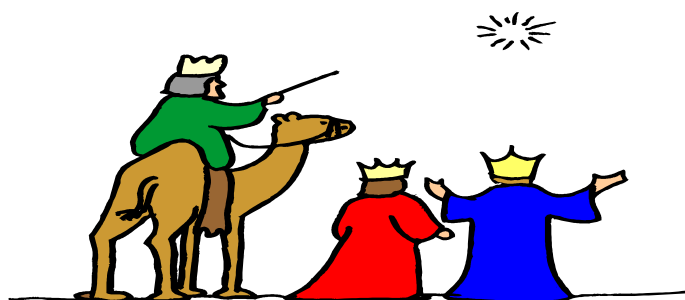


Winter 2009

CHRISTIAN LIBRARIAN



The Journal of the
Librarians' Christian Fellowship

CONTENTS INCLUDE

- ***PUTTING A CAT AMONG THE SECULAR PIGEONS***
 - ***THE LAND THAT TIME FORGOT***
 - ***REACHING OUT TO MUSLIMS***
- ***INTELLECTUAL PROPERTY DEVELOPMENTS***
 - ***THE NICODEMUS SYNDROME***
 - ***EARS TO HEAR***
- ***SOME FAVOURITE CHRISTIAN WRITERS***

EVENTS AT A GLANCE

PRAYER NOTES FOR WINTER 2009

●SATURDAY 24 APRIL 2010: ANNUAL CONFERENCE

Connaught Hall, Tavistock Square
London, from 10.30.a.m.
Speakers: **Tony Jasper**, Actor,
Author and Broadcaster, and **Eddie
Olliffe**, Business Manager, *CWR*.
The day's programme also includes
LCF's Annual General Meeting for
2010. Details: p. 9

●TUESDAY AFTERNOON 18 MAY 2010: VISIT TO WESLEY'S CHAPEL, CITY ROAD, LONDON

Also includes tour of John Wesley's
house and the *Museum of
Methodism*. Details: pp. 9-10

●SATURDAY 23 OCTOBER 2010: ANNUAL PUBLIC LECTURE

Manvers Street Baptist Church,
Bath, from 2.30.p.m. Speaker:
Rev. Dr. **Alan Garrow**, Vicar
Theologian, *Bath Abbey*, and an
authority on the Synoptic Gospels.
Details: p. 10

PLEASE PRAY FOR

●The *Librarians' Christian Fellowship* and its various activities in 2010 including the April *Conference* and October *Public Lecture*. Pray that these meetings will be well attended.

●Pray for LCF's **executive committee** as it plans the various activities of the Fellowship. Pray that candidates will be found to fill any committee vacancies and that attempts to increase the membership will be successful.

●**Alan Howell** and the work of *KITAB Bookshop* and others involved in literature ministry to the Asian communities. Pray, also, for the work and witness of the *Church of Christ the Cornerstone* and the wider Christian community in Milton Keynes.

●The work of Dr. **Keith J. White** and his colleagues and their Bible project mentioned in this issue.

●The various Christian and secular organisations to which we are affiliated: *CILIP*, *Christian Research Association*, *Christians at Work*, *Evangelical Alliance*, *Transform Work UK*, and the *Universities' and Colleges' Christian Fellowship*,



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*

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24:Mary Barker: Reaching Out to Muslims

30:Louise Manners: Eye on the Profession

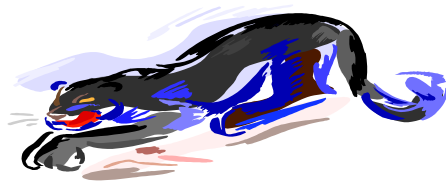
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37:David Ronco: Ears to Hear

THE FIRST WORD

GORDON HARRIS welcomes an important new book which questions the accepted distinction between knowledge and faith

PUTTING A CAT AMONG THE SECULAR PIGEONS



Knowledge is our business, whether we specialise in information services to the public, academic support for students, or the application of experience and know-how to corporate strategy. As Christians, how are we to relate accredited knowledge to belief or faith? A gap has grown between these concepts, but such a gap is not necessary, and if it didn't exist in public consciousness, more people would trust Jesus.

A new book ¹ from eminent theologian Dallas Willard, Professor in the School of Philosophy, University of Southern California, Los Angeles, challenges the assumption that Christianity is a matter of privacy and opinion. He shifts understanding of faith from beyond rationality towards both the spiritual and cognitive.

In order to do so, Willard applies from the start the concept of knowledge to belief and faith by drawing from four verses:

The knowledge of the Holy One is understanding (Prov 9.10, NASB)

I want to know Christ and the power of his resurrection ... (Phil 3.10)

¹ WILLARD, Dallas. *Personal religion, public reality?* Hodder, 2009. ISBN 9780340995211. £14.99

...that you may know the truth concerning the things about which you have been instructed (Luke 1.4)
Support your ... goodness with knowledge (2 Peter 1.5)

This emphasis needs to be noted by librarians, who are supposed to have an interest in the recording and availability of knowledge. Willard of course quotes Newbigin who bravely championed the public rather than the private role of faith:

“In a world which knows that there is only one physics and one mathematics, religion cannot do less than claim for its affirmations a like universal validity”²

Yet over the last two centuries, belief and faith have drifted outside academic and popular understanding of knowledge to the extent that believers feel that they live in two conflicting universes. Ironically, Willard lays the blame for disbelief in Christian doctrine at the door of educationalists who no longer require logic in the curriculum (p.7). He challenges both believers and non-believers to see knowledge as a basis for belief, and argues that modern Western culture has undermined Christian doctrine without considering the evidence.

To Willard, Knowledge is so important as a basis for faith, that he downplays (relatively) belief, leaps of faith, and commitment. All belief, commitment and action rest on knowledge. Indeed lack of knowledge is dangerous, leading to hazardous actions and to neglect in areas such as health. Our world view rests on knowledge, and universities are especially singled out for criticism for pursuing research rather than attempting to answer the four key questions:

What is reality?

Who is well-off?

Who is a truly good person?

How does one become a truly good person?

Answering the following (fifth) question gives rise to the enormous power struggles in the 21st century:

² Cited by Willard as from Lesslie Newbigin, *A faith for this one world*, SCM, 1961.

How do we know which answers to the four questions are true?

In Chapter 3 Willard attempts to answer the question “*How did moral knowledge disappear?*.” Poignantly he quotes Peter’s words “*Lord, to whom shall we go? You have the words of eternal life*” (Jn 6.68). The Church, he asserts, was responsible for the loss of moral knowledge, as were philosophers, psychologists and anthropologists. (Certainly my own experience of so-called church colleges was anything but of shared Christian knowledge and ethos!) To fill the void, the West’s moral knowledge is: “*If it feels good, it’s OK*”. The twenty-first^t century American or Brit is subject to the supremacy of desire. The recognition that morality is subject to Christian agape, i.e. willing good for others, has passed.

In his Chapter “*Can we know that God Exists?*” Willard argues that the non-physical must have caused the physical realm. The physical world could not have been created by a physical agent. I was amazed by the convincing and simple nature of this reasoning about the necessity of a non-physical or spiritual dimension. Moreover, adds Willard, God is revealed in the natural world. He also insists that “*Whether evolution occurs with regard to plant and animal species, that has no serious implications at all, take by itself, for the existence of God*” (p.131).

In dealing with miracles in Chapter 5, he continues that we now know there is a non-physical being which initiated the physical cosmos. Deists and theists believe in a god who has no concern for the cosmos and no intervention in it.

He then blasts modern biblical scholarship. The secularisation of the study of the Bible is implausible. It attempts to deal with the Bible and “account” for the messages from the Bible: God exists, revealed through the Jews, and miracles happen (p.140). There is considerable discussion on the possibility of miracles happening.

This leads on to the miracle of Christ’s Resurrection, and the challenge of whether to regard this as *knowledge* of an actual event or to regard it as *belief*. Willard is not very keen on *belief*, which weakens the challenge of God’s call, and sidelines it to those who choose to accept it. Consequently he delights in putting a cat among the secular pigeons: if Christ was raised from the dead

“...Suddenly reality is no longer safely secular. The apostle Paul’s statement to the Athenians – that God ‘has fixed a day on which he will have the world judged in righteousness by a man whom he has appointed, and of this he has given assurance to all by raising him from the dead’ (Acts 17.31) – would then be frighteningly plausible. Something is going on here that secularists had not counted on. You can see why our system of ‘education’ would use every available device to evade knowledge of the resurrection of Christ.” (pp.155-156)

Willard then explains how anyone can enter the Kingdom (Chapter 6). He quotes Berger’s view of Christ as being “*beyond religion*”³ and encourages the reader to exercise spiritual disciplines. He emphasises that God’s call is for all people regardless of background (p.212). He develops this theme in his section on Christian pluralism.

His final chapter is a stern admonition to those who lead and teach within the Church, whom he names “pastors” in the widest sense of that term. His accusation of those pastors who have adopted secularised academic standards is truly prophetic and certainly provocative. This accusation is based on the message permeating the book – that the certain existence of God, the undeniability of Christ’s resurrection, and subsequent human participation in God’s kingdom, are all components of true *knowledge* rather than marginalised belief.

The book is therefore a massive, courageous, and uncompromising challenge not simply to atheism but also to the sociology of knowledge in the twenty-first century.

Gordon A. Harris, *BSocSc, MPhil, FCLIP, DipKM*, is President of the *Librarians’ Christian Fellowship* and works as Team Leader, Knowledge and Information for *Tearfund*.

³ Cited by Willard as from Peter Berger, *The precarious vision*. Doubleday, 1961.

THE SECOND WORD

LOUISE MANNERS recalls how membership of a local choir provided a public opportunity to raise awareness of the gospel message

SPIRITUALS FOR THE SECULAR



I have been struggling with my CRB renewal and updating myself on regulations for the protection of children and vulnerable people. I am filled with enormous admiration for people who deal with such matters all the time, rather than only at church, as in my own case. At church with a new vicar in position there are many changes in the worship and in administration. In addition, the services are moving to the school hall, which has heating, due to the coldness of the church, the boiler having been declared dangerous. The choir reps' committee has been disbanded, because it has '*nothing to discuss*'!

