

Spring 2011

# ***CHRISTIAN LIBRARIAN***



The Journal of the  
Librarians' Christian Fellowship

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BIRMINGHAM ANNUAL CONFERENCE***
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## EVENTS AT A GLANCE

### ●SATURDAY 2 APRIL 2011: ANNUAL CONFERENCE: 2011: THE YEAR OF THE BIBLE

Carrs Lane Church Centre, Birmingham. Speakers: Rev. **Rob Cotton**, *Bible Society* and *Evangelical Alliance*, and Rev. Dr. **Pete Wilcox**, Canon Chancellor, *Lichfield Cathedral*. Details: pp. 6-9.

### ●TUESDAY 24 MAY 2011: VISIT TO THE MUSEUM OF THE BOOK, LIMEHOUSE, EAST LONDON

Details: p. 9-10.

### ●TUESDAY 12 JULY 2011: SERVICE OF THANKSGIVING

University of Hertfordshire, Hatfield, from 5.30.p.m as part of CILIP's *Umbrella 2011*. Details: pp. 10-11.

### ●SATURDAY 1 OCTOBER 2011: ANNUAL PUBLIC LECTURE

RISC Centre, Reading. Speaker: **Dave Roberts**, author of *The Twilight Gospel*. Details: p. 11.

## PRAYER NOTES FOR SPRING 2011

### PLEASE PRAY FOR

●LCF activities in 2011 including the *Annual Conference* and *Service of Thanksgiving*. Pray that the Service will be well attended despite a clash with another event at *Umbrella 2011*.

●**Gordon Harris** as he completes his term of office as President and **Margaret Keeling** who has accepted an invitation to serve as our next President.

●The work of LCF's Review Group as it considers the work of the Fellowship and makes recommendations for the future.

●Members and friends of the Fellowship who have recently suffered bereavement.

●The work of the Christian Book Promotion Trust's *Speaking Volumes* project as it celebrates its thirtieth anniversary.

●The work of the *King James Bible Trust* and the *Biblefresh* project in this four hundredth anniversary year of the ***King James Bible***.

●Librarians in the public sector and elsewhere who are concerned about their jobs and services in the aftermath of the Government's recent Comprehensive Spending Review.



# **LIBRARIANS' CHRISTIAN FELLOWSHIP**

**CHRISTIANS IN LIBRARY, INFORMATION AND ARCHIVE WORK**

*An organisation 'in liaison' with the Chartered Institute of Library and Information Professionals.  
Affiliated to: Christian Research Association; Christians at Work; Evangelical Alliance; Transform Work  
UK; Universities' & Colleges' Christian Fellowship.  
Web Site: [www.librarianscf.org.uk](http://www.librarianscf.org.uk)*

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Review**

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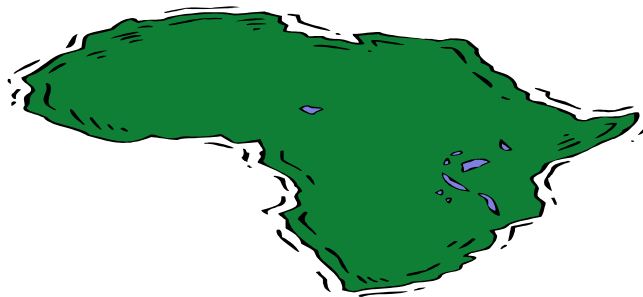
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## THE FIRST WORD

**GORDON HARRIS** questions whether our major professional association's current subscription structure shows due regard for the needs of members in less developed countries

# ***THE LAST SHOULD BE FIRST***



Despite the enormous strains on CILIP's budget in 2011, membership subscriptions have risen by little more than inflation. Using *Consumer Price Index*, inflation was 3.3% in November 2010 and using *Retail Price Index* it was 4.7%.<sup>1</sup> Thus members earning more than £17,501 pay 2.7% more than in 2010. Members earning between £5,001 and £8,000 pay 6.0% more. Retired members are being asked for 6.1% extra (£59 to £65), though it could be argued that their pension income is more reliable than the salaries of younger colleagues who may face redundancy under the Coalition's Spending Review.

CILIP members resident in most African countries face an increase of 58.5%, from £41 to £65.

At CILIP's AGM on 14 October 2010 a handful of CILIP members, including two members of LCF, voted against the proposed 2011 subscription rates, but the proposal was carried. That vote has meant that the poorest in the CILIP family face the greatest proportional increase. It seems that CILIP recognises the needs of members in less developed countries only when it can afford to.

**Gordon Harris**, *BSocSc MPhil FCLIP DipKM*, is President of the *Librarians' Christian Fellowship*, and is a coach to the library and knowledge community.

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<sup>1</sup> <http://www.statistics.gov.uk/cci/nugget.asp?id=19>

## THE SECOND WORD

**LOUISE MANNERS** welcomes a new book that re-introduces stories from the *King James Bible* to children and recalls a recent embarrassing incident that took place during a visit to a family friend

# **YEAR OF OPPORTUNITY**

2011 is an opportunity to return to the King James Version of The Bible.

The recent publication *In the Beginning* (Walker, 2010, £12.99, ISBN 978-1406322484) provides an astonishing re-telling of Bible stories. This collection of stories from the Old Testament, based on the King James translation, is edited by David Walser and illustrated by Jan Pieńkowski. Bible stories, such as Noah, Joseph, Ruth and David are re-told for children of all ages. According to David Walser the age range is from twelve years upwards. Jan Pieńkowski's colourful graphic images were inspired by scenes from his travels in Israel, Egypt, Iran and Uzbekistan. He created picture backgrounds using Photoshop but also went to his own archive for backgrounds, using sixties wallpaper designs. Being based in South West London has not overly influenced the work of Jan Pieńkowski and David Walser. David Walser has introduced children at the local primary school to literature. Jan Pieńkowski only admits to having produced studies of the terminal lounges at Heathrow Airport.

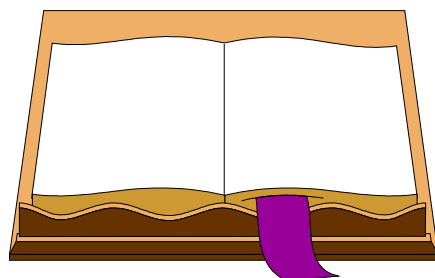
2011 is also an opportunity to review the LCF, its role and where it should it be heading.

Recently, when visiting a family friend near Mundeford in Dorset, my departure to attend 8.00 am Holy Communion was delayed by my being locked in the porch. I unlocked the house door and entered the locked porch. Having posted the keys through the letterbox I realised that I was stuck; I could not return and I could go no further. After my being released, the walk along besides the sea and the gathering in the church had added poignancy, because I had so nearly missed out.

**Louise Manners**, *DipLib, MA, MCLIP*, was elected as Chair of the Executive committee of the *Librarians' Christian Fellowship* at the Annual General Meeting held on Saturday 19 April 2008.

NEWS

**2011:  
THE YEAR OF THE BIBLE**



Please join us for the Annual Conference of the  
**LIBRARIANS' CHRISTIAN FELLOWSHIP**

**SATURDAY 2 APRIL 2011**  
*from 10.30.a.m.*

**BERTHA WRIGHT ROOM, CARRS LANE  
CHURCH CENTRE, BIRMINGHAM**

**SPEAKERS**

**Rev. Dr. ROB COTTON**  
*Biblefresh Network Manager*

**Rev. Dr. PETE WILCOX**  
*Canon Chancellor, Lichfield Cathedral*

## CONFERENCE DETAILS

●**2011: The Year of the Bible** is the theme of the Annual Conference of the **Librarians' Christian Fellowship** which is to be held in the **Bertha Wright Room, Carrs Lane Church Centre, Carrs Lane, Birmingham, B4 7SX** on **Saturday 2 April 2011**, from 10.30.a.m – 4.45.p.m.

The Conference has been arranged to coincide with 2011's four hundredth anniversary of the King James or Authorised Version of the Bible.

●The Conference fee is £25.00, including lunch and refreshments, with a reduced rate of £20.00 for unwaged delegates. Non-members are welcome. Please send bookings, or requests for further information, to The Secretary, Graham Hedges, 34 Thurlestone Avenue, Ilford, Essex, IG3 9DU. Home tel. 020 8599 1310, Work tel. 020 8871 7467. E mail [secretary@librarianscf.org.uk](mailto:secretary@librarianscf.org.uk) Web site [www.librarianscf.org.uk](http://www.librarianscf.org.uk)

## CONFERENCE THEMES

●The speakers will be the Rev. Dr. **Rob Cotton**, who works for the *Bible Society* and the *Evangelical Alliance* as the *Biblefresh* Network Manager, and the Rev. Dr. **Pete Wilcox**, Canon Chancellor of *Lichfield Cathedral*.

●**Rob Cotton** will be giving a talk entitled **Biblefresh - Celebrate the 400<sup>th</sup> anniversary of the King James Bible** by joining a movement to gain confidence in **God's Word**.

Christians believe that reading the Bible is important for their spiritual growth and health, but many find it difficult to engage with a text that was written in a very different culture and society. The speaker will be introducing the current *Biblefresh* programme which has been designed to encourage Bible reading and to inspire a new confidence in the teachings and contemporary relevance of the Scriptures.

●**Pete Wilcox** will be speaking on the subject **Lichfield Cathedral Library and the Story of the English Bible**. He will tell the two hundred and thirty year story of the Bible in English from John Wycliffe to King James via William Tyndale, Henry VIII and the Geneva Bible, based around the world class collection of manuscripts and early printed Bibles held in the Cathedral library at Lichfield.

## SPEAKERS

●**Rob Cotton** is *Biblefresh* Network Manager for the *Bible Society* and *Evangelical Alliance*, working with UK churches and organisations. He has previously worked as a Methodist minister in Preston and

Arnold, Nottingham, and helped lead the *Hope 08* programme.

He loves watching football at *Notts County* or *Stoke City*, good films, and making the Bible come alive for people through media campaigns connecting soap stories with the Bible, or through retreats and pilgrimages. He is married to Carol with three children, Sarah, Steven, and Timothy.

●**Pete Wilcox** has been Canon Chancellor of Lichfield since 2006. Chancellor comes from an old Latin word meaning 'gatekeeper', and Pete is responsible for the hospitality the cathedral offers to visitors and its educational work, including stewardship of the cathedral library.

He is the author of two published books, ***Living the Dream*** (Paternoster, 2007, £7.99, ISBN 978-1842275559) a study of the biblical character of Joseph, and ***Walking the Walk*** (Paternoster, 2009, £8.99, ISBN 978-1842276488), a study of the early years of King David as told in 1 Samuel 16 to 2 Samuel 5. A third book, ***Talking the Talk***, based on the story of David from his enthronement to his death (2 Samuel 5 to 1 Kings 2), is due from Lutterworth Press in June 2011 (ISBN 978-0718892357).

He is an avid fan of all ball sports and an obsessive collector of Bible commentaries. He is married to Catherine Fox, the novelist and journalist, and they have two teenage sons.

## **ANNUAL GENERAL MEETING**

The Annual General Meeting of the *Librarians' Christian Fellowship* will be held on **Saturday 2 April 2011**, from 11.20.a.m at the **Carrs Lane Church Centre**, Birmingham, as part of the annual conference proceedings.

Nominations for office and notice of any motions to be put to the meeting should be in the Secretary's hands not later than *Saturday 11 March 2011*.

