

Autumn 2017



# ***CHRISTIAN LIBRARIAN***

## **CONTENTS INCLUDE**

- ***THE CALL OF GOD***
- ***HOLY ISLAND***
- ***FOUR DAYS WITHOUT FLAGGING***
- ***E-BOOKS AND THE THEOLOGICAL LIBRARY SECTOR***
- ***NON-TRADITIONAL INFORMATION***
- ***CHRISTIAN BOOKS IN LIBRARIES: THE FUTURE***

## EVENTS AT A GLANCE

### ●ANNUAL PUBLIC LECTURE: SATURDAY 14 OCTOBER 2017

St. Albans, with the Rev. **Simon Carver**, *Premier Christian Radio's* "Minister of Movies".

Details: pp. 9-11

### UCCF ARCHIVES WORKING PARTY, OXFORD: 30 OCTOBER – 3 NOVEMBER 2017

Details: pp. 12-13

### ●ANNUAL CONFERENCE: 14 APRIL 2018.

Salvation Army's *Regent Hall*,  
Oxford Street, London, from  
10.30. a.m. Speakers: **Mark  
Jones, Malcolm Martin.**

Details: p. 13

### ●CHRISTIAN LONDON WALKING TOUR: Wednesday 23 MAY 2018

Details: p. 13

## PRAYER NOTES FOR AUTUMN 2018

### PLEASE PRAY FOR

●Forthcoming CLIS activities including our annual lecture and 2018 annual conference. Pray that there will be a good attendance at these events.

● The work of the *Universities' and Colleges' Christian Fellowship* and especially for the current library and archives project. Pray that there will be a number of volunteers for the planned working party.

●CLIS members in various sectors of library and information work as highlighted in our recent conference and in this issue.

●CILIP's current review of professional ethics and practice.

●The *Christian Book Promotion Trust* in its fiftieth anniversary year and for a good response to its offers of funding and its anniversary book project.

●Various outside events this autumn likely to be of interest to CLIS members, among them *Movement Day* and the *Christian Resources Exhibition*.



## **FOUNDED IN 1976 AS THE LIBRARIANS' CHRISTIAN FELLOWSHIP**

*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.christianlis.org.uk](http://www.christianlis.org.uk)*

**CHRISTIAN LIBRARIAN: NEWSLETTER AND JOURNAL OF CHRISTIANS IN LIBRARY AND INFORMATION SERVICES (ISSN 0309-4170) No. 76, Autumn 2017. .**

Secretary and Publications Editor: Graham Hedges, *MCLIP, Hon. FCLIP*, . Address: 34 Thurlestone Avenue, Ilford, Essex, IG3 9DU, England. Tel +44. (0)20 8599 1310. E-mail [secretary@christianlis.org.uk](mailto:secretary@christianlis.org.uk)

Printing: Concisely Supplies 4 Business, Chelmsford, Essex. CLIS Logo Design: Megan Andersen. .

Views expressed in this journal are those of the contributors and not necessarily those of CLIS as a whole.

CLIS minimum subscription for 2017: £30.00 Reduced rate for student, retired and unemployed members/subscribers: £20.00.

© Christians in Library and Information Services and contributors, September 2017

## **SELECTED CONTENTS**

**04: Eddie Olliffe: The Call of God**

**07: Robert Foster: Holy Island**

**24: Norma Waller: Four Days Without Flagging**

**26: Michael Gale: E-Books and the Theological Library Sector**

**34: Susan Bates: Non-Traditional Information**

**38: Paula Renouf: Christian Books in Libraries: The Future**

## THE FIRST WORD

**EDDIE OLLIFFE** considers the themes of calling and vocation and questions the cult of personality even in the Christian Church

# ***THE CALL OF GOD***



Most Christians are familiar with the veracity of a '*call of God*', and although this idea may be interpreted sometimes differently by the various wings of the church, most groupings would view it as a bona-fide spiritual experience; albeit one that requires further checks by wise and mature confidantes.

We all remain open to God. He is the Lord. He is committed to His call. So too must we be. We continue to be confident in God even when our path seems blocked. Sometimes we receive glimpses of the way ahead, only to be frustrated and cast down again.

The solution in such times is a resolute trust in God. Jeremiah 17:7-8 and Psalm 43: 3-5 are key to this

*'Blessed is the man who trusts in the Lord,  
whose trust is the Lord.  
He is like a tree planted by water,  
that sends out its roots by the stream,  
and does not fear when heat comes,  
for its leaves remain green,  
and is not anxious in the year of drought,  
for it does not cease to bear fruit.*

*Send out your light and your truth;  
let them lead me;  
let them bring me to your holy hill  
and to your dwelling!  
Then I will go to the altar of God,  
to God my exceeding joy,  
and I will praise you with the lyre,  
O God, my God.  
Why are you cast down, O my soul,  
and why are you in turmoil within me?  
Hope in God; for I shall again praise him,  
my salvation and my God'. (ESV)*

There is always the danger of looking other than to God for our solutions. It's quite a natural reaction – and therein lies the problem and the point. It's natural, not spiritual. True trust occurs deep within our spirit: *'Has God said?'* We can soulfully answer, *'empathically yes'*. Such clear and certain knowledge is crucial to our *'resting'* in His sovereign call. If God is for me, who can be against me?

Sometimes the call of God is to oblivion in the eyes of the world. Even the Church aspires to the cult of personality and lifts its heroes high – Pastors, musicians, evangelists, music leaders, organisations et al. It wrongly equates calling and vocation with

worldly success and influence. These are not Kingdom values, but just more of the world inside the church. Care needs to be exercised as such occurrences can be insidious and appear perfectly fine at the time. They are not, and they will be found sadly wanting in due time.

Those of us blessed with a sense of a divine calling must show great care. Ours is a holy calling and one not to be taken lightly, even when the way ahead seems dark, confused and unclear to us.

*I Corinthians 1: 25-27: 'For the foolishness of God is wiser than men, and the weakness of God is stronger than men. For consider your calling, brothers: not many of you were wise according to worldly standards, not many were powerful, not many were of noble birth. But God chose what is foolish in the world to shame the wise; God chose what is weak in the world to shame the strong'.*

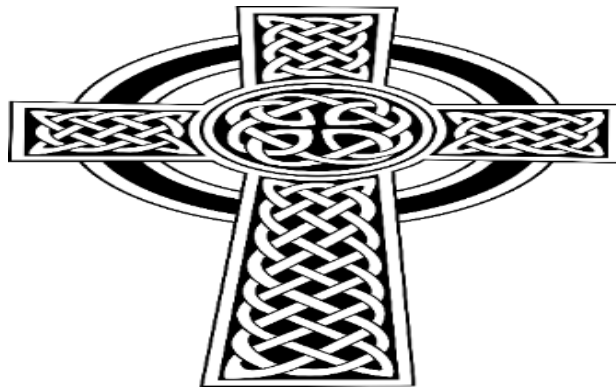
This Scripture is quite clear - to give it Richard Rohr's expression - '*the upside-downness*' of the spiritual life and values. The juxtaposition seems contrary to everything we aspire to and is very hard for us to accept, let alone practise - but live it this way we must.

**Eddie Olliffe** is the President of *Christians in Library and Information Services* and a Trustee of the *Christian Book Promotion Trust*.

## THE SECOND WORD

**ROBERT FOSTER** enjoys a summer break visiting a major centre associated with Celtic Christianity

# ***HOLY ISLAND***



I hope that some of you have been away for a summer break this year. This year I was in Northumbria, which provided me with the opportunity to visit Lindisfarne, or Holy Island. Naturally enough we took a tour of the Priory, the ruins of which lie right on the coast. It's a beautiful location, and one where the breeze seems to take away all intrusive noise: I found it all very peaceful. It wasn't always a peaceful place, the area being vulnerable to invasion. But now the region is a haven for wildlife, pilgrimage - and tourism.

Perhaps, though, for the librarian on a busman's holiday, Lindisfarne is the place where that remarkable manuscript known as ***The Lindisfarne Gospels*** was produced and used. Now cared for at the *British Library*, they describe it as follows: "*Costly in time and materials, superb in design, the manuscript is among our greatest artistic and religious treasures.*" (<http://www.bl.uk/onlinegallery/sacredtexts/lindisfarne.html>)

Looking at the displays at the museums, it seems remarkable that such a piece of work was possible, given the materials necessary, the remoteness of the location and the fact that the manuscript was produced thirteen hundred years ago. It incorporates two hundred and fifty sheets of vellum, and decorated with inks which came from overseas, using whatever writing implements were available at the time. Moreover, scholars believe it may have been the work of one scribe - possibly Eadfrith. This labour of love somehow survived in the varying conditions of the intervening centuries, and a certain amount of travel.