Choral society *Barnes Choir*, which I sing in, prepared the five spirituals from Michael Tippett's ***A Child of Our Time*** for a concert with orchestra earlier in the year. When the programme for a musical interlude at Barnes Fair was being chosen two of the spirituals were included. Thus a very secular audience of people taking a break from going round the stalls, elderly people pleased with an opportunity to sit down, children and at least one dog enjoyed *Steal away* and *Deep river*. I have found that every time I sang or listened to the spirituals I have found a different experience, perhaps a discord I had not noticed before or perhaps more meaning in the words.

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
**LIBRARIANS'
CHRISTIAN
FELLOWSHIP
NEWSLETTER**



From The Secretary: Graham Hedges, Hon. FCLIP, MCLIP, 34 Thurlstone 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

LCF EVENTS FOR 2010

- Next year's *Annual Conference* is to be held on **Saturday 24 April 2010** in the **Bell Room, Connaught Hall, Tavistock Square, London**, from 10.30. am – 4.45.p.m.

Actor, broadcaster and writer **Tony Jasper** will be speaking on the theme *Author Minefield* and describing some of the challenges and frustrations of would-be writers as they try to get published in the current economic and publishing climate.

Our other speaker for the day will be our own associate member **Eddie Olliffe**, who works as Business Manager for the Christian

publisher *CWR* and will be speaking on recent trends and developments in the Christian book trade.

- The *Annual General Meeting* of the Librarians' Christian Fellowship will be held on **Saturday 24 April 2010**, from 11.20. am as part of the Annual Conference at the Connaught Hall, Tavistock Square, London.

Nominations for office, and notice of any motions to be put to the meeting should be in my hands not later than *Saturday 27 March 2010*.

Nominations for the following executive committee posts are invited: Chair, Membership Secretary, Overseas Secretary, Irish Regional Rep., Northern Regional Rep., Western Regional Rep., Welsh Regional Rep., Southern Regional Rep., Students/New Graduates Officer, 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 may be 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 me know.

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

- We have arranged a visit to *Wesley's Chapel*, in the City Road, London, for **Tuesday afternoon 18**

May 2010. The afternoon will also include opportunities to tour the *Museum of Methodism* and see the house where John Wesley lived during the later years of his life. Watch this space for further details or let me know if you would like to reserve a place.

- Next year's Annual Public Lecture will be held on **Saturday 23 October 2010** at **Manvers Street Baptist Church, Bath**, from 2.30.p.m. Our guest speaker will be the **Rev. Dr. Alan Garrow**, who is Vicar Theologian at *Bath Abbey*, and an authority on the Synoptic Gospels.

Please add these dates to your new 2010 diary and plan to join us in London and Bath.

CONTROVERSY IN CAMDEN

Several newspapers reported a recent controversy in the *London Borough of Camden* following the alleged refusal of the public library service to display a poster for an event entitled *Climate Change is a Christian Issue* organised by a local Catholic parish.

The organiser of the event was reported as saying, "*the ban is quite ridiculous. All that we are doing is responding to the Pope's call to adopt a holistic approach and to act responsibly in relation to our environment*".

Mike Clarke, Head of Libraries, Information and Community Learning in Camden, tells me. "We

welcome posters advertising events organised by political and religious groups that are genuinely open to all, and which do not seek to encourage membership as their sole purpose. Indeed the group concerned on this particular occasion has submitted a re-drafted poster invitation for residents to a meeting discussing climate change omitting details of religious services which had caused us to decline their request in the first place and which is now on display in the library".

Press reports of this controversy included *Council Bans Roman Catholic Posters* which appeared in the **Church Times** for 18 September 2009, p. 6, and *Camden Council's Poster Ban 'Ridiculous'*, which appeared in **The Universe** for 27 September 2009, p. 2.

This case follows close on the heels of a similar incident in Brighton where the town's Jubilee Library was reported to have declined to display a poster giving details of a local Sunday School's activities.

Copies of Ken Bakewell's 2007 discussion paper *Religious Notices in Public Libraries* are still available from me on request.

TYNDALE'S FOOTSTEPS

Many LCF members will recall our October 2003 Annual Lecture *In the Footsteps of Tyndale* given by Dr. **Keith J. White**, Director of the *Mill Grove Family Centre* in South Woodford, London. This lecture was later published in **Christian**

Librarian, No. 28, 2004, pp. 11-25.

In his lecture Keith White outlined plans for a radical new edition of the Bible which would make use of the latest developments in layout, design and typography. It was hoped that this would prove to be a Bible for the twenty-first century and would be as influential as William Tyndale's translation of the New Testament had been in its own era.

Readers may like to know that ***The Bible (Illustrated and Narrative)*** has been published (IBS-STL and WTL Publications, £8.99, ISBN 1563203383) though at present it is only available via the web site www.wtl-biblepublications.com

This is **not** a new translation of the Bible but uses the text of the NIV, a simplified version of the *New International Version*, originally produced for those who speak English as a second language. However, it has a number of innovative design features. For example, it provides the narrative sections of the Bible in a single column across the page, while non-narrative sections are provided in double columns.

Layout of this Bible has been designed by **Tony Cantale** and there are five hundred stunning colour illustrations by **Andy Bisgrove**. Keith White provides an introduction and marginal notes.

This is a Bible designed for people of all ages, including people from non-Christian and non-western backgrounds. It is a book of great beauty and would make an excellent

gift for Christmas or other occasions.

10,000 copies of this first edition were printed in Japan and hundreds of copies have already been distributed to schools and Christian groups working with young people. There are plans for further editions in English and Spanish.

The web site mentioned above explains some of the principles behind this new edition of the Bible, provides sample pages, and includes an interview with Keith White. You can also read the complete text of Dr. White's lecture to LCF members back in 2003.

More information about ***The Bible (Illustrated and Narrative)*** can be found in Jenny Williams' article *A Bible for the World* in the ***Baptist Times*** for 29 October 2009, pp. 8-9.

OXFORD BIBLICAL STUDIES ONLINE

Oxford University Press have launched ***Oxford Biblical Studies Online*** which they say “offers unrivalled access to six essential Oxford editions of the Bible alongside commentary and annotations from study Bibles seamlessly combined with reference material and primary texts.”

Major Oxford reference works available as part of this service include the ***Oxford Handbook of Biblical Studies***, the ***Oxford Bible Commentary*** and the ***Oxford***

Companion to the Bible.

Users can explore over five thousand A-Z articles, compare commentaries and texts of multiple Bible versions, and view concordances alongside the text of corresponding Bibles.

OUP would like to offer the libraries of LCF readers a thirty-day free trial to ***Oxford Biblical Studies Online.*** Please contact

onlinemarketing@oup.com for access. For a price quotation for an annual subscription please e-mail onlineproducts@oup.com

BEN HUR LIVE

Along with several thousand other people I made my way to the O2 Centre in Greenwich on 17 September 2009 to attend the world premiere of ***Ben Hur Live.***

Publicity for the production had promised that the audience would be "*amazed by the legendary chariot race – in high speed with authentic quadriga chariots – and be awed by an incredible sea battle with galleys and extraordinary daring stunts*".

Although the promised spectacle will have drawn many members of the public to Greenwich, the drama also contained a strong Christian element. ***Ben Hur***, based on the 1880 novel by Lew Wallace, is sub-titled *A Tale of the Christ* and tells the story of a young Jewish nobleman who learns to forgive his Roman enemy after encounters with Jesus of Nazareth.

Although some of the early press reviews of ***Ben Hur Live*** were critical, I very much enjoyed the production. I did think, however, that the closing scenes featuring the crucifixion and resurrection of Jesus were the weakest part of the show. I suspect that the significance of releasing white doves into the arena to symbolise the resurrection will have been lost on many members of the audience.

Ben Hur Live will be returning to London and Manchester in January 2010. In the meantime, the 1959 epic film version of ***Ben Hur***, starring Charlton Heston, is still available on DVD. Warner Home Video have recently issued a special fiftieth anniversary edition, price £15.99. Lew Wallace's original novel is also available in several editions (for example: Wordsworth Classics, £1.99, ISBN 978-1853262838).

OXFORDSHIRE TOURS

- Our member **Janet Danels** is seeking to establish a business running tours in Oxford. These are not specifically for Christians, but include a number of points of Christian historical interest. Tours comprise three complete days and four nights in accommodation of a good standard, and include a day in the Oxfordshire Cotswolds and a visit to Blenheim Palace, a beautiful stately home with outstanding grounds. There is a choice of

accommodation with parking available; a pick-up service on arrival can also be supplied. All arrangements are covered from arrival in Oxford.

Information can be found on the **Dale Tours** web site www.daletoursuk.co.uk or by telephoning Janet on 0161 283 8787. Please note that Janet is using the name Louise Dale for business purposes.

- If you are going to be in or near Oxford this Christmas, you might like to sign up for one of the *Blackwell Bookshop* Christmas Literary Walking Tours.

Participants will hear about the famous fourteenth century Boar's Head feast and view *The Adoration of the Magi* tapestry by William Morris and Edward Burne-Jones.

The tours take place from 11.00. am each Tuesday, Wednesday, Thursday and Saturday until 19 December 2009 and cost £9.00.

The tours are led by **Peter Berry** who has led several past walking tours for LCF members. To book please telephone 01885 333606, or e-mail oxford@blackwell.co.uk

CURRENT AWARENESS

- Past LCF speaker **G.P. Taylor** has announced that he will be

retiring from his career as a writer in order to spend more time with his family, especially his youngest daughter who has been suffering from a major illness. He will, however, be honouring existing contracts to write several more books for his publishers.

He admits to becoming jaded with the publishing world and the current "*stack them high and sell them cheap*" approach to bookselling.