Nominations for the following executive committee posts are invited: Secretary, Overseas Secretary, Web Site/***E-Newsletter*** Manager, Library Assistance Manager, Midlands regional rep., London regional rep., Southern regional rep., Western regional rep., Welsh regional rep., Irish regional rep., Members without portfolio (two positions),

Each nomination will require a proposer and seconder and each candidate should indicate their willingness to serve in writing.

Some existing committee members are willing to stand for re-election but we are always keen to attract newcomers onto the committee. If you would like more information about what might be involved, please let the Secretary know.

A formal agenda will be circulated to members not less than two weeks before the meeting.



## WELCOME TO CARRS LANE

Carrs Lane Church Centre is described as “an ideal venue for meetings and conferences in Birmingham City Centre”. It is close to Birmingham New Street railway station and is also likely to prove accessible to those coming by car or coach. We hope that the venue will be especially convenient to delegates from our Midlands, Northern, London, Eastern and Western regions.

There has been a worshipping community in Carrs Lane since 1748. From 1832 Carrs Lane belonged to the newly formed *Congregational Union*, which became part of the *United Reformed Church* in 1972. The current building is the fourth to be built on the site and was completed in 1970.

Notable past ministers have included John Angell James, founding father of the *Congregational Union* and the *Evangelical Alliance*.

In 2011 Carrs Lane's congregation includes Christians of various ages and backgrounds. This is an exciting time for the church and plans are being implemented to sustain and develop the mission of this strategic city centre church over the next few decades.

Full travel directions will be sent to all registered delegates a little nearer the time.

## LIBRARIANS' CHRISTIAN FELLOWSHIP NEWSLETTER



**From The Secretary: Graham Hedges, Hon. FCLIP, MCLIP, 34 Thurlestone Avenue, Ilford, Essex, IG3 9DU. Home tel. 020 8599 1310; Work tel. 020 8871 7467. E mail secretary@librarianscf.org.uk; Web site www.librarianscf.org.uk**

## MUSEUM OF THE BOOK

If you visited last year's *Christian Resources Exhibition* you may have seen the display mounted by the **Museum of the Book**.

Members and friends of LCF will have an opportunity to see the Museum of the Book's complete collection when we organise a visit to the Museum's home at **170 Salmon Lane, London, E14 7PQ** on **Tuesday afternoon 24 May 2011**, from 2.30. p.m.

The Museum of the Book consists of five thousand years of the Word of God exhibited in more than twenty ancient languages. This unique collection includes tablets of

stone from Ur of the Chaldees, scrolls and codex manuscripts in Hebrew, Greek, Syriac, Latin, Coptic, Ethiopic, Armenian, Slavonic, German and English including many translations on the printed page starting with the Gutenberg Bible of 1455 and encompassing the famous first edition Bibles of the Reformation such as Erasmus' Greek New Testament, Luther's Bible, Coverdale's Bible, the Geneva Bible and, of course, the King James Bible of 1611.

The Museum is also a repository of personal copies of the Bible once owned or used by luminaries such as John Bunyan, Elizabeth Fry, Florence Nightingale, Charles Spurgeon, William Wilberforce, Reginald Kray, and Elvis Presley.

The Museum is located in Limehouse, East London, and the nearest railway stations are Limehouse (Docklands Light Railway and Fenchurch Street line), Mile End underground (District Line) and Canary Wharf underground (Jubilee Line). The area is also served by a number of bus routes. Travel directions will be sent to those who book places for the visit.

Please let me know if you would like to book a place or places on this visit, and indicate whether you would like to join the LCF group for lunch prior to the main visit.

This visit will form part of LCF's celebration of 2011's *Year of the Bible* along with the April conference and other visits being considered for later in the year.

## **SERVICE OF THANKSGIVING**

CILIP will be returning to the *University of Hertfordshire* at Hatfield on **12-13 July 2011** for its next *Umbrella* conference which, it is hoped, will attract librarians and information officers in large numbers.

LCF will, once again, be organising a *Service of Thanksgiving* as part of the conference proceedings. This will be held on **Tuesday 12 July 2011**, from 5.30 - 6.15 p.m and our guest preacher will be the Rt. Rev. **Michael Langrish**, Bishop of Exeter.

Unfortunately, since the conference is to be compressed into two days again this year, the LCF Service will overlap with an early evening reception hosted by the conference exhibitors. We are keen to attract a good sized congregation and would encourage LCF members to come to Hatfield for the Service even if they are not intending to register for *Umbrella* as a whole. Attendance at the Service could be combined with day registration or a tour of the conference's trade exhibition earlier in the day.

If we receive early notice of the room location for the Service we will circulate this nearer the time. Otherwise, please ask for the location on arrival at the conference information desk.

Please support the service in your prayers and, if possible, with your presence.

## **ANNUAL PUBLIC LECTURE**

**Dave Roberts**, author of *The Twilight Gospel*, will be giving our Annual Public Lecture on **Saturday 1 October 2011**, from 2.30.p.m. The venue will be the **RISC Centre, 35-39 London Street, Reading**.

Please put this date in your diary and plan to attend!

## **E-NEWSLETTER**

In addition to the printed publication *Christian Librarian* we also publish the *Librarians' Christian Fellowship E-Newsletter* which is sent out as an attachment to members and personal subscribers with e-mail facilities several times a year.

There is evidence, however, that some people do not receive the *E-Newsletter*, possibly due to over-zealous spam filters operated by their internet service providers.

If you are not receiving the *E-Newsletter*, and would like to do so, please contact our Web Site Manager, Mary Wood on [mary@the-woods.org.uk](mailto:mary@the-woods.org.uk) and let her know.

## **ABSENT FRIENDS**

- We were shocked and

saddened to receive news of the recent murder of **Linda Bakewell**, daughter of Professor **Ken Bakewell**, one of our Life Vice-Presidents. Members and friends of the Fellowship are asked to pray for Ken, his wife Agnes, and their other daughter June as they try to come to terms with this family tragedy. Linda worked as a solicitor in Liverpool and we understand, from reports in the national and regional press, that a local man has been formally charged with her murder.

- We were also sorry to receive the news that **Roger Devenish**, a founder member of the Librarians' Christian Fellowship, died on Monday 27 December 2010. His wife Susan tells me that he sustained a serious head injury in a cycling accident last September and spent some weeks in hospitals before passing away just after Christmas.

I remember meeting Roger at the very first LCF meeting that I ever attended, back in 1977. He wrote occasional articles for the LCF publications, attended meetings, and served on our committee for a time as a corresponding member. He worked in several different branches of the library profession and also produced some easy-to-read versions of evangelical classics which were published in book form.

I am sure that Susan Devenish and other members of the family will be grateful for our prayers at this time of bereavement.

- We were also sorry to hear that LCF subscriber **J.C. Morgan** died at the end of October 2010.

Jonathan Morgan lived in Rye, Sussex, and worked before his retirement as Archivist at *Dr. Williams' Library*. His rather controversial views on the contents of *Christian Librarian* appeared as a letter in our Summer 2008 issue, but we were grateful for his support for the Fellowship over a number of years. Readers will wish to remember Jonathan's friends and family in their prayers.

## **THIRTY YEAR MILESTONE**

2011 marks the thirtieth anniversary of the scheme administered by the *Christian Book Promotion Trust* (CBPT) in which churches and groups of churches are encouraged to donate collections of popular Christian paperbacks to public and school libraries. The scheme is currently known as *Speaking Volumes* but in the past it has been known by other names including *Faith in Print*.

The library scheme was formally launched back in 1981 with pilot presentations of books to the public libraries in East Ham, Milton Keynes and Stamford. Since then it is estimated that nearly two thousand libraries have received gifts of over fifty thousand Christian books.

More recently, the CBPT has

started giving awards to the writers of good quality life changing Christian books. In May 2010, Gram Seed received the *Ultimate Christian Library Book* award for his book ***One Step Beyond*** (CWR Publishing, £7.99, ISBN 978-1853454622), which was reviewed in the Summer 2010 issue of *Christian Librarian*. The Trust will be marking the thirtieth anniversary of the library scheme by donating a copy of this book to every public library in the UK to coincide with *World Book Day* in May 2011.

In the meantime the CBPT is inviting members of the Christian public to vote for another recent book that they would particularly like to see on the shelves of their local public libraries. You can now vote for the 2011 *Ultimate Christian Library Book* from a shortlist drawn up by the Trust at [www.christianbookawards.org](http://www.christianbookawards.org)

Alternatively, you can obtain a postal voting form from the Trust at the address below.

The five shortlisted titles are Mosab Hassan's ***Son of Hamas*** (Authentic Media, £8.99, ISBN 978-1950789892), Desmond Tutu's ***Children of God*** (Collins, £9.99, ISBN 978-0007349845), Brad Lincoln's ***One Dad*** (Bible Reading Fellowship, £6.99, ISBN 978-1841016788), Rob Parsons' ***The Sixty Minute Family*** (Lion, £7.99, ISBN 078-0745953830) and Steve Turner's ***An Illustrated History of Gospel*** (Lion, £18.00, ISBN 078-0745953397).

LCF readers may have a part to play in encouraging their

churches to donate books to local libraries. For more information, please contact Paula Renouf, Speaking Volumes, P.O. Box 1070, Whittlesford, Cambridge, CB22 4WX. E mail [info@speakingvolumes.org.uk](mailto:info@speakingvolumes.org.uk) Web site <http://www.speakingvolumes.org.uk>

## **CURRENT AWARENESS**

- Ian Tutton argues that it is time for churches to speak up on behalf of our public library services.

The author suggests that current plans for library closures and budget cuts are comparable to “*one of the greatest acts of vandalism ever perpetrated*”, the destruction of the ancient library of Alexandria, attributed to Julius Caesar around 48 B.C.

As “*People of the Book*”, Christians should have a special respect for libraries. Denying access to information diminishes the ability of the public to make informed decisions and contribute to society.

*Libraries and Liberty* appears in the ***Baptist Times*** for 28 January 2011, p. 7.

- Fay Weldon, celebrated author and outspoken feminist, talks about her late conversion to the Christian faith in an interview with Roger Harper.

Fay Weldon was born to humanist parents but attended a Catholic school where she first

encountered religion. She returned to the Christian faith when attending a traditional Anglican church and claims that she was “*more or less converted by St. Paul*” after writing an introduction to 1 Corinthians. She was baptised in *St. Paul's Cathedral* in 2000.

She thinks that faith has always been an important element in her writing but does not try to proselytise in her books. At the time of the interview her latest novel was ***Kehua!*** (Atlantic, £16.99, ISBN 978-1848874596) which deals with the subject of Maori religion. *I Wanted to Belong* appears in ***Christianity*** for September 2010, pp. 20-25.

- Greg Garrett, university lecturer and author, was featured in an interview in the ***Church Times***. He is the author of ***One Fine Potion: the literary magic of Harry Potter*** (Darton, Longman and Todd, £10.99, ISBN 978-0232528398) and believes that, although J.K. Rowling's novels were not written to save souls, the Potter saga should be regarded as a Christian epic. The stories tell of a “*noble and self-giving life, a courageous and sacrificial death and a miraculous and world-changing resurrection*”.

Greg Garrett has also written a book about the rock band U2 and believes that their songs have encouraged him to live a more engaged, compassionate and courageous life.

The *Back Page Interview* appears in the ***Church Times*** for 26 November 2010, pp. 39-40.

- The recent film version of C.S. Lewis's ***The Chronicles of Narnia: The Voyage of the Dawn Treader*** was widely reviewed in both the general and religious press.

Alex Baker commented: "***The Dawn Treader*** does not have the teenage darkness of [Harry] Potter or the political scale of ***The Lord of the Rings***, but it does exude a joy in life and a love of hopeful possibility which is infectious whether you're a child or adult.

*The film is primarily aimed at families and long-time fans. It zips along with great verve, the pace never slackening as it did in the most recent Potter film. I think Lewis would be proud of this film. As a long-time fan of this book in particular, I certainly was."*

See Alex Baker's *Voyage of Discovery* in the ***Baptist Times*** for 10 December 2010, p. 14.

- Martin Casserley suggests that the fantasy worlds of Lewis's ***Chronicles of Narnia*** and Tolkien's ***Lord of the Rings*** can often seem more exciting and attractive than the real world in which we are called to live.

In our everyday lives as Christians battles tend to be quieter and more internal. Our weapons are not magical swords or flying dragons but the love of God, his truth, and small voices that can make a difference to the world.

However, the film version of ***The Voyage of the Dawn Treader*** closes with a relevant message. The Pevensie children are told by

Aslan, Lewis's Christ figure, that they will not be returning to the fantasy world of Narnia because they are now too old. Aslan, however, will be with them in their own world where he is known by a different name.

In essence he is telling them that it is time to grow up and apply the lessons that they have learned in Narnia to life in the everyday world.

Martin Casserley's *Dawn Awakening* appears in ***Christianity*** for January 2011, pp. 54-55.

- Past LCF speaker Colin Duriez surveys all three of the ***Chronicles of Narnia*** films to date in his article *Would this float C.S. Lewis's boat?*

He notes that the first film in the series, ***The Lion, the Witch and the Wardrobe***, was the thirty-sixth highest-grossing film of all time but that ***Prince Caspian*** was less successful commercially. This prompted the Disney organisation to withdraw from financing and distributing the third film. The second film appears to have failed to inspire the large Christian constituency in the United States, whose support was crucial to the success of the first film.

The article quotes C.S. Lewis enthusiasts – such as Philip Yancey and Bruce L. Edwards – who believe that ***Prince Caspian*** failed to adequately capture the flavour of Lewis's original novel and downplayed the Christian significance of Aslan. However, the franchise appears to be back on track with the third film giving rise to

hopes that the next novel in the series, *The Silver Chair*, will also be filmed.

This article appears in the *Church Times* for 10 December 2010, pp. 20 -21.

- Several press reports noted the official launch of the *King James Bible Trust*, set up to mark this year's four hundredth anniversary of the Authorised Version of the Bible.

The Trust was launched at the Banqueting House in Whitehall, London, during November 2010 in the presence of the Duke of Edinburgh. Participants in the event included Frank Field MP and actor Timothy West, who read from St. Matthew's Gospel. Professor Niall Ferguson made a plea for the *King James Bible* to be given greater prominence in our educational system.

The report *Prince Hears Praise for Jacobean Blast* appears in the *Church Times* for 26 November 2010, p. 6, and notes that the Royal Mint is producing a limited edition £2.00 coin to mark the four hundredth anniversary.

- Recent press articles report that Shakespeare's *Globe Theatre* will be holding public readings from the *King James Bible* to mark the four hundredth anniversary of the translation.

Between Palm Sunday and Easter Monday, up to twenty actors will recite the Bible's 788,280 words from start to finish. It is estimated that this will take a total of sixty-nine hours.

The *National Theatre* will also be holding public readings from the gospels and the first five books of the Old Testament.

Although the *King James Bible* is the most important book in the English language, a recent poll suggests that more than half of thirty-five year olds have never heard of it.

See Dalya Aberge's *Shakespeare's Globe Theatre have announced plans to read the Bible on stage in its entirety for the first time* and David Sexton's *A Translation lost in the celebration*, both published in the *London Evening Standard* for 6 December 2010.

- Krish Kandiah's *Open Book?* draws attention to the growing problem of biblical illiteracy in the United Kingdom today. Children are growing up with little knowledge of the Bible stories that would have been familiar to earlier generations. Yet, even within the churches, confidence in the Bible, and knowledge of the Scriptures, is disturbingly low. In a recent survey, only 47% of church leaders claimed to be confident in their knowledge of the Bible.

Attacks from militant atheists, such as Richard Dawkins, have helped to undermine the confidence of many Christians in the Bible.

The result is diminishing confidence in biblical literacy, diminishing confidence in biblical truth, and diminishing coherence between a biblical world view and our own life and service. The

current *Biblefresh* programme is intended to help reverse these disturbing trends.

This article appears in *Christianity*, January 2011, pp. 24-25, 27, 29-30.

## **CELEBRATING THE BIBLE**

A recent article in the *Daily Telegraph* suggests that the four hundredth anniversary of the *King James Bible* will dwarf all other literary anniversaries this year. The writer suggests that the translation's contribution to the English language is paralleled only by Shakespeare. LCF readers will not need to be convinced of the *spiritual* importance of the Bible, and its widespread availability in the English language.

Visit the web site of the *King James Bible Trust* at <http://www.kingjamesbibletrust.org> for details of lectures and exhibitions planned to mark the anniversary, various articles on relevant subjects and a digital reproduction of the KJB as it appeared when first published in 1611.

Closely linked to the KJB anniversary is the *Biblefresh* project, sponsored by the *Evangelical Alliance* and *Bible Society*, with many partner organisations including our own Fellowship. *Biblefresh* aims to encourage Bible reading and increase confidence in the Scriptures among Christians, and you can find more information on the web site at <http://www.biblefresh.com>

BBC Radio Four marked the

anniversary by broadcasting *Readings from the King James Bible* throughout the day on Sunday 9 January 2011. Passages from the Old and New Testaments were read by actors including Emilia Fox and Toby Stephens and the passages were introduced by the Archbishop of Canterbury and the novelist David Lodge, among others.

Did anyone else notice the parallel between the story told in 1 Kings 3: 16-28 and the recent controversial "cot death" storyline in *Eastenders*? My letter on this subject was published as the *Letter of the Week* in the *Radio Times* for 22-28 January 2011 and has earned me a state of the art digital radio!

Among the many events marking the anniversary will be the summer exhibition at the *Bodleian Library* in Broad Street, Oxford. *Manifold Greatness: Oxford and the Making of the KJV* runs from Friday 22 April until Sunday 4 September 2011.

Actor Lance Pierson will be touring the United Kingdom during 2011 with his production *The Bible: in voice and verse*. This is a journey through the Bible narrative from Genesis to Revelation with Lance reading the text interspersed with pieces of music which those words inspired sung by Belinda Yates. You can obtain information about dates and venues from the web site [www.invoiceandverse.co.uk](http://www.invoiceandverse.co.uk) or by 'phoning 020 7731 6544.

Did you know that: The word "brain" (or "brains") does not occur at all in the *King James Bible*. The word "brown" only occurs four times



in the KJB, all in Genesis chapter 30. There is no mention of carpets in the Bible. The word "cheese" occurs only twice in the KJB, once in the Second Book of Samuel and once in the Book of Job. The animal most frequently mentioned in the Old Testament is the sheep, followed by the lamb, lion, ox, ram, horse, bullock, ass, goat, and camel.

These little known and quirky facts about the Bible come from a recent news release promoting David Norton's *The King James Bible: a short history from Tyndale to Today* (Cambridge University Press, £14.99, ISBN 978-0521616881), one of a number of books published to coincide with the four hundredth anniversary.

How will **you** be celebrating the King James anniversary, either in your library or in your church? Send me your reports and we will include them in these pages.

## **AMAZING ACHIEVEMENT**

LCF's Scottish rep., **Anne MacRitchie**, reminds us of the Scottish background to the Authorised or King James version of the Bible:

In 1601 the General Assembly of the *Church of Scotland* met in *Burntisland Parish Church* which had been completed just six years earlier. They proposed to King James VI (and 1<sup>st</sup>) that a new English translation of the Bible would make the scriptures more accessible

to the people and this was approved. Ten years later this was published as the King James Authorised Version of the Bible. During 2001 a month of celebrations were held to mark this historic event.

The Royal Burgh of Burntisland is a coastal resort in Fife on the shores of the Firth of Forth and is about twenty miles from Edinburgh. The reason the General Assembly was held there in 1601 was because plague was rife in Edinburgh at the time though it would have meant very long journeys for a lot of the delegates.

It is quite an amazing achievement that the whole Bible was translated in ten years. More information about *Burntisland Parish Church* can be found by clicking on history on the web site [www.burntislandkirk.org.uk](http://www.burntislandkirk.org.uk)

## **EBSCO PUBLISHING**

The Librarians' Christian Fellowship has an electronic licensing relationship with *EBSCO Publishing*, "the world's most prolific aggregator of full text journals, magazines and other sources". The full texts of our two main publications - the *Librarians' Christian Fellowship E-Newsletter* and *Christian Librarian* - are available on EBSCO Publishing's databases. Subscribers are able to retrieve articles from our publications and the Fellowship will receive a small commission for each article retrieved.

# **LCF REVIEW GROUP**

**GORDON HARRIS  
introduces a new group  
set up to monitor the  
current work of the  
Fellowship and make  
recommendations for the  
future**

With the decline in membership of CILIP over the last few years, there has been a decline in membership of LCF. This lack of growth was noted at the April 2010 AGM of the *Librarians' Christian Fellowship*, and a debate amongst members which initially centred on publicity started to gather momentum and to spread into other aspects of the Fellowship. Accordingly, with the support of the President and Vice-Presidents of LCF, the Executive Committee decided in November 2010 to launch a formal Review of the current status and future development of the Fellowship.

Such a Review requires the participation and prayer of all members. A Review Group has been formed which will consider the views and concerns of

members on a variety of issues: LCF's membership qualification, structure and governance, outreach, policies, publishing and meetings as well as a host of related matters.

The Review Group consists so far of Tayo Ajibade, Vernon Burgess, Gordon Harris, Margaret Keeling, Louise Manners, and Mary Wood. An external chairperson is being appointed. The Review Group will make recommendations to the Executive Committee at the end of 2011, and the Executive Committee will then make recommendations from the whole exercise to LCF's AGM in April 2012.

Please send any concerns or suggestions for the renewal and growth of the Fellowship to the Review Group at [lcf-review-group@googlegroups.com](mailto:lcf-review-group@googlegroups.com) Ask yourself prayerfully "*How can the Librarians' Christian Fellowship make a greater impact on our profession?*", and get in touch!

**Gordon Harris**, *BSocSc MPhil FCLIP DipKM*, is President of the *Librarians' Christian Fellowship*, and is a coach to the library and knowledge community.

# **MEMBERSHIP MATTERS**

***News from the Membership Secretary:  
Janice Paine, MCLIP, 22 Queensgate Gardens,  
396 Upper Richmond Road, Putney, London,  
SW15 6JN. Tel. 020 8785 2174***

A warm welcome to one new member. We would like remind current members that subscription renewals are now due for 2011. It would be greatly appreciated if payment could be sent **before the end of April**. Minimum subscription rates for 2011 are: £25 (full rate), £15 (retired, unemployed and students), £15 each for two members at the same address; overseas (outside Europe) please add £4 for postage. If you have **changed address, job, etc.**, please let us know as soon as possible.