Eadfrith's manuscript is in the Latin Vulgate. One wonders what physical documents he (or his scribe) copied the letters from, and how old those sources were. But it also includes some additions, written not in Latin, but in Old English, two hundred and fifty years after Eadfrith died. In fact these additions are a word-for-word translation of the Latin text, by Aldred, Provost of Chester-le-Street. The *British Library* tells us that this is the oldest surviving English translation of the Gospels. Today, if you wrote in pen in a rare book produced two hundred and fifty years ago, the librarian would be severely displeased. (I tend to feel a bit annoyed when one of our ordinary books comes back with handwritten notes around the text). But clearly Aldred's interpretation is of great value and it shows how this amazing document was still being valued and used.

I suspect that for many readers of ***Christian Librarian*** my holiday notes will be sketchy information compared to what you already know. But I hope you nevertheless share some of my interest or you may perhaps be curious to see the ***Lindisfarne Gospels*** for yourself.

**Robert Foster**, BA, DipIM, MCLIP, is Chair of *Christians in Library and Information Services* and works as an Assistant Librarian at the *Royal College of Music*.



**SATURDAY 14 OCTOBER 2017**

**DAGNALL STREET BAPTIST CHURCH,  
1, CROSS STREET, ST. ALBANS, AL3 5EE**

*from 2.30.p.m.*

***Rev. SIMON CARVER***

Premier Radio's "Minister of Movies"

***FILMS AND FAITH  
FRIENDS OR FOES?***

How does film borrow from the Christian story? How does film help us understand and also subvert the Christian story? How does film tell the Christian story?

**An Event for Libraries Week arranged by:**



**but all welcome – not only librarians!**

Details from:

Graham Hedges, 34 Thurlestone Avenue, Ilford, Essex, IG3 9DU.

Tel. 020 8599 1310, Mobile 07465 429996

E mail [secretary@christianlis.org.uk](mailto:secretary@christianlis.org.uk)

Web site [www.christianlis.org.uk](http://www.christianlis.org.uk)

## GOD AND THE MOVIES



**Films and Faith – Friends or Foes?** is the title of the annual public lecture of *Christians in Library and Information Services* to be held on **Saturday 14 October 2017** at the **Dagnall Street Baptist Church, 1, Cross Street, St. Albans, AL3 5EE, from 2.30.p.m..**

The guest speaker is to be the Rev. **Simon Carver** who will consider how film borrows from the Christian story; how film helps us understand while at the same time subverting the Christian story; and how film tells the Christian story.

Simon has been a regular broadcaster on faith and contemporary culture on *BBC Radio Oxford* and *Three Counties Radio*. He currently reviews films for *Premier Christian Radio* and on *Radio Verulam*, a local community radio station. Simon has written on films and faith for

the *Bible Society*, *Christianity* magazine and contributed a chapter on the *Terminator* films in *Flickering Images* (Smyth & Helwys, 2005).

Simon read for a science degree at *Aston University* and then worked in industry for twelve years before reading Theology at *Oxford University* and training for the Baptist ministry at *Regent's Park College*. Since 1994 Simon has been pastor of two churches – *New Road Baptist Church*, Oxford, and now *Dagnall Street Baptist Church*, St. Albans. Simon is married to Catriona and they have three adult children and two grandchildren.

## FORTY YEAR MILESTONE

This year's lecture marks the fortieth anniversary of the series of annual public lectures organised by the *Librarians' Christian Fellowship* and *Christians in Library and Information Services*.

Incredibly, four decades have passed since we held our first public lecture in Birmingham in 1977 with a popular children's writer, the late Malcolm Saville, as our guest speaker.

This year's lecture has also been arranged as the CLIS contribution to *Libraries Week* (9-14 October 2017).

We have not arranged a

morning activity to precede the annual lecture this year but those who can arrive in St. Albans in time will be having lunch together in the *Cross Street Coffee Shop* at the *Dagnall Street Baptist Church* from 12.30. p.m. If you would like to join the lunch party, please let me know.

## **WELCOME TO ST. ALBANS**

*St. Albans City Station* is just twenty minutes away from *London's St. Pancras International Station* on the Thameslink train line. The line connects St. Albans to a variety of other London underground stations on the Northern, Metropolitan, Circle and Hammersmith and City lines.

*St. Albans Abbey Station* links St. Albans with Watford Junction via the Abbey Line for national rail connections to London Euston, the West Midlands and the North via the West Coast mainline.

For those coming by road St. Albans is close to the M1, A1 (M), and M25 and is easily accessible from all parts of the UK.

The *Dagnall Street Baptist*

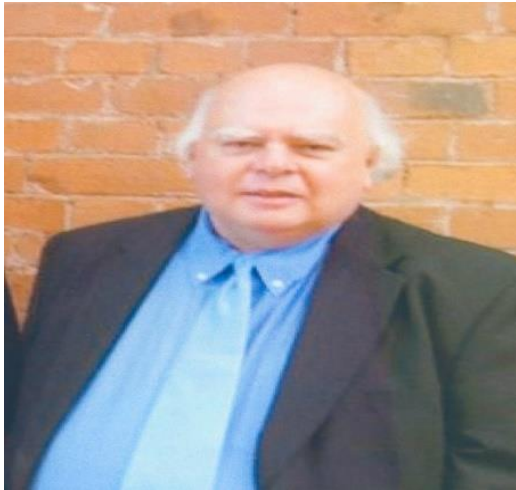
*Church* is conveniently located in Central St. Albans.

## **EVERYONE WELCOME**

Although the lecture has been organised by librarians it will also be of great interest to film fans and those interested in communications and the media. Attendance is *not* restricted to librarians and the organisers are looking forward to welcoming a wider audience. Admission is free and there is no need to book in advance.

Please plan to attend the lecture yourself and encourage others to do the same. Perhaps you can display a poster on your church or library notice board or invite friends and colleagues to attend.

Further details of the lecture, and the wider work of *Christians in Library and Information Services*, can be obtained from the present writer: Graham Hedges, 34 Thurlestone Avenue, Ilford, Essex, IG3 9DU. Telephone 020 8599 1310, Mobile 074654 429996. E mail [secretary@christianlis.org.uk](mailto:secretary@christianlis.org.uk) Web site [www.christianlis.org.uk](http://www.christianlis.org.uk)



## **CLIS NEWSLETTER**

**From Graham Hedges, The Secretary, 34 Thurlestone Avenue, Ilford, Essex, IG3 9DU. Tel. + 44 (0)20 8599 1310. Mobile 07465 429996.**

**E mail** [secretary@christianlis.org.uk](mailto:secretary@christianlis.org.uk)

**Web site**

[www.christianlis.org.uk](http://www.christianlis.org.uk)

## **LAMBETH PALACE LIBRARY**

This issue may arrive in time to remind readers of the planned CLIS visit to the Library of *Lambeth Palace*, the London home of the Archbishops of Canterbury, on **Monday 11 September 2017**. The main visit will begin at 2.00.p.m., but those who can arrive in time are planning to meet for lunch at 12.45.p.m. To book a place or

places on the visit, or obtain more information, please contact Sarah Etheridge, telephone 07824 552795, or e-mail [recruitment@christianlis.org.uk](mailto:recruitment@christianlis.org.uk)

## **UCCF NEEDS HELP**

It's quite a while since LCF/CLIS ran a working party but we would like to run one again. The *Universities' and Colleges' Christian Fellowship*, based in Oxford, has a mass of papers, photos, minutes books, etc. etc. which it would like to organise into an archive recording the history of the Christian Unions since the organisation first began as the *Inter-Varsity Fellowship*. It needs a big initial sort out into reasonable order to make it somewhat useful and to enable UCCF to assess how best to tackle making it available to staff, researchers, and anyone else with a legitimate interest. So we need a team of people to help do this sorting under the direction of a staff member with knowledge of the history of the organisation and the CU movement.

Would *you* be able to help? Working parties are great fun as well as useful to the folk we assist. UCCF will provide food and lodging (probably in various homes around Oxford) and travel

expenses for anyone who needs them. No experience of archive work is needed.

The dates chosen, to suit UCCF's timetable, are **Monday 30 October – Friday 3 November 2017** although folk will be welcome to arrive on the Sunday and stay to the Saturday to maximise working time. If you are interested please contact Richard Waller on 01942 205843 or [e-mail randnwaller@blueyonder.co.uk](mailto:randnwaller@blueyonder.co.uk)

Please contact Richard as soon as possible as UCCF has to organise its part in the project.

## **NEXT YEAR'S ANNUAL CONFERENCE**

Next year's annual conference has been arranged for **Saturday 14 April 2018** and will be held at the Salvation Army's *Regent Hall*, in Oxford Street, London.

Our morning speaker will be **Mark Jones**, chairman of the *Lawyers' Christian Fellowship*, who will speak on employment law and how this affects Christians in the workplace. This will be linked to the ***Speak Up*** booklet recently published by the *Evangelical Alliance* and the

*Lawyers' Christian Fellowship*, which was written in part by Mark.

In the afternoon **Malcolm Martin**, of the *Christian Peoples Alliance*, will speak on *What is Truth?* with reference to current debates about post-truth, alternative facts, and fake news. Please book the date now and plan to attend.

