Theological Libraries and Library Associations in Europe

A Festschrift on the Occasion of
the 50th Anniversary of BETH

Edited by
Leo Kenis,
Penelope R. Hall,
and Marek Rostkowski

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Introduction

50 years ago, on 26 September 1972, the 'Conseil international des associations de bibliothèques de théologie' was established in the Netherlands, an association of the theological library associations from six European countries. One year later, on 21 September 1973, the association formally obtained Dutch royal approval, which was at that time still required. It is to mark and celebrate this anniversary that this book is being published, containing thoughts, commentary, and reflections on the recent history of a number of theological libraries and associations. In 1999 the association changed its name to 'Bibliothèques européennes de théologie' (BETH).

Much has changed in these 50 years, not only in the association and among its members, but also in the context in which the association was and is active. In 1972, the Cold War still dominated relations in Europe. The Conseil was an entirely Western European activity; the countries behind the Iron Curtain did not participate. Now, the members and participants of the BETH conferences come from almost every country in Europe.

The 50 years of the Conseil/BETH were also 50 years of increasing secularisation, with both decreasing involvement in church organisations and willingness to contribute to their costs. Many theological faculties, seminaries and other church institutions were closed or merged with others, abbeys and monasteries were dissolved. And the cultural legacy of these institutions, including the libraries, was not always handled very carefully.

In 1972, library automation was still in its infancy; today, it has become indispensable. Library catalogues are also almost all accessible on the World Wide Web. In many other respects, too, the work of a librarian has become much more technical. Terms such as digitisation, metadata, data management and open science, which were previously unknown, have become commonplace among theological librarians.

In financial terms as well, much has changed. Libraries were and are regularly confronted with cutbacks. On the other hand, prices for academic books and journals, both paper and digital, have risen sharply.

All these developments had major consequences not only for libraries but also for library associations. Where libraries were closed down, associations lost members. But where borders were opened, new members came. Financial constraints stimulates cooperation and is also a stimulus for the Open Science movement. New techniques lead to new initiatives; the internet has made more cooperation possible.

In the contributions in this volume, various colleagues discuss the developments in their libraries and associations. As for BETH itself, it can be said that the developments outlined above have had a positive effect on the association. Its membership has more than doubled, it has developed from a rather informal consultative body to an active association whose conferences attract more visitors every year. The need to cooperate across borders became increasingly evident.

The first part of this jubilee volume contains scholarly contributions on the recent history of theological libraries all over Europe. It is not at all the intention – nor is it realistic – to offer an overall, more or less exhaustive overview of the European landscape of theological libraries. Rather, the various contributions provide a richly varied picture of libraries in a limited number of European countries with very diverse historical and socio-political backgrounds. The histories of different types of libraries described here are representative of the great diversity of the religious and ecclesiastical landscape in Europe over the past century. This part of the book also contains contributions covering libraries in Central and Eastern Europe, showing how much BETH has expanded and how diverse the history of its members is. We are particularly pleased that our overview also includes a contribution on a library from Ukraine, which gives an idea of the exceptional journey libraries in countries from the former Soviet sphere of influence went through. Our Ukrainian colleagues are not yet members of BETH, but we have had cordial relations for some time that hold out hope for the prospect of formal membership. The current crisis, caused by the Russian invasion of Ukraine, only makes us more determined to strengthen our cooperation in the future.

The second part of the book pays special attention to the wide context and new conditions within which theological libraries have had to operate for the last half a century. Of course, the ongoing computerisation and automation of library work has become crucial in a digital world that poses challenges but, more often, offers opportunities to realise the significant function of theological libraries in the 21st century. This is visible in a number of new or renewed tools made available to the user today. Moreover, the fundamental changes in theology and in church life have prompted European theological librarians to increase their cooperation and the exchange of experiences and knowledge. This has led to cross-border networks, in which librarians from all over Europe are increasingly working together.

Finally, the third section of this book contains short historical overviews of BETH and its members. The survey shows that our association is changing with time, but that it has also been expanded by the accession of library

associations from Central Europe and Scandinavia. Due to this, BETH can look forward with confidence and enthusiasm to another 50 years working with theological libraries all over Europe.

I would like to conclude this introduction by thanking everyone who contributed to the creation of this book: the colleagues who wrote a contribution; the translators of various contributions and abstracts; the staff of Brill publishers; the editors and in particular the chief editor, without whom this book would never have come about.

Geert Harmanny
BETH President

Introduction

Il y a 50 ans, le 26 septembre 1972, le Conseil international des associations de bibliothèques de théologie, une association regroupant les associations de bibliothèques de théologie de six pays européens, a été fondé aux Pays-Bas. Une année après, le 21 septembre 1973, l'association a obtenu officiellement l'approbation royale néerlandaise, ce qui à l'époque était encore nécessaire. Ce livre-ci, qui contient des pensées, des commentaires et des réflexions sur l'histoire récente d'un certain nombre de bibliothèques et d'associations théologiques, est publié pour marquer et célébrer cet anniversaire. En 1999, l'association a changé son nom en Bibliothèques européennes de théologie (BETH).

Au cours de ces 50 années, beaucoup de choses ont changé, non seulement au sein de l'association et parmi ses membres mais aussi dans le contexte dans lequel l'association était et est toujours active. En 1972, la guerre froide dominait encore les relations en Europe. Le Conseil avait ses activités uniquement en Europe occidentale. Les pays situés derrière le rideau de fer n'y participaient pas. Aujourd'hui, les membres de BETH et les participants aux conférences sont originaires de presque tous les pays de l'Europe.

Ces 50 années du Conseil/de BETH ont été également 50 années de sécularisation croissante, avec à la fois une diminution de la participation aux organisations ecclésiastiques et une diminution de la volonté de contribuer à leurs coûts. De nombreuses facultés de théologie, des séminaires et d'autres institutions ecclésiastiques ont été fermés ou sont fusionnés avec d'autres, des abbayes et des monastères ont été dissous. On n'a pas toujours traité avec beaucoup de soin l'héritage culturel de ces institutions, y compris les bibliothèques.

En 1972, l'automatisation des bibliothèques n'en était qu'à ses débuts. Aujourd'hui elle est devenue indispensable. Aussi les catalogues des bibliothèques sont presque tous accessibles sur le World Wide Web. À bien d'autres égards le travail du bibliothécaire est devenu également beaucoup plus technique. Des termes tels que numérisation, métadonnées, gestion des données et science ouverte, qui auparavant étaient inconnus, sont devenus courants parmi les bibliothécaires théologiques.

Sur le plan financier beaucoup de choses ont changé également. Les bibliothèques ont été et sont régulièrement confrontées à des coupes budgétaires. D'autre part, les prix des livres et des revues universitaires, sur papier ainsi que digital, ont fortement augmenté.

Tous ces développements ont eu des conséquences énormes non seulement pour les bibliothèques mais aussi pour les associations de bibliothèques. Là où les bibliothèques ont été fermées, les associations ont perdu des membres.

Mais par contre là où les frontières ont été ouvertes, il y a eu de nouveaux membres. La pénurie financière stimule la coopération et est également un stimulant pour le mouvement de la Science Ouverte. Les nouvelles techniques mènent à de nouvelles initiatives. Grâce à l'internet beaucoup plus de coopération est devenue possible.

Dans les contributions de ce recueil plusieurs collègues discutent des développements dans leurs bibliothèques et dans leurs associations. En ce qui concerne BETH elle-même, on peut dire que les développements décrits ci-dessus ont eu un effet positif sur l'association. Le nombre de ses membres a été plus que doublé et l'association s'est transformée d'un organe consultatif plutôt informel à une association active dont les conférences attirent chaque année plus de visiteurs. La nécessité de la coopération au-delà des frontières est devenue de plus en plus évidente.

La première partie de ce recueil-anniversaire contient des contributions scientifiques sur l'histoire récente des bibliothèques théologiques dans toute l'Europe. L'intention n'est point du tout – et en outre cela ne serait pas réaliste – de faire un tour d'horizon plus ou moins complet du paysage européen des bibliothèques théologiques. Les différentes contributions donnent plutôt une image riche et variée des bibliothèques d'un nombre limité de pays européens dans les contextes historiques et socio-politiques très divers. Les histoires des différents types de bibliothèques décrites sont représentatives de la grande diversité du paysage religieux et ecclésiastique en Europe au cours du siècle dernier. Cette partie du livre contient également des contributions sur les bibliothèques d'Europe centrale et orientale, ce qui montre à quel point BETH s'est étendu et combien l'histoire de ses membres est diverse. Nous sommes particulièrement heureux que notre recueil contienne également une contribution sur une bibliothèque ukrainienne ce qui donne une idée du parcours exceptionnel qu'ont traversé les bibliothèques des pays de l'ancienne sphère d'influence soviétique. Nos collègues ukrainiens ne sont pas encore membres de BETH, mais depuis quelque temps nous entretenons des relations cordiales avec eux ce qui donne des perspectives prometteuses pour une adhésion formelle. La crise actuelle, causée par l'invasion russe en Ukraine, ne fait que nous rendre encore plus résolus de renforcer notre coopération dans l'avenir.

La deuxième partie de l'ouvrage prête une attention particulière au contexte large et aux nouvelles conditions dans lesquelles les bibliothèques théologiques ont dû travailler pendant le dernier demi-siècle. Évidemment l'informatisation et l'automatisation continues du travail des bibliothèques sont devenues cruciales dans un monde numérique qui pose des défis mais, encore plus souvent, offre des opportunités pour réaliser la fonction significative des bibliothèques théologiques au XXIe siècle. Ça se montre par un nombre d'outils nouveaux ou

renouvelés qui sont à la disposition de l'utilisateur d'aujourd'hui. En plus, les changements fondamentaux dans la théologie et dans la vie ecclésiastique ont incité les bibliothécaires théologiques européens à intensifier leur coopération et l'échange d'expériences et de connaissances. Cela a donné naissance à des réseaux transfrontaliers, dans lesquels les bibliothécaires de toute l'Europe travaillent de plus en plus ensemble.

La troisième partie de ce livre contient de courts aperçus historiques de BETH et de ses membres. L'aperçu montre que notre association évolue avec le temps, mais qu'elle se voit aussi élargie par l'adhésion des associations de bibliothécaires de l'Europe centrale et de la Scandinavie. Par conséquent BETH peut envisager avec confiance et enthousiasme encore un autre 50 ans de travail avec les bibliothèques théologiques de toute l'Europe.

Je voudrais conclure cette introduction en remerciant tous ceux qui ont contribué à la création de ce livre : les collègues qui ont écrit une contribution, les traducteurs de diverses contributions et de divers résumés, le personnel des éditions Brill, la rédaction et en particulier le rédacteur en chef : sans lui ce livre n'aurait jamais pu être réalisé.

Geert Harmanny
Président de BETH

Einführung

Vor 50 Jahren, am 26. September 1972, wurde in den Niederlanden der 'Conseil international des associations de bibliothèques de théologie' gegründet, ein Verein der theologischen Bibliotheksverbände in sechs europäischen Ländern. Ein Jahr später, am 21. September 1973, erhielt der Verein die (damals noch erforderliche) förmliche königliche Genehmigung in den Niederlanden. Anlässlich dieses Jubiläums erscheint dieses Buch mit einer Reihe von Beiträgen zur jüngeren Geschichte theologischer Bibliotheken und Vereine. 1999 änderte der Verein seinen Namen in 'Bibliothèques européennes de théologie' (BETH).

In diesen 50 Jahren hat sich viel verändert, sowohl im Verein und bei seinen Mitgliedern als auch in dem Kontext, in dem der Verein tätig war und ist. 1972 beherrschte noch der Kalte Krieg die Beziehungen in Europa. Der Conseil war ein rein westeuropäischer Verein, die Länder hinter dem Eisernen Vorhang nahmen nicht teil. Mittlerweile kommen die Mitglieder und Teilnehmer der BETH-Konferenzen aus fast allen Ländern Europas.

Die 50 Jahre des Conseil/BETH waren unter anderem geprägt von zunehmender Säkularisierung mit abnehmendem Engagement in kirchlichen Organisationen und abnehmender Bereitschaft, sich an deren Kosten zu beteiligen. Viele theologische Fakultäten, Seminare und andere kirchliche Einrichtungen wurden geschlossen oder mit anderen fusioniert, Abteien und Klöster aufgelöst. Mit dem kulturellen Erbe dieser Institutionen, einschließlich der Bibliotheken, wurde nicht immer sehr sorgfältig umgegangen.

1972 steckte die Bibliotheksautomatisierung noch in den Kinderschuhen; heute ist sie unverzichtbar geworden. Außerdem sind Bibliothekskataloge fast alle im World Wide Web zugänglich. Auch sonst ist die Arbeit eines Bibliothekars sehr viel technischer geworden. Bisher unbekannte Begriffe wie Digitalisierung, Metadaten, Datenmanagement und Open Science sind unter theologischen Bibliothekaren alltäglich geworden.

Auch in finanzieller Hinsicht hat sich viel verändert. Einerseits waren und sind Bibliotheken regelmäßig mit Kürzungen konfrontiert. Andererseits sind die Preise für wissenschaftliche Bücher und Zeitschriften – sowohl gedruckt als auch digital – stark gestiegen.

All diese Entwicklungen hatten nicht nur für Bibliotheken, sondern auch für Bibliotheksverbände weitreichende Folgen. Wo Bibliotheken geschlossen wurden, verloren Vereine Mitglieder. Aber wo Grenzen geöffnet wurden, kamen neue Mitglieder hinzu. Finanzielle Einschränkungen stimulieren

Kooperationen, sind auch ein Stimulus für die Open-Science-Bewegung. Neue Techniken führen zu neuen Initiativen, das Internet ermöglicht mehr Zusammenarbeit.

In den Beiträgen dieses Bandes berichten verschiedene Kollegen über die Entwicklungen in ihren Bibliotheken und Verbänden. Für BETH selbst lässt sich sagen, dass sich die oben skizzierten Entwicklungen positiv auf den Verein ausgewirkt haben. Seine Mitgliederzahl hat sich mehr als verdoppelt, er hat sich von einem eher informellen Beratungsgremium zu einem aktiven Verein entwickelt, dessen Konferenzen jedes Jahr mehr Besucher anziehen. Die Notwendigkeit einer grenzüberschreitenden Zusammenarbeit wurde immer deutlicher.

Der erste Teil dieses Jubiläumsbandes enthält wissenschaftliche Beiträge zur jüngeren Geschichte theologischer Bibliotheken in ganz Europa.

Es ist keineswegs die Absicht – und auch nicht realistisch –, einen mehr oder weniger umfassenden Überblick über die europäische Landschaft der theologischen Bibliotheken zu geben. Vielmehr vermitteln die verschiedenen Beiträge ein facettenreiches Bild von Bibliotheken in einer begrenzten Anzahl europäischer Länder mit sehr unterschiedlichen historischen und soziopolitischen Hintergründen. Die hier beschriebenen Geschichten der verschiedenen Bibliothekstypen sind repräsentativ für die große Vielfalt der religiösen und kirchlichen Landschaft in Europa im vergangenen Jahrhundert. Dieser Teil des Buches enthält auch mehrere Beiträge über Bibliotheken in Mittel- und Osteuropa, die zeigen, wie sehr sich BETH erweitert hat und wie vielfältig die Geschichte seiner Mitglieder ist. Wir freuen uns besonders, dass unsere Übersicht auch einen Beitrag über eine Bibliothek aus der Ukraine enthält, der einen Eindruck von der außergewöhnlichen Geschichte vermittelt, die Bibliotheken in Ländern des ehemaligen sowjetischen Einflussbereichs durchlaufen haben. Unsere ukrainischen Kolleginnen und Kollegen sind noch nicht formell Mitglieder von BETH, aber wir haben schon seit einiger Zeit herzliche Beziehungen, die eine baldige Mitgliedschaft in Aussicht stellen. Die aktuelle Krisensituation, die durch den russischen Einmarsch in der Ukraine verursacht wurde, macht uns nur noch entschlossener, unsere Zusammenarbeit in Zukunft zu verstärken.

Der zweite Teil des Buches legt besonderes Augenmerk auf den allgemeinen Kontext und die neuen Bedingungen, unter denen theologische Bibliotheken seit einem halben Jahrhundert arbeiten müssen. Natürlich ist die fortschreitende Computerisierung und Automatisierung der Bibliotheksarbeit hier von entscheidender Bedeutung, in einer digitalen Welt, die Herausforderungen stellt, aber vor allem Chancen bietet, um die bedeutende Funktion der theologischen Bibliotheken im 21. Jahrhundert zu verwirklichen. Dies zeigt sich in

einer Reihe von neuen oder erneuerten Werkzeugen, die dem Benutzer heute zur Verfügung stehen. Aber auch die grundlegenden Veränderungen in der Theologie und im kirchlichen Leben haben die europäischen theologischen Bibliothekare dazu veranlasst, ihre Zusammenarbeit und den Austausch von Erfahrungen und Wissen zu verstärken. Dies hat zu grenzüberschreitenden Netzwerken geführt, in denen Bibliothekare aus ganz Europa zunehmend zusammenarbeiten.

Der dritte Teil dieses Buches enthält schließlich kurze historische Übersichten über BETH und seine Mitglieder. Es zeigt sich, dass sich unser Verband im Laufe der Zeit verändert, aber auch, dass er durch den Beitritt von Bibliotheksverbänden aus Mitteleuropa und Skandinavien erweitert worden ist. Daher kann BETH mit Zuversicht und Elan auf weitere 50 Jahre der Zusammenarbeit der theologischen Bibliotheken in ganz Europa blicken.

Ich möchte diese Einführung abschließen, indem ich mich bei allen bedanke, die zur Entstehung dieses Buches beigetragen haben: die Kollegen, die einen Beitrag geschrieben haben; die Übersetzer verschiedener Beiträge und Abstracts; die Mitarbeiter des Brill-Verlages; die Herausgeber und insbesondere der Redaktionsleiter, ohne den dieses Buch nie entstanden wäre.

Geert Harmanny
BETH Präsident

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PART 1

Theological and Religious Libraries,
Past and Present

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Tolerating Theology Libraries in England: The Libraries of Anglicans and 'Others' since the English Reformation

Anna James

1 Introduction

This chapter is taking an unusually long view of the second half of the 20th century, starting as it does with the English Reformation of 1539. To provide some background to the proliferation of denominational libraries in the UK it will begin by sketching a quick history of the changing religious scene in England from the 16th century until 1945, and the relationships between the Church of England, the State, and those who were out of communion with the Established Church. The second part looks at examples and case studies of different types of libraries in different denominations: how they flourished or floundered at different points in history, and how this was affected by or had an effect on the English religious scene and wider society. I will eventually tackle the prescribed subject of the Festschrift in the last part of the chapter, investigating the effect changes in religious adherence in the latter part of the 20th century have had on theology libraries, and suggesting how the history of religious libraries in England may be repeating itself in new ways in the present day.

As with all the other chapters in this book, the circumstances under which it has been written have had a significant effect on the research I have been able to carry out. Most libraries in the UK have had extremely limited on-site access for over a year, and no on-site access at all for about half of that time. As an added impediment, all three of London's major Church history libraries (Dr Williams's Library, Lambeth Palace Library and Friends' House Library) are in the middle of major construction projects, which have temporarily made their collections inaccessible even to their own staff (who nevertheless went out of their way to be helpful). These three repositories hold important collections of pamphlets, annual reports, lectures, magazines and official histories of denominations and religious institutions, and it is in this suddenly unavailable grey literature which information on library history so often resides. I have had to use the resources I could get at, rather than the resources which

would have been my first choice. As a consequence, some of my references are a little eccentric, and some basic facts are glossed over simply because under current conditions I could not access the materials which I knew contained the answers. I would like to offer my thanks to those who have generously answered emails with details of their own research, looked up references for me, lent me volumes from their bookcases at home, and offered various other forms of assistance. I would also like to acknowledge the Bibliographical Society who provided me with a small grant for membership of the London Library so that I could use their scholarly e-resources and borrow academic books by post while reading rooms were closed.

Even with the kindness of friends and strangers, the pandemic has resulted in some glaring gaps in this tale, for which I apologise but take no responsibility. Any errors which have crept in are, of course, mine, and for these I am willing to bear the full weight of the reader's criticism.

2   Historical Background

The Church of England is a strange beast. It is a State Church which receives no state funding; it supplies half-a-dozen bishops to the upper chamber of parliament and its parish councils control local government in rural areas, but it has no real political power; its ultimate authority is the reigning English monarch, who is not required to belong to any religion so long as they are not Roman Catholic; it is the founding member of and controlling interest in the Anglican Communion, whose average member is a thirty-something woman living in sub-Saharan Africa.[1]

Historians can and do argue endlessly about the precise causes of the English Church's rebuttal of Papal authority in the mid-16th century, but acknowledge that it happened when King Henry VIII (reigned 1509–1547) defied the Pope because he wanted to annul his marriage and the Pope wouldn't let him. England had fallen out with Rome before (the country was under an interdict 1208–1213), and in 1539 it could not have been clear either to the governing authorities or to the people at large that this particular rupture with the Roman Catholic Church would be permanent. Over the hundred years following the English Reformation there was little ideological agreement on whether the Church of England was a fully Reformed Protestant Church, or a Catholic

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1   Justin Welby, "A Conversation with the Archbishop of Canterbury," YouTube video, 1:03:36, streamed by "Council on Foreign Relations," 13 October 2015, https://www.youtube.com/watch?v=grHEuip7GU8 [accessed 19 May 2021].

Church temporarily out of communion with Rome. For much of the century allegiance to the Pope and the presentation of the Mass in Latin were strictly forbidden on pain of death, but the secular authorities were not ferociously assiduous in rooting out ordinary Catholics who practised their religion in private so long as they conformed in public.

A civil war broke out in 1642. Again, historians can and do argue endlessly about the causes, but one of the many lines of division was the role of episcopacy in the Church of England.[2] For a time, the English Church adopted a presbyterian model of governance, but reverted to episcopacy with the restoration of the monarchy in 1660.[3] The transition back to bishops and kings was surprisingly smooth, but a significant minority of ministers (around 2,000 men at a time when the Church of England had around 12,000 parishes) dissented from the reversion, and refused to conform to the revived liturgies of the Church of England.[4] Rather than creating a string of martyrs, dissent from the Church of England was (except for a very brief period) permitted from this time.[5] Non-Conformists lived under significant legalised discrimination, but they did not risk their lives for following their religious consciences. As with the Church of England's break with Rome, it was by no means clear at the time that this tolerance of religious dissent would continue indefinitely, but Non-Conformists grew in confidence and influence as time went on, and by the mid-19th century the Church of England was in many ways just one denomination in the marketplace of religious adherence, albeit one with special status.[6]

3   Libraries and the English Reformation

The Catholic Church and its monasteries were the principal places for exchange of learning and knowledge in Mediaeval England. Henry VIII's dissolution of the monasteries in 1539 caused difficulties in the transmission of information,

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2   See for example, Anon., *Joyfull newes from the Isle of Ely* ([London]: printed for W.B., Septemb. 2. 1642), ESTC R21893, 2, which describes bishops as "the chiefe authour of these troubles."

3   J.F. Merritt, "Reinventing Westminster Abbey, 1642–1660: A House of Kings from Revolution to Restoration," *The Journal of Ecclesiastical History* 67, no. 1 (2016): 136.

4   Cecil Humphery-Smith, ed., *The Phillimore Atlas and Index of Parish Registers* (Chichester: Phillimore, 1984).

5   Act of Uniformity, 1662, 14 Car 2 c 4.

6   Alan Haig, *The Victorian Clergy* (London: Croom Helm, 1984), 16.

and for the perpetuation of libraries.[7] When the religious houses were closed down their books were generally dispersed rather than destroyed, and the dispersed volumes often stayed within the local area or ended up in the hands of booksellers in the University towns.[8] Although many books – particularly manuscripts – were destroyed around this time, it is thought that often this was because they were out of date, rather than because they were heretical. Even before the rupture with Rome, many libraries had already been modernising collections by replacing old-fashioned manuscripts with state-of-the art printed books, and books created with the old technology of hand writing were often recycled as waste paper rather than being semi-ritually burned.[9] Many of the most valuable books and manuscripts from religious houses often went to the libraries of the king or his friends, a process which had started earlier in the 1530s when courtiers had been sent out to gather evidence to support annulment of the King's marriage.[10] A more deliberately ideological refinement of libraries took place during the reign of the actively Reformed Edward VI (reigned 1547–1553), but even this does not seem to have led to a popular orgy of book burning.[11] Although a few English monastic books were to end up in Germany, this predominantly local redistribution is in distinct contrast to the results of the 18th and 19th century declericalising revolutions on the continent, where a very large number of the books removed from monastic libraries ended up in the bookshops of London.[12]

English libraries housed in secular (in this instance meaning non-monastic) cathedrals, and in the newly Anglicanised college libraries of Oxford and Cambridge continued to some extent undisturbed by the Reformation. It was not made illegal to own Catholic books, and – even more so than in monastic

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7   King Edward VI Grammar School, "History," https://www.kevigs.org/history/4574474455 [accessed 10 April 2021].

8   Richard Ovenden, *Burning the Books: A History of Knowledge Under Attack* (London: Murray, 2020), 55.

9   James P. Carley, "The Dispersal of the Monastic Libraries and the Salvaging of the Spoils," in *The Cambridge History of Libraries in Britain and Ireland*. Vol. 1: *To 1640*, ed. Elisabeth Leedham-Green and Teresa Webber (Cambridge: Cambridge University Press, 2006), 268; David N. Bell, "The Libraries of Religious Houses in the Late Middle Ages," in *The Cambridge History of Libraries in Britain and Ireland*. Vol. 1: *To 1640*, ed. Leedham-Green and Webber, 138.

10   James P. Carley, *The Books of King Henry VIII and His Wives* (London: British Library, 2004), 92–96.

11   Carley, *Books of King Henry VIII and His Wives*, 144.

12   Carley, "The Dispersal of the Monastic Libraries," 1:280; Joan Williams, "European Religious Houses as the Provenance of Early Printed Books in Ushaw College Library" (conference paper, Residential Research Library Conference: Libraries, Learning and Religious Identities, Durham, 10–13 September 2019).

establishments – books were sold, censored, or given away, but seldom deliberately destroyed.[13] The library of Durham Priory presents an interesting case study of the fate of monastic libraries, although in some ways its remoteness from London makes it atypical.[14] The Priory was founded in 1083, but its library can be traced back to a 7th century monastery at Lindisfarne.[15] The area around Durham provided a significant centre of learning during the 'dark ages' of the 6th–8th centuries when much of Western Europe's intellectual infrastructure crumbled in the face of war, plague and famine. During that period the north-east of England provided Cuthbert of Lindisfarne (634–687), hyperbolically described as "the only teacher of the first rank the West knew between Gregory the Great and the eleventh century," Carolingian courtier and reviver of classical Latin Alcuin of York (735–804), and the great Anglo-Saxon historian the Venerable Bede (672–735).[16] Britain had been the furthest, most exotic and least developed part of the Roman Empire, but eventually became the preserver and saviour of much of the learning of Rome, which it re-exported to the continent via the court of Charlemagne.

Far from disappearing at the Reformation, Durham Priory's library was transferred almost completely to the newly secularised cathedral, where it continued to expand throughout the 1530s and 1540s.[17] Durham's statutes of 1551 included detailed provision for the library, which is considered to be an indication that the library was intended as a resource not just for the cathedral, but for all clergy in the surrounding area.[18] Of course, some books were dispersed or destroyed in the 16th century, but not all deaccessioning is sinister, and weeding books is not a recent innovation.[19] Few volumes seem to have travelled far from the old priory: of the 660 manuscripts and books identified

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13 C.B.L. Barr and David Selwyn, "Major Ecclesiastical Libraries: from Reformation to Civil War," in *The Cambridge History of Libraries in Britain and Ireland*, Vol. 1: *To 1640*, ed. Leedham-Green and Webber, 369.

14 David Pearson, "John Cosin and Durham Cathedral Library" (conference paper, Residential Research Library Inaugural Conference: Libraries, Learning and Religious Identities, Durham, 10–13 September 2019).

15 F.M. Stenton, *Anglo-Saxon England: The Oxford History of England*, 3rd ed. (Oxford: Oxford University Press, 1987), 118; Durham Priory Mediawiki, "About," https://www.durhampriory.ac.uk/mediawiki/Durham_Priory:About [accessed 7 April 2021].

16 David Knowles, *The Monastic Order in England: A History of its Development from the Times of St Dunstan to the Fourth Lateran Council 940–1216*, 2nd ed. (Cambridge: Cambridge University Press, 1963), 24.

17 Elizabeth Biggs, "Durham Cathedral and Cuthbert Tunstall: a Cathedral and its Bishop During the Reformation, 1530–1559," *The Journal of Ecclesiastical History* 71, no. 1 (2020): 71.

18 Biggs, "Durham Cathedral and Cuthbert Tunstall," 72.

19 Williams, "European Religious Houses."

from the pre-Reformation collections (it is unclear how many books the Priory library held in 1539), most are still housed in libraries in Durham.[20]

The greater emphasis on vernacular books in the revived ecclesiastical libraries is at least partly a reflection in a coincident growth of the local printing trade: English printers did not produce books in Latin, and never really had.[21] The increasing use of English in place of Latin was to have as strong an effect on ecclesiastical libraries as any direct result of changes in religious allegiance. Roman Catholics did not cease to exist in England of course, and needed books in Latin as well as English, but such works were generally printed on the continent, and smuggling literature from abroad was a risky enterprise. The greatest post-Reformation English Catholic libraries were built up across the Channel in colleges for English refugees in Italy, France, Belgium, Spain and Portugal.

4   Anglican Libraries

Despite a certain continuity between the libraries of pre- and post-Reformation England, a need for additional theologically flavoured publicly available collections to take the place of the suppressed Roman Catholic institutions can be seen in a flurry of library-founding which took place in the early 17th century. In Oxford, the University library was re-founded in 1602 by Sir Thomas Bodley specifically for the use of the 'public' [i.e. middle or lower class] students, most of whom were preparing to be ordained.[22] In 1610 in London, Archbishop Richard Bancroft set up Lambeth Palace Library for the "use of the Archbishops successively for ever," which contained a large number of works which had previously belonged to monastic libraries including, somewhat ironically, many which arrived via the library of Henry VIII.[23] Two decades later, Sion

20   Durham Priory Library Recreated, "About the Project," https://www.durhampriory.ac.uk/about-the-project/ [accessed 17 February 2021].

21   Sheila Hingley, "Ecclesiastical Libraries: Libraries for the Higher Clergy," in *The Cambridge History of Libraries in Britain and Ireland*. Vol. 2: *1640–1850*, ed. Giles Mandelbrote and Keith A. Manley (Cambridge: Cambridge University Press, 2006), 122; Andrew Pettegree and Matthew Hall, "The Reformation and the Book: a Reconsideration," *The Historical Journal* 47, no. 4 (2004): 797.

22   Bodleian Libraries, "History of the Bodleian," https://visit.bodleian.ox.ac.uk/plan-your-visit/history-bodleian [accessed 7 April 2021]; Haig, *Victorian Clergy*, 30.

23   Lambeth Palace Library, CM.XII/29, Probate copy of the will of Archbishop Richard Bancroft, 20 Oct. 1610. Probate by the Dean and Chapter of Canterbury, sede vacante, 12 Nov. 1610. https://images.lambethpalacelibrary.org.uk/luna/servlet/s/2i8w11 [accessed 14 April 2021]; Richard Palmer and Michelle P. Brown, eds., *Lambeth Palace Library: Treasures from the Collection of the Archbishops of Canterbury* (London: Scala, 2010), 12.

College – which despite its name was not a seat of higher education, but more of a vicars' social club – established a library for the use of clergy in the City of London.[24] This library was to become extremely famous, and even acted as a quasi-national library until the foundation of the British Museum in the mid-18th century. Most of the books in each of these Anglican libraries related directly to 'Divinity', but the collections also contained books on history, science, agriculture, medicine, foreign languages and any other subject which had gained the interest of the original founder or collector: as everything was subject to and created by God, any topic could be deemed relevant to the 'Queen of Sciences', as theology was sometimes grandly known.[25]

All three of these major new ecclesiastical libraries underwent different fates during the Civil War (1642–1651) and the Commonwealth (1653–1660) which followed quickly on the heels of their openings. The two universities picked different sides in the war: while Cambridge was firmly associated with the Parliamentarians, Oxford was a Royalist stronghold, although the Bodleian Library managed to stave off disaster thanks to the intervention of a former student on the Parliamentarian side.[26] The clergy guild of Sion College became a hotbed of Puritanism, and as a consequence its library collection grew in esteem during the Commonwealth and was relatively – although not completely – safe from the military looting and vandalism which is a feature of all civil wars.[27] Of the trio, it was the archepiscopal library at Lambeth which underwent the greatest turmoil. Lambeth was nearly subsumed by Sion College, but a note in Archbishop Bancroft's will meant that the books were dispatched wholesale to Cambridge, from where they were returned to London in 1664.[28] Many cathedral collections suffered significant disruption during the Civil War; perhaps more so than during the Reformation. However, the library in Durham escaped relatively unscathed, partly by ignoring orders to dismantle itself, and partly by opportunistically reinventing itself as the library of 'Cromwell College' for a short period of time.[29] In general, ecclesiastical libraries

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24 Sion College, "History," https://www.sioncollege.org/history [accessed 30 May 2021].

25 W.M. Jacob, "Libraries for the Parish: Individual Donors and Charitable Societies," in *The Cambridge History of Libraries in Britain and Ireland*. Vol. 2: *1640–1850*, ed. Mandelbrote and Manley, 69.

26 Ian J. Gentles, "Fairfax, Thomas, Third Lord Fairfax of Cameron (1612–1671), Parliamentarian Army Officer," in *Oxford Dictionary of National Biography*, 23 Sep. 2004; https://www-oxforddnb-com.lonlib.idm.oclc.org/view/10.1093/ref:odnb/9780198614128.001.0001/odnb-9780198614128-e-9092 [accessed 3 May 2021].

27 Anna James, "Sion College Library: Vade et fac similiter?," 3, https://www.academia.edu/23246018/Sion_College_Library_Vade_et_fac_similiter [accessed 11 May 2021].

28 Palmer and Brown, eds., *Lambeth Palace Library*, 16.

29 Hingley, "Ecclesiastical Libraries," 123.

further from London and from the battle sites of the Midlands fared better than those in locations more easily accessed by Parliamentarian and Royalist troops. However, at the end of the Interregnum it was revealed that some cathedral collections had been at least partially hidden or reinvented rather than destroyed: notably, Gloucester Cathedral's collection had remained intact and in situ, but been temporarily redesignated as a 'Publique Library'. Despite their misfortunes, most cathedral libraries were fairly swiftly revived in the late 17th century with benefactions from sympathetic book collectors.[30]

Parish libraries had first been a legal requirement for each church in England in the late 14th century, when it was ordered that every parish must own a set list of eight liturgical books which were replaced by a smaller number of compulsory vernacular works including the Bible and the Book of Common Prayer in the mid-16th century.[31]

When legislation which had restricted printing to London, Oxford, Cambridge and York expired in 1695, the provincial publishing trade exploded. A flood of relatively cheap books became available to the reasonably literate middle and even working classes, and parish libraries could afford to expand their scope beyond prescribed texts.[32] The size and purpose of parochial collections varied greatly, from a handful of volumes chained to a desk for use only by the incumbent, to public behemoths such as John Cosin's library of 5,000 books in Durham or Thomas Tenison's 7,000 volume library in London.[33] However, it was Thomas Bray who effected the most startling revolution in the public provision of theological books by founding the Society for the Promotion of Christian Knowledge (SPCK) to send small but useful libraries across England, Wales, and the American colonies.[34] He also urged wealthy laity to set up lending libraries in market towns for the use of clergy and gentlemen, even going so far as to write a catalogue of the 55 books of theology, history and geography which he thought it should contain, and could be supplied for the modestly substantial sum of £30 (around €3,500 in 2020).[35]

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30   Hingley, "Ecclesiastical Libraries," 124.

31   Arnold Hunt, "Clerical and Parish Libraries," in *The Cambridge History of Libraries in Britain and Ireland*. Vol. 1: *To 1640*, ed. Leedham-Green and Webber, 410 and 413.

32   Jacob, "Libraries for the Parish," 66.

33   Jacob, "Libraries for the Parish," 65; Thomas Kelly, *Books for the People: An Illustrated History of the British Public Library* (London: Deutsch, 1977), 35; JISC Archives Hub, Bishop Cosin's Library, https://archiveshub.jisc.ac.uk/search/archives/955dba6c-eefa-3750-8735-450df6915ae2 [accessed 26 May 2021].

34   SPCK, "History," https://spckpublishing.co.uk/spck-history [accessed 30 May 2021].

35   Thomas Bray, *An Essay Towards Promoting all Necessary and Useful Knowledge, both Divine and Human in all Parts of His Majesty's Dominions, both at Home and Abroad* (London: Printed by E. Holt for Robert Clavel, 1697), 17–22; The National Archives, "Currency

5 Tolerating the 'Others': Libraries of Religious Dissenters and Recusants

So far, we have dealt chiefly with the Established Church through its changing theologies and structures. But after the Civil War and Restoration the relatively small number of Roman Catholic Recusants were joined outside the Church of England by a large number of Protestant Dissenters. The Great Ejection of 1661 not only left expelled clergymen and their families homeless and unemployed, it also disbarred them – and their children and congregations – from access to many of their previous stores of scholarship. The Universities of Oxford and Cambridge both required students to subscribe to official Anglican doctrine and to the religious authority of the reigning monarch, and those whose consciences did not allow them to do so could not study or work there.[36] Even schools for the middle and upper classes were officially Anglican foundations: schoolmasters were licensed by the Church of England.[37] The sons of Dissenters were either not accepted for admission, or did not wish to risk being indoctrinated with High Church principles.

Dissenters quite quickly set up their own academies of secondary and higher education. At first these institutions were rather small and secretive, as active persecution of Non-Conformists could have erupted at any time.[38] Access to books was initially a significant problem at these new seats of learning: while persecution (rather than merely legal discrimination) remained a threat, and harassment from the authorities a present reality, it was important for the institutions to remain in a portable form, which prevented the amassing of large collections of books.[39] The extreme poverty of educated Dissenting clergy combined with a belief that Puritans would soon return to ascendancy in the Church of England and its Universities were added disincentives to the

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Converter," https://www.nationalarchives.gov.uk/currency-converter/ [accessed 11 May 2021].

36   Dissenting Academies Project, "Dissenting Academies," https://www.qmul.ac.uk/sed/religionandliterature/dissenting-academies/historical-information/academies/ [accessed 21 April 2021].

37   Clergy of the Church of England Database, "About," https://theclergydatabase.org.uk/about/ [accessed 21 April 2021].

38   David L. Ferch, "'Good Books Are a Very Great Mercy to the World': Persecution, Private Libraries, and the Printed Word in the Early Development of the Dissenting Academies, 1663–1730," *The Journal of Library History* 21, no. 2 (1986): 351.

39   Dissenting Academies Project, "Dissenting Academies"; Ferch, "'Good Books Are a Very Great Mercy to the World,'" 354.

formation of libraries in early Dissenting Academies.[40] Non-Conformists grew
in confidence as the new order grew in stability, but it was not until Philip
Doddridge opened his Northampton Academy in 1730 that a single one of
the new academies owned a library which was even moderately capable of
properly supporting higher education.[41] Nevertheless, the standard of educa-
tion offered soon rivalled or even surpassed that of Oxford and Cambridge,
not least because Non-Conformists maintained an intellectual contact with
Reformed European theologians which the Church of England's Universities
almost entirely lacked. Modern foreign languages were routinely taught and
read at Dissenting Academies, while the Universities stuck resolutely to the
Classics.[42] Cut off linguistically from Reformed scholars, and ideologically
from Catholic scholars, Oxford and Cambridge became self-perpetuating intel-
lectual backwaters in the 18th century, while the excluded Dissenters kept up
to date with developing currents in continental theology.

In spite of the 'Five-mile-Act' which banned Non-Conformist ministers
from coming within five miles of incorporated towns, in 1730 a major Non
-Conformist library was able to open within the City of London, making the
7,600 books owned by leading Dissenter Dr Daniel Williams available to the
public.[43] Dr Williams's Library "acted as the headquarters of London Dissent"
until the loosening of religious restrictions in the 19th century.[44] It now con-
tains some 300,000 titles, and continues to be the centre of historic study
for congregations with roots in the Independent, Presbyterian and Baptist
traditions.[45] Dissenters continued to be forbidden from taking part in political
life in the 18th century, but business and trade remained open to them as a
sphere of activity. While most Protestant Dissenters remained in the poorer

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40   Geoffrey F. Nuttall, *New College, London and its Library: Two Lectures* (London: Dr
      Williams's Library, 1977), 58.

41   Ferch, "'Good Books Are a Very Great Mercy to the World,'" 351.

42   Irene Parker, *Dissenting Academies in England: Their Rise, Progress and their Place
      among the Educational Systems of the Country* (Cambridge: Cambridge University Press,
      1914), 133.

43   Dr Williams's Library, "History of the Library," https://dwl.ac.uk/view.php?page=93
      [accessed 24 February 2021]; Corporation Act, 1665, 17 Charles II c. 2; Toleration Act, 1688,
      1 Will & Mary c 18.

44   David L. Wykes, "Williams, Daniel (c. 1643–1716), Presbyterian Minister and Benefactor,"
      in *Oxford Dictionary of National Biography* (Oxford: Oxford University Press, 2009),
      https://www-oxforddnb-com.ezproxy2.londonlibrary.co.uk/view/10.1093/ref:odnb/
      9780198614128.001.0001/odnb-9780198614128-e-29491 [accessed 24 February 2021].

45   JISC Archives Hub, "Contributors: Dr Williams's Library," https://web.archive.org/
      web/20191127081444/https://archiveshub.jisc.ac.uk/contributors/drwilliamslibrary.html,
      [accessed 27 November 2021].

section of society, a small number – particularly from among the Quakers – did very well indeed, and were suitably poised to become extremely prominent figures in England's late 18th century Industrial Revolution.[46] Non-Conformists were often perceived – or at least caricatured – as culturally and intellectually barren, and so as their danger decreased and their wealth increased they were keen to show that they were the intellectual and cultural equals of their Anglican neighbours.[47] By the 19th century Dissenters were beginning to develop institutional libraries as showpieces as well as for use. When a Baptist college was founded at Stepney in East London in 1810 its library initially had to rely on donations of relevant books from well-wishers, but by the end of the century the College had been able to move to fashionable Regent's Park, and to build up a substantial specialist collection focusing on the history of the Baptist movement.[48] Now numbering some 70,000 titles and based in once-Anglican Oxford, this has become one of the foremost Baptist historical collections in the world.

The rise of the Methodist movement during the 18th century struck a further blow to Anglican hegemony. Methodism began as a reforming strand firmly within the Church of England, but became a separate denomination in 1795. Methodists only began formal denominationally focused training for its clergy in 1834, almost a century after it had first been suggested.[49] After a few years in North-East London, in 1843 the Wesleyan Theological Institution: Southern Branch moved to Richmond, which was then a commuter town to the South West of London. It was a very substantial institution, and its library was designed not only to support education, but also to act as a public statement of erudition. The library was to a great extent the intellectual offspring of the president of the Wesleyan conference Thomas Jackson (1783–1873).[50] Born in very humble circumstances, Jackson was an auto-didact who regretted

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46   J.H.Y. Briggs, *The English Baptists of the 19th Century* (Didcot: Baptist Historical Society, 1994), 267; Quakers, "Quakers in the World: Business," https://www.quakersintheworld .org/quakers-in-action/39/Business [accessed 21 April 2021].

47   Doreen M. Rosman, *Evangelicals and Culture*, 2nd ed. (Eugene, OR: Wipf and Stock, 2011), 1.

48   Anthony J. Clarke and Paul S. Fiddes, eds., *Dissenting Spirit: A History of Regent's Park College, 1752–2017* (Oxford: Centre for Baptist History and Heritage Studies, 2017), 43 and 87.

49   Dissenting Academies Online, Database and Encyclopedia 1660–1860, "Wesleyan Theological Institution: Hoxton (1834–1842) and Abney House (1839–1843): Academy Details," https://dissacad.english.qmul.ac.uk/sample1.php?parameter=academyretrieve &alpha=219 [accessed 5 May 2021].

50   Isabel Rivers, "Thomas Jackson (1783–1873), Book Collector, Editor, and Tutor," *Wesley and Methodist Studies* 6 (2014): 64.

that after leaving school at the age of 11, he had had no money to buy books, and no-one to direct his reading. He wanted ministers who came after him to have better opportunities, and he also wanted the library in Richmond College to be open to and suitable for use by the local public, and chose the titles accordingly.[51] After Jackson's personal library of 7,510 books was added in 1859, the library was described as "the completest collection of Protestant Theological Literature in the Connexion."[52]

The larger Non-Conformist denominations began to set up central administrative headquarters and libraries in London in the 19th century. The Congregationalists opened a library in 1831 which, by the 1860s, housed 8,000 volumes. It was largely the project of Joshua Wilson (1795–1874) who wanted to provide "a respectable building ... erected in the metropolis, in a convenient and central situation" containing a "select library" on Congregational history, and to act as a headquarters for the Congregational churches in England, and as a rival to Dr Williams's library, which Wilson felt was becoming dangerously Unitarian.[53] Wilson's plan to raise £12,000 (ca. €1 million today) was thought to be too extravagant from the outset, and this view proved accurate: the library and headquarters had no endowment for ongoing support, and were therefore always short of funds.[54] The collection was in inaccessible storage for almost a third of its independent life, and was constantly on the verge of closure from 1914 onwards, although it managed to limp on until 1970s.[55]

Several Catholic libraries which had been set up on the continent to support the education of English Catholic priests, gentry, and aristocracy made a return to the British Isles at the beginning of the 19th century as declericalising revolutions swept Europe, and Britain began to overturn the harshest of its anti-Catholic restrictions.[56] The college and school which had been founded in 1568 at Douai had to leave when Britain and France declared war in 1793, and

51   Isabel Rivers, "The Formation, Arrangement, and Dispersal of a Major Nineteenth-Century Wesleyan Methodist Book Collection: A Catalogue of Books and Manuscripts, Presented to the Wesleyan Theological Institution, in the Year MDCCCLIX, by James Heald, Esq. [London, 1859]" (conference paper, Residential Research Library Inaugural Conference: Libraries, Learning and Religious Identities, Durham, 10–13 September 2019).

52   *Wesleyan Theological Institute Report for 1860* (London: Printed for the Institution by George Palmer, 1860), viii. This source is perhaps not without bias!

53   *Congregational Magazine*, Feb. 1830, "Remarks, Facts and Suggestions, in Reply to Unus Fratrum" 86–87; John Creasey, *The Congregational Library: The Congregational Lecture 1992* (London: Congregational Memorial Hall Trust, 1992), 3.

54   *Congregational Magazine*, June 1831, 369–70.

55   Dr Williams's Library, *Congregational Library: A short history of the Congregational Library* [accessed 11 May 2021]; Creasey, *The Congregational Library*, 13–18.

56   Papists Act 1778, 18 George III c. 60; Roman Catholic Relief Act 1791, 31 George III. c. 32.

the French authorities began to arrest British Catholics as enemy aliens.[57] The Douai community re-established itself near Durham, settling at Ushaw College in 1808. Unable to salvage any of their historic library from France, Ushaw librarian Thomas Wilkinson (1763–1857) gathered a magnificent collection of modern and historic printed and manuscript works in an obsessive attempt to create a facsimile of the Douai library in north-east England. With appropriate circularity, some volumes acquired by Wilkinson have since been proved to have belonged to the mediaeval priory in Durham.[58] Another Jesuit College had been founded in St Omer in 1598, moving first to Bruges, and then to the Jesuit College at Liege in the Austrian Netherlands after the Society of Jesus was suppressed in France in 1762. The Napoleonic Wars forced the College to flee again, this time moving to England in 1795. Unlike the Douai community, the St Omer/Liege foundations were able to bring some of their collections back across the Channel, and a few items were transferred to libraries in their successor institutions of Stonyhurst and Heythrop.[59]

6   The Secularisation of Learning and Libraries

By 1830 most official political hurdles had been dismantled for non-Anglican Christians, and by the 1850s even Oxford and Cambridge had begun to allow limited entry to non-Anglicans. England had opened its first non-confessional University in London in 1826, which admitted the Protestant Dissenters, Jews and Roman Catholics who were excluded from the old Universities. Often credited to utilitarian philosopher Jeremy Bentham, the idea for a non-sectarian University based in the capital city had first been suggested by Stepney College tutor F.A. Cox, who was ultimately appointed as University College London's first librarian.[60] Meanwhile, the Congregational and Independent colleges on the then outskirts of London (Homerton, Coward and Highbury) joined to form New College, London in 1850. A further merger with the non-denominational

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57   Ushaw College, "The English College at Douai," https://www.ushaw.org/the-english
      -college-at-douai [accessed 29 May 2021].

58   Jonathan Bush, "Recreating Douai: Rev Thomas Wilkinson and Ushaw College Library"
      (conference paper, Residential Research Library Inaugural Conference: Libraries,
      Learning and Religious Identities, Durham, 10–13 September 2019).

59   Jesuits in Britain, "College 'not surprised' at Shakespeare find," 27 November 2014, https://
      webcache.googleusercontent.com/search?q=cache:nIozQ_HHYBgJ:https://www.jesuit
      .org.uk/college-not-surprised-shakespeare-find+&cd=1&hl=en&ct=clnk&gl=uk
      [accessed 30 May 2021].

60   Briggs, *English Baptists of the 19th Century*, 358.

Evangelical Hackney College took place in 1900, at which point it became the official theology department of the University of London.[61] Its complicated history gave New College a rich historical library comprised of the collections of 12 of the early Dissenting institutions including Doddridge's Northampton Academy.[62]

By the end of the century half a dozen new non-denominational 'Redbrick' Universities had opened in England's major manufacturing cities, and had made higher education more accessible to the disproportionately Non-Conformist commercial middle classes. Together with the looming threat of 'secularisation' (in this instance meaning 'de-Anglicanisation') of the Universities of Oxford and Cambridge, this led to a rival spate of counter-foundations to secure the future of Anglican teaching and learning.[63] The century saw the opening of the first Theological Colleges to provide vocational training for Church of England ordinands beyond (or instead of) that provided at Oxford and Cambridge.[64] Previously, it had been the custom for young men to take a degree (in any subject), then spend a year 'reading with' and receiving informal on-the-job training from an established clergyman before being examined by or on behalf of an ordaining bishop. Influential lists of books to be read by ordinands had been drawn up in the early 18th century, notably by William Wotton (d. 1726) and Bishop Lloyd (d. 1717), and the syllabus for episcopal examinations strayed very little from these lists until the end of the 19th century.[65] Ordinands were generally tested on a fairly unvarying group of set texts frequently comprised of Paley's *Evidences*, Butler's *Analogy*, Burnet's *Reformation*, Pearson *On the Creed*, Hooker's *Ecclesiastical Polity* (book 5 only) and Wheatley *On the Prayer-book*, plus a book of the New Testament in Greek.[66] When the first Anglican

61   University College London, "UCL Bloomsbury Project: Coward College," https://www.ucl.ac.uk/bloomsbury-project/institutions/coward_college.htm [accessed 11 May 2021].

62   Dissenting Academies Online, "New College, London (1850–1977)," https://dissacad.english.qmul.ac.uk/sample1.php?parameter=academyretrieve&alpha=209 [accessed 11 May 2021].

63   David Dowland, *Nineteenth-Century Anglican Theological Training: The Redbrick Challenge* (Oxford: Clarendon Press, 1997), 158.

64   Dowland, *Nineteenth-Century Anglican Theological Training*, 7.

65   F.W.B. Bullock, *A History of Training for the Ministry of the Church of England* (St Leonards: Budd & Gillatt, 1955–1976), 2: 14.

66   William Paley, *Natural Theology; or, Evidences of the Existence and Attributes of the Deity* (London: Faulder, 1802); Joseph Butler, *The Analogy of Religion, Natural and Revealed* (London: James, John & Paul Knapton, 1736); John Pearson, *An Exposition of the Creed* (London: Roger Daniel for John Williams, 1659); R. Hooker, *Of the Lawes of Ecclesiasticall Politie: the Fift* [*sic*] *book* (London: John Windet, 1597); Charles Wheatly, *The Church of England Man's Companion; or a Rational Illustration of the Harmony, Excellency, and Usefulness of the Book of Common Prayer, &c.* (Oxford: J. Knapton & H. Clements, 1710).

theological college aimed at post-graduate students opened in Chichester in 1839, much of its teaching during the first couple of terms was simply 'reading out' examination texts including Eusebius, Burton's *Popular Ecclesiastical History*, Herbert's *Country Parson*, and sermons from staid Anglican divines.[67] Inevitably, such works are the backbone of nearly all Church of England theological college libraries founded in the first half of the 19th century, often padded out by personal libraries left to colleges in the wills of their supporters. The thinness of the these libraries is in stark contrast to the best of the Dissenting Academies' collections, which supported teaching across many disciplines from classical and modern languages, to natural history and mathematics.[68]

By 1900, 60% of the population had relatively easy access to a public library, which some of the establishment saw not as a source for self-improvement, but as terrifying "nurseries of socialism."[69] Anglican angst on the matter led some individuals to set up independent libraries as a counterpoint to this growing number of secular reading rooms. A 'House of Sacred Learning' was founded in Oxford in 1882 in memory of the Tractarian E.B. Pusey to house his extensive and idiosyncratic theology library which was explicitly *not* part of the University.[70] Likewise, Pusey's friend the former Prime Minister William Gladstone left his collection of 20,000 mostly theological books to form an independent Anglican library and study centre in Hawarden on the Welsh border which opened in 1902.[71] This fear of a growing distance between the Church of England and the British state was not misplaced. Of the seven Prime Ministers between 1905–1940, only Stanley Baldwin was 'properly' Church of England. The (Anglican) Church of Ireland was disestablished – by Gladstone, who also supported the Public Libraries Act – in 1871, and the Church in Wales

67   Chichester Theological College, EP.IX.1.1 Journal (or Log-Book) compiled by Charles Marriott and others, 1839–1873, entries for 1839 (unfoliated), West Sussex Record Office; Edward Burton, *Lectures upon the Ecclesiastical History of the First Three Centuries* (Oxford: Privately Printed, 1831–1833); George Herbert, *A Priest to the Temple, or, The Country Parson his Character, and Rule of Holy Life* (London: T. Garthwait, 1652); Philip Skelton, *Discourses, controversial and practical, on various subjects* (London: Millar, 1754); George Bull, *Some important points of primitive Christianity maintained and defended…* (London: W.B. for Richard Smith, 1713); George Horne, *The Works of George Horne*, ed. William Jones (London: Rivington, 1818).

68   Briggs, *English Baptists of the 19th Century*, 80.

69   Kelly, *Books for the People*, 92 and 81.

70   Pusey House, "What is Pusey House," http://www.puseyhouse.org.uk/what-is-pusey-house .html [accessed 27 April 2021].

71   Gladstone's Library, "About the Library," https://www.gladstoneslibrary.org/contact/about -the-library [accessed 27 April 2021]. The library was founded under the name of St Deiniol's, and changed to the easier to pronounce name of its founder in 2010.

in 1920.[72] To many, the disestablishment of the Church of England seemed the next logical step.

7   The Decline of Denominations

Although the British Empire was physically largest between 1919–1922, Britain's remarkable international dominance began to fade at the end of the First World War, and crumbled completely after the Second World War.[73] The country's religious institutions followed the fate of the wider nation, and church attendance in England declined from the 1930s.[74] However, the spirit of international co-operation which swept Europe after 1945 also made itself felt in English Churches, and under the influence of the World Council of Churches and the British Council of Churches many denominations within the United Kingdom began to investigate formal reunification.[75] The Wesleyan, Primitive, and United Methodists had joined together as the Methodist Church as early as 1932; in 1972 the Presbyterian Church of England and the Congregational Church in England and Wales merged to form the United Reformed Church; attempts were made to unite the Church of England with the Methodist Church in the 1970s (and less realistically, with the Roman Catholic Church).[76] In 1964 the British Council of Churches even set a date of Easter Day 1980 for the merger of all 16 of its member Churches.[77] Unfortunately the noble quest for visible unity ended in a greater focus on unity of administration than unity

72   Public Libraries Act, 1850, 13 & 14 Vict. c. 65.

73   Walter Carruthers Sellar, Robert Julian Yeatman, and John Reynolds, *1066 and All That: A Memorable History of England, Comprising All the Parts You Can Remember including One Hundred and Three Good Things, Five Bad Kings and Two Genuine Dates* (London: Methuen & Co., 1931), ch. 62.

74   Christian Research, "UK Church Overview: Date Added: 13/07/18," https://www.christian -research.org/reports/archives-and-statistics/uk-church-overview/ [accessed 27 April 2021].

75   British Council of Churches operated from 1942–1990, since when it has been known as Churches Together in Britain and Ireland.

76   Peter Richards, "Primitive Methodism and the Road to Methodist Union (1932) in Wallasey, Cheshire," *Proceedings of the Wesley Historical Society* 58 (2011): 151–156; United Reformed Church Acts 1972 and 1981 (Jersey) Order 1998. https://www.legislation.gov.uk/ uksi/1998/751/contents/made [accessed 25 May 2021]; Colin Davey, *The Story of the BCC* (London: British Council of Churches, 1990); Anglican/Roman Catholic Joint Preparatory Commission, "Malta Report December 31, 1967–January 3, 1968 – Mount St Joseph, Malta, III.17," https://www.anglicancommunion.org/media/105272/the_malta_report.pdf [accessed 11 May 2021].

77   Davey, *The Story of the BCC*.

of spirit, and led not to revival but stagnation and decline: church membership fell from 25% to 10% of the population during the 20th century.[78] By 2018, only 38% of British people described themselves as Christian, while the proportion of citizens describing themselves as 'non religious' rose to 52%: an almost complete inversion of the same statistics 35 years earlier.[79]

The sharpest decline in religious affiliation took place in the 1970s as the post-war 'Baby boomers' became adults. Broader changes to Higher Education also had an effect on church-owned colleges as several new universities were set up, fees were removed, and students were provided with grants to pay for accommodation and living costs.[80] Young people from less financially secure backgrounds no longer had to find creative options to access Higher Education, in which theological and denominational teacher training colleges had frequently played a part. A very large number of religious training institutions – and their libraries – closed or merged at this time: casualties not just of loosening of religious identity, but also of a wider over-expansion of educational provision which occurred immediately after the Second World War.[81] Usually theological college mergers happened within denominations, but there are a number of instances of cross-denominational mergers taking place, both to promote ecumenical relationships, and to secure regional training at an affordable price for smaller Churches. Many colleges of smaller denominations simply disappeared without trace, and even the larger denominations were heavily affected. The Congregational Cheshunt College merged with the Presbyterian Westminster College in Cambridge (1967); Handsworth Methodist College moved in with the Anglican Queen's College in Birmingham (1970); Northern Baptist College, Hartley Victoria Methodist College, the United Reformed and Unitarian Church Colleges in Manchester all joined forces on a single site – with a single library – from 1984.[82] Between 1970 and

78   John Curtice, Elizabeth Clery, Jane Perry, Miranda Phillips, and Nilufer Rahim, eds., *British Social Attitudes: The 36th Report* (London: The National Centre for Social Research, 2019), 4; David Voas and Steve Bruce, "Religion: Identity, Behaviour and Belief over Two Decades," in *British Social Attitudes*, ed. Curtice et al., 19.

79   Voas and Bruce, "Religion: Identity, Behaviour and Belief," 25.

80   Robert Reiss, *The Testing of Vocation: 100 Years of Ministry Selection in the Church of England* (London: Church House Publishing, 2013), 222; Robert Anderson, "University Fees in Historical Perspective," *History and Policy, Policy Papers* (2016), https://www.historyandpolicy.org/policy-papers/papers/university-fees-in-historical-perspective [accessed 28 April 2021].

81   Reiss, *Testing of Vocation*, 222.

82   Queen's Foundation, "History," https://www.queens.ac.uk/about/history [accessed 28 April 2021]; Westminster College, "History," https://www.westminster.cam.ac.uk/urc/history [accessed 28 April 2021]; Alan F. Jesson, "Spreading the Word: Religious Libraries

1981, the Methodists closed or merged four of their six colleges, leaving only Bristol and Cambridge (now, only Cambridge) as distinctive Methodist ministerial training institutions.[83] The important library of Richmond College (the former Wesleyan Theological Institution: Southern Branch) only escaped total destruction through the initiative of members of staff at another Methodist college who rescued as many books as possible in three journeys in a hired van. Some of the most valuable books had already gone missing, but eventually much of the remaining collection was divided between the Methodist Archives in the City Road, London, the New Room and Wesley College in Bristol, and the John Rylands Library in Manchester. Such was the chaos of the library's last days that it has not been possible to ascertain the final size of the collection, or what proportion of the collection was salvaged.[84] Anglican theological colleges also underwent a major round of closures in the 1960s and 70s. Seven (Ely, St Aidan's Birkenhead, Bishop's College Cheshunt, Kelham, Lichfield, Rochester and Worcester) closed entirely. There were mergers of Salisbury and Wells in the South-West; Clifton, Tyndale, St Michael's and Dalton House (the latter two providing pastoral training for women) in Bristol; and Cuddesdon and Ripon in Oxford. King's College London ceased ordination training, and specialist pre-training colleges also closed. Although some non-residential training courses were founded at this time, the number of residential Anglican training institutions halved between 1960 and 1980. Several more (Chichester, Lincoln, and Nottingham) have closed since, and there are now fewer than ten remaining. It seems likely that parts of the Anglican libraries which closed in the 1960s and 70s were given to other larger theological or Higher Education colleges, with other parts being sold through booksellers, but the decisions about the Anglican colleges were all made in isolation, and what happened to the libraries was seldom well documented, if at all: a report assessing the situation was not written until after the closures had happened.[85] Of the Anglican institutions closed in the mid-20th century, only the library of Ely was preserved in any meaningful sense, by being sent first to the University of Sheffield, and then to the library of Norwich Cathedral.[86] The libraries of

    in the Ages of Enthusiasm and Secularism," in *The Cambridge History of Libraries in Britain and Ireland*. Vol. 3: *1850–2000*, ed. Alistair Black and Peter Hoare (Cambridge: Cambridge University Press, 2006), 478.

83   John Rylands Research Institute and Library, "Guide to Methodist Resources at the University of Manchester," 15, https://www.library.manchester.ac.uk/media/services/library/thejohnrylandslibrary/methodist-guide/Guide-to-Methodist-Resources-at-The-University-of-Manchester.pdf [accessed 5 May 2021].

84   Professors Isabel Rivers and Diarmaid McCulloch, emails to the author, 25 May 2021.

85   Jesson, "Spreading the Word," 478; Church of England General Synod, *Theological Training: a Policy for the Future. The Guildford Report*, GS 303 (London: CIO, 1977).

86   Jesson, "Spreading the Word," 478.

those which were closed more recently have generally fared better. Chichester Theological College has deposited its fairly small collection of pre-1800 books in the library of Chichester Cathedral, and its 'modern' collections at the local Higher Education institute. Members of the diocese can continue to access the books in both of these locations, and an associated charity uses funds from the sale of the College buildings to expand the modern collections, and takes a lively interest in the care of the historic material.[87]

The pace of library closures across all denominations was so swift in the 1960s and 70s that the Association of British Theological and Philosophical Libraries almost ceased to function, but by 1986, ABTAPL was sufficiently recovered to publish a *Directory of Theological Libraries*, with a second edition being produced in 1999.[88] The number of libraries listed actually increased from 388 to 397 between the first and second editions, although this is partly because the remit for inclusion became slightly wider.[89] In 2016 a follow up survey was carried out of the 92 Christian theological libraries outside public or university libraries listed in the 1986 *ABTAPL Directory*. Of these, only 27 remained in situ, and a further 55 had been taken in by other libraries as complete collections, or been part of mergers or rebrands, meaning that 80% of Christian theology collections identified in 1986 remained broadly complete and accessible three decades later. Of the remainder, one was in storage, four had been sold, and three dispersed among other collections, but 12 could not be traced at all.[90]

Denominational libraries not attached to training colleges underwent significant dispersal in the 1980s, as many denominations followed a general secular trend to replace Victorian headquarters in central London with modern buildings in areas where property was cheaper, and wages lower. Most of these old flagship buildings had libraries and archival collections which were redistributed or disposed of when the administration moved out of London. Individually many of the holdings may not have been of the greatest interest, but they had value as collections, and provided important material heritage

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87 Charity Commission for England and Wales, "Register of Charities: Chichester Theological Trust," https://register-of-charities.charitycommission.gov.uk/charity-details/?regid =1056215&subid=0 [accessed 30 May 2021].

88 John Howard, "Editorial," *Bulletin of the Association of Theological and Philosophical Libraries* ns 1 (Dec. 1974): 13.

89 Emma Lea and Alan Jesson, eds., *A Guide to the Theological Libraries of Great Britain and Ireland* (London: ABTAPL, 1986); David A. Kerry and Evelyn Cornell, *A Guide to the Theological and Religious Studies Collections of Great Britain and Ireland* (Cambridge: ABTAPL, 1999).

90 Anna James, "Not lost, but only gone before: where did the libraries from the ABTAPL Directory go?," *Library and Information History Group Newsletter* (Winter 2016): 6–8. Some libraries suffered multiple fates, so there are 102 results from 92 libraries!

relating to the history of their organisations. This retrenchment was gen-
erally more orderly than the college closures of the previous decades, but is
still regrettable from a library history point of view. For example, when the
Baptist Union moved from central London to Didcot in 1989, most of its
8,000 volume historic library (including the libraries of the Baptist Historical
Association and various former training colleges, but probably not including
the working reference library) was transferred to sit largely unused for three
decades in the basement of Regent's Park College (the former Stepney College)
in Oxford.[91] It was by no means neglected, but it has only been fully catalogued
and publicised within the last decade as priority always had to be given to the
current teaching collections used by students. The large Anglican reference
library in Church House, Westminster was dissolved in 1972, and although its
10,000 titles were reportedly split between Lambeth Palace Library, the Church
of England Record Centre and the Care of Church Buildings Library (now
themselves combined into a single institution), miscellaneous volumes from
it seem to appear in every major Anglican library in the country, suggesting
a much wider dispersal and disposal than was officially recorded.[92] Dr Wil-
liams's Library took in the historic collections from the Congregational Library
in the early 1980s after the closure of its headquarters left the library homeless,
and also the most important books from New College London on its closure in
1972.[93] Mirroring the collections of Church House Library, modern books with
New College provenance have a tendency to appear in many Non-Conformist
libraries, and mirroring Richmond College, there seems to be no record or
memory of the size of the collection at the time it was dispersed. The most
recent closure of a major central London theological library took place in the
1990s when after decades of financial precarity Sion College sold its build-
ings, and divided its matchless collection of 200,000 books and manuscripts
between Lambeth Palace Library, Kings College London and the London
Metropolitan Archives.[94] Of the 40 religious libraries operating in the heart of

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91   Moelwyn I. Williams, ed., *A Directory of Rare Book and Special Collections in the United
        Kingdom and the Republic of Ireland* (London: Library Association, 1985), 99; Clarke and
        Fiddes, eds., *Dissenting Spirit*, 177.

92   Williams, *Directory of Rare Book and Special Collections*, 24; and personal observation.

93   Dr Williams's Library, "A Short History of the Congregational Library," http://www.dwl
        .ac.uk/view.php?page=95 [accessed 5 May 2021]; Nuttall, *New College, London and its
        Library*, 19.

94   James, "Sion College Library," 12–13.

London in the mid-20th century, only eight made it relatively intact and in situ to the 21st century.[95]

More recently general changes within English Higher Education have had a deleterious effect on theological collections within university libraries. Tuition fees were introduced in 1998, but state funding has been reduced faster than fees have risen, and the government is constantly encouraging institutions to reduce humanities courses in favour of more lucrative STEM subjects.[96] At the same time, subject librarians have been replaced with roles more heavily focused on specific skills than specific knowledge, and this has inadvertently tended to remove the strongest advocate for theology collections within large libraries. As a fairly aggressive secularism has become the default in much of Higher Education, some institutions which were established in particular religious traditions have explicitly forbidden library staff from doing any work to care for founding theological collections, although others are taking a renewed interest in their 'old books' as special collections which provide material evidence of institutional history, and as a source of institutional pride.[97] Regrettably, the number of major grant making bodies willing to fund projects working on collections of religious books has declined by 17% between 2000 and 2016, and the number willing to fund Christian collections has fallen by over 30% in the same period, making it increasingly difficult to find external finance for projects on theological libraries.[98]

Christian theology has in general become fairly marginalised field within most UK universities. Numbers of undergraduates enrolled on theology and religious studies degrees fell by almost a third between 2007/8 and 2011/12,

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95 Standing Conference of Theological and Philosophical Libraries in London, *A Directory of Libraries and Special Collections in London Devoted to the Subjects of Religion and Philosophy and Allied Fields* (London: SCOTAPLL, 1951). The remaining libraries are: Fulham Palace, Lambeth Palace, St Paul's Cathedral, Westminster Abbey (Anglican); Dr Williams's, Spurgeon's College, Friends' House (Non-Conformist); Swedenborg Society (New Religious Movement).

96 See, for example Education Secretary Gavin Williamson's comment in 2020 that universities should "focus more heavily upon subjects which deliver strong graduate employment outcomes in areas of economic and societal importance, such as Stem," quoted in R. Adams, "English universities must prove 'commitment' to free speech for bailouts," *The Guardian*, 16 July 2020, https://www.theguardian.com/education/2020/jul/16/english-universities-must-prove-commitment-to-free-speech-for-bailouts [accessed 26 May 2021].

97 Names omitted to protect the guilty.

98 Figures extrapolated from: Directory of Social Change, *The Directory of Grant Making Trusts* (Tonbridge: Charity Aid Foundation 1968–1997; London: Directory of Social Change, 1999–), editions published in 1968, 2000 and 2016.

and taught postgraduate courses have seen a similar decline.[99] Enrolment on research degrees in theology has remained more stable, but almost half of these postgraduates are international students, particularly from the USA.[100] There has been a shift away from theology degrees towards courses on world religions, meaning that many universities are reshaping their teaching collections to focus on books which look at faith from the outside-in, rather than looking out at life through the lens of faith. Only 18 out of 106 universities in England were offering a theology undergraduate degree for the 2021–2 academic year, compared with 36 offering a religion/religions/religious studies course.[101] All universities which offer a theology course also teach religion: the reverse is not true.

8   What Next?

The situation for theological libraries in Britain can often seem rather bleak, and was already being described as 'parlous' 45 years ago, but the sector has seen change rather than the absolute decay predicted in 1973.[102] Although theological education in universities may be in decline, strong alternative provision remains for high level theological study through specialist colleges accredited by universities, and these are treated with more academic respect than they were 50 years ago.[103] Moreover, like many countries in Europe, England has been heavily affected by a South Asian and West African diaspora, and these relatively new communities are significantly 'more religious' than the nation as a whole: Pentecostal Protestant Churches and non-Christian religions are growing, as are Catholic congregations which have been boosted by immigration from central Europe.[104] It is hard to ignore the fact that many mid-century arrivals from the Caribbean and Africa arrived as Anglicans, but were made so unwelcome in Church of England congregations that they had little option to

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99   British Academy, *Theology and Religious Studies Provision in UK Higher Education* (London: British Academy, 2019), 7 and 16.

100   British Academy, *Theology and Religious Studies*, 19.

101   Figures extrapolated from: Universities and Colleges Admissions Service, "Explore: Subject Guides: Theology," https://www.ucas.com/explore/subjects/theology, [accessed April 2021].

102   R.J. Duckett, "The Parlous State of the Librarianship of Religion," *Library Association Record* 75 (1973): 21.

103   British Academy, *Theology and Religious Studies*, 28.

104   Curtice et al., eds., *British Social Attitudes*, 5.

start their own denominations. Had the Church of England been less hostile in the 1950s, its membership may have been significantly larger today.[105] In many cases, the 'new' denominations arriving in the UK are the fruit of 'old' denominations: the fastest growing denomination in the UK is the Redeemed Christian Church of God (RCCG), a Pentecostal Church founded by a Nigerian pastor baptised by an Anglican.[106] There is often a mistrust between the old and new denominations, rather akin to that between Anglicans and others in previous generations, and an intellectual snobbery which is reflective more of educational opportunity than intellectual ability, just as it was in the 18th century. The RCCG and similar denominations are often followed by bad press for their 'regressive' views in a tone reminiscent of prevailing opinions on Roman Catholics in the 17th and 18th centuries.[107] What is acceptable difference, and what is heresy? What is the dividing line between cultural style and theological doctrine? Who should make what adaptations to protect whose sensibilities?[108] How do we even know of each other's existence?

These are important questions about how established but declining denominations and newer but growing parts of the Universal Church in England can support each other and build one another up. One side has plentiful resources in terms of libraries, but few people to read the books: the other is rich in people (and comparatively young people at that), but lacks embedded support and connections. It can be difficult to track nascent training institutions and libraries, and for 'old' and 'new' denominations to develop personal and working relationships at local and national level, despite shared history and heritage. We are really only starting to explore these questions in the UK, but at the present time it seems likely that as the Anglophone hegemony is being eclipsed, Christian learning in the British Isles may be sustained and revitalised by people from countries Britain over-ran, just as the Catholic scholarship was revitalised by the Insular Culture of learning preserved and reimported from

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105   A.D.A. France-Williams, *Ghost Ship: Institutional Racism and the Church of England* (London: SCM, 2020), 93.

106   Redeemed Christian Church of God, "Our History," https://www.rccg.org/our-history/, [accessed 10 March 2021].

107   See for example: Martin Williams, "UK government criticised for handing furlough cash to 'homophobic' churches," *Open Democracy*, 24 May 2021, https://www.opendemocracy.net/en/dark-money-investigations/uk-government-criticised-for-handing-furlough-cash-to-homophobic-churches/ [accessed 26 May 2021].

108   1 Corinthians 10:23–33.

the edges of the former Roman Empire in the 8th century.[109] The long term survival of historic religious libraries in England may well depend on reaching out to new audiences who share a common heritage with more established Churches in England.

9   Conclusion

It is difficult to explain the history of religious libraries in England from 1945 without looking back at the denominational variety which arose from the break with Rome in 1539 and from the legal tolerance of Protestant Dissent after the English civil wars of the mid-17th century. While the Church of England took over control of the Catholic libraries after the Reformation, those who remained loyal to the Pope gathered libraries at new English Catholic seats of learning on the continent. From the late 17th century onwards Protestant Dissenters founded higher education academies in England, which initially had extremely limited access to books, but eventually created large multi-lingual libraries to support a broad liberal education across all subjects. By the 19th century the Catholic institutions were able to return to England, and the Dissenting denominations had sufficient confidence and support to open major administrative institutions in central London, most of which had an historical library as a centre piece for study and display. The high point both numerically and reputationally for religious libraries in England was at the start of the 20th century, after which religious adherence went into decline. A very large number of ministerial training colleges closed very quickly in the 1960s and 1970s, and the libraries of these defunct institutions are generally partly or completely untraceable. Widespread retrenchment of headquarters from London to the provinces which took place in the 1980s dispersed a large number of important central libraries, although these were generally treated with more care than the theological college collections, and were largely transferred either to major historic libraries, local Higher Education libraries or to larger denominational colleges. Libraries continue to close as the UK continues to become ever 'less religious', but the diaspora from the Caribbean, the Indian subcontinent and Africa is significantly more religious than the majority of the population. Consequently Pentecostal Churches and non-Christian religions are experiencing growth rather than decline, but these newer communities

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109   Carol A. Farr, "Insular Manuscript Illumination," https://www.oxfordbibliographies.com/view/document/obo-9780195396584/obo-9780195396584-0046.xml [accessed 28 April 2021].

lack physical and financial resources and have limited influence in wider society. Both the older and newer denominations have a great deal to gain from working together more closely, and for Christian libraries in particular, reaching out to these relatively new audiences with a shared heritage provides a major opportunity for renewal, and for the libraries to continue to be used for the purposes for which they were founded.

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Theological Libraries in Oxford

Hannie Riley

Oxford has long been regarded as "a Christian city," one "built upon the Christian culture."[1] As Jan Morris wrote:

> She [Oxford] has been Christian from the start. The oldest buildings in Oxford are churches … John Wycliffe, once called his Oxford a Vineyard of the Lord.[2]

Oxford is also the birthplace of one of the oldest and most prominent universities in the world. It has been an important powerhouse of scholarly and academic activity in Britain through the central University institution as well as its colleges.

With its motto *Dominus illuminatio mea*, "The Lord is my light," from Psalm 27, the foundation of the University was deeply rooted in Christian faith and tradition. Indeed:

> Throughout most of Oxford's history, religion played a dominant role within the university, and it is only within the past century and a half that he pre-eminence of religion within the university system has been challenged substantially.[3]

The University has occupied centre stage in the spiritual life of the country and provided scholarship in the service of religion. Many great theologians, church leaders, ministers, preachers, writers and missionaries have studied, trained and been educated here, pioneering significant Christian movements which have changed the course of English history. From its very beginnings, the University's impact on history was profound in the realms of culture, politics and religion.[4]

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1 Jan Morris, *Oxford* (Oxford: Oxford University Press, 1978), 164.
2 Morris, *Oxford*, 164.
3 Dennis B.A. Berk, *College and Cloister: Exploring Their Community Ethos* (Oxford: Parchment, 2001), 7.
4 V.H.H. Green, *Religion at Oxford and Cambridge: A History c.1160–c.1960* (London: SCM, 1964), 11.

Currently, the University of Oxford consists of 39 colleges and six permanent private halls (PPH). The colleges are self-governing corporations and the PPHs are established on a similar basis but, unlike colleges, are connected to particular Christian denominations.[5]

Within its limited area of just 45.5 km², Oxford contains more than one hundred libraries connected to the University, as well as further research libraries associated with other institutions. Greatest by far is the Bodleian, the University's 400-year-old principal library, one of the oldest libraries in Europe and the second largest in the UK after the British Library. The Bodleian itself is one of many libraries that comprise the Bodleian Libraries group, which also includes 30 further research, faculty, departmental and institutional libraries under its umbrella, such as the Sackler Library, the Philosophy and Theology Faculties Library (PTFL), and the Taylor Institution Library. The Bodleian Libraries have the biggest academic library system in the UK, and together they hold more than 12 million printed books and manuscripts, classical papyri, maps, music, art and printed ephemera.[6]

Distinct from the Bodleian Libraries, 27 other libraries of various sizes and specialities are also spread around the city. They are independent from the Bodleian, but make use of the Bodleian's library management system. Examples include the libraries of the University's Museum of Natural History, the Ruskin School of Art and the Oxford Union Society.[7]

Every college and PPH in Oxford also has its own library, some modest and some grand; these total 45 libraries in all. Just as the colleges are separate from the University, the college libraries are not part of the Bodleian. Whilst they serve the same clients, and most use the Bodleian's library management system, the college libraries' service is limited to their own members only.

Fifteen Oxford libraries continue to operate as theological libraries. In addition to six PPH libraries and the PTFL, these are the Angus Library and Archives within Regent's Park College; the Crowther Mission Studies Library within the Church Mission Society (CMS); the Leopold Muller Memorial Library for Hebrew and Jewish Studies; Pusey House Library; and libraries of the Oxford Centre for Hindu Studies, the Oxford Centre for Islamic Studies, the Oxford Centre for Mission Studies (OCMS), and the Oxford Centre for Methodism and Church History (OCMCH) within Oxford Brookes University.

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5 The University of Oxford, "Organisation," https://www.ox.ac.uk/about/organisation [accessed March 18, 2021].

6 The University of Oxford, "Libraries," https://www.ox.ac.uk/research/libraries [accessed March 18, 2021].

7 The University of Oxford, "Map of Oxford libraries," https://www.bodleian.ox.ac.uk/sub jects-and-libraries/libraries [accessed March 18, 2021].

In this chapter we will look at how these various libraries came into being in Oxford and how they developed, adapted and transformed. This is divided into three sections according to distinctive religious changes that happened in the course of British history. Firstly, the medieval libraries are examined, from the era when Roman Catholicism was regnant and Oxford one of the leading centres of Christian scholarship. The subsequent section deals with how the monopoly of the Church of England shaped the libraries and their collections during the Reformation and for the 300 years following. The final part explores the University's development as a modern secular national university and how a series of changes including secularisation, scientific advancement, the printing revolution, rationalism and industrialisation influenced theological libraries from the late 19th century onwards.

1 Rise of Libraries in the Middle Ages

In Medieval Oxford, libraries were naturally erected in three different places: monasteries and priories; colleges; and the University.

1.1 *Libraries in Religious Houses*

In the 13th century, groups of friars established themselves in Oxford.[8] The Franciscans (Grey Friars) and Dominicans (Black Friars) in particular were distinct and set up 'study-centres' for preaching.[9] They were regarded as 'exponents of scholastic theology' and became the dominant force in intellectual developments within the University contributing to its education.[10] Their reputation soon travelled far as they played a vital part in religious thinking and intellectual revolution in England at that time, as well as their influence transforming the study of theology and philosophy throughout Europe.[11]

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8   Charles Augustus Briggs and Emilie Grace Briggs, *History of the Study of Theology*. Vol. II (London: Duckworth, 1916) 47.

9   G.R. Evans, *The University of Oxford: A New History* (London: I.B. Tauris, 2013), 89; Green, *Religion at Oxford and Cambridge*, 28–29; J.E. Roscoe, *A Short History of Theological Education* (London: The Mitre Press, [1948]) 37.

10   V.H.H. Green, *A History of Oxford University* (London: B.T. Batsford, 1974), 12; David Bell, "The Libraries of Religious Houses in the Late Middle Ages," in *The Cambridge History of Libraries in Britain and Ireland*. Vol. 1: *To 1640*, ed. Elisabeth Leedham-Green and Teresa Webber (Cambridge: Cambridge University Press, 2006), 127.

11   Green, *Religion at Oxford and Cambridge*, 28; Andrew G. Little, *The Grey Friars in Oxford* (Oxford: printed for the Oxford Historical Society at the Clarendon Press, 1892), 66.

To support the ever-increasing scholarly activities by friars, monastic libraries inevitably formed in their dwellings as the friars were known for being "great collectors of books."[12]

> Four big monastic houses dominated the little city [Oxford] – Osney, St Frideswide's, Rewley and Godstow – and traces of them all remain.[13] … in every convent is a great and noble library.[14]

The friars with wealth soon bought up all the best books, whatever could be found in arts, theology, canon law, medicine and civil law.[15] It was said that the friars had "more books, and finer books, than any prelate or doctor."[16] The list of medieval libraries in these religious houses attested by the surviving books or catalogues of their collections include the Augustinian priory of St Frideswide, Austin Friars, the Carmelite convent, the Dominican convent, and the Franciscan convent.[17]

Unfortunately, the life of these libraries was short-lived compared to those in the colleges and the University. It is believed that after the abolition of the monasteries in the 1530s these libraries were closed and their books were scattered or absorbed into private libraries.[18] A few college libraries and the Bodleian were lucky enough to acquire some of these books.[19]

1.2   College Libraries

Many colleges associated with the University "were conceived as religious houses" during this period.[20] As Berk says:

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12   Andrew G. Little, *The Grey Friars in Oxford*, 60.

13   Morris, *Oxford*, 164.

14   Green, *Religion at Oxford and Cambridge*, 41.

15   Green, *Religion at Oxford and Cambridge*, 41.

16   Richard FitzRalph, quoted in Andrew Atherstone, *Oxford: City of Saints, Scholars and Dreaming Spires* (Leominster: Day One Publications, 2008), 21.

17   Bodleian Libraries, *Medieval Libraries of Great Britain* [database], 2018. https://solo.bodleian.ox.ac.uk/permalink/f/89vilt/LGDBaz/31804175 [accessed May 18, 2021].

18   Elisabeth Leedham-Green and Teresa Webber, "Introduction," in *The Cambridge History of Libraries in Britain and Ireland*. Vol. 1: *To 1640*, ed. Leedham-Green and Webber, 3.

19   Mary Clapinson, *A Brief History of Bodleian Library* (Oxford: Bodleian Library, 2020), 33; Bodleian Libraries, "What's On?: The 13th–16th Centuries," https://www.bodleian.ox.ac.uk/whatson/whats-on/online/workofone/theme1 [accessed March 18, 2021]; N.R. Ker, *Books, Collectors and Libraries: Studies in the Medieval Heritage*, ed. Andrew G. Watson (London: Hambledon Press, 1937–1982), 316.

20   Morris, *Oxford*, 167.

These early places of residence, more similar to a simple hostel than to what we would consider now to be a college, were created primarily for the use of those persons in the religious life.[21]

A long list of colleges and PPHs – Blackfriars (1221), University (1249), Balliol (1263), Merton (1264), St Edmund Hall (1278), Hertford (1284), Exeter (1314), Oriel (1326), Queens (1341), New (1379), Lincoln (1427), All Souls (1438) and Magdalen (1458), which remain to the present day, were set up and established by celibate priests with a strong sense of Christian foundation.[22] The object of their foundation was to support the studies of poor clerics to prepare for the ministry of the church in order "to live their lives to the glory of God" and "to offer prayers for its founder and benefactors."[23] Indeed, for Berk:

> Oftentimes, the motivations of those who served a benefactors [sic] of these early 'colleges' were nearly indistinguishable from the similar motivations of those responsible for the endowment of the noble churches and inspiring cathedrals of this land.[24]

From the 13th century most of the early colleges had manuscripts in a designated book-room or library.[25] This is not surprising considering their attitudes towards books:

> A library was central to the purpose of an academic institution … for scholars, they [books] were of the essence … University study was distinctively based on the close reading of texts and their comparison with other texts.[26]

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21   Berk, *College and Cloister*, 9.

22   The University of Oxford, "College listing," https://www.ox.ac.uk/admissions/graduate/colleges/college-listing [accessed March 16, 2021]; Atherstone, *Oxford*, 12.

23   Laurence Brockliss, *The University of Oxford: A Brief History* (Oxford: Bodleian Library, 2019), 20.

24   Berk, *College and Cloister: Exploring Their Community Ethos*, 8.

25   Green, *Religion at Oxford and Cambridge*, 13; Paul Morgan, *Oxford Libraries Outside the Bodleian: A Guide* (Oxford: Bodleian Library, 1980), x.

26   Roger Lovatt, "College and University Book Collections and Libraries," in *The Cambridge History of Libraries in Britain and Ireland*. Vol. 1: *To 1640*, ed. Leedham-Green and Webber, 153–54.

Merton set up the first college library room in 1284, and now claims "the world's oldest continuously functioning library."[27] Also "part of a catalogue of the library, compiled about 1325, is still preserved," which shows that "most of the works are theological."[28] Queen's created a library in 1372–3, Exeter did so from 1374, and Balliol and University College had libraries by the end of the 14th century. Most of the colleges had a small library space in some form or other and many libraries housed (and continue to house) manuscripts.[29] By 1372 the Merton college library held about 500 books, about 150 were at Balliol, and 100 at Oriel.[30] New College had a minimum of 300 books in 1404.[31]

The acquisition of books was usually by means of gifts and donations rather than purchases, "virtually exclusively from their formal members."[32] Merton College library set a prime example of how to equip the library with stock, which other college libraries soon followed.[33] From 1276 in Merton, books were given by fellows under the instruction of Robert Kilwardby (Archbishop of Canterbury): "any books that Fellows brought with them to the College, or acquired during residence, should remain at Merton."[34]

From the 13th to the 16th centuries, members of a college were expected to leave their books to their college library and, after a statute of All Souls in 1438, all given books were to be marked with the name of a college and the donor.[35] Most books donated in this period were connected to the Oxford curriculum.[36] The earliest surviving manuscript is the 12th century book of Boethius' *De institutione musica*, which was bequeathed to Balliol in 1276.

The circulation of the library books very much resembled that of a modern library, with some reference materials and a lending collection for circulation:

27   Merton College, "The History of Merton College Library," https://www.merton.ox.ac.uk/library-and-archives/history [accessed March 18, 2021].

28   Strickland Gibson, *Some Oxford Libraries* (Oxford; Oxford University Press, 1914), 81.

29   Laurence Brockliss, *The University of Oxford: A History* (Oxford: Oxford University Press, 2016), 70.

30   N.R. Ker, "Oxford College Libraries before 1500," in *Books, Collections and Libraries: Studies in the Medieval Heritage* (London: The Hambledon Press, 1937–81) ed. Andrew G. Watson, 304.

31   Lovatt, "College and University Book Collections and Libraries," 156.

32   Lovatt, "College and University Book Collections and Libraries," 156.

33   Lovatt, "College and University Book Collections and Libraries," 158.

34   Merton College, "The History of Merton College Library."

35   Morgan, *Oxford Libraries Outside the Bodleian*, xi.

36   Bodleian Library, "The 13th–16th Centuries."

> In the Middle Ages there were two book collections in Oxford colleges, one chained in a special room, a '*libraria*' or library, … and the other circulation amongst the fellows – in '*electione sociorum*' is the special term for them.[37]

The Merton books were originally kept in a chest but, when a chained library was constructed in 1284 to accommodate a gift of 99 volumes by William Rede (Bishop of Chichester), heavy and valuable manuscript folios were kept in the library as reference. The books were physically chained to a cross bar which ran underneath the lectern desk and lay flat on their sides.[38] This was a common practice in the medieval libraries. The first college library in Oxford that removed the chains was All Souls about 1756 with other college libraries following.[39] For lending circulation, books were stored in a chest and borrowed by fellows only, as this privilege was not for students. For young undergraduates, who sometime were no more than twelve years old, books were not deemed necessary. Oral instruction was given to them when they sat at the feet of their masters, and many had no more contact with books other than carrying them for their teachers to the lecture-rooms.[40] Fellows usually had a key to the room and recorded what they borrowed. Merton College library still has these ancient indentures, "small strips of parchment inscribed with the borrower's name and the title of the book."[41]

Merton was the first college to set up a library room but the first purpose-built library (1465) was in New College. The original plan (1386) includes the library room as well as "regulations dealing with the care and use of the library books."[42] William of Wykeham, founder of New College, Bishop of Winchester and Chancellor of England, donated magnificent 13th-century manuscripts – 136 in theology, 30 in philosophy, 43 in canon law, and 37 in civil law – to "ensure that the library was well-stocked."[43] Magdalen quickly constructed a library in 1480 and Brasenose in the 1510s.

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37   N.R. Ker, *Oxford College Libraries in the Sixteenth Century*, 463. Offprint from: *The Bodleian Library Record*, vol. 6, no. 3 (Oxford: Oxford University Press, 1959).

38   Gibson, *Some Oxford Libraries*, 81; Merton College, "The History of Merton College Library"; Richard Gameson, "The Medieval Library (to c. 1450)," in *The Cambridge History of Libraries in Britain and Ireland*. Vol. 1: *To 1640*, ed. Leedham-Green and Webber, 35.

39   Morgan, *Oxford Libraries Outside of Bodleian*, x.

40   Gibson, *Some Oxford Libraries*, 5.

41   Green, *A History of Oxford University*, 13.

42   Bodleian Library, "The 13th–16th Centuries."

43   Bodleian Library, "The 13th–16th Centuries."

1.3   *A University Library*

Considering "religion played a dominant role within the University"[44] and the University was essentially "an ecclesiastical body,"[45] it was not surprising that as "a clerical institution"[46] the church and churchman played a vital role in the creation of the University's first library. It began from the 1320s in a room which was the upper chamber of the annexe, the Old Congregation House, adjoining to the north side of the University Church of St Mary the Virgin. Thomas Cobham, Bishop of Worcester, supplied funds and his extensive collection of manuscripts for the University to build its own two-storey congregation house and the small upper floor room was allocated to house his collection.[47] These manuscripts were secured by chains and admission to the library was restricted when one of two chaplains/librarians was present.[48] In 1350, the library collection reflected the teaching syllabus: art, theology, canon law, civil law and medicine.[49]

Humphrey, the Duke of Gloucester, younger brother of King Henry V, and a great patron of Italian humanists, gifted the University (in two instalments in 1439 and 1444) 281 beautifully illuminated catholic manuscripts, including several important classical texts and the writings of contemporary humanists. In the first installation of 129 volumes, 40 volumes were theological and at least 56 were scientific, including medicine.[50] The second instalment included Latin works of the Renaissance from Italy.[51] The Duke's manuscripts slowly but surely "acted as stimulus to humanistic studies at Oxford" as the collection "covered a wide range of patristic and scholastic learning."[52]

The small modest library room could no longer meet its purpose. To accommodate these splendid holdings, the University decided to erect a new purpose-built library over the Divinity School, the first University owned lecture room where theological teaching and debate took place. The building work began around 1424, but lack of funds meant it took more than fifty years

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44   Berk, *College and Cloister: Exploring Their Community Ethos*, 7.

45   Morris, *Oxford*, 167.

46   Green, *Religion at Oxford and Cambridge*, 99.

47   Brockliss, *The University of Oxford: A Brief History*, 17; Geoffrey Tyack, *The Bodleian Library, Oxford: A Guide* (Oxford: Bodleian Library, 2000), 3; Green, *Religion at Oxford and Cambridge*, 13.

48   Gibson, *Some Oxford Libraries*, 6.

49   Brockliss, *The University of Oxford: A Brief History*, 17.

50   Gibson, *Some Oxford Libraries*, 14; Green, *Religion at Oxford and Cambridge*, 80; Green, *A History of Oxford University*, 33.

51   Gibson, *Some Oxford Libraries*, 15–6.

52   Green, *A History of Oxford University*, 33.

to finish, finally being completed in 1488.[53] This new second University library superseded Cobham's library and was named 'Duke Humfrey's Library' after the Duke. It survived in its original form only until 1550, as unfortunately:

> There is no record of the university spending any money after 1488 on the upkeep of its library or on the acquisition of new books … the university library became increasingly irrelevant to the needs of its members without adding new classical and theological works. Meanwhile its manuscripts could be borrowed by masters, and many of them were never returned.[54]

The other notable development during the later Middle Ages is Wycliffe's controversy. Wycliffe and his followers successfully managed to translate the whole Bible from Latin to English by the end of the 14th century, but their movement failed, condemned as a heresy. Although their Bible was unauthorised and suppressed by the state, over 250 manuscripts have survived,[55] many of which are now in the Bodleian and Oxford college libraries. Christ Church has digitised one complete Wycliffite Bible and made it available online via their digital library.[56] The influence of this Bible led to "the circulation of English works which would more directly promote Christian education and discipleship, such as catechisms, the creeds, the Lord's Prayer and the Ten Commandments."[57] It prepared the way for the Protestant Reformation, which itself had a direct effect on the composition of the libraries' holdings in Oxford.

Education in Medieval Oxford was concerned with the study of theology to promote "the ultimate salvation of man" by "encompassing logic, philosophy and mathematics."[58] Additionally, by this time:

> theological study had developed to such an extent that even those who had graduated in arts were required to undergo a five years' course in the study of theology, and a seven years' course was exacted for non-graduates.[59]

53　　Clapinson, *A Brief History of the Bodleian Library*, 15.

54　　Clapinson, *A Brief History of the Bodleian Library*, 18.

55　　British Library, "14th-century Wycliffite Bible," https://www.bl.uk/collection-items/wycliffite-bible# [accessed May 31, 2021].

56　　Digital Bodleian, "Christ Church MS 145," https://digital.bodleian.ox.ac.uk/objects/4b61db42-3ac8-4973-8ae6-d404cb7f89c2/ [accessed May 19, 2021].

57　　Atherstone, *Oxford*, 30.

58　　Green, *A History of Oxford University*, 12.

59　　Roscoe, *A Short History of Theological Education*, 38.

The teaching was rooted in the syllabus of Aristotelian scholasticism, with latterly from the 15th century more humanistic theology.[60] During this period, because "all education at that time was basically theological," the holdings of libraries were subsequently theological.[61]

Fundamentally the University of Oxford had a "religious foundation," and the colleges were "religious societies."[62]

2   Expansion of Libraries in Monopoly of the Anglican Church

The Protestant Reformation, which began in the 1530s, brought great changes in the religious landscape and life of England. The transition from Catholic traditionalist to Protestant reformers was somewhat tumultuous, especially with Mary Tudor's brief reign of five years.

The acceptance of Protestantism was not forthcoming in Oxford[63] so it was enforced by the royal interventions that subsequently brought about the ends of the Catholic monasteries and halls, but also gave birth to new colleges with Protestant foundations.

To ensure the University's loyalty to the new religion, royal commissions known as visitations descended on the University. Thomas Cromwell sent two visitors to Oxford in 1535. Another inspection by royal commissioners occurred in the summer 1549, after the accession of King Edward VI, and where was a further visitation in 1559, during the early years of Elizabeth's reign.[64] More visitations like this continued until the second half of the 18th century. The visitors' interference was basically to monitor the teaching at the University, and to check that it was politically and theologically correct according to the orthodoxy of the time.

This continuous process resulted in the dissolution of convents and monasteries and the suspension of the colleges of the monks and friars; elimination of all symbols of the Roman order; forbidding the teaching of canon law; an emphasis on the new protestant study of the Scriptures based on the Greek

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60   Green, *Religion at Oxford and Cambridge*, 99; Green, *A History of Oxford University*, 15, 30, 33.

61   Green, *A History of Oxford University*, 12.

62   Green, *Religion at Oxford and Cambridge*, 12.

63   Little, *The Grey Friars in Oxford*, 112–113.

64   Brockliss, *The University of Oxford: A History*, 185–186, 189; F.W.B. Bullock, *A History of Training for the Ministry of the Church of England in England and Wales from 598 to 1799* (St Leonards-on-Sea: Budd & Gillatt, 1969), 40, 47, 53.

and Hebrew text; and subscription to Anglicanism by "swearing to the legality of the new religious order."[65]

In 1581 the University promulgated a new matriculation statute requiring those coming into residence "of 16 or upward" to subscribe to the royal supremacy and the Thirty-Nine Articles of 1571 officialising the monopoly of the Church of England. Anglicanism became required in the University's teaching and learning, and theology was compulsory for all students, regardless of their chosen degree subjects. All undergraduates were subjected to Anglican subscription on matriculation and graduation, and required to regularly attend their college chapel worship. As Christian faith in its Anglican expression became essential to the University's education, "their conduct was measured against Christian principles." They were offered a "narrow curriculum"[66] in order to be trained as ordinands to serve in the Church of England so "their [undergraduate] studies encouraged frequent intellectual encounter with Christian theological assumptions, for example, in grammar and the study of the Biblical languages." Theology was "the dominant discipline" and a requirement for all students.[67] Basically, as Green says, Oxford was a "confessional university" for "only Anglicans, or those willing to subscribe to Anglicanism" until 1854.[68]

The colleges were also clerical societies. From the 16th century onwards, more colleges were founded under Protestantism, and these new colleges became the dominant force in Oxford, leading a period of 300 years with firm support from the English monarchy and the Church of England. Thus, during this period, libraries expanded, and more and more were built, in line with the increasing number of colleges. Their collections flourished under the influence of classical humanism, the new Anglican Church and the revolution of printing.

2.1   *New Colleges*

To promote classical humanism but to still train men in "sophistry, logic and philosophy" for "holy theology," three Oxford colleges were founded in the early 16th century: Brasenose (1509); Corpus Christi (1517); and Cardinal Wolsey's new foundation, Cardinal College.[69] Cardinal Wolsey was a Magdalen scholar and the chief religious advisor to King Henry VIII. In 1525, he obtained Papal

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65   Brockliss, *The University of Oxford: A Brief History*, 45–46; Clapinson, *A Brief History of the Bodleian Library*, 18–19.

66   Brockliss, *The University of Oxford: A History*, 334–37, 396.

67   Evans, *The University of Oxford*, 229.

68   Green, *Religion at Oxford and Cambridge*, 255; Brockliss, *The University of Oxford: A Brief History*, 38, 76.

69   Green, *A History of Oxford University*, 36–39.

Licence from the King to suppress the priory and a score of minor religious houses in Oxford. He built a grand new college, upon the site of St Frideswide's Priory to be named after himself as 'Cardinal College' but later refounded as 'Christ Church' in 1546 by the King himself.[70]

The Cromwellian visitation of 1535 eventually resulted in the abolition of convents and monasteries, and the closure of the monastic colleges of monks and friars.[71] In fact, for Little:

> It is probable, that, between this time and the summer and autumn of 1538, when the general dissolution of the friaries took place, many of the Oxford Franciscans had left their house[72] ... In a short time, little was left of the buildings [of the friars] – so complete was the work of destruction ... The [place] name only survived [in Oxford].[73]

There were still 13 colleges remaining in Oxford. Six further colleges were then founded by seizing existing buildings. Two of those new colleges were established in the Catholic faith during a short interlude of Queen Mary's reign: Trinity (1555) took over the Benedictines' Durham College; and St John's (1555) superseded the premises of St Bernard's college. From the accession to the throne of the protestant Elizabeth in 1558 when the final establishment of Protestantism succeeded, Jesus (1571) for Welsh students was formed for Welsh students on the site of two former halls. Wadham (1610) was founded on the site of the old Austin friary; Pembroke (1624) was converted from Broadgates Hall. Worcester (1714) was erected on the site of the ancient Benedictine Gloucester College, and by 1850 the colleges had increased to 19.[74]

2.2 *College Libraries*

The Reformation had a profound and disturbing effect on the college libraries in Oxford. This was prominent especially in two areas in particular.

The first was that, with the impact following the suspension of theological libraries in monasteries and the University's second library Duke Humfrey, the role of college libraries became hugely significant. They accommodated the

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70 Christ Church, "A Brief History," https://www.chch.ox.ac.uk/plan-your-visit/brief-history [accessed May 26, 2021].

71 Evans, *The University of Oxford: A New History*, 136; Green, *A History of Oxford University*, 41–42.

72 Little, *The Greyfriars in Oxford*, 116.

73 Little, *The Greyfriars in Oxford*, 124.

74 Green, *Religion at Oxford and Cambridge*, 12; Brockliss, *The University of Oxford: A History*, 144.

growing needs of teaching staff as the Bodleian Library was not established until the 17th century.[75]

The other was on the development of book collections with creation of a Protestant state. College libraries could not escape from the Royal invasions, but enforcing this new conformity at colleges was rather slow compared to the University. The books and manuscripts in the University and college libraries were to be destroyed if they were deemed scholastic or contained Papist images and symbols:

> The 17th century antiquary Anthony Wood recorded that some of them were burned, some sold for Robin Hoods pennyworths, either to Booksellers, or to Glovers to press their gloves, or to Taylors to make measures, or to Bookbinders to cover books bound by them, and some also kept by the reformers for their own use.[76]

However, some survive to this day,[77] alongside some books preserved from monasteries.[78] Jesus College has a 12th-century monastic manuscript from the donated collection of Sir John Prise. Ironically, Prise had played an active role in the dissolution of the monasteries. After these disturbances, however, colleges were to acquire new books in humanist learning, "particularly the Greek one [books]," in keeping with the new religious orthodoxy.[79]

2.2.1   Library Buildings

From the late 16th century to the middle of the 17th century the Oxford colleges had a period of competitive expansion. This was achieved either through endowments from former alumni or by benefiting from rising rents.[80] Christ Church, Merton, Lincoln, Exeter, St John's, Trinity, Jesus, Queen's and Magdalen constructed elegant purpose-built   quadrangles as well as refurbishing and upgrading their existing buildings. University College and Oriel chose to rebuild their establishment completely. These building projects often involved

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75   Bodleian Library, *Oxford College Libraries in 1556: Guide to an Exhibition Held in 1956* (Oxford: Bodleian Library, 1956), 5.

76   Clapinson, *A Brief History of The Bodleian Library*, 19.

77   Digital Bodleian, "Western Medieval Manuscripts," https://digital.bodleian.ox.ac.uk/ collections/western-medieval-manuscripts/ [accessed May 19, 2021]; Ker, *Books, Collectors and Libraries*, 316.

78   Clapinson, *A Brief History of the Bodleian Library*, 33; Bodleian Libraries, "What's On?: The 13th–16th Centuries."

79   Evans, *The University of Oxford*, 136; Clapinson, *A Brief History of the Bodleian Library*, 18–19.

80   Brockliss, *The University of Oxford: A Brief History*, 60–61.

the construction of a new library or refitting, to allow books to be more easily accessed.[81] By 1640 virtually every college had erected buildings, and this trend continued to the 18th and early 19th centuries, owing to "the result of changes in fashion and clientele."[82]

2.2.2 Collections: Out with the Old, In with the New

2.2.2.1 *Book Buying and Printing Revolution*

Without a good stock of up-to-date books to support the new teaching syllabus, college libraries had to look for ways to increase their collection, rather than waiting for generous donations. The printing press provided a good solution, producing books at much cheaper rates than a manuscript. It also offered benefits to readers with clear text and indices, which made reading more legible and the content more accessible.[83] To start with, libraries were somewhat reluctant to spend money on buying printed books, but by the middle of the 16th century they had transformed their collections from manuscripts to printed books. The traditional scholastic works were printed first, but soon the humanistic literature was distributed speedily so the college library collections increased in volume.

> The wealthier and more active colleges were adding to their libraries the new, printed editions of classical and theological works that were the basis of most studies.[84]

In 1503, the chief purchase of Magdalen, by far the wealthiest college at the time, was seven volumes of the new Basel edition of the works of Hugh of St Cher.[85] Magdalen continued to invest in books in 1571–2, and purchased books from the personal library of John Jewel, Bishop of Salisbury.[86] Oriel bought theological books by selling silver plates, and Merton also did similar to raise funds. All Souls bought a small number of books in 1540s, Corpus Christi between 1586 and 1593, and New College in the middle of the century.[87]

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81   Brockliss, *The University of Oxford: A History*, 167–168.
82   Brockliss, *The University of Oxford: A Brief History*, 61.
83   Morris, *Oxford*, 35.
84   Clapinson, *A Brief History of the Bodleian Library*, 18.
85   Ker, *Oxford College Libraries in the Sixteenth Century*, 473.
86   Brockliss, *The University of Oxford: A History*, 295–296; Morgan, *Oxford Libraries Outside the Bodleian*, 3.
87   Ker, *Oxford College Libraries in the Sixteenth Century*, 468.

2.2.2.2   *Acquisition by Donation*

However, acquisition by gifts remained common and was still the main source of supply. From the middle of the 16th century, due to the generosity of benefactors, the college libraries grew exponentially. Each library had benefactors who gave one or two considerable bequests in addition to the usual odd volumes left in the wills of alumni. These donations were mostly made in "the fields of the Greek and Latin Fathers; the writings of Protestant reformers and pre-Reformation theology, and civil and canon law."[88]

For example, three colleges were particularly blessed with a larger number of Protestant books: Corpus Christi in 1571 by a bequest from president Thomas Greenway; Magdalen in 1571 by buying up books from Bishop Jewel's library as above; and Queen's in 1583, through the endeavours of the new provost, Henry Robinson. These three collections were "predominantly theological in content."[89]

By the beginning of the 17th century the well-stocked college libraries now housed thousands, rather than hundreds, of books. The largest college library was in St John's, which received a gift of 1200 books, many of them medical, from Sir William Paddy, a former commoner, in 1602.[90] By the end of the 17th century, college libraries appear to have contained the most important recent works in the arts and sciences.

Another important trend began in the colleges from the 17th century onwards. In 1604–5, All Souls officially recorded the names of their donors in the benefactor's books when gifts to the college were made, and this innovation was soon adopted by the Bodleian. The Bodleian's great benefactors' book dates back to its foundation.[91]

In 1710 the German traveller Zacharias Conrad von Uffenbach, a book collector and bibliophile from Frankfurt, visited Oxford. He had a special interest in manuscripts and in his journal he revealed that only five libraries were worthy of his praise for their extensive collections and housing them well: Brasenose, Corpus Christi, Wadham, Christ Church and Magdalen. Magdalen's, with its great number of books on medicine and theology, was particularly approved of.[92]

From the 1730s to the first half of the 19th century, management of book collections in the college libraries did not really keep pace with the rapid

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88   Ker, *Oxford College Libraries in the Sixteenth Century*, 498.
89   Ker, *Oxford College Libraries in the Sixteenth Century*, 500.
90   Brockliss, *The University of Oxford: A History*, 295–296.
91   Ker, *Oxford College Libraries in the Sixteenth Century*, 462; Morgan, *Oxford Libraries Outside the Bodleian*, 4.
92   Brockliss, *The University of Oxford: A History*, 297.

development in learning and teaching, and in book printing production. Most college libraries stopped acquiring collections, including texts from the contemporary Enlightenment. With large donations still in abundance and not enough room to store them, the libraries became complacent.[93] At this date the college libraries' collections were still chiefly theological in nature.[94]

2.2.2.3 *Catalogue*

Medieval libraries in Oxford often had desk-lists, detailing the books chained to the desk. All Souls has preserved a whole series of its early desk-lists, including notes of changes to the lists. Magdalen had created a new catalogue in the 1550s,[95] but it was only when Thomas James was appointed in 1602 as the first Bodleian librarian and produced that the first printed catalogue of manuscripts was produced (in 1605):[96] the Bodleian had adopted the stall system in which, without a catalogue, it was not so easy to locate books as in the desk shelving. James published a new edition in 1620; this ran to 675 pages containing the entire contents of the library and was "the first library catalogue to list the books alphabetically by author," with subject guides on technology, medicine and law.[97]

From 1674, locating books in Oxford was revolutionised by a union catalogue, the first in Europe. Thomas Hyde, 'Bodley's Librarian' from 1655, had created a catalogue, "standardizing the entries and supplying a wealth of cross references" which "was used by many other libraries, including those of several Oxford colleges and Lambeth Palace in London."[98] The college libraries purchased this catalogue, in which they noted which books they also owned then sold to readers, at a small cost, from 1692. Thus, towards the end of the 17th century, finding books in Oxford became much simpler.[99]

2.2.3 New Book Arrangement: Stall System

With growing acquisitions in the 16th century, one of the most important changes in the refurbishment of Oxford libraries was an introduction of the

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93   Brockliss, *The University of Oxford: A History*, 298.

94   Ker, *Oxford College Libraries in the Sixteenth Century*, 491.

95   Ker, *Oxford College Libraries in the Sixteenth Century*, 461.

96   Clapinson, *A Brief History of the Bodleian Library*, 37–38.

97   Clapinson, *A Brief History of the Bodleian Library*, 55; The Stationers' Company, "Sir Thomas Bodley and the Library of Legal Deposit," https://www.stationers.org/news/archive-news/sir-thomas-bodley-and-the-library-of-legal-deposit [accessed Dec. 14, 2021].

98   Clapinson, *A Brief History of the Bodleian Library*, 81.

99   Brockliss, *The University of Oxford: A History*, 295; Evans, *The University of Oxford*, 238–39; Clapinson, *A Brief History of the Bodleian Library*, 99.

stall system in place of desk shelving. Up to this point, the medieval libraries in Oxford housed chained books flat on the low lectern desks. Merton College had the first stalled library in England when they fitted stall shelves in 1589.[100] This new method, where bookcases were built at right-angles and the books stood upright on the shelves, though common to this day, was revolutionary and economical at the time, and it allowed more books to be stored. However, the most valuable books were still chained until the 18th century.

Thereafter other colleges followed the example of Merton. When St John's College built a new library in 1595–98, they too installed upright stall book-cases. All Souls, and Queen's also adopted this. Grandest by far was Sir Thomas Bodley's refounded University library. In 1598–9 the Bodleian library fitted the most splendid stalls in Duke Humfrey's, which are still in use.[101]

2.2.4   Appointment of a Librarian

As early as the mid-Tudor era, some colleges were appointing a fellow, for a small stipend, to be in charge of the library and inform readers on its holdings.[102] At Magdalen the annual accounts for 1550 show a payment of £1 to Henry Bull, who was librarian.[103] This is nearly 50 years before the Bodleian's first librarian, Thomas James, in 1602.

2.3   *Bodleian Library*

Today no one can deny that the Bodleian library is considerably greater than any of the Oxford college libraries. The central library of the University is named after a 16th century benefactor, St Thomas Bodley. However, far from its current fame and glory, its beginning was rather traumatic.

The University's second library, Duke Humfrey's Library, was completely destroyed in 1550 by a visitation from Richard Ox, Dean of the newly founded Christ Church during the abolition of monasteries. Manuscripts with Papal symbols were burnt or sold. "Only three of the Duke's books have been restored to the Bodleian."[104] In 1556 the lecterns were sold to Christ Church and the

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100   Ker, *Oxford College Libraries in the Sixteenth Century*, 508.

101   Ker, *Oxford College Libraries in the Sixteenth Century*, 511.

102   Brockliss, *The University of Oxford: A History*, 295.

103   Ker, *Oxford College Libraries in the Sixteenth Century*, 461; Magdalen College, "History of Magdalen College Library," https://www.magd.ox.ac.uk/libraries-and-archives/libraries/history-of-the-library/ [accessed June 6, 2022].

104   Gibson, *Some Oxford Libraries*, 19.

library room was taken over by the Faculty of Medicine.[105] It became totally rundown just 62 years after its opening.[106]

When Thomas Bodley arrived in Oxford in the middle of the 16th century to study at Magdalen College, there was no central library in the University as it had no money to resurrect Duke Humfrey's.[107] After retiring from his royal duty as a diplomat during Queen Elizabeth's reign, Bodley had a vision to revive the grandeur of Duke Humfrey's and gladly financed this ambitious project. The first building to be erected was an extension of the Divinity School and the University Library. The new library was opened in 1602 with about 2,000 volumes on the shelves,[108] but this was not that much bigger than the largest college collections. However, Bodley was fundraising and quickly became so successful that the original building had to be enlarged in 1610–12 with the first extension, known as the Arts End, as an additional book repository.[109]

Expansion did not end there as the antiquarian lawyer John Selden left the library a valuable collection of 8,000 books and manuscripts in Persian, Turkish and Chinese which resulted in another extension during 1634–37 – the Selden End. With a larger space, more donations and acquisitions were accepted; hence by 1675, its had grown eightfold. Gifts came from the 3rd Earl of Pembroke in 1629; Sir Kenelm Digby in 1634; and the Archbishop of Canterbury William Laud, in 1635–40, to name but a few, and the most notable collections from these donations were Greek and Oriental manuscripts.[110] In the early years of the Bodleian, as it was regarded as "a safe haven," and many donated precious manuscripts which had belonged to medieval monasteries such as Newark Priory, and Reading Abbey.[111]

However, the growth of the Duke Humfrey's collection fell into a gentle slumber in the early 18th century, mirroring that of the University and its library. No book purchase was made during 1700–3 and in the 1730s, the library spent very little money on books.[112]

By the turn of the 18th century the position considerably improved. In 1737–48, the Radcliffe Camera was built with the benefaction from the will of royal physician, John Radcliffe. He wanted a scientific and general library.

105   Clapinson, *A Brief History of the Bodleian Library*, 18–19.
106   Gibson, *Some Oxford Libraries*, 20.
107   Bodleian Library, *Oxford College Libraries in 1556*, 5.
108   Clapinson, *A Brief History of the Bodleian Library*, 28.
109   Clapinson, *A Brief History of the Bodleian Library*, 47–50.
110   Clapinson, *A Brief History of the Bodleian Library*, 62–64.
111   Chapinson, *A Brief History of the Bodleian Library*, 33.
112   Chapinson, *A Brief History of the Bodleian Library*, 103.

The magnificent, circular, domed building was designed by James Gibbs but housed "the heterogeneous collection of books [which] served no obvious purpose."[113] The library was unpopular with this unspectacular collection and was left deserted by readers until the end of the century. By the beginning of the 20th century the number of readers increased, averaging a hundred per day.[114]

There were two most noticeable developments in the Bodley's acquisition policy. The first is copyright depository privilege, the idea of the librarian Thomas James, whereby Bodley managed to reach an agreement with the Stationers' Company of London in 1610 to deposit in the Bodleian Library a copy of any new books registered.[115] The first book received under the agreement was *Christian Religion* (1614) by Thomas Cartwright.[116] It also brought the first folio of Shakespeare to the library.[117] Although this arrangement was not well honoured, this was a significant first small step to transform the Bodleian Library from a medieval library into a comprehensive reference library. Under an Act of Parliament of 1709, the agreement with the London Stationers' Company was made more effective, but it was only after 1812, by changing the law, that the Bodleian started receiving most books printed in Britain. It remains a copyright library to this day.

The other is that before the British Museum was established in 1759, the Bodleian was regarded as a national storehouse receiving large donations of books, ancient manuscripts and personal papers. With these important bequests, it soon gained the honourable reputation as a national treasure for scholarly collections and became one of the most important libraries in Europe.[118] The Bodleian looked less and less like just an academic library.

One more interesting fact about the Bodleian Library is that they successfully enforced a no-borrowing rule. Bodley was convinced that one of the reasons for the demise of the earlier library was that books were loaned out. Bodley wanted his library to continuously provide resources not only for the University, but also for the scholarly world by making it a reference library.[119] Bodley stipulated this rule by chaining books securely to shelves, alphabetically

113   Chapinson, *A Brief History of the Bodleian Library*, 33.
114   Tyack, *Bodleian Library University of Oxford*, 8.
115   Evans, *The University of Oxford*, 238; Clapinson, *A Brief History of the Bodleian Library*, 38–39; The Stationers' Company, "Sir Thomas Bodley and the Library of Legal Deposit."
116   Clapinson, *A Brief History of the Bodleian Library*, 42.
117   Gibson, *Some Oxford Libraries*, 27, 75.
118   Clapinson, *A Brief History of the Bodleian Library*, 40–41.
119   Clapinson, *A Brief History of the Bodleian Library*, 45.

by authors in the four faculties of arts, law, medicine and theology.[120] The chains were removed in the 18th century. Currently Duke Humfrey's Library keeps "a demonstration chain in place to show visitors how the chaining system worked."[121]

3   A Modern University by Secularisation from the 19th Century

In the middle of the 19th century, when the rise of secularism swept across Western Europe, Oxford looked increasingly outdated in the modern world of industrial development, technological innovation and growing intellectual enquiry. Unsurprisingly, given the compulsory status and limited content of theology in Oxford, Oxford's "confessional narrowness"[122] made the standard of education unimpressively descend "into an intellectual slumber" with its "narrow curriculum"[123] and "narrow sectarianism."[124] In addition, an increasing number of rival universities as well as new higher education colleges for dissenters were built and competed with Oxford. Something more was needed to address the shortcoming of Oxford's academic standard in order to fulfil its national function – to promote intellectual activities and encourage critical thinking.[125]

Therefore, the University Reform Act of 1854 ended religious subscription to the Thirty-nine Articles for undergraduates, so students of any or no confession could attend. A new academic discipline, 'natural science', was entered into the curriculum as a degree from the 1850s. The University Tests Act of 1871 liberated all university degrees and the appointment of teaching posts, so that men of any faith or none (except for divinity degrees, theological professorship, and clerical fellowships) could be employed.[126] Moreover, it allowed the colleges to have freedom to alter their statutes. As a result, the Anglican domination of the University and colleges started dwindling.[127] "Within half

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120   Clapinson, *A Brief History of the Bodleian Library*, 44.

121   Bodleian Libraries, "The Truth Behind Harry Potter," https://bodleianlibs.tumblr.com/post/164295269840/the-truth-behind-harry-potter [accessed Dec. 15, 2021].

122   Brockliss, *The University of Oxford: A History*, 215.

123   Brockliss, *The University of Oxford: A History*, 334–37, 396.

124   Green, *A History of Oxford University*, 135.

125   Peter Hoare, "The Libraries of the Ancient Universities to the 1960," in *The Cambridge History of Libraries in Britain and Ireland*. Vol. 3: *1850–2000*, ed. Alistair Black and Peter Hoare (Cambridge: Cambridge University Press, 2006), 321; Green, *A History of Oxford University*, 182–83.

126   Brockliss, *The University of Oxford: A History*, 363.

127   Green, *Religion at Oxford and Cambridge*, 76.

a century, they [Oxford and Cambridge] had ceased to be [Anglican] clerical institutions whose primary function was to provide the next generation of Anglican clergy."[128] In the 1900s this cumulative effect turned the University of Oxford into a truly secular institution.[129]

During the process of the University's reform, the most profound changes happened in three areas: teaching syllabuses; research; and "its social components."[130] The range of studies widened and from 1925 there was "a rapid expansion of science teaching and scientific research" so the University "was able to draw on state resources for lectureship, laboratories and specialist libraries."[131] Hence theology really lost its privileged position as a core component of higher education and became just one subject alongside many others. As a result, Anglican leaders came to believe that the University was failing to be the theological "nursery of the Church of England"[132] and "they perforce founded colleges for ordinands."[133]

3.1 *The Bodleian and College Libraries*

At this pace of transition, it is inevitable that the Bodleian Library had to broaden its accession spectrum. In 1849, the library's collection was approximately 220,000 books and some 21,000 manuscripts. By the end of the 19th century, the book collection was growing by more than 30,000 volumes a year, and an underground bookstore was excavated beneath Radcliffe Square in 1902–12 to house these.[134] Furthermore, since 1912, its holdings had been diversifying as a result of the fully exercised legal depository scheme. As a consequence of copyright deposit compliance and diversified teaching disciplines, by losing its bias to theology, the collection became considerably broader and grew as an academic reference library. By the early 20th century, the Bodleian truly became a national university library, attracting international scholars to Oxford.

The colleges could not escape form this change either: "By the mid-1880s, college fellowships had been thrown open, the rules governing ordination and celibacy greatly eroded."[135] As Brockliss tells us:

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128   Brockliss, *The University of Oxford: A History*, 339.

129   Brockliss, *The University of Oxford: A History*, 340.

130   Green, *A History of Oxford University*, 158.

131   Atherstone, *Oxford*, 27.

132   Green, *Religion at Oxford and Cambridge*, 343; Green, *A History of Oxford University*, 134.

133   Owen Chadwick, *The Founding of Cuddesdon* (Oxford: Oxford University Press, 1954), 1.

134   Brockliss, *The University of Oxford; A History*, 300; Tyack, *Bodleian Library University of Oxford*, 8.

135   Brockliss, *The University of Oxford: A History*, 339.

In the middle of the 19th century, the average college had a teaching staff of three; two tutors in classical literature, logic and moral philosophy, and the Greek New Testament: and one in maths. With the extension of the curriculum and the rapid increase in the number of undergraduates after 1860 this number was no longer sufficient. From the 1870s, there was general agreement that some form of tutorial provision had to be made for any new discipline added to the undergraduate curriculum.[136]

Therefore, "college life ... slowly lost their clerical character."[137] The college libraries, too, though not quite abandoning their theological roots soon embraced this shift and expanded their holdings accordingly to go beyond and above theological topics.

As a result of all these changes, at first the future of theological libraries was deemed to be very bleak, given the advancement of secularised culture and the development of the scientific mind, a decline of interest in religion, and the rationalism of the time. However, Christians rose up against erosion of the Christian faith in Oxford. Their way of continuously maintaining the Christian tradition was to found new theological colleges within the University.[138] Various religious groups wanted to provide new resources for ordinands and church men in Oxford, and thus new theological libraries started to spring up.

3.1.1 Oxford Movement

The most significant formulated response was the Oxford Movement, which subsequently had a profound influence on theological libraries in Oxford as well as transforming the future of the Church of England.

It was by Anglicans, who had enjoyed a privileged position over the centuries who now felt most threatened, when the social exclusion of the denominations was ended.[139] Initially the movement took up the defence of the Church of England against the interference of the State, which had an agenda of "the advance of political radicalism and of intellectual liberalism which questioned the claims of revelation and authority in religion."[140] However, it became a campaign for a theological and spiritual revival founded on the dogmas of

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136   Brockliss, *The University of Oxford: A History*, 413.

137   Green, *A History of Oxford University*, 149.

138   Green, *A History of Oxford University*, 153.

139   F.W.B. Bullock, *A History of Training for the Ministry of the Church of England in England and Wales from 1875 to 1974* (London: Home Words Printing and Publishing, 1976), 147; Green, *A History of Oxford University*, 153.

140   H.G. Wood, *Belief and Unbelief since 1850* (Cambridge: Cambridge University Press, 1955), 13.

Roman Catholicism and developed church tradition in faith, morals and worship as well as the Scripture. It, therefore, became recognised by "its observance of elaborate ritual and the wearing of ornate vestments."[141] This Anglo-Catholic movement had a direct effect on creating four Anglican theological libraries in Oxford.

3.1.2 Anglican Libraries

3.1.2.1 *Keble College Library*

The first establishment set up by the influence of Oxford Movement was Keble College. Keble opened in 1870 in memory of the leading Tractarian, John Keble, in 1866. His friends and Tractarian supporters built the college in Oxford to display the strength of the Oxford Movement tradition and to cater for undergraduates of modest means in a deeply High Church atmosphere via public subscription.[142] Its original agenda would have made Keble a strong Anglican theological college, but the admission was not restricted to confessional ordinands, owing to the approach of its first Warden, Edward Talbot, who was quite revolutionary in many ways. He opened the college to all by waiving the requirement of communion in the Anglican Church for undergraduates in 1930, fellows in 1952, and the warden in 1969.[143] Also he was even "a strong supporter of women's education and a leading light behind the foundation of Lady Margaret Hall" and furthermore "encouraged the teaching of science and had no problems with the theory of evolution."[144]

The theology of the founders was exemplified in the architecture of the college in some respects. The library in a neo-Gothic building with striking polychromatic red brickwork is shaped and styled like a church and at the far end there is a pair of stained-glass windows that shows the lignum *sapientiae* with Adam and Eve eating from the tree of knowledge, and the *lignum vitae* tree of life, that is, the Crucifixion.[145]

From its inception, the library was richly blessed with John Keble's own library and donations of early printed books and manuscripts from Victorian benefactors. It now houses significant materials on the history and literature of the Oxford Movement, including personal papers of leading figures and

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141   Evans, *The University of Oxford*, 248–254; Green, *A History of Oxford University*, 138–141; Atherstone, *Oxford*, 98–102.

142   Green, *A History of Oxford University*, 153.

143   Andrews and Huelin, *Oxford*, 68.

144   Keble College, "History: Our Past," https://www.keble.ox.ac.uk/about/history/ [accessed May 19, 2021].

145   Keble Librarian, email correspondence to the author, May 2021.

materials related to the history of St Paul's Cathedral and Cuddesdon Theological College. It also boasts a fine collection of 70 medieval manuscripts with an extensive collection of beautifully illuminated early editions of Dante's Divine Comedy. A major publication, *The medieval manuscripts of Keble College Oxford* (1979) by M.B. Parkes, details the catalogue.[146]

Although Keble treasures these historic holdings and was initially founded with Anglican ordinands, the library was never strictly or wholly theological – from the start it taught history and classics as well as theology, and soon added mathematics and law with other subjects following – but it has always had a substantial theology section.

3.1.2.2   *Pusey House Library*

It was not only Keble who has an establishment in his honour: Pusey House opened in 1884 in memory of the leading Tractarian, Edward Pusey who was professor of Hebrew and Canon of Christ Church College.[147] Pusey House is a centre of High Anglicanism with a beautiful chapel and a theological library of historical importance. It was established collectively by the leading founder, Henry Parry Liddon, and Tractarian followers with the Dr Pusey Memorial Fund to offer places of worship and study for Catholic minded students in the University.[148]

To commemorate Pusey's 40 years of work to restore Catholic life and witness in the Church of England, a library was thought to be the most fitting memorial. His personal library became the stock of Pusey House Library, opened as a "house of sacred learning."[149] Pusey built up collections by carefully buying up books which were not found anywhere else in the Oxford libraries, so, with its unique collections, the library became a valuable resource in Oxford's academic life.[150] Before the University opened the Theology Faculty Library (TFL) in 1997 at their new centre, Pusey House library served University members by housing the TFL's stock of 14,000 items.[151] Now the collection reaches 75,000 printed books and focuses on Anglican history, liturgy,

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146   Morgan, *Oxford Libraries Outside the Bodleian*, 55.

147   Morgan, *Oxford Libraries Outside the Bodleian*, 187; Pusey House, "What is Pusey House for?," http://www.puseyhouse.org.uk/what-is-pusey-house.html [accessed May 19, 2021].

148   Green, *A History of Oxford University*, 182.

149   Morgan, *Oxford Libraries Outside the Bodleian*, 188.

150   Anna James, "Turning the Pages," *New Directions* 29, no. 259 (2017): 14.

151   P.E. Ursell, June 18, 1987, Letter to Graduate Representative Council, Pusey House Archive, PH/Theology Faculty Library, Pusey House, Oxford.

doctrinal theology, patristics and Catholic theology and, most important of all, extensive historical material on the Oxford Movement.[152]

Their archive collections also consist of theological and ecclesiastical controversial pamphlets from the 19th century, in addition to many thousands of letters and documents of prominent Anglican and Anglo-Catholic individuals such as Pusey, H.P. Liddon, and Cardinal Newman, and religious orders relating to the Catholic Revival.[153]

In 2014 the National Archives assessed the collection and valued it as "of international importance."[154] Pusey House Library is still going strong as a theology library.

3.1.2.3   *St Stephen's House Library*

St Stephen's House was also a product of the Oxford Movement like Keble and Pusey House. In 1876 it was founded in "an exclusively Tractarian tradition" by Edward King, Regius Professor of Pastoral Theology (1868–73), and subsequently Bishop of Lincoln, with other Tractarian followers, to create a centre of Anglo-Catholic teaching and worship.[155] He exercised considerable influence on the early life of the college through financial gifts and work. It was intended to train ordinands "to combine a spiritual and pastoral training with the best available theological instruction" in the Anglo-Catholic tradition.[156]

Currently the library houses approximately 15,000 items of books, journals and pamphlets. The older collection reflects the college history and its role in the Oxford Movement whereas the modern one focuses on teaching and learning in theology and education.[157]

St Stephen's House became a PPH of the University of Oxford in 2003. Although it now offers courses and qualifications in other subjects such as teacher training, education, and other related subjects, its core purpose is ministerial formation. Therefore, the library is still considered very much as a theological library.

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152   Morgan, *Oxford Libraries Outside the Bodleian*, 187; James, "Turning the Pages," 14.

153   Pusey House, "What is Pusey House for?"

154   Pusey House Librarian, email correspondence from the librarian, April 2021.

155   Peter G. Cobb, *A Brief History of St Stephen's House: 1876–1976* (Oxford: ZiPrint Parchment, 1976), 3.

156   Cobb, *A Brief History of St Stephen's House: 1876–1976*, 3.

157   St Stephen's House, "Study," https://www.ssho.ox.ac.uk/studying/ and "Library," https://www.ssho.ox.ac.uk/studying/library/ [accessed May 19, 2021].

3.1.3 Rippon College Cuddesdon Library

> 1854 was the year when Parliament passed the Act which altered the constitution and Government of the University of Oxford and the colleges therein. 1854 was the year when Bishop Wilberforce of Oxford founded Cuddesdon College.[158]

Cuddesdon College was established some seven miles outside Oxford, as the Oxford Diocesan Seminary to train graduates in the bishop's vision. His vision was "for a college independent of any specific Church faction, and with a focus on the discipline of daily prayer and spiritual formation."[159] However Evangelicals had concerns about the Bishop of Oxford's foundation of the college.[160] It was this High Church dominance of theological education, which appeared to reign at Cuddesdon, that stimulated the Evangelicals to found two Evangelical theology colleges: Wycliffe Hall, Oxford, in 1877 and Ridley Hall, Cambridge, in 1881.[161]

Cuddesdon merged in 1975 with Ripon Hall to form Ripon College Cuddesdon. Ripon College was first founded in Ripon, Yorkshire, as Bishop's Hostel in 1897 "with a few ordinands under the supervision of W.F. Wright."[162] In 1900 it was named Bishop's College, Ripon but after a merge with Lightfoot Hall, Edgbaston in 1902 it was called Ripon Clergy College, or simply Ripon College. In 1919 the college moved to Oxford and was renamed as Ripon Hall.[163]

To build the Cuddesdon Library collection, Bishop Wilberforce encouraged donations of essential theology books from his friends, setting an example by giving from his own library as well as from his brother's bequest so by the summer of 1862, the College had "a charming theological library."[164]

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158   Chadwick, *The Founding of Cuddesdon*, 1.

159   Cuddesdon, "Our History," https://www.rcc.ac.uk/about-us/our-history [accessed May 19, 2021]; Bullock, *A History of Training for the Ministry of the Church of England in England and Wales from 1875 to 1974*, 95.

160   Bullock, *A History of Training for the Ministry of the Church of England in England and Wales from 1875 to 1974*, 96; David A. Dowland, *Nineteenth-century Anglican Theological Training: The Redbrick Challenge* (Oxford: Clarendon Press, 1997) 68–70.

161   Dowland, *Nineteenth-century Anglican Theological Training*, 68–69; Andrew Atherstone, "The Founding of Wycliffe Hall, Oxford," *Anglican and Episcopal History* 73, no. 1 (March 2004): 80–82.

162   Bullock, *A History of Training for the Ministry of the Church of England in England and Wales from 1875 to 1974*, 45.

163   Bullock, *A History of Training for the Ministry of the Church of England in England and Wales from 1875 to 1974*, 74.

164   Chadwick, *The Founding of Cuddesdon*, 29–30.

The library now holds about 35,000 volumes with a particular strength in church history. Cuddesdon Library continues to fulfil the role of supporting the College's mission in theological education for over 160 years.[165]

3.1.3.1   *Wycliffe Hall Library*

Evangelical Anglicans combined forces and in 1877 established a theological college, Wycliffe Hall, named after John Wycliffe, the medieval reformer. It was designed to fulfil three purposes. Firstly, against the progress of secularisation and rationalism in the University, they felt that there was a need to set up a theological college for ordained ministry of the Anglican communion. Secondly, the standard of clerical education required raising intellectually and spiritually, as the University's secularisation meant its degree was no longer sufficient for ministerial preparation. The third and final reason for the establishment of the hall was the reaction of Protestants against the growth of ritualism and Anglo-Catholicism in the Church of England, which led to the successful progression of the Oxford Movement by Tractarians.[166] In 1996 Wycliffe Hall became a PPH[167] and ordination training remains central to the work of the Hall.[168]

Very much like other theological libraries in Oxford, its library collections were built upon donations by founders and evangelical supporters. Today it contains 30,000 books on theology and in support of vocational ordinand training as well as academic activities.[169] Hence the library has faithfully been theological since its foundation.

3.1.3.2   *St Peter's College Library*

St Peter's College in its present form began in 1929 when it was set up in memory of evangelical Bishop Francis James Chavasse (1846–1928), Bishop of Liverpool, by his son Christopher Maude Chavasse (1884–1962), later Bishop of Rochester (1940–1960). It occupied the site of two medieval halls that preceded: Trilleck's Inn and Rose Hall.

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165   Librarian of Ripon College Cuddesdon, email correspondence, May 2021.

166   Atherstone, "The Founding of Wycliffe Hall, Oxford," 80–81; Wycliffe Hall, "Wycliffe Hall's Early Years," https://www.wycliffe.ox.ac.uk/wycliffe-halls-early-years [accessed Dec. 16, 2021].

167   Wycliffe Hall, "Wycliffe Today: Within the University of Oxford," https://www.wycliffe .ox.ac.uk/wycliffe-today-within-university-oxford [accessed Dec 16, 2021].

168   Wycliffe Hall, "Ordination Training," https://www.wycliffe.ox.ac.uk/ordination-training2 [accessed Dec. 16, 2021].

169   Wycliffe Hall, "About the Library: History," https://www.wycliffe.ox.ac.uk/about-library #collapse3137381 [accessed Dec. 16, 2021].

The original aim was to provide a college in Oxford to cater for "low church men with modest means" to become Church of England ordinands. This was initially visualised by Francis Chavasse, but then achieved by his son Christopher Chavasse after his father's death, with financial support provided by several members of the evangelical wing of the Church of England and later by Lord Nuffield.[170] In 1929 the University approved it as a PPH, then in 1947 gave it the status of 'New Foundation', followed by the final granting of full collegiate status in 1961. Since then, the college has grown and expanded in size and teaching subjects.

St Peter's Library, situated in Linton House (so-called in memory of a former rector of St Peter's) now includes approximately 55,000 volumes, principally designed to support undergraduates in their studies, and collects all the subjects studied at the College. The college is now fully secular hence the library is no longer considered theological.

3.1.4 Non-Anglican Libraries

As opposed to Anglicans' fear and concern about the University's reform, ending the exclusiveness of the Church of England, a new religious pluralism actually created greater freedom to different Christian denominations to contribute to the Oxford theological scene:

> The virtual ending of the Anglican monopoly of the university had helped to release new energy. There was a flouring school of theology … The termination of religious tests allowed the foundation of a number of new denominational societies.[171]

Some denominations soon set up new colleges and some moved their teaching establishments to Oxford which continue to the present day. The University became increasingly inclusive and interdenominational and many theology libraries came into being. However not all have stayed true to their founding faith to this day.

3.1.4.1 *Mansfield College Library*

In 1886 Mansfield College opened as a small theological college to allow graduates to prepare for the work of the Congregational ministry through theological

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170   John Richard Thackrah, *The University and Colleges of Oxford* (Suffolk: Terence Dalton, 1981), 137.

171   Green, *A History of Oxford University*, 182.

degrees and ordination in Oxford.[172] It was originally founded in 1838 as Spring Hill College in Birmingham "to provide further education and theological training for nonconformist ministers."[173] It was in fact the first nonconformist college to relocate to Oxford in order "to create a Congregational Theological Faculty at Oxford."[174] Mansfield accommodated mostly Congregationalist, but also offered educational access to all dissenters.

At its theological root, the library houses about 30,000 items as well as important heritage research material for "the study of English and Welsh Nonconformity, a collection of 18th and 19th century books and a significant antiquarian collection" and the archive holds "the administrative records of Mansfield College; the archive of the former Spring Hill College in Birmingham and early Reports from the Mansfield House Settlement in the East End of London."[175]

In 1955, the college was admitted as a PPH and started to deliver a wide range of degrees so its grip on Nonconformity has slowly weakened. Finally in 1995 it became a fully federated college. Until 2007 Mansfield still trained United Reformed Church ordinands but it now claims that it is no longer a religious institution.[176] Therefore, neither is the library just theological in spite of strong historical holdings on Nonconformity history and its foundation.

3.1.4.2 *Harris Manchester Library*

The Manchester Academy, founded in 1786, was the last in an illustrious line of Dissenting Academies that were established to provide an education for dissenters. The Academy, the direct successor of the Famous Warrington Academy, was founded "to provide higher education to religious non-conformists, training people for the learned professions and civil and commercial life."[177] While the Academy was established by Unitarians, a founding principle was that there would be no religious tests of any kind and the principle of free of thought is maintained to this day. The college moved several times in the early years, including spells in Manchester, York and London, although it finally

172   Green, *Religion at Oxford and Cambridge*, 328–329.

173   Thackrah, *The University and Colleges of Oxford*, 137.

174   W.B. Selbie and R.W. Dale, *Mansfield College, Oxford: Its Origin and Opening, October 14–16, 1889* (London: J. Clarke, 1890), 25.

175   Mansfield College, "Special Collections and Archives," https://www.mansfield.ox.ac.uk/special-collections-and-archives [accessed May 19, 2021].

176   Mansfield College, "Our History," https://www.mansfield.ox.ac.uk/our-history [accessed May 19, 2021].

177   Harris Manchester College "The College," https://www.hmc.ox.ac.uk/the-college [accessed May 19, 2021].

settled in Oxford in 1889.[178] In 1990, it became a PPH, in 1992 it was renamed as Harris Manchester, and finally in 1996 it was granted full collegiate status.

The library has not only a general collection to meet student needs which is housed in the Tate Library, but also several important collections of interest. These include the Dissenting Collection which focuses on all aspects of Unitarianism and contains a unique collection on Unitarian churches of Transylvania. A donation by former principal, Joseph Estlin Carpenter (1844–1927), forms an addition collection of interest: the Carpenter Library of Comparative Religion. Other library collections include large antiquarian printing holdings – approximately 7,000 pre-1800 volumes dating back to 1474. The focus of the early books is primary on theology, philosophy, classical texts, canon law and church history and reflected the curriculums of the dissenting academies. The library also contains a large archive that covers not only College history but material relating to Unitarianism and key individuals associated with the tradition.

It was once described as "one of the two best theological libraries in Oxford" and also "one of the College's greatest assets."[179] Currently the college library is no longer primarily a theological library but covers the range of subjects taught in the college. However, it is undeniable that its collections relating to theology, especially Unitarianism, are significant and will be of interest to researchers.

3.1.4.3 _Regent's Park College Library and the Angus Library and Archive_

The institution that later became Regent's Park College was established in 1810 as a Baptist academy at Stepney Green, east London. The original vision of the college was to provide an education for Baptist ministers and to serve Baptist churches. It moved to Oxford from 1927 and in 1957 the college was given the status of a PPH of the University. While it is now a mixed community, and open to lay students for undergraduate and postgraduate study, preparing for Baptist ministry remains a central part of college life.[180]

The college has two libraries. The college library supports the subjects taught in the college; it holds over 30,000 books and journals reflecting the humanities focus of the college, including excellent theology, English, law, history and philosophy collections.

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178 Green, _Religion at Oxford and Cambridge_, 328–329.
179 Morgan, _Oxford Libraries Outside the Bodleian_, 70.
180 Regent's Park College, "History," https://www.rpc.ox.ac.uk/about-regents/history/ [accessed May 26, 2021].

The second library is the Angus Library and Archive which is named after the college's sixth principal Joseph Angus. It has world-class print and archival collections and for the study of Baptist and nonconformist history, numbering over 70,000 unique materials and other artefacts from Britain and the world, dating back to the late 15th century. It is regarded the national library for Baptist history.[181]

These two libraries are fundamentally theological and support teaching and research through large theological print collections and historic Baptist materials. They continue to provide significant information services in the field of theology.[182]

3.1.5   Libraries of Catholic Foundation
The University Tests Act of 1871 allowed Catholics back to Oxford.

3.1.5.1   *St Benet's Hall*
St Benet's Hall was founded by Fr Oswald Hunter-Blair in 1897 to provide "a place for the monks of Ampleforth Abbey and other monasteries to live while they read for Oxford degrees"[183] and it was recognised as a private hall in 1918.[184] The halls continue to commit to their religious faiths and tradition and vision hence the libraries are theological at heart.

3.1.5.2   *Campion Hall Library*
Campion Hall for the Society of Jesus, was set up in 1869 as Clarke's Hall to offer Jesuits a place to study in Oxford's educational and scholarly traditions and prepare them to serve society. It was named after St Edmund Campion, a Catholic Jesuit priest and a martyr, and became a PPH in 1918.[185] Campion Hall Library house collections especially in modern Catholic theology, Catholic social and political thought, ethics, spirituality, Jesuit studies and integral ecology. As the hall is still very religious and has strong focus on its faith, the library is very much theological.

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181   The Angus Library and Archive, "About the Angus Library and Archive," http://theangus
       .rpc.ox.ac.uk/about-the-angus/ [accessed May 26, 2021].
182   Regent's Park Librarian and The Angus Librarian, personal correspondences with these
       librarians, June 1, 2021.
183   St Benet's Hall, "History of St Benet's Hall," https://www.st-benets.ox.ac.uk/history
       [accessed Dec. 16, 2021].
184   Green, *A History of Oxford University*, 182.
185   Campion Hall, "A Short History of Campion Hall," https://www.campion.ox.ac.uk/
       history-campion-hall [accessed May 19, 2021].

3.1.5.3 *Blackfriars Library*

The Dominicans arrived in Oxford in 1221 and soon became a leading force of teaching and learning in the University with their own study centre which was suspended at the Reformation. Blackfriars was restored in 1921 and in 1929 began to train Dominican students for the priesthood at a new priory. It was admitted as a PPH by the University in 1994.[186]

The library specialises in theology and philosophy of the Dominican order rather than ecclesiastical history, compromising over 35,000 volumes and nearly 350 books printed before 1700. Many of these older volumes were from smaller Dominican houses. Its strength is in Patristic literature, Scripture, and books and journals on the thoughts of St Thomas Aquinas.[187]

3.1.5.4 *Greyfriars Franciscan Studies Library*

The Franciscans, known as Greyfriars, first came to Oxford in 1224 right after Blackfriars' arrival and founded their church and friary, although these were dissolved at the Reformation.[188] The Capuchin branch of the Franciscans returned to Oxford and established a friary in 1910 which is known as St Anselm's. They moved to the current site by building a Priory in 1930–31, renaming themselves as Greyfriars.[189] The small specialised theological library house a collection, strength in Franciscan history and thoughts. It was recognised as a PPH in 1957 but in 2008 they decided to remove themselves from the University. Regent's Park College received their students and many books.[190] There remains a small library with a few hundreds of books in Franciscan thought.[191]

3.1.6 Recent Additions

In recent years, due to its academic excellence and international renown in research, Oxford has attracted many theological and religious libraries to make a home here. The newer libraries tend to be more towards the study of religion

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186   Morgan, *Oxford Libraries Outside the Bodleian*, 17; Blackfriars, "History," https://www.bfriars.ox.ac.uk/discover/history/ [accessed May 26, 2021].

187   Morgan, *Oxford Libraries Outside the Bodleian*, 17; Blackfriars, "The Library," https://www.bfriars.ox.ac.uk/study/research/using-the-library/ [accessed May 26, 2021].

188   Little, *The Grey Friars in Oxford*, 1–2.

189   Morgan, *Oxford Libraries Outside the Bodleian*; The Greyfriars, "The Friary, Oxford," https://www.thegreyfriars.org/oxford [accessed May 26, 2021].

190   Morgan, *Oxford Libraries Outside the Bodleian*; Regent's Park College, "Greyfriars at Regents," https://www.rpc.ox.ac.uk/alumni-friends/greyfriars-at-regents/ [accessed May 26, 2021].

191   Parish office of St Edmund 7 St Frideswide (Greyfriars), call conversation June 1, 2021.

rather than theology but their specialism in different religions and focuses brings great value and significance in the theology scene in Oxford.

3.1.6.1   *Theology Faculty Library (TFL)*

The TFL's origin dates back to the 1930s, when the lending collections were one of the Bodleian Library's 'Special Faculty Libraries' which was managed by Bodleian staff.[192] The collection was then moved to Pusey House. The books of the senior library were "classified and shelved with those of Pusey House" up in the main library in 1953 and a lending library for undergraduates was instituted in 1961 as in a small room on ground floor.[193] Their 14,000-volume collection was subsequently separated out when the TFL moved to 41, St Giles in 1989 to set up its own library. Once again, in 2012 the TFL relocated to a new centre merging with the Philosophy Faculty Library and formed the current PTFL.[194] However, this is a temporary measurement until the Stephen A. Schwarzman Centre for the Humanities is erected in 2024–2025, being absorbed into the Humanities Library with five other libraries.[195]

The collection reflects the University's undergraduate courses, and also to some extent, meet research need of its faculties. Currently, it holds over 30,000 volumes, with a further 20,000 in the Bodleian's Book Storage Facility in Swindon.[196]

3.1.6.2   *OCMS Library*

More recently the Oxford Centre for Mission Studies (OCMS, 1983) was set up to support mission scholarship and research of the emerging global Christian leaders from Africa, Latin America and Asia.[197] It uses the former church building of St Philip and St James, offering postgraduate programmes in partnership with Middlesex University. Its theology library sits in the middle of this beautiful church hall housing an impressive reference collection of 18,000 books, journals, and archive materials offering a unique collection on world mission

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192   Green, *Religion at Oxford and Cambridge*, 343.

193   Morgan, *Oxford Libraries Outside the Bodleian*, 187; Formal Librarian, email correspondence, May 2021.

194   A personal correspondent letter from the principal Rev Ursell on 18 June 2018 to a gradate representative council.

195   The Stephen A. Schwarzman Centre for the Humanities, "The Stephen A. Schwarzman Centre for the Humanities," https://www.schwarzmancentre.ox.ac.uk/ [accessed May 26, 2021].

196   Librarian, email correspondence the librarian, June 1, 2021.

197   Oxford Centre for Mission Studies, "Library," https://secure.ocms.ac.uk/current/index.php?ccid=441&mid=472 [accessed May 26, 2021].

in these regions written by many non-western scholars and plays a vital part in theological research of the world.

3.1.6.3 *Crowther Mission Studies Library*

The Church Missionary Society (CMS) established a reference library in 1800, a year after its foundation, but it was not until 1891 that a circulating library was formed as an independent entity by a group of supporters.[198] It moved to Oxford from London in 2007.

Three library collections have been amalgamated over the years, forming an invaluable collections on overseas mission and related fields, starting in 1906 with the former CMS library's pre-1945 collection (called Max Warren) being joined by the United Society Partnerships in the Gospel (USPG) library holdings; and then adding in 2010 the South American Mission Society (SAMS) library with about 1,200 volumes focusing on South America.[199] The Crowther Library now holds approximately 29,000 books and 250 journals, focusing on church history, biographies, social and economic concerns, history, theology with the strong collection on Islam.

As CMS has established an educational training centre offering various ministerial various programmes and the library support their teaching and learning in Oxford, there is no doubt that this is a true theological library.[200]

3.1.6.4 *The Oxford Centre for Methodism and Church History (OCMCH) Library*

Westminster College was founded in London in 1851 as the first Wesleyan Methodist training college for teachers but moved to Oxford in 1959 merging with Oxford Brookes University in 2000. Its original Wesley and Methodist Studies Centre was renamed in 2007 as OCMCH and "promotes historic links between Brookes and the Methodist Church through archives, artworks, publications and research."[201] This centre houses the Wesley Historical Society Library which was founded in 1893. It holds the second most significant collection of Methodist published works in Britain and aims to promote the study

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198 Alan F. Jesson, "Spreading the Word: Religious Libraries in the Ages of Enthusiasm and Secularism," in *The Cambridge History of Libraries in Britain and Ireland.* Vol. 3: *1850–2000*, ed. Black and Hoare, 471.

199 Church Mission Society, "Our History," https://churchmissionsociety.org/about/our -history/ [accessed May 26, 2021]; Jesson, "Spreading the Word," 471.

200 Jesson, "Spreading the Word," 477.

201 Oxford Brookes, "Oxford Centre for Methodism and Church History," https://www.brookes .ac.uk/hpc/research/oxford-centre-for-methodism-and-church-history/ [accessed May 30, 2021].

of the Wesley family and Methodism in all its aspects. The extensive archive contains official and personal papers, photographs and memorabilia covering over 150 years of the institution's history and heritage.[202]

3.1.6.5 *Leopold Muller Memorial Library*
The Oxford Centre for Hebrew and Jewish Studies was established in 1972, moved to Yarnton Manor in 1973–74, and found a library with the Kressel Library (25,000 items) and his archives (5,000 items). The library – renamed as Leopold Muller Memorial in 1992 – is now part of the Bodleian Libraries, and moved to Oxford in 2014. It has grown considerably housing a unique repository of over 13 distinct book collections (90,000 items) and eight archives of historic significance (900,000 items), mostly Anglo-Jewish and European Jewish, focusing on Jewish life and scholarship of the last 400 years.[203]

3.1.6.6 *The Oxford Centre for Islamic Studies Library*
The Oxford Centre for Islamic Studies was founded in 1985 as a recognised independent centre of the University, "to the study, from a multi-disciplinary perspective, of all aspects of Islamic culture and civilisation and of contemporary Muslim societies."[204] The library holds a substantial collection of materials on a comprehensive range of topics relating to Islam and the Islamic world.

3.1.6.7 *The Oxford Centre for Hindu Studies Library*
The Oxford Centre for Hindu Studies (OCHS) is an academy for the study of Hindu cultures, societies, philosophies, religions, and languages. It was founded in 1997 to preserve and promote India's cultural heritage. The library is named after Harish I.K. Patel who used to be one of the Board of Governors. The library currently holds approximately 25,000 titles, mostly in the

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202   Oxford Brookes University, "OCMCH: Special Collections," https://www.brookes.ac.uk/hpc/research/oxford-centre-for-methodism-and-church-history/special-collections/ [accessed May 26, 2021].

203   Bodleian Libraries, "Leopold Muller Memorial Library: Collections and Resources at the Leopold Muller Library," https://www.bodleian.ox.ac.uk/libraries/muller/collections-and-resources [accessed May 25, 2021]; Jewish Studies library at Oxford, "Leopold Muller Memorial Library," https://jewishstudiesatox.wordpress.com/2014/05/20/leopold-muller-memorial-library/ [accessed May 25, 2021].

204   Oxford Centre for Islamic Studies, "About Us," https://www.oxcis.ac.uk/about-us; "The Library," https://www.oxcis.ac.uk/the-kuwait-library [accessed May 26, 2021]; University of Oxford, "Graduate: Oxford Centre for Islamic Studies Scholarship," https://www.ox.ac.uk/admissions/graduate/fees-and-funding/fees-funding-and-scholarship-search/oxford-centre-islamic-studies-ocis-scholarships [accessed May 26, 2021].

fields of Hindu intellectual history, Puranas, Sanskrit poetry, and comparative theology.[205]

3.1.6.8 *The Oxford Centre for Muslim-Christian Studies Library*

The Oxford Centre for Muslim-Christian Studies (CMCS) is an independent Christian-based study centre which opened in 2008 to promote the clarity, integrity and capacity in order to build their understanding of the broad field of Muslim-Christian studies through teaching, research and public education. It has a reference-only library specialises in material concerning the Muslim-Christian interface; including material published in South Asia and Africa.[206]

3.1.6.9 *The Lanier Theological Library*

One of the most exciting pieces of news for the Oxford theological scene today is the development of a new theological library in Yarnton Manor. The Lanier Foundation has just bought the site once occupied by the Oxford Centre for Hebrew and Jewish Studies (as noted above, it moved to central Oxford in 2014). The library is planned to open in 2022–23 to support theological researchers in order to "extend its biblical research and training mission into the United Kingdom"[207] in addition to the one in the United States.

The Lanier Theological Library in the US was founded as a research library in October 2010 by Mark Lanier, an American trial lawyer and founder of the Lanier Law Firm. He has said that he designed the library "by combining his favourite architectural feature from the libraries in and around the University of Oxford."[208] It is located in the Northwest sector of Houston and hold 105,000 volumes that cover many theological and biblical discipline such as archaeology, Egyptology, Greek, Hebrew, history, biblical studies and background, church history, theology and practical theology.

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205   Oxford Centre for Hindu Studies, "Harish I K Patel Library," https://ochs.org.uk/library/ and "About," https://ochs.org.uk/about/ [accessed May 26, 2021].

206   The Oxford Centre for Muslim-Christian Studies, "Specialist Library," https://www.cmcs oxford.org.uk/resources/specialist-library; "The CMCS Story," https://www.cmcsoxford .org.uk/history-of-cmcs [accessed May 26, 2021].

207   Wycliffe Hall, "News and Event: Yarnton Manor," https://www.wycliffe.ox.ac.uk/article/ yarnton-manor [December 16, 2021].

208   Lanier Theological Library, "About the Library," https://www.laniertheologicallibrary.org/ about/ [accessed Dec. 20, 2021].

Their current plan for the Yarnton Manor site is that they will have about 5,000 square feet of library space and hope to house about 25,000 books to support researchers. As postgraduate teaching and research activities of Wycliffe Hall will take place in their centre, the library will be closely linked to Wycliffe Hall to promote academic education.

4   Conclusion

Before discussing the factors impacting theological libraries in Oxford, one fundamental question has to be addressed regarding the characteristic of libraries in early periods. What were the medieval libraries and post-Protestant Reformation libraries regarded as? How are they to be classified from a modern perspective?

This question is debatable for the following reasons: during this period, libraries did not particularly brand themselves as theological libraries although the majority of books they housed were overwhelmingly theological. The libraries were regarded as academic libraries to cater for scholars, covering the full range of contemporary human knowledge at the time and mirroring the trend and tendency of their institutional academic interest. Their acquisitions relied mainly upon the generosity of donors and benefactors so their holdings expanded organically.

This argument is based on the fact that the status of theology was seen as an 'architectonic science' or 'necessary knowledge', framing the whole of the University education, and education at that time was happened to be mainly theological. This concept of theology as a separate specialised discipline in its own right was only formalised in England in the 19th century.[209] Therefore libraries had, in fact, no immediate purpose and intention to solely devote their service to theology with subject specific focus. Furthermore, the development of the term 'special library' dated back only to the late 19th-century referring to 'subject-specific collections' and in the "early 20th century focused on proactive service to a defined clientele."[210] However, the absence of theology being regarded as a distinct academic subject and the categorisation of special libraries does not mean that defining the characteristics of these early libraries by modern metrics is something to be avoided. On the contrary, it is our

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209   Daniel Inman, *The Making of Modern English Theology: God and the Academy at Oxford 1833–1945* (Minneapolis: Fortress Press, 2014), 102.

210   Tara E. Murray, "What's So Special About Special Libraries?," *Journal of Library Administration* 53, no. 4 (2013): 274–282.

contemporary terminology which reinforces the impression of an absence of such distinctions. Identifying the character of these libraries, in conjunction with secularisation, provides a better understanding of their role in the explosion of new specialised theological libraries in Oxford from the 19th century. Indeed:

> Mid nineteenth-century England thought of itself as a religious society. The intellectual atmosphere of the period cannot be fully appreciated without recognizing this ... One third of all books published were religious in content. Religion was an important force in politics, shaping attitudes to secular and ecclesiastical reform.[211]

Likewise, from the foundation of the University and colleges until the University's 19th century reform they had basically been an ecclesiastical body.[212] Even the terminology of its early statutes and legal procedures is of canon law and not of the state. Most members were clergy and in religious orders with the syllabus being predominately theological for many centuries.[213]

As these libraries' physical size and holdings were much smaller, the symmetry between syllabus and collection composition was more apparent. In respect of the nature of the University, their foundational purpose, scholarly interest, predominant teaching syllabus, composition of library holding and the main clientele, it is not such a generalisation that they were to be considered as theological libraries. For that reason, when secularisation reformed the University, a fear of losing theological resources in Oxford led to the opening of Pusey House Library.

The main question of this chapter is what impacted the course of development of theological libraries in Oxford. From Catholic Administration to the exclusiveness of Church of England and finally to an inclusive national organisation, the rise and fall of organised religion has carved out the fate of the University, colleges and libraries. The transition of governing power over the University has shaped the teaching and research syllabus and in turn the library.

The birth of medieval libraries was strongly rooted in Roman Catholic foundations and their scholastic tradition was deeply reflected in the composition

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211 Elisabeth Jay, *The Evangelical and Oxford Movements* (Cambridge, Cambridge University Press, 1983), 1.

212 Bullock, *A History of Training for the Ministry of the Church of England in England and Wales from 598 to 1799*, 18.

213 Gibson, *Some Oxford Libraries*, 32.

of library holdings. The introduction of Protestant Anglicanism in the University in the 16th century turned the library world upside-down by determining the dissolution of libraries in religious dwellings. Where many monasteries and convent libraries were left empty, new college libraries and the surviving libraries' expansion filled the void. By secularisation and anti-clericalism, when University and colleges transformed themselves from Anglican seminaries to national higher education institutions these libraries also transformed to multidisciplinary academic libraries. They preserved their medieval manuscripts and western incunabula, forming the founding stock to transform into modern libraries by diversifying their collections. Proportionally the size of the theology holdings shrank significantly whereas other disciplines grew substantially. Nevertheless, the theological collection is treasured as a rare, extraordinary heritage with historical significance.

Another unexpected impact which was brought in by the secularisation of the University was the appearance of specialised theological libraries. It released the freedom to many nonconformist denominations to set up or move their theological libraries to Oxford. Even Anglicans made the best of the situation and found new specialised theological libraries in the later 19th century.

Furthermore, as many new subjects were introduced in the teaching syllabus, the numerous special libraries in departments, faculties, schools and museums in the University were opened, such as History in 1908 and English in 1914. Likewise, the Faculty of Theology library in 1989 and Leopold Muller Memorial Library in 1973–74.[214]

It is important to recognise the contribution being made by secularisation of the University on the theological library scene in Oxford, whether intentional or unintentional. The contemporary post-Christian, multi-cultural and multi-religious society of Oxford became much more inclusive and welcomed the multiplication of religious societies and their libraries.

What of the future? As the University of Oxford has been the most renowned centre of scholarship in research and teaching in the world, it is still attracting new openings and the relocation of historically important theology libraries, and so the future of theology libraries looks promising.

With the new digital era, which has been accelerated by COVID-19, the Bodleian Libraries are committed to providing digitisation of many special collections via a single portal, Digital Bodleian, in partnership with a number of college libraries. Theology libraries continue to play a vital part in Oxford with their archival and historical materials. To return to the author quoted at the beginning of this chapter:

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214 Morgan, *Oxford Libraries Outside the Bodleian*, xii.

> For Oxford is built upon books – books being read, books being written, books being published, books in the dozen bookshops of the city, books littered through a labyrinth of libraries.[215]

The theology libraries in Oxford are still going to be built upon books, but in this day and age those books may be virtual as well as physical.

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215   Morris, *Oxford*, 148.

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World Mission to World Christianity: The Changing Identity of a Mission Library through a Century of Historical Change in Church and Society

Ruth MacLean

This chapter tells the unlikely story of a tiny library that, against all the odds, survived into the 21st century to become one of the world's leading academic libraries for World Christianity. It started out as a small collection of books to inspire Cambridge scholars to devote their lives to overseas mission at a time of great evangelical zeal. Christians then were 80% European or Anglo-American, and missionaries were being sent out from Western nations to the 'unreached' nations of Africa, Asia, and Latin America.

The 20th century, however, proved to be tumultuous, with decided shifts taking place. As the century unfolded, a remarkable reversal took place. The growth of Christianity in the Southern hemisphere was so expansive, that today nearly 70% of Christians are African, Asian, or Latin American, with nearly half of full-time missionaries serving across cultures coming from the South. The West, meanwhile, has secularised, self-identifying as post-Christian, and the UK has become increasingly atheistic. Theology here has been marginalised.[1]

The little missionary library was nearly handed over to another library and forgotten. And yet, a small group of Trustees decided to preserve it, and in due time, the library was transformed and developed into a rich collection of resources on World Christianity that tell the story of this remarkable rise in Christianity throughout the Global South.

1   Early History

The Henry Martyn Library, as the Cambridge Centre for Christianity Worldwide was first known, was the inspiration of a group from the University of

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1 F. Lionel Young III, *World Christianity and the Unfinished Task: A Very Short Introduction* (Eugene, OR: Cascade Books, 2021), 1.

Cambridge with a collective interest in building a missionary library.[2] In the early 1890s, this predominantly Anglican group with connections to the Wesleyan Missionary Society and Congregational London Missionary Society, formed the idea to extend a recent initiative of a new Hall, purpose-built for "Christian converse and counsel; especially about missionary matters."[3] The Hall had been built as a memorial and named the Henry Martyn Hall in honour of the Cambridge University scholar, Anglican priest and pioneer missionary to India and Persia, Henry Martyn (1781–1812).

The desire was to house this library in the Henry Martyn Hall ('the Hall') "to meet the increasing thirst for Missionary knowledge[4]" and give special prominence to missionary biographies. A printed appeal in 1895 set out the following challenge:

> In this era of missionary information let every University, but Cambridge above all others, have a library of missionary books, well supplied and attractive, as a witness that God's work is as well worth study as any work of man's, and as an inspiration to those that come after.... Will you not help us to remove that ignorance which is at the root of our indifference to Missions? ... So shall the knowledge of His Kingdom spread from shore to shore, till He shall be seen coming again in His glory, and we shall no more study the Book of Missions, but He will open the Book of Life.[5]

The following year, 1896, the Library Trust was formed. It was an unprecedented year of enthusiasm for mission, largely the result of a massive Student Missionary Conference that took place in Liverpool that year, organised by the Student Volunteer Missionary Union (SVMU). That same year, nineteen university students volunteered for missionary service and one hundred took up the study of a new mission course devised by SVMU's Educational Programme on missionary history and principles.

The library Trustees had conversations with the Hall Trustees to discuss the possibility of housing the proposed new library in the spacious ground floor of the new Hall, hoping that the high level of enthusiasm for mission would

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2   This section is based on Ian Randall, Muthuraj Swamy, and Graham Kings, *From Henry Martyn to World Christianity: Cambridge Centre for Christianity Worldwide* (Cambridge: Cambridge Centre for Christianity Worldwide, 2022), chapter 2.

3   The group was led by G.T. Manley, a Fellow of Christ's College, who later worked with the CMS as Africa Secretary.

4   HMH 5/1 *Henry Martyn Library correspondence relating to the early development.* CCCW archives.

5   HMH 5/1.

gain them the support needed to achieve this. Whilst this initial hope was not realised, space was found and given to the library Trustees for storing the books within a smaller part of the Hall and so the Henry Martyn Library opened, somewhat smaller than anticipated, in 1898, overseen by a volunteer student librarian.[6] Opening hours were 10.00 AM to 5.00 PM on weekdays during university term time and when meetings were held at the Hall. The collection comprised books primarily on mission in Africa, Madagascar, China, India, Ceylon, and Japan, but also other parts of the world. There were also books on other world faiths and, in particular, Islam and Hinduism.

The hope was that the influence of the Henry Martyn Library would grow and inspire many in the university to devote their lives to missionary service so that the whole world might be evangelised within a generation.

2   Henry Martyn (1781–1812)

Naming the library after the former Cambridge University scholar and missionary, Henry Martyn, identified it strongly within the Protestant cause of mission.[7] Henry Martyn was an ordained priest in the Anglican Church and the doctrines he expressed in his journals were clearly in line with the 39 Articles of Religion of 1571 of the Church of England. His undaunted devotion, sacrificial labours, expansive translation work, and witness throughout his travels distinguished him in the eyes of the church so that they regarded him on a par with other great missionaries before him, such as William Carey (1761–1834) and David Brainerd (1718–1747).[8]

Seven years after his premature death, aged 31, in Tokat, Armenia (present-day Turkey) *The Life and Letters of Henry Martyn* by John Sargent was published

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6 To gain the space hoped for, the commercial renting of this building would have to stop. The Hall Trustees responded that they would only grant this if £3000 could be raised to end the Hall's mortgage of £1500, replacing the income they were receiving from Lilley & Co. The money was not forthcoming, so Lilley & Co. received an extended lease.

7 For a recent reflection on Martyn, see "Henry Martyn: Missionary Scholar for Our Age?," in Graham Kings, *Nourishing Mission: Theological Settings*, Theology and Mission in World Christianity 21 (Leiden: Brill, 2021), 61–74.

8 For recent studies on William Carey, see Thomas Schirrmacher, ed., *William Carey: Theologian, Linguist, Social Reformer* (Eugene, OR: Wipf & Stock, 2018). For David Brainerd, see Jonathan Edwards, *The Life of David Brainerd*, The Works of Jonathan Edwards Series, 7 (New Haven, CT: Yale University Press, 1984).

FIGURE 3.1 Portrait of Henry Martyn (1781–1812), painted in Calcutta by the artist Thomas Hickey. A framed photograph of the original hangs in the CCCW today.

in 1819. Sargent's memoir of his friend was widely read and became one of the most influential missionary biographies in the history of Protestant missions.[9] It presents Martyn as a passionate missionary seeking the conversion to Christianity of all those whom he met, as the following excerpt shows:

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9   It was reprinted many times after initial publication and reprinted again in 1986 by the Banner of Truth Trust.

> I asked him, 'Whether he had any thoughts of changing his religion'. He replied with a contemptuous smile, 'No; every man is safe in his own religion'. I asked him, 'What sinners must do to obtain pardon?' 'Repent', said he. I asked, 'Would repentance satisfy a creditor or judge?' 'Why, is it not said in the Gospel', rejoined he, 'that we must repent?' I replied, 'It cannot be proved from the Gospel, that repentance alone is sufficient, or good works, or both'. 'Where, then, is the glory of salvation?' he said. I replied, 'In the atonement of Christ'.[10]

This original and simple view of mission, which inspired the founding of the Henry Martyn Library, would change significantly over the course of the following decades.

3   The Changing Contexts of the 20th Century

The 20th century brought changes in church and society, and these external changes were to significantly impact the development of the Henry Martyn Library. One of these changes was the increasing influence and rise of ecumenism and liberalism as a result of three World Missionary Conferences – Edinburgh 1910, Jerusalem 1928, and Tambaram 1938 – and their impact on approaches to world mission. Another was the end of colonialism in the 1950s in many parts of the world and attending attitudes to Christian missions. Yet another was the sharp decline in Christianity in the West and rise in new social values such as pluralism, feminism, and environmentalism which reshaped the liberalised mainstream church and the nature of its mission. These changes can begin to be seen in the great World Missionary Conferences of the early 20th century.

3.1   *Edinburgh 1910 and Its Fruits*
The first World Missionary Conference, Edinburgh 1910, has been described as the most definitive moment for the emerging shape of Christianity in the 20th century in Protestant church history.[11] Its lasting influence on approaches to world mission lay in its role in advancing the ecumenical cause.

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10   John Sargent, *The Life and Letters of Henry Martyn* (Edinburgh: The Banner of Truth Trust, 1986), 285.

11   David A. Kerr and Kenneth R. Ross, ed., *Edinburgh 2010: Mission Then and Now* (Oxford: Regnum, 2009), 17. See also, Brian Stanley, *The World Missionary Conference: Edinburgh 1910* (Grand Rapids, MI: Eerdmans, 2009).

The conference was innovative in its day by its diverse gathering of delegates from varied Protestant and Anglican foreign missionary societies from around the world.[12] The Conference was noted for calls to "co-operative witness" and "visible unity." It also saw the abandonment of the mindset of mission societies being the parent, and the indigenous church the child.[13] These themes of Christian unity and the increasing voice of indigenous churches would grow in importance as the 20th century progressed. Given this legacy, historians and theologians have pinpointed Edinburgh 1910 as the juncture at which The Great Century for Missions ended.[14] That is, it marked the end point of an era of mission endeavour in which a strong emphasis lay on the organised advance of the conversion of the non-Christian world and simultaneous advance of 'civilising' it.[15]

The conference formed a Continuation Committee to keep alive Edinburgh 1910's vision.[16] In 1911, it launched the *International Review of Missions*, the first international and ecumenical journal.[17] Two further movements were also initiated: Faith and Order, focusing on doctrinal issues of the various churches, and Life and Work, looking at social and political responsibilities.[18] These three movements – mission, doctrine, and social responsibility – remained separate until later in the 20th century.

3.2   *Jerusalem 1928*

Shortly after Edinburgh 1910, a number of calamitous historical events occurred.[19] First came World War I (1914–18), and then the Spanish flu pandemic (1918–20). Faith in human nature and its innate capacity for good was shaken, and the credibility of Western Christianity was also damaged, as those outside the West saw Christians killing Christians. Against this backdrop, the Second World Missionary Conference was held in 1928 in Jerusalem.[20] This

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12   See, Stanley, *World Missionary Conference*, 9, and Kerr and Ross, *Edinburgh 2010*, 7.
13   See, e.g., John Gibaut and Knud Jørgensen, eds., *Called to Unity, for the Sake of Mission* (Oxford: Regnum Books International, 2014), 9.
14   Scott, W. Sunquist, *The Unexpected Christian Century: The Reversal and Transformation of Global Christianity, 1900–2000* (Grand Rapids, MI: Baker Academic, 2015), 17.
15   Ian M. Ellis, *A Century of Mission and Unity: A Centenary Perspective on the 1910 Edinburgh World Missionary Conference* (Blackrock, Co. Dublin: Columba Press, 2010), 60.
16   Ellis, *Century of Mission*, 62.
17   For future developments and transformations of the Continuation Committee, see William R. Hogg, *Ecumenical Foundations: A History of the International Missionary Council and its Nineteenth-Century Background* (Eugene, OR: Wipf & Stock, 2002).
18   Ellis, *Century of Mission*, 60.
19   Ellis, *Century of Mission*, 62.
20   Ellis, *Century of Mission*, 65.

IMC conference was a deliberative meeting with around 200 delegates, 60 representing churches from the mission field, to consider what constituted the Christian message.[21] It was felt that a clear definition must be agreed in order to address the problems of non-Christian faiths and "non-Christian systems of thought and life,"[22] especially given the rising trend of secularism presenting a new challenge for mission.

The main legacy of Jerusalem 1928 was an advance in readiness around interfaith dialogue. On Buddhism, for example, Kenneth Saunders wrote: "The great fact … [is] that behind all religions there is Religion and the religious consciousness of man."[23] Therefore, missionaries in the East were to "enter into partnership with the people of Asia in a great spiritual quest." Trends towards ecumenism were thus accelerating into interfaith dialogue.

Whilst this move was not without opponents, many took the line that Christianity is the fulfilment of the values of other religious faiths and called for inter-religious collaboration in order to hold back the rising tide of secularism.[24] E. Stanley Jones contended that what they should really be asking is whether Jesus is universal, rather than whether he is superior or unique.[25] In his view, truths in other religions were all part of the perfect truth found in Christ.[26] In the final message, the following statement was made: "Just because in Jesus Christ the light that lighteneth every man shone forth in its full splendour, we find rays of that same light where he is unknown or even is rejected."[27] The trends of Edinburgh 1910 deepened at Jerusalem 1928 and would continue to progress in influence.

3.3 Increasing Participation of Younger World Churches, and Tambaram 1938

The 1930s onwards continued to see missionary thinking build on the foundation of Edinburgh 1910. One of these developments was the increasing participation of younger world churches.[28] Tambaram 1938 gathered 470 delegates

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21   James L. Cox, "Jerusalem 1928: Its Message for Today," *Missiology: An International Review*, 9, no. 2 (April 1981): 141.

22   Cox, "Jerusalem 1928," 142.

23   As cited by Cox, "Jerusalem 1928," 143.

24   See, Cox, "Jerusalem 1928," 144–5.

25   Cox, "Jerusalem 1928," 145–6.

26   See particularly, E. Stanley Jones, *The Christ of the Indian Road* (New York: Abingdon, 1925).

27   As cited by Ellis, *Century of Mission*, 65.

28   Ellis, *Century of Mission*, 80–82.

from 70 nations, with an equal 50% participation by younger churches.[29] Tambaram marked a shift in the task of mission. No longer was it primarily focused on the salvation of individuals, but now it took on the role of dealing with problems of justice and peace.[30] A.H. Ward's review of the conference for the *International Affairs Journal* the following year is enlightening:

> There was newness at Madras. New intention to act in face of world chaotic problems, the status of women, literacy, agriculture, health; and to engender vitality, no demoded nationalism but free interdependence. Those without defined creed will gain by reading this Report.[31]

3.4 *Further Trends and Developments*

A theological underpinning for this was found when, in 1934, Karl Hartenstein, a German missiologist, coined the term *missio Dei* (the mission of God).[32] In his view, God is sovereignly at work extending his kingdom in the world.[33] Under this idea the *missio ecclesiae* (the mission of the church) is subordinate to the already ongoing *missio Dei*. This meant that mission was not primarily about soteriology (a missionary call to be saved) or about ecclesiology (the growth of a denomination) but rather to "participate in the movement of God's love toward people, since God is a fountain of sending love."[34]

These ideas were discussed at the IMC's Willingen 1952 conference, credited for the theological direction it gave to Protestant missiology.[35] Mission now began to be regarded less and less in the traditional evangelistic mindset.[36]

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29 International Missionary Council, *The World Mission of the Church: Findings and Recommendations of the Meeting of the International Missionary Council, Tambaram, Madras, India, Dec. 12–29, 1938* (London: International Missionary Council, 1939), 184.

30 IMC, *Tambaram*, 186.

31 A.H. Ward, review of *The World Mission of the Church: Findings and Recommendations of the International Missionary Council, Tambaram, Madras, India, Dec. 12–29, 1938: Through Tragedy to Triumph*, by Basil Mathews, *International Affairs* 18, no. 4 (July–August 1939): 547, https://doi.org/10.2307/3019324.

32 Paul S. Chung, *Reclaiming Mission as Constructive Theology: Missional Church and World Christianity* (Eugene, OR: Cascade Books, 2012), 112.

33 Gerold Schwarz, "The Legacy of Karl Hartenstein," *International Bulletin of Missionary Research* (July 1984): 125–130, https://www.scribd.com/doc/115918401/Legacy-of-Karl-Hartenstein?secret_password=p1wwyqdxb0v9rluqfbj.

34 David J. Bosch, *Transforming Mission: Paradigm Shifts in Theology of Mission* (Maryknoll, NY: Orbis Books, 1991, 2011), 400.

35 Ellis, *Century of Mission*, 83.

36 For some reflections on Willingham and *Missio Dei*, see Mark Laing, "*Missio Dei*: Some Implications for the Church," *Missiology: An International Review* 37, no. 1 (January 2009): 89–99.

Theologians like David J. Bosch (1929–1992) carried these ideas forward,[37] as did Max Warren (1904–77), General secretary of the Church Missionary Society (CMS).[38] Other influential voices at this time were J.C. (Hans) Hoekendijk and his radical missiological views, speaking of *missio Dei* and God's work in the world independent of the church,[39] Lesslie Newbigin (IMC secretary 1959–61),[40] and Stephen Neill, with his 1964 maxim: "The age of missions is at an end; the age of mission has begun."[41]

These trends were mirrored in the Roman Catholic Church. The Second Vatican Council (1962–65) embraced revised perspectives on ecumenical efforts with other Christian denominations and interfaith dialogue with other religions.[42] Vatican II spoke positively of peoples of other faiths: of Jews as "most dear to God" and of Muslims as those holding to the faith of Abraham, adoring "the one merciful God."[43] They went as far as to offer the possibility of hope of salvation to people of other faiths if they lived by their conscience. Moreover, missionaries were encouraged to engage in ecumenical action, collaborating with "their separated brethren" (non-Roman Catholics) and associating with all those fighting famine, ignorance, and disease and working towards peace, animating their service with God's love.

3.5   *Painful Legacies and Reverse Mission*

The 1950s onwards were marked by an end to colonialism in many parts of the world. Pressure came from society to decolonise and to apologise. The concept of mission was caught up in this movement and became widely distasteful and reminiscent of Western imperialism. The combination of preaching the gospel and pursuing an agenda to 'civilise' non-Christian societies, for example, was now met with self-criticism. In the words of Ian M. Ellis, the "curious linking of sacred and secular goals … betrayed what can only be described as a certain Western arrogance."[44]

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37   Bosch, *Transforming Mission*, 400.

38   Timothy Yates, *Christian Mission in the Twentieth Century* (Cambridge: Cambridge University Press, 1994), 137.

39   Yates, *Christian Mission*, 164.

40   For a reflection on Newbigin, see Deanna Womack, "Lesslie Newbigin's Missional Theology of Religions," Chestnut Hill, MA: Theology Dept., Boston College, 2007, https://dlib.bc.edu/islandora/object/bc-ir:102749/datastream/PDF/view.

41   Stephen Neill, *A History of Christian Missions* (New York: Penguin Books, 1964), 572.

42   See Gerald O'Collins, *The Second Vatican Council on Other Religions* (Oxford: Oxford University Press, 2013).

43   As cited by Yates, *Christian Mission*, 169.

44   Ellis, *Century of Mission*, 60–61.

However, Lamin Sanneh (1942–2019), the D. Willis Professor of World Christianity at Yale, from Gambia, West Africa has argued that, whilst mission had certainly advanced through the spread of the colonial empires, when these empires eventually faded away from their colonies, the new Christian communities deepened.[45] Rather than disappearing, these churches flourished; so much so, that over the course of the 20th century, Christianity emerged as a world religion. Thus, whilst Christianity declined over the 20th century in most of Europe, Australasia, and parts of North America, the church was growing and expanding rapidly in sub-Saharan Africa and parts of Asia.[46] At the same time, however, Christianity met with resistance and strong persecution in the Islamic world and most of India. This resulted in the movement of Christians away from places in West Asia and the Middle East, previous strongholds of Christianity. Latin America and Oceania saw an increased following of newer expressions of Christianity, particularly Pentecostalism, over older forms of the Christian faith.

Consequently, reverse mission occurred as Christians migrated from the new churches of the Global South and East and from the old Orthodox churches of the Middle East into Europe and North America.[47] The newer theologies emerging from the Global South and East were theologies of liberation and social justice – new interpretations of Jesus and the gospel, of salvation and the purpose of the church and mission.[48] Greater focus was given to this world and delivery from its corruption and injustices than on the eternal world to come.

4   Henry Martyn Hall and Library in the 20th Century

4.1   *Henry Martyn Hall and Library, 1900–1940s*[49]
As can be seen from this survey of the world context of mission, the Henry Martyn Library had to operate in a context of seismic theological and cultural

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45   Lamin Sanneh and Joel A. Carpenter, eds., *The Changing Face of Christianity: Africa, the West, and the World* (Oxford: Oxford University Press, 2005), 3.

46   This section draws on: Brian Stanley, *Christianity in the Twentieth Century: A World History* (Princeton, NJ and Oxford: Princeton University Press, 2018), 357.

47   See, for example, Israel Olofinjana, *Reverse in Ministry and Missions: Africans in the Dark Continent of Europe: An Historical Study of African Churches in Europe* (Milton Keynes: AuthorHouse, 2010).

48   For example, Michael Amaladoss, *The Asian Jesus* (New York: Orbis Books, 2006).

49   This section draws on Randall, Swamy, and Kings, *From Henry Martyn to World Christianity*, chapter 3.

shifts. Against this background, from 1900 until the First World War, the Henry Martyn Hall ('The Hall') was used primarily by CICCU, the Cambridge Inter-Collegiate Christian Union.[50] CICCU had a Protestant evangelical stance, providing for the spiritual growth of Christian university students, organising outreach within the university, holding daily prayer meetings, and highlighting international missionary work. The Hall was also used as a venue for Protestant organisations with a vision for mission, evangelism, and spiritual growth.[51]

Following the Great War, in the 1920s, it was observed that the library collection was outdated, and no system was in place for purchasing new materials. With little support from the library Trustees and no employed librarian, nothing changed. From 1934, however, the interests of the library were taken up by the Henry Martyn Trust (HMT) which amalgamated with the library Trust. A library committee was formed of six people, half Anglican, and half non-Conformist. The library committee's main purpose was to develop the library into a place of study. Conversations took place, but nothing initially materialised. At this point, in the 1930s, missionary societies' attendance at the Hall dropped, as they began to use their own church halls instead. New users of the Hall included the Cambridge Female Refuge, the Cambridge Choral Society, and the Cambridge District Nursing Institution.

The HMT's connection with overseas mission continued, with CICCU's continued daily prayer for missions overseas, and the addition of Max Warren as ex-officio Trustee in 1936. Max Warren, a former missionary in Nigeria, was a well-known leader in the missionary world and the Trusteeship came with his role as newly appointed minister of Holy Trinity Church. Paul Gibson, a former missionary with the CMS and Principal of Ridley Hall, was another Trustee. Together they agreed that the library needed to purchase new books on world mission and that members of both the SCM and CICCU should be encouraged to make use of the collection. They also decided to extend library membership to users outside the university with an interest in mission. John Wenham, an Anglican biblical scholar, and member of Pembroke College took on the task of looking through books in the library collection not obviously related to mission to weed out ones better placed in other theological libraries.

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50   In 1906, CICCU evidenced a continuing commitment to a conservative evangelical stance when it voted (narrowly) to come out of the Student Christian Movement (SCM) which had widened its theological position. CICCU continued to be a strong supporter of world mission and set up the Cambridge Volunteer Union (CVU).

51   Its main user was the Church Mission Society (CMS). Other users included the Society for the Propagation of the Gospel (SPG), the British and Foreign Bible Society (BFBS), the Evangelical Alliance and the Keswick Convention.

During World War II, HMT's connection with CICCU continued. The HMT also connected with a new Christian work in Cambridge, Tyndale House, set up by the Biblical Research Committee of the Inter-Varsity Fellowship (IVF), an evangelical organisation helping students share Christ within the university. Its first warden, Norman Anderson, was also Chair of the HMT library committee, having served with the Egypt General Mission.

In 1945, the library's volunteer librarian, Michael Blair, a member of CICCU, reported that the collection consisted of 1000 books. With the Hall's mortgage about to be finally paid off in 1946, and with the Hall improved, it was decided to purchase Bibles and NTs for overseas university students and new materials on the subject of world mission for the library. Regius Professor of Divinity, Charles Raven, an ex-officio Trustee, gave acquisition advice. Biblical studies materials, it was decided, would be purchased by Tyndale House to keep the two collections unique.

By the later 1940s, the library committee had dwindled down in number as people moved away from Cambridge, so CICCU and SCM were invited to suggest new members. The revitalised library committee reached out to local churches to ask how the library could best serve their needs.

4.2   *Henry Martyn Hall and Library, 1950s and 1960s*[52]

The 1950s were a high point for CICCU within the university, and its connections with the HMT remained strong. In 1948, CWICCU (the Cambridge Women's Inter-Collegiate Christian Union formed in the early 1920s) joined with CICCU, adding its 60 members. CICCU's membership now stood at over 400. Its daily prayer meetings filled the Hall every weekday, and on Sundays they filled the library.

Whilst there was much general mission activity in Cambridge, with both John Stott and Billy Graham speaking and a group of CICCU students known as 'the Cambridge seventy' committing to mission, the 1950s were not trouble free for the HMT and for CICCU.[53] Tensions were stirring between CICCU and both Holy Trinity and Ridley Hall. Holy Trinity had installed Stanley Betts as their new vicar in 1949. Although an evangelical, trained in Ridley Hall and former RAF Chaplain during the war, he was not considered doctrinally sound enough by the CICCU executive. Then in 1951, Ridley Hall chose Cyril Bowles as their

52   This section draws on Randall, Swamy, and Kings, *From Henry Martyn to World Christianity*, chapter 3.

53   For the 'Cambridge Seventy' see, Ian Randall, *The Cambridge Seventy: A Missionary Movement in Twentieth-Century Britain* (Cambridge: Cambridge Centre for Christianity Worldwide, 2016).

new Principal, a liberal evangelical. In 1957, however, Cyril Tucker took over as Holy Trinity's new vicar, and he had a strong mission outlook that aligned with CICCU. He encouraged the HMT to consider supporting overseas mission with its surplus funding and went on to serve overseas himself as Bishop of Argentina and Eastern South America, in 1963.

Whilst the HMT was maintaining its close connections with the strongly conservative evangelical CICCU, theologically, it was embracing the ecumenical and liberal movements. This is unsurprising since the Trustees represented various institutions and Anglican churches which embraced the newer ecumenical and liberal views. One notable HMT Trustee from this time, for example, was Michael Ramsey, later Archbishop of Canterbury.[54] Regius Professor of Divinity and ex-officio Trustee for the HMT, Ramsey was a strong supporter of the ecumenical movement, with a respect for other faiths and honest unbelief, not regarding these as an automatic barrier to salvation. Another was 'Charlie' F.D. Moule.[55] One of the best-known 20th-century NT scholars, he affirmed the deity and bodily resurrection of Jesus Christ, but on the Scriptures and the Holy Spirit and "many other matters," he was described by a close acquaintance as far from evangelical.[56]

The 1960s brought new challenges. CICCU continued its daily prayer meeting at the Hall, praying for world mission and 'the Cambridge seventy'. Two emerging influences, however, put CICCU in a quandary. One was the notion of immediate short-term missions promoted by Operation Mobilization (OM), begun in the late-1950s by George Verwer. International travel was easier and quicker, and increasing numbers of CICCU members were attracted to the short-term experience overseas without the lifelong commitment and long formal training. The CICCU executive were not convinced that this was a positive development for mission. They thought that studying mission history in the Henry Martyn Library might help clarify the matter but were unsure how to borrow its library books. Meanwhile, the HMT were happy to promote short-term mission among the university students and promoted OM opportunities in the Hall.

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54   For information on Ramsey, see Peter Webster, *Archbishop Ramsey: The Shape of the Church* (Farnham: Ashgate, 2015).

55   Affectionately known as 'Holy Mouley'. Charles Moule, *Christ Alive and at Large: Unpublished Writings of C.F.D. Moule*, ed. Robert Morgan (London: Canterbury Press Norwich, 2010), 14.

56   Dan Wallace, "C.F.D. Moule: Last of the Gentlemen-Scholars," October 4, 2007, Credo House, https://credohouse.org/blog/c-f-d-moule-last-of-the-gentlemen-scholars. See also, Moule, *Christ Alive*, 14–18.

The other was the Charismatic movement, with its teaching of speaking in tongues, healing, and gifts of the Spirit as in the times of the apostles, and new style of worship. It had emerged early in the 20th century, but its influence was now expanding and raising controversy among members of CICCU and Ridley Hall. The HMT became aware of the rapid growth of Pentecostalism in Latin America, and this initiated a commitment to the cause of theological education in the majority world. It contributed £700 in the first instance to a clergyman to teach in Latin America.

Moule set about strengthening links between the HMT and the university, aware that the Divinity programme did not at the time include anything on global mission. He suggested that the HMT should sponsor lectures in the Divinity Faculty on the subject of 'Missionary Matters'. They did so, contributing £100 to the lectures between 1964–5. Two decades later, this idea was picked up again with the introduction of biennial lectures.

Finance was discussed towards the end of the 1960s. Upgrading the Hall was considered, with a major shared project worth £20,000 with Holy Trinity Church, involving a mortgage for half the amount and a funding appeal shared with CICCU's many contacts for the remaining money. The library's ongoing viability was discussed. Chair of the library committee, Ruth Hardy, contended for the library to benefit from the Hall improvements and remain there. Another suggested that it be moved to Tyndale House, but Hardy argued that it would lose its identity. Ultimately, plans for upgrading the Hall were dropped.

4.3   *Henry Martyn Hall and Library, 1970s*[57]

In 1971, Rachel Haddow became the new librarian. At the October Trustee's meeting, however, it was again reported that use of the library had been minimal, with space now an issue. The Hall had been asked if it might house books from the Cambridge Evangelical Association (CEA) which had a Saturday market book stall. The idea of re-housing the library elsewhere where it might gain more attention was again mooted. The following year, Haddow was authorised to donate 100 books to the Neale House community.

In 1972, Michael Rees became the new vicar of Holy Trinity and, whilst thoroughly evangelical, he was also respected in Liberal, Anglo-Catholic, and ecumenical circles. Not long after becoming a Trustee of the HMT, he was made its Chair. Since Rees was strongly connected with CICCU, with its Sunday evangelistic services continuing to be held in Holy Trinity, he was asked to speak with the executive to find out how best the HMT could support the work of CICCU.

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57   This section draws on Randall, Swamy, and Kings, *From Henry Martyn to World Christianity*, chapter 4.

The response was continued use of the Hall for its meetings to support world mission and the need to reach out to international students.

Rees advised that the Hall continue to focus on missionary organisations, such as CMS and newer groups, like OM. He noted the increasing numbers of international students needing to be reached. Regarding the library, he advised against continuing the tradition of taking on temporary librarians from CICCU. He recommended finding a senior librarian for on-going continuity. He chose the Vicar of Eltisley, in Cambridgeshire, Wilfred Stott.

Stott reinstated a library committee, including Rees and a representative from CICCU and CMS. Rees then got the backing of the library committee and wrote to various contacts, telling them that the library was now basically 'defunct' and needed reviving. Gifts of mission books were sought to revitalise the collection and make it current and relevant. Stott then removed books deemed to have no value or relevance to mission, and biblical studies books were once again offered to Tyndale House.

Redevelopment of the Hall finally became a reality in the mid-1970s, with better space allotted to the library, further rooms for meetings and a better purposed kitchen. Use of the newly developed Hall rose considerably. CICCU continued to use it for its daily prayer meetings, and also other events, such as missionary breakfasts. Holy Trinity used it for children's clubs and youth work.[58] Summer outreach work among international students was started by the Kairos Trust. The Hall served up to a hundred lunches to overseas students as part of this outreach and named its café 'Harry's' in honour of Henry Martyn. Their work continues to this day, now known as Friends International Cambridge.[59]

4.4 _Henry Martyn Library Begins to Take Shape, 1980s_[60]

With finance secure, the HMT once again looked at developing the library. By 1980, the library was described as being 'in good shape'. It now had a dedicated room, three Trustees keen on developing the library, including Tyndale House librarian, and three volunteers to catalogue the collection: Wilfred Stott, June Smith, and Margaret Ball. £500 was allotted for new book acquisitions and the

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58   Other groups that hired the Hall included a Chinese Christian fellowship, a Christian dance class, and an overseas students' Bible study, which met previously at Tyndale House.

59   FI Cambridge moved from the HMH in the summer 2016 as CIO teams were growing smaller, the terms of the HMH lease were changing, and Holy Trinity began a lengthy refurbishment project on it. They decided to focus on their other café 'Andy's,' named after St Andrews Street Baptist where it was started.

60   This section draws on Randall, Swamy, and Kings, _From Henry Martyn to World Christianity_, chapter 4.

library now had donated books from Archbishop of Canterbury Donald Coggan's personal library. He had spoken at the reopening of the renovated Hall a year earlier.

The Trust committed itself to providing salary, insurance, and expenses to an Overseas Advisor responsible for "helping and energising Christians who are considering work abroad" and to manage the library. John Cooper was appointed. Both he and his wife had extensive experience in secular roles and local ministries overseas and had also worked with overseas students in England. They were both therefore commissioned for the work in February 1983. They made strong early connections with CICCU and became members of Holy Trinity Church.

The daily prayer meetings, a previous focus for world mission, had now been replaced with one weekly central prayer meeting. The Coopers connected in various ways with CICCU's international mission interests, becoming involved in their world prayer groups and connecting with students through Bible studies and talks. A few months after their commissioning, more than 40 students had expressed interest in service overseas. The appointment of the Coopers was hailed a great success.

With the agreement of the Trustees, John Cooper's work advanced beyond the university student world and Anglican missionary societies. He crossed denominational boundaries and met with university deans and chaplains, local church leaders, and representatives of many missionary societies through the Evangelical Missionary Alliance.[61] He also created a leaflet on Christian service overseas and the Coopers distributed it widely. Even the University Careers Advisory Service mentioned the HMT in relation to short-term mission opportunities. The Coopers were equally keen to connect with the increasing numbers of postgraduate international students who were well-placed to communicate the gospel back in their homelands with the tools of language and cultural heritage.

In all this, Cooper did not neglect the library. With healthy library funds, new books were acquired and mission journal subscriptions started. On the recommendation of Bishop Stephen Neill, a well-known mission historian, a list of books was purchased. The library's resources were promoted to those studying mission. The library began to see groups from All Nations Missionary College visit the library outside of term, and CICCU members were now able

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61   These included Operation Mobilisation (OM), the Bible and Medical Missionary Fellowship (BMMF), African Inland Mission (AIM), Tearfund, and Worldwide Evangelisation for Christ (WEC) – organisations that were now attracting students for overseas experience in the summer vacation.

to borrow books for the duration of the term. The library was gaining ground as a useful academic resource, but it still lacked the consistent presence of a dedicated librarian.

From 1984, Rees opened talks with Divinity about reinstating the Henry Martyn lectures. Graham Davies, a new Trustee from Divinity teaching OT, and former International Secretary of OICCU (Oxford Inter-Collegiate Christian Union), then progressed the idea after Rees' departure. With several Faculty members on board, Lesslie Newbigin, missionary Bishop of the Church of South India, theologian, and ecumenical statesman, was appointed to give the lectures in 1986 on "Mission then and now," jointly funded by the HMT and Divinity.

The Coopers spent two months travelling in East Asia, seeing the church and its needs and opportunities. The experience served to help them see for themselves and communicate the shift that had taken place in the Christian world, from its previous centre of gravity in the West to the East. It also reinforced their desire to increase engagement with international students.

Meanwhile, the new HMT Trustee team decided to implement a scheme for students to visit the church overseas to learn from the experience, named the 'Henry Martyn Trust Overseas Experience Scheme'. This would be markedly different from short-term mission, as the emphasis was on learning from the world church. Various missionary societies supplied feedback on the idea, and positives included broadening the vision of those considering ministerial ordination. A priority was given to Anglican applicants under the age of 40.

A second initiative was mooted, to employ a lecturer to teach mission studies. Increased rent on the shop below the Hall would pay for this new role. First, however, links were strengthened with Link House and the Kairos Trust with their work among international students, and with Romsey House, dedicated initially to women's theological training and church leadership, later including men.

4.5   *Henry Martyn Library, 1990s*[62]

As the HMT entered the 1990s, finances were good, connections were strong, and the Henry Martyn lectures had helped raise HMT's profile in the academic community. The library itself had benefitted from the work of Alan Foster from Royston Baptist Church, who had computerised the library card index.

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62   This section draws on Randall, Swamy, and Kings, *From Henry Martyn to World Christianity*, chapter 5.

Talks now resumed on how the HMT could help advance the academic study of missiology. Liaising with various people, the suggestion was made by Hugo de Waal, Principal of Ridley Hall, to appoint an academic theologian as lecturer of mission for the Cambridge Theological Federation. It was agreed that on the Coopers' departure, the HMT would part-fund this new appointment.

In January 1992, Graham Kings, formerly Vice-Principal of St Andrew's College, Kabare, Kenya, was duly appointed half-time Overseas Advisor to the HMT and half-time Henry Martyn lecturer in Mission Studies to the CTF. He took particular interest in the library and archives, having recently set up the St Andrew's College Library and Archives Centre in Kenya. His inspiration for that venture was a conversation with Andrew Walls and his Henry Martyn lecture in 1988 in which Walls spoke of the tragic destruction of many Nigerian church archives he had collected during the 1960s during the Nigerian Civil War (1967–60).[63] Further inspired by Walls' work in founding the Centre for the Study of Christianity in the Non-Western World in Aberdeen, and its subsequent relocation to Edinburgh in 1986, Kings' vision was that the HMT and its library should likewise become a serious centre for academic research of the church and mission in the non-western world, with a quality library and archives holding primary and secondary sources from the Global South.[64]

The 1990s saw significant developments towards this goal. The Henry Martyn lectures had an established reputation and were well attended, attracting eminent speakers. Kwame Bediako (1945–2008), African Christianity theologian from the Akrofi-Christaller Institute, Ghana was the 1993 speaker, later publishing the lectures in his seminal book, *Christianity in Africa: The Renewal of a Non-Western Religion*.[65] Kings launched two new mission studies courses in the CTF and began research seminars for CTF staff, students, and members of the Divinity Faculty. He additionally took on academic engagements beyond the HMT, making significant connections with church organisations such as EFAC (the Evangelical Fellowship of the Anglican Communion) and BIAMS (the British and Irish Association of Mission Studies).

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63   Graham Kings, "Foundations for Mission and the Study of World Christianity: The Legacy of Henry Martyn BD," *Graham Kings: Theology, Mission, Poetry: Nourishing Connections*, Lecture given by Canon Graham Kings in Westminster College, Cambridge 22 January 1996 https://www.grahamkings.org/chapter/foundations-for-mission-and-the-study-of-world-christianity-the-legacy-of-henry-martyn-bd/.

64   Young, *World Christianity*, 34–35. See also Jeremy Weber, "Remembering 'Prof' Andrew Walls, Founder of the Study of World Christianity," *Christianity Today*, August 17, 2021, https://www.christianitytoday.com/news/2021/august/andrew-walls-world-christianity-edinburgh-yale-tributes.html.

65   Kwame Bediako, *Christianity in Africa: The Renewal of a Non-Western Religion* (Edinburgh: Edinburgh University Press, 1995).

Meanwhile, Gill Stedeford was appointed part-time Assistant Overseas Advisor and Assistant Librarian, continuing the administration of previous initiatives, such as the bursary scheme which was benefiting up to 20 people a year by the mid-1990s. The Hall continued to be used by Holy Trinity for youth work and by others.[66] Stedeford connected with 17 College Christian Unions, with CICCU members interested in overseas service, and with various missionary organisations through her work to arrange overseas experience for undergraduates and ordinands. She also instigated the Trust's membership of the Evangelical Missionary Alliance.

The Henry Martyn scholarship was set up as a new initiative to encourage the study of mission, and Griphus Gakaru, a Ugandan Anglican, became the first recipient. The new mission courses increased use of the library. Four hundred second-hand books were bought and added to the library in 1994 on the mission history of Africa and India. There were hopes to do the same for Chinese mission history in time to come. Rosemary Matthew was taken on in 1994 to work four hours a week reclassifying the library books in the Dewey system and adding them to the online Cambridge University catalogue.

Kings continued making connections with theological Colleges overseas and in Britain, thereby raising the profile of the work of the HMT in academic theological circles.[67] His next aim was that the HMT should establish itself as an Institute for Christianity in Africa and Asia. Whilst this did not come to fruition, other project proposals were successful. Kings, together with David Ford, Regius Professor of Divinity, were given a grant from the Pew Charitable Trusts for a consultation in Cambridge on the subject of 'Searching for God in Europe and Africa'. Kings also initiated the 'Christianity in Asia' project in the Divinity Faculty, who subsequently appointed him to the role of Affiliate Lecturer.

Kings obtained a further grant award of $200,000 a year for five years from the Pew Charitable Trusts for the 'North Atlantic Missiology Project' (NAMP). This looked at world mission theologies in Britain and North America and their development from the mid-18th century onwards over two centuries. Brian Stanley, a well-known mission historian, was appointed director of NAMP in 1996, with John Casson as research assistant. This project later expanded internationally to become *Currents in World Christianity*, occasioning a series

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66   For example, by Kairos for international outreach, by Link House for coffee mornings, and by the Chinese Christian Fellowship. New users included African and Japanese Christian Fellowships, Christians in Sport, and the Cambridge Christian Music Society.

67   As examples, one of these visits was to a mission conference in Bangladesh, another to Yale University in the US, another to the Universities of Edinburgh and Birmingham where specialist studies in mission were now established.

of 27 books on mission and world Christianity, and the Mission Periodicals Database.

Through the combined work of Kings and Stanley, Cambridge was becoming a recognised centre for the study of missiology. Kings was already teaching a course in the CTF on the 'Theology of Mission'. He now introduced a new course on 'World Christianity'. The Henry Martyn research seminars invited visiting scholars and were well attended. Study days were also held, to which the Divinity Faculty and African Studies Centre contributed funding. In 1995, Lamin Sanneh, Professor of Missions and World Christianity at Yale Divinity School, was the speaker at the Henry Martyn lectures, speaking on "Interreligious Challenge and Opportunity in Public Policy Issues in Africa."

With the increase in academic teaching and research, the development of the library became a high priority. Reviving the Library Committee, its first meeting agreed that the library should become a specialist resource for the academic study of World Christianity and mission for the CTF and Cambridge University. It was agreed therefore to seek out a librarian with technological skills as well as theological understanding and preferably, with overseas experience.

By 1995, 1,600 of a total 2,300 books had been added to the online catalogue. Appeals for book donations yielded a contribution from Kenneth Cracknell, Senior Tutor at Wesley House, Cambridge of 300 books. Further acquisitions followed, with Kings buying 100 books in Nairobi, and 100 books in Pretoria, South Africa whilst on his travels. The library now had 3,000 books.

The HMT now sought a new location for the library and entered into talks with Westminster College, Cambridge to rehouse the collection there. This was granted in November 1994, with a section of Westminster's own library offered, along with an additional two offices for Kings and other staff. The move took place in the summer of 1995. The books were transported from the Hall to Westminster library, and Kings moved offices from Ridley to Westminster.

On 22nd January 1996, an official opening for the Henry Martyn Library (HML) took place. This date has since been marked as the founding of the Henry Martyn Centre (HMC), although it did not receive this name until 1998, and Graham Kings has been distinguished as its Founder.

The move to Westminster College initiated a number of changes. The staff team were expanded, the link with the Hall diminished, giving way to an increasing emphasis on teaching and research, strengthening ties with Cambridge University and the CTF, and a new partnership with Anglia Ruskin University. Dr. Sue Sutton, having prior experience working for the Singapore National Archives, became the HML's new volunteer archivist. Jane Gregory

was appointed part-time librarian and she continued as the HML's librarian for 17 years, faithfully advancing the library and providing help to library users.

Links that had been forged in earlier years were not forgotten. Connections continued, for example, with the Langham Trust, IAMS, and OM, and events were initiated and held in local churches to promote prayer for, and awareness of, the world church and mission. However, in 1996, CICCU moved its prayer meeting to St Andrew the Great, ending 100 years of CICCU prayer in the Hall. Connections were not entirely severed, however, as Sue Anderson, the HML's World Mission Advisor, continued meetings with CICCU members interested in mission.

In 1998, the Henry Martyn Library formally became the Henry Martyn Centre. The following year, the Trustees discussed whether or not the HMC should become a formal member of the CTF. Cause for hesitation was that the Federation was ecumenical, whilst the HMC was strongly Anglican. It was decided that it should become an Associate member.

5   Henry Martyn Centre, Moving into the 21st Century

5.1   *Henry Martyn Centre, 2000 onwards*[68]

In 2000, Graham Kings moved on to parish ministry in London. He was followed by a succession of directors who advanced the work of the HMC, building it up into the leading World Christianity Centre that it has become today. These were Dr. Sebastian Kim, Dr. Brian Stanley, Dr. Emma Wild-Wood, Dr. Jesse Zink, and Dr. Muthuraj Swamy, CCCW's current director. Each contributed significantly to its advancement, bringing their individual expertise and experience to the work.

In 2014, the HMC had the opportunity to relocate to a purpose-built new premises on the Westminster College site, with its own front door and its own library space and offices. The move took place over the summer, and advantage was taken of the formal reopening of the Centre to give it a new name. The Henry Martyn Centre became the Cambridge Centre for Christianity Worldwide. It was thought that this new name would better reflect the new emphasis of the Centre.[69]

At this point, the current librarian, Ruth MacLean, took over from Jane Gregory. She was appointed at a time when Cambridge University Library was

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68   This section draws on Randall, Swamy, and Kings, *From Henry Martyn to World Christianity*, chapter 6.

69   It was also felt that no one remembered who Henry Martyn was.

upgrading its online catalogue with the new cloud-based library management platform Alma, by Ex Libris. The journal subscription provider was also going into administration, so subscriptions were reviewed and transferred to EBSCO. She established a new social media presence for the Centre, created new flyers to raise awareness of the library, contributed to the design and creation of a CTF libraries guide, and was involved in improving CCCW's online presence on its new website. Other advancements followed, and the library became the recipient of a number of significant donations, including the St Augustine collection[70] and the personal libraries of John Iliffe and Graham Kings.

In 2015, Dr. Philip Saunders became CCCW's archivist. He took over from Lucy Hughes, appointed in 2013 as CCCW's first archivist appointment with a professional qualification in archives management. Formerly Principal Archivist for the Cambridgeshire County Council, Saunders' expertise has greatly advanced the archive, improving its organisation and preservation, remaining in contact with past contributors and contacting prospective donors, and facilitating the addition of many papers to the collection since his appointment.

In 2020, under the leadership of Dr. Muthuraj Swamy, an additional teaching role was created, with Dr. Jenny Leith becoming CCCW's first Dean of Studies. In addition to sharing CTF teaching responsibilities with the director, her role in supporting the academic progress of CCCW's own postgraduate students has been critical in enabling the Centre to increase its intake of students.

In the same year, CCCW became a full member of the CTF, fully embracing its ecumenical principles of partnership.

5.2   *Current Context*

The CCCW has expanded into so much more than a library. The library itself has become a world-class collection of rich and diverse academic and confessional materials on historic and contemporary World Christianity. The Centre, as a whole, initiates many projects to engage people's understanding of global Christianity, supported by a worldwide network of 'Friends of the CCCW'.

It has a long-established postgraduate teaching programme through its connections with the CTF, Cambridge University, and Anglia Ruskin University. It enrolls Research Associates, develops seminar and lecture series and other outreach events. It has ventured into publishing an Occasional Paper Series and teamed up with Tearfund for a short-term collaborative research project. It has a long history of awarding bursaries for young people in Cambridge to

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70   This was a complete mission library collection originating from the missionary College of the Church of England St Augustine's College (Canterbury, Kent), given to the CCCW by Canterbury Cathedral in 2015.

FIGURE 3.2   The Cambridge Centre for Christianity Worldwide today, in its purpose-built
premises at Westminster College, Cambridge

encounter the world church and has now introduced an annual Summer Insti-
tute to bring scholars together from across the globe for a week of learning and
collaboration.

In the words of Prof. Brian Stanley, Professor in World Christianity at the
University of Edinburgh, and former CCCW director:

> For 25 years the Cambridge Centre for Christianity Worldwide has con-
> sistently reminded church and academic communities in Cambridge of
> the vital significance of world Christianity and its missionary emphasis
> for the understanding of the Christian faith.[71]

5.3   *A New Identity, with Vital On-Going Relevance for the 21st Century*

Changes in church and society through the 20th century have taken their toll
on theological libraries across Europe, and many fine libraries have had to

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71   Brian Stanley, Email to director, Muthuraj Swamy, on the occasion of the Cambridge
Centre for Christianity Worldwide's Silver Jubilee, January 2021.

close. Yet, whilst secularism reigns in the West and theology is relegated to the margins, the demographic shift of Christianity to the Global South has seen Christianity thriving in other parts of the world, something which surprises many Christians in the West. CCCW's new identity as an academic Centre for World Christianity has therefore been a major reason for its success.

The study of World Christianity has emerged as a vital and relevant subject in the 21st century which can encourage Christians throughout the world, particularly in the West, to study, understand and appreciate the local expressions of Christianity globally. This global perspective has often been neglected by Western Christians, and yet in our globalised world with its technological advancement and advances in transport and communication, World Christianity has become an exciting new area of research to foster richer conversations and cooperation among Christians in different parts of the world.

CCCW's outward looking focus on the global church and desire to attract a diverse group of scholars from around the world, sits well with today's pluralist society. New book acquisitions and teaching address many 21st-century values and challenges, as the world church grapples with many of these modern issues in their local contexts.

The effects of the current pandemic have challenged the Centre to generate most of its income through its activities, rather than rely on its assets and occasional financial gifts. The expansion of its education programme has therefore been a priority. Creating an annual Summer Institute for the collaboration of scholars from around the world is a new initiative starting in 2022, and the vision of CCCW's current director, Dr. Muthuraj Swamy. Challenges have included obtaining funding from sources willing to set this new project in motion and commit to the next five years.

Through successive directors, librarians, and archivists, CCCW's library and archives have become a rich and valuable resource for World Christianity and continue to grow and advance. Teaching has also progressed so that CCCW is able to accept increasing numbers of Research Associates, with growing numbers of scholars also enrolling on undergraduate and postgraduate programmes and attending lecture and seminar series. These increasing numbers of students have subsequently increased use of the library and archives.

CCCW plans to strengthen and expand its online presence with increased use of video and conferencing technology for education and marketing, and the creation of podcasts. Tying in with this, the librarian's immediate plans are to build the library's digital resources, in collaboration with the CTF, in preparation for CCCW's new annual Summer Institute and future online ventures.

This online digital library presence will be critical for engaging scholars around the world, particularly in the Global South, so that they too can benefit from CCCW's teaching programmes and resources.

The words of Revd. Dr. Lydia Mwaniki, All Africa Conference of Churches, Nairobi, are an encouragement for the work of the Cambridge Centre for Christianity Worldwide going forward: "What a special gift the CCCW is to God's world! You provide a fount of knowledge, a symbol of unity across cultures, and a focus for integrated mission."[72]

Whilst the focus has shifted from World Mission to World Christianity, mission is integral to World Christianity. CCCW research associate, Lionel Young, in his *World Christianity and the Unfinished Task* (2021), concludes that "the twentieth century has ushered in a new era of worldwide Christianity" in which "the task remains unfinished." Yet "the Western church does not have all the answers to these challenges and the next chapter remains to be written – together."[73]

> I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb.
>
> *Rev. 7.9–10. KJV*

Acknowledgments

This chapter is dedicated to the memory of my father, Rev. David L. Winch (1934–2020), who spent his life serving the people of Turkey and was inspired by Henry Martyn.

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72 Lydia Mwaniki, Email to director, Muthuraj Swamy, on the occasion of the Cambridge Centre for Christianity Worldwide's Silver Jubilee, January 2021.

73 Young, *World Christianity*, 129.

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Historic Church-Libraries in the Evangelical-Lutheran Church in Thuringia

Hagen Jäger and Johannes Röder

1 Evangelical-Lutheran Church Libraries

Habent sua fata libelli – books have their fates. This dictum can also be applied to historical libraries. Libraries whose holdings still exist and can be used today, but also libraries whose books have long since been scattered all over the world after the death of their former owners – they have their fates. If they were not destroyed in wars or fires, they can be found today in public libraries or private collections. Auction catalogues are an interesting source for the book holdings of former private libraries that were sold by the heirs of the former owners. These are mostly scholars' libraries. But parish libraries also have their fates. They were built up and compiled by parish priests, were or still are located in parsonages and have been passed on from one generation of priests to the next over the centuries. In the best case, they continued to grow, were increased by new publications and today provide an overview of the knowledge of several epochs of intellectual and theological history. They also allow conclusions to be drawn about the reading and study habits of their former users. Not all pastors were interested in the libraries of their predecessors, which they found in the parsonages when they took office. Some of them were forgotten, leading a shadowy existence in attics or in hiding places in the galleries of damp churches. But there were also efforts to sift through and record at least the most important and extensive parish libraries. The aim was to draw attention to the value of their book collections, as well as to provide researchers with information about the existence of rare books.

Many parish offices in the former Evangelical Lutheran Church in Thuringia have or had a historical parish library with sometimes quite different book collections. Their foundations date back to the time after the Reformation. Most of them were founded between the end of the 16th and the 18th century.[1] Among the changes brought about by the Reformation in church life in Germany was a

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1 Thomas Fuchs, "Die Kirchenbibliothek Pegau," *Leipziger Jahrbuch zur Buchgeschichte* 27 (2019): 59.

significant improvement in the educational level of the priests, which also had an impact on the education of the common people. The visitation records of the Reformation period often contain complaints about the low level of education of the priests, who were more concerned with earning a living than with preaching and pastoral care. It was not uncommon for a village priest to be able to read the Latin mass form or to sing. This was to change with the introduction of the Reformation in the parishes. From that moment on the priests were examined by the visitators not only in faith but also on their educational level and theological knowledge. During these reviews they sometimes found blatant superstition as well as a frightening lack of knowledge.

Thus, in the churches of the Reformation, it became obligatory for pastors to have attended a university in order to study theology as well as the liberal arts. In order to be admitted to the pastorate at all, they had to undergo an examination before the responsible consistory or spiritual ministry. Only then could they be elected to a pastorate or be assigned a pastorate.

Especially in the village parishes, the pastors were now mostly the only ones who had studied at a university and had some education. There, they were not only responsible for pastoral care in their parishes, but also exercised supervision over the schools. They were therefore expected to have a certain educational competence in their office, which they possessed to varying degrees.

Family, education and piety were pillars in the lives of Protestant pastors and their congregations from the Reformation period until the 20th century. Education included books as an important medium, which had become an integral part of every Protestant parsonage. But there were great differences in terms of stock and quantity. At first, every parish office was obliged to purchase certain books, which often formed the basis of a parish library.[2] Apart from the altar Bible, these included above all the Concordia Book of 1580, i.e. the collection of the binding confessional writings of the churches with a Lutheran confession. This was especially true for the pastorates in the Lutheran churches in the area of the various Thuringian dominions that had united after 1918 to form the new Thuringian Evangelical Church, which name later changed to the Evangelical-Lutheran Church in Thuringia. After the successful efforts to standardise the liturgy and order of service in the territories of the Thuringian principalities in the 17th century, the parish offices also had to purchase the

2 Thomas Fuchs, "Kirchenbibliotheken der Reformationszeit: Traditionen Umbrüche Neuansätze," in *Reformationen vor Ort: Christlicher Glaube und konfessionelle Kultur in Brandenburg und Sachsen im 16. Jahrhundert*, ed. Enno Bünz, Heinz-Dieter Heimann, and Klaus Neitmann, Studien zur brandenburgischen und vergleichenden Landesgeschichte 20 (Berlin: Lukas Verlag, 2017), 393.

corresponding orders of service and agendas for daily use. The agendas contained the liturgical forms for the services during the church year, the official prayers and the templates for all official acts. The church ordinances regulated, among other things, the entire church life in the congregations, described the rights and duties of the pastor, his position vis-à-vis the congregation and the authorities, and the school system. In addition to these books, which were distributed in all parish offices, the pastors tried to acquire at least one or more postillas, i.e. collections of sermons on all Sundays of the church year.

From the end of the 16th to the beginning of the 18th century, many parishes in Thuringia will hardly have had more books than those mentioned above. Books were expensive and thus the building up of a parish library was very costly, especially as the parishes had to bear a wealth of other costs for the parish salary, the salary of the schoolmaster and the sexton, the maintenance of the church building, the rectory and the school. Often the pastors personally did not own many books. The studies were long and expensive, with the marriage, which was mostly connected with taking up the first post, the growing family had to be provided for, and the pastors, especially in the villages, did not always have the urge to expand their education once acquired at the university. In many cases, a few devotional books were enough for daily private devotion and prayer. However, there were also several pastors who strove to constantly expand their knowledge and education acquired during their studies and to apply it in certain focal points of their work or in various researches. Since its existence, the Protestant parsonage has produced a wealth of personalities who have made significant contributions to scientific research, historiography, philology, fiction and the fine arts. Most of them came from parish houses that were very devoted to education and thus also to reading. The extent to which they used parish libraries or their private libraries for their studies would have to be investigated separately.

Since the end of the 17th century, at a time when Germany and with it the various principalities in Thuringia were slowly recovering from the destruction and devastation of the Thirty Years' War, general prosperity was growing and the pastors themselves in the villages and small towns were finding more resources, time and leisure for their own studies.

Most of the larger parish libraries that still exist today were established during that period. New currents emerged in the sciences and church life, such as the Enlightenment and Pietism, which were also reflected in general education, understanding of the world and faith. The new knowledge was found in books and many pastors probably saw it as their task not only to acquire this knowledge but also to make it accessible to others. Among other things, this demand was probably the impetus for the founding of the

larger parish libraries in Thuringia, for example in Stedtfeld near Eisenach or in Gerstungen, which have a considerable stock of books. A complementary factor was also the personal scholarly interests of their founders. For the most part, parish libraries arose from the endowment of individual parish priests. They bequeathed their own book possessions to the parish with the stipulation that they be preserved and, if necessary, increased. In addition, there were various other donations. For example, noble landowners in various Thuringian villages donated old and new books to the parish and thus ensured the multiplication and expansion of the parish libraries, which also expanded their spectrum with non-theological literature through such gifts. This is how some extensive parish libraries came into being, such as the 'Hoffmannsche Bibliothek' (Hoffmann's library) in Gerstungen, at whose history and holdings we are going to take an exemplary look.[3] The already existing book collection was increased by various purchases from around 1670 by the pastor Johann Adam Arnold (*c.*1629–1696) and his successor in office Johann Christian Sesemann (1657–1725). These purchases were mainly theological works, such as *Clavis Scripturae* by Matthias Flacius Illyricus (1520–1575) or the works of Hieronymus Weller (1499–1572).

The parish library in Gerstungen was then considerably enlarged by the donation of the priest Johann Heinrich Christoph Hoffmann (1692–1773), whose name it bears today. He had already begun collecting books in his student days. That he was an avid reader is evidenced by the many marginal notes in his books, which he left to the church and his successors in office for their use after his death. Hoffmann also left numerous manuscripts to the library, his own lecture transcripts, but also copies of printed books and a wealth of sermon dispositions. Johann Heinrich Christoph Hoffmann was intensively involved with the new theological trends of his time, Pietism and the Enlightenment. This is shown by the books he brought into the parish library of Gerstungen, writings from the late 17th and early 18th centuries by Martin Chemnitz (1522–1586), Johann Gerhard (1582–1637), Johann Arndt (1555–1621), August Hermann Francke (1663–1727), Joachim Lange (1670–1744), Johann Anastasius Freylinghausen (1670–1739) and others. He also studied the poet Barthold Heinrich Brockes (1680–1747) and the theosophist Jacob Böhme (1575–1624), whose writings are also in Hoffmann's library.

Johann Heinrich Christoph Hoffmann was succeeded in 1774 by his nephew Johann Heinrich Hoffmann (1735–1785). He created a *Catalogus* of the parish

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3 "Hoffmannsche Bibliothek," https://fabian.sub.uni-goettingen.de/fabian?Hoffmannsche
   _Bibliothek [accessed 17 May 2021].

library in Gerstungen, which was named 'Adjunctur-Bibliothek' (Adjunctur Library) from 1781. After his death, only occasional books made their way into Hoffmann's library in the late 18th and 19th centuries. It survived the turmoil of the wars of the 19th and 20th centuries unscathed. For a time, it was in the attic of the vicarage, later in the gallery of the church in Gerstungen. In 2018, it was finally deposited in the Regional Church Archives of the Evangelical Church in Central Germany (EKM) in Eisenach, where it was re-catalogued. If you take a look at the holdings of the 'Hoffmannsche Bibliothek' in Gerstungen, which contains over 900 volumes, you will notice that the books come from many fields of science. Theological writings make up a large part, including Bibles, commentaries on books of the Bible, dissertations, writings on dogmatics, church history, collections of sermons, hymnals and devotional books in German and Latin. In addition, there are books dealing with historical and philosophical questions, but there are also various works on geography and natural sciences. Various reference works and periodicals round off the collection. The 'Hoffmannsche Bibliothek' is a good example of an extensive parish library of the 18th century, whose holdings also reflect the scientific interests of its founder. It was important for Hoffmann to acquire a good and broad general knowledge, to be able to have a say in the theological discourse of his time, but also to have an overview of other areas of knowledge and literature. He passed this on to the following generations, who were able to use the library in different ways.

2   Ministerial, Church Congregation, and Superintendence Libraries

In the late 16th and 17th centuries, what is now the federal state of Thuringia disintegrated into a plethora of small states with their own princely governments, administrations and regional churches. The sovereigns as supreme bishops of their respective regional churches delegated church supervision and administrative church management to consistories, which passed this on to the superintendents. The consistories consisted of lawyers and theologians. They watched over the pastors, their preaching and conduct of office. In regular visitations, they checked whether the pastors led a life appropriate to their office and administered it properly. Special emphasis was placed on whether their sermons were comprehensible and in keeping with the Lutheran confession, how they organised the school system, and what topics they dealt with in addition to their official duties. The members of the consistories mostly lived and worked in the residence towns, where they had access to larger libraries for their work.

In many Thuringian towns, especially in the residential towns, ministerial and superintendency libraries were established from the 16th century onwards. On a larger scale, they contained a similar stock of books to those found in larger parish libraries. This also applies to the ministerial library in the former royal seat of Eisenach, which will be briefly presented here as an example.[4] If one trusts the information provided by the Eisenach cantor and school teacher Johann Conrad Geisthirt in his *Schmalkaldia Literata* of 1720,[5] then the library in the church of St. George (the later Ministerial Library of Eisenach) was founded by the former Eisenach deacon and later pastor of Stedtfeld Sebastian Khymäus (1535–1614). This emerges from a footnote in his above-mentioned work. Geisthirt refers here to Christian Franz Paullini's *Annales Isenacenses* of 1698, in which it is mentioned that Sebastian Khymäus established the library in 1596. As Paullini then goes on to note, Sebastian Khymäus' successor, Johann Himmel (1546–1626), rendered great service to its later expansion. This information on the founding of the Eisenach Ministerial Library can also be found in Johann Limberg's *Das im Jahr 1708 lebende und schwebende Eisenach...* He tells the story of the Ministerial Library in more detail. He reports that at first only a Gospel book and an *Agende* or *Missale* (missal) were found in the sacristy of St. George's Church: "Mr. Kymaeus, however / pastor at Stettfeld / has for the first time Lutheri Bible next to his Postilla and gave a donation to buy books from it." Once the library was founded, it grew steadily. Limberg describes how it came to have more books: "The Duke / together with the Duchess / the lords councillors and noblemen / and several rich citizens / have subsequently also contributed to it."[6] The services of the deacon Johann Himmel are remembered, as well as the priest from Sundhausen, Magister Wiener, whose bequeathed books were added to the library in the Church of St. George in Eisenach. In 1708 it contained 565 volumes. In the course of the next few years, the book collection was steadily expanded, so that today books from five centuries can be found in the Eisenach Ministerial Library. The oldest ones date back to the early days of printing, the most recent ones came into the library at the beginning of the 20th century. It was mainly pastors who donated books for them. In quite a few of them, the previous owners are noted, and some belonged to famous theologians. For example, there is a Latin edition of the works of St. John Chrysostom (*c.*345–407) that belonged to the well-known

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4   Eisenacher Ministerialbibliothek, https://fabian.sub.uni-goettingen.de/fabian?Stadtkirche
    _St._Georgen_(Eisenach) [accessed 17 May 2021].

5   Johann Conrad Geisthirt, "Schmalkaldia Literata das ist historische Beschreibung hundert
    ein und neunzig gelehrter Leute...," ed. *Zeitschrift des Vereins für Hennebergische Geschichte
    und Landeskunde in Schmalkalden*, vol. 12 (Schmalkalden and Leipzig, 1894; repr. 1998), 6.

6   Johann von Bergenelsen (Johann Limberg), *Das im Jahre 1708 lebende und schwebende
    Eisenach ...* (Eisenach, 1712), 148.

theologian Abraham Calov (1612–1686), whose writings of course also belong to the holdings of the Ministerial Library of Eisenach.

The Ministerial Library received significant additions with the takeover of the Eisenach School Library, also called the Gymnasium Library. In 1708, this library already comprised 463 volumes, only some of which, however, found their way into the Eisenach Ministerial Library. Other books from the possession of the Dukes of Saxony-Eisenach also found their place here after the Duchy was united with Saxony-Weimar. The books that once belonged to Duke Johann Wilhelm (1530–1573) are particularly striking. His beautifully engraved bookplate can be found in them. When the Thuringian Seminary for Preachers was founded in Eisenach after the First World War, the books of the Eisenach Ministerial Library were united with its library. With the dissolution of the Eisenach Preacher's Seminary, the library was then returned to St. George's Church, increased by a wealth of books that had apparently been donated to the Preacher's Seminary by other Thuringian congregations. Among them are also some valuable prints of Martin Luther's writings, mostly in anthologies. Some interesting books have now been added from the former Eisenach Bible Society, which had previously been stored for years in an attic, later in the prince's box of the St. George's Church in Eisenach. In 2011, the books of the former Eisenach Ministerial Library were initially moved from the tower of the St. George's Church, where they had previously been stored, to rooms in the Superintendent's Office and re-catalogued. Since 2014, they have been archived in the Archive of the EKM in Eisenach.

FIGURE 4.1   The library from the tower of St. George's Church, now stored in the church-archive in Eisenach
PHOTO JOHANNES RÖDER

The ministerial and superintendence libraries, and this also applies to the Eisenach libraries, were intended to help the clergy in their theological work. Books were an expensive acquisition. For the members of a consistory, the superintendents and the pastors of a city and the surrounding area, it was therefore very convenient to have access to an extensive library for their own studies, but also for the preparation of sermons or the writing of expert opinions and disputes. Especially in the times of the confessional conflicts between Protestantism and Catholicism, it was important to know and be able to study the writings of the theological opponents. It is therefore not surprising that the works of the most important Catholic controversial theologians can also be found in the Eisenach Ministerial Library. They are contrasted by the great works of Lutheran orthodoxy by Johann Gerhard, Martin Chemnitz and others. For the preparation of sermons, pastors needed and still need not only Bible editions in the original text and in various translations, but also commentaries on the biblical books. Thus, there is a wealth of Bibles and commentaries from over five centuries. Among the Bibles are some rare and remarkable editions, for example a Czech translation from the end of the 16th century and a Dutch one from the beginning of the 17th century.

The books of the Eisenach Ministerial Library naturally also reflect a great deal of theological history. In addition to the Bibles and commentaries on the biblical books of the Old and New Testaments, it contains the great dogmatic standard works of Lutheran orthodoxy, the Complete Works also known as "Summen" (totals), which in the 17th century still comprised the entire theological knowledge of the time. However, not only the writings of orthodox theologians are found here, but also those that bear witness to a new spirit in theology and philosophy of religion in the 17th and 18th centuries. Here, for example, the works of the Dutchman Hugo Grotius (1583–1645) are worthy of mention. When we go far back in the history of theology to late antiquity, we can see that the great Church Fathers are also very well represented in the Eisenach Ministerial Library. The works of Augustine, Basil, Ambrose, Tertullian, Origen and others are available here in various editions. Among them, the editions of the Froben printing house in Basel from the 16th century are particularly outstanding.

A large space is taken up by various representations of church history. In addition to the controversial theologically oriented centuries of the 16th century, there are also more recent representations of church history. For example, there is a whole wealth of works by the Pietist church historian Gottfried Arnold (1666–1714). In addition, there are extensive periodicals on church history such as the *Acta Historico-Ecclesiastica* published in Weimar by Johann Christian Bartholomäi, which provide an overview of 18th-century church

history, some of which is very detailed. In addition to these scholarly works, there are also a great many volumes of sermons, especially postils. Enlightenment and rationalism have left their books and writings in the Eisenach Ministerial Library, theological, religious-philosophical and moral treatises and sermons. A collection of writings by religious socialists from the beginning of the 20th century that has been preserved deserves special mention.

It is sufficiently well known that many pastors in the past were not only concerned with theology, but also tried to gain an overview of the entire knowledge of their time. The Eisenach Ministerial Library bears witness to this in the presence of large works of review. For example, it owns all volumes of the *Acta Eruditorum* published until 1748, the first scientific journal in which books from all fields of knowledge from all over Europe were discussed and reviewed. The *Acta Eruditorum* appeared from 1682 and later as *Nova Acta Eruditorum* and *Nova Acta Eruditorum Supplementa* respectively in Leipzig until 1782. From the beginning of the 19th century, the *Jenaische Literaturzeitung* and the *Neue Jenaische Literaturzeitung* are available, in which the new publications of many important books from all fields of science were also reviewed. Of course, the most important review organs for theological literature in the 18th and 19th centuries also found their way into St. George's Library and are still more or less complete today, such as Johann August Ernesti's (1707–1781) *Theologische Bibliothek* or Johann Christoph Döderlein's (1746–1792) *Auserlesene theologische Bibliothek*.

The Eisenach Ministerial Library is only one of a whole plethora of extensive ministerial, congregation and superintendent libraries in Thuringia that have significant historical book collections. In this context, the library of the Church in Arnstadt or the library of the Protestant ministry in Erfurt should be mentioned, which admittedly each had a different history of origin than the Eisenach ministerial library.

Politically, there were major territorial changes in Thuringia after the end of the Congress of Vienna in 1815, at the end of which eight small states remained. During this time, the Protestant churches remained an integral part of these small states. The pastors in the congregations fulfilled their theological mission against the backdrop of changing political events throughout the 19th century. The most drastic event occurred after the end of the First World War, when the six remaining Thuringian princely houses resigned from government in November 1918, ushering in the end of these churches. After the separation of church and state, the first negotiations for a merger of the individual state churches in Thuringia began in the same year. After this process was completed, the church leaders voted on the merger to form the new Thuringian Protestant Church, which came into effect on 13 February 1920. A constitution

for the new regional church was drawn up and put into effect by 1924. During this time, an independent church organisation with central leadership was established in the city of Eisenach. During these events, a central registration of the larger libraries and book collections existing in the church area was also carried out in 1924. The books were to be registered through directories and made more accessible through exchange. Since the focus of this paper is not on this era, I will only briefly touch on the period of National Socialism. After the National Socialists came to power in 1933, the Thuringian Regional Church was also affected by internal tensions. This conflict has gone down in history under the generic term Kirchenkampf (church struggle). In essence, it was about questions of faith in the relationship between the church and the National Socialist dictatorship as well as church resistance in dealing with state ideology. In writing, this conflict was disputed with books, essays, journals and pamphlets that found an echo in the libraries of the time. In this conflict over theological sovereignty of interpretation, an ideologically influenced hymnal was produced and even a new translation of the Bible was worked on.

Independent of these efforts, the office of the 'Church-Archivist' (Kirchenarchivwart) of the Thuringian Protestant Church was established in 1938. This office was responsible for the supervision of all archival holdings and libraries in the parish archives throughout the whole territory. With the help of information events, this archivist provided training in the management of archives and libraries. In addition, through consistent training of archivists, important holdings in the parishes could be secured. Regrettably, however, this position was abolished without replacement in 1959.

3   Church Libraries and Theological Literature in the German Democratic Republic

With the founding of the German Democratic Republic (GDR) after the Second World War, the book trade was reorganised and adapted to the new economic system and state objectives. Three aspects are of particular importance: book production, book import / book smuggling and censorship measures. In the GDR, the entire literary production and distribution apparatus was adapted to state goals in the course of the socialist cultural revolution.[7] In particular, the majority of publishing houses were transformed into 'Volkseigene Betriebe' (publicly owned companies) or run by social organisations. The

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7   Irma Hanke, *Alltag und Politik: Zur politischen Kultur einer unpolitischen Gesellschaft*, Studien zur Sozialwissenschaft 61 (Opladen: Westdeutscher Verlag, 1987), 58.

central commission bookshop in Leipzig was responsible for supplying the entire book trade. The planned economy structure of the book market limited book production through long-term printing deadlines and paper quotas.[8] The constitution of the GDR guaranteed freedom of opinion and freedom of the press on paper. In reality, publications were controlled by state agencies in the form of approval procedures and quality controls, for example via the Ministry of Culture.[9]

In the ecclesiastical sector, the larger libraries of the Regional Church Council and the Preacher's Seminary with a total of about 35,000 books were located in Eisenach.[10] In addition, there were a large number of parish libraries in the church area of the Evangelical-Lutheran Church in Thuringia. A basic distinction must be made between official libraries, which were only accessible to certain groups of people, and public community libraries as well as private libraries of church officials. The Allies' Control Council Order No. 4 of 1946 decreed, among other things, that literature with a National Socialist or military character be removed from public and private libraries. On this basis, there were several state inspections of church libraries in the following years. In 1958, for example, the library of the Altenburg Superintendency was audited by state forces. The audit focused particularly on literature published in the West since 1945 and separated out books.[11] Books with fascist or military content, political expansionist ideas, racial doctrines or which opposed the Allies were to be withdrawn from use in libraries. They were only allowed to be made available for scientific work under special conditions. The constitution of the GDR at the time guaranteed the church independence and the freedom of its scientific work. Literature with a clearly ecclesiastical reference was therefore formally unobjectionable, but there was a list of forbidden books with ecclesiastical content. These books were allowed to be preserved, but had to be treated as classified information and only released under special conditions.[12]

The procurement and securing of theological literature remained an important issue until the end of the GDR. Because of the takeover of books from

8   Hanke, *Alltag und Politik*, 56.
9   Thomas Klein, "Heimliches Lesen und staatsfeindliches Schreiben: Bemerkungen zu Zensur und Gegenöffentlichkeit in der DDR der achtziger Jahre," in *Heimliche Leser in der DDR: Kontrolle und Verbreitung unerlaubter Literatur*, ed. Siegfried Lokatis and Ingrid Sonntag (Berlin: Ch. Links Verlag, 2008), 62.
10   Bücherei des Landeskirchenrats, 25.02.1953, Generalakten, Teil 2, A 153–6, p. 99, Landeskirchenarchiv Eisenach.
11   Überprüfung kirchlicher Büchereien, 07.06.1958, Generalakten, Teil 2, A 120–239, p. 2, Landeskirchenarchiv Eisenach.
12   Überprüfung kirchlicher Büchereien, 22.12.1958, Generalakten, Teil 2, A 120–239, p. 24, Landeskirchenarchiv Eisenach.

school and state libraries, there were negotiations with state authorities in this connection.[13] In addition, book donations from Germany and abroad were of particular importance. In 1950, for example, the relief organisation of the Protestant Church in Germany arranged for a donation of books from the Missouri Synod. These theological books were not available in the territory of the GDR and were therefore much sought after.[14] The donation was distributed to libraries via the regional church. Book shipments from West Germany were subject to control by state organs, and literature was excluded and confiscated according to certain criteria. Since the legal framework was not clear, there was a fluid transition between legal import of literature and book smuggling. In the area of fiction and specialist books, ecclesiastical literature at times took first place among confiscated books, accounting for two-thirds.[15]

Active book smuggling, for example by vehicles, meant a high risk through penalties, with GDR citizens naturally facing a greater risk. The expansion of the inner-German border in the 1960s blocked many transport routes, making shipping by post increasingly important. About 420,000 printed works were withdrawn from circulation via postal controls in the 1960s.[16] This practice caused disputes with state authorities over the confiscation of books, especially on the basis of content assessments.[17] The regulations for receiving books listed anti-democratic content, war promotion or a general orientation against the interests of the GDR as exclusion criteria, among other things.[18] The Thuringian Regional Church acted as an intermediary for book donations from abroad. This mostly involved specialist theological literature, which was cleared through customs as a gift consignment with a special permit. In the 1960s, various book shipments arrived at the Headquarter in Eisenach in this way, which were then distributed to the recipients by the church.[19] Book requests from church employees were collected centrally and taken into account in this procedure. The church also issued certificates with which special permission

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13 Bücherei des Landeskirchenrats, 30.07.1952, Generalakten, Teil 2, A 153–6, p. 76, Landeskirchenarchiv Eisenach.

14 Druckschriften, Zeitungen und Bücherneuerscheinungen, 17.09.1946, Generalakten, Teil 2, A 158–9, p. 81, Landeskirchenarchiv Eisenach.

15 Richter, "Literatur sackweise abverfügt," 263.

16 Richter, "Literatur sackweise abverfügt," 265.

17 Beschlagnahme von Schriftgut, 09.08.1960, Generalakten, Teil 2, A 860–32, p. 42, Landeskirchenarchiv Eisenach.

18 Politik, Kirche und besondere politische Ereignisse, 03.02.1967, Generalakten, Teil 2, A 860–40, p. 66, Landeskirchenarchiv Eisenach.

19 Politik, Kirche und besondere politische Ereignisse, 21.12.1963, Generalakten, Teil 2, A 860–40, p. 42, Landeskirchenarchiv Eisenach.

FIGURE 4.2 Confiscation protocol for theological books from 1959
BESCHLAGNAHME VON SCHRIFTGUT, 01.08.1959, GENERALAKTEN,
TEIL 2, A 860−32, P. 114, LANDESKIRCHENARCHIV EISENACH

could be requested to import foreign, scientific literature.[20] The printed matter of the church press had a special status in this system but was also subject to state control and in some cases was not released for delivery. This procedure caused increased protests through repeated confiscations towards the end of the 1980s.[21]

Apart from book procurement, the church had its own needs for printed works and publications. The following section will look at the political and economic impact of the church's book trade. In 1945, the first negotiations for the resumption of the printing of religious literature were started with the Soviet State Office for Literature.[22] The first result was the publication of a Christian home calendar for 1946. In the same year, the first larger book orders from Evangelical-Lutheran Church in Thuringia began.[23] In the following years, further larger book orders reflected the high demand for specialised theological literature. Also in 1946, the Regional Church Council initiated a reading circle, in which magazines were obtained through the Regional Church Office and then distributed in the church area.[24] This circle was intended to be a source of information in a time of limited information possibilities and was continued until 1951.

The two most important own publications of the Evangelical-Lutheran Church in Thuringia since the 1920s were the *Amtsblatt* for official church announcements and the weekly church newspaper *Glaube & Heimat*. For the re-implementation of these publications, an agreement was made with a publishing house. This was a publisher named Wartburgverlag, which was based within the church territory and had been founded in 1947. Wartburgverlag published the literature of the Evangelical-Lutheran Church in Thuringia, especially the church newspaper *Glaube & Heimat* and the official gazette. On the basis of licences issued to the Church in Thuringia, this publishing house was authorised to publish Christian Protestant literature.[25] In addition to the production of these regular church publications, there was also book production. In the early 1950s, there was a great need for religious literature in the

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20   Druckschriften, Bücherei- und Zeitungswesen, 26.01.1955, Generalakten, Teil 2, A 158–14, p. 51, Landeskirchenarchiv Eisenach.

21   Klein, "Heimliches Lesen und staatsfeindliches Schreiben," 63.

22   Presse und Nachrichtenstelle der Thüringer evangelischen Kirche, 31.05.1945, Generalakten, Teil 2, A 865 A-2, p. 6, Landeskirchenarchiv Eisenach.

23   Druckschriften, Zeitungen und Bücherneuerscheinungen, 24.09.1946, Generalakten, Teil 2, A 158–10, p. 1, Landeskirchenarchiv Eisenach.

24   Druckschriften, Zeitungen und Bücherneuerscheinungen, 31.03.1950, Generalakten, Teil 2, A 158–9, p. 81, Landeskirchenarchiv Eisenach.

25   Der Wartburgverlag, 19.11.1949, Generalakten, Teil 2, A 865 b-4, p. 1, Landeskirchenarchiv Eisenach.

church congregations, which the Church wanted to meet through its own publications.[26] However, the licensing of these books was not covered by the licences proved to the Church and therefore took place in cooperation with the Evangelische Verlagsanstalt in Berlin. This publishing house held a special licence for theological literature in the GDR.[27] Manuscripts could be submitted by the publisher, evaluated by a state expert and approved or rejected. Regardless of questions of licensing, the procurement of paper as material remained part of the production process. This could mean cutbacks if sufficient paper could not be provided as planned. In this context, there were repeated difficulties in publishing church literature due to a lack of material.[28]

For the church, the printing of Bibles is a special focus. For the church territory in Thuringia, this was done through the Altenburg Bible Institute. This was an old institution and able to resume its printing activities immediately after the Second World War when it received its first licence for a religious book as early as 1945. The Thüringer Bibelwerk was restructured in 1950 as an ecclesiastical institution with headquarters in Eisenach and was to promote the distribution of the Bible. Furthermore, spiritual literature such as hymnals and catechisms were to be printed. The institution was divided into the Bible Institute of Altenburg, which was to produce and procure spiritual literature, and the Bible Societies of Altenburg, Eisenach and Weimar, which were to be dedicated to distribution. By 1957 it had published about three million Bibles, Bible parts and religious books.[29] After the Evangelische Verlagsanstalt in Berlin became the only licensed Protestant publishing house, the Altenburg Bible Institute had to adhere to this institution with its publications.

4   Ecclesiastical Structural Changes and Their Consequences for the Historical Parish Libraries

The books in the small and larger historical parish libraries also reflect the history of the respective parishes. However, since they hardly receive any professional care, there is a risk of neglect. The merging and dissolution of parish

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26   Autorentagung Eisenach, 22.12.1950, Generalakten, Teil 2, A 882-1, p. 2, Landeskirchenarchiv Eisenach.

27   Der Wartburgverlag, 04.03.1953, Generalakten, Teil 2, A 865 b-4, p. 30, Landeskirchenarchiv Eisenach.

28   Kirchliche Verlagsarbeit, 28.07.1958, Generalakten, Teil 2, A 860-20, p. 23, Landeskirchenarchiv Eisenach.

29   Bibelanstalt Altenburg, 20.04.1957, Generalakten, Teil 2, A 779 a-3, p. 6, Landeskirchenarchiv Eisenach.

offices in the area of the Protestant Church in Central Germany and especially in the area of the former Evangelical Lutheran Church in Thuringia often result in further negative consequences for the historical parish libraries and their book collections. These external conditions of storage rarely meet the requirements for historical books and manuscripts. In recent years, professional advice and the renovation of parsonages have changed things for the better. The awareness of the value of historical book collections in churches and parsonages has grown overall. However, new problems for parish libraries have arisen due to the merging of parishes and parish offices. Parsonages, the places where pastors live and work, are being repurposed or sold. In such cases, parish libraries have to be relocated and reorganised. Various projects support parishes in dealing with their historical book collections. For example, the cooperation with large research institutions, such as the Gotha Research Library of the University of Erfurt, has proven to be successful. This important indexing work is coordinated and accompanied by the Regional Church Archive in Eisenach. If no suitable place can be found or created for the storage of the historical parish libraries in the still existing parish and congregation houses, it is possible to transfer them to the Archive as a deposit. There they are stored under optimal conditions, are available for research and are re-catalogued if necessary. However, they remain the property of the respective church congregation. It is to be expected that more and more parishes will make use of this possibility in the future.

The current situation of the libraries is worrying in many cases. The reasons are manifold and cannot be reduced to a few, simple explanatory patterns. In November 2021, the Synod of the Evangelical Church in Central Germany officially approved the funds to address this matter accordingly. The official title for this project is "Historical manuscripts and book collections in church ownership on the territory of the Evangelical Church in Central Germany." The area of responsibility covers more than a thousand book and manuscript collections in different locations on that territory and is going to start its work in 2022. As a first step there is going to be the establishment of a coordination office in combination with a scientific advisory board. Together they will develop standard procedures for the implementation of the work. This project is about securing, indexing and making the books and manuscripts generally usable. Other tasks consist of providing advice and support for proper storage of the historically valuable books. Secure accommodation, care and cataloguing are prerequisites for the preservation and use of a library. Circumstances however vary from region to region and require individual approaches. The exact total number of books at this point is unknown and has yet to be determined, but estimates put the number at least 200,000. During the

implementation, librarians and archivists are going to be consulted for support and ensure the professional competence of this project. Comprehensive public relations work will accompany the project and document the activities, special features and finds. Thereby, these libraries will finally receive the necessary attention, from which not only the respective parishes as owners will benefit. In the end, a systematic record will be available to the public while at the same time the secure long-term safeguarding of the books on site will be guaranteed. This ten-year project has the potential to initiate a change of perspective and change the way we deal with this historical heritage.

5   Historical Value of Parish Libraries

In the area of cultural assets, the Protestant church libraries take up the largest share.[30] For pastors, their books and libraries represented an important pillar of intellectual self-assertion, especially in educationally deprived environments, in the villages and small agricultural towns of Thuringia. If a larger parish library was found in the rectory, for many pastors this meant a very fortunate improvement of their own education and the education of their children. In the past, the libraries were also a source for imparting knowledge in the school sector, over which the parish priests, especially in the villages of the Thuringian states, were in charge until 1918.

Every church library, from large institutions to the smallest parish, has its own history of foundation and growth, which can be very different and peculiar. An important role is played by the interests, personal imprint and piety of the pastors and other benefactors who founded them or further increased them through donations. Thus, the respective historical book collections not only reflect important epochs of church, theological, and intellectual history since the 16th century, but also provide an insight into the interests and studies of their users. As a source for researching the history of education in the Thuringian dominions and states, they represent an enormous historical value. The measures and projects initiated are an encouraging sign for the preservation and strategic expansion of these historic parish libraries. Five hundred years after Martin Luther translated the Bible at Wartburg Castle in Eisenach, the value of a parish library cannot be better appreciated.

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30   Fuchs, "Die Kirchenbibliothek Pegau," 59.

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The Sub-Library of Theology of the University Library of Würzburg: Difficulties and Challenges in the Past and Future

Oliver Weinreich

1   Historical Stages

Since the second founding of the University of Würzburg by Prince-Bishop Julius Echter in 1582, there has been a Faculty of Theology, which was responsible for the academic training of the next generation of priests in the Diocese of Würzburg until 2020. The university library has been collecting literature for the teaching and research activities of the university since 1619, significantly interrupted by the turmoil of the Thirty Years' War and by its destruction during the Second World War. It was since the 19th century that a library of the Faculty of Theology began to be decoupled from the university library, which until then had uniformly collected literature for all theological and also for other lectures of the University.[1] In 1861 the Homiletic Seminar was founded with its own library, in 1884 the Church History Seminar, in 1885 the Patristic Seminar, in 1896/97 the Exegetical Seminar, in 1901 the Apologetical Seminar, in 1906 the Dogmatic Seminar and in 1918 the Moral Theological Seminar. The library had been housed in two rooms since the Faculty of Theology moved to the New University building in 1897. It was destroyed in the bombing of Würzburg on March 16, 1945. Still in 1945, the Faculty of Theology resumed its operations in rooms of the Mariannhill Missionaries until it could return to the restored building of the New University in 1950. The seminar libraries, which by then had been largely rebuilt through gifts of books, moved in with a collection of some 4,000 volumes. At this time, the faculty consisted of the professorships of Old Testament, New Testament Exegesis, Church History, Patrology, Dogmatics, Apologetics, Moral Theology, Canon Law, as well as an extraordinary professorship for the study of the Christian East. Now there began a differentiation of the range of subjects and associated with it a strong expansion, which also meant an increase of further seminar libraries. In 1953

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1   Ludwig K. Walter, *Bildung – Universität – Theologie in Würzburg: Geschichte der Theologischen Fakultät in Würzburg* (Würzburg: Selbstverlag, 2010), 114.

the chair of Pastoral Theology was added, in 1959 a professorship of Missiology, in 1964 Biblical Criticism, in 1965 Franconian Church History, in 1966 Liturgical Studies, in 1967 a second chair of Dogmatics, in 1968 Christian Social Sciences, so that by the end of the 1960s there were 17 seminar libraries.

The chairs purchased the books independently and inventoried them separately from 1970 onwards, since individual chairs were also housed outside the main building of the university, so that formally there were no more than several individual libraries. For their function as professors' libraries, this procedure was completely sufficient, but it also made heavy demands on their secretariats and other staff at times: for literature from abroad, the appropriate suppliers had to be found, with a varying amount of correspondence and order control depending on the reliability. Multiple acquisitions were not uncommon due to an inadequate record-keeping: cataloguing was done with varying quality on two index cards: one for the local card catalogue and one for the 'complete card index', which, however, had no claim to a common alphabetical card catalogue, which had been built up since 1971 under the name 'Complete Catalogue of the Theological Institutes and Seminars' and was officially kept since 1973. Since 1982, a librarian expert performed the cataloguing according to the German 'Rules for Alphabetical Cataloguing'. In 1990, cataloguing began with a local computer program until 1994, when the Bavarian Online Union Catalogue could be used for this purpose. The Bavarian Union Catalogue has been run based on Aleph since 2004. From 1995, the newly catalogued records were available in the Online Public Access Catalogue (OPAC). Of a total holding of approximately 170,000 volumes in all departmental libraries, less than one fifth was computer-catalogued around the year 2000. The decisive leap was achieved in the years after 2010, until in 2014 the complete computer cataloguing of all departmental libraries could be completed with the help of staff financed by grants from the Bavarian government. In these developments toward a high level of library cataloguing, the libraries at the Faculty of Catholic Theology have lagged far behind the standard of other libraries for a long time, because the staff of a chair could not professionally manage a library.

The academic assistants of the chairs were mostly responsible for signing the books, which they did with varying quality. Occasionally, a signing system was abruptly broken off and completely restarted, for example in the library of the chair of Fundamental Theology. This brought the library into a desolate condition. At first, however, the resistance of the chairs had to be overcome to uniformly arrange the books according to the 'Regensburger Verbundklassifikation' (RVK) and to abandon older arrangement systems. In 2001, the library of the chair of Liturgical Studies was started, followed by the library of the chair of New Testament Exegesis in 2003. It was not until around 2010 that the

resistance of the other chairs broke in here, when they first actively applied for the conversion of their holdings to the RVK. Nevertheless, the conversion of all previous chair libraries to RVK has not been achieved, nor does it make sense, because two thirds of the holdings are now in closed stacks. Here, the books remain arranged according to their old signing systems, which, however, are not continued either, because the new acquisitions are uniformly set up according to RVK.

The processing of the purchase of books and journals finally went back into the hands of the university library in 2005, which employs professionally trained staff for this purpose. The acquisition of literature, which had been handled by the chairs for decades, was unable to eliminate a deficit, especially in acquisition coordination, budget planning, vendor selection, and order management. Finally, it was noted that the secretariats had often not requested the library discount of 5% on their orders. In individual cases, there had even been overpriced orders placed with suppliers beforehand. Nevertheless, there were also quite a few resistances to overcome here, which on the one hand revealed an underlying distrust towards the university library. On the other hand, the attitude of the chairs was characterised by the concern that they would no longer be able to provide the staff of the chairs with sufficient meaningful tasks. The university library then incorporated the acquisition process into its existing electronic acquisition system, which is based on the OCLC Sunrise local system to record the book data required for acquisition and lending for the entire university, thus adding another core competency to the day-to-day business of book processing in addition to cataloguing. Thus, worldwide title reference via the Online Public Access Catalogue became possible now of ordering. Reminders can be generated and sent automatically. Precise budget control is provided via the recording of order prices.

From 1976 onwards, there were 21 individual libraries. At last count, the presumed total stock was around 170,000 volumes. During this time, the newly founded universities in Regensburg and Augsburg, also with Catholic theological faculties, had already set the course for a unified library system, both spatially and organisationally, setting a trend in Bavaria that, for example, brought together the libraries of the two theological faculties of the University of Munich, along with the holdings for philosophy, into one large, specialised library in 2004. In 1997, it was the Bavarian Supreme Audit Office that startled the landscape of Catholic theological faculties in Bavaria by stating that they were overstaffed and recommending a reduction to three or four faculties, which would prove to be an important motivation for the future profiling of the existing locations. After initial considerations for a spatial consolidation of the Catholic Theological Faculty in Würzburg had become bogged down

with the plans for a third construction phase at the Hubland Campus in the 1980s, plans were formulated in 2001 by the Catholic Theological Faculty to consolidate the Institute of Practical Theology together with its libraries in the old building of the Clinic of Ophthalmology on Röntgenring, which ultimately resulted in a positive vote by the Governmental Commission in 2003, but did not come to fruition. This would have made it possible to abandon a makeshift building that had been used since the 1970s for the libraries of Moral Theology, history of the Eastern Church, and parts of Church History, and that was hardly thermally insulated, climatically unsuitable for storing books, and polluted with harmful substances. It was not until 2008 that the offices and libraries of the institute of Practical Theology and the chair of Moral Theology were able to move into rented rooms near the cathedral. After that, the possibility of an overarching solution for the entire faculty flickered once again for the site of the former Studienkolleg St. Benedikt, which had been abandoned by the Benedictine monks of Münsterschwarzach, but then fizzled out.

2   Consolidation in 2019

In July 2015, the Faculty of Catholic Theology informed the university library of plans to consolidate all chairs and affiliated facilities in a 1960s building at Domerschulstraße 15/Bibrastraße 14, which had not been used for a longer time and was within sight of the Old University. The new section library was to be housed on three floors, which were connected by a newly constructed staircase. However, the lowest floor could not be included in public use. Changes in favour of library concerns were only possible in details. The explosive nature of such questions as the capacity to accommodate all the old libraries, the necessary load-bearing capacity of the building's ceilings, which had last been calculated in 1962, and the provision of workplaces therefore characterised the subsequent phase, in which the university library had to plan the consolidation of 16 individual libraries of eight spatial units at the new location.

The fundamental disadvantage of this project was that the university was thus entering into a new rental relationship – the owner is the Diocese of Würzburg – while the State of Bavaria, as the donor, also has unused land and building property in Würzburg. Here, however, the preliminary decision made by the president of the university and the bishop of Würzburg took precedence over more sustainable alternatives.

The university library had been excluded from the plans for too long. Because the universities require a considerable number of rooms and space for the constantly increasing demand for personnel and material capacities

during third-party funding and various project initiatives, decentralised librar-
ies are increasingly becoming the focus of university building and space man-
agement and are thus becoming competitors, which are at least forced to deal
with the space available to them in a demand-oriented, economic manner.
In this case, however, space planning for the library degenerated into pater-
nalistic management of leftovers, while other needed space was allocated to
the faculty.

Another stumbling block was to be the fact that in the organisationally frac-
tured university there is no unified planning staff for projects of this kind since
it was also a matter of moving and merging the entire Faculty of Catholic The-
ology and not just the partial libraries of theology. The university's space man-
agement department has no experience with structural design and bidding for
a major move. The Dean of the Faculty of Catholic Theology has no insight
into the space requirements and professional planning for the library's facility
and operations. Finally, the library had not yet been involved in the tendering
process for an on-site installed mobile shelving, because in Bavaria this is the
responsibility of the building offices for state buildings, which are organised in
a separate office structure.

The developer's plans for equipping the library section allowed for a max-
imum stock of 140,000 volumes, which could only be achieved if a compact
shelving system was installed in the basement, which was not accessible to the
public. In fact, the theological departmental libraries had a significantly higher
stock of (rounded) 170,000 volumes of monographs and periodicals. Therefore,
it was necessary to agree with the 17 professors involved on the reduction to
counteract the unusually dysfunctional condition of occupying less space with
one library than was previously available in the aggregate of all individual
libraries. To this end, the subject librarian presented a concept to the faculty in
December 2017 to accomplish this and make room for future new acquisitions.
It initially included a proposal to weed out the 18,000 duplicates identified.
Selected back journal volumes of subscriptions that were no longer kept cur-
rent were to be moved to an alternate stack at the university library. Further-
more, it was decided not to keep literature that was foreseeably no longer in
use, such as social science literature from the 1970s and 1980s.

While the university library had already submitted the key figures for the
load assumptions for library shelving in accordance with the relevant DIN
technical report[2] to the developer in October 2015 so that the building would

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2   *Bau- und Nutzungsplanung von Bibliotheken und Archiven: Ersatz für DIN-Fachbericht
    13:1998*, 3rd ed. (Berlin: Beuth, 2009), 60–61, updated in 2017: *Bau von Bibliotheken und
    Archiven – Anforderungen und Empfehlungen für die Planung; Constructing libraries and*

be repaired in this way, other figures continued to circulate that made the complete accommodation of the planned holdings for the ground floor and the first floor appear questionable due to an excessively high bearing load. In 2017, an expert report on the structural design of the library floors determined the necessary spacing of the shelves and forced an unusual step: anchoring the shelves in permanently mounted base frames to ensure even load distribution and prevent future expansion. In addition, each shelf may only be fitted with a maximum of six compartments. As a result, the capacity for free-standing shelving turned out to be much smaller than initially assumed, so that now around 42,000 monographs and the continued periodicals with the last 20 volumes are placed on 550 square meters. The remaining 90,000 volumes are housed in the compact stacks in the basement.

As early as 1987, the Students' Representative Council of the University of Würzburg had complained to the management of the university library about the poor situation for students of Catholic theology, which was essentially caused by the occupation of library rooms by lectures of the faculty and the poor usability of the libraries due to disparate and often minimal opening hours. Students therefore often had to hope to cover their literature needs in the central library of the university library, which collected theological literature in parallel, or to gain access to the seminar libraries. Because of their spatial fragmentation, however, they could not count on being able to use the entire spectrum of theological subjects in one place. This had improved only gradually with the consolidation of the libraries for Religious Education, Liturgical Studies, Canon Law and Missiology at Paradeplatz right behind the cathedral in 2008. In addition, there has been a trend in recent years to use libraries more intensively as places of learning beyond the direct need for posted literature.[3] However, the fact that students require workstations for individual, concentrated learning, for learning in groups, and for communicating to a greatly increasing extent has played no discernible role for the faculty. The planning submitted to the university library for the new branch library therefore left very little room for workstations. The DIN standard recommends that a workstation be provided in the library for at least 12% of the department's students. This means that 48 workstations would be needed for 400 students. Initially, only 27 workstations could be provided in the ground floor area

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archives – *Requirements and recommendations for planning; Construction de bibliothèques et d'archives – Exigences et recommandations pour la phase de planification: Ersatz für DIN-Fachbericht 13:2009–11* (Berlin: Beuth, 2017), 66.

3   Susan E. Montgomery, ed., *Assessing Library Space for Learning* (Lanham, Boulder, New York, and London: Rowman & Littlefield, 2017).

on the window side facing the inner courtyard. Later in the planning, a room with 26 square meters of space was added on the first floor, equipped with up to ten workplaces. However, this initially had to overcome resistance from the faculty, which had initially claimed this room for lectures. The reaction of the student council to the presentation of the new Sub-Library in May 2019 was almost exuberant, despite the small number of workstations, because fixed spaces were announced that could not be occupied by any of the faculty's lectures, unlike what had previously been the practice in the departmental libraries.

Because of the lengthy procedure for the tender for the mobile shelving in the basement, the schedule for the move was so tightly timed that only a single weekend buffer remained before the start on August 19, 2019. However, delivery difficulties on the part of one of the shelf builder's suppliers still led to turbulence during the relocation phase, without the schedule being blown in the end – but only because of the dedicated efforts of the university library's staff involved. Among the other difficulties of the move, it is worth mentioning the fact that the target building was still largely in the state of a construction site, so that both the access routes were temporarily impassable, and the elevator did not work for days. The moving company remained calm and subsequently charged the university for the resulting time loss. In the happy end, the new unified Sub-Library was able to open on time for the scheduled date of October 14, 2019, after a nine-week relocation period.

The visually striking area of the building is the new steel and glass staircase in the inner courtyard, which connects the open access areas of the library with around 42,000 volumes located on two floors, as well as providing access from the outside.[4] By far the largest part of the collection, some 90,000 volumes, had to be housed in the basement, which is not accessible to the public and can only be used as a storage area. Nevertheless, the climatic conditions for storing books are satisfactory here.

The freely accessible area of the Sub-Library of Theology is arranged according to the RVK. The old departmental libraries, which had retained their previous shelf mark system until the move, have been placed in the basement stacks along with the back volumes of periodicals. Orders on these holdings are serviced at least once a day. Uniform and reliable opening hours contribute greatly to the positive image of the new sub-library among its users.

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4   Oliver Weinreich, "Am Ende der Zerstreuung: Die Teilbibliothek Theologie in Würzburg," *Bibliotheksforum Bayern* 14, no. 3 (2020): 40–43, https://www.bibliotheksforum-bayern.de/fileadmin/archiv/2020-3/BFB-3-20_010_Weinreich_Ende_der_Zerstreuung__Theol.Bibl.WUE.pdf [accessed March 2, 2021].

FIGURE 5.1   Staircase of the Sub-Library of Theology Würzburg

3   Challenges and Opportunities

The planning for the building had already made important specifications for
the area of the new Sub-Library of Theology, which limit the operation of a
professional library to the extent required. Moreover, in the library system of
a university with faculties of humanities, social sciences and natural sciences,
the limitation of library units to individual departments is economically diffi-
cult to justify if the utilisation rate is too low. Nevertheless, the long period of
spatial dispersion and correspondingly difficult use of the libraries at the Fac-
ulty of Catholic Theology at the University of Würzburg has come to an end,
and this is an important milestone for theology in Würzburg.

The criteria for a future-oriented structure of decentralised libraries at a
university have turned out to be their proximity to the subject, their design as
places of learning and social exchange for students, their function as a direct
link to subject representatives and as a competent service point on campus.
Meeting current user needs is indispensable for a library. Direct connection
to the professional community is well possible in the context of a sub-library.
Information Literacy has been trained for the students of the Faculty of

Catholic Theology for 18 years by the university library.[5] Here, greater proximity to the students' lecture offerings could be achieved through on-site training in the Sub-Library.

In the university's Open Access publishing strategy, the proximity of the library to the subject is also particularly important. This can be supported in a sustainable manner via efficient sub-libraries. In this context, it would have been an important desideratum to expand the decentralised library into an attractive location for research as well, for example by creating a generously sized work infrastructure. Unfortunately, this was not considered in the planning by the faculty.

The next step will be to network the Sub-Library of Theology with the other sub-libraries and with the central library in Würzburg more closely than before, to increase the efficiency of the library system of the university. So far, the structure results from the fact that the central library has had the function of the lending library using an electronic booking system, while the sub-libraries could not use electronic booking systems until now and were therefore de facto only reference libraries. Since the equipping of the central library and the largest sub-libraries of the University of Würzburg with RFID has begun in 2021, the inclusion of further, also smaller sub-libraries will be able to create a uniform bracket for the usability of the university library system, so that the stock of the sub-libraries as well as the central library can be borrowed electronically with self-service. Before the Sub-Library of Theology will be equipped with RFID technology in 2022, it must also be considered that, due to the structural conditions there, two thirds of the holdings are in a stack that is not accessible to the public, so that even with RFID they will not have a greater user reach. Every order here will have to be fetched by library staff in the future as well.

Networking also includes the expansion of digitisation services in the library system. The Sub-Library of Theology does not have the appropriate hardware for this. Here, it will be necessary to examine whether the three physically adjacent Sub-Libraries of Law, Music and Theology can be combined into a service network to be able to handle digitisation requests quickly on site. A scanning station is already available for this purpose in the Sub-Library of Law. Orders that go beyond this, such as the digitisation of older books or books in a critical state of preservation, will continue to be handled by the university library's digitisation centre in the future because of the better technical and staffing resources available.

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5 Fabian Franke and Oliver Sticht, "Integration von Kursen der Universitätsbibliothek in die Studiengänge an der Universität Würzburg," *Bibliotheksdienst* 38 (2004): 504–516.

It remains to be seen whether the Faculty of Catholic Theology in Würzburg will have a future in the medium term after the outsourcing of priestly training in 2020 and, beyond that, drastically declining student numbers. Important functions of a sub-library remain valuable even in an innovative, digitally influenced environment: librarians offer on-site service, and a room close to the subject provides good opportunities for learning, research, and communication, for the subject culture, and for the consolidation of the faculty identity. Library staff, with their expertise and resource knowledge, have played a vital role to date. These skills, valued by scholars and students alike, as well as the increasing need for spaces to learn and communicate, could have been brought to bear through wise planning. However, whether the media mediation skills of library staff will continue to play the same role in the future has already been questioned with good reason, given the decreasing effort required to mediate between user and digital document due to increasingly intuitive access.[6] It is therefore possible that one of the few possibilities for the Sub-Library of Theology to still have significance or to exist in the medium term is to make its holdings more prominent. However, this depends decisively on its financial resources.

The financing of literature for the subject of theology at the University of Würzburg has so far been based on the Bavarian budget model for literature supply. Central to this distribution model is the determination of the subject-specific funding requirements for monographs and journals in print. In this process, a key figure for the respective degree of expansion of a subject based on the number of staff positions is multiplied by the subject-specific funding requirement (literature in volumes times average price). However, due to the small number of students of theology enrolled in Würzburg, the inclusion of the factor of the funding requirement for student literature supply leads to a strong reduction of the budget for the subject Catholic theology in Würzburg. In addition, the application of the budget model in recent years has made it clear that in the future it will no longer be possible to derive and determine the academic literature requirements solely from the analysis of subject-specific literature production and corresponding genre-dependent average prices, especially since strict genre boundaries are beginning to dissolve more and more in the digital age. Instead, the determination of demand will increasingly have to be developed from local conditions, individual user behaviour and scientific publication behaviour, to meet the growing need for location-specific and subject-specific individualisation. In this context, it will be important to

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6   Achim Bonte and Klaus Ceynowa, "Bibliothek und Internet: Die Identitätskrise einer Institution im digitalen Informationszeitalter," *Lettre International* (2013): 115–117.

enrich components of conventional needs assessment with modules such as Open Access publication funds or usage quotas for user-controlled acquisition processes to achieve an adaptation and individualisation of conventional budget models.[7]

The chairs still have the acquisition initiative for the Sub-Library of Theology. They have a literature budget derived from the Bavarian budget model and provided by the university library. For a balanced and future-oriented acquisition policy of the Sub-Library to free itself from the stranglehold of the participating chairs, which are fixated on their temporary research project and still largely on German-language publications, the initiative of the chairs would have to be shared with a neutral moderator, the theologically trained subject librarian. Only in this way would it be possible to give the new acquisitions, and thus the Sub-Library, a profile that not only responds in large parts with delay to a need guided by the individual case, but increasingly takes on the format of a research library that is representative of and accurately reflects the scholarly publication market. Finally, the increased purchase of e-books during the COVID-19 pandemic has made it clear that only a centrally managed acquisition budget can respond adequately to the demand for electronic media in view of the complicated supply structure.

In the past decades, the central library of the University Library of Würzburg has tried to compensate for the poor usability of the theological departmental libraries by acquiring theological study literature in parallel to a large extent. It also draws its funds from the budget distribution model for academic literature, which is divided between the central library and the Sub-Library of Theology. The acquisition initiative here is taken by the subject librarian, who is also the head of the Sub-Library of Theology. Basic reference works are available here as well as textbooks accompanying lectures, which are kept in the broad subject spectrum of the textbook collection of the central library. In addition, the central library has developed a closeness to the users through an uncomplicated electronic offer for acquisition suggestions, which together with the very good opening hours – at least during normal times – meanwhile make students of theology an attractive offer for printed and electronic literature. However, the fact that the central library is located on the Hubland campus, while all theological lectures are held in the city centre, three kilometres away, has always been an aggravating factor. Recently, there has been a greater

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7   Ortwin Guhling, "Entwicklung von Etatbedarfsmodellen für Hochschulbibliothekssysteme," in *Handbuch Hochschulbibliothekssysteme: Leistungsfähige Informationsinfrastrukturen für Wissenschaft und Studium*, ed. Konstanze Söllner and Wilfried Sühl-Strohmenger (Berlin and Boston: W. De Gruyter, 2014), 489–502.

emphasis on e-books by the university library as part of the shift to digital teaching offerings. In concert with the central library, which has largely purchased theological literature in parallel with the needs of the former department libraries, the significantly improved usability of the Sub-Library of Theology has now made it possible to focus the resources for theological literature in one location as close as possible to the professional community.

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Just Stewardship – A Self-Affirmative Inquiry into the Legacy of the Hungarian Ecclesiastical Libraries

Ágnes Bálint

1   Identity and Power Play

Just as living beings change, so too do institutions. The majority of the Hungarian ecclesiastical libraries[1] have a long history, with some libraries even dating back to medieval times. But even though their lengthy existence would strongly suggest a considerable degree of stability as regards their identity, these libraries have undergone many changes. Many of them originated during the Protestant and Catholic reformations since both movements produced new religious centres and institutions, often seeking to self-affirm or educate with missionary fervour. The status, the inner structure, the external reputation and the social weight of ecclesiastical libraries have always been dynamic realities, needing to be reconsidered from time to time in order to maintain the continuity of their institutional identity. Political and social science theories concerned with the mechanisms of institutional change usually distinguish between two major types of change: firstly, the inevitable change following a huge shock, and secondly, all kinds of internal circumstantial changes that are hardly visible most of the time.

Beginning with the disintegration of the medieval Hungarian kingdom by the Ottoman Empire in 1526, one is tempted to evoke losses of historical scale – such as political upheavals, religious enmities, wars of independence, and retaliations of world-powers along with other damaging *vis maior* events – as examples of shocks that inevitably caused institutional changes in ecclesiastical libraries. Resisting that urge, I here confine myself to alluding to various symptomatic phenomena during the two World Wars and the

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1 For clarity, by 'ecclesiastical libraries', I mean primarily libraries that are founded, owned, maintained and run by ecclesiastical bodies. It is their ownership that qualifies them to be members of the Hungarian association (EKE), although there may have been huge differences as regards their function, their abilities and facilities, and their collections and their accessibility.

socialist-communist regime, with focus on the direction and scale of hardships confronted by Hungarian ecclesiastical libraries. These phenomena eventually affected all their basic functions as institutions, such as acquisition, preservation and all dissemination services.

As both intellectual and institutional leader in the Hungarian librarianship, István Monok emphasises that the library is always part of any actual power play as it is an institution that both literally and symbolically represents the heritage of a community – be that a cultural community, a country, a political state, or a whole nation[2] – the ever-changing limits of which are hard to define or grasp. Libraries take the decision whose remembrance they preserve and make available. By these acts they confirm and justify the very existence of those communities they represent. The history of ecclesiastical libraries exemplifies this rule and it also reveals libraries' vulnerability and fragility as institutions dependent on the political, economic and power factors of the day. They have experienced being both supported by national policy and being deprived of support. They have experimented with unpolitical functioning, or even anti-political resistance. "Dissecting century by century, our collections mirror the fate of the country through their content, nevertheless they reveal certain tendencies through their deficiencies as well."[3] Revealing in advance the main conclusion of my essay, I need to emphasise that the main success of the Hungarian ecclesiastical libraries – in fact, something to be grateful for since most of the time it fell outside the realm of human control – is that despite harsh historical events they managed to save a considerable heritage on the basis of which scientific, religious and cultural activities could have been rebuilt. The efforts made in maintaining the personal and institutional integrity of these libraries are an example to be followed in serving the public good, enriching the scientific understanding and treatment of the past in order to serve further reconciliation and renewal. Our heritage is not to be considered our own possession; while we acknowledge it as genuinely and fundamentally our own in the spirit of "as if" of 1 Cor. 7:29–31, as faithful stewards at most, we aim at augmenting and entailing it to the coming generations.

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2 István Monok, *Könyvtári (?) problémák* (Budapest: MTAK, 2020), 7.

3 Botond Gáborjáni Szabó, "Az egyházi könyvtárak változásai, sikerei és kudarcai az elmúlt másfél évtizedben," *Könyvtári Levelezőlap* 15, no. 12 (2003): 11 (our translation).

2   Effects of World War I on Churches and Their Collections

The enrolment and active military service of librarians in World War I lead to the death or captivity of many erudite professionals.[4] World War I resulted notoriously in a territorial loss of two-thirds of the Hungarian Kingdom,[5] which affected the historically established ecclesiastical structures as some dioceses fell partially or entirely outside the new political borders of Hungary. The division left the country bereft of much of its valuable ecclesiastical heritage. In order to suggest the proportions of the change I quote only a few illustrative examples regarding the main historical Christian churches.[6] For instance, the Catholic diocese of Csanád (with its episcopal seat in Timişoara, Romania) was split in three: 153 parishes and 452,000 church members became part of Romania, 67 parishes and 240,000 church members became part of Yugoslavia, and 33 parishes and 200,000 church members remained in Hungary.[7] The remains of two of the four Lutheran dioceses of the Hungarian Lutheran Church (namely the Cis-Danubian District in western Upper Hungary and the Cistibiscan District in eastern Upper Hungary) diminished so much that their further functionality could hardly be maintained within the borders of post-war Hungary. Four out of the five districts of the Hungarian Reformed Church were also split, while the fifth one, the Transylvanian District, became in its entirety part of the newly enlarged Romanian Kingdom. Jurisdictional ranks of truncated Catholic dioceses were reduced, and the status of bishopric of the Transylvanian District was preserved but subordinated to the archbishop in the Romanian capital. In political terms, after the new borders were created, it was hoped that the Catholic church would be in a strong position, since its large,

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4   Péter Sas, "Kelemen Lajos és történeti publicisztikai munkája, a naplója," in Lajos Kelemen, *Napló*. Vol. 1: *1890–1920* (Kolozsvár: Erdélyi Múzeum-Egyesület, 2017), 13.

5   It is a bon-mot and an odd historical fact that the territory of the medieval Hungary lost in 1526 constitutes the state of Hungary post-World War I, and where Hungarian statehood existed on after 1526 was eventually lost in the peace treaties of 1920.

6   Maps of church organisation structures showcasing the affected territories are online available in the following publications: András Fejérdy, "A katolikus egyház Trianon után," *Jel*, June 4, 2020, http://www.jelujsag.keesz.hu/a-katolikus-egyhaz-trianon-utan; Rudolf Zoltán Kovács, "Kényszerpályák mentén – az 1952-es evangélikus egyházszervezeti átalakítás története," *Újkor*, July 27, 2018, https://ujkor.hu/content/kenyszerpalyak-menten-az-1952-es-evangelikus-egyhazszervezeti-atalakitas-tortenete; Bálint Ablonczy, *Reformátusok és Trianon* (Budapest: Károli Gáspár Református Egyetem Egyház és Társadalom Kutatóintézet Reformáció Öröksége Műhely, 2020), 2:05, 4:18, https://youtu.be/iYg_lhxagUE.

7   László Fritz and István Sulyok, ed., *Erdélyi Magyar Évkönyv, I* (Kolozsvár: Juventus, 1930), 38, quoted by József Marton, "A trianoni békeszerződés hatása az Erdélyi Egyházmegye igazgatására," *Iustum Aequum Salutare* 6, no. 1 (2010): 80.

international body and the diplomatic potential of the Holy See were expected to support the autonomy and the continuation of all religious, cultural and educational activities. To fulfil this aim, the Holy See mainly incorporated apostolic governorates through which it could wield direct power not least because it was difficult to harmonise opposing national demands and endeavours. In actuality, the newly established political powers firmly opposed the maintenance of any kind of relationships among the split ecclesiastical bodies and institutions, which made ecclesiastical institutions unmanageable and unsustainable[8] (I will discuss the situation of educational institutions later). Moreover, in establishing and stabilising the new societal and political structures they acted according to their nationalistic objectives. For instance, while declaring freedom of conscience as absolute and stating that the Romanian Constitution (1923) guarantees liberty and protection for all religious creeds, this basic foundational legislative document differentiated between churches according to ethnicity. The Orthodox Church and the Greek Catholic Church were classified as 'Romanian', effectively recognising the dominance of the Orthodox Church and the primacy of the Greek Catholic Church above all the other creeds.[9] Therefore, split church denominations have found themselves doubly in a minority – both ethnic and religious.

Church leaders were also expected to take a loyalty oath and provide proof of their command of the new official languages in order to remain in position, and the new states proclaimed their rights to approve of any aspiring new church officials. Catholic bishops of dioceses that fell entirely outside the boundaries of Hungary were expatriated from Czechoslovakia (for example, Count Vilmos Batthány, Bishop of Nyitra and Farkas Radnai, Bishop of Besztercebánya) and Slovakian speaking bishops were appointed to their seats. Even though the Catholic Bishop of Alba Iulia in Romania, Gusztáv Károly Mailáth, gave his loyalty oath, he was made to leave the residence and relocate to a small rural town where Hungarian ethnics were in the majority. Moreover, liturgical and pastoral church activities were often hindered by local regulations: "Our holy religion has been persecuted for months by the Romanian authorities: they interfere with our religious practice, they decree worships opposing to our conscience and the ordinations of our church, they imprison my priests without any reason, and they are either let free after a few days or weeks, or

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8 Csaba Máté Sarnyai, "Changes in the Economic Situation of the Transylvanian Catholic Community after the Trianon Treaty, with Special Regard to the Estates Managed by the 'Erdélyi Katolikus Státus' (Transylvanian Catholic Státus)," *Central European Papers* 2, no. 1 (2014): 39–51.

9 Later on Romanian Catholics were also persecuted (both of Latin and Greek liturgy) and by large joined the Orthodox Church.

detained for more time without hearing. The authorities have constantly been aiming at hindering the activities of our cultural institutions to the utmost disadvantage of my believers and educational institutions."[10] Under these circumstances the concordats of the Holy See with the political powers of the different successor states took quite a few years: 1927 with Czechoslovakia; 1927 with Romania (ratified in 1929); 1935 with Yugoslavia (not ratified).

Even though attempts have been made to rescue unique pieces from collections by moving them into institutions remaining within the political boundaries of the country, these were sporadic and unable to ameliorate the sense of loss.[11] Again, higher educational institutions suffered the greatest loss: when resettled in new locations, their collections were left behind, and they had to re-establish their libraries from scratch. Concerns have been raised as to the faithful preservation and public availability of collections overtaken by the beneficiary authorities in the context of power plays already mentioned, as one-sided victorious nationalist history was soon decreed in the neighbouring

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10   Gábor Salacz, *A magyar katolikus egyház a szomszédos államok uralma alatt* (Munich: Aurora, 1975), 56 (our translation). Written on October 11, 1919 and sent to Budapest to be forwarded to members of the peace conference.

11   Monok, *Könyvtári*, 16; – e. g. valuable volumes of the Batthyáneum were repatriated in 1914, some of its manuscripts in 1940, András Juhász, "Batthyáneum, Gyulafehérvár," *Könyv, könyvtár, könyvtáros* 24, no. 1 (2015): 36–45, http://ki2.oszk.hu/3k/2015/04/batthyaneum-gyulafehervar/. – Special attention had already been paid to rarities and valuable editions during the war. For safety reasons 63 books dating from the 16th–18th centuries from the college library were packed into boxes, sealed, and handed over to preservation to the board of directors of the Reformed College of Kolozsvár. József Kolozsvári, *Litteris et pietati sacrum: Adalékok a Kolozsvári Református Kollégium történetéhez*, Vol. 1 (Kolozsvár: Erdélyi Református Egyházkerület, 2007), 296. In spite of these endeavours, successful rescuing of collections was mainly exception to the rule. Not even repatriating institutions could move their libraries; e.g. the University of Pozsony (Bratislava) left behind its library of 65,000 items when it relocated to Pécs in 1923. We may understand the diminishment of trust on the part of the public if we are aware that family documents had also been deposited into these institutions. Note the hesitancy in the thoughts of Farkas Gyalui, eminent librarian-archivist of the University Library of Kolozsvár (Cluj-Napoca) right after the Hungarian capitulation and long before the peace treaties were signed, as authoritarianism and opportunists had to be expected: "The books I had taken to him Erdélyi sent back from Budapest, now they must be transported again if a hostile invasion occurs. I had already made a suggestion to the rector, but he ordered me to wait. I had also written to Pál Erdélyi to intervene in the Ministry of Culture to obtain a mode for transportation. But will they not be safer in Kolozsvár, rather than in Budapest where a socialist revolution may annihilate such a collection whereas here even the enemy may respect them, and even if they may take hold of them, at least they will not have them burnt, and the volumes will exist, as the Corvinas do, scattered," Farkas Gyalui, *Emlékirataim 1914–1921* (Kolozsvár: Művelődés Egyesület, 2013), 264 (our translation).

countries.[12] These concerns recently reappeared in the digitisation of the Central European heritage as one may witness processes of appropriation. As István Monok notes, "it is not indifferent that the heritage of *Hungaria* (= Kingdom of Hungary) is represented as a common heritage or a Slovakian, Romanian, or Serbian heritage."[13]

3   World War II and Its Aftermath

Compared to the first, the Second World War aggravated damage and loss. The persecution and extermination of Jews lead to the destruction of a considerable published Jewish heritage. The Jewish Theological Seminary was appropriated by the Nazis in 1944 to serve as a collection site for citizens sent to concentration camps. Adolf Eichmann himself visited the library, and gave orders for the transportation of parts of the collection. Until the books were returned in 1989, it was thought that only volumes on the history of the Hungarian Jews (most completely acquired there) had been taken to the Institute for Research on the Jewish Question in Frankfurt am Main. The transport did not, in fact, reach further than Prague, and the books were gradually returned by the National Jewish Museum of Prague.[14] Further damage was caused by severe bombardments in 1945, when a whole tract of the building was hit. Soaked in rain and snow, the library collection had to be rescued from the blasts. The collection of manuscripts and incunabula was successfully preserved in the cellars of a beer company – indeed, many libraries resorted to this preventive procedure right at the beginning of the war. Yet it was not uncommon for library collections to fall prey to wartime needs. Many printed materials belonging to the library of the synagogue of Pest and to the library of the Jewish Boys' High School heated operating rooms or military headquarters. Sándor Scheiber evokes his own memories about rescuing the confiscated private library of Mihály Guttman, former director of the Jewish Theological Seminary under the ruins of the bombed local agency of the Institute for Research on the Jewish Question. Unfortunately, the destruction of the collections and records of rural Jewish synagogues were more complete and with a few exceptions, impossible to assess.

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12   Sas, "Kelemen Lajos és történeti publicisztikai munkája, a naplója," 16.

13   Monok, *Könyvtári*, 27 (our translation).

14   Sándor Schreiber, "Zsidó könyvek sorsa Magyarországon a német megszállás idején," *Magyar Könyvszemle* 86, no. 3 (1970): 233; László Remete, "Egy visszahozott hadizsákmány," *Magyar Könyvszemle* 109, no. 4 (1993): 420.

The persecution of Jews extended to non-Jewish institutions' library shelves as well. Books by Jewish authors had to be withdrawn and destroyed in 1944. Some of the ecclesiastical libraries solicited exemptions, based on the special theological bond between Christianity and Judaism. After the annihilation of Jewish religious communities and heritage, peace treaties following World War II brought further enmity and tension with the presence and ideological pressure of the Soviets. After the war these forces also reduced the weight of library shelves by extracting German authors from library collections as part of antifascist purges. As Hungarian academic theology was connected to the theological thinking of the world through the mediation of German theologians, their (over)zealous endeavour which inconsiderately labelled all German authors as Nazi, produced distressing results.

The unfortunate experience of systematic looting by Soviet troops in Europe during World War II affected Hungary as well. Ironically, 172 volumes of the Reformed College Library of Sárospatak fell prey to plunder while deposited into two bank safes in Budapest.[15] It was only after 1990 that the search for the missing property (containing 1,373 works in collated volumes) could be initiated. Bibliographic threads, e.g. the description of a 1473 edition of Boethius's *De Consolatione Philosophiae*, led to the Nizhny Novgorod County Library.

Russian sources denied having directly raided the bank, claiming that the documents were found near Berlin in a railway carriage. After several attempts by Hungarian diplomats to reacquire the volumes in captivity in the 1990s, 146 volumes (1 codex, 22 incunabula, several rarities and manuscripts) were obtained through an international agreement on mutual restitution. The Russians renounced further retention and included the collection in the law of restitution in 2006. In two rounds, the documents were sent back and exhibited in several parts of the country. A small fly in the ointment was that Hungary had to pay 12 million roubles (more than 400,000 USD) to the Lenin Library of Nizhny Novgorod for stacking and preserving the volumes in accordance with the Russian law of restitution.

The new power boundaries following World War II prolonged the afflictions and destructive measures concerning cultural heritage. Ideological warfare and ideological cleansing of personnel had a great impact – for example, Soviet screening committees removed employees according to their pre-war political

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15   Áron Kovács and Éva Kusnyír, *Reformed College in Sárospatak*, Curator's Choice (London: Scala, 2020), 66.

FIGURE 6.1
A member of the local Reformed
church surveys the remains of the
ecclesiastical library right after
the Russians withdrew their forces
from the college building used as
headquarters and hospital during
World War II.
LIBRARY AND ARCHIVES OF
THE CALVINIST CHURCH IN
KECSKEMÉT, KREL VIII/26.
MANUSCRIPTS OF BÁLINT KOVÁCS.
PHOTOS

views and their wartime activities. The decisions, often exaggerating positions
or opinions they held, sealed the fate of many erudite librarians nationwide.
Monastic orders were banned and their collections were nationalised, which
almost certainly led to a considerable or total destruction of their collections,
even as some were subsumed into larger research or higher education state
libraries.

The case of the most valuable real estate and library collection of the
Batthyaneum of Gyulafehérvár ('Biblioteca Batthyaniana', at present Alba
Iulia, Romania) has been under dispute until recently. The library was founded
in 1798 by Count Ignác Batthány, Bishop of the Hungarian Catholic Diocese of
Transylvania, on the site of the previously dissolved Trinitarian Order. A church
building and a cloister were renovated and rebuilt for scientific and cultural
purposes, e.g. an observatory was established for astronomical research and
meteorological observations were conducted. It was the third ecclesiastical

library to be opened to the public with the initial 10,000 items right from the beginning. In 1912 it acquired the status of public collection, which ensured further allocation for acquisitions. The carefully enlarