

Two faithful servants



Graham Hedges and Philip Hayworth

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First Word:

Precious in the sight of the
Lord is the death of his saints

We have lost two faithful servants of the fellowship in the last few months, Graham Hedges and Philip Hayworth. They were two very different people, but they had two things in common, they were both committed to the work of CLIS and worked hard to see it prosper.

They also illustrate something very important, that we all have different talents, just as it says in the Bible. Some in the church have noticeable gifts and are very prominent, like the pastor, others clean the chapel and don't get noticed (or often appreciated). But as God's people we are called to use our gifts to serve the Lord, whatever they may be and use them to the best of our ability.

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CLIS Christians in
Library and
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Conference

Everyone who has anything to do with CLIS knows of Graham, our long-serving editor and secretary. Unless you went on library assistance working parties you might well not even register Philip's existence.

The point is that both exercised their immense talents to serve the Lord within our profession and within our fellowship. As it says in Ecclesiasticus:

"Let us now praise famous men...the Lord has wrought great glory by them...and some there be, which have left no memorial ...whose righteousnesses hath not been forgotten"

(Eccl 44vv1-2,9-10 excerpts)

Or, as the Bible says in Psalm 116v.15:

"Precious in the sight of the Lord is the death of his saints."

We owe a debt to these men for their service over many years, and the Lord will remember their work for him and he values them. Death is not the end, for them it is a glorious beginning of a new life with our Lord for ever. No death is ever trivial, God knows and marks each one for to him his people are a glorious possession that he describes as his jewels in Malachi 3v.17.

We should all thank the Lord for giving Graham and Philip to us to serve in the work he has called us and them to do.

Richard Waller is President of CLIS and has also served (in the long distant past) as Secretary, Editor and Chairman.

CLIS was founded in 1976 as the Librarians' Christian Fellowship

*Affiliated to: Evangelical Alliance; Transform Work UK;
Universities' & Colleges' Christian Fellowship.*

Web Site: www.christianlis.org.uk

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Graham Hedges 1950-2020

Obituary by Richard Waller
with help from Graham's family



*Graham shortly after taking over as Secretary at the first
LCF Service at the Library Association Conference in
Margate in 1981*

On Friday 15th May 2020, Graham Hedges passed away at Queens Hospital, Romford, at the age of 70.

Graham was born in Aldershot, Hampshire on the 27th April 1950 to Albert and Betty (née Barnes) Hedges. He spent his formative years in Barking, Essex, before moving to Ilford in his late teens. He spent many summers during his childhood on the Isle of Wight, where the Hedges Family originated, exploring the beautiful landscape and forming his very first club, the "I-SPY Patrol", based on the pop-

ular children's books of that name.

He studied Librarianship at the former Ealing Technical College between 1974-77 and became an Associate of the Library Association (now MCLIP) in 1977. His long career, spanning over 40 years, was spent working for the London Boroughs of Southwark and Wandsworth. He was LASER Assistant and Ref Assistant at Dulwich District Library in Southwark from 1977-1979; Interloans Supervisor at Westhill Library from 1980-2000 and then Senior Assistant Librarian, Battersea Reference Library in Wandsworth from 2001-2011. Graham was elected as an Honorary Fellow of the Chartered Institute of Library and Information Professionals in 2005 for his services to the profession. Upon retirement in 2011, Graham worked as a volunteer librarian at Westminster Central Hall and the Evangelical Alliance UK until his death.

He was best known in the library profession for his long service with Christians in Library and Information Services (formerly the Librarians' Christian Fellowship) where he was editor of the *Christian Librarian*, secretary of the Fellowship and latterly committee secretary.

Graham was 'Mr CLIS', having taken the main burden of the administration of our Fellowship from April 1980 until his death and he will be a hard act to follow. I myself have been his colleague in the work for over 40 years, from the day he came on to the then LCF Executive Committee as editor until the present day. He took over as Secretary in 1980 and was the strong right arm in seeing that things got done.



*30th
Anniver-
sary
Conference
2006 with
Kirsty
(Chair)
and
Gordon
(President)*

He was efficient, hard-working and zealous for the work. He was a gifted and able writer, as good as many professional journalists, and the CLIS publications would not have been half so interesting or useful without his skills. He also contributed many articles to several different publications. He also seemed to know absolutely everyone and could always think of a speaker or contributor who knew about any given subject. He had a genius for making CLIS events look interesting to those outside the Fellowship, which contributed greatly to its profile in the profession.

Graham was a devoted Christian and had been a member of Barking Baptist Church since the early 1960s, when his family joined the Church. He was actively involved in a number of other Christian organisations. He had a special interest in the links between librarianship, the Christian

faith and bringing people together. He had been a Trustee to the Christian Book Promotion Trust, now known as Speaking Volumes, since 1982, helping people to engage in the reading of Christian books. Since his passing, many people have noted that Graham's encouragement, profound faith and his generosity to others was commendable.

A keen literary enthusiast, Graham had more books than shelf space to accommodate his ever-growing collection and found it impossible to resist a book shop. He enjoyed many adventures on his nationwide travels to visit various religious and mythological sights; particularly those steeped in folkloric tales of King Arthur and the Knights of the Round Table, which Graham loved from childhood. As well as visiting historical monuments and the houses of his favourite authors, Graham documented his travels through avid picture taking and never declined a photo opportunity himself. A lover of fantasy novels, he introduced his nieces and



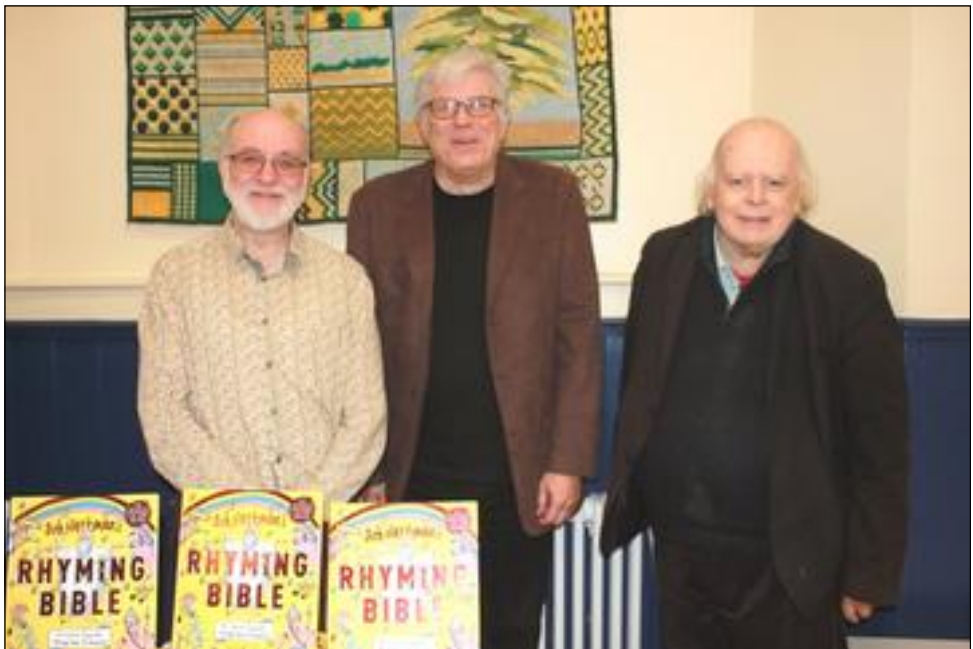
Graham in a very typical pose and a place close to his heart , a CLIS visit to the Kilns, birthplace of C.S. Lewis

nephew to one of his greatest passions: the works of C.S. Lewis and J.R.R. Tolkien, and enjoyed many exciting chats with them about the tales of Narnia and Middle-Earth. He would often enchant them with stories of witches and wizards, instilling a sense of wonder that they all shared in common.

Though somewhat quiet and reserved in his way, he had a sharp wit and intellect, able to joke with spirit, good humour and heart. He never ceased to amaze his family with his incredible recollection for dates and events, names and places - a truly beautiful mind.

He is survived by his brothers Alan & Neil, as well as Alan's wife, Patricia, and their children, Katie & her partner Christof, Megan & her husband Toby, and Jack, his wife Hannah and Graham's great niece, Evie, all of whom will miss him terribly.

A funeral service was held on Thursday 28th May 2020, at Rippleside Cemetery in Barking, and a memorial service is planned for later when the coronavirus restrictions have been lifted.



Graham at his last CLIS event, the Public Lecture at Bath on 19th October 2019, where Bob Hartmann gave a very lively talk on how to tell Bible stories and why doing so is important.

The full text of the lecture "Telling the story - again and again!" is on page 20



Publications Editor

Following the death of Graham Hedges, we would very much like to hear from any member of our fellowship who would like to edit Christian Librarian and/or produce the e-newsletter.

The new editor would be encouraged to put their own stamp on the format. It is also expected that the frequency of Christian Librarian would be reduced.

If you are interested please contact the CLIS Chair, Robert Foster by emailing robert_foster31@hotmail.com

Tributes to Graham Hedges



Memories
and
appreciations
from members of
CLIS

Elizabeth Barber Founder of LCF

It is very hard to imagine the work of CLIS proceeding without Graham. He was exactly the right man for the tasks he undertook: modest, steadfast, reliable, a skilled and interesting writer. He stuck to his work for LCF, later CLIS with totally admirable zeal.