## **CHRISTIAN LONDON**

Our Spring 2018 programme will continue with a walking tour of the City of London arranged for CLIS members and friends by *Christian Heritage London*. This will be held on **Wednesday afternoon 23 May 2018** and will visit places associated with notable Christians of the past including William Wilberforce, John Wesley, William Tyndale, Elizabeth Fry, John Newton and many others. Please watch this space for further details.

## **MEMBERSHIP DIRECTORY**

Our Membership Directory for 2017 was sent to members and personal subscribers by e-mail in

May. If you did not receive this please contact our Webmaster John Wickenden who can be contacted by e-mail at [webmaster@christianlis.org.uk](mailto:webmaster@christianlis.org.uk)

On the other hand, if you would like a printed copy please contact our Membership Secretary, Janice Paine, 22 Queensgate Gardens, 396 Upper Richmond Road, Putney, London, SW15 6JN. Tel. 020 8785 2174. E mail [members@christianlis.org.uk](mailto:members@christianlis.org.uk)

The Directory listed those whose subscriptions had been received by May 2017. If your details have not appeared, either we have made a mistake, or your subscription has not been received. In either case, Janice will be pleased to hear from you.

The subscription for 2017 is £30.00 with a reduced rate of £20.00 for unwaged members and subscribers. Two members living at the same address, and sharing mailings, need only pay £20.00 each.

If you have an e-mail address but do not receive our **E-Newsletter** and other e-mails, we would encourage you to sign up for these. Being able to contact you by e-mail makes it easier for us to disseminate information quickly, and it can also save us money on postage. Please contact John Wickenden at the address above.

## ON-LINE REMINDERS

Readers are reminded that CLIS is present on social media with accounts on *Facebook*, *Twitter*, and *LinkedIn*. If you haven't found us on *Facebook* or *LinkedIn* yet, log in and search for *Christians in Library and Information Services*.

You can find our *Twitter* account at @CLIS\_UK

Back numbers of ***Christian Librarian***, from Spring 2013 – Summer/Autumn 2016, are now available on our web site at [www.christianlis.org.uk/resources/christianlibrarian/](http://www.christianlis.org.uk/resources/christianlibrarian/)

We have a small team of volunteers available to pray for members and friends of CLIS on request. You can submit your prayer requests, anonymously if required, via our web site at [www.christianlis.org.uk/get-involved/ask-for-prayer/](http://www.christianlis.org.uk/get-involved/ask-for-prayer/) Or, if you prefer, you can send your requests by post to our Prayer Secretary: Karen Hans, 14 Callender Road, London, SE6 2QD. E mail [KTEDHans@aol.com](mailto:KTEDHans@aol.com)



## **EBSCO PUBLISHING**

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

## **LIBRARIES WEEK**

Readers are reminded that this CILIP initiative will be taking place from **9-14 October 2017**. I hope that **every** member of CLIS will be able to get involved in some way perhaps by using the week as an opportunity for publicising libraries in a church context. For example, you might be able to say a few words during a Sunday service or mid-week meeting or write a short article for your church newsletter or web site. Such contributions might mention the work of CLIS and/or the *Speaking Volumes* library

scheme and underline the importance of using public libraries as a source of Christian books.

You might also be able to write or lead a prayer of thanksgiving for our wonderful heritage of books and media, sacred and secular, and libraries.

I have been in touch with Dr. Krish Kandiah, organiser of *Books for Life Live*, and suggested that he might be able to mention *Libraries Week* during his forthcoming event. *Books for Life Live* takes place at the *Trinity Church, 100-102 Winchcombe Street, Cheltenham, GL52 2NX* on **Tuesday 10 October 2017** with notable Christian speakers including Alister McGrath, Adrian Plass and Bob Hartman. You can find more information at <https://www.booksforlife.uk/live>

You can find more information about *Libraries Week* itself at [www.librariesweek.org.uk](http://www.librariesweek.org.uk) Please send me a report of your involvement in *Libraries Week*, whether in your library or your church. Over to you!

## **PROFESSIONAL ETHICS**

CILIP, the *Library and Information Association*, is undertaking a

major review of professional ethics and, in particular, of the *Ethical Principles and Code of Professional Practice* for library and information professionals it produced in 2005. In the more than ten years since they were published there have been great changes in our professions driven by technological developments and changing user expectations.

CILIP's Ethics Review was launched with a Breakfast Workshop at the CILIP Conference in Manchester during July and also formed the background to a keynote address by Professor Luciano Floridi, *Oxford Internet Institute* Professor of Philosophy and Ethics of Information, during the conference programme.

At the close of the conference CILIP members were e-mailed a survey form on professional ethics. Among other questions respondents were asked to state where their values and ethical principles came from. I hope that Christian librarians will have given a suitable answer!

It is important that there should be an informed Christian contribution to the current debate and I will be pleased to hear from CLIS members who would be willing to contribute their thoughts on ethical issues in the information field and respond to

further discussion documents produced by CILIP. Once again, it's over to you!

For more information please see the web site [www.cilip.org.uk/ethicsreview](http://www.cilip.org.uk/ethicsreview)

## **PERSONAL AND PROFESSIONAL NEWS**

- When Carraig Books, a Dublin second hand bookshop, closed after forty-six years, CLIS subscriber **Louis Hemmings** decided to pay homage to the shop in verse. He commissioned a photographer to take a series of photographs and you can find the end product on the web site <https://kickstartyourheart.wordpress.com/2017/02/16/carraig-books-a-fare-thee-well/>

Louis mailed a hard copy to radio and newspapers and, as a result, the bookshop was featured in two magazines and the **Sunday Independent**. The ***Irish Catholic*** newspaper featured the poem in full with one image.

- Our past speaker **Tony Jasper** has written and will be performing in a special presentation to mark the five hundredth anniversary of Martin Luther and the Protestant Reformation as part of the



evening service at *Westminster Central Hall*, Storey's Gate, Westminster, London, SW1H 9NH, on **Sunday 29 October 2017**, beginning 5.30.p.m. You can find more information on the *Central Hall* web site at <https://methodist-central-hall.org.uk>

- Our member the Rev. **Andrew G. Paterson** was a speaker at a Church Planters' Retreat organised by the *Fellowship of Independent Evangelical Churches* in May and held at the *Torch Trust* Holiday and Retreat Centre in West Sussex.

Before entering the full time ministry Andrew worked as a Housebound Librarian in the *London Borough of Wandsworth* and he now serves as Director of Mission at the FIEC.

## ***RUSSIAN POET***

Noted Christian poet and novelist **Irina Ratushinskaya** died on 5 July 2017, aged sixty-three, and an obituary appears in the ***Church Times*** for 14 July 2017, p. 36.

Many readers have found inspiration in Irina's poetry and in

her memoir ***Grey is the Colour of Hope*** which describes her life in the "*Small Zone*", a prison within a prison camp as one of a group of women regarded as dangerous dissidents by the Soviet authorities. An international campaign by human rights groups led to her release. After several years in exile in the United Kingdom, Irina and her family returned to Russia in the era of *perestroika* where they campaigned for the re-instatement of their Russian citizenship before settling in Moscow in 1998.

## ***CHANGE THE WORLD***

*Change the World* is the title of a new four week course from the *Evangelical Alliance* for small groups and intended for people in leadership positions in the "*public square*" who are interested in changing society for the better.

The "*public square*" is defined as "*everything that is outside the home and the Church*". It could be the workplace or university, the school gates or the park, the local pub or the newsroom. The intended beneficiaries of the course could include a CEO overseeing a thousand employees but could equally

include a retired, untitled person who runs the local foodbank.

The target audience would certainly include staff in senior or middle management positions in library and information services and it may be that members of CLIS will want to introduce the course to their local churches.

Each session of the course comes with a leader's booklet, downloadable videos, and guides. There is no set charge for these materials but there is a listing of "*suggested donations*" for people who would like to make a contribution to the costs of developing the resources. These range from £2.50 for a single copy to £25.00 for twenty copies.

To find more information please visit the web site [www.thepublicleader.com/changetheworld](http://www.thepublicleader.com/changetheworld) or e-mail [hello@thepublicleader.com](mailto:hello@thepublicleader.com)

Information about the *Evangelical Alliance* is available from 176 Copenhagen Street, London, N1 OST. Telephone 020 7520 3830.

## **MOVEMENT DAY**

*Movement Day* is a major international conference due to take place in the *Westminster Central Hall* on **Friday 6 and Saturday 7 October 2017**. The

event has been inspired by "*a growing vision to see more kingdom transformation across cities and towns, socially, culturally and spiritually*". It is anticipated that "*all the main leaders from national denominations, city-wide unity movements and Christians working in business, arts, health, politics, local government, media, education and more*" will engage in a unique conversation on a better future for our communities.

Partners in the event include the *Evangelical Alliance*, *Stewardship*, *Churches Together in England*, the *London Institute for Contemporary Christianity*, and *Share Jesus International*.

The conference programme will follow several distinct '*tracks*' including the media, the arts, local government and politics, and children and the family, all of which are likely to be of interest to some librarians.

I am looking forward to hearing talks by some or all of my colleagues at the *Evangelical Alliance* including Steve Clifford, Gavin Calver, Dave Landrum, and Manoj Raithatha. Other distinguished speakers are to include Mark Greene, Elaine Storkey, Krish Kandiah, Rob Parsons, Andy Frost, and Fran Beckett.

It would be good if the "*and*

more” mentioned above could include a few librarians, archivists or information officers. For more information, including ticket prices and how to book, visit [www.movementday.uk](http://www.movementday.uk) See you there?

## **ALL KINDS OF EVERYTHING**

This year’s *Christian Resources Exhibition* runs from **17-19 October 2017** at *Sandown Park*, Esher, Surrey, which is described as “*the ideal venue for Europe’s leading annual exhibition of church resources*”. Librarians will particularly appreciate the extensive bookshop areas and displays of other Christian media resources.

Singer and former MEP **Dana** will cut the tape on “*an exhibition that offers all kinds of everything to churches of all shapes and sizes*” at 10.00. a.m. on **Tuesday 17 October 2017**.

You can find more information at [www.creonline.co.uk](http://www.creonline.co.uk) or you can contact CRE at 1 & 2 Ellison’s Cottages, Crank Road, St. Helens, WA11 7BQ.

## **SHORT STORY COMPETITION**

Alongside my existing duties as Information Volunteer at the *Evangelical Alliance* I was recently involved in the preliminary judging of entries for a short story competition announced in the May/June 2017 issue of *idea* magazine.

Entrants were asked to re-tell a Bible story or parable in no more than a thousand words. The ten stories that I was asked to read set a very high standard. They included a re-working of the *Song of Solomon*, accounts of the raising of Lazarus and Jairus’ daughter (the latter told from the viewpoint of the daughter herself) and an account of Elijah’s confrontation with the prophets of Baal at Mount Carmel. There was also an account of the arrest of Jesus transposed into a contemporary military setting.

Others involved in this first stage of judging included CLIS member Kim Walker, the Alliance’s Senior Information and Research Officer.

The final winners are to be announced in September 2017 and I am looking forward to reading (or re-reading) the winning entries.

## CURRENT AWARENESS

- Daniel Webster's article *The Truth About Fake News* contributes to current debates about post-truth, fake news, and alternative facts.

*"Post-Truth"* or *"Truthiness"* is something that has the ring of truth about it without actually being true. It is the idea that evidence about a situation takes second place to our feelings about that subject.

This is not a new phenomenon and our society has had a casual relationship with truth for some time. In some areas society has decided that truth is what we want it to be. This is relativism where the only things that we can say are true are things that can be tested and verified.

*"Fake News"* is related to *"Post-Truth"* and arises in a society which is sceptical about absolute truth claims. The good news of Jesus is sometimes dismissed as fake news, without the case for the Christian faith being seriously considered.

Christianity is alone in believing that truth comes in the form of a person, Jesus Christ. As Christians we are committed to truth because it provides the

foundation of our life and faith even though the facts of the gospel message are not subject to one hundred per cent verification.

The article appears in *idea*, the magazine of the *Evangelical Alliance*, July/August 2017, pp. 18-19

- The Oxford Dictionaries define *"post-truth"* as *"relating to or denoting circumstances in which objective facts are less influential in shaping public opinion than appeals to emotion or personal belief"*.

Although the phrase has been in existence for some time there was a *"spike"* in its use in 2016 in the context of the EU referendum and the American Presidential election.

For post-truth politicians and journalists truth no longer has the transcendent quality that it has in the Bible where it points to reliability, integrity and trustworthiness rooted in the faithfulness of God's Word.

The departure from the transcendence of truth could have troubling consequences for society. In the last century the philosopher Michael Polanyi expressed his commitment to science in terms of a *"love of truth"*. He was outraged by the

way the Soviet regime in the 1930s handled truth which was what the Communist party defined it to be.

In our own generation a lack of concern for truth can lead to a disillusionment with politicians and open the way for extremist views that nobody bothers to challenge. Social media increasingly seem to be dominated by opinion and opinionated news which can go 'viral' among like minded people.

We should heed the warning of Polanyi that when society loses touch with transcendent values such as truth, justice, love and beauty, our human passions become increasingly liable to be pushed in other directions, too often into violence.

David Atkinson's article *The Cost of Living in a Post-Truth Society* appears in the **Church Times** for 26 May 2017, p. 16.

- Clare Wright's article *A Library Building for the Future at Lambeth, Rooted in the Past* explains the thinking behind plans for a new library building in the grounds of *Lambeth Palace*, London, home of the Archbishops of Canterbury.

Founded in 1610 by the will of Archbishop Richard Bancroft,

the *Lambeth Palace Library* is one of the earliest public libraries in England and its treasures include the 12<sup>th</sup> Century **Lambeth Bible**, the prayer book of Elizabeth I and the **Gutenberg Bible** of 1455.

The library's public character survives in its enlightened approach to disseminating its collections to both scholars and lay people. It has long been acknowledged, however, that current archival and access arrangements, which involve dividing the collection between *Lambeth Palace* and a site in Bermondsey, need to be updated and that the current accommodation will no longer be adequate for the future.

Planning permission for the new building was granted in April this year and construction work will begin in early 2018 with a public opening expected in 2020. The proposed design has been welcomed as an exemplary example of a sensitive new building in a historic environment,.

The article appears in the **Church Times** for 26 May 2017, pp. 22-23.

- Ian Mortimer's article *The Long View of Faith* suggests that time travel fiction is a literary device that allows us to see a different age more intimately than

is possible in a conventional history book. It allows us to juxtapose the existence of people in the past with our own lives.

Mortimer's own recent novel ***The Outcasts of Time*** (Simon and Schuster, £12.99, ISBN 978-1471146558) centres on a stonemason, John of Wrayment, who contracts the plague during an epidemic of 1348. He attempts to sell his soul to prolong his life but conjures up a voice that tells him he has just six days to live but he is permitted to spend these days ninety-nine years apart.

This format not only shows how daily life has changed throughout the centuries but also shows how faith and religion, personal priorities and belief systems have changed.

In 1546 John is shaken by the religious changes of the Reformation with the Pope no longer recognised as the head of the Church and "good works" no longer guaranteed to get a person into Heaven.

To John the nineteenth century seems to be a golden age in which technological advances have combined with a growing social concern for the poor and needy. Yet he is baffled by a society in which humans can sail around the world but deny the existence of Purgatory.

The story concludes in the comparatively irreligious age of 1942, on the last day of the Exeter Blitz, where John finally finds his spiritual redemption.

The article appears in the ***Church Times*** for 9 June 2017, p. 18.

- *The Shack: Re-inventing God*, by JEB, is a critical assessment of William Paul Young's novel ***The Shack*** and its recent film adaptation.

The writer regards the book and film as "*one of the most blatant and dangerous works of heresy that you are ever likely to encounter.*" In the writer's view Young has "*bought into the whole post-modern therapy culture which makes human fulfilment and well-being the top priority above all else in such a way as to re-invent the God of the Bible.*"

JEB's very negative assessment of the novel and film appears in ***Evangelicals Now***, July 2017, p. 18. Some readers may agree; many (including the present writer) will disagree. If you have read the book or seen the film please send me your comments.

*Please let me know if you would like to read any of the articles mentioned in this feature.*

## **MEMBERSHIP MATTERS**

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

A warm welcome to one new member. Also listed below are those who have renewed their membership since May. We would greatly appreciate it if payment could be sent before the end of April. If you have changed address, job or e-mail, please let us know as soon as possible.

### **NEW MEMBER**

[REDACTED]

### **OMITTED FROM DIRECTORY**

[REDACTED]

### **LATE RENEWALS**

[REDACTED]

[REDACTED]

[REDACTED]

[REDACTED]

[REDACTED]

[REDACTED]

**NORMA WALLER** reports on a recent visit to Oxford to help create a library for the *Universities' and Colleges' Christian Fellowship*

## ***FOUR DAYS WITHOUT FLAGGING***

In May last year a group of us visited the *Universities' and Colleges' Christian Fellowship* headquarters at Blue Boar House in Oxford. After lunch at *The Mitre* with some of the staff, we were given a tour of the very attractive building and told something about the work of UCCF. When we were in “*Uncle John's library*” – named after John Stott – Brian Weaver, the office manager, asked our advice about transforming their book collection into a library and resource tool.

Since I owe so much to my time at the Aberystwyth Christian Union in the mid-Sixties, and Richard and I were both members during our year at the former *College of Librarianship Wales* (that's where we met) in the Seventies, we expressed an interest in helping. After various e-mails and 'phone calls, it finally worked out that we could be at Oxford from 30 May to 2 June this year. We stayed with staff member Julie Gower and spent the four days putting the books in order as they wanted: basically an author sequence, but with Bibles and commentaries and the like kept in a separate sequence. There was also a small sequence of devotional books in the prayer room, which is just off the library.

After some debate, UCCF had purchased a library management system called *CollectorZ*, which we had never come across before, so for the last couple of days Richard was getting to grips with that, while I tidied and re-tidied the shelves, as one does after moving round the books! One



problem while we were there was that only one person at a time could use *CollectorZ*, so we entered just a token eighty books on the catalogue. The IT manager (who most inconsiderately went on honeymoon while we were there!) is working on redressing that.

When we arrived on the Tuesday morning, Richard said to Brian, “*I don’t know how this will work out – I’ve been retired five years, I’m sixty-six and Norma is older, so we’ll have to see how we cope.*” At around 4.00 pm on the Friday, Brian came up to the library and threw this remark back at us – “*You’ve got more energy now than when you started,*” he observed. And he was right, the Lord really helped us to work four 9-to-5 days without flagging, despite Brian’s anxiety that we should have time to look round Oxford – but we certainly did feel it after we got home. Our journey on the Saturday was very enjoyable, with breaks at the National Trust’s *Chastleton House* and at Chipping Norton and we managed the two services on Sunday all right, but Monday and Tuesday were definitely rest days! It was a great blessing to be able to do this work and all the folk at Blue Boar House, both UCCF and *International Fellowship of Evangelical Students* staff, made us feel very welcome and were interested in and engaged with the project. This was very evident from the fact that Brian and the team had obviously listened to the advice given last May, for example in putting UV film on the windows to protect the books and making the library so pleasant, with purpose built, made to measure shelving. They have undertaken to do some more of the basic tasks such as spine labelling before we go back.

As I write this, we are discussing dates with Julie to go down again at the beginning of August, this time hopefully from mid-week to mid-week, so that we can work two or three days, have a break over the weekend and then do a couple more days.

**Norma Waller**, BA, DipLib, is a founder member of LCF/CLIS, a past committee member, and worked until her retirement as a School Librarian and Supply Teacher.

**MICHAEL GALE suggests that the jury is still out when it comes to the provision of theological textbooks in electronic format**

## ***E-BOOKS AND THE THEOLOGICAL LIBRARY SECTOR***

*An Address to the seminar “The Future of the Library and Information Professions” held as part of the Annual Conference of Christians in Library and Information Services on Saturday 8 April 2017 in the Bertha Wright Room, Carrs Lane Church Centre, Birmingham, B4 7SX.*

### **Introduction**

I would like to start with a confession. I am not an e-book reader. I do not own a Kindle, and I still prefer to read a printed book. So it might appear mildly ironic that I have been invited to speak to you today about e-books and the future of the library profession.

But as a librarian it is my job to provide the best possible service to our users, and if that involves providing access to e-books, then it is my job to supply them. It is my job to explore all the options, consider the issues, weigh up the pros and cons, and make the best decision I can.

So this afternoon I am going to talk about that process – the decisions we have taken and why we have taken them. But in order to do that I need to explain the context. I need to tell you a bit about my college and the other theological institutions in our sector. I need to describe the wider church context in which we operate, and the latest developments in theological education and training. And I need to give an account of some of the technological developments around e-books, and relate those to the world of publishing which is also currently going through a period of significant change.

So I think you will be getting two talks for the price of one. You will hear something about the theological library sector, or at least that part of it with which I am familiar. And you will hear about how we manage our e-book provision. It will be quite a narrow perspective, because the theological library sector is a relatively small and distinctive sector, but I suspect that many of the questions we ask will also be relevant to other sectors. It's just that in other sectors you may well come up with different answers, which is as it should be.

## **ABTAPL and the theological library sector**

ABTAPL is the *Association of British Theological and Philosophical Libraries* and it is the main network representing the theological library sector in the UK. ABTAPL currently has a hundred plus members, though there are a good many more potential members. It's just that not all theological libraries choose to join. I should add that most members of ABTAPL are institutional members. So I am not personally a member, but my college is. We do have personal members, usually retired librarians, but it is primarily a network of theological libraries.

The next thing to say is that we are actually all very different in my experience. There is no "*one size fits all*". So when we compare notes, we often find that we do things differently for good reasons. Our libraries are used in different ways, at different times, by different groups. So my account of our e-books journey will be a personal one. Even within our sector other libraries will come to different conclusions.

ABTAPL members include ordination training institutions, which train ministers for a variety of church denominations; Bible colleges and mission training colleges; independents and specialists. There are also a smattering of universities and a cathedral library.

My college, *The Queen's Foundation*, is an ecumenical theological college. We train ministers for ordination in the *Church of England* and the *Methodist Church* alongside independent students, an increasing number of whom are from local Black-led churches. We offer a range of pathways at both undergraduate and postgraduate level, and we have an active Research Centre with students studying for PhDs.

## **The church context**

Theological institutions have to adapt to changes in the church context, which usually means in response to decisions by the sponsoring churches. One big change in recent years has been the decision by the *Church of England* to require its training institutions to be validated by a single university, namely Durham, in a partnership known as *Common Awards*. This has had some interesting implications for libraries, not least that the *Church of England* has been able to negotiate with suppliers of electronic databases on behalf of the whole group of institutions, resulting in some significant savings. It also opens up the possibility of negotiating directly with publishers over e-books, a subject to which I will return later.

Another significant change was the decision of the *Methodist Church* a few years ago to train all their ordinands at *Queen's*. Some institutions lost out by this decision. *Wesley College*, Bristol closed, *Wesley House*, Cambridge, has re-invented itself, and will be re-dedicated in a couple of weeks' time. *Queen's* suddenly found itself as a national training hub, with students from as far afield as Scotland and the Channel Islands. The provision of on-line learning was no longer an optional extra.

So the fortunes of theological institutions ebb and flow, often in response to forces which are largely beyond our control. For some, student numbers are declining. For others, they are currently growing. But for all of us our student profile, and therefore the way in which we deliver and support learning, is changing. At *Queen's* overall student numbers have doubled in the last fifteen years, and most of that growth is accounted for by students who do most of their learning and studying away from the campus. You will appreciate that this has implications for the provision of on-line resources, including e-books.

## **The technological and publishing contexts**

I want to treat the technological and publishing contexts together because from our perspective they are inevitably bound up with each other. E-book reader technology has been developing for some years now. The experience of reading an e-book is a good deal more user friendly than it

used to be in the early days, with developments in navigation and solutions to the problem of background glare. But when I attended a conference on the future of academic book publishing in 2015, the message there was that actually when it comes to the academic monograph, the e-book is “*not yet*” good enough (at least in the humanities and social sciences) to match the printed book. That isn’t my judgement, but the conclusion of a *Higher Education Funding Council* report <sup>1</sup>.

Be that as it may. Even if the experience of reading an e-book is not perfect and even if our students would still prefer to read a printed book, nevertheless the option of an e-book – with multiple access and 24/7 availability – is certainly better than nothing. And with our growing numbers of students who are rarely on site, it is just not possible to circulate print books at a reasonable cost. So the case for e-books is compelling.

But this is where the publishers come in. They know that if they make their e-books available via libraries, they stand to lose print sales. So what happens? In recent years we have seen the emergence of a variety of models as publishers attempt to make the figures add up. There is the subscription model. Libraries pay a subscription fee – usually to an aggregator – to access a database. We end up paying for books we don’t want, but that’s how the publishers make ends meet. Or there is the purchase model. This time the library purchases access to individual titles. Within each model there may be variations, such as the number of concurrent users permitted, but those are the two main models. They may be affordable, or they may not, or the titles you want may not be available at all.

And we haven’t even talked about open access, which is the next big thing. The *Higher Education Funding Council* is already requiring journal articles and conference proceedings submitted for the next round of research funding, due in 2020, to be open access. There is currently no equivalent requirement for monographs, but that’s the way things are going.

---

<sup>1</sup> Geoffrey Crossick. *Monographs and Open Access: a report to HEFCE*. HEFCE, 2015.

## Swings and roundabouts: e-books and theological libraries

So let's now turn to my own experience of e-books. Six years ago my library had no e-books. I was a little embarrassed about that. Everyone was talking about e-books, and I sensed that my library was slightly diminished by not being at the forefront of the new developments. And of course when you are a solo librarian, that feeling can become personal. But at that time there wasn't really a cost effective way of providing access to the texts that our students required.

### Dawsonera

It was about this time that *Dawsonera* came along. Some of you may be familiar with *Dawson Books* as a library supplier. *Dawsonera* is their e-books arm. The great thing about *Dawsonera* is that you can purchase an individual title – often at much the same cost as the printed book – and make it available on-line to multiple users. The only caveat is the system of credits – the number of times the book can be accessed in a year – but at that time the standard number of credits was four hundred, and for a college of our size, that has never been a problem.

So *Dawsonera* gave us the opportunity to dip our collective toe in the water. We purchased three e-books, not as an alternative to the printed text, but to complement it. All three titles were core texts in heavy demand. We might have saved a little on purchasing multiple copies, but that wasn't really the primary motivation. The key thing was to provide easy access to the texts to our increasing numbers of students who do most of their learning off site.

Has it been successful? Well, yes and no. We have now purchased around twenty five titles from the *Dawsonera* collection, all core texts, the same rationale. They are moderately well used by some students, but certainly not by all. Why not? Well, there are some issues with logging in, but I guess it is mainly those issues which we have touched upon earlier: many students prefer to read a printed text, and the experience of reading an academic e-book is just not yet quite there.

However, the provision of e-books has enabled us to do something

which I think is rather important: it has demonstrated both to students and to managers / funders / inspectors that we take seriously the provision of services to students who might otherwise be disadvantaged by not being on site as frequently as their peers. In other words there is a “*political*” as well as a practical value in the provision of e-books. It shows we are listening and responsive.

Now you may be thinking that twenty five e-books isn’t very many, and I agree. In my college we have a lot of modules and a lot of reading lists, and a lot of core texts. Unfortunately most of them – the majority – are not available in the *Dawsonera* collection. That is the publisher’s choice, and I can understand why they make it. Why make your textbooks available on *Dawsonera* when you make your income from selling multiple print copies to theological college libraries up and down the country? I’m thinking of publishers like *SCM* and *Canterbury Press*. So this is a big issue for us. All I would add about *Dawsonera* is that the model carries no risk for us. We haven’t spent a great deal of money, and we have bought the titles “*in perpetuity*”, which is as permanent as anything can ever be.

## **Ebsco’s Religion Collection**

Which leads me on to *Ebsco*. In 2015 I became aware of *Ebsco*’s Religion Collection of e-books. This is the other model, the subscription model. You pay a subscription fee, which gives you access to a database for a period of time. When the subscription ends, or when a publisher withdraws the licence to their books, you lose the access. The thing that was different about the *Ebsco* collection was that it was subject-specific and affordable. Previously whenever I looked at the collections that were coming onto the market, they just weren’t cost effective for us. They were aimed at the university market and were out of our price range.

But *Ebsco*’s Religion Collection looked different. It contained around five thousand e-books and the annual subscription was roughly what we were already paying for their on-line journals.

So what would be the rationale for subscribing to this collection? Well, one would be if it provided cost-effective access to core texts on reading lists, which is why we bought the *Dawsonera* e-books. But there is another possibility. A collection of five thousand e-books has a critical mass as a searchable database. It could operate as an additional

searchable resource alongside the on-line journals. It all depends on the quality and relevance of the titles.

So we did some testing. We tested some reading lists against the collection, but the results were not encouraging. We found only three or four per cent of reading list titles in the collection, no more. It was not a collection of textbooks. So I asked our tutors to take a look at it. I asked them if the collection would support their teaching in the classroom. I asked them how they would feel if student essays started coming back full of references to these books rather than (or as well as) the titles on their reading lists. I asked them if they might actually change their reading lists on the basis of the electronic availability of the titles. And I got mixed responses. There was a general feeling that the collection was high quality, but perhaps more MA than BA. But crucially there was also a strong feeling that subscribing to this collection would reflect well on us as an institution. In 2016 we had a QAA review, and the QAA was particularly interested in how we listen to students and respond to their feedback. As you may know, students are always complaining about access to texts. So by subscribing to *Ebsco's Religion Collection*, we were able to demonstrate that we were responding to the needs of those students who are rarely on site. And the QAA was impressed. They commended the library in their report.

In other respects, was it a good decision? The jury is still out. At the end of last year we reviewed the usage of the database, and in particular I looked at some module reading lists to see how often the e-books were being cited, and I looked at student essays to see how often they were being referenced. The answer was not a lot. So I took this back to the tutors. I argued that the database was not being heavily used, but the tutors responded that it was taking time for them to become familiar with the collection and they thought they would use it more this year. So we have re-subscribed for another year. Just recently we have heard that the publisher *Routledge* (which includes the *Ashgate* back list, which has lots of good theology titles) has withdrawn the licence for some of their books from *Ebsco*. So those titles will disappear. That's the way it goes, it's one of the risks. All swings and roundabouts.

## **The future**

As I mentioned earlier, one of the most interesting ideas to come out of



the *Common Awards* initiative is the prospect of a critical mass of theological institutions negotiating directly with publishers such as SCM about the availability of their textbooks in the e-book format. That is an idea which excites me, but the publishers have to be willing to come to the table. One reason to be hopeful is that we are all essentially on the same side and motivated by similar aims. We are all in the business of theological education, and more broadly of resourcing the church.

Beyond that I would hesitate to make too many predictions. My sense is that in the future we are less likely to make a distinction between e-books and e-journals, and are more likely to be talking about e-content, especially when that content is created specifically for the e-format, with all the additional functionality which that affords. No doubt someone will come up with a name for it in due course. There will be issues around copyright and ownership, access and authority, which will all need to be addressed.

How will this affect how we read, learn, and think? There is a book by Nicholas Carr called ***The Shallows***<sup>2</sup> which has some interesting things to say about this. Basically he is saying that in the new information environment, in which we are encouraged to flick from one thing to another without staying in any one place for very long, our capacity for deep thinking is being impaired, just as our memory was impaired by the invention of writing. If so, that has implications for the quality of our decision-making, at both micro- and macro- levels.

Meanwhile, as a librarian, I feel that I have to do my best to navigate an information landscape that is in a considerable state of flux, with no clear sense of how it will all work out. One makes the best decisions one can in the circumstances. Sometimes one has to hedge one's bets.

**Michael Gale**, BA, MLib, MCLIP, is the Librarian of the *Queen's Foundation* in Birmingham.

---

<sup>2</sup> Nicholas Carr. *The shallows: how the internet is changing the way we think, read and remember*. London: Atlantic Books, 2010.

**SUSAN BATES describes her career including her current work as a patent analyst and expresses the hope that her present role will survive for more than the predicted five years**

## ***NON-TRADITIONAL INFORMATION***

*An Address to the seminar “The Future of the Library and Information Professions” held as part of the Annual Conference of Christians in Library and Information Services on Saturday 8 April 2017 in the Bertha Wright Room, Carrs Lane Church Centre, Birmingham, B4 7SX.*

Thank you for inviting me to speak from the point of view of what has been termed the “*non-traditional context*”. My first degree is in Applied Chemistry and it was a sandwich course whereby I spent my third year of university working in an industrial laboratory. At this stage I think I had already realised that lab work was not for me as I am very clumsy! One of my lab-mates was in a lift share with an information scientist so he arranged for me to visit the information centre to find out what an information scientist did. So, as I returned to the fourth and final year of my degree course I had a fairly clear idea of the work I wanted to do. Information science was particularly attractive as it was making use of the chemistry I had learnt but importantly was NOT in the lab.

After graduation I joined the *Institution of Electrical Engineers*, abstracting and indexing physics and chemical physics documents for the *Inspec* database with the intention of going on to *City University* in a couple of years’ time to take the full-time MSc in Information Science. *Inspec* was a good training ground as we were taught the full process from receipt of a journal through to the final product and how to search the database using the few online services available then. From my master’s degree I went into the R&D Information Centre of what became *Nortel*.

After a few years, opportunities came up for going into on-line training and travel around Europe. When that paled, I returned to the more traditional information science role but embedded within the patent department of *GEC* later known as *Marconi* until the company disappeared. I then returned to the IEE for three years, this time to give on-line training for the *Inspec* database, before my current position became available at *Shell* where I have been embedded in the Intellectual Property Department since 2007. Similar to the experiences of our fellow member John Wickenden which he described in his article in the UKeIG's *eLucidate* newsletter last year, the ability to adapt and be willing to change has enhanced my career.

I must state that the following are my own thoughts and opinions, and not necessarily the views of my employer. From my own discipline, we have seen that in the UK probably eighty five per cent of patent searchers are over fifty years old, almost all work as solos and are usually embedded in either the R&D department or in the Intellectual property department (of either a large corporate or within a specialist IP law firm), or, work as freelance searchers.

Two of the common routes into the profession used to be from the lab into the library/information centre or from the lab directly to the IP department but we have seen corporate libraries being closed down and little interest now in moving from the lab into patent information research. So these routes have all but disappeared. In the past indexers and abstractors from database providers such as *Derwent World Patents Index*, made the leap into the corporate patent department yet now indexing and abstracting is almost exclusively carried out in Asia, so another route has disappeared.

In contrast we have seen a huge rise in Indian-based patent search organisations and a corporate trend for offshoring patent information work to India because of the larger, well-educated workforce.

Back in 2002, individuals representing several patent information user groups, namely the *PIUG* in the USA, *PDG* in Europe, as well from individual national groups, discussed the quality of the output of these new patent information search services, and how a customer could be sure that a comprehensive job had been done. A patent searcher certification scheme was proposed and now fifteen years later is close to being launched leading to the new QPIP or Qualified Patent Information Professional qualification. It will be interesting to see the uptake of this new qualification and whether it attracts younger graduates to the

profession. Already we are seeing support for the QPIP exams being advertised in recent job ads in the UK for trainee patent information professionals.

As for the future of the patent information professionals' task, we are now having to deal with ever increasing numbers of documents in more and more languages. In 2015 almost 2.9 million patent applications were filed globally of which 61.9% were filed in Asia. The figure for the UK alone was almost 23K filings. As an aside, you may not realise that when we carry out a novelty search, we need to search everything, in any language, from any part of the world – it has been known for UK Intellectual Property Office examiners to cite sections of the Bible as earlier prior art for a filed invention!

Many new patent information providers have come onto the market with “*tools*” for visualising the data, or providing a measure of strength or monetary valuation of individual patent families or whole portfolios trying to negate the need for a person to read/analyse each document. Unfortunately, the visualisations look beautiful, appeal to higher management but can be (for me anyway) very hard to explain! Also, most current patent analytic and visualisation products still require a lot of data clean up before the results become useful. Variations in organisation and inventor names being one of the most common data fields needing to be harmonised. However, there is a lot of academic research aimed at using semantic algorithms and artificial intelligence to extract value from this Big Patent Data. If you are interested, I would recommend looking at the various tools on offer to the patent searcher when using the free database, *PatentScope*, of the *World Intellectual Property Office* (WIPO). These include multiple software packages for machine translation which not only translate text but also search queries into other languages including construction of the search strategy itself. There is also a chemical searching feature whereby chemical information has already been extracted from documents and presented in a standardised form such that search retrieval recall is improved. Not yet perfect, but these tools and techniques can only get better and enable us to cope with Big Patent Data.

Patent information professionals, like information specialists in other subject areas, are now being asked not just to find or identify documents but to provide “*decision ready*” or “*actionable*” information. In the corporate context, we are being asked to concentrate on added value tasks only. This is quite in keeping with Industry 4.0 definitions which will see the automation of repetitive intellectual work.

A suggestion from one of the keynote speakers at last year's *European Patent Office Patent Information Conference* in Madrid, was that the job of the patent information specialist will have disappeared in five years' time because the whole patent search task will have become automated! I believe that we will certainly need some form of electronic help to cope with the huge amount of data, and we are already using machine translations to access Chinese, Japanese, Korean and Russian patent documents, for example with the quality of the machine translations getting better and better aided by machine learning. Text mining is used to extract solutions to technical problems from the patent corpus, and corporate tree structures are often implemented to help the patent searcher locate all patents for a particular company along with those for its affiliates. However, patent data is very complex, with differences in national patent regulations over time, different patenting strategies adopted by each organisation, etc. so without further global standardisation, I think the future of the patent information professional should go beyond the rather pessimistic five years, as we like others before us adapt to new techniques and tools, and accommodate the new needs of our client base! At least that is my hope.

### Further Reading

- *A proposed framework for the certification of the patent information professional*, Susanne Hantos in **World Patent Information** 33 (2011) 352-354. <http://dx.doi.org/10.1016/j.wpi.2011.07.008>
- *Evolution of the patent information world – challenges of yesterday, today and tomorrow*, Frederic Baudour & Aalt van de Kuilen in **World Patent Information** 40 (2015) 4-9 <http://dx.doi.org/10.1016/j.wpi.2014.10.001>
- *Embracing diversity: When is a librarian not a librarian?* Celia Drummond in **The Australian Library Journal** (2016) 65 (4) 274-279 <http://dx.doi.org/10.1080/00049670.2016.1233600>
- *The Changing Face of Information Professional in the Pharmaceutical Industry*, John Wickenden in **eLucidate** (2016) 13 (3) 18-22 [https://www.cilip.org.uk/sites/default/files/documents/elucidate\\_13\\_3.pdf](https://www.cilip.org.uk/sites/default/files/documents/elucidate_13_3.pdf)

**Susan Bates**, BSc (Hons), MSc, MCLIP, works as Senior Patent Analyst for *Shell International Ltd.*

**PAULA RENOUF** looks back at the work of the *Christian Book Promotion Trust* and *Speaking Volumes* over fifty years and outlines a new approach to providing Christian books for library shelves

## ***CHRISTIAN BOOKS IN LIBRARIES: THE FUTURE***

*An Address to the seminar “The Future of the Library and Information Professions” held as part of the Annual Conference of Christians in Library and Information Services on Saturday 8 April 2017 in the Bertha Wright Room, Carrs Lane Church Centre, Birmingham, B4 7SX.*

Thank you, for your invitation to speak to you today. It's great to be with you to share a little bit about what we do and where we're going. Graham Hedges – our longest standing trustee - has always inserted snippets of our news into your quarterly bulletin which leads me to hope that *Speaking Volumes* is no stranger to you.

But in case you're not a cover to cover reader I'll explain briefly. We offer funding to place Christian books into libraries and schools where they can be borrowed and enjoyed. And, we have something to celebrate this year which led me to reflect on our achievements and to look ahead and this is what I want to share with you today.

As we're in the afternoon slot let's get our brains active again. I thought we'd start with a little teaser. Can you tell me what year was:

- The first human heart transplant
- The start of the Biafran War
- The first broadcast of Radio Two

- The publication of ***To Kill a Mocking Bird***
- The Chinese cultural revolution?
- The opening of the *University of Bath*

It Seems like a lot was happening in 1967, not least our founder Cecil Jackson-Cole who was busy creating a number of charities including *Oxfam*, *Help the Aged*, *Action Aid* and, of course, our small Trust because his first wife died and there was no decent Christian book to help him in his bereavement.

I wrote about our latest project to produce a book for children and send a free copy to every primary school in the UK in your Spring 2017 issue. This mirrors our first project to sponsor the publication of ***Hereafter*** by David Winter ... but what has happened in the intermediate fifty years? For a start the scheme has operated under three names. Can anyone name any former names?

*Faith in Print*  
*Christian Book Promotions*  
*Speaking Volumes*

I joined the Trust just as the launch of the new name *Speaking Volumes* was made back in 2005. Up until then churches had been encouraged to purchase books selected from our catalogue and make them a gift to libraries and schools worldwide. However, interest was waning so the then director offered books at fifty per cent off. And this worked for a while since everyone loves a bargain but again interest waned.

- It was the time of the Internet and churches were bombarded with alternative and equally good projects to spend their resources on and it was increasingly difficult to make our message heard.

- Culturally, it was also a time when both partners in a family unit started working full time meaning that the Church itself had less voluntary help to manage their own work - let alone additional projects such as ours.
- The e-book appeared and everyone thought the printed book's days were numbered. As it is, it has settled into a groove not unlike TV and radio. Remember how TV was going to be the death of the radio?
- And then of course, budget cuts struck libraries and instead of churches making more of an effort to give books, they became suspicious that their gift would be unused when their local library closed down.

We looked for a solution and it became clear that the local Christian bookshop was the answer. They were already aware of the power of a Christian book and they were connecting with people in their community on a regular basis. We arranged that they would promote the scheme in their community and in return they could supply the books. (Up until now we had supplied the books directly using a wholesaler.) It meant we paid more for the books now that we were paying shops the full retail price but at least books were getting out into communities again and everyone was a winner –

- the churches heard about the scheme,
  - the libraries got their books,
  - the bookshops got good business
- and we achieved our aims to place books where they could be borrowed and enjoyed.

But still we were spending far too much on promoting the scheme and we needed to understand why gifts of books to libraries (public ones in particular) were hard to achieve.

With the public library we realised that you were obtaining your books directly from the supplier,



- shelf ready
- with its Dewey classification number,
  - protective cover,
  - security tagging and
- registered on your computer system.

Any books handed over the counter by your kindly local church to be put on the shelves now represented a nightmare since cataloguing them by hand is a rare and over-worked job, done centrally for all of the county.

But why was it so difficult to place books in the twenty two thousand primary schools, three thousand five hundred secondary schools, one hundred and fifty prisons, countless, churches, care homes for the elderly, children, disabled, ex-offenders, drug addicts and so on?

We realised that if we really wanted to reach the places that really needed good Christian books we had to make them directly accessible at no cost, and sadly, mostly, to miss out the Churches and make our offer directly to those who needed them.

We transitioned last year and now you can receive one hundred per cent funding for Christian books into any library up to £1,000. So if you're a prison librarian, public librarian, school librarian, or any type of librarian - you can make an application on our website at [www.speakingvolumes.co.uk](http://www.speakingvolumes.co.uk).

On the site you can select books and DVDs that have been carefully evaluated by our panel of experts, one of whom is Margaret Keeling – one of your own esteemed members - and all have a wealth of knowledge in their area of expertise . They've looked at the books to ensure there is a cross-section of religious thought and subjects, the books are useful, attractive, and understandable to a person of little or no faith – after all – very few Christian books are written with the non-Christian in mind.

We mostly insist that the purchase of books, once your grant has been approved, is via your local Christian bookshop. They can order in all the books on our list and arrange for direct shipping to the purchaser. They can supply the book protectors too. We want to continue to support Christian bookshops to help secure their future as we consider that they play a vital part in local ministry. However, given the constraints of book buying some libraries have, you can use your grant to buy through your usual approved sources. We just need proof that you did buy the books

before we agree to fund. So an invoice with the books listed would do the job.

The scheme still allows for churches to make a contribution and indeed, some churches have even benefited since many throw open their doors to the public every day of the week and that's another opportunity to share the Christian faith – by offering a book to read and subsequently discuss. So, if, as a librarian, you've taken on the job of Church librarian, do have a look at our website as we can help you resource that too.

So, looking forward, we can see already that this new, grant giving scheme is indeed working. A chart of the book placements over the last ten years shows that the number of placements increased last year as we transitioned and this year as we know how much we've set aside for grants. I can assure you that there is a great deal of interest – more than we can handle in fact so now we have a new set of challenges.

- How much more can we reduce our costs to enable more grants to be offered and thus increase our book placements. Indeed can we increase the funds available via other means so that we can make more grants?
- How can we ensure maximum effect of those books being placed? This requires a form of measurement which we've not resolved yet. But given the renewed interest it is necessary.
- How can we ensure an even mix of grants approved that represent the varied types of libraries that exist? Typically half have gone to primary schools and less than a quarter to public libraries.

However the number of school applications have rocketed which could leave little scope to offer to others. How can we ensure that Christian books still go to public libraries and prison libraries, where, without answering the question of understanding our effectiveness, we currently wish to prioritise.

Partnership has to be the answer – it's worked with bookshops and we want to work with you to secure a future for Christian books in your libraries. Like bookshops, we're preaching to the converted. Already you have the love of books, a love of God, and a love for the lost.

You are our ideal person to bridge the divide and open up opportunities to these libraries.

- Can you steer your chief librarians, if you are not one yourself, toward our offer?
- Can you keep badgering them until they take action?
- Can you do the leg-work for them so the project doesn't go into a big dark hole?
- Can you make it possible that good books that could change people's lives are in your library?

And now finally I want to encourage you. Last year I was talking to a *Prison Fellowship* representative for the North of England. When I explained what we did his face lit up. 'Wow' he said, '*now here's a thing .... ten years ago I was in the Liverpool Central Library and I picked up a Christian book. I was so compelled by what I read I knelt down right there in the library and gave my life to God*'. Can you imagine the impact this man has subsequently had on many people in the prison system?

And so in conclusion I would like to hope that we can work together. We're not looking for a Saul like conversion, like I've described, every time someone borrows a Christian book in your library. God uses literature to be the still small voice to many in their various needs and where better to find that on your library's bookshelf.

**Paula Renouf** works for the *Christian Book Promotion Trust* as Director of the *Speaking Volumes* library scheme.

## ANNUAL REPORT

**ROBERT FOSTER** describes the work of CLIS in the year 2016-2017 in a report originally given at the Annual General Meeting in Birmingham in April 2017

# ***FORTY-ONE YEARS AND COUNTING***

## **Major events**

Our Annual Conference was held at the *Regent Hall*, London, on Saturday 23 April 2016, and was entitled “*Forty Years and Counting*”, it being our fortieth anniversary conference. Our speakers were Nick Spencer from the organisation *Theos*, marking their own milestone, with a talk about doing theology “*Ten Years and Counting*”; and Rev. William Morris (*St. Martin in the Fields*) who spoke on “*What Does it really Mean to be a Christian in the Workplace*”? CLIS (formerly LCF) Founder Elizabeth Barber gave the vote of thanks. We had some welcome publicity prior to the event in the shape of a series of interviews on *Premier Radio*, *United Christian Broadcasters*, and *BBC London* to mark the anniversary.

The other major event, our Annual Lecture, took place in Coventry on 15 October 2016, when Nick Page spoke on “*Martin Luther and Mass Media*”.

## **Visits**

There were three visits organised. On 20 May 2016 a group travelled to Oxford to the offices of the *Universities’ and*

*Colleges' Christian Fellowship*. This has led to further involvement in the UCCF book library and archives by Richard and Norma Waller.

Secondly, there was a visit to *London School of Theology* Library, on Thursday 8 September 2016, when the Librarian Keith Lang gave us a guided tour. LST is situated in Northwood, and has a fine library, and a fine bookshop too.

The third visit was a guided tour of *Coventry Cathedral* on the same day as the Annual Lecture. There are at least two different tours you can opt for there and ours was the *Art and Architecture* one.

## **Publications**

There were three issues of ***Christian Librarian*** published for Summer/Autumn 2016, Winter 2016, and Spring 2017, and our thanks must go to as usual to Graham Hedges for his unstinting work as editor. Contents included reports of recent CLIS activities; news items of interest to librarians; articles on such topics as literature and literary criticism; and a contribution marking the centenary of Christian poet Jack Clemo. There were other pieces on church libraries, fifty years of the *Christian Book Promotion Trust*, and the *Jokabokaflod* project (an Icelandic scheme encouraging the giving of books as Christmas gifts). And of course there were the texts of talks by Nick Spencer, William Morris, and the late Donald Drew, the last one being our 1981 annual lecture, finally in publication. It remains a print publication but an archive of recent back issues is now available on our web-site.

In addition there were eight issues of the ***E-Newsletter*** since last year's Conference, with short articles on Christmas; anniversary pieces on Harry Blamires' hundredth birthday, Martin Luther, the *Evangelical Alliance* (one hundred and

seventieth anniversary), and *Premier Christian Radio*; and reviews of films such as Martin Scorsese's ***Silence***. There were also appeals for assistance with library projects, coverage of events by *Transform Work UK* and much else besides.

Finally, there was a special book reviews feature, sent to the e-mail list, and entitled *Fact, Faith and Fiction*.

## **On-Line Involvement**

As indicated above, recent back issues of ***Christian Librarian*** are now on our web site, but not including the current year. From Spring 2017 PDF files of the latest ***Christian Librarian*** have been e-mailed to members on our e-mail list in advance of the printed publication.

Remember that there are CLIS groups on *Facebook*, *Twitter*, and *LinkedIn*. If you would like to do more on the social media front, there is definitely scope for this, and it would be welcomed.

Our thanks go to John Wickenden for his work on the CLIS Web Site.

## **Outside Publicity for CLIS**

Sarah Etheridge has now taken on the role of mailing library schools. Thanks go to her for that, and also to the late John Andrews, whose bequest enables us to offer free student membership, and free attendances at CLIS events. This means we have something to offer to students, and it is open to any student. There are practically no undergraduate courses now, all the accredited library courses being post-graduate.

CLIS has received some coverage in various magazines,

such as ***CILIP Update, Together*** (the Christian book trade magazine), ***Evangelical Times, Bulletin of the British Theological and Philosophical Libraries, Church of England Newspaper***, and the ***English Churchman***.

## **Membership**

By the end of 2016 our membership stood at one hundred and forty one, with a further ten subscriptions to ***Christian Librarian*** (compared to one hundred and forty five and eleven respectively in 2015). There are currently: one hundred and twenty five current recipients of the ***E-Newsletter*** (compared to one hundred and twenty three in 2015/16) one hundred and twenty six *Twitter* followers (no previous statistic) and sixty-one members of the *Facebook* group (fifty-three in 2015/16)

## **Officers of CLIS**

Since the 2016 Conference, the committee has met three times. One committee member, Mary Barker, stood down as Library Assistance Manager. Our thanks to her for her work on the committee. I'm pleased to say that we have been joined by three new members: Sarah Etheridge (Recruitment Secretary), Annabel Haycraft (Member Without Portfolio) and Rachel Johnson (Library Assistance Manager). Our thanks to them also. As chairman I would like to thank all those who have served on the committee this year.

## **Past members**

Several past and present members of LCF/CLIS have died since our last conference and these are listed in alphabetical order:

**Dr. John Andrews.** John was a long-serving President of CLIS (then LCF), a former Sub-Librarian at the *University of Lancaster*, and a distinguished academic. As indicated above, John has left the fellowship a legacy.

**Tony Ashcroft,** a former LCF Assistant Secretary; he was formerly the Local History Officer at Wigan.

**Gillian Bakewell** lived in Amersham, Buckinghamshire, and worked as the voluntary Librarian of the missionary organisation *WEC International*.

**Edwin Fleming** worked until his retirement as Team Leader, Business Information Library, *Liverpool Information Services*. He lived successively in Liverpool and Portstewart, County Londonderry, Northern Ireland. At one time he wrote a regular column on business information for ***New Library World***.

**M. Rosalind Holmes** lived in Ballymoney, Northern Ireland, and worked as a children's librarian before her retirement.

**Nigel Tilly** worked until his retirement as Branch Librarian at Cowes on the Isle of Wight and attended several of our meetings and visits along with his late wife Phyllis.

We should also mention **Gordon Landreth** – General Secretary of the *Evangelical Alliance* from 1969-83 and a speaker at the LCF Conference in 1981.

**Robert Foster,** BA, DipIM, MCLIP, is Chair of *Christians in Library and Information Services* and works as an Assistant Librarian at the *Royal College of Music*.