The author, a former Yorkshire Vicar who achieved best-seller status with his first children's novel ***Shadowmancer***, explains his reasons for quitting in his article *Farewell to Fame* in the ***Baptist Times*** for 22 October 2009, p. 6.

- Another recent article reveals that G.P. Taylor has moved into the field of "chick lit" in a novel co-written with his PA **Claire Connor** and loosely based on the biblical book of Ruth.

Rosie: Note to Self is published by Authentic Media, £8.99, ISBN 978-1850788331. The background story appears in the article *Men Not Required?* published in ***Sorted***, September/October 2009, pp. 36-37.

- Pat Ashworth's article *Dust and Chariot-wheels* looks at the background to the production of ***Ben Hur Live*** which was staged at the O2 Centre in London during September. General Lew Wallace wrote the original novel to explore

what he felt about religion and to motivate him to research the Bible. Writing it gave him “*a conviction amounting to absolute belief in God and the divinity of Christ*”. Franz Abraham, the producer of the stage version, considers the story to be “*one of the best in world literature*”. The Christian and spiritual aspects of ***Ben Hur*** were clear to the team putting on the O2 performances, even though most of them were not Christians in the conventional sense. The article appears in the ***Church Times*** for 7 August 2009, pp. 16-17.

- Similar information appears in Geraldine Durrant's article *Cinema's Historic Epic Takes to the Arena Once More*, which appeared in ***The Universe*** for 27 September 2009, pp. 20-21.

- David Alton's article *A Fitting Fictional Tribute to the 'Secret Cardinal'* appears in ***The Universe*** for 16 August 2009, p. 15. Alton recommends Tom Grace's novel ***The Secret Cardinal*** (Avon, £6.00, ISBN 978-1847561213) about a Chinese churchman chosen to be Pope and draws parallels with the real life story of Cardinal Ignatius Kung-Pin-Mei, who was imprisoned for many years by the Communist regime. Parallels are also drawn with Morris West's novel ***The Shoes of the Fisherman*** (Toby Press, £9.95, ISBN 978-1902881836) which predicted the election of an Eastern European Pope some fifteen years before the appointment of John Paul II.

- Rebecca Paveley's article *Click Your way to Church* appears in the ***Church Times*** for 14 August 2009, p. 19. The author looks at the first five years in the life of the *i-church*. Founded in 2004 by the Anglican *Diocese of Oxford*, *i-church* is an on-line community of some four hundred members. Some of the members also attend conventional churches, while some are housebound, and others have had bad experiences of traditional churches. The article mentions other attempts to create churches in cyberspace. *Church of Fools*, for example, was a pilot three month experiment in creating a 3-D virtual church. This was later re-launched as the 2-D Web church *St. Pixel's* and is still functioning today.

- John Vicker's article *Remembering Samuel Johnson* marks the three hundredth anniversary of the birth of the great man of letters and dictionary compiler which was commemorated on 18 September 2009.

The article places particular emphasis on Dr. Johnson's friendship with John Wesley, founder of the Methodist movement.

Although a devout Anglican, Johnson “*struggled throughout his life with a deep sense of guilt, and a fear that when the time for judgement came, he would prove unworthy of salvation.*”

The author concludes that, “*His spiritual agonising is a measure of how much the Anglicanism of his day needed the Methodist Gospel*”.

The article appears in the

Methodist Recorder for 17 September 2009, p. 24.

- Other anniversary tributes to Dr. Johnson included *The Piety of a Harmless Drudge* by past LCF speaker Richard Harries which appeared in the **Church Times** for 18 September 2009, pp. 19-20.

CONFESSIONS OF A BOOK HOARDER

I tend to buy (or borrow) books more quickly than I can read them with the result that, at any given time, I am likely to have a backlog of books awaiting my attention. I cannot claim to have read all of the recent titles mentioned below, but I am looking forward to reading them in due course and I am sure that they will repay the effort.

Lies, Lies, Lies! (InterVarsity Press, £7.99, ISBN 978-1844743919) is the latest book from veteran evangelist **Michael Green**. The sub-title is "*Exposing myths about the real Jesus*". Canon Green sets out to show that there is solid evidence to support belief in the Jesus of orthodox Christian faith. Along the way he tackles such questions as: Was Jesus just a mythological figure who never really lived? Were the gospels written many years after the time of the historical Jesus? Can we trust the text of the New Testament? Do those gospels not included in the

canon of the New Testament provide us with reliable information about Jesus? This is the sort of book that could be given with confidence to people who have read and been confused by recent religious conspiracy novels such as Dan Brown's **The Da Vinci Code**.

2009 is the bi-centenary of the birth of Charles Darwin and also the one hundred and fiftieth anniversary of the publication of his famous book **The Origin of Species**. In **Darwin, Creation and the Fall**, edited by **R.J. Berry** and **T.A. Noble** (Apollos, £9.99, ISBN 978-1844743810) various scientists and theologians debate some of the implications of the theory of evolution for biblical Christians. In particular they consider ways in which Christians might understand the doctrines of the Fall and original sin if they accept evolutionary theory as essentially correct.

Walking the Walk: the rise of King David for today by **Pete Wilcox** (Paternoster, £8.99, ISBN 978-1842276488) is a new commentary on 1 Samuel 16 – 2 Samuel 5:10 which brings out the significance of the David stories for the contemporary church. The author is Canon Chancellor of Lichfield Cathedral, and the son of one of my father's cousins, although I have never actually met him.

Past LCF speaker **Tom Davies** has written **The Reporter's Tale** (Berwyn Mountain Press, £7.99, ISBN 978-0955353925), an autobiographical account of his life and times as a Fleet Street journalist, writer, Christian, and

campaigner against violence in the broadcast and print media. This is the first paperback edition of the book originally published as *Testament*, but it has been revised with a Christian readership especially in mind. The author describes his youth in South Wales and the (not always helpful) influence of writers and artists on his early development. He recalls the shocking visionary experiences that first alerted him to the often malign effects of the media, his career on national newspapers, his struggles with alcoholism, his Christian conversion, and subsequent work as a writer of fiction and non-fiction books. Copies can be ordered from the publisher's web site at www.berwynmountainpress.com or from their offices at 58 High Street, Bala, LL23 7AB.

ANNUAL GENERAL MEETING



Minutes of the Annual General Meeting of the Librarians' Christian Fellowship held on Saturday 25 April 2009 in St. Nicholas' Church, Maid Marian Way, Nottingham.

EBSCO PUBLISHING

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

About seventeen members and friends of the Fellowship were present. The President, **Gordon Harris**, was in the chair. He began the proceedings by welcoming members and guests to the meeting and by presenting "apologies for absence" from a number of members and friends including John and Penelope Andrews, Ken Bakewell, Sara Batts, Derek Fawcett, Barbara Gilman, Diana Guthrie, Rachel Johnson, Elizabeth Pool, Jeff Turner and Richard Waller.

Acceptance of the minutes of the meeting held on Saturday 19 April

2008 was proposed by Robert Foster, seconded by Philip Hayworth and agreed by the meeting. There were no matters arising.

ANNUAL REPORT

LCF Chair **Louise Manners** gave a report on the work of the Fellowship during the year ending March 2009. Highlights of the year had included the April Conference *Looking Back and Reaching Out* and the autumn lecture on work/life balance. Visits had been arranged to such places of interest as *Roslyn Chapel*, the *Church of England Records Centre*, and *Winchester Cathedral Library*.

LCF had signed a licensing agreement with *EBSCO Publishing* and had maintained a presence on the social networking site, *Facebook*. Our publicity materials had been displayed at *Spring Harvest* on the *Transform Work UK* stand. LCF Secretary **Graham Hedges** had been interviewed about LCF on a community radio station in South Wales.

The annual report was followed by a prayer of thanksgiving for the life of LCF member **John Burne**, a retired government librarian who had worked latterly for *Operation Mobilisation*. This had been written by our member **David Moulder** and was read by the Secretary.

TREASURER'S REPORT

Our Treasurer, **Nick Horley**, distributed copies of the accounts for the year ending 31 December 2008.

The balance carried over from 2007 had been £5339.12. Income during the calendar year 2008 had been £6804.54. Expenditure had been £6618.91, Income had, therefore, exceeded expenditure by £185.63. The balance carried over into 2009 had been £5524.75.

Acceptance of this report was proposed by Vernon Burgess, seconded by Kirsty Robinson and agreed by the meeting.

ELECTION OF OFFICERS

As all candidates were unopposed, no ballot was held and the following candidates were declared to have been appointed to office.

President: Gordon Harris
Proposed by: Executive Committee.

Vice-President: Margaret Keeling
Proposed by: Executive Committee

Chair: Louise Manners

Proposed by: Graham Hedges and Kirsty Robinson

London Regional Rep.: Sara Batts

Proposed by Louise Manners and Mary Wood

Member Without Portfolio (Library Assistance Manager): Mary Barker

Proposed by Malcolm Walker and Diana Guthrie.

In the absence of formal nominations, it was suggested that the meeting should re-appoint **Graham Hedges** as Secretary and **Mary Wood** as Midlands Regional Rep. This was proposed by Robert Foster, seconded by Vernon Burgess and agreed by the meeting. It was noted that Nick Horley would be relinquishing his role as Southern regional representative while continuing to serve as the Fellowship's Treasurer.

MOTION

Proposed by: Executive Committee

"That the Constitution of the Librarians' Christian Fellowship should be amended as follows:

Clause One Name and Affiliation
- This clause should be re-titled "Name". Remove the phrase "which is an affiliated society of the Universities' and Colleges' Christian

Fellowship".

Clause Eight Executive Committee - Replace "Chairman" with "Chair". (Make the same change in subsequent clauses, e.g. In Clause Nine.) Add the following committee posts: *Web Site Manager, Library Assistance Manager, Students/New Graduates Officer.*

Clause Nine Officers of the Fellowship - Change references to "Chairman" to "Chair".

Sub-Clause (f) Add (ii) "*Co-ordinate any professional assistance projects carried out overseas by members of the Fellowship.*" Re-number the present (ii) as (iii)

Re-number the present Sub-Clause (h) Regional Representatives as (j)

Add a new Sub-Clause (h) as follows: "*Web Site Manager.* *The Web Site Manager shall be responsible for the maintenance and development of the Fellowship's web site and other electronic communications*".

Add a new Sub-Clause (i) as follows: "*Library Assistance Manager*". *The Library Assistance Manager shall co-ordinate any library assistance projects carried out in the United Kingdom by members of the Fellowship*".

Add a new Sub-Clause (k) as follows: "*Students/New Graduates*

Officer. *The Students/New Graduates Officer shall liaise with and support members of the Fellowship who are students or newly qualified and seek to recruit new members from these areas of the library and information professions".* Re-number the present sub-clause (i) as (l).

Clause Ten Appointment of Officers - Sub-Clause (b) Replace the phrase "*and shall serve for the following terms*" with "*and shall serve for a term of two years.*" Delete the following sections numbered (i) – (ix).

Sub-Clause c Delete this entire section.

Re-number the present Sub-Clause d (i) as c and delete the words "*Subject to the limitations in Clause Ten c. above*" and delete the present section (ii).

Clause Fifteen Revision of the Constitution - Sub-Clause (d) should be re-worded as follows: "*The Clauses in this Constitution relating to the Doctrinal Basis, the Membership Declaration, Relations with Other Religious Bodies and with Speakers may only be amended by a postal ballot of the entire membership in which 75% of the votes cast must be in favour of the proposed changes*".

Clause Sixteen Dissolution of the

Fellowship - This Clause should be re-worded as follows: "*The Fellowship may be dissolved by resolution of a General Meeting. In this event all remaining assets of the Fellowship, after payment of any outstanding debts, shall be divided between such organisations as the Executive Committee may select on the basis that they are considered to promulgate similar aims to those of the Fellowship. The Executive Committee's decision shall be final*".

Janet Danels proposed an amendment to the motion so that Clause Fifteen, Sub-Clause (d) would be re-worded as follows:

"The Clauses in this Constitution relating to the Doctrinal Basis, the Membership Declaration, Relations with Other Religious Bodies and with Speakers may only be amended by a referendum of the whole fellowship, in which more than 40% of the total number of members vote expressing agreement with the changes."

Graham Hedges explained that some of these changes were proposed in order to reflect our changed relationship with the *Universities' and Colleges' Christian Fellowship*. We were still affiliated to UCCF but were no longer required to refer certain matters to the now defunct *Professional Groups Co-ordinating Committee*. Other

changes were proposed in order to give formal recognition to new committee positions, for example Web Site Manager and Library Assistance Manager. Finally, it was proposed to standardise the periods of time for which committee members were elected to office and remove restrictions on committee members standing for re-election after completing two terms of office.

Janet Danels explained that she had proposed her amendment as she was concerned that important changes to the Fellowship's doctrinal basis, membership declaration etc. could be made by a very small number of voters in a postal referendum.

After discussion the motion and amendment were put to the vote by the meeting. Fifteen members voted in favour of the amendment and fifteen voted for the main motion subject to the amendment. The proposed changes to the Constitution were, therefore, declared to have been carried.

(Secretary's Note: During the discussion on this motion (and subsequent correspondence) a number of members were in favour of a further amendment to Clause Fifteen, Sub-Clause (d). This would have required 40% of the membership to vote in a postal referendum on changes to the relevant parts of the Constitution and 75% of that number to be in

favour of the suggested changes. However, as this further amendment was not formally put to the meeting, the Executive Committee have decided that it cannot be regarded as having been incorporated into the Constitution. However, the Committee will be looking at this matter again at one of their future meetings with a view to deciding whether a further change should be proposed at the Annual General Meeting in April 2010.)

ANY OTHER BUSINESS?

Janet Danels thought that Clause Four of the Constitution, covering the eligibility of Christian library, information and archive staff for membership of the Fellowship, might need further clarification. The President suggested that this should be referred back to the Committee for consideration.

Philip Hayworth thought that the Fellowship should revise its regional boundaries. A member in North Wales, for example, might find it easier to attend a meeting arranged by Northern Region than one held in South Wales. It was suggested that this should also be considered by the committee.

There was no further business and the annual general meeting was declared closed.

FROM ROCK GARDEN TO ROMANS

**ANNE MACRITCHIE reports
on a visit to Edinburgh on
Saturday 1 August 2009**

Several LCF Scottish members met at the *Royal Botanic Gardens* in the morning and had a very interesting tour of the gardens. Fortunately the weather stayed dry and our guide was very informative pointing out the more unusual plants and giving a brief history of the garden which was founded in 1670 by two Doctors near Holyrood Palace. In 1763 the garden's collections were moved to a less polluted site on the road to Leith and the garden moved to its present location at Inverleith in 1820.

The Temperate Palm House, built in 1820 remains the tallest in Britain. Other notable features are the Rock Garden, The Scottish Heath Garden and the Woodland Garden. The garden contains 17,000 different species and does important conservation work trying to

ensure that biodiversity isn't further eroded. Our tour ended with a visit to the Queen Mother Memorial Garden which has different sections relating to her varied interests. We then had lunch at the Terrace Café and admired the new entrance/visitor centre which is nearly ready and the excellent view of the Edinburgh skyline.

In the afternoon we visited *Bible World Experience* which is housed in a former Church now owned by the *Scottish Bible Society*. BWE is really designed for school children and certainly gives them a very impressive Bible experience and introduction to the work of the society. It is based on the life and travels of St. Paul and includes a ship and Roman Forum – we entered into the spirit of things by dressing up as Romans!

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

THE LAND THAT TIME FORGOT

CHARMAINE BOURTON
reports on an LCF visit to
the Library of St. Paul's
Cathedral arranged on
Saturday 22 September 2009

Even before we arrived at the Library we were enthralled to be taken on a “mini tour” up the Geometrical, also known as Dean's Staircase, which took us to a sport known as the “BBC Space” - reserved, yes for TV cameras. I was surprised that it was such a small area. While we were admiring the nave and altar the Lord's prayer was read, which happens on the hour every hour. In theory the Cathedral stands still and silent for the duration, but of course with the amount of tourists this doesn't always happen.

We basically started our library tour in the Trophy Room. In this room is a great model of St. Paul's, probably one of the most important architectural models in the country. It was commissioned by Sir Christopher Wren and was completed in August 1674 after two years' work at a cost of £600.

This was the price then of a good London house. The model was based on Wren's original design for the cathedral, but this was rejected as the Anglican church authorities thought that it was too similar to St. Peter's in Rome! The Cathedral was originally to have been built from Portland Stone but this was also rejected as there would have been too many imperfections.

The model, made of wood, is in many pieces so as to be transportable. Taking it apart and re-assembling it is a highly skilled and delicate job. It has been done several times throughout history, mainly for exhibition purposes.

We then passed a room where some volunteers were working on a textile project to create new ecclesiastical garments, e.g. Robes etc. Apparently one of the volunteers is ninety-four!

It was originally thought that the Library would be in the attic section and there are designs and drawings around that substantiate this.

Librarian Joseph Wisdom described the Library as “*the land that time forgot*”. This is an excellent description of a library containing some of the best architectural design in libraries in the world. However, he also pointed out his computer to us – but it's not in a prominent position

as soon as one walks into the library!

The original Library was lost in the fire of 1666, but after the restoration fourteen books and three manuscripts turned up. Then Henry Crompton, Bishop of London, established a collection of two thousand books. He apparently said that "*he came to the library burnt down and left it built up*".

Other collections were then rapidly brought in, some from the widows of clergy, and were probably purchased for less than they were worth.

There was a working library for the Dean and clergy including a core collection of Bibles and testaments from a Henry Wanley. Amongst the collection of Bibles was Tyndale's New Testament of 1566. At the time that he translated the Bible it was forbidden to do so in the vernacular. Most copies of Tyndale's New Testament were burned and there are now only three extant copies of the first edition. Until recently, it was thought that only two copies had survived, but a third copy was uncovered recently by a bibliophile who was not really aware of its true value and worth!

The books are part of the Cathedral inventory which has to be conducted by statute.

The Library stopped being a working theological library in the

mid-nineteenth century and today it is frequented by anyone who can make use of it, e.g. Scholars, and of course many e-mail users.

The stock is still being expanded although additions are limited. They are obliged to stock anything written by the Dean but otherwise purchase policy is on individual merit and relevance.

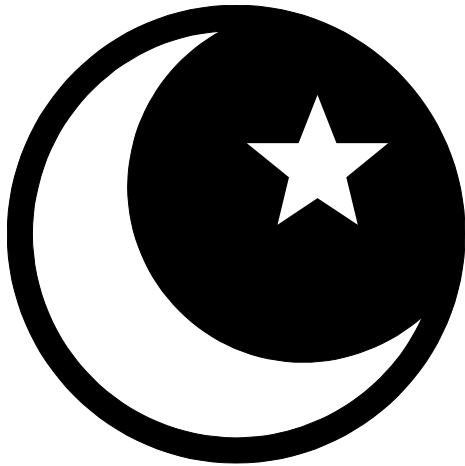
There are four staff connected with the Library – the Librarian, Archivist, Collections Manager and a Senior Conservator.

Unfortunately, there was no time for the many questions we would like to have asked as the Librarian had to attend a meeting, but we then dispersed and looked round the remainder of the Cathedral. Sadly, we could not stay in the Library and look at all the books (!) but we were able to spend some time looking at the remainder of the Cathedral.

We all thoroughly enjoyed this fascinating look at the Library and would like to extend many thanks to our host, Mr. Joseph Wisdom.

Charmaine M. Bourton, MCLIP, works as Librarian, Stock Services for the *London Borough of Bromley*.

REACHING OUT TO MUSLIMS



**MARY BARKER reports
on LCF's Annual Public
Lecture *Changes and
Challenges in Literature
Outreach* held in Milton
Keynes on Saturday 17
October 2009**

For October it was a reasonable day when twelve or so Christian librarians met for the Annual Lecture in Milton Keynes. The grid system of urban motorways takes you to your destination very quickly as long as you know the names and numbers of the roads (H4 and V7) and are not dependent

on recognising features – all the roundabouts look the same. So people arrived by various means at the *Church of Christ the Cornerstone*, just off the Shopping Centre and Marks and Spencer in MK. We were impressed by both the aesthetics and the facilities of the building. We had the run of a kitchen well equipped with non-typical church crockery and an industrial dish washer which we were too chicken to use.

The building itself looked very impressive in its setting. It is the highest building in MK and the light coloured brick and marble are set off by the green of the recreation areas and shrubs around it. The octagonal dome is an interesting contrasting shape to the rectangular retail outlets and offices in the vicinity. Although comparisons with St. Paul's are made, it is half the size and not really likely to be mistaken for a younger sibling. The worship area, about seven eighths in the round, is very attractive with two galleries, stained glass and a water feature – yes – the baptistry is blatantly exposed! The only other open baptistry I've seen was in the Cathedral in Aix-en-Provence and dates from the 4th or 5th century. The

MK version is very attractive – the water trickles down a marble wall and shallow marble steps give access each side of the Communion Table which I would guess is moved for baptisms.

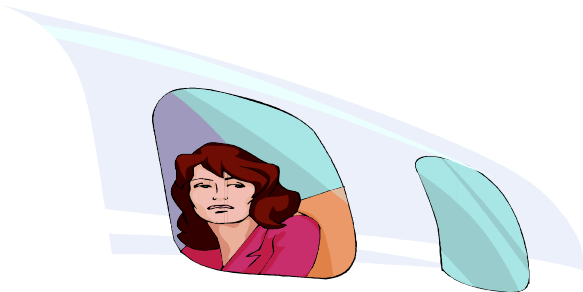
However, the *raison d'être* for our presence was, of course, to hear Alan Howell talk about KITAB (with a long 'A'), which means the book. It is a non-denominational Christian organisation reaching out to Muslims. Alan sketched in the history of Christian engagement with Muslims – not all good alas – and then told us of his own migration from Scottish ancestry to Newcastle upon Tyne and through the Ceramics industry to Bible College and Christian Literature work in Turkey bringing him now to KITAB.

The full transcript of Alan's talk is going to be made available so only some points of general interest will be mentioned here. Relationships are important for Muslims so personal contact and engagement in 'Friendship evangelism' is recommended. The very real fear of ostracism, or retribution even, for taking any interest in Christianity has been to some extent countered by the Internet. Seekers can

investigate Christianity in private (as long as they delete their search histories!) so Internet courses and materials are produced and extensively promoted by KITAB. The modern Muslim (as so may other people also claim) has no time to read books but can be reached by audio-visual means, MP3 players, 'phone and film. Bollywood nights and Drop in Centres for asylum seekers bring together 'congregations' of Muslims if we can only access them. Language is, of course, a barrier but Gujarati is the most extensively written and read language among Muslims in this country so Christians need to take account of that. In the present economic climate, KITAB needs our prayers as the organisation tries to establish links with major Christian suppliers, bookshops and resource centres in order to continue its work.

Mary Barker, BA, MCLIP, is School Librarian of the *Cardinal Vaughan Memorial School* and serves on the executive committee of the *Librarians' Christian Fellowship* as our Library Assistance Manager.

DESTINATION WASHINGTON



SARA BATTS makes a flying visit to the United States to attend a major library conference and learns some serious and not-so-serious lessons from the experience.

This year, I was fortunate to be awarded one of four Early Career Conference Awards from the *Special Libraries Association*. Its purpose is to allow people in the first five years of their career to attend the SLA's annual conference, which this year was held in Washington DC. The award is extremely generous and covers travel, accommodation, conference registration and incidental expenses. I would not have otherwise even been able to consider attendance at an

international event such as this.

We four were assigned mentors from SLA Europe and the divisions which had co-sponsored us. These mentors provided a wealth of information about the SLA itself, the people we'd meet, what sort of sessions to expect and some very practical information about getting around a major conference venue. More information about SLA Europe, and the various other divisions and chapters can be found at www.sla-europe.

So in no particular order, here are some of the things – serious and not-so-serious - I achieved or have taken away from the experience.

- Relying solely on *Westlaw* for my international news coverage means I have been missing out on America's finest news source; the *Onion*. I attended the session with the editor where the paper's insightful reporting was discussed, and will now ensure that I include *Onion* stories wherever possible. (Onion editor calls for an end to reading)

- I met with library team colleagues from my firm's DC and Chicago offices. We've had team calls and we e-mail, but it was a real bonus to be able to put a real person to the blurry intranet photos. (BNA legal breakfast)

- NASA has a library network: if I ever need a new dream job, I think that could be it. (Mission to Mars) Washington DC is an amazing city, but the monuments look even better

at night.

- Now I know more about how US government think tanks are structured, and the kind of outputs they have, searching for that obscure report will be easier (Think Tanks)
- It is perfectly OK to have a list of reasons for undertaking a higher degree that may not appear to be completely rational (So you want to be a doctor...)
- Not many Americans understand the point of a decent cup of tea; but that these differences are fun to talk about. I had always wondered why anyone would want to eat something called 'grits', and now I know.

The objectives I had set for myself before attending really straddled three areas: finding out what I could take back to enhance my PhD study; meeting some of the legal division, including the aforementioned colleagues and of course extending my knowledge of business information. On balance, I would say that I managed this; and made some new contacts along the way.

I proctored Sylvia's global research session on the first Saturday – I now have some helpful insights and tips for the next time I am attempting to establish the corporate structure of a slippery shipping company with a hopeful fee earner looking for shareholders' details... Proctoring the course was a

great opportunity to give something back for the generous award that allowed me to attend the conference, and it was nice to help what I understand is Sylvia's last presentation of that session at SLA.

Before I attended conference I had, of course, read many SLA publications, checked out the website and seen the pre-event SLA Europe emails exchanged. Conference really helped me establish all the structures and relationships in a far more concrete way.

Have I broadened my outlook? Definitely; just being part of all those conversations with a huge range of people – students to Fellows and all kinds of SLA people in between.

The ECCA was an amazing chance, one that I wanted to grab with both hands. I crammed so much into a short space of time. It was enormous fun. And along the way, I've made some interesting contacts and met some great people from all over the world. I just now have to work out how to get to New Orleans in 2010 ...

Sara Batts, *Bsc (Hons), MSC*, works as Senior Research Librarian for *Reed Smith* and serves on the executive committee of the *Librarians' Christian Fellowship* as our regional representative for London.

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 and one rejoined member. Also listed below are those who have renewed their subscription or changed their details since July. Please inform the Membership Secretary of any *changes of address, job etc.*

NEW MEMBER

MARSHALL, Mrs Trish.

REJOINED MEMBER

TILLY, Mr Nigel J., The Moorings Residential Home, Egypt Hill, Cowes, Isle of Wight PO31 8GT - Tel: 01983 299048

LATE RENEWALS

HOLMES, Miss M. Rosalind, "Dunvaron", 27 Charles Street, Ballymoney, Co. Antrim BT53 6DX - Tel: 028 2766 2244:

MCDONAGH, Mr Maurice J.M., 8 Manderley Park, Portadown, Craigavon, Co. Armagh BT63 5ER - Tel: 02838 337348 - Email: maurice.mcdonagh@gmail.com

REED, Mr David M., 39 Main Street, Wolston, Coventry, CV8 3HH - Divisional Library Manager, Nuneaton & Bedworth, Warks C.C. Tel: 02476 542516 - Email: dandlreed@hotmail.co.uk

ROBINSON, Mr Kim, Senior Acquisitions Librarian, Library, Moore Theological College, 1 King Street Newtown, N.S.W. 2042 Australia - Email: Kim.Robinson@moore.edu.au

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

CHANGES TO ADDRESS, JOB ETC.

GARVIE, Mr Donald, 11 Primrose Street, , Bangor, County Down BT20 3AZ N.I. - Lib. Asst., Union Theological College, Belfast. Tel: 02891 472521 - Email: donald.garvie@talk21.com

GLOVER, Mr Stuart, 7 Chestnut Ave., Oadby, Leics., LE2 5JH - Deputy Libn., Univ. Hospitals of Leicester NHS Trust. Tel. 0116 2109690 - Email mrstuartglover@hotmail.com

HAYCRAFT, Miss Annabel, 107 Ebbisham Road, , Epsom, Surrey KT18 7NS - Deputy Libn. and Learning Centre Manager, Merton College. Tel: 07740071525 - Email: annabelhaycraft@yahoo.co.uk

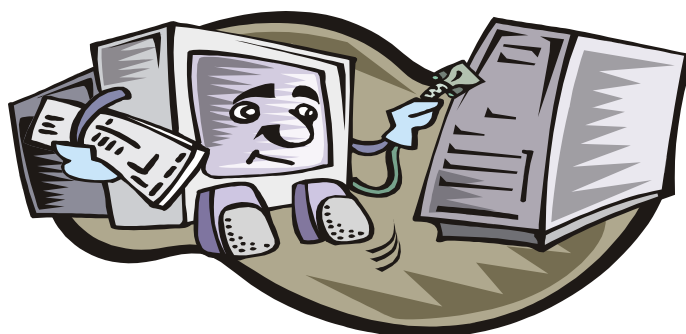
LEWIS, Mrs Heather M., 20 Concorde Drive, Hemel Hempstead, Herts HP2 4AW - Libn at HMP The Mount, Bovingdon, Herts. Tel: 01442 216407 - Email: Heather.Lewis@conlon-petty.net

WALKER, Mr Malcolm C., School of Foreign Languages, Tianjin University of Commerce, Jinba Road, Hongqiao District, Tianjin 300134, PR China - Email: malcolmwalker1@hotmail.com

MAIN ARTICLES

What role might Twitter play in enhancing library and information services? How is the digital revolution helping librarians to preserve the heritage of a small nation? LOUISE MANNERS surveys recent issues of the librarianship press