## **NEW MEMBER**

SAXTON, Mr Paul, Room D, 3 Rochdale Way, London, SE8 4LY - Cataloguer.  
Tel: 07967 152406 - Email: paul\_spire@hotmail.com

## **LATE RENEWAL FOR 2010**

SMITH, Miss Judith H., 112 Brickley Lane, Devizes, Wilts SN10 3BT - Info. & Archives Officer, Barnabas Fund. Tel: 01380 720488 - Email: judithsmith@hotmail.co.org

## **CHANGES TO MEMBERSHIP DETAILS**

GIBSON, Miss Ruth E., 39 Westhill Close, Selly Oak, Birmingham, B29 6QQ -  
Tel: 0121 472 4092 - Email: gibson.ruth@rocketmail.com

HARRIS, Mr Gordon A., 2c Kings Road, Biggin Hill, Kent TN16 3XU - Coach,  
Forward Coaching. Tel: 01959 576233 - Email: galexharris@hotmail.com

HORLEY, Mr Nicholas G.B., 38 Shelley Road, High Wycombe, Bucks HP11 2UW  
- Tel: 01494 529916 - Email: n\_horley@hotmail.com

VAN NIEKERK, Dr Rona V., South Africa - Tel: - Email:  
rona\_vanniekerk@yahoo.co.uk

## REVIEWS

# ***THE BOOKWORM'S SPRING SELECTION***

***BETJEMAN AND THE ANGLICAN IMAGINATION***

*Kevin J. Gardner*

*SPCK, 2010, £14.99, Pbk., 244p.,*

*ISBN 978-0281063444*

Kevin J. Gardner is Associate Professor of English at *Baylor University*, Waco, Texas, and a Betjeman enthusiast. The five chapters of his scholarly and well researched book deal with the various manifestations, meanings and paradoxes of Betjeman's Anglicanism; his doubts, particularly his recurring anxieties about death and the absence of God; the manifestations of belief in Betjeman's writings; his work as a campaigner for the preservation of England's heritage, showing how his Anglican faith informed and guided his social conscience; and the implications of his social faith. The author's points are illustrated throughout by relevant extracts from Betjeman's verse .

The author describes Betjeman as a poet of Anglicanism as distinct from his contemporaries Auden, Eliot and Thomas, who were poets *and* Anglicans. It was Betjeman, he argues, who most dramatically intoned the culture of the church, who most consistently celebrated its beauty and mystery, and who unfailingly voiced its potency as the unifying source of English culture.

Eliot had taught Betjeman at *Highgate Junior School* in London and they became personal friends. Another Anglican, C.S. Lewis, was Betjeman's tutor at Oxford but they were far from friendly. Betjeman described Lewis as "*St. C.S. Lewis*". Lord David Cecil said that "*the very idea of believing in the Church but making fun of it*" would have been "*distasteful*" and "*bewildering*" to Lewis but was central to Betjeman's character.

Betjeman's Anglicanism was very Catholic, but he welcomed the diversity of liturgical style within the Church of England and its toleration of high church, broad church and low church. He had great respect for

Billy Graham in spite of the fact that, as he wrote in *The Spectator*, he was an Anglo-Catholic to whom the revivalist approach was unattractive. He felt that Dr. Graham “*has the great Evangelical love of Our Lord as Man. Jesus as a person is vivid to him ... his message is that people should return to their particular churches.*” He hoped that Dr. Graham’s evangelism would help to fill Anglican as well as Nonconformist churches. He also admired the *Olney Hymns* by the Evangelicals William Cowper and John Newton.

Betjeman’s Catholicism was not good enough for his friend Evelyn Waugh, who felt that his failure to follow his wife’s example and convert to Rome ruined his chances of salvation. Betjeman believed that “*our dear old C of E*” was “*the true Catholic church in this country.*”

Betjeman described himself as an “*Agnostic Christian*” but he wrote in *The Spectator* that the only practical way to face “*the dreaded lonely journey into Eternity*” seemed to be the Christian one. “*I therefore try to believe that Christ was God, made Man and gives eternal life, and that I may be confirmed in this belief by clinging to the sacraments and by prayer.*”

The book concludes with an impressive bibliography and a less impressive index which has too many entries lacking sub-headings and too many omissions such as Bath, bell-ringing, Olney Hymns, railways, sacraments, Slough, Swindon and town planning.

**Kenneth G.B. Bakewell**, MA, FCLIP, MCMI, FSocInd, is Emeritus Professor of Information and Library Management at the *Liverpool John Moores University* and serves the *Librarians' Christian Fellowship* as a Life Vice-President.

***JESUS CENTRE STAGE: THEATRE, RADIO, CHURCH,  
TELEVISION***

***Tony Jasper and Kenneth Pickering  
Highland Books, 2010, £11.99, Pbk., 132 pp,  
ISBN 978-1897913871***

This book is very wide ranging in its coverage of Jesus in the performing media. It starts with the Medieval Mystery Plays and finishes right up to date. In my ignorance I hadn’t realised just how many

performances of various sorts and sizes there have been in recent years with Jesus either central or appearing somewhere in the drama. Many have been controversial not least productions such as ***Jerry Springer, the Opera***. I hadn't realised that it was only relatively recently e.g. in ***Godspell*** and ***Jesus Christ Superstar***, that Jesus has actually been allowed to be portrayed by a real live actor in this country. Attitudes have been different in other parts of the world, and readers will be aware of the famous Oberammergau Passion Play which has been performed by the villagers there approximately every ten years since 1633 to give thanks for their delivery from the plague.

I found the sheer number of plays, music and other forms of drama including radio plays mentioned rather overwhelming, but it is interesting to note that many of the original mystery plays have been revived in various English towns and cities – I will be checking out the Wintershall Estate's production which may be coming to Edinburgh next year.

Having two contributors to the book works well as they elaborate on different aspects and their views are brought together well in the final chapter. There is a good bibliography and helpful indexes.

***Jesus Centre Stage*** convinced me that drama is certainly a very powerful means of communicating the Christian message though it has to be done well to be effective.

**Anne MacRitchie**, *MSC*, works for *NHS Grampian* as an Information Assistant and serves the *Librarians' Christian Fellowship* as our Regional Representative for Scotland.

***THE CAMBRIDGE COMPANION TO C.S. LEWIS***  
***Edited by Robert MacSwain and Michael Ward***  
***Cambridge University Press, 2010, £18.99, Pbk.,***  
***325 pp., ISBN 978-0521711142***  
***(Hardback £55.00, ISBN 978-0521884136)***

This is a new title in the *Cambridge Companion to Religion* series. The series covers either major topics or key figures in theology and religious studies through wide ranging, specially commissioned essays by international scholars. Although it may sound as if the level of writing is designed for serious academic study, it is a fascinating and wide ranging

collection of essays on one of the twentieth century's most well known religious writers. As such it is as much for the non specialist reader who wants an in depth and well rounded introductory overview of Lewis' work in its totality.

But C. S. Lewis is much more than '*the most influential religious author of the twentieth century*'. He is also one of its most controversial. As the introduction makes clear, he attracts diverse and often extreme reactions across a wide spectrum from his large following in American Evangelical circles, to more dismissive theologians or literary critics. The film versions of his Narnia series continue to attract the objections of secularists to their perceived Christian proselytising.<sup>2</sup> The debate around the evaluation of the man and the work surfaces in this volume in the editorial decision to issue it as a *Cambridge Companion to Religion* rather than a *Cambridge Companion to Literature*. Of twenty one chapters, fifteen are primarily by theologians, four by literary critics and two by contributors who are both.

As Robert MacSwain notes in his introduction, this polarity is fuelled by Lewis the celebrity whose persona, life, and friendships are part of the story, and whose popularity not only undermines serious consideration of his religious writing and but also completely obscures his enormous scholarship from the general reader. And here for me is the richness of this Companion in that it engages with every aspect of Lewis' work, giving the reader an extensive and at times contradictory overview.

Michael Ward, of *Planet Narnia* fame, is its second editor. It therefore comes as no surprise that Alan Jacobs in the chapter on 'the Chronicles of Narnia' introduces and affirms Ward's research<sup>3</sup> on the use of the concepts of the planets in medieval cosmology as a shaping force. (See a recent review in *Christian Librarian*<sup>4</sup> for further comments)

The book is structured in three sections which reflect the three major areas of Lewis' persona and work: scholar, thinker, and writer. The two brief pages of biographical information in the introduction provide a level of context for the deeper discussion of his ideas and influence. Given the many changes in his life from his reluctant

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<sup>2</sup> See 'Philip Pullman attacks Narnia film plans', BBC News, 16 Oct 2005 'Pullman has attacked plans to film the Chronicles of Narnia calling C S Lewis books misogynistic and racial'.

<sup>3</sup> Michael Ward, *Planet Narnia :the Seven Heavens in the Imagination of C.S.Lewis*(Oxford and New York O.U.P, 2008)

<sup>4</sup> See Jessica Yates' review. Jessica Yates 'Planet Narnia : the Seven Heavens in the Imagination of C.S. Lewis', *Christian Librarian* Summer (2008) 36-38.

conversion onwards which so often radically moved his thinking, it is both inevitable and helpful that many of the contributors locate their discussion of particular works and ideas within the context of Lewis' experience.

Interestingly for a Companion on Religion we begin by a developed discussion of the Lewis of the 'day job' as literary critic. John Fleming sets his analysis within the context of the literature faculties of the time, allowing him to show the revolutionary nature of Lewis' intellectual debate. Ann Loades in the chapter on 'gender' feels the need to deflect the unspoken criticism of Lewis' attitudes to women by locating his views within their cultural and historical context. David Jasper, in contrasting *The Pilgrim's Regress* and *Surprised by Joy* as his two conversion narratives, relates the development of the thinking in both to Lewis' experience and his other writing at the time.

This is a book which invites a serendipitous approach. I enjoyed dipping into chapters which look at some of the more well known aspects of Lewis thinking, or consider his more popular works, and the greater challenge of the evaluation of his work as a theologian, intellectual historian or classicist. As a whole it engages with the whole range of Lewis work, and resists pinning him down in the service of any specific doctrinal view. He is neither a fundamentalist nor modern biblical critic; both an erudite literary historian and a writer of tales for children. The third section, on Lewis as writer uniquely brings together discussion of all his imaginative writing, including an excellent final chapter on Lewis as a poet, one on *Till We Have Faces* – perhaps his most underrated novel.

This volume has much to offer the general reader who wants to move on from the more popular aspects of Lewis' work. It is a counterbalance to popular and limited constructs of Lewis the Christian apologist and personality. It does not allow the reader to settle for a simplistic view but challenges and provokes in a way which takes into consideration the complexity and sheer scale of the man and the work.

**Margaret Keeling, MA, MCLIP, PhD**, is a Vice-President of the *Librarians' Christian Fellowship* and worked until her retirement as Head of Services for Libraries, Culture and Adult Community Learning for Essex County Council.

