planned for August, the School will stay at its Bloomsbury site, retaining its name and its own director.

Sikhism

1999 is the **Tricentenary of the creation of the Khalsa** (Sikh brotherhood) and the founding of the Sikh nation. The annual festival of Vaisakhi, held in April, marks this event and celebrations will be held throughout the year, including an international convention in May in Birmingham. There will be an international exhibition of the artistic heritage of the Sikhs at the Victoria and Albert Museum, London, from 25th March to 25th July, after which it will move to North America.

Coventry University has launched a new **Sikh and Panjab Studies degree programme**, primarily designed to help bridge the cultural gap experienced by second and third generation Sikhs and Panjabis in Britain between their identities as Britons of Asian origins and their cultural and religious roots and religious traditions.

Westminster College, Oxford

From September 2000 the schools of education at Westminster College and Oxford Brookes University are to link up, with Brookes' school moving to Westminster; Westminster students will be able to study Brookes' modules and Westminster's courses in theology will become part of the modular programme. A full merger is likely to follow, subject to agreement by the HEFC and the Teacher Training Agency.

PEOPLE

Dr Thomas Kabdebo is to retire from his post as Librarian at the National University of Ireland in Maynooth. It was at his invitation that ABTAPL's 1995 conference was held there

David Kerry, former librarian at the William Booth Memorial Training College and Hon. Editor of the revised edition of the ABTAPL *Guide to Theological Collections*, is moving to Beirut in April. His address will be Near East School of Theology, PO Box 13-5780, Chouran, Beirut, Lebanon, email nest.lib@inco.com.lb or dave_kerry@hotmail.com

Andrew Lacey, Hon. Secretary of ABTAPL, has received his doctorate.

Lionel Madden, who retired recently as Librarian of the National Library of Wales and is a former member of ABTAPL, was awarded an Honorary Fellowship of the Library Association in 1998 and received a CBE in the 1999 New Year Honours for services to library and information services in Wales.

In December 1998, **Meline Nielsen**, Principal Librarian at the Orchard Learning Resources Centre, Selly Oak Colleges, Birmingham, was awarded one of the Library Association's Royal Charter Centenary Medals. She came to the rescue of the LA West Midlands Branch magazine, *Open Access*, and for two years was its Honorary Editor.

It is with sadness that we announce that **Mr John Farrell**, formerly Librarian at Wesley College, Bristol, has died. I met Mr Farrell at the ABTAPL conference in Bristol, at the end of which he showed some of us around the library, and remember his kindness. (ed.)

WEB SITES

ASSOCIATION OF THEOLOGICAL SCHOOLS, USA

<http://www.ats.edu>

ASSOCIAZIONE DEI BIBLIOTECARI ECCLESIASTICI ITALIANI (ABEI)

<http://www.promo.it/abei>

BRITISH ASSOCIATION OF JEWISH STUDIES

<http://www.ucl.ac.uk/hebrew-jewish/bajs.htm>

BRITISH OFFICIAL PUBLICATIONS CURRENT AWARENESS SERVICE

<http://www.soton.ac.uk/bopcas/>

information on recent Government publications

CAMBRIDGE JOURNALS ONLINE SERVICE

<http://www.cup.cam.ac.uk/>

CANTERBURY AND YORK SOCIETY <http://www.ihrinfo.ac.uk/cantonyork/>

the Society was established in 1904 for printing bishops' registers and other ecclesiastical records

CHRISTIAN AID

www.christian-aid.org.uk

CHURCH OF ENGLAND

www.cofe.anglican.org

FOREST HERMITAGE

<http://www.users.zetnet.co.uk/phrakhem/>

Buddhist centre

HISTORY ONLINE

www.ihrinfo.ac.uk

monitors subjects studied, taught and written about by UK historians

INSTITUTE OF JEWISH STUDIES, UNIVERSITY COLLEGE LONDON

<http://www.ucl.ac.uk/hebrew-jewish/htm>

INTERNATIONAL DUNHANG PROJECT

<http://idp.bl.uk>

recreates in virtual form the contents of a Chinese Buddhist library cave discovered in 1900

INTERNATIONAL SOCIETY FOR KRISHNA CONSCIOUSNESS

<http://www.algonet.se/~krishna.harekrishna.com/~ara>

- JEWISH CHRONICLE** www.jchron.co.uk
- JEWISH CULTURE AND HISTORY** <http://www.frankcass.com/jnls/jch.htm>
a new inter-disciplinary journal
- JEWISH HISTORICAL SOCIETY OF ENGLAND** <http://www.jhse.dircon.co.uk>
- LFC LIBRARY SUPPLIES** www.lfc-ltd.co.uk
- MANCHESTER UNIVERSITY CENTRE FOR JEWISH STUDIES**
<http://www.art.man.ac.uk/reltheol/jewish/CJS.htm>.
includes access to "Manchester and Israel, the community, the university
and the state"
- METHODIST RECORDER** <http://www.methodistrecorder.co.uk>
- MUSLIM DIRECTORY** www.muslimdirectory.co.uk
- NATIONAL CHRISTIAN RESOURCES EXHIBITION** www.resourcex.co.uk
- PHILOSOPHY RELIGION & THEOLOGY LIBRARIANS DISCUSSION LIST**
<http://www.willamette.edu/~gklein/prtlibn.htm>
- RE AND THEOLOGY ON THE INTERNET** <http://info.ox.ac.uk/etitext/theology>
link provider offering detailed lists of resources for the study and teaching of
theology
- SAMATHA ASSOCIATION** <http://www.samatha.demon.co.uk/brochure.html>
lay Buddhist association
- THEOLOGICAL LIBRARIANSHIP PROGRAM, HONG KONG**
<http://www.lts.edu>.
aims to promote further development of theological libraries in Asia
- TIBET HOUSE TRUST** <http://www.tibet.com/trust.html>
charity dedicated to preserving Tibetan culture and identity and assisting
Tibetan refugees
- TRINITARIAN BIBLE SOCIETY**
<http://biz.ukonline.co.uk/trinitarian.bible.society/contents.htm>

THEOLOGICAL LIBRARY ASSOCIATION NEWSLETTERS & OTHER PERIODICALS RECEIVED

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

American Theological Library Association Newsletter February 1999 and prospectus for the Annual Conference to be held in Chicago, Illinois in June 1999, having the theme "Members Engaged in Leadership".

Arbeitsgemeinschaft Katholisch-Theologischer Bibliotheken Mitteilungsblatt 1998. Includes articles marking the 50th anniversary of AKThB and the meeting of the International Council of Theological Libraries.

Associazione dei Bibliotecari Ecclesiastici Italiani Bollettino di Informazione Number 3, 1998. Includes articles on the use of the internet in libraries and experiences of digitizing material for the internet (Italian text)

Librarians' Christian Fellowship Newsletter Spring 1999.