

You may recall that, at the Adelaide conference last year, it was decided to seek ways and means of supporting library projects in Asia and the Pacific Islands. This resulted in two decisions of the 1993 conference, both of which involve the donation of A\$1000 to the Program for Theology and Cultures in Asia and to the South Pacific Association of Theological Schools Library Support Fund. We hope these donations will make a contribution in these areas and will serve to strengthen ties between the groups of libraries involved.

Regarding the Australasian Union List of Serials in Theological collections AULOTS, it has been decided that the updating be done on a regional basis, as has been done already by the Brisbane chapter. Each chapter should now take steps to create an automated update for the libraries in their area. The regional updates will then be combined into a new comprehensive edition of AULOTS. The coordinator of the project is Mr Ken Elder, Tahlee Bible College.

You may be interested in a tentative survey on awards which was also undertaken at the conference. The object was to see whether there seems to be any predominant type of award, according to which library staff in theological libraries are paid. Of those present at this session, the majority (i.e. seven) are paid according to a university award. The rest were evenly divided (three each) between State Public Service awards, Municipal awards, and church salary rates.

*(Rev) Trevor Zweck,  
President.*

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## ANZTLA'S MOST MULTICULTURAL CONFERENCE

The theme was Angles on Acquisitions, but the emphasis on Asian and South Pacific resources and the libraries in these regions made the 1993 gathering the most multicultural conference held by the Australian and New Zealand Theological Library Association. Held at Mt St Mary's Seminary, Greenmeadows, near Napier, New Zealand, the eighth conference attracted 22 Australians, a record twelve New Zealanders, and one from the Pacific islands. Now devoid of students (who have all moved to the teaching centre in Auckland), the seminary, set among the rural peace and tranquility of Mission Vineyards, proved an ideal location for the conference, held 8-11 July, 1993.

The multicultural accent was introduced by Rita England, New Zealand-based secretary of the Program for Theology and Cultures in Asia, broadening delegates' horizons with a fascinating glimpse into the early history of Christianity in Asia and an introduction to the ancient Christian writings of Asia, some of which go back to the Middle Ages. Her address, 'Half the world beyond the parchment curtain: Australasian theological libraries discover their Asian sources', was supplemented by a display of Asian literature, both ancient and modern, set up by Rita and her husband, John.

The multicultural accent came to the fore again in a nuts-and-bolts session on how and where to acquire local resources. In searching for Asian resources, Rita England stressed the need for patience, persistence, and practice. For the acquisition of Australian resources, Carolyn Willadsen presented a directory of Australian suppliers drawn up by the Brisbane chapter. Barbara Frame's session on New Zealand resources brought the Maori culture strongly into focus. Finally, Jeanette Little (by now a frequent visitor from Pacific Theological College, Suva, Fiji) broadened the scope to Polynesian cultures in her talk on South Pacific resources.

The conference did not, however, merely talk about libraries and librarianship in Asia and the South Pacific; it took positive action to assist in their development by making donations of A\$1000 to both the Program for Theology and Cultures in Asia and the South Pacific Association of Theological Schools Library Support Fund.

The angles on acquisitions suggested by the theme were presented in complementary sessions on the library supplier's angle and the librarian's angle. Representing library suppliers, Deirdre McNally (James Bennett Library Services) presented a paper which was read by Ian Stewart. It suggested four basic reasons why libraries should use library suppliers: (1) the add-on services provided; (2) the ease of payment afforded; (3) the speed of supply; and (4) the efficiency in dealing with problems. She also stressed the need for librarians to assist suppliers by providing clear details of orders, including ISBNs where applicable, adding order numbers, and indicating a policy regarding cost estimates.

Representing acquisitions from a librarian's point of view, Lawrence McIntosh (Joint Theological Library, Parkville, Vic) presented a very practical paper on getting the right item at the best price in the shortest time. Taking a line from Maurice Taber's celebrated assertion that 'the art of acquisition combines the skill of the detective, the diplomat and the business man', he stressed the need to understand publishers and publishing.