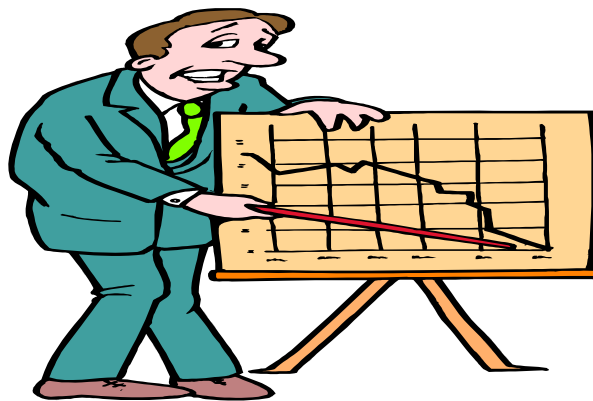


## MAIN ARTICLES

**MARY WOOD** considers the place of libraries in the present economic climate and looks at attempts to defend services against disproportionate reductions in budgets stemming from a view of libraries which views them as a soft option for cuts

# ***EYE ON THE PROFESSION***

## **Public Libraries and the Comprehensive Spending Review**



The cutbacks introduced by the recent Comprehensive Spending Review will affect many sectors and professions, including the vital areas of education, health and social services. In this context it's easy for society at large to overlook or underestimate the significance of cuts in public library services. I have never myself worked in a public library, so I am speaking here as a library user, a professional librarian, and a citizen, not as a public sector employee fearful for my job. I think most people accept that cuts are necessary in the current economic circumstances and understand that the situation could have been far worse had the banks been allowed to fail, but I am concerned that misconceptions and misapprehensions will lead to cuts with unanticipated and unwelcome repercussions - especially in the case of our public libraries.

## What will be the impact of the cuts?

*UK Library Watch*<sup>5</sup> and the *Public Libraries News*<sup>6</sup> blog are keeping tally of public libraries threatened with closure or undergoing service reductions. On Tuesday 21 December 2010 PLN reported “363 libraries plus 26 mobiles currently under threat or recently closed”. Here are just a couple of examples:

- In Gloucestershire eleven libraries face closure, services at other libraries are to be reduced and the mobile libraries and services to the housebound are to be completely discontinued.<sup>7</sup>
- In Wiltshire, the *Albourne Net* reported on 11 November 2010 that, “Libraries and heritage are to shed 26 posts and of the current 13 Community Librarians there are plans for only 4 to be re-appointed.”<sup>8</sup>

Estimates of potential job losses vary, but CILIP has estimated that it could be up to six thousand over four years.<sup>9</sup>

In a related development the *Booktrust* charity which runs the *BookStart*, *BookTime* and *Booked Up* book-gifting programmes which give free books to children was informed on 17 December 2010 that its public funding is to be cut.<sup>10</sup>

## The use of volunteers?

One aspect of current proposals which has generated controversy is the use of volunteers to run or support library services where cuts have to be made. Some oppose this vigorously, seeing the suggestion as a failure to understand the professional skills and experience needed to manage library services and fearing that it will undermine the position of professionally qualified librarians. In October 2010, however, CILIP issued a more balanced statement which acknowledges the valuable contribution volunteers can make, while stressing that this must be in the context of a professionally managed service – volunteers need suitable training and development and should not be used to substitute for appropriately qualified staff.<sup>11</sup>

<sup>5</sup> **UK Library Watch** <http://uklibrarywatch.pbworks.com/w/page/31642853/UK-Library-Warch>

<sup>6</sup> **Public Libraries News blog** <http://publiclibrariesnews.blogspot.com>

<sup>7</sup> *Gloucestershire County Council cuts - 11 libraries may close unless you take them over. This is Gloucestershire.* 12 November 2011. <http://www.thisisgloucestershire.co.uk/news/gloucestershire-County-Council-cuts-11-libraries-close-unless/article-2883155-detail/article.html>

<sup>8</sup> *Wiltshire's Budget Bombshell. Albourne Net*, 11 November 2010 <http://albourne.net/news/wiltshires-budget-bombshell>

<sup>9</sup> *Library cuts and job losses condemned by leading authors. Guardian*, 22 November 2010, p. 5. <http://www.guardian.co.uk/books/2010/nov/22/library-cuts-leading-authors-condemn>

<sup>10</sup> *Department for Education Funding cuts to English bookgifting programmes* <http://www.booktrust.org.uk/show/feature/News%20press/Booktrust-news>

<sup>11</sup> *Use of volunteers in public libraries:* <http://www.cilip.org.uk/get-involved/policy/statements/Pages/use-of-volunteers.aspx>

## Why is the value of libraries and librarians underrated?

Libraries are a powerful force for the public good; they are accessible to all, not least disadvantaged and vulnerable people groups, children, the unemployed and the elderly. Libraries support literacy, personal development, education, freedom of information and democracy. They also have a key role to play in community development. But librarians are frequently seen as grey and boring people whose principal occupation is stamping books and there is widespread misunderstanding about what librarians actually do. This is a subject of perennial debate in the library world and the concerns were echoed by CILIP Chief Executive, Annie Mauger, in a recent interview in **CILIP Update**<sup>12</sup> where she states “*There are two very serious threats. One is that the bodies that have advocated the value of libraries in the government (MLA, the Advisory Council on Libraries, the Audit Commission, the PLR office) are disappearing. The other is the 'lack of understanding about what the library, information and knowledge profession offers'. If there wasn't such ignorance, libraries would not be seen as a soft option for cuts.*”

Recently, I've seen a couple of interesting, if admittedly not wholly successful, attempts to undermine and change stereotypes of librarians: the *Librarians do Gaga*<sup>13</sup> video for example and *Lansing Librarians dispel all those misconceptions*.<sup>14</sup> Both of these come from groups of librarians in the UK ... maybe readers of **Christian Librarian** are aware of some good UK based examples? On a more serious note, an article by Javier Stanziola in the December 2010 issue of **CILIP Update** suggests that there is a lack of solid quantitative evidence of impacts and outcomes from library services and that the sector needs to develop, communicate and test stories of change and to make research and evaluation a strategic priority.<sup>15</sup>

Misconceptions may be partly our own fault, but what I read in the press sometimes makes me feel that librarians can't win. When we endeavour to act as custodians of our literary and cultural heritage, including the classic works of fiction and non-fiction, we are slated for being old fashioned and out of date; when we try to make the library more welcoming and accessible and introduce new services such as Internet access, reading groups and coffee shops, we get complaints about noise and calls for the money to be spent on books.

Secondly, there is the widespread perception that “*I can get everything I need free on the Internet*”. This overlooks the fact that, on the one hand, it is the poorest in society who have no access to the web, and that on the

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<sup>12</sup> *Redesigning CILIP*. Elspeth Hyams. **CILIP Update**, Dec. 2010, pp. 35-37

<sup>13</sup> *Librarians do Gaga*, <http://www.boingboing.net/2010.05/29/librarians-do-gaga.html>

<sup>14</sup> *Lansing librarians dispel all those misconceptions*.

[http://lisnews.org/lansing\\_librarians\\_dispel\\_all\\_those\\_misconceptions](http://lisnews.org/lansing_librarians_dispel_all_those_misconceptions)

<sup>15</sup> *Numbers and pictures capturing the impact of public libraries*. Javier Stanziola. **CILIP Update**, Dec. 2010, pp. 44-46.

other hand, libraries are providing not just free Internet access (sadly this may now be ending) but advice and assistance on how to find and access good resources on-line. Neither does it take account of the need to evaluate whether information freely available on the web is credible, accurate or current or of the trend to charge for on-line information which was formerly offered for free.

Finally, there has been what Mark Field has called "*The Fragmentation Death of the Information Professions*". His basic thesis is that although the information professions are highly networked they are poorly integrated and therefore, "*lack influence in government policy-making and traction in business*". He goes on to bemoan the "*lack of a comprehensive, hospitable and rigorous over-arching professional framework for information scientists, librarians, records managers, archivists, and their emerging new sibling professions in information architecture*" and suggests that CILIP needs to develop closer collaborative relationships with related professional groups, who may not necessarily call themselves '*librarians*' or even '*information professionals*'. Field's posting more than four months ago provoked one of the longest discussion threads I have seen on the CILIP *LinkedIn* group,<sup>16</sup> but it is not yet clear what the outcome of the deliberations will be.

## What is being done?

A bleak picture then, but this is not the whole story. Although there have been complaints – in the *Silence far from golden* discussion thread in the CILIP *LinkedIn* group<sup>17</sup>, for example – that CILIP is not doing enough to promote the value of library services, and that CILIP's media profile has been low, the professional body is in fact carrying out a range of advocacy activities, including writing to all MPs asking that "*proper consideration is given to the true value of libraries, their contribution to learning, reading and literacy, community well-being, skills and economic regeneration*"<sup>18</sup>, developing a Manifesto<sup>19</sup> and putting together a campaigning toolkit.<sup>20</sup>

A group of volunteers including Phil Bradley has set up the *Voices for the Library* web site<sup>21</sup> to promote the value of and the need for trained librarians. It looks at what librarians do and explores the contribution they

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<sup>16</sup> *The Fragmentation Death of the Information Professions*. [http://www.linkedin.com/groupItem?view=&gid=1730267&type=member&item=26081607&gid=cd4a1f5d-1a6f-4263-9e8c-5ee300c20ad7goback=%2Egmp\\_1730267](http://www.linkedin.com/groupItem?view=&gid=1730267&type=member&item=26081607&gid=cd4a1f5d-1a6f-4263-9e8c-5ee300c20ad7goback=%2Egmp_1730267)

<sup>17</sup> *Silence far from golden*. [http://www.linkedin.com/groupitem?view=&gid=1730267&type=member&item=36809787&gid=84abaa80-d3e4dc6-9eb8-f594ea432fa38goback=%2Egmp\\_1730267](http://www.linkedin.com/groupitem?view=&gid=1730267&type=member&item=36809787&gid=84abaa80-d3e4dc6-9eb8-f594ea432fa38goback=%2Egmp_1730267)

<sup>18</sup> *Our Public Libraries*. [http://www.cilip.org.uk/get-involved/advocacy/public-libraries/Documents/Letter to MPs\\_Dec2010.pdf](http://www.cilip.org.uk/get-involved/advocacy/public-libraries/Documents/Letter%20to%20MPs_Dec2010.pdf)

<sup>19</sup> *CILIP Manifesto*. <http://www.cilip.org.uk/get-involved/advocacy/manifesto/Pages/default.aspx>

<sup>20</sup> *CILIP Campaigning Toolkit*. <http://www.cilip.org.uk/get-involved/campaigning-toolkit/Pages/default.aspx>

<sup>21</sup> **Voices for the Library** [www.voicesforthelibrary.org.uk](http://www.voicesforthelibrary.org.uk)

make, citing the UNESCO **Public Library Manifesto** <sup>22</sup> which sees the public library as “*the local gateway to knowledge*”, which “*provides a basic condition for lifelong learning, independent decision-making and cultural development of the individual and social groups*”. The site offers librarians and library users the opportunity to share stories about how “*libraries change lives*”.

Public libraries have received expressions of support from writers such as Philip Pullman, Kate Mosse and Will Self <sup>23</sup> and local groups have started campaigns in a number of areas. *Friends of Gloucestershire Libraries* <sup>24</sup> are collecting signatures for a petition and are encouraging supporters to write to councillors and MPs. In Lewisham, South East London, a decision to close five branch libraries has been deferred for two months by the Mayor, Steve Bullock, following a vociferous campaign which used Freedom of Information requests to get details of budgetary information and devise alternative strategies. This is apparently the only endangered service in the borough to have generated a public campaign. <sup>25</sup> Another example of what can be done, although it is a few years old now, is illustrated by a *Youtube* video of the ‘*Love St. James Street Library Day*’ organised when a Walthamstow public library closed without warning in April 2007. <sup>26</sup> The film poignantly highlights the sense of loss experienced by the local community.

I would encourage readers to find out what is happening in their own area if they are not already aware of the situation and to post any inspiring stories and case studies they have on the *Voices for the Library* web site at [www.voicesforthelibrary.org.uk](http://www.voicesforthelibrary.org.uk) Resources for anyone wanting to get involved in campaigning for public libraries, some of which have already been mentioned in this article, are available on the web sites of CILIP at [www.cilip.org.uk](http://www.cilip.org.uk) and the *Library Campaign* at [www.librarycampaign.com](http://www.librarycampaign.com)

**Mary E. Wood**, BA, MscInfStud, works as an Information Researcher for the *Chartered Management Institute* and serves the *Librarians’ Christian Fellowship* as Midlands regional rep/Web Site and **E-Newsletter** Manager.

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<sup>22</sup> UNESCO **Public Library Manifesto** <http://www.unesco.org/webworld/libraries/manifestos/libraman.html>

<sup>23</sup> *Library cuts and job losses condemned by leading authors.* **Guardian**, 22 November 2010, p. 6

<sup>24</sup> **Friends of Gloucestershire Libraries.** <http://foclibrary.wordpress.com>

<sup>25</sup> *Lewisham closures deferred.* **Update Magazine**, Dec. 2010, p.10.

<sup>26</sup> *Love St. James Street Library.* <http://www.youtube.com/watch?v=8tlbNd32ETI>

The Rev. Dr. ALAN GARROW introduces a collection of writings that appear to date from a very early stage of Christian history and considers the light that this document may throw on the meaning of the prayer that Jesus taught to his disciples

## ***THE FIVE LORD'S PRAYERS***



The Librarians' Christian Fellowship Annual Public Lecture held on Saturday 23 October 2010 at the Manvers Street Baptist Church, Manvers Street, Bath, BA1 1JW.

I don't doubt that you are familiar with the version of the Lord's Prayer which begins "*Our Father, who art in heaven*", from the 1662 Prayer Book, and possibly the one from the 1980 revision. Another one reads:

Our Father in Heaven,  
Reveal who you are.  
Set the world right.  
Do what's best - as above so below.  
Keep us alive with three square meals,  
Keep us forgiven with you and forgiving others.  
You're in charge, you can do anything you want,  
You are always in glory. Yes. Yes. Yes.

(From *The Message*)

You can see in a paraphrase like **The Message** that there are translational decisions to be made about style and content. In a paraphrase translation such as this, you are working from the English so you could get further and further away from what the Greek is actually trying to convey. Much of this paper is focussed on the phrase “*Give us this day our .... (epiousion) bread*”, which raises a number of translational issues because no-one is really sure what that Greek word means. It doesn't appear in any other record before the Lord's Prayer, so there is no background to work with, but people are relying on the translator to make a decision. There are some points of reference though, and from them arise two main options.

The first one concentrates on the part of the word -ousion, the same word ending as in 'homo-ousios' which comes to us in our Creed, and means substance. Thus you can translate epiousion as being necessary for our existence, so we get 'daily bread' or 'three square meals'. That is a reasonable translation. However, if you look in the margin of your Bible, you will probably see a footnote in both Luke and Matthew's Gospels where it says something which implies a collision between two words. To take an example, 'fantabulous' is not in any English dictionary but you know what it means. It could be that epiousion is just such a collision: a combination of epion ('the future') and 'epiousa' (the next day) giving us a possible reading 'the bread for tomorrow'.

One can see why the first English translators were chary about the latter option. They were familiar with the Old Testament, where we read that the Israelites gathered manna in the desert, for each day only except the one before the Sabbath, because if they collect more it will go mouldy. So it seemed unlikely perhaps that Jesus would teach his disciples to pray for 'insurance' bread. Praying for what we need for the day would also have been in keeping with Jesus' teaching elsewhere. Rather like the book **Eats, shoots and leaves** where that comma makes a huge difference to the meaning of the sentence, so it makes quite a difference whether one translates epiousion as bread for today, or bread for tomorrow.

There are three places where this Greek word appears in early literature. Firstly it appears in Matthew's Gospel in the form closest to the one we most commonly say in church. Secondly, it appears in Luke's Gospel. Again this is quite familiar, just a bit shorter. The third appearance occurs in a book discovered in 1873, called the **Didache**. In this instance, the Prayer is very close to Matthew's Gospel, just having a singular form of 'heaven' and 'debt', and it includes the doxology beginning 'For yours is the kingdom ...' as we commonly use it now. (The doxology is not found in the best manuscripts of Matthew's Gospel.)

The **Didache** was one of a number of exciting discoveries by the nineteenth

century manuscript hunters, one of the most famous being Tischendorf, who found **Codex Sinaiticus**. At that time, there was a great rush of people from western Europe, who travelled to look through libraries in Greece, Egypt and the Middle East. The monks who looked after the libraries got wise to this, and did their best to make the searching more difficult. Henry Coxe, Bodleian Librarian in the 1850's, catalogued the entire contents of the library in which the **Didache** was later discovered, but he didn't find **Didache**. The person who actually discovered it was Archbishop Philotheos Bryennios. (The library is completely disused now and very dark, all the shelves have rotted and collapsed. It has very recently been opened up and someone has tried to refurbish it – when he did so he found it contained a small ossuary claiming to contain the bones of St. James. However, what is left there is not very important, all the best material having been taken out when the Turks invaded.)

What Bryennios discovered was an archival codex from AD 1056. The codex was made in a period of Byzantine history when they were very interested in preserving artifacts from the deep past. Political instability created a sense of vulnerability and so Leon, who calls himself 'scribe and sinner', put together a large book containing all the rare things they wanted to preserve. This includes the Epistle of Barnabas, and I and II Clement. These documents were particularly important because although these existed in other languages, they haven't survived in Greek or in such good condition.

But it took Bryennios ten years to get round to the jewel of the collection, the **Didache** or in English, **The Teaching of the Twelve Apostles**. This document is mentioned by Athanasius in his **Festal Letter** AD 376, (the first time that the twenty-seven books of the our current New Testament were listed together). There wasn't a council where the New Testament canon was finalised, but Athanasius recommended the twenty-seven books which we have today, following a long period of sifting throughout the Christian world. In addition there were another set which we regarded as useful, and another set which were definitely not to be used. For those who have read Dan Brown's **The Da Vinci Code**, it was at this point that the Nag Hammadi manuscripts were buried. These had been part of the set which were not to be used, but the monks didn't want them to be destroyed. But **The Teaching of the Twelve Apostles** belongs to that middle group which were useful. However, because it was not in the canon, it gradually fell out of use. Leon recorded what had probably already become a very rare text, after 1056, it disappeared for another eight hundred years.

**The Teaching of the Twelve Apostles** contains some interesting material because it is the sort of thing which you don't get in the New Testament. In the New Testament you have Paul writing letters to new churches, where the



church is already established, so he tends to deal with problems rather than the very basics. But ***The Teaching of the Twelve Apostles*** gives instruction on how to baptise somebody, how to conduct a Eucharist service, how to manage visiting apostles and prophets, and it concludes with a warning about The End. It's a church manual; a 'nuts and bolts' document.

The date of ***The Teaching of the Twelve Apostles*** is much disputed. One should say 'date(s)' with the s in brackets because it is a multi-layered text, which had been updated according to certain circumstances. It is difficult to tell where things have been added. So over the past hundred and twenty years or so, scholars have given it various possible dates. At the moment they are tending towards an early date. Part of it I would date at AD 49. This puts me in a minority, although other ***Didache*** specialists are moving in this direction. But because it is a multi-layered text, the last bit could be quite late. These elements, though they would be small insertions, could have been written as late as AD 180. The Lord's Prayer section is probably from around AD 80. One needs to give a warning here, because AD 80-100 is something of a dumping ground for scholars to place things they are aren't sure about.

The Lord's Prayer in ***The Teaching of the Twelve Apostles*** is not particularly interesting in its content, but it is interesting in its context. It comes with information about fasting: "*Do not let your fasts coincide with those of the hypocrites. They fast on Monday and Thursday; you should fast on Wednesday and Friday. Do not pray as the hypocrites, but as the Lord demanded in his Gospel, pray thus: Our Father in Heaven ... Pray this three times a day.*" It looks as though this is about setting up markers of difference. The hypocrites referred to are probably a pharisaical group, who fast in public and pray in public. The question being answered is: how do those from the Jesus movement *show* they belong to a different group from the Pharisees? The answer is to publicly fast on different days. This provides a social marker of your Christian identity. The way you pray also provides a visible social marker. If you were a Pharisee you would pray on the street corners using the great Jewish prayers, such as the Shema, three times a day. The advice in ***The Teaching of the Twelve Apostles*** seems to be you should also pray publicly, but use a *different* prayer; namely, what we call the Lord's Prayer. This suggests that the 'Lord's Prayer' was a prayer unique to the Jesus movement – and that it didn't begin its life as thrice-daily-street-corner prayer. (If it already had that status, then the instructions provided by the ***Didache*** would have been redundant.)

So where did this distinctively Christian prayer come from? It is very likely to have arisen during the ministry of Jesus. The phrase "*Give us this day our 'epiousion' bread*" suggests that it might have been a meal prayer of some

kind. The fact that it became some kind of marker of Christian identity suggests that it began life as a corporate prayer, used at Christian gatherings. So, a meal prayer used at Christian gatherings ... what kind of prayer could this be?

To give weight to the idea that the Lord's Prayer began life as a Eucharistic prayer, we could do with finding a few other 1<sup>st</sup> century meal prayers, and, by extraordinary good fortune, there are more of these in ***The Teaching of the Twelve Apostles***. They are remarkable prayers in themselves, because the New Testament contains no full text of the prayer Jesus prayed at the Last Supper. For example, when you get to Paul describing the Last Supper tradition in 1 Corinthians 11, he said "*On the night that he died he took bread and when he had given thanks he broke it and gave it to his disciples*" but it doesn't supply the text of the thanksgiving. Why? Because they knew that, and that wasn't at issue. We don't get a full text of a Eucharistic prayer until Hippolytus, which would be 3<sup>rd</sup> or 4<sup>th</sup> century – a very long gap. So one can appreciate that when the ***Didache*** was discovered in 1873, it generated huge interest, with five thousand English copies being sold on the first day of publication. For it contained this very valuable piece of information: a Eucharistic prayer from the 1<sup>st</sup> century.

Excitement sloped off during the course of the 20<sup>th</sup> century however, as people tried to make sense of it. The course of scholarly history in relation to this text boils down to 'can this really be a Eucharistic prayer?' given what we know elsewhere. The balance of opinion is that it must be a Eucharistic prayer rather than something else, but if so the question is 'where is the bread and wine received?'. At the end of chapter 9 it says "*Now eat and drink ...*" so that would seem like an appropriate time to deliver bread and wine. Chapter 10 verse 1 says, "*After you have eaten your fill*" which seems to suggest a filling meal, which is rather different to what we are used to in terms of Eucharistic participation. Still more puzzling is verse 5 of that chapter: "*You Lord the almighty have created everything for the sake of your name, you have given human beings food and drink to partake with enjoyment, so that they might give thanks ... but you have also given the grace of spiritual food and drink and of eternal life*" which looks like it is pointing towards a spiritual meal. This is reinforced by the invitations to the Lord to come, and then the gathering church in 10.5 and 10.6 repeat the phrase '*Come, Lord Jesus.*'

So the question boils down to: does the Eucharist appear after 9.5 or after 10.6? I published a piece about these prayers in 2004, which presented the idea that they were parallel examples of the same thing. They are very similar. You will notice the phrase in 9.3 "*Concerning the fragment ...*". This is a curious phrase and the Greek word definitely means a broken piece of

bread, and something which has already been broken, but generally speaking Jewish meal prayers begin with the blessing after which the bread is broken. The Last Supper is a good example, "*On the night that he was betrayed he took bread, when he had given thanks, he broke it.*" The fact that the bread was already broken is strange and suggests that there might have been a full meal beforehand. This suggests that Didache 9 is a grace *after* a full meal and *before* an eschatological spiritual meal that then follows. 10.1 has the same pattern. A substantial meal has just been enjoyed, they give thanks for the meal, and they also give thanks for the spiritual food and drink that follows after the invitation to 'come'. Only the baptised may come (9.5), and only the holy may come (10.6). This interpretation is now shared by one of the world's leading liturgical scholars. "*The striking similarities of both sets of prayers in terms of structure and content do seem to point towards there being alternative outworkings from the same root position. Those in chapter 9 seem to represent a more primitive working of the material, with the units still being differentiated from one another. Whereas in chapter 10 it has been moulded into a more continuous whole. Garrow's hypothesis thus helps to solve a puzzling feature of the text which has commonly been ignored by scholars, how it could be that a single meal could include prayers that were merely duplicates of one another in both form and content.*" (Paul Bradshaw)

So what we have are two versions of one event. It's rather like the Anglican Prayer Book where we have two versions of the same Eucharistic prayers alongside one another (and no doubt in the prayer books of other traditions too). A filling meal is followed by a eucharistic grace 'between meals', one that looks back to the 'earthly' meal that has just been enjoyed, and which also looks forward to the 'heavenly' or eschatological meal of which the congregation is just about to get a foretaste.

I probably need to say a few words about the idea of the Eucharist as an eschatological meal. The concept of the messianic banquet appears in Isaiah 25: 6-8 where it says: '*On this mountain the Lord of Hosts will make for all peoples a feast of rich food and a feast of well-matured wines ... then the Lord will wipe away tears from all faces, the disgrace of his people he will take away from all the earth. For the Lord has spoken.*' The part about tears is picked up in Revelation; it is an end-time event. So the Jewish people had a picture of what heaven would be like and this is a way of describing it. It is a feast to which God's people are invited. There is also the wedding at Cana where Jesus says, effectively, '*My time has not yet come to produce prodigious amounts of wine for the messianic banquet.*' In Luke 14:15 one of the dinner guests says to Jesus '*Blessed is the man who will eat at the feast in the Kingdom of God*', which suggests that the idea of 'heaven' as a great banquet was current and popular in the time of Jesus. At the Last Supper, Jesus makes pointed reference to this eschatological or 'destination' meal.

He says: *'I have eagerly desired to eat this Passover with you. I will not eat of it until it is fulfilled in the Kingdom of God.'* He took the cup and after giving thanks said *'Take this, and divide it among yourselves for I tell you that from now on I will not drink from the fruit of the vine until the Kingdom of God comes'*. So the expectation of first century Jews was that the coming of the Kingdom will be like a great banquet – one where every member of the kingdom enjoys intimate fellowship with God and with each other.

Going back to the ***Didache*** prayers, they link two types of meal. They say *'Thank you for this ordinary meal we have just enjoyed, and we want to give people an idea of what heaven will be like. But we thank you that here and now we begin to participate in the food of the future kingdom.'* If we had a visitor observing us they would see what it was that we believed in, what we were looking forward to; the way in which we relate to one another, the way in which we relate to God. This is a kind of shop window of the heavenly hope. So in our Eucharist now, we begin to participate in God's eternal (future) kingdom. With regard then to 'epiousion', the idea that we might be commanded to pray for our 'tomorrow bread' is not as unlikely as we might at first have thought. It makes a lot of sense to pray for 'tomorrow bread' if what is meant by this is the bread of the future kingdom. We are citizens of heaven even while we are also (temporarily) citizens of earth, just as we need to be sustained in our earthly life so also we need to be sustained in our heavenly life – hence the need, here and now, for epiousion, or 'tomorrow', bread.

Five Lord's prayers? I am perhaps cheating a little bit. We certainly have three, but allow me to include those from *Didache* chapters 9 and 10. There are certain similarities between Luke's version in 11:2-4 and ***Didache*** 10:1-5, which can be seen by comparing the structure and ideas contained within. The closeness of the two texts on this matter is not a new observation. However, by separating the prayers in chapters 9 and 10 of the ***Didache***, the similarities become even more obvious. Moving on from this one can speculate as to the likely sequence these prayers appeared. The earliest of these prayers, as Paul Bradshaw notes, is ***Didache*** 9. I think this dates from AD 49. ***Didache*** 10 is a variation on that prayer and belongs to a document which was originally separate from the text we now have, and was dropped into it. Written to promote the life and ministry of wandering prophets, it contains other material relating to that ministry. (See the phrase straight afterwards in 10.7 where it says *'Allow the prophets to give thanks as much as they wish'*.) With changing circumstances we see that the prayer is changed, and in itself it gives scope for flexibility. Luke 11 looks like the next stage in that development, Jesus teaching his disciples how to pray, with a pared-down version of a Eucharistic prayer, but including the advice which we find in Mark's Gospel, about forgiving debtors. You may have noticed that

**Didache** 10 has '*Remember Lord, your church and preserve it from evil*' and Luke 11 has '*Do not bring us to the time of trial*' while **Didache** 8 has both together. There is some kind of conflation happening there perhaps as the author of **Didache** 8 tries to make a distinctive Christian marker for his people to pray to show they are not Pharisees. Then lastly, Matthew, as well as having '*Forgive us our debtors as we forgive our debtors*' he also includes a repetition of that after he had completed the Lord's Prayer in Matthew chapter 6. This looks like another drawing from Mark 11:25. Notice also that in Matthew 6 the prayer is no longer a public prayer, but has gone into private. It belongs to a set of instructions about almsgiving, prayer and fasting, where the ethic is all about privacy and modesty. It is possible that that has come from Mark 12: 38-44 where the modesty and privacy of the widow with her mite are praised. The values of modesty and privacy are then attached, by Matthew, to his advice on almsgiving, fasting and prayer.

So the five Lord's Prayers make a journey, from **Didache** 9 through to Matthew 6. You might say that that journey has continued with a further adaptation in church use since, despite Matthew's injunction to pray the prayer in private, it continues to be a very common feature of public worship. But what difference does all this make to the way I might pray the Lord's Prayer? It would be stupid to advocate changing words in the prayer books, but I hope it is useful to have awareness of the idea of praying for 'tomorrow bread'. Praying for 'tomorrow bread' reminds us that we also need to be sustained today in our heavenly citizenship. As the Prayer Book puts it, we are '*very members incorporate in the mystical body of his Son*', that is to say, we are currently, in the present, members of Christ's body and we need to be sustained in that spiritual status. We need to pray for God to supply that sustenance, and to receive it in word and sacrament. There is also value in thinking about the times and places where we pray this prayer. Jewish people pray before meals and afterwards. Why not try praying the Lord's Prayer after a meal? If you think of the 'tomorrow bread' idea, it can be a way of saying we are looking forward to the coming of the Kingdom and we want that to be true at our dining table. The prayer becomes a way of urgently asking for God's Kingdom to come at our meal tables and in our homes, so that anyone who shares a meal with you can say, 'now I've caught a glimpse of the Christian hope'!

The Rev. Dr. Alan Garrow is the Vicar Theologian of *Bath Abbey*. His publications include **Revelation** (Routledge, 1997) and **Matthew's Dependence on the Didache** (T. & T. Clark, 2004). His research interests include the liturgical context of the New Testament, the Synoptic Problem and the Apostolic Decree. A BBC Radio Four documentary about his research was broadcast in 2004.

Professor KEN BAKEWELL marks this year's four hundredth anniversary of the King James Bible and suggests that Christians should read, proclaim and live the Scriptures

## ***THE WORD OF GOD***



*“Faith comes from hearing the message, and the message is heard through the word of Christ”*, Paul tells the Romans (Romans 10:17). The message is heard through the word of Christ - the Bible.

Paul is not alone in exhorting us to study the word of God. The writer to the Hebrews described the word of God as living and active (Hebrews 4:12). No doubt we have all studied the Bible at some time and found a verse leaping out at us and helping us in our lives.

Some years ago a few Roman Catholic bishops caused controversy by expressing doubt about the truth of the Bible. If they meant literal truth, they were right because the Bible can't all be *literally* true. Matthew's account of the Nativity differs from Luke's. There are subtle differences in the four Gospel writers' accounts of the Passion and Resurrection. There is more than a subtle difference in Paul's account in 1 Corinthians 15 because he completely ignores Jesus' appearance to the women. All the gospel writers agree that Jesus appeared to Mary Magdalene. Some atheists and agnostics argue that these differences prove that the Resurrection never took place. I think the opposite. I would be more suspicious if the accounts were identical. If the accounts were fiction, the writers would surely have said the same thing.

The accounts of world events in different newspapers will vary. What is written in ***The Times*** will differ from what is written in ***The Sun*** but this does

not affect the basic truth of what is being reported. The subtle differences do not detract from the basic truth of the Bible.

The different approaches of the four Gospel writers are brought out very clearly by former LCF speaker Richard Burridge in his excellent book ***Four Gospels, one Jesus?*** (SPCK, 2<sup>nd</sup> ed. 2005). (I like the dedication to this book: *For Rebecca and Sarah, that they might grow up to read the four Gospels and love the one Jesus.*)

Matthew's Gospel emphasises Jesus' Jewishness: His work as a rabbi and His teachings. The sermon on the mount occupies three chapters of this Gospel. For Mark, Jesus is a man in a hurry: there is a lot to do and not much time to do it. Luke stresses the compassionate Jesus, healing the sick and caring for the disadvantaged. This Gospel includes the parable of the Good Samaritan. For John, Jesus is the Word made flesh. The magnificent prologue: *In the beginning was the Word and the Word was with God and the Word was God.* Here also are the great 'I am' sayings: *I am the Bread of Life, the Good Shepherd, the Light of the World, the True Vine, the Way and the Truth and the Life.*

John Stott says that the Bible is God's autobiography: the Divine Autobiography (***The Bible for today***, IVP, 1982, p. 69). It demonstrates the Trinity, coming from God, centring on Jesus and inspired by the Holy Spirit (***The Bible for today***, p. 36). It provides the witness of the Father to the Son through the Spirit.

But of course the word of Christ is only heard through the New Testament. No! J. C. Ryle, the first Bishop of Liverpool, wrote that Christ is the sum and substance of the Old Testament. *"The further we read in the volume of the Old Testament, the clearer do we find the testimony about Christ. The light which the inspired writers enjoyed in ancient days was, at best, but dim compared to that of the gospel. But the coming Person they all saw afar off, and on whom they all fixed their eyes, was one and the same."* (***Day by day with J. C. Ryle***, edited by Eric Russell. Christian Heritage, 2004, p. 273).

Many of the psalms anticipate Jesus. Micah says that a ruler will come from Bethlehem (Micah 5:2). Zechariah writes that the King will ride into Jerusalem on a colt (Zechariah 9:9) and will be betrayed for thirty pieces of silver (Zechariah 11:12). Much of Isaiah is concerned with Jesus' coming and His suffering. In Romans 15:4-13 Paul emphasises the importance of studying the scriptures (i.e. what we call the Old Testament), quoting from Samuel, the Psalms, Deuteronomy and Isaiah on the coming of the Messiah. He demonstrates the continuing relevance of what was written in the past.