Farewell, Graham, Christian brother and Christian friend.

Rachel Johnson Library Assistance Manager

Graham, a major driving force behind Librarians' Christian Fellowship, now Christians in Library and Information Services, for the last 40 years. For those of us who have known him for much of that time, he was indeed an institution, someone who was always there, could always be relied upon to come up with ideas, contacts, and copy for the journal.

The first time I met him was in Lincoln. New to LCF, I had or-



Graham at an Annual Conference
in Birmingham in LCF days

ganised a visit to Lincoln Cathedral Library which proved popular. Everyone met at our house for lunch or coffee, I can't remember which, it was about 38 years ago or thereabouts. Graham was one of the party and it was immediately clear that he had a vision for LCF. He saw that the Fellowship could act as a meeting point for Christians working in all sectors of the library world, examine the interaction between Christian faith and library work, and organise lectures

and other events relating to this vision. And so began a connection which lasted until his recent passing. I am so glad we as a committee were able to meet earlier this year (2020) which was the last time I saw him, as we celebrated his 40 years of service.

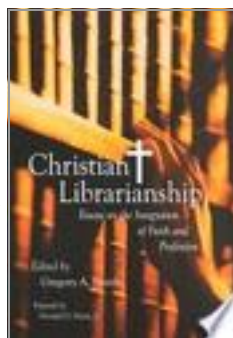
Geoff Warren

Member and former Committee Chair

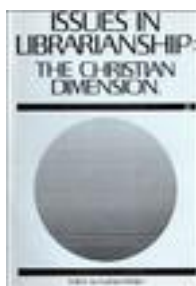
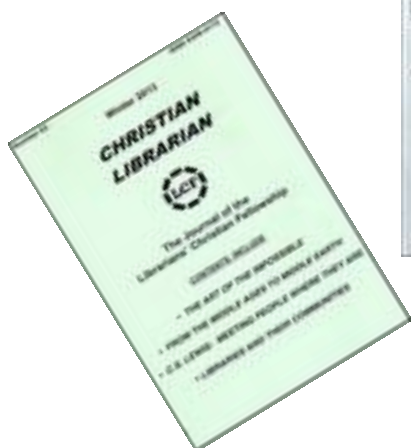
Graham WAS CLIS having devoted many years to sustaining the organisation. As secretary he played an exemplary role in keeping members in touch, producing the regular newsletter and organising conferences as well as publications. It is hard to imagine CLIS without Graham!



The opportunity to be involved with CLIS gave me the encouragement and confidence to apply my Christianity to the workplace. I was grateful for the chance to contribute articles to the magazine which helped me to think through the role of the Christian in the workplace where we sought to influence current practice in library and information services. This culminated in the publication in 2002 of "Christian Librarianship: Essays on the Integration of Faith and Profession".



On a personal level Graham was inspirational in his commitment to bringing together faith and profession and was a faithful servant of CLIS.



Janet L. Danels

Member and former colleague when Senior Assistant Librarian,
Metropolitan Special Collection, West Hill Reference Library,
Wandsworth

I think I first met Graham at a meeting of the Librarians' Christian Fellowship, now CLIS, in Bristol. Not long afterwards, I started a new job and found he was working in the same Library: West Hill Library, Wandsworth, now sadly closed. He ran Inter-library Loans; I worked in the Reference Library and when clients asked for items not stocked in our special subject areas, I was responsible for sourcing these so I needed to liaise with Graham and his assistant, Lindsey. I found Graham good humoured, patient and helpful, qualities I appreciated when learning my new job. He was experienced in using the LASER system for inter-library loans work, and he seemed to have established contacts across a number of London libraries. We began to have lunch together sometimes, always rushed, but we soon discovered that we each had two nieces and a nephew of similar ages of whom we were very fond! I also found out about Graham's father's family history on the Isle of Wight, another shared interest as I had happy memories of family holidays there while growing up. Graham loved the Isle of Wight and used to go there frequently. After two years I left to go abroad, but we maintained the friendship and later continued to meet through CLIS.

I'd like to draw attention to certain aspects of Graham's incredibly dedicated and unceasing work for CLIS. He was tied down, for forty years, to constantly being available to meet the publication deadlines for 'Christian Librarian'. He not only edited it: he contributed a significant part of the content, writing the news items and reviewing many books and articles on a regular basis. He also reviewed books and articles for other organisations. His wide network of contacts within the field of Christian literature, reaching into areas such as drama and poetry, and further knowledge of Christians working in other fields, has been of huge benefit in sourcing speakers for CLIS meetings! He kept up with wide ranging developments in the professional and the wider world, and often provided speakers on subjects of topical interest, for instance the 2019 talk at Oxford on artificial intelligence.

Graham's contributions represented a remarkable achievement in keeping CLIS members up-to-date with what was happening in the literary world involving those with some form of Christian viewpoint. His interests in this respect were wide ranging, and I would say quite noticeably tolerant towards varying expressions of Christianity: although he knew

what he believed, he was not narrow minded or dogmatic in his attitude towards others or towards their writings, which made him well suited for the position of Editor. He also read some of the opposition: he was knowledgeable about Philip Pullman and his works for example.

It is a great pity that circumstances prevented CLIS from marking his 40th year as Secretary with Graham.

I have not yet mentioned three personal characteristics. Graham's forgiving attitude was demonstrated when he was summarily dismissed from undertaking voluntary work with the Evangelical Alliance, due to changing priorities there (and in my view, showing considerable short sightedness on their part). He continued to support them and bore no grudge whatsoever although he missed the work.

As a friend, he was a wonderfully good listener and he also made me laugh: both are attributes which seem to be missing increasingly from my life as I get older, and therefore were much valued.



*20th Anniversary Conference -
with President John Andrews
and Chairman Richard Waller*

*The others change -
Graham is always there!*

*25th Anniversary
Conference -
with Chair Geoff War-
ren, Vice-President
Gordon Harris, Presi-
dent Ken Bakwell and
Vice-President John
Andrews*



Karen Hans CLIS Prayer Secretary

Graham was the first human face of CLIS to me, my introduction to Graham and CLIS being at a service during a CILIP Umbrella Conference. He was very friendly and welcoming, to the extent that I joined up as soon as I got home.

As well as being highly organised and conscientious, Graham seemed to know everyone and everything in the Christian, communications and literary worlds, so he could always think of great speakers to invite to our conferences and great topics for them to speak on, also being very well informed of theological nuances in the stance that they might take.

Graham loved being publications editor, which he really made his own and I cannot imagine that future CLIS newsletters will match the content or zest in those master-minded by Graham.

He was also amazingly good at being CLIS Secretary and continued to be active to the extent that he was able to, even when slowed down by health issues (and he was always pushing at those boundaries). I have been a CLIS (LCF) committee member on and off for about 20 years now, but of course Graham Hedges was the life and soul of CLIS (and LCF) for twice as long as that.

Adjusting to CLIS life without Graham in it is a very strange feeling and we owe him an incalculable debt for the service he has given us and the enthusiasm with which he gave it.

An indefatigable taker of photographs, Graham took this picture of the Committee and Officers meeting in 2001



Shirley Shire

Retired librarian Bristol Baptist College

I would like to add my appreciation of Graham's dedication to LCF/CLIS. Having been a member for over 40 years I have enjoyed many visits and walking tours and heard inspirational speakers at the spring AGMs and autumn meetings. Most memorable for me was the event to commemorate the 50th anniversary of the death of CS Lewis in Oxford in 2013. On occasions I was able to help out in a small way as a local contact, so I saw first hand how meticulously Graham planned every aspect of each event and how tirelessly he worked. I thank God for his life and faithful service.

Eddie Oliffe

Vice-President

I felt very sad the day I heard that Graham Hedges had died. He'd not been well for a while, but still carried on with his work for '*Christians in Library Information and Services*'. Really, he had no other passion, this was it! Graham lived for his work, and for the libraries in which he had served for so long. Who else could do this job? Maybe only Graham

I had known him for some time. I had subscribed to the then *Librarians Christian Fellowship* newsletter number 37, dated Winter 1987 (ISSN-03085473). I was a Christian bookseller and had moved up to Carlisle, Cumbria with Send the Light, part of Operation Mobilization, in 1990. However, I had always wanted to be a Librarian, and was due to go to Aberystwyth to train but my mother took ill with a moderate stroke and I never went. I think Graham knew all of this, and we remained friends for all of this time.

Graham seemed to know everyone, and he was clear that the library world and the bookselling world should somehow meet. Perhaps that came to pass as he and I became good friends for all of this time. I shall miss him. He was very good at what he did, and without Graham, the '*Christian Librarian*' will always be much poorer.



Rest in Peace, Graham, and Rise in Glory.

Winette Field

One thing I will always remember bumping into him at unexpected places and times – CILIP, CRE, even festivals.

Donald J. Davis, Jr



Vice President & Member of FOCLIS, our US equivalent

Along with all his friends, I was shocked and dismayed by the sudden passing of my British colleague, Graham Hedges—especially as I had written to him only a few weeks before. Responding to his request for material for *The Christian Librarian*, I had sent him a couple of pieces. His prompt and encouraging response would be my last message from him.