In view of the current trend towards automation in theological libraries, a workshop on retrospective conversion was held. Three New Zealand libraries, all using the Catalist software, have gone about recon in different ways. Baptist Theological College (Cathrine Eversfield) deposited all the information from the card catalogue into the computer database, then

started on cleaning up the records. St Johns/Trinity (Judith Bright) used OCLC CD-ROM in the slower process of including only high level MARC records on its database. Bible College of New Zealand (Denise Drake) keyed information from the books themselves into the database, then got a consultant (Comtec) to convert the online data to high level MARC records. In each case, the modus operandi was determined chiefly by local factors.

Business sessions saw the Editorial Board of the *Australasian Religion Index* locked in lengthy high-tech discussions about the five-year cumulation of *ARI* and the interest of the American Theological Library Association in the production of a CD-ROM version of *ARI*. It was finally decided to publish the five-year cumulation as a separate, hardcover volume after issue 5:2 has been published and to await the publication of the five-year cumulation before making further decisions about CD-ROM or online access to *ARI*.

Noting that the proposed *ANZTLA style manual* had progressed to a second draft, which had been favourably reviewed by a committee representing both ANZTLA and ANZATS, it was decided to proceed with publication.

The meeting farewelled from the offices of editor and associate editor of the *ANZTLA Newsletter* Mrs Lynn Pryor and Mr Philip Harvey, who edited the bulletin for 18 issues from May 1987 to August 1993 (issues nos 3-20). Replacing them in the position of editor is Mrs Irene Mills, Vianney College, Wagga Wagga, NSW, and an associate editor is yet to be appointed. Philip Harvey joins Trevor Zweck and Val Canty (re-elected as President and Secretary) on the executive of the next twelve months and Marie Morrison (Catholic Library of Western Australia, Perth, WA) replaces the retiring Marica Harrison on the Editorial Board of *ARI*, all other offices remaining unchanged.

Regarding the future updating of the *Australasian Union list of Serials in Theological Collection* (AULOTS), it was decided that this work should be done on a regional level, organised by the relevant chapters, with Ken Elder (Tahlee Bible College) coordinating the overall project.

Cultural activities received due prominence on the conference program, with a tour of Napier, the 'art deco city of the world' the main feature. A one-and-a-half hour walking tour of the central business district revealed why Napier, destroyed by earthquake in 1931 and rebuilt essentially in the prevailing art deco style, deserves this title. Besides touring the city itself, delegates visited the museum, which features a slide presentation of the earthquake and including in the all day tour also a visit to the Kiwi House and Flowerland, and the Bluff Lookout. On the first afternoon of the conference, delegates went on simultaneous visits to the winery, the library, and the book repair workshop on campus, sampling the wines, examining the current and rare book collections, and gaining hands-on experience of book repair work.

Xuan Zang's pilgrimage is one of numberless such journeys, many of them undertaken by Christians of the Churches of the East in the first millenium, between Persia, Syria, Turkestan, India, central and south China, Mongolia, Korea, Japan, and "further India" (that is, south east Asia). Libraries were developing in many parts of the region, especially at Buddhist centres, but also at trading routes across Asia, from the early Christian era onwards. Many of these libraries, or parts of them, remain and amongst their contents are the earliest extant writings of Asian Christians, some dating from the second century, along with rich collections from the next one thousand years. Many writings from Persia for instance, have been found in India, Turkestan or China, and some Turkestani Christian writings have reached as far east as Kyoto

### The Early Setting and its Documentation

a) Let us look at two of these ancient libraries, examples of many others which could be chosen. We will travel first to Dunhuang, where numerous Buddhist murals and other relics fill the hundreds of caves nearby, and amongst them Christian paintings and books or scrolls. In one, a sealed side cave rediscovered and opened by Aurel Stein in 1907, was found many scrolls of Christian manuscripts and paintings dating from the eighth to the eleventh centuries and hidden away in a time of persecution. From these, and many other areas and sources, in e.g. the Turfan depression to the north of the Gobi, we find a rich history of early Christian presence and understanding of the faith, and this in 24 distinct languages. We can glimpse the faith and insight of these Asian Christians of the desert, living in our early 'medieval' period, in the language of these writings: the Holy Spirit is 'the cool wind' in the desert; salvation is 'sweet dew for those withered and parched'; the eternal kingdom is known and nurtured in this world as the child is nourished in its mother's womb.<sup>2</sup>

One of the richest accumulations of early writings is found in Kerala, south west India, in the village of Pampakuda. This is one of eleven libraries of 'medieval' Asian Christian writing in that state. Here is a library of early manuscripts cared for by Abraham Konat, 23rd hereditary priest-librarian for this priceless library, which contains more than 300 books and manuscripts of writings in Syriac for instance, from the fourth to the eighth centuries. And they have resisted attempts to allow their treasures to be siphoned off into the British Library! So many other treasures from the Asian area have been taken, and should be returned - but that is another story.