Jesus Himself, of course, made a great deal of use of the Old Testament, most notably when He answered Satan's three temptations by quoting scripture at him but on other occasions too. Luke tells us that He announced that He was the fulfilment of Isaiah's prophecy (Luke 4:16-21) and He

quoted Psalm 22 when He was crucified (Mark 15:34). He quoted from Genesis when the Pharisees tried to catch Him out on divorce (Matthew 19:11-12) and from Exodus when they asked Him about resurrection (Matthew 22:23-33).

Derek W. H. Thomas, giving the *Evangelical Library* Annual Lecture in 2009, said that Calvin preached from the Old Testament in the week and from the New Testament and Psalms on Sundays. “*I’ve wondered if that is Calvin’s statement of the priority of the New Testament as the fulfilment of the Old.*” (*The majesty of God in the preaching of John Calvin.* ***In writing: the Magazine of the Evangelical Library***, 116, Summer 2010, 17)

Susanna Clark quotes Bishop Tom Wright as suggesting that we can see the Biblical story as like a play in five acts yet with the final act unfinished: The five acts are: Creation, Fall, Israel, Jesus, the Church. The final act requires the ‘actors’ (us) to enter the story and respond in a way that is consistent with the previous acts, laid out in both the Old and New Testaments. Ms Clark states that for us simply to dismiss the Old Testament would be to ignore the approach Jesus taught us to have towards it. (*The Sequel?* ***Biblefresh***. Authentic Media, 2010, 7).

There are, of course, many versions of the Bible. John Buckeridge asked twenty people which version they preferred and the majority (seven) opted for the New International Version (NIV). Two people chose Today’s New International Version (TNIV), two the New Revised Standard Version (NRSV) and two the New Living Translation (NLT). There was one vote each for The Message, the New Jerusalem Bible and the New American Standard Version. One person used the NIV’s Thematic Study Bible format for sermon preparation but his more academic preference is the NRSV. Another is reading the NRSV, partly because he found a copy going cheap at Greenbelt, but prefers the Good News Bible. Nick Page still hasn’t found what he’s looking for but uses the NRSV, The Message and the NIV, which he regards as the best bet by far “*if you are looking for one all-purpose lens.*” Eric Delve tends to use several versions fairly indiscriminately. He mentions the NLT, NIV, NRSV, The Message and, occasionally when recalling some specific passage from his childhood, the New King James Version. (Buckeridge, John. *Which Bible?* , ***Biblefresh***. Authentic Media, 2010, 37-40).

None of the respondents to the *Biblefresh* survey mentioned the original King James version, which celebrates its four hundredth anniversary this year and which is loved by many, including this writer - though I would not go so far as the man who told the priest-in-charge of my church that you could only be a Christian if you read the King James version! As Alister McGrath has pointed out, it and the works of Shakespeare are the two greatest influences on the shaping of the English language: “*The King James Bible was a landmark in the history of the English language, and an inspiration to poets, dramatists, artists and politicians. The influence of this*



work has been incalculable ... Without the King James Bible there would have been no **Paradise Lost**, no **Pilgrim's Progress**, no Handel's **Messiah**, no Negro spirituals and no Gettysburg Address." (McGrath, Alister. **In the beginning: the story of the King James Bible**. Hodder & Stoughton, 2001, 1-2). The following words are taken from an editorial in **The Guardian** newspaper of 25 November 2010: "The British Museum's Neil MacGregor rates it [the King James Bible] one of the first rocks of Britishness - 'made by the whole island to be used by the whole island.' Then, as David Crystal shows in his wonderful book **Begat: the King James Bible and the English Language**, "the Authorised [King James] Version has probably had more impact on the language than any other work - contributing no fewer than 257 phrases in everyday use."

Of course, there's an awful lot of the Bible to read and for those in a hurry there is **The 100-minute Bible** (The 100-minute Press, 2005), with a foreword by Bishop John Pritchard, summarising the whole story in fifty seven pages. As Christians, we can read this summary but it must not replace the whole Bible.

One of my favourite modern translations of the New Testament is that by J. B. Phillips (Phillips, J.B. **The New Testament in modern English**. Rev. ed. Harper Collins, 1972). The publisher's blurb quotes C. S. Lewis as saying that this is like looking at an old picture after it's been cleaned. I also like the translations and commentaries provided by Bishop Tom Wright in his 'for everyone' series published by SPCK (**Matthew for everyone** etc.). Perhaps he will have time to complete the series now that he is no longer Bishop of Durham!

There are nearly two thousand Bible translation programmes worldwide but, according to Julia McGuinness three hundred and fifty three million people, speaking two hundred and fifty two languages may not, at present, have a Bible in their own language (**Church Times**, 22 October 2010). The **Bible Society** has done a great deal to enable the Bible to be read by people throughout the world. A new Gospel of Luke in Jamaican Patois was downloaded from the **Bible Society** web-site by nearly two hundred and fifty people in Hackney in one month. The translation was launched by the **Bible Society of the West Indies** at Christian Life City Church, Hackney, in May 2010. The Toba people of the Chaco region of Argentina recently celebrated the launch of a translation of the New Testament in the Toba language. A team are translating the Bible into Albanian. Bibles were previously banned and burned in Albania.

A donation of £5,000 from **Bible Society**, with donations from several denominations, churches, chapels, schools and individuals, enabled the Welsh New Testament and Psalms in Braille to be published in June 2010. The printing was coordinated by the **Royal National Institute for the Blind**. **Bible Society** has also published **The Poverty and Justice Bible** and **The Freedom Bible**, highlighting what the Bible says about poverty, justice and

freedom.

*The Mary Jones Walk* is a guidebook published by *Bible Society* and funded by *The Countryside Council for Wales* showing the twenty-five mile walk taken by teenager Mary Jones to obtain her first Bible in 1800, which inspired today's network of Bible societies.

The Bible is wonderful literature - from the magnificent prose of the King James version to the modern translations of people like J. B. Phillips and Tom Wright. To a Christian, however, it's much more than that. It's a living word to a living people from a living God. As John Stott has written, the Bible's purpose is to be found not in its literary style but in its message - the redemption and restoration of humankind and indeed of all creation. It unfolds God's total plan. (Stott, John. *'The purpose of the Bible'*. (**Biblefresh**. Authentic Media, 2010, 6-9).

A feature in *Church Times*, 22 October 2010, drew attention to the ecumenical possibilities of the Bible. Bishop Tom Wright attended a meeting of the Roman Catholic Synod of Bishops in Rome in October 2008, when Bishop of Durham, and was taken aback when the topic of conversation turned to the Word of God. He recalled "*A lot of people, including Catholics, are very frustrated that they aren't allowed to share the Eucharist. But there is no embargo on reading the Bible together.*" From this developed the 'Big Read' in the Dioceses of Durham and Newcastle with lay people meeting in home groups to reflect on Bible readings. Dr. Wright spoke in Anglican, Roman Catholic, Methodist and United Reformed Churches on Luke's Gospel and Christ's Passion and Resurrection. Durham Cathedral hosted a 'Bible Read' - a public reading over twelve days by readers from different denominations. The youngest reader was five years old and the oldest was ninety-one.

Christians must read the Bible, but we must do more than that. We must proclaim it and live it. St. Francis of Assisi is believed to have said "*Proclaim the Gospel, using words if necessary.*" Bishop Tom Wright has said that if Christians are to preach the Gospel, they cannot expect to be exempt from living the Gospel.

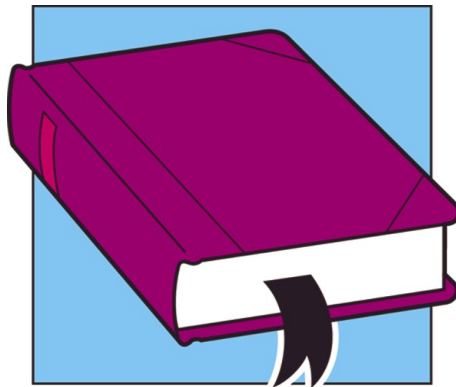
Librarians of my generation may remember the outstanding first librarian of Lancaster University, Graham Mackenzie. Somebody at a conference I attended said that if you went to Lancaster University Library you found lots of little Graham Mackenzies. In other words, everybody tried to be like the boss. We Christians should try to emulate a much greater boss than Graham Mackenzie, Jesus Christ, even though we cannot succeed. We try by reading, proclaiming and living the Bible.

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## THE LAST WORD

**MARGARET KEELING** marks 2011's "Year of the Bible" by recalling some of the challenges and benefits of reading through the Scriptures in a twelve month period

# ***THE 365/66 GROUP***



Last January, I made a positive resolution to join forty people in my church (Quay Church, Woodbridge) and take up the challenge to read the Bible in a Year. We were not put off about the need to read three chapters a day (it doesn't sound bad until you realise that if you miss two days nine chapters are waiting for you on the next one.) We all felt that it would be beneficial and rewarding to ourselves and the wider fellowship. An on line support group was set up, and electronic tick box records were available. As a group we followed a number of schemes – straight through as it comes, chronological – which gave rise to some oddities including the slightly strange experience of reading each event of the Gospels four times in succession. I chose to follow the plan in **Encounter** (Scripture Union notes) of two chapters, Old Testament, one new, with some psalms from time to time for a change.

Now a year later (and yes, virtually everyone finished) I was not alone in finding it one of the most unsettling experiences I've had. Once I'd moved on from the familiar beginnings it seemed fairly uncharted territory at times – which just goes to show how much of my reading had been in the comfort zone of familiar passages. My 'faith' was challenged. Messages began to fly around the group – at the horrific details of battles and slaughter, at what felt like the 'ethnic cleansing' of the Promised Land, at the severity of some of the

rules and punishments. We had so many questions.

One particular church walk around Easter found several of just walking and asking 'what do you think of that?' - the rather dusty historical books became a hot topic. We didn't find clear answers much of the time – but BC took on a whole new meaning. And there were times when struggling through a particularly difficult, or distressing chapter which seemed to describe a savage world, instances of God's rules of care for the weak and poor, so far ahead of anything comparable at that time, shone through like jewels. It was a long and depressing slog through some of the prophets too, but like so much in that history of continual sin and repentance, so relevant and recognisable now.

I found the alternation of Old and New Testament readings a lifesaver in its counterbalance, even though it meant that when most people had thankfully moved on into the New Testament with cries of 'thank God for Jesus', I was still plodding through the prophets. At times the only way to read was to just push on because I'd made a commitment to do it. And I found that by reading some of the smaller books at a sitting, they became alive as a whole.

The chat on the Group pages was a great source of encouragement, and often amusement – the level of honesty about reactions was great. The members of my housegroup who weren't reading also regularly wanted to know where I'd got to – no pressure there then!

The other record I have of a challenging year is a rather battered little green notebook, where each day I made a note of a verse of few words that seemed relevant for me - something to chew over at odd moments in the day. Again like many of the group, I finished the year with thankfulness, and a deep belief in the Bible as the living Word and in the power of the Holy Spirit to bring it to life and challenge and change us for ever.

**Margaret Keeling, MA, MCLIP, PhD**, is a Vice-President of the Librarians' Christian Fellowship and worked until her retirement as Head of Services for Libraries, Culture and Adult Community Learning for Essex County Council.