EYE ON THE PROFESSION



INTELLECTUAL PROPERTY DEVELOPMENTS AND THE IMPLICATIONS OF GOOGLE'S DIGITAL LIBRARY

Elsbeth Hyams in her October 2009 CILIP *Update* editorial '*Google and the zeitgeist*' welcomes the 'Google Book Settlement' over orphan works, is pleased that there will eventually be a universal library and looks forward to intellectual property (IP) issues being resolved in the pharmaceutical industry and in book depositories. She notes that only Google could afford to digitise all the stock of certain major libraries in the USA. (1) The News section of the October issue reports that research by *Pear Analytics* found that more than 6,000 individuals who use *Twitter* self identify as being librarians. A report by Peter Bradwell for the *Demos* think tank argues that universities have not adapted to the revolution in social media and that librarians have to tackle information literacy and the management of IP, particularly to aid students arriving at university. In the letters section Dr. Nick Barratt, a researcher on

history and genealogy, expresses concern at the implications of the consultation exercise over the 10% budgetary savings at the *National Archives*. (2)

In '*Theatre of memories*' in the May 2009 issue of ***Multimedia Information & Technology*** Andrew Green, Librarian of the *National Library of Wales*, describes how the digital revolution is being utilised to strengthen the Library's role in protecting the culture of a small nation. The *Theatre of Memory* programme aims to convert the entire historic print collections of Wales into digital form. (3)

In '*Twitter: a tool to manage enquiries in libraries*' in ***Panlibus Magazine***, Summer 2009, Damyanti Patel, former Liaison Team Co-ordinator at *Royal Holloway*, University of London, tells how, in order to provide data for SCONUL on user enquiries after the user and enquiry desks were merged, she began to 'Tweet' questions that came to her and encouraged the rest of the team to participate. In a week 130 questions were recorded via Twitter. The next week enquiries received via email, telephone and person were recorded. Twitter provided much more context to the bare statistics. (4)

In an opinion piece in the July/August 2009 CILIP ***Update*** '*Professionalism: spell it out*', Susan Kay, former Professional Adviser at CILIP, makes the case for a detailed and constantly refreshed competence framework for the profession. The aim should be for the professional association to work with both academia and the employer community to ensure harmony over expectations and delivery. The profession should demonstrate its professionalism, she argues. (5)

The varied career of solo theological librarian Christine Ainsley is recounted in the CILIP ***Gazette*** for 25 September 2009. Among other posts she once worked as an assistant manager in a cathedral bookshop. Since 2000 she has been working as Librarian for *St John's Nottingham* and receives invaluable support from the *Association of Theological and Philosophical Libraries* (ABTAPL).(6)

To return to finding out about use of materials, the ***Journal of Information Science*** article '*Online use and information seeking behaviour: institutional and subject comparisons of UK researchers*' was published early on-line on 4 August 2009. Using deep log

analysis techniques, the use of *Oxford Journals* database was evaluated with regard to life sciences, economics and history by ten major UK research institutions. Life scientists made the most use of the resources. Economists used abstracts the most. The most active searchers were historians, using advanced searching and menus. Journal content was accessed via Google in 40% of cases, particularly among historians (45%). A survey of the individual researchers will be carried out during the second phase of the project. David Nicholas, David Clark and Ian Rowlands of CIBER at *University College*, London, and Hamid R Jamili of *Tarbiat Moallen University*, Tehran, and CIBER note that a study from *SciencDirect* had very similar findings and that a lot more should be discovered about information seeking by successful researchers. (7)

References

- (1) Hyams, Elspeth 'Google and the zeitgeist'. ***Library and Information Update***, October 2009, p. 3
- (2) Barratt, Dr. Nick 'National Archives: review of cuts plan needed', ***Library and Information Update***, October 2009, p. 34
- (3) Green, Andrew 'Theatre of memories', ***Multimedia Information & Technology***, May 2009, pp. 61-63
- (4) Patel, Damyanti 'Twitter: a tool to manage enquiries in libraries', ***Panlibus Magazine***, Summer 2009, pp. 18-19
- (5) Kay, Susan '**Professionalism: spell it out**', ***Library and Information Update***, July/August 2009, p. 36
- (6) Ainsley C. 'Battles balanced with rewards', ***Library and Information Gazette***, 25 September 2009, p. 19
- (7) Nicholas, David et al, 'Online use and information seeking behaviour: institutional and subject comparisons of UK researchers' published early online, ***Journal of Information Science Online***, 4 August 2009, pp. 1-17

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.

DONALD G. DAVIS, Jr., considers the significance of a well known biblical character for Christian librarians reluctant to express their faith in the context of working life

THE NICODEMUS SYNDROME

A PARADIGM FOR WITNESS IN PROFESSIONS?

John 3:1-15; John 7:50-52; John 19: 39



All we know about Nicodemus is found in the Gospel of John. He is described as a Pharisee, a teacher of Israel, and a ruler of the Jews. The three encounters include a night-time conversation with Jesus about who he is and what is his message, a mild but courageous defense of Jesus before the Sanhedrin, and a curious gesture of spices at Jesus' burial.

We know that Nicodemus was steeped in Jewish religious law, scripture, and tradition — according to Jesus and the author of John's gospel. He had some standing among the ruling body of Judaism, the Sanhedrin. (When "chief priests" and "the Pharisees" appear together, most scholars think this represents the Sanhedrin.)

The first reference to Nicodemus is the most extensive. Nicodemus was intrigued by the person of Jesus. The signs, or

miracles, that he was doing could not be explained by natural means, thus the only conclusion was that Jesus had come from God and was endued with the presence of God. The conversation reveals much about Nicodemus and allows the evangelist to have Jesus explain the new birth fully. The fact that eternal life (a new birth, birth from above) is a gift when one believes in Jesus and his work (who he is and what he has done) — and that this results in a radical orientation of one's life — was foreign to him. But his questions allowed Jesus to explain his mission and its significance. Nicodemus was on to something and Jesus explained what it was. But there is no clear evidence that he fully grasped what he heard and acted upon it.

The second reference to Nicodemus is his appearance in the Sanhedrin discussion of what to do with Jesus. The temple guards, sent to arrest Jesus, have just returned empty handed, but with wonder about the way he spoke. The leaders then deride them as being gullible. No rulers or Pharisees have believed in him, right? So the mob must be following him in ignorance of the Scriptures. Nicodemus then simply asks a question that restated a maxim of Jewish legal practice — that condemnation should follow, not precede, an understanding of the facts. But for this he was derided and mildly threatened. He was reduced to the status of the guards and others who fulfilled the contemporary caricatures of Galileans.

The third and final reference to Nicodemus is a curious parenthesis in the narrative about the burial of Jesus. We would like to know why Nicodemus showed up at the tomb with Joseph of Arimathea, another Sanhedrin member, but a secret disciple of Jesus. With the large amount of spices that Nicodemus furnished, the two of them wrapped Jesus' body in the traditional strips of linen and placed it in a first-time used tomb (Joseph's own?) in a garden. Did Nicodemus feel guilty? Was he not expecting Jesus to rise from the dead? If so, he would not have been alone, to be sure. In any case, Nicodemus was still attracted to Jesus, even at his death, and did what he could do to show that concern. He did what he thought was appropriate, and the early Church remembered his devotion..

We do not read again of Nicodemus in John's Gospel or the rest of the New Testament. (His relics, with those of others, were

transferred to Constantinople in 428, according to Orthodox sources.) Nicodemus seems seriously curious and attracted to Jesus. Is it possible that he joined the disciples in the Upper Room and that he participated in the Pentecostal revival? We do not know, but can wonder how, if asked, he would have explained his response to Jesus. From John's gospel (12:42-43 *TNIV*) we learn that though the establishment in the main refused to believe, "*yet at the same time many even among the leaders believed in him. But because of the Pharisees they would not openly acknowledge their faith for fear they would be put out of the synagogue; for they loved human glory more than the glory of God.*" Some would likely face death, as well. (John 16:2) Yet, in the very early Church some priests and Pharisees became public believers. (Acts 6:7; 15:5) Was he among them? We have no record of it. So where does all this leave us?

If we read these primary texts in an analogous, current setting, Nicodemus can suggest to us some of the roles that many Christian librarians play in their professional careers and in their information agencies. Change *synagogue* to *library* and what happens?

(1) Christian librarians have often been raised in the faith, are comfortable in their religious traditions and practices, yet sometimes seem oblivious to the relevance of Jesus to utterly change their objectives, their priorities, their lives. They know the theory about trust in a sovereign and compassionate God, but they lack the conviction and passion that new life empowered by the Holy Spirit should produce in the crucible of an institutional library.

(2) Christian librarians are willing from time to time to raise questions publicly about who Jesus is and to cite the evidence of apologetics, running the risk of seeming sympathetic to him. They may call for "points of order" or suggest a study of an issue, but the approach is primarily theoretical and safe. But to be identified as one of Christ's people and to pursue further witness in community is a potential threat that they find difficult to confront. Even appearing too interested and sympathetic can be dangerous. No librarian

wants to be tarred with the same brush as the ignorant masses.

(3) Christian librarians may do what they can to give Jesus some gesture of respect at some point when the situation is less critical and seems ready to be forgotten. That is, they will give Jesus a decent and respectful burial. In moments of candor they may admit their spiritual heritage. They will honor him as a noble, even quotable, ideal. But they may be doing this out of remorse — or embarrassment or cowardice — or in the hope that things are quieting down and maybe they will stay that way.

How many librarians do we know who are raised in the faith, behave in some ways that relate to Jesus' claims, and participate in rites that express private regard for Him? How many librarians do we know who succumb to peer pressure, intellectual political correctness, and professional esteem? How many librarians do we know who are seduced by the easier roads of privatization, secularisation, and rationalisation — unwilling or unable to be creative, transparent, and engaging in their witness? All of them would doubtless have reasons for their particular expression of faith in the professional world.

Of course, the rigidities of synagogue culture and the possibilities of shunning or worse were much greater in first-century Judaism, than intellectually free and progressive libraries today — or are they? There are others in the gospels who respond more wholeheartedly and forthrightly to the person and message of Jesus, but Nicodemus is not among them. There are others who creatively, actively, and respectfully witness to the glory of God in their library environments. Are you among them?

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In the key parable of the sower Jesus makes a connection between the power of God's word to change and develop lives and the power of people to stifle or encourage such growth. DAVID RONCO poses a key question which is just as relevant in our twenty-first century information society as it was in the agricultural society of the First Century A.D.

EARS TO HEAR

An Address to the Service of Thanksgiving held on Tuesday 14 July 2009 at the de Havilland Campus, University of Hertfordshire, Hatfield, Hertfordshire. The Service was arranged by the Librarians' Christian Fellowship as a contribution to the Umbrella 2009 Conference organised by the Chartered Institute of Library and Information Professionals and its special interest groups.

Bible Reading: Luke 8:4-21

⁴While a large crowd was gathering and people were coming to Jesus from town after town, he told this parable: ⁵"A farmer went out to sow his seed. As he was scattering the seed, some fell along the path; it was trampled on, and the birds of the air ate it up. ⁶Some fell on rock, and when it came up, the plants withered because they had no moisture. ⁷Other seed fell among thorns, which grew up with it and choked the plants. ⁸Still other seed fell on good soil. It came up and yielded a crop, a hundred times more than was sown." When he said this, he called out, "He who has ears to hear, let him hear."

⁹His disciples asked him what this parable meant. ¹⁰He said, "The knowledge of the secrets of the kingdom of God has been given to you, but to others I speak in parables, so that, "though seeing, they may not see; though hearing, they may not understand.' "

¹¹"This is the meaning of the parable: The seed is the word of God. ¹²Those along the path are the ones who hear, and then the devil comes and takes away the word from their hearts, so that they may not believe and be saved. ¹³Those on the rock are the ones who receive the word with joy when they hear it, but they have no root. They believe for a while, but in the time of

testing they fall away. ¹⁴The seed that fell among thorns stands for those who hear, but as they go on their way they are choked by life's worries, riches and pleasures, and they do not mature. ¹⁵But the seed on good soil stands for those with a noble and good heart, who hear the word, retain it, and by persevering produce a crop. "

A Lamp on a Stand

¹⁶"No one lights a lamp and hides it in a jar or puts it under a bed. Instead, he puts it on a stand, so that those who come in can see the light. ¹⁷For there is nothing hidden that will not be disclosed, and nothing concealed that will not be known or brought out into the open. ¹⁸Therefore consider carefully how you listen. Whoever has will be given more; whoever does not have, even what he thinks he has will be taken from him."

Jesus' Mother and Brothers

¹⁹Now Jesus' mother and brothers came to see him, but they were not able to get near him because of the crowd. ²⁰Someone told him, "Your mother and brothers are standing outside, wanting to see you."

²¹He replied, "My mother and brothers are those who hear God's word and put it into practice."

As librarians you believe in the power of the written word to inspire, educate, entertain, challenge, and change. But you also recognise the part people play as readers and the need, therefore, to empower and encourage them to engage and interact with the written word so that its impact might be felt.

As Christians we believe in the power of God's word, written down in Scripture and fleshed out in Jesus Christ, the living Word of God. We believe that it has power to make a difference and change lives.

The Scripture I have chosen is a very familiar and key parable of Jesus. Recorded in all three Synoptic gospels Matthew, Mark and Luke it must, surely be significant. It is a parable about the power of God's word to make a difference in people's lives. It describes how the seed of God's word can be sown and how it can produce fruit and change.

You might think that scattering the seed in the way described was a very inefficient farming method. So much seed was wasted. But that was how they sowed in those days and Jesus' hearers would have been very familiar with this. The land they would be farming would have been on the margins of the big fields. Much of the good agricultural land was taken up by the major landowners, who squeezed out the peasant farmers. They had to

make a living on the margins which was often not much better than scrub land. Some of this would have soil that would potentially allow seed to grow, but the rest would be unsuitable for growth. So, Jesus was speaking into a very real situation where farmers would struggle to make a living and struggle to get their seed to grow. But the point is that even in such unpromising territory a harvest was possible. This is a reminder to us who believe in the power of God's written word, that even in the most unpromising territory, God's word can bring change and growth. In my forty years of ministry I have seen this happen many times. In circumstances where you would think nothing could happen a life can be turned around, a situation changed, people's hearts revolutionised and given in a new direction. I have seen the word of God change and challenge in the most unpromising terrain of people's lives. Thank God for the power of his word.

But this key story is also about the power that people have to either encourage or thwart that impact. Jesus makes the connection between the power of God's word to produce growth and the power of people to stifle or encourage growth.

The key challenge of this parable is in the words: "*he who has ears to hear, let him hear.*" If we are to encourage people to have ears that hear we need to understand the ways people can stifle the process of engaging with God's word

I want to sum up the message of this parable in three challenging and contrasting choices. The first is, are we **closing minds or exploring truth?** In verses 9-10, Jesus explains why he used parables as a key teaching method. It was not to present truth in such a blindingly obvious way that people fell over in amazement and understanding. These verses seem to suggest that Jesus taught in a veiled way so that people would learn to tease out the meaning, rather than just take it on board without thinking. The parables are stories that can be understood at a childlike level and be retained memorably. But their meaning needs to be teased out and thought through. It does not hit us obviously. The parables are like a time-bomb waiting to explode or tales of the unexpected with a hidden twist in the tail. They are stories that are meant to get under our skin and be thought about. The reader or listener will not understand the meaning unless he or she is willing to engage with the story and search for the truth.

The trouble today is that people want ready-made answers and things already thought out. Recently I was reading an interesting article in ***The Times*** about what they call "pre-release material" for the GCSE English papers. Apparently, the examining bodies give advance notice of the kind of questions they are going to be asking about certain books. Susan Hill's ***The Woman in Black***, is on the GCSE syllabus. In the article she described receiving enquiries from students who e-mail her to ask for answers. This is the kind of question she receives:

"Hi, we have to do this essay on context with your book, and cultural

context. So what are these please? Please explain carefully. I don't get it."

Here are young people wanting a ready-made answer from an author rather than engaging with the written word themselves and thinking it through.

In his parables Jesus, whom Scripture calls "the author of faith", does not give ready made answers. We have to think them through, and we have to encourage people to engage with these stories. It is very easy to come to any literature with closed and especially to Scripture. As librarians I guess you get frustrated with those who dismiss books on hearsay. The Bible has suffered more than any other book in this respect. People say: "*I know what the Bible says, I don't need to read it, it is completely irrelevant to life today*". Often people have not even opened it. They have not even engaged with the story of the gospels and the teaching of Jesus.

It is very easy to bring our pre-conceived ideas and prejudices and pick Scriptures to justify our viewpoint. It is a sad record of history that the Bible has been used, and is still being used, to justify all sorts of injustices. How ever could the Bible have been used to justify apartheid and racial segregation? But that is what the Dutch Reformed Church did. Thankfully, they repented of their attitude, many years later. Many churches have used the Scriptures to deny the role of women in leadership, and to bolster chauvinism and sexism. How has that happened? People still use the Bible to justify prosperity teaching and so on. It remains so true that "*a text out of context becomes a pretext*". People are often not willing to bring an openness to Scripture and allow themselves to be challenged. Even those of us who know the Scriptures well are not always as open. We all have set ways of thinking. When did you last let Scripture really challenge your thinking? The parables of Jesus challenge us to think things through and be ready to explore the hidden truth.

Secondly, from this parable we can see the choice of **stifling growth or developing fruit?** We call this the Parable of the Sower but we should perhaps call it the Parable of the Soils. The story is about four kinds of soil into which the seed falls representing different responses to God's word.

I used to think it referred to four different kinds of people who reject, stifle or let the word grow in their lives. I now think that is too simplistic. I believe these four soils represent attitudes that all of us are capable of, at any given time, even those of us who would claim to be believing and committed Christians. They represent different ways of listening, and the truth is that we are not always as good at listening as we should be. For example, the seed falling on the trodden down path which stands little chance of growing speaks of a hardness that any one of us can develop for different reasons. There is a cynicism that dismisses the Bible as irrelevant or a set way of thinking that claims to know already what the Bible says. There is an unwillingness to

change our thinking and be open to what God is saying. Hardness can also come in the form of a bitter spirit. If we harbour bitterness and refuse to forgive someone then we will be unable to hear what God is saying in other aspects of our life. It is all too easy even for those of us who are Christians to develop a hardness of heart.

What about the seed falling in shallow soil? It puts down roots but hits rock underneath so that when the sun comes out, in the heat of the day, it shrivels up. That, surely, speaks of shallowness, of leaving things on the surface, of not allowing God's word to take root and affect our lives.

We all love to read books for entertainment and escapism, and there is a great benefit in doing that but if we only ever read on this level we miss out so much that literature has to offer. Many people are content to read on this superficial level, and, I guess, your task as librarians is to encourage people to read more broadly, and let the written word challenge them more deeply. So with Scripture. We live in a superficial age where people want easy things which do not challenge or disturb them. The fact is, Jesus came to disturb the comfortable as well as to comfort the disturbed.

The seed falling among thorns speaks of busyness, of letting life become distracted and preoccupied with so many things that we have no time to engage with the challenge of God's word. I read a challenging book earlier this year entitled ***No Time to Think*** by two American media people analysing the 24/7 news culture. They are disturbed by the constant regurgitation of the news in a way that allows people no time to think about things. Much of the material in the book is relevant to this country. In the constant bombardment of stories we do not have time to digest news before we move on to the next story. That seems to be the way of life generally with no time to process information or think through issues. Sadly we can miss the challenge of God's word through this constant rush from one thing to the next.

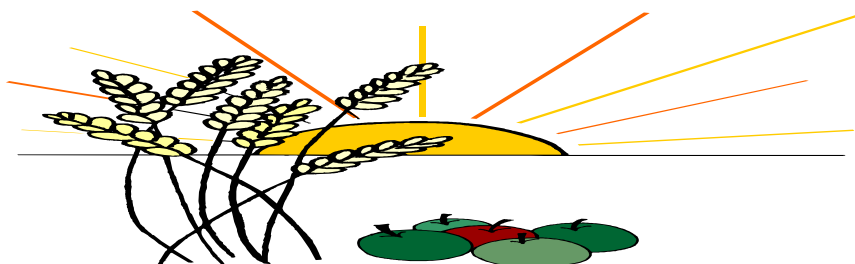
The seed falling into good soil speaks of openness. Jesus says in verse fifteen that the seed falling on good soil stands for those with an open heart, those who hear the word, who retain it and try to keep hold of it. The word of God needs to be worked through and worked out in our lives. Elsewhere in the Scriptures, Paul picks up this challenge "*Let the word of Christ dwell in you richly*".

Finally, the third choice I see in this parable is about **hiding faith or living faith?** We normally end the story at verse fifteen, but I included verses 16-21 because they are also about listening. Verse eighteen reads: "*therefore consider carefully how you listen*". Jesus is clearly still talking about listening and interacting with God's word. The message seems to be that the test of how well we are listening is whether we are living it out and working it out. It is rather like, says Jesus, the difference between hiding a light under a bucket, or putting it on a lamp stand and letting it be true to its function which is to give light. The question then is - how much do others see our lives being shaped by God's word and by Jesus, the living word?

In verse twenty-one Jesus said, *“My mother and brothers are those who hear God's word and put it into practice”*. Whether we are putting it into practice or not will be evident from the way we live. I have met people who have a lot of Bible knowledge and yet that seems to make little difference to the way they live. The Bible is not there as a book of information to store in our heads. It is a book of challenge that should continually shape the way we live. It should question our set ways and prejudices, and stir us to keep growing in understanding of spiritual truth.

Jesus spells out a natural principle in verse eighteen: *“Whoever has will be given more, whoever does not have, even what he thinks he has will be taken from him”*. This is a natural law. If you develop your gifts you will increase your capacity but if you do not you lose it. I wonder how many budding pianists there are who learned to play when they were younger, but gave up along the way and are now unable to play? Jesus says that the more we allow the word of God to shape and challenge us, the more we increase our capacity to grow and understand the richness of God and our potential. The more we will become the people that God created us to be. The less we develop our spiritual openness the more we lose the capacity to be open.

As you can see there are some challenging options in this familiar parable. Closing minds or exploring truth? Stifling growth or developing fruit? Hiding faith or living faith? Jesus makes the connection between the power of God's word to make a difference and the power of people to either thwart or allow spiritual growth to happen. As Christian Librarians we will want to do what we can to encourage people to engage with God's word. But first we need to ask ourselves how good we are in engaging with that word. Do we have **ears to hear**?



Since 1970, the Rev. **David Ronco** has served as a Baptist minister in Weybridge, Southampton and Hertford. For the past two years he has been working as a Transitional Minister with a group of multi-cultural churches in North West London. Married with two sons and five grand-children his main interest outside church and family life is singing. He is a leading member of a local operatic society.

REVIEWS

THE BOOKWORM'S CHRISTMAS STOCKING



***PROBING THE PAST: A TOOLBOX FOR BAPTIST
HISTORICAL RESEARCH***

Susan J. Mills

***Baptist Historical Society, 2009, £9.50,
199p, Pbk, ISBN: 978-0-903166-39-3,
Available from Rev. Dr. Roger Heyden, 15
Fenshurst Gardens, Long Ashton, Bristol,
BS18 9AU.***

Even before I was asked to review this book, I was avidly recommending it to every researcher who came through the doors of *Bristol Baptist College* library. The author, LCF subscriber Sue Mills, is an expert in Baptist historical research, having spent twenty-two years as Librarian of the Angus library, *Regent's Park*

College, Oxford advising enquirers of all levels from schoolchildren, through undergraduate and postgraduate students to eminent historians from all over the world. Not forgetting hoards of family history enthusiasts and church members writing local church histories.

'Toolbox' is an apt subtitle, but I would upgrade it to 'treasure chest' as its one hundred and ninety nine pages contain a wealth of information on how to find and use primary and secondary sources relating to Baptist and dissenting history. The World Wide Web has burgeoned since Sue's earlier 1992 publication, ***Sources for the Study of Baptist History***, so in addition to printed sources, many useful internet resources; search engines, gateways and web sites are recommended. An appendix helps the reader through a sample research strategy.

The book's affordable price makes the information accessible to anyone with an interest in Baptist and dissenting history, and I, as a librarian, feel better equipped to deal with the constant stream of historical enquiries which come my way every week with such a reference tool at my disposal.

Shirley A. Shire, BSc, DipLib, MCLIP, works as Librarian of the *Bristol Baptist College*.

***POEMS IN THE PORCH; THE RADIO POEMS OF JOHN
BETJEMAN***

Edited by Kevin Gardner

***Continuum, 2008, £14.99, 148p., Hardback,
ISBN 978-1847063281***

Poems in the Porch is a collection of poems written by John Betjeman and read by him between 1953 and 1957 on the BBC West of England Home Service's *The Faith in the West* programme. They reflect the poet's Christian faith and occasional doubts, ranging from the serious to the satirical. An example of the serious is *The Conversion of St. Paul*, broadcast on 25 January (the feast of

the Conversion of St. Paul), 1955. An example of the satirical is *Blame the Vicar*, from which the following is an extract:

One parson came and people said,
 'Alas! Our former vicar's dead!
And this new man is far more "Low"
Than dear old Reverend So-and-so,
And far too earnest in his preaching,
 We do not really like his teaching.
He seems to think we're simply fools
Who've never been to Sunday Schools.'
 Then vicar left and by-and-by
A new one came, ;He's much too "High",
 The people said, 'too like a saint,
His incense makes our Mavis faint'
 So now he's left and they're alone
 Without a vicar of their own,
 The living's been amalgamated
With one next door they've always hated.

Although written fifty-five years ago, the last two lines reflect the situation in many churches today.

If you like poetry with proper rhymes and a Christian message, I can recommend this book.



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THE LAST WORD

KEN BAKEWELL pays tribute to a number of authors and books that he has found helpful while lamenting the absence of indexes in some recent publications

SOME FAVOURITE CHRISTIAN WRITERS



C.S. Lewis and John Stott are the favourite writers of many Christians. I recently read ***Mere Christians: inspiring stories of encounters with C.S.Lewis***, edited by Mary Anne Phemister and Andrew Lazo (Baker Books, 2009) and the comments of the fifty-five contributors made me return to ***Mere Christianity*** and ***Surprised by joy***.

Timothy Dudley-Smith has provided an admirable collection of extracts from the writings of John Stott in ***Authentic Christianity*** (Inter-Varsity Press, 1995). I made great use of this when preaching in spite of the imperfect index.

One of my favourite authors is the American Philip Yancey. ***What's so amazing about grace?*** (Zondervan, 1997) was the first of his books which I read. The publicity for this quotes Dr Tony Campolo as saying “*There are huge amounts of sermon material here.*” Perfectly true, but preachers are not helped by the absence of an index! His latest book, ***Prayer: does it make any difference?*** (Hodder, 2006) won the UK Christian Book Award. An excellent book but again no index!

In one of his books Philip Yancey referred to Dr Paul Brand, a Christian leprosy specialist. I wrote and told him that I had spoken about Dr Brand in a sermon for All Saints Day dealing with saints who did not have the prefix ‘Saint’ in front of their name. He very kindly sent me a book published in tribute to Dr Brand combining works by both of them, ***In the likeness of God*** (Zondervan, 2004).

In *I was just wondering* (Rev. ed., William B Eerdmans Publishing Company, 1998), Philip stated that he heard few sermons on Matthew 20:1-16, the parable about the labourers who worked for an hour getting the same pay as those who had toiled all day, and I sent him outlines of three sermons which I had preached on this parable. In two of them I quoted Tom Wright, now Bishop of Durham, and in his reply Philip wrote “*And keep relying on Tom Wright - he’s great.*” I agree! Thanks partly to the generosity of LCF when I retired as President, I have all the volumes published so far of his excellent ‘for everyone’ series (*Matthew for everyone* etc.), in which he provides translations of, and commentaries on, the whole of the New Testament. I wish he would complete the series. He only has to do the letters of James, Peter, John and Jude and the Book of Revelation, which I am particularly keen to read. His *Simply Christian* (SPCK, 2006) is an outstanding work which ranks with C.S. Lewis’s *Mere Christianity* and John Stott’s *Basic Christianity*.

David Winter’s *Pilgrim’s way: journeying through the year with the Bible* (Bible Reading Fellowship, 2008) was a welcome Christmas present last year. It contains a Bible reading for every day of the year together with a brief commentary and final thought. Although intended ‘for all those who would like to get to know the Bible better but don’t know where to start’, I have found it very helpful and the inclusion of an index of Bible passages means that it could be useful for preachers. Another of David’s books intended for newcomers to the Bible which I have found helpful is the beautifully produced and illustrated *The Bible made clear* (Lion, 2008). David has written several Advent and Lent study guides including *Journey to Jerusalem: Bible readings from Ash Wednesday to Easter Sunday* (Bible Reading Fellowship, 2007).

Finally Sir John Polkinghorne, physicist, Fellow of the Royal Society, founding president of the International Society for Science and Religion, canon of the Church of England and winner of the Templeton Prize for 2002. Two of his books that I have found helpful are *The way the world is: the Christian perspective of a scientist* (Triangle, SPCK, 1983) and *Searching for truth: a scientist looks at the Bible* (Bible Reading Fellowship, 1996). It’s good to know that not all scientists think and write like Richard Dawkins.

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CHRISTIAN LIBRARIANS RETURN TO LONDON



Please make a note to join us for LCF's next Annual Conference

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Actor, Author and Broadcaster

EDDIE OLLIFFE

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