Amongst these manuscripts in Pampakuda, and in many other libraries in India, are found the songs, liturgies, and chronicles of early Indian

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<sup>2</sup> For more examples see *ATESEA Occasional Papers*, No. 8: *Doing Theology with People's Symbols and Images*, edited by Yecow Choo Lak and John C. England. Page 37.

churches, along with the letters, homilies and commentaries of such doctors of the Eastern Church as Ephrem (fourth century), Daniel of Tela (6th century), Timothy I (8th century) and Bar Hebraeus (13th century).

b) The history of Christianity in this region is so much longer than many have thought and vast libraries of materials could be collected, covering the story of these early churches, in a wide diversity of forms, - manuscripts and scrolls, the engraving of steles, records of churches and monastic sites, Christian grave-yards, seals, inscriptions, crosses, paintings and frescoes. Many specialist works on these have been published especially since the eighteenth century. In the last seventy years we have the extensive work of Mingana, Stewart, Saeki, Moule, Pelliot, Foster, Atiya, Young, Colless, Dauvillier and Mundadan - to mention only a few. They reveal not only Christian communities in a dozen countries east of Persia by the eighth century, but libraries of Christian belief and practice, church history and a wide ranging, many-sided mission. There are:

- scores of Syriac writings from the fourth century on in Central Asia, India and elsewhere;

- dozens of lengthy sutras from Turkestani and Chinese Christians of the seventh to ninth centuries;

- letters and journals of numberless Christian travellers in the twelfth to fourteenth centuries, or from persecuted, often martyred, local Christians in the sixteenth and seventeenth centuries, along with extensive bodies of history, and interpretation for such materials.

c) Many of us have grown up thinking perhaps that Christianity began in, say China, when Robert Morrison arrived there in 1807, or perhaps we learnt about Ricci in the late sixteenth century or of William Rubrock in the fourteenth century. If we think of another country, India, it might be Carey from the Protestant missionary era or de Nobili in the earlier Roman Catholic period (sixteenth century). I hope all these people are represented in your libraries, because these, along with the earlier collections mentioned, represent the eastern half of our universal Christian heritage, which has been largely ignored in the west. But do you also have any of the series of writings by Liang A-fa (who worked with Morrison) or the volumes of Yang Ting-Yun or Hsu Kuang Hsi who worked with Ricci and Verbiest? We have often overlooked the many writings by the local colleagues of western missionaries in each country in the region. If you examine carefully some standard works like Latourette, Neil, Delacroix or Frend, you will find references to these local colleagues are at best cursory, but often non-existent, for missionaries remain centre stage. Just as seriously we have neglected the works of those who later worked quite independently of the missionaries, like Andrew Li (China), Chong Yak Yong (Korea), Kariyattil (India), Manesay (Philippines) - all of these in the eighteenth century. Of course many of these writings are in the vernacular, although quite a number have been translated, or research on them has been published by scholars like Partonadi, Diaz, Standaert and Santiago. Some of the local authors, e.g. Jacombe Gonzalves in Ceylon, or Philippe de Rosario Binh in Vietnam, have left, before the early nineteenth century,

more than a score of substantial works, and the number of such bodies of writing steadily increased from then on. By the end of the nineteenth century we have scores of substantial and contextualizing works from India in particular, and the Philippines, and to a lesser extent from China and Japan.<sup>3</sup>

### The Contemporary Scene

There is a flood of Christian writing from almost every country of the Asian region today.<sup>4</sup> This has been growing steadily since the 1920s, with the foundations for much present creative theologizing being laid by those like Kim Jae Jun (Korea), Y.T. Wu (China), Otsuka Setsuji (Japan), Horatio de la Costa (Philippines) and Paul Devanandan (India) to mention a few examples only from the 1930s on.<sup>5</sup> Apart from scores of national surveys of recent writing, there are also dozens of regional surveys, outlining the extent of Asian Christian writing.<sup>6</sup> There are scores of publishers representing almost every country, hundreds of periodicals either publishing theological articles or information about the church's activities. (On a last count more than 400 in the region!)<sup>7</sup>

But even within a particular country, and much more so within the region, a lot of this material is not known. Some publishers have developed a regional market, e.g. *New Day* or *Claretian* in the Philippines, *Asian Trading Corporation* in India, although only a handful of the three hundred plus seminaries in the region are regularly acquiring material from such sources. The associations of theological schools throughout the region have yet to give any priority to the promotion and acquisition of Asia-Pacific resources, the exception being the Association for Theological Education in South East Asia (ATESEA) which has been a major partner in the Programme for Theology and Cultures in Asia (PTCA) initiatives. A few countries now have active Theological Library Associations - notably India, Philippines, Indonesia, and ANZ, and the first two at least have begun to give some priority to their own extensive resources. The newly formed Forum of Theological Librarians in Asia (ForATL), although offering a regional network of support and stimulation to all theological

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<sup>3</sup> For a fuller listing of such writings see 'Towards the charting of Asian Theologies' in *PTCA Bulletin* Special Issue November 1991 ASIAN RESOURCES & LIBRARY DEVELOPMENT.

<sup>4</sup> See cumulative listing of new resources in *PTCA Bulletin* (since 2.1, 1989).

<sup>5</sup> Brief studies of such theologians appear in *PTCA Bulletin* (since 4.2, 1991).

<sup>6</sup> A first draft of these appears in *PTCA Bulletin* Vol. 1.1 & 1.2, 1988.

<sup>7</sup> A short list of regional publishers appears in *PTCA Bulletin* 2.1, 1989. A cumulative list of periodicals is being published also in *PTCA Bulletin* (since 4.1, 1991).

librarians in the region, has as a chief purpose the recognition and use of resources from the region.

But there are large problems in communication, and publicity, and in the logistics of acquisition - agencies, purchasing, budget policies, etc. Let me illustrate such problems with a contemporary story about acquiring one particular book.

#### A Contemporary Acquisition story

We had learnt of a recent manuscript on the last 20 years of church history in Burma and a friend from Chin State, western Burma said he would arrange for us to have a copy of this book. For a long time we heard nothing more about this offer, and then a letter came apologizing for the delay, saying that he had not yet had time to copy the book. He would have to write it out by hand as there was only one manual typewriter in his seminary and no photocopier! Next we received a letter in Kyoto, from a sailor on a ship docked in Hong Kong, to tell us he had books for us and asking us to meet him in Yokohama to receive them. He gave the name of a Burmese in the shipping office in Yokohama as a contact, whom we then contacted asking whether it would be possible for him to receive the parcel and send it to us, and we would reimburse him. It turned out that our Burmese colleague had managed to arrange photocopies through a friend in Rangoon (more than 400 miles away). The books arrived in Yokohama, photocopying costs we paid to the sailor, and the parcel dispatched to us. Each person involved in this saga was a Christian and this network was again used when the college in Burma needed some outside help in another matter.

Two books were in fact sent at that time; the one on recent church history and the other a study of Burma's ecumenical movement - both rare and valuable additions to the regional library of the Programme for Theology and Cultures in Asia.

I would love to tell of many other similar adventures in acquisition: of finding a reprint of a ninth century Christian writing in a Calcutta bookshop; receiving a set of recent writings from Arai Susaga, one of Japan's most eminent theologians; discovering in Ho Chi Minh Ville a volume of poetry by 24 Viet Roman Catholics - no publisher, printer or editor (for obvious reasons!); or a colleague sending nicely bound photocopies of two important Indonesian studies.

It's all there! The material is out there to be found; collections of it are giving major reorientation to theological education within and beyond the region ... and it represents half the world.

## Half the world

If we tried to summarise the context for such stories and a little of their significance for us, we have to say that almost half the world's population lives in Asia - a vast panorama of ordinary people's lives and loves and struggles. Half the global Christian family is found in Asia, and a large part of our own Christian heritage from early centuries is there. You will find in this half of the world a pageant of missionary endeavour, equal to any in heroism, dedication and extent; the involvement of our sisters and brothers from early centuries in areas of education, medicine and social justice; a creativity in outreach, lay ministry, community building, Christian art and so much more. And each aspect of Christian witness is carried out within a unique culture, and sometimes in situations of brutal violence or grinding poverty. In every country there is a vitality in the life of the church, made up of people with a strong sense of family and community, activity in all levels within society. But so little of this real life of Asian peoples, their history, their literatures or Christian witness, is recognised in Australasian theological education or our libraries.

We in Austral-Asia are part of this region. Our story is bound up with that of these countries and peoples so near to us - not only geographically, and through our ecumenical involvements and missionary activities, but also in trade, travel, immigration, and exploitation. We are a part of this family of Christian witness as we react daily to concerns, problems, joys, held in common with our Asian and Pacific neighbours. Their Christian forebears, over many centuries, are ours also. We cannot ignore the vast resources this region has to offer, no in particular, the resources of our own two countries, especially of our indigenous peoples, as full partners in this region.

## The Parchment Curtain

You will, I am sure, feel that much of this story of these resources has been somehow screened from us. Despite our belonging within the Asia-Pacific region, and despite that Christian story also being our story and heritage, there seems to be a barrier made up of many things which blinds us to our regional Christian history and our Christian family there. I call the barrier a 'curtain' rather than a solid wall because we have the ability to draw aside a curtain and move through to the other side. And it is a 'parchment curtain'<sup>8</sup> Programme for Theology and Cultures in Asia's work with theological teachers since 1982 has been directed to that. But I am also assuming that this, and of course our accessioning policies, requires a much more positive and proactive role from us librarians. I assume the librarian

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<sup>8</sup> William Henry Scott uses this term to indicate the screen of colonial or establishment writing which hides the history of a people. This however is often revealed "between the lines" or in "the cracks". Hence his book *Cracks in the Parchment Curtain* (Quezon City, New Day Publishers, 1982).



is a catalyst in opening new avenues and pioneering a new awareness, even new categories.

The parchment curtain is symbolic of many other curtains which must be recognised, all barriers to our understanding and our integrity as theological librarians. I suggest that the assumptions generally present in most of our curricula and acquisition policies require reorientation, even correction. Asian churches are not 'younger churches' and certainly not just 'mission fields'; western Christianity is not normative for all other. We believe in One Living God of all times and all places, present and active in the life of all peoples, worshipped and followed in each ancient or contemporary Christian tradition. So an understanding of, and the texts of, fourth century Asia Minor, sixteenth century Europe, twentieth century North America are not necessarily more significant for theological education today than fourth century Persia, sixteenth century China or twentieth century India.<sup>9</sup> be the last places where colonial and neo-colonial dominations are eventually ended.

### Through the Parchment Curtain

#### a) The Asian Christian family since World War II discovers itself.

Since the end of World War II, big changes have taken place in Asia. Almost every country had been colonized and now country after country freed themselves of their colonial parent. For most, this did not happen easily and many countries still suffer from this history. For theological librarians three important aspects of changed self-understanding for Christians in our region must be noted.

1) The colonial 'parents' took away with them most of the resources, histories (particularly mission history), Christian writing, artifacts, and so on to their own countries and so (as many of you know) if you want to study the Christian story of recent centuries for Indonesia you must go to Leiden, for the Philippines to USA or Spain, for the Indian sub-continent, Burma and Malaysia to England, for Indo-china to France ... Some beginnings have been made in obtaining again such material in e.g. Korea, in procuring collections from Europe for the Korean Institute of Christian History, Seoul. And in recent years eight projects in the re-writing of church history from local standpoints have been initiated in the region, the most ambitious being that of the Church History Association of India.

2) Christians in Asia began to discover each other - that they had a similar story over the last century, and particularly during World War II

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<sup>9</sup> See for Persia, e.g. the work of Ephrem and Aphrahat, for sixteenth century China the work of e.g. Yang Ting-Yun or Li Chih Tsao, and for twentieth century India, the work of, in particular, the "re-thinking group" around Chakkarai, Chenchiah.

years, and that they belonged together. And so the East Asia Christian Conference (now the Christian Conference of Asia) was formed. In 1957 representatives of Asian countries including Australia and New Zealand were invited to participate in this Asia-wide conference of national Protestant and Orthodox churches, to learn from each other, to strengthen each other, to pray for each other, to work together on common concerns and problems, to celebrate with each other as steps forward are taken. The Asia-wide body of Roman Catholic churches, with similar aims, was formed in 1970: the Federation of Asian Bishops' Conferences. Both agencies have published an impressive series of volumes, both small and large.<sup>10</sup> As you think of the holdings in your library as representing our commitment to these aims, how much have we in Australia and New Zealand been faithful to this dream, and to its continuing life even today?

As part of this finding of each other across the region, other initiatives have taken place. Regional associations of theological education have been formed, and courses of study such as those of the South east Asia Graduate School of Theology (SEAGST) or the South Asia Theological Research Institute (SATHRI) have been developed. There are many networks of institutions and publishers covering art, liturgy and music, women's theology, contextual study and indigenous theological development, and Australia and New Zealand are included in these networks. All have publications which should be held in our libraries. Of course every country in the region and every important subject area, whether spirituality, migrant workers, biblical studies or peace and justice concepts, has its own publications from which we can select.

3) The third aspect is that already referred to, of the hidden history of churches in Asia, which is only now becoming widely recognised. The most recent volume to attempt a full narrative for the first 1500 years of Christianity in Asia is by Samuel Moffett (1992).<sup>11</sup> But this is almost wholly concentrated on Persia, Arabia, China and Mongolia. Hopefully scholars in the region now working nationally or regionally on the story will be able to supplement this in the next few years.

There are extensive resources available for doing this, and for supplementing the largely western-oriented, and partial, national Christian histories, of e.g. the 'hidden Christians' of Japan or of the Philippine

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<sup>10</sup> A full listing of EACC-CCA publications 1948-1981 is available - *There is No End* edited by Dorothy Harvey (Singapore, CCA, 1982) - but the numerous titles for 1982-1992 are yet to be listed.

Documents of the FABC, 1970-1991 are collected in *For All the Peoples of Asia*, edited by G. Rosales and C.G. Arevalo (Maryknoll, Orbis; Quezon City, Claretian, 1992). More than 80 of the substantial *FABC Papers* have now been published.

<sup>11</sup> *A History of Christianity in Asia: Vol. I to the year A.D. 1500* (San Francisco, Harper, 1992).

Independiente Church. Our New Zealand and Australian students and staff (not to mention the wider Christian community) continue to be deprived of the full story of Christianity, and the paternalistic attitude of the colonizer continues.

#### B) The Emerging Theological College and the Librarian's Task Within It

As we look at the emerging pattern for theological education we begin to realise the importance of the context within which we, and our sisters and brothers, live and work, suffer and hope. What is the implication for our theological libraries and acquisitions policies from this reawakening on our doorstep? As part of this regional family with its immense history and resources, its particular conditions of human existence, and especially of women's existence, what changes would we make? We no longer live isolated from the experience or the context of our neighbours.

The many-sided understanding of mission today, as well as the concept of 6 continent, global mission, is still barely recognised let alone understood by much of the church today. Our patterns of mission are often formed from distorted, and often unquestioned, understandings of sister and brother Christians. Are our collections helping to break down this distortion? This applies to resourcing the training of those who will work locally in Australia and New Zealand as well.

To be an effective training ground, it is not only necessary to speak the language of downtown Sydney or Auckland, Tokyo or Bangkok, but it is also essential to know the culture and the history, Christian and secular, and to be truly sensitive in all areas of contact. In the area of bible study or devotional life, are our library users being enriched by having access to the interpretations and commentaries, the prayers, meditations and aspirations of contemporary, involved and active Christians from our region?

I hope that you are not still saying "we do have the resources to back up the teaching curriculum of our colleges in Old and New Testament, Systematics, Pastoral Theology, (largely western) Church History, and so on. Do we need anything else? Anyway there is the problem of the budget." A friend has said, freely paraphrasing the end of John's Gospel, "No library is big enough to hold all the stuff written about Jesus and no librarian has a big enough budget to buy it anyway!"

Joking aside there is a very important truth in this statement. We should ask ourselves just how many more 'basic texts' should we be purchasing unless they give us a quite new understanding of, for instance, the life of Jesus for our tasks today. Examples of recently published volumes which do this would be the trilogy by C.S. Song, *The Cross and the Lotus World*, Benigno Beltran's *Christology of the Inarticulate*, and the series of writings coming from Dalit theologians in India.

## What materials to acquire

So what are these materials from which you would select for your acquisition policies? I would group them under the following headings:

A. Writings by Asian/Pacific/Australasian Christian theologians, church historians and lay people, beginning with 'standard'/'representative' works.

- as complete a collection of Christian writings, particularly theological materials in whatever form, as possible;
- art and literature which seeks to express the life and beliefs of women and men in relation to a Christian understanding of God.

B. Writings which take seriously the context in which Asian/Pacific/Australasian Christians live and work:

- basic and representative works on the religions of the area, including indigenous religious movements and new religious movements;
- basic and representative works on the social/political conditions including contemporary social issues and secular history.

C. Materials from national/international ecumenical agencies in the region, for example Christian Conference of Asia, Pacific Conference of Churches, Federation of Asian Bishops' Conferences, Programme for Theology & Cultures in Asia, Asian Women's Resource Centre for Culture and Theology, associations of theological education South East Asia, North East Asia, the Indian sub-continent, Australasia and the Pacific, World Student Christian Federation Asia/Pacific, Young Men's Christian Association Asia/Pacific, Young Women's Christian Association, Asian Christian Art Association, Samba-Likhaan (which is the Asian School of Music, Worship and the Arts, incorporating the Asian Institute for Liturgy and Music, the Research Center for Traditional Asian Music and Arts and the Center for Performing and Creative Arts in Asia), Ecumenical Association of Third World Theologians, Association of Centres and Institutes for Social Concern in Asia, a number of Study Centres throughout the region, and other regional networks which you may be able to add to this list.

D. Archival material and historical writings, which take many forms.

## Where from

The next question is of course where to get the materials relating to Asia and the Pacific from. Catalogues, bibliographies and periodicals are basic in your search for appropriate materials. Here are some suggestions:

- *PTCA Bulletin* contains a listing of basic resources in vol. 1, nos. 1 & 2, and a regular up-dating of published materials is found in

every issue of *PTCA Bulletin*. A first list of publishers in the region was given in Vol. 2.1.

- ATESEA Occasional Papers, and regional and national Journals of Theology are important sources. (Refer *PTCA Bulletins* since Vol. 4.1, and the bi-annual *Theology in Context* from Aachen.)

- Catalogues from book distributors within each country. Some examples would be Christian Literature Societies, New Day Press and Solidaridad in Manila, Asian Trading Corporation in Bangalore, B.P.K. in Jakarta, Lotu Pacifica in Fiji. Many of such publishers will mail you their catalogues free.

- Regional publishers such as the Christian Conference of Asia, the Federation of Asian Bishops' Conferences and the Pacific Conference of Churches.

- Books, surveys and anthologies published relating to our areas which have bibliographical details of relevant materials, e.g. Anderson, *Asian Voices in Christian Theology*; England, *Living Theology in Asia*.

- Less expensive ways of obtaining materials include: ordering from the publishers direct, using second-hand book agencies, requesting review copies, contacting the Asian Foundation, Asiatic Society or UNESCO within each country, exchanging duplicate copies of books.

- Mission archives and New Religious Movements materials are available on microfilm or microfiche. (Full catalogues from e.g. I.D.C.)

- Primary resources from local Christians and Christian agencies, to be deposited in the library (c.f. Church History Project in Malaysia), and a listing of the holdings from your nearest archive library. Important background is found in folk literature, and the symbols and stories of a people's life and actions. Some of these may only be in oral form.

Note again that many of the important materials for an Asian collection will not be found in book form and hence pamphlets, articles, photographs, and periodicals are important sources of information.

### Promotion through cataloguing and shelving

The theme for this Conference is 'Angles on Acquisition'. I have shared the 'angle' which is closest to my heart and experience, and I hope I have convinced you of the importance of acquiring for your libraries as much Asian and Pacific resource material as is possible. I have not spent any time on what to do with the material once you have acquired it, as it does not fit into this brief. However I would like to raise two aspects because they underline the importance of, and the ultimate use made of, the reorientation we have been discussing. They relate to classifying and shelving.

Too many of our classification headings have originated in the west. If our feet are firmly placed in this part of the world, and if we are sensitive, we will not use terms such as "Foreign Mission", "Far East", "Third/Underdeveloped/Developing World", or "Younger Churches". We will not think "Mission History" covers all the Church History of Asia (or Africa), nor that "Interfaith Dialogue" adequately includes the rich daily reality of Asian religions or cultures. We will not assume that all substantial theology must fit into classical western disciplines - few Asian theologians confine themselves to such categories in Asian studies. The distinction between what is Philosophy and what Religion, is not always fruitful for materials from India, Japan, Indonesia. We need a new Thesaurus built up from this different stand-point. Even Human Rights, Migrant Labour, Women's Studies, Theology and Missiology have very different meanings when viewed from the other side of the curtain. "Liberation Theology" is not an appropriate label for most Asian theologies, which often have quite different roots, contexts and resources from those found in Latin America.

My other comment concerns shelving. A librarian said to me recently that her library did not hold many theological books from Asia. On looking over the shelves however I discovered that she had a number of books that could be grouped differently if the aim is to highlight theological material from the region - and this we need to do. For example Kim Chi Ha's *Gold Crowned Jesus* was grouped with general literature, because part of it is written in the form of a play. But the writings in that volume are primarily theological, written by a Korean Catholic layman whose work is at the centre of the movement for Minjung Theology. The word 'Minjung' (which refers to the mass of ordinary people) does not have to appear in the title to make it theology! In a short time I found 4-5 other such volumes which I believe should be placed and indexed with other books which talk of the work of God's Spirit in Asia. Techniques can be developed, by for instance adding a prefix number to group such books in more relevant sections, as we change the focus of our collection.

### Equipping the People of God for Today

In conclusion, the task which we as theological librarians are engaged in is that of equipping the people of God for their work, not only in the church but in the world. We are accustomed to tell the librarians at our workshops that they are indeed priests and ministers, not just because they share as equals in the ministry of Christian education and scholarship but because they are also mediators of truth and wisdom and grace in the sacraments of the librarian's work and in the communion of saints which is known in our libraries. And what we have to offer is, like the Eucharist itself, food for the road.

There is a picture of an early library in Abyssinia<sup>12</sup> where the books are stored in satchels hanging from pegs in the wall, as in other libraries of eastern churches. Around the room are the staves which the monks of oriental churches lean on during prayer. But the picture is one of action. You can imagine a person taking staff and satchel and stepping out into the world, consecrated and prepared for the task ahead.

We spoke earlier of Xuan Zang's pilgrimage to seek the sacred texts of Buddhism. The Emperor of his day, T'ai-tung, and the Confucian literati also, were 'anti-clerical' and had greatly reduced the number of monks and monasteries. But as a direct result of this pilgrimage, political relations with India were established, and a different acceptance of the religious institutions and movements came about. A full survey of the country he passed through was made which not only benefitted people in his day but has given us the physical, political and economic geography of Central Asia and India during the first half of the seventh century, along with the agricultural and commercial activities, the languages, institutions and customs, superstitions, religions and philosophies of all the different people that he encountered, and a precise account of the various political powers, and the characters of the different rulers. Having left China illegally, he returned to an emperor's flattering and friendly welcome.

The same Emperor welcomed to his library of two hundred thousand items, Alopen, the first Christian Bishop in China (seventh century) who was responsible for the first Christian documents known to have been written in China. They were to have wide impact throughout much of Asia over many centuries.

Our pilgrims go out not only to serve the needy and sustain religious life, but through their research and exploration, aided by our acquisitions, to change the world. Was there ever a time like the present when such changing of attitudes was more needed, particularly in our relations to Asia and the Pacific, which are seen only as markets for our goods, tourism destinations and places to exploit for our own country's ends? In this market-oriented age, the church can be equipped, if we take our job seriously, to change such misconceptions and ideologies and to restore to the human community as a whole, the creative resources it needs.

The question is ultimately where do we place our feet? On which side of the curtain? Its a similar awakening to that of the use or non-use of inclusive language. Once you put your feet in the other person's shoes, or on their piece of soil, your view of the world has a different perspective. May we break through the parchment curtain and take our place in this half of the world to which we belong.

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<sup>12</sup> Found in Robert Curzon *Visits to Monasteries in the Levant* (London, John Murray, 1849).