My first acquaintance with Graham came when I was an exchange lecturer at the library school in Birmingham during the 1980-1981 academic year. I attended the LCF meeting at Bedford that spring and wrote a little essay with a colleague of mine, Lois Green, for the newsletter—the forerunner of *The Christian Librarian*, as I recall. Graham had something to do with this informal organ I feel sure. We connected again at the IFLA conference in Brighton in 1987 at the inspiring Service of Thanksgiving and Re-dedication that LCF sponsored. This was a practice that I tried to emulate within each of IFLA global conferences, meeting around the world, for the next two decades. Though we were in regular contact, the last time I saw him was at the annual CLIS meeting in April 2013 at Coventry. My daughter and I dropped him at the railway station after the meeting.

Gratitude for Graham Hedges' life includes three worthy traits that brought us together, even though on different continents, for four decades. He was a brother in Christ who encouraged me along the way. First, Graham was a **faithful colleague**. He worked tirelessly for the success of CLIS/LCF, both on the interpersonal and the public level. It seemed to consume all the energy he had, though he still had some left for his other involvements. Very few people will give of themselves unstintingly and enthusiastically to an organization for forty years. Second, Graham was a **networker** with the uncommon (uncanny?) skill and joy of bringing people together, putting others in touch with people who shared interests—particularly the Christian faith. Very few people will take the extra effort and sensitivity that this requires day in and day out. Third and finally, Graham was the consummate **booklover**. Many librarians seem to like books, media, and information sources, but seem to extin-

guish or dampen whatever passion for books they may have when they leave the institution. For Graham books and journals were an integral part of his life. Very few people will admit to this level of infatuation with books and authors. These traits Graham and I shared. I will miss his spirit.

May the heritage of Graham Hedges live on with us. To God be the glory. Alleluia.

*The 2001 Service at IFLA, Glasgow
Donald Davis, whose idea these were, is third from the left.*

Graham was an enthusiastic supporter and got behind and pushed



Richard Waller President of CLIS

As the first secretary and default editor of the Newsletter and Christian Librarian, a job at which I was never better than pedestrian, I can remember the immense relief with which Elizabeth Barber and I finally found someone reliable to take over who had ideas!

In 1980 he took over as secretary as well. Want anything done? Find a busy man to do it! Thank you for 40 years of work, Graham.

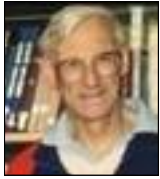
Scrapbooks!

Graham kept meticulous records of our activities
Here is a page from one of his many fascinating scrapbooks



(1) St. Albans Cathedral. (2) and (3) Another working party at St.

(4) LCF editorial committee meeting at Oxford, Sept. 1982.
Left to right: Helga Perry; Graham Hedges; Liz Barber.

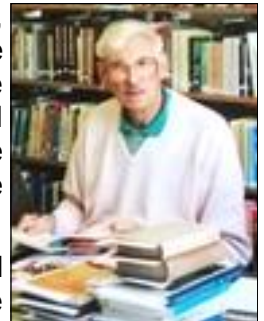


Philip Hayworth 1934-2020 Vice President Tribute by Richard Waller

Another strong asset to our fellowship, Philip Hayworth, died on 18th March in hospital in Bolton. His death was unrelated to the pandemic, he had been in failing health for some time and had moved into sheltered housing after a serious illness.

Philip was born on 7th June 1934 in Sandown, Isle of Wight, but lived much of his early life in the Midlands as his parents died when he was young and he was brought up by an uncle, a Methodist lay preacher, to whom he owed his strong Christian faith. He was fond of telling amusing tales of the strange things that happened when his uncle was preaching in country churches!

He did not speak much of his early career, but one of his first jobs was in Carmarthen at Trinity College, now part of the University of Trinity St David's. He was a cataloguer all his working life and there little he did not know about the construction of catalogues and he was good at teaching those with little experience how to put together bibliographic information and use ACCR and Dewey.



He moved eventually to Bolton Public Library and rose there to be chief cataloguer from which post he retired in the late 1980s as he did not relish the idea of learning to use a computer. In fact, he was a complete technophobe, but found his niche on our library assistance working parties, where an understanding of how to assemble data from scratch was in high demand. His simple pleasure at finding obscure Dewey numbers to properly classify unusual material was a cause of entertainment to colleagues. He reached a high point with a mischievous DDC number with some 20 figures, the minutes of the Northumbria Bible College students' council. I forget exactly how he put it together, but I know it started with Bible colleges and went on from there to include students' unions, minutes of meetings and the area code for Berwick-upon-Tweed!

He was the main mover behind the Northumbria Bible College working parties and responsible for the construction of what must have been one of the last large scale card catalogues, produced over 5 years of hard

work each September. He did not, however, get involved with transferring it to an OPAC which we did when the college was able to devote the resources to buying the necessary equipment.

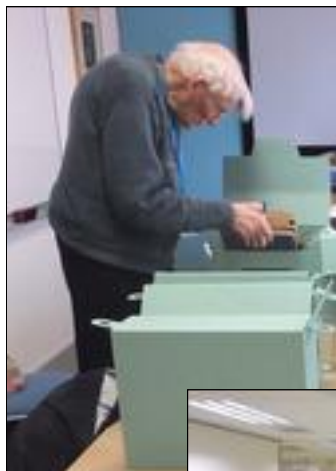
Philip at the job he loved, here ceremoniously filing the cards from very last book into the Northumbria Bible College catalogue!



He also helped organise a library to support outreach to ethnic minorities in Bolton and was involved with a number of other working parties right to the end, being at both UCCF archives working parties at Blue Boar House in Oxford in November 2017 and March 2018. However, we all had concerns about his health and ability to cope, particularly at the last working party and at the end he said to me, “This will be the last time, I can’t do it any more.” He was not averse to criticising the fact that Norma and I had organised the UCCF library by categories and in author order as this suited the way it was to be used. “You haven’t used any Dewey numbers!” he said in horror!

He was also a very long-serving member of the committee, always present at meetings and conferences if at all possible, and he celebrated his 80th birthday at a lunch with the committee at a meeting in London in 2014. He was rightly made a life vice-president for his services to the fellowship over his many years.

He had a long and happy marriage to his wife, Joy, who died in August 2008. They had no family, but there is no doubt he will be remembered by his friends and colleagues for his hard and worth-while work for the Lord.



Philip at his last working party at UCCF
HQ, Oxford, 23rd March 2018

The first UCCF archives working party in November 2017

Left to right: Janice Paine, Philip, Bob Allaway, Norma and Richard Waller, Sylvia Allaway



The core team at Northumbria Bible College:



From left: Ethel Parker (College staff),
Norma & Richard Waller, Philip and
Jean Woods (seated)

Telling the story again and again



Bob Hartman

The CLIS Annual Lecture 2019

This talk is about telling stories today, and I particularly want to talk about the process that I use to re-tell Bible stories. Some of these have been published, and this shows that in many cases I have told the same story again and again and again. You too may have found yourself re-telling a Bible story. For example, you'll know that when Christmas comes around you find you're trying to have something novel for the Christmas service. It's a tricky, difficult thing. So what I want to do is hopefully give you a bit of confidence in your ability to take those Bible stories and come up with a new and fresh way of telling them to a new generation.

About 20 years ago, I was asked to go to school in Trowbridge and to speak to a group of year five children about how Christians decide to act like they do, how they decide to behave. I said "Christians try to follow Jesus. If Jesus did something, that is what we try to do." Then I asked "Can anybody think of anything that Jesus did?" (This was before the Bible story project Open The Book existed, which they now have). Eventually a hand went up and a little girl said, "Didn't Jesus, feed people?" I said yes, so we talked about that. "Didn't Jesus heal people?" she asked again. Yes, I replied and we talked about that as well.

And then a boy who was sat right the back by the radiator, put up his hand and asked: "Didn't Jesus die by getting squished under a big rock?". Now in these situations you want to be affirming, but that was tricky. "Well no, that's not how he died", I said. "Here's how he died". And I explained to him about the cross and what Christians believe about the cross. I said "You might be getting it confused with what happened after he died, because after he died, they took his body and they put it in a tomb, with a big rock in front of it". "Oh", he said. "Oh! OK". Then I said, "and three days later, when they rolled the rock away, Jesus wasn't there any more because Jesus had come back to life." Now, I will never

forget this. The little boy's eyes became as big as saucers, his mouth dropped open and he exclaimed "Wow!! Really?" Well, yes. Now that boy in year five had never heard that story before. I have never forgotten his reaction. It seems to me that when it comes to retelling God's story, the one thing that we must never leave out is the 'wow'. Sometimes that happens to us, because we have heard these stories and retold them so many times that we've left the 'wow' behind.

I suspect that most of you were in church over the Easter holidays for Easter Day. And I'm sure there was celebration and people sang and they praised God, for what happened three days after Jesus died on the cross. But I suspect there was also nobody in any of the churches that said "Wow!! Really?" because, of course, we know the story and we know the story well. And when you know a story well, sometimes you're liable to take it for granted. Even a story about a man coming back from the dead. That is the incredible thing about that boy's reaction. He reacted like anybody would. Think about it for a moment. Somebody gets buried today, the newspaper reporters for some reason are around, then all of a sudden the tombstone gets rolled away, and somebody comes walking back out of the grave. That's going to be front page news, isn't it? That's a 'wow' moment. And what we want to do when we retell God's story is make sure that we capture the 'wow'.

Now the question is, how do you do that? It's going to sound absolutely ridiculous and completely simple when I tell you the first thing you have to do is to read the story in the Bible. So often we retell versions of the Bible stories that we have heard. Sometimes that means that we incorporate the 'wow' that somebody else found in the text. And sometimes it means that we also incorporate the mistakes they made and the places where they got it wrong. So it's incredibly important that the first thing you do is to read the story in the Bible, because the first thing it will do is it will make you go 'wow' - trust me. I've had to tell the Christmas story more times than you can imagine. I write a monthly story for the Youth and Children's Work magazine, and I did the Christmas story for them last week. You look at the text and you read the Christmas narratives, and you think to yourself, how am I going to find something new in this? And yet it always happens if you read the text and let it speak to you. You discover things you never really saw before.



*Bob with some of his books
at the Bath Public Lecture*

You also need to read the text to make sure that your retelling is as accurate as it can possibly be. Now, there is room for what I call sacred imagining. I will come to that later. But in terms of actually getting the facts right, in terms of what actually happened, that's your responsibility as a storyteller. Years ago, I wrote the *Storyteller Bible* (now coming up to its 25th anniversary) which included the

story of the Walls of Jericho. I was raised in a Christian family and heard that story in Sunday school, acted it out, studied it in seminary, and so on. So I thought I knew it. But after I got it down on paper, I thought I would just go back and check the text. What did I find? I found an angel in that story right at the very beginning. I hadn't picked up on that before and hadn't heard about it from anyone else. There's an angel of the Lord who is there to encourage Joshua, to pass the directions onto him. I discovered he had a sword, and that became a thematic device. I pictured him running this sword round and round above his head ; that transformed the way I told the story and it got me excited about the story again.

In going back to the text you find a detail you never saw before, which can be the springboard for something. Take for example the story of David and Goliath. What is it that David is taking to his brothers before he meets the giant and hears his challenge? It's bread and cheese. He's bringing the bread for the soldiers and the cheese for the commanders (I would prefer to be a commander as I love cheese). You can picture David with two great lumps of Wensleydale going into the tents. Details like these help to bring this story to life.

In the story of Zacchaeus there is a sycamore fig tree. When I was young I could never figure out how a small man climbed the tree, because back home sycamore trees have trunks that would make that impossible. Well, it wasn't the species of tree. Zacchaeus climbed a sycamore fig tree, which has lots of low hanging branches. It's more like a giant bush. He was able to clamber up there because it wasn't the kind of tree we were thinking of at all.

*If you want to
retell a Bible*

*Story —
read the Bible!*

The same thing is true in the parable about the man who asks a neighbour in the middle of the night for some bread, because a friend has arrived and the host has nothing to give him. Well, again, as a young person, I couldn't work out what people in the Middle East we're doing two thousand years ago wandering around in the middle of the night. They didn't have torches or cars with headlamps. Then I went to work in the Middle East. Sure enough, people in the Middle East do travel in the middle of the night because it's cooler then. So it makes perfect sense that a man should call at his friend's store at night because he wanted something to eat. It's these little details which make a difference, details that sometimes come from the text and sometimes come when you research what the story is about. Can I say that if you want to retell a Bible story, just like when you preach a sermon, there's everything to be gained by delving into the details, the background, some of the cultural things that are happening. Again, it helps to bring the story alive and helps you to understand the story even more effectively. So step number one, if you want to retell a Bible story - read it in the Bible.

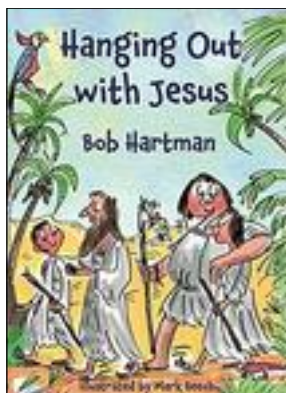
If it's in the Gospels and the same story occurs in several places, by all means read all of the accounts, but resist the urge to mix them up because the different gospel writers sometimes had different intentions in the way that they told the

story, different ideas about what they were trying to get across. Sometimes you can confuse things, so it's better to tell Luke's version on its own, or Matthew's or whichever, as opposed to trying to put them all together. The fact of the matter is that sometimes you can't bring the same story together. Take the temptation of Jesus, for example. The order of the temptations is changed. Both accounts have the stones into bread temptation coming first but they have the kingdoms of the world and the top of the temple situations the opposite way round. I'm sure there was a reason for that in the gospel writers' minds. But you need to respect that difference.

The next things we need to do is to take the story to pieces. Teachers will know that when talking to children about story construction, the elements of character, setting and conflict are absolutely key to helping them understand how stories work. So that's what I do when I try to tell a Bible story. I take the story apart and look at the different aspects. We'll start with character.

Let's look at some different titles. We'll start with Doubting Thomas. A very important part of this story is that he wasn't always doubting. You might have noticed that he said he would go and die with Jesus. He asked Jesus 'How do we know the way?' There is a little bit more about Thomas than we think. We can play to the doubting title certainly, because that's one thing that happened to him, but my point is that we're trying to build a complete picture of our character. I suspect that the Sunday school teachers among you will remember using flannelgraph, which was very useful ; but it was two-dimensional and the characters were seen as two-dimensional. Of course, they weren't two-dimensional. They were real people just like us, with the same emotions that we have ; as complicated and as well rounded as we are.

Thomas appears in my book *Hanging Out with Jesus*, published by Authentic,



which is actually a second version of the earlier title *Best Mates*. It's told from the point of view of three disciples who were more on the edge. So there's Bart and Pip - the idea is that Philip and Bartholomew were friends so I call them Bart and Pip. Tommo - or Thomas - is the third. And Tommo is on the one hand convinced that Jesus is the Messiah, but on the other is constantly wondering if he really is, on the basis of some of the things that Jesus says. So when Jesus, for example, embraces the Roman centurion, who wants to have his servant healed, Tommo doesn't get it. He doesn't get it when Jesus applauds the Samaritan leper who came back, because after all the Samaritans were his enemies. In the book we were trying to incorporate all sides

of Thomas personality into that retelling and became a fascinating character. So the aim is to build a three-dimensional character, as best you can, based on what we know from the text, with probably a little bit of sacred imagination.

King Hezekiah is another fantastic character. When he was sick, he thought he

was going to die, and Isaiah came to visit him ; there was a prophecy too. He turns out to have been one of the better Old Testament kings, though we might also say that he was not very astute. And he didn't ask for enough. All these aspects are important because the more we reveal, the more of a real person he becomes. As long as we treat Bible characters as if they're two-dimensional, we're going to miss seeing ourselves in them to a certain degree. Or we're going to miss someone else seeing something in them on the basis of the thing that we've written. But when we actually take the time to unpack, then we actually discover things about them that make them more and more human.

Consider the Woman at the Well in John's Gospel. She was living with someone who wasn't her husband ; she was a Samaritan ; she waited until midday ; she was amazed that Jesus spoke to her ; she was a witness who went back to her people and said, listen, this is a man who told me everything I ever did.. What you are seeing here is a complex character. It's not just a woman who's had four different husbands ; not just a woman who has to come out in the middle of the day because she's ashamed of being with the other women. But a woman who, when confronted with the Messiah, actually goes and tells people: this is what I've seen, this is who I've met, something remarkable has happened and I want to share with you. So, again, you have this complexity and that's what I'd like to encourage you to aim for.

There is one which is particularly special to me, because of a reaction I had to it. It appeared in the book *The Unauthorized Versions*. The book included a collection of stories composed during the celebrations for the King James version of the Bible. These stories



are told from slightly different perspectives than you might hear from within the Bible itself. But it gave me a chance to explore a little. The particular story I am focussing on was called the 'Dead Boy's Version'. It's the story of the Widow of Nain (Luke 7: 11-17), whose son dies and is restored to life by Jesus. I imagined it through the eyes of the boy, as a monologue. It turns out to be much longer than the original story! But what I've tried to do is to incorporate what we do know from the text and then do a little sacred imagining about what it must have felt like - both to be the boy and to be the mother in that situation. I read that story at Spring Harvest several years ago, and a lady came up to me a couple of days later. She said "Thank you.

I just want to thank you for this story. I lost my husband a couple of years ago. No one has ever acknowledged the anger you feel at other people still having their husbands and sons the way that you did in the story." That struck me because it wasn't as though I was necessarily reflecting on my own experience in the story. It was just an attempt to try and enter into the Widow of Nain's experience and be as real as I could be about what that kind of thing might feel like.

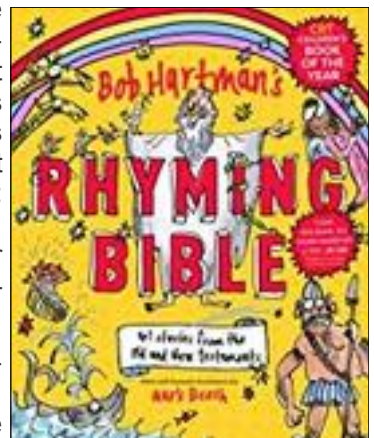
I think what I'm trying to get across, is that we need to respect these biblical characters for who they were: real people in real time who had really amazing things happen to them ; in some cases they were people who did really amazing things ; some of them did really bad things. We are to give ourselves the opportunity to respect that and to bring that to life as best we can tell it. So you need to read it in the Bible. And then you need to think about the characters and to bring your characters to life.

At this point you may be wondering what the limit of sacred imagining is. I suspect everybody has their own their sacred imagining gap comfort level. So in the case of the Zacchaeus story, for example, we know that there's a crowd in the street waiting for Jesus to come by and a crowd inviting him to their place. That's that would have been the custom anyway. So I make up three characters: for that isn't a huge stretch. I call them Sam who sold lamb, Jamie who baked cakes and Milton who sold Stilton! . Obviously, there wouldn't have been a Stilton cheese vendor in that part of the world, but a bit of playful anachronism goes a long way. We also picture someone handing over a chicken to the tax collector. (You could pay with anything that was worth something in those days.) And we imagine Zacchaeus getting poked in various parts of his body by the ends of the branches. With a group of children, it's a story that lends itself to lots of audience participation, with the sound of the chicken, the smell of the bakery, the cheese and so on.

For sure, there have been times when I've let the story get too big with probably too much sacred imagining. And I think in those situations, probably what you need to do is to be as honest as you can with your audiences and say that you've been playing with the story and you're inviting them to play along, but you're trying to keep the gist of it as close as possible to the original. So I think there's room for both. And I do think because we all more or less have a sacred imagining comfort level, you know when you've stepped over the line.

Another really good device can be when you pour yourself into one of the characters who was there in the crowd, for example. You find a way to say "I'd like you to join me for a moment, and together we're going to witness this together, and then you respond to it as if this had happened to you". In fact we can't help but do that, can we? There always needs to be a personal response. Anyone who is a preacher knows that to start with you're almost speaking to yourself, when you prepare a sermon: it's about you letting the text bounce off of you. Then hopefully it's the same for the people in your congregation when you come to speak. So putting yourself into a story isn't that different.

The story of Esther is good one for using imagination, and I found it worked by putting it into rhyme. This is a relatively recent development because



Lion publish internationally, and of course rhyme doesn't work in translation. SPCK were interested though and I had great fun with the Esther story in verse. The King is usually called Xerxes but I thought it would be more fun to use his other name Ahasuerus (Xerxes didn't scan anyway!) . I also make something of Haman's back garden and add some imaginary features.

Now to the setting. This is a crucial aspect because biblical settings are amazing. Going back again to the days of flannelgraph, if like me you were raised with that then your image of the biblical setting is a house with a flat roof, two camels and a palm tree. But we can do much better. The retelling is dependent on getting that established. Think of the Feeding of the 5000. There are no shops nearby. Put a shop in your retelling and this story wouldn't work. The setting is significant with the story of the man who was let in through the roof by his friends to be healed by Jesus. The house was crowded and you couldn't get people in. What about the Prodigal Son? It needs to have a foreign country. It doesn't work without a place to feed pigs. With David and Goliath (another story I tell in rhyme) we need to sense the Philistine army in one place, the Israelites in another and the space in the middle.

*The setting
is crucial -
and
repetition helps*

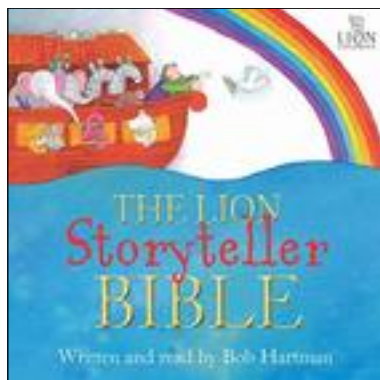
Another useful tip is repetition. In the story of the Stilling of the Storm, I get people to stand up and imagine they are in the boat and the waves are lapping, and we use the imagined waves to create that sense of rhythm, and I use the words 'the perfect day' as often as I think I need to. Of course it changes, the storm comes. But we return eventually to the lapping waves and the idea of the perfect day again. It's a simple idea but it helps to tie this story together. There's a place for a certain degree of artistry, a certain degree of poetry, a kind of rhyme and rhythm in our storytelling, so it can be crafted and beautiful and lovely, even if it's something that's actually really simple and really easy, or at least looks like it's really easy.

So in story like the Stilling of the Storm we should see ourselves at the centre of the story. We didn't have to be one of the characters, just be in the setting. And it is the setting that helps to bring that story to life. Sometimes it's the strangeness of the setting: think of the fiery furnace. That will help to make a difference as you are retelling your Bible story

Next and very importantly, we must mention conflict. It's difficult to have a good story for children if the story has no conflict. You may love sitting down and writing page after page of dialogue, but you have to have a conflict or a problem of some sort for it to be a story. Otherwise, it's just pages and pages of dialogue. The conflict pushes the story along. With Jurassic Park, the reason you follow the story is to see who gets eaten and who doesn't. It's about seeing who survives. And it's the same with Bible stories. If you want people to follow the story you have to identify the problem to keep people interested.

Sometimes finding the problem is complicated. So, for example, in the story of

the Prodigal Son, the problem could be “Will my son come back?” or it could be “Will my dad take me back?” or even “Why did my dad take my brother back?”. All three of those problems are in there. Sometimes I find that the way you decide to retell it, which conflict you choose, has a lot to do with you and how you perceive the story, how it speaks to you ; but you must also consider the needs of the people you tell the story to. So for some groups actually telling from the point of view of the older brother might be the most helpful thing. But telling it in other ways might work for other groups. But it's essential to identify the problem.



Some stories have too many problems. If you've ever tried to tell the story of Joseph in one sitting, you'll know that it's really hard. It's episodic. There's one problem after another. In another SPCK book which is coming out next year, the editor asked me if we needed to have so many stories about Joseph. The problem with the Joseph story is you have to deal with all the problems step by step in order to deal with the big problem, which is God's wanting to take care of his people and rescue them from the famine. You can't leave bits out, otherwise the story doesn't make any sense.

With certain stories, the problem changes depending upon the age of the group you are talking to, or sometimes we think it needs to change depending upon the age. Think very carefully about your story. When I was a child, I always thought that the story of Jonah was a story about disobedience. But it's not because if the story of Jonah was a story about disobedience, when Jonah obeyed and went to Nineveh and the Ninevites repented, the story would have ended right there. Except that's not how it ends. Jonah goes up on the hill, sits himself down and hopes that the Ninevites mess up again and are destroyed ; which is why he didn't go in the first place, because he hates the Ninevites. The story is not about the Ninevites at all. It's about jealousy and about God's willingness and desire to teach Jonah to love everybody who God loves, not just the people he likes. I have a friend who is also a storyteller, who told me that whenever she goes to buy a children's Bible, she looks at the story of Jonah, and if it ends with the repentance of the Ninevites, she doesn't buy it. She says it's got to have the hill, the plant and the worm. She's absolutely right. It is actually quite hard to find actually a children's Bible that retells the whole story. But you need the whole story to make any sense.

The Jonah story is a stroke of genius, because at the end, God says to Jonah: “You care about a plant that you didn't grow, and which you had nothing to do with - do I not have the right to care for tens of thousands of people who don't know their left hand from their right and their cattle?” (I find that last bit an interesting detail!). God asks Jonah: “Do I not have the right to do that?” And there's no answer from Jonah. He doesn't answer because we, the people who read or

hear the story, are asked the question. We're supposed to be Jonah at that point, and answer the question - do we have the right to hate people who God loves, and wish their demise, even though he loves them and wants to make a difference in their lives?.

It's a fantastic story, but it's only a fantastic story if you actually let the story work the way the story was designed to work and tell the whole story, and not just chop it off. So there does need to be a recognition of the fact that sometimes we get the conflict wrong. If you get it right, you bring the whole thing to life. Age-appropriateness is of course a consideration. Should we sanitise a story which is in some way unsuitable for children? For myself, I would probably rather not tell the story than mess with it so much that it actually loses the sense of what that story is about. Everybody will have a slightly different answer depending on the group, their children, within their own preferences. When I did *Storyteller Bible*, I looked at some Bibles published in the United States and they tried to do the story of Abraham and Isaac with a picture of a man with a knife and very little explanation. This story is hard enough for an adult to get to grips with. If they weren't really going to tell that story and make sense of it, they might have been better off just eliminating that one. I try and make story-telling as age-appropriate as possible. And that sometimes does mean leaving some stories out. There may even be some stories you only tell adults if there is a health warning at the beginning!

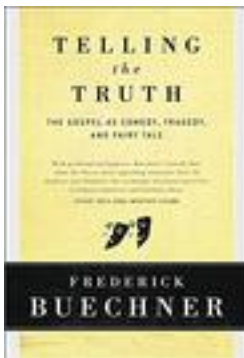
Should we sanitise the story?

Pacing is important

Pacing is important too. Sometimes I think when we retell Bible stories, we sometimes get the pacing a little wrong. I once read an article by someone who wrote screenplays and his method was to divide a 2-hour movie into three chunks: make the first chunk a half an hour, the last chunk half an hour, and the middle chunk an hour. His advice was to use that proportion for every story you tell, and I recommend it too. In the first chunk you establish the problem: in the screenwriter's words "You get the character in a tree". You identify the problem right away. In the middle section, as our screenplay writer puts it "Rocks are thrown at the character in the tree". In other words, you present other problems along the way to solve the big problem. As a matter of fact, it usually happens in groups of three. And storytelling is the same: you think of the children's stories like the three little pigs, or billy-goats gruff. It needs time so that you are ready for the resolution when it comes, and three episodes is usually right. Jesus did the same with the Good Samaritan, a classic piece of storytelling. Just enough things have happened, you've built the tension, and so you're ready for the final section. Think about stories that way and it makes more sense. Taking the story of the three little pigs, if the wolf arrives early and blows the house down and eats all the pigs straight away, it's not really a story. It's more of an unfortunate incident. If, on the other hand it has too many stages, if it had moved from a twig house to a straw house, to a glass house to a brick house to an aluminium house to a concrete house, it starts to become like one of my sermons with

people wondering when it will end. You have just the right number of things in the middle to build up tension, so you ready for the end to take place. And then, of course, the resolution must be given due weight. Sometimes you see a film or hear a story where the end just fritters away. It needs to have a boom at the end!. Make sure it leaves the right impression, whether it is happy or sad - or whatever Finish it well, as if you making a beautiful package.

A word now on using stories with older audiences, if that includes people who are not committed Christians. In these circumstances I would choose stories which cover grey areas. My retellings include those where I just tell the story, and leave room for questions within the course of it. But I would mix in those which also have a fairly firm message that I actually believe. Last week,, after having been at a conference with public school chaplains, one particular chaplain asked me to come and do their evening service for their pupils. There were 250 people there between the ages of 11 and 18, and their hymn-singing was tremendous . I asked the chaplain “Where are they in terms of faith?” He replied that there were probably more of them with no faith or very little faith at all. “But just get up and do what you do”, he said. And so I did a mix. I have a re-telling of the whole story of the Bible. And I just did that. As it happens, it only takes five minutes. What I was doing was sort of setting the table by saying this is story of the Bible, and I believe it. I also told a story about the rock and the sand to illustrate the difference between a world based on me and the world based on us. People who are not coming from a faith still get that. When you are talking to teenagers or adults, ask yourself the questions you think they might be asking in a faith context and then simply tell stories that the touch on those things. It’s about letting them, in a sense, draw their own conclusion from the stories that



you tell. The thing that probably we shouldn't do is simply ignore questions. A famous American preacher was invited to lead a church but only to preach, not to be involved in the pastoral work. He refused, he said, because unless he knew their questions he couldn't preach a sermon, and he couldn't meet their needs.

Frederick Buechner wrote a book “*Telling the Truth : the Gospel as Tragedy, Comedy and Fairy Tale*”. He said that before we have the right to speak the truth that the gospel says, we have to recognize and admit the tragedy of life. We have to accept the fact that the world isn't perfect. And there are questions that there are difficulties. If we don't admit that, then we can't speak truthfully. Then he said, we

have to speak to the comedy of the gospel: God does what appears to be something crazy, which is to send his son to die on the cross. People have pointed out that in the Roman era, it would have been nonsense to have suggested that God died on the cross. In fact it would have been more offensive to them than we can even imagine. And then in the final chapter, he compares the story of the gospel to The Wizard of Oz. As a child, Buechner says he loved it until he got to the end only to find that behind it all was a man behind a curtain pulling strings.

There was no magic at all. But the Gospel is different. Echoing C. S. Lewis, he says that the gospel is the truest magic and the greatest fairy tale, because through the gospel, God does for us what we could never have done for ourselves. No pulling strings, no mechanism behind it. God does this amazing thing out of the blue that we couldn't have expected and couldn't have accomplished for ourselves. It is a wonderful book if you ever have the chance to read it.

When I spoke to those school pupils, I finished with a story which I call "Jesus Looks Down" It's a story where I essentially invite them to join Jesus on the cross and look in four different directions to just try and see what he saw. And they were as respectful as any group I've ever done anything with before. You could have heard a pin drop. With this retelling I ask people to stand with their hands down by their sides and then I ask them to look down. We picture Jesus looking down and seeing the people down there who want him dead: the Roman soldiers and the religious leaders. Then we look right and imagine the thief who also hurls insults. Then we look left and see in our mind's eye the other thief, asking to to be taken to a better place when he dies.. We look down again and see Mary and John. We think how much it hurts, even to speak. We think of the rain falling. And as we remember Jesus has taken away every bad thing anyone will ever do and shuts his eyes, so at that point so do we.

Guards were armed, but the guards couldn't hold him.

Three days have passed. Time couldn't hold him.

The man was dead. But death couldn't hold him.

Mary Magdalene tried, but she couldn't hold him.

The door was locked. The room couldn't hold him.

And when he walked to the top of the hill to bid his friends goodbye,
Gravity even gravity couldn't hold him.

So how come we could hold him closer than a brother?

How come we can hold him for two or three are gathered?

Death has been overcome by victory - that's how.

Even gravity is no match for love.



Our 2019 lecturer, Bob Hartman is very much involved with Open the Book, a Bible Society scheme for taking the Bible into primary schools by means of story telling



ANNUAL REPORT AND ACCOUNTS FOR 2019-20

The pandemic has made it impossible to hold our AGM this year so we are printing the Annual Report and Annual Accounts to keep members informed



Annual Report

Robert Foster

Committee Chair

including 3 obituaries by Graham Hedges

Major events

Our Annual Conference, held on Saturday 6 April 2019 at Blue Boar House, Oxford, was entitled “Publishers and Robots”. There were two main speakers. Our morning speaker, Manoj Raithatha, who runs the publishing company Instant Apostle, spoke briefly about the circumstances which led to its inception, but devoted most of his talk to giving those present some spiritual encouragement. Later on, Dr. Nigel Crook from Oxford Brookes University delivered an illustrated lecture entitled “The virtuous robot : developing robots with moral competence”. The illustrations included some video clips of the latest applications of artificial intelligence and a tai-chi performing robot, which he had brought along with him.

The Annual Lecture took place on 19 October 2019, at Manvers Street Baptist Church, and was given by the author Bob Hartman. His talk ‘Telling the story – again and again’ was illustrated with examples from his books, which involved the audience in the storytelling, as well as some tips from his own experiences.

Visit

Ben Virgo of Christian Heritage London, conducted a tour of the British Museum on Wednesday 15 May 2019. This took in many of the exhibits that provide a background to the narratives of the Old and New Testaments. Derek Jowett provided a report for Christian Librarian. Our member Annabel Haycraft organised a visit to Kneller Hall Museum of Army Music in November.

Publications

Since the last conference, four issues of Christian Librarian have been published: Summer 2019, Autumn 2019 and Winter 2019 and Spring 2020. Contents included reports of recent CLIS activities; the texts of the conference talks by Malcolm Martin on fake news and those mentioned above by Nigel Crook and Manoj Raithatha; news items of interest to librarians; articles on leadership as disobedience, the religious drama group RADIUS, Charlotte Mason and children's books, Louise Manners' experience of working in Saudi Arabia, and a day in the life of a YMCA Compliance and Quality Officer; shorter pieces included those on free grace, mindfulness, the 'age of arrogance', and Graham Hedges' own look forward at the start of 2020; book reviews included titles by Jo Swinney, Mark Greene, Neil Hudson, Nick Page, Roy Miller, Timothy Larsen, Philip Pullman, Andrew Graystone, a new C. S. Lewis compilation and a collection of writings on Anglican women novelists.

Over the same period, CLIS released four E-Newsletters, containing details of CLIS activities with short news items, plus articles on libraries week, the European Theological Libraries Conference, C.S. Lewis and Philip Pullman, The Ark at Orwell Quay in Ipswich, BBC Radio 4 science and religion series, Bible 2020 (a Scotland-based smartphone app for Bible reading), Christian Resources Together awards, Premier Radio, the Epworth Library and the Thomas Beckett exhibition at the British Museum.

Library Assistance

There were appeals for library volunteering at the Greek Bible College and Salisbury Reformed Seminary. A visit was made in March to the Biblical Creation Trust to assess whether we could help them put their library onto an OPAC. As a result of the CLIS visit to the Bible Society Library in Cambridge University Library, the digitisation project there has gained a new volunteer. The project is still ongoing and open to more volunteers.

On-Line Involvement

The CLIS web site, managed by John Wickenden, features information about CLIS activities, the current issue of the E-Newsletter, and back issues of Christian Librarian. There is a PayPal facility for subscriptions.

CLIS continues to have a presence on Facebook, Twitter and LinkedIn, although there is scope for greater participation by members on all of these, bringing our activity to a wider public.

Outside Publicity for CLIS

CLIS continues to gain publicity elsewhere. It is now some time since we were able to advertise our events in a CLIP journal, but our publicity continues to appear in a number of publications. This has been very largely done by Graham Hedges and as he died before this report was compiled, we are unfortunately unable to provide a summary of the places where we have been mentioned.

Membership

At the end of 2018 there were 117 CLIS members with an additional 6 subscribers to Christian Librarian. A total of 103 names are on our Facebook group, and 100 receive the E-Newsletter.

Officers of CLIS

There have been three executive committee meetings since the 2019 Conference. Annabel Haycraft (member-without-portfolio) and Louise Manners (Recruitment Secretary) have re-joined the Committee.

Deceased members



Philip Hayworth died in March 2020. Philip was a long standing member of LCF/CLIS and attended many of our events. He served as our northern regional rep for many years and became one of our Life Vice-Presidents in his later years. Philip also played an active role in our library working parties at the Northumbria Bible College, Universities' and Colleges' Christian Fellowship, and elsewhere. He enjoyed a varied career in librarianship, which he wrote up for Christian Librarian, and ended his working life as the Chief Cataloguer for the public library service in Bolton. (GH)

Jean Plaister died on 3 December 2019. She was for many years the Director of LASER and was a past-President of the Library Association. She remained a member of CLIS even after going to live in a care home. During her active years she attended several of the services of

thanksgiving that we held during LA/CILIP conferences and several of our own London conferences. (GH)

Ann Winsor died in February 2020. She joined LCF in 1975, before the Fellowship had been officially constituted and before the first committee had been elected. Ann spent some time in Papua New Guinea where she organised a library for the Wycliffe Bible Translators and later gave an illustrated talk about her experiences at an early LCF Conference. During her retirement Ann worked as a part time volunteer for the Sussex Archaeological Society. (GH)

Our Secretary and Publications Editor, Graham Hedges HonFCLIP, died in May 2020, aged 70. His CLIS job descriptions do less than justice to his work and influence on the organisation. Graham's contribution (another inadequate word) was simply immense and he was very much the hub of LCF and then CLIS. Graham studied at Ealing Technical College from 1974-1976. He then joined London Borough of Southwark until 1979, when he went to work for the London Borough of Wandsworth. He retired in 2010. However, he continued his work for CLIS, and was looking forward to celebrating 40 years in his role as Secretary in 2020. (RF)

Gospatrick (Gos) Home, a good friend and supporter of CLIS, also died in April. A successful businessman, Gos was responsible for inventing the Christian Resources Exhibition and went on to run a number of other trade shows, including the Library and Information Show. A man of strong Christian faith, he wanted a witness at all his shows, and personally paid for us to have a stand at the LiS for many years, which we shared with the Christian Enquiry Agency. He spoke at an LCF event about his life and how he had first hit on the idea of the CRE and gone on from there.

Join us on Zoom
between 10.30 and 11.30 am on 10 October 2020

CLIS Catch up after Lockdown

It would be great to see you! To obtain the link please email
Clissecretary@christianlis.org.uk
by Thursday 8th October

Annual Accounts for 2019

Diana Guthrie

CLIS - STATEMENT OF ACCOUNTS FOR THE YEAR ENDING 31 DECEMBER 2019

INCOME

Subscriptions	2799.51
Donations	805.00
Annual Conference Fees	392.60
Paid walking tour & visit	269.29
Total Income	4266.40

EXPENDITURE

Christian Librarian	3115.05
Running Expenses (includes publicity, travel to Committee meetings, mini-laptop for Secretary)	324.96
Annual Conference	416.21
Annual Lecture	227.00
Donations:	
Donations to venues	120.00
Donations to Evangelical Alliance, Transform Work UK and Christian Book Promotion Trust	200.00
Gifts to other organisations	
Total Donations	420.00
Miscellaneous:	
Website	97.19
Insurance	215.17
Paid walking tour & visit	255.00
Total Miscellaneous	567.36
Total Expenditure	5070.58

Deficit for 2019 (expenditure over income)	-804.18
Balance brought forward from 2018	9241.24
CLOSING BALANCE at 31 December 2018	8437.06

ASSETS (at 31 December 2019):

Barclays Community Account	7840.89
Uncashed cheques (income)	80.00
PayPal account	516.17
TOTAL ASSETS	8437.06

Treasurer: Diana Guthrie

Accounts checked by:

CLIS - STATEMENT OF ACCOUNTS FOR THE YEAR ENDING 31 DECEMBER 2018

INCOME

Subscriptions	2082.75
Donations	565.00
Annual Conference Fees	581.34
Paid walking tour & visit	186.96
Total Income	4416.05

EXPENDITURE

Christian Librarian	2143.02
Running Expenses (includes publicity, travel to Committee meetings, mini-laptop for Secretary)	736.90
Annual Conference 2018	689.20
Annual Lecture 2017 (extra costs)	26.88
Annual Lecture 2019 (deposit)	58.00
Donations:	
Donations to venues	160.00
Donations to Evangelical Alliance, Transform Work UK and Christian Book Promotion Trust	240.00
Gifts to other organisations	25.00
Total Donations	425.00
Miscellaneous:	
Website	90.00
Insurance	215.17
Paid walking tour & visit	190.00
Total Miscellaneous	495.17
Total Expenditure	4574.37

Deficit for 2018 (expenditure over income)	-158.32
Balance brought forward from 2017	£9399.56
CLOSING BALANCE at 31 December 2018	9241.24

ASSETS (at 31 December 2018):

Barclays Community Account	8654.47
PayPal account	586.77
TOTAL ASSETS	9241.24

Treasurer: Diana Guthrie

Checked by: David McLean

Treasurer's Notes to the Annual Statement of Accounts for 2019

Our main expense each year is publishing and sending out the *Christian Librarian*. In 2019 we were able to publish 4 issues of the journal (as well as the *e-Newsletter*, of course, which costs us nothing in printing costs).

There was an excellent Conference in 2019, held at the welcoming headquarters of UCCF, and we made only a small loss on that, due to UCCF's generosity in not charging us for the use of the room.

We are always grateful to the members who are able to give something beyond their subscriptions, and in 2019 donations amounted to more than a quarter of subscription income.

A growing number of members are using PayPal, especially since they can use it to pay for events such as the Conference as well as their subscriptions. As a 'seller' of services we pay commission (about 5%) to PayPal on these transactions, but if the system encourages people to join us, then it's worth it.

I have wondered whether we ought to have a savings account, as the sum of money in the current account is more than we need in a year, but there would be a lot of work finding and setting up a suitable account, for very little benefit while interest rates are so low.

25 January 2020

Reflections on a world cruise

Donald G. Davis

CLIS Vice-President



Why would two rather ordinary people nearing 80 years of age take a six-month Around the World (ATW) cruise of 47,000 nautical miles, visiting 90 different ports? What could possibly motivate them to do such a thing? To spare your curiosity, the best thing about this cruise was shar-

ing life for six whole months with Anita, my dear sweetie from Grand Junction, Colorado!

Why did we go?

At first it was a kind of dare, like “What kind of people ever do this kind of thing?” Then it was: “Could we ever do this?” Then it was a matter of finances and timing. (The trip for each of us cost about same as a full-size, fully equipped pickup truck.) Anita had been on a couple of shorter cruises, one of which she shared with me. We discovered that we were excellent travelling companions. Priorities also were important and who knew what condition we’d be in as years roll on. This was not on either of our “bucket lists,” but the idea grew on us over two years or so.

What was the ship like?

The *Insignia* of Oceania Cruises is one of the smaller ocean-going ships, with 680 or so guests and 400 crew members. (This puts it way smaller than ships with 5-6,000 passengers with many families with children.) The smaller size enabled the ship to dock or anchor at places inaccessible to larger vessels. It also fostered camaraderie among guests and staff.

It has the expected standard features, such as a fitness center, good library, complete spa, swimming pool, two specialty restaurants and a buffet, a Grand Dining Room, three bars, an observation lounge forward, jewelry and clothing boutiques, and a casino—as well as a large assembly or gathering place for entertainment, lectures, church services, etc. In addition to the usual show band, singers and dancers, we thoroughly enjoyed the classically trained string quartet that played every evening several times.

The food, of course, was extraordinary—even though in six months, one grew familiar with the menus. We learned that in half a year we did not need to eat like one does on a ten-day cruise.

What route did you take?

The cruise started for us in Miami on 14th January with stops in Havana (Cuba) and Cartagena (Columbia) before passing through the Panama Canal and up the western coast of Central America to Los Angeles. From there we crossed the Pacific to Hawaii, French Polynesia, American Samoa, Fiji and on to New Zealand and Australia. Then north through Indonesian islands to the Philippines, Taiwan, and Japanese islands, before Japan itself. Then, southward along the east coast of Asia (China, Hong Kong, Viet Nam, Thailand) to Singapore. Then up the west coast (Malaysia, Thailand again) to Myanmar and over to the west coast of India (Cochin, Mangalore, Goa, Mumbai) and over to the United Arab



Street scene in Goa, India

Emirates and on to Egypt, the Suez Canal, and Haifa (Israel). From there to Cyprus and Greek islands to Athens, the west coast of Italy, Monaco, and around Spain, through the Strait of Gibraltar to the west coast, Portugal, the north coast to Bordeaux. Next was Southampton and Liverpool in Britain and Belfast, Dublin, and Cork in Ireland. Crossing the north Atlantic, we visited St. Johns, Newfoundland, Nova Scotia, New York City, and Bermuda before returning to Miami on 11th July.

The weather was good with only two or three days of rock & roll seas. Temperatures varied a great deal from the tropics to beyond—Darwin, Bangkok, Dubai, Egypt—very

hot, New Zealand, Japan, Britain, Ireland—quite cool. Some of the guests did snorkeling and scuba diving and found the Pacific islands and the Great Barrier Reef good places for that.

What was a typical day like—at sea and in port?

The six months were divided into 73 days at sea and 107 days in port—or a 40-60 divide. The “at sea” days obviously clustered around crossing oceans and seas. There were other times on shore/in port that occurred seemingly many days in a row. Generally there was a reasonable mix to allow for anticipation and for recouping.

On the at sea days, we could have a leisurely breakfast and relax with reading, hearing good lectures on the history or wildlife of the regions we were headed for and the influence of relevant persons and events. Other presentations prepared us for what we would experience in the coming ports. Lots of activities were available—needlepoint, jewelry making, bingo, shuffleboard, put-put golf, Mensa-style group competitions, etc.

Besides getting to leisurely read 14 books that I would likely have never gotten to, I took beginning Bridge lessons and Anita and I practiced ball-

room dancing (waltz).

On the in port days we generally had to get up early to be ready for a coach tour excursion that would leave just after 8:00 a.m. and last for four hours or a full seven or eight hours. Some tours were mostly by bus with a few stop offs for photos and brief visits. Others entailed a great deal of walking, climbing up and down steps. Some included lunch or a snack, others did not.

A number of overnight excursions were offered to guests up for the challenge—Ayers Rock in Australia, the Great Wall of China, Angkor Wat in Cambodia, the Taj Mahal in India, Petra in Jordan, and Egyptian sites. We elected local tours for health reasons.

What ports did you want to see most?

Most and least favorite places

I'd only been before to about a quarter of the ports of call, so there were a lot of new sights for me. I most wanted to see French Polynesia and the South Pacific, Japan, the Gulf States, the Greek islands, and Portugal. But I found the island of Rhodes, Sorrento and the Amalfi coast, and Lisbon particularly fascinating. Ireland and Wales had its own unique appeal, as always. Kagoshima in Japan, Historic Lisbon, Oporto, and La Coruna (way to Santiago de Compostela) were especially attractive to me, as was St. George, Bermuda.

That said, I always tried to picture myself as making this place my home. And here, the weather was a factor, for sure. It seems little wonder, I suppose, that Americans of European ancestry prefer cooler, dryer climates for an average temperature. If my favorite place was Oporto in Portugal, then my least favorite place was Salalah in Oman.

The fact that both Anita and I had been offered positions separately in Wellington, New Zealand thirty years ago made us wonder why we did not consider them more seriously.

A hearty thanks goes to Anita for taking and selecting photos all along the way to place on her Facebook page: **Anita Tureck Pisciotte**. The visual record is there for all to see. Thanks, too, to Eddie Collins who forwarded messages to groups at home.

Where would you like to return?

I would like to return to Oporto or northwestern Portugal and Spain, to Kinsale, Ireland, and to St., George, Bermuda. There are surely other places to further explore at cooler times of the year.

Were there any dangerous moments?

A security detail of maybe half-dozen very muscular men (ex-Navy Seals?) were on the ship from Mumbai in India to Haifa in Israel. (The women noticed them first, for some reason). We also had lights out at

dusk from India to Egypt to not attract pirates. We had a pirate drill that involved everyone getting into an interior space or hallway. There was an armed guard on our long tour bus from and back to Safaga in Egypt when we did a day tour to see the Valley of the Kings and the temple at Luxor.

En route we avoided or were just ahead of the volcano in Hawaii, an earthquake in Indonesia, a hurricane in the Bay of Bengal, the attack on tankers in the Strait of Hormuz, and the bombing in Cairo. In short we stayed ahead of potential dangers.

What were the guests like?

A little over half of the 680 guests were on the ATW cruise. Others came on for a segment or two—Los Angeles, Papeete (Tahiti), Sydney, Tokyo, Singapore, Dubai, Rome, London. The former, with some notable exceptions, seemed more relaxed and long-suffering than those guests on for several weeks who seemed to want to wring as much as they could in their shorter time.

The USA was home to most folk, with Canada, Australia and Europe represented also. Several guests spoke German, Spanish and Japanese as a native language. Most of the guests and their spouses were white and retired from successful careers and were quite self-sufficient financially—owned several homes, had lived in several places, were well traveled, and very politically conservative. Of these, many had made Florida their home. Many had been on previous ATW cruises and had signed on in advance for others in coming years. (It's cheaper than a nursing home, someone said!) They had been on the standard tours and were hunting for private tours and unusual sights. There seemed to me to be a certain sense of entitlement—that they deserved every amenity that they could squeeze out of the ship's program. That said, there were many sincere, reasonably transparent and thoughtful folk. We came to enjoy this trip of a lifetime for what it was. But we don't identify ourselves as "cruisers" as a desirable way of life. There are too many important relationships and meaningful involvements at home that give us immense satisfaction.

How did you make friends?

At lunch and dinner we made it a practice of sitting at a table for four or six so that we could meet new people who had also chosen to sit with more than just two. (Because we were just waking up, at breakfast we usually ate together, just the two of us.) We quickly found folk who were open and willing to share their lives with us. There were others who were the opposite. Some who engendered some mutual attraction, usually through overlapping interests, life experiences, or similar values—we enjoyed having drinks or meals with, though we continued to try to meet

new people and to make single guests feel welcomed. The cruise thoughtfully sponsored gatherings for solo guests, Friends of Bill (the AA group) and for LGBTQX guests. I suppose we ended up with a dozen or fifteen couples and single folks with whom we may keep up. A helpful directory of contact information was produced for the ATW guests who wanted to be included.

An interesting thing for Anita and me is that this was the first real opportunity to meet and evaluate people

as potential friends—together. Heretofore, she had her family and friends in Colorado and elsewhere and I had mine in Texas and elsewhere. But on the cruise, we met folk together and were likewise treated as a couple without questions. Who we were both drawn to and why provided good discussion!

What did you learn and how did you grow?

Having never been on a cruise, or any other experience of this kind of venture, I was eager to find out how to connect with the number and variety of guests. The point of contact with each one was different—and it usually involved revealing one's own self and asking good questions. This is something I have done all my adult life, whether a campus work environment, at Westminster Manor where I live, at my church, on public transportations, etc. I found this same satisfying and fulfilling experience on the cruise ship.

Spiritually, the journey was one of growth for me. I was able to work through on almost a daily basis the 180-day devotional guide by Charles Ringma, *Dare to Journey with Henri Nouwen* (2000). Nouwen was a Dutch-born priest who wrote many books, taught theology at Harvard and finished career (and life) recently as a worker with severely disabled people. I also participated in an informal Bible study group that gathered



weekly on sea days. Anita and I attended the regular Sunday ecumenical worship that averaged 40-50 in attendance. (I was honored to preach four times.) Finally, as is our practice, Anita and I regularly blessed our food before beginning to eat. After giving thanks, we remembered those who do not know where their next meal was coming from or where they would sleep at night—a constant reminder of our privileged and blessed position. Those who joined us, when appropriate, seemed appreciative of this fact, as well.

It hardly needs mentioning that Anita and I grew in our relationship with one another. Six months is a long time to be together so much of the time. But we really liked having each other for company and companionship. Our matching shirts and penchant for holding hands were bonds that others seemed to enjoy as well.

Did the experience meet or exceed your expectations?

My expectations were moderately high and the cruise amply met those aspirations. Though not a primary goal of my life, the cruise amply met my curiosity about the wide, wide world—cultures I had not encountered before. The relatively short times in so many ports had a downside of going very quickly, but the positive side was the variety of venues.

What did you like best and least about the cruise?

Earlier I mentioned that the best part of the cruise was being with Anita for the extended time—a kind of “slow boat to China” and well beyond. The wonderful thing was not having to pack up every so many days, to have nourishing food and good sleep every night. The variety of ports and shipboard activities meant that there was no chance to be bored whatsoever.

The sad thing is that the trip was an introduction only to many sights, sounds, smells, and ideas that will take time to process. It also causes some grief that the friends who we became close to will never be as accessible as they were for six months. The last two weeks or so there were considerable public displays of affection among guests and staff who had had such close contact for an extended period of time. This was good to see.

Would you do it again?

We think probably not. This was a once in a lifetime trip for us and time is running out. There may be shorter cruises, but six months away requires a great deal of preparation beforehand and catching up afterward. Before the cruise, no one among our friends had ever been on a cruise around the world, nor had anyone they knew done such a thing. In a kind of perverse way, that made the cruise even more attractive and

unique.

Now we have the photos, the memories and the certificates to prove it!

What is your main and lasting impression?

Other countries and societies can do some things far better, easier, and cheaper than we are used to the USA. While still a desirable place to be a citizen, other nations have a great deal to be proud of. The USA does not have all the answers to human organization. Natural beauty is universal and must be preserved.

I was personally interested in signs of the Christian faith in the various nations we visited. Besides historic and symbolic church edifices that spoke of a tradition rather than a current and living faith, I noted some active engagement and smaller store-front meeting places that showed vitality.

In short, I guess I came away humbled and determined to show more understanding and compassion to the citizens of this planet and to join with others of like mind. The cruise was an extraordinary experience.



Camels in the UAE



The arch in Du Bai

Join us on Zoom
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CLIS Catch up after Lockdown

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by Thursday 8th October

2021 Annual Conference and AGM

Communications in a digital age

17th April 2021

Bloomsbury Baptist Church

Speakers include:

Mark Woods

former editor of the Baptist Times and Christianity Today

Annual Lecture 2021

Owing to the restrictions on gathering during the Covid-19 epidemic, the Annual Lecture in York, planned for 10 October 2020, has been cancelled. Our speaker, Paul Burbridge of Riding Lights Theatre Company, has agreed to postpone his talk until autumn next year. We will announce the new date in due course. All being well, this will take place in York.

CLIS Christians in
Library and
Information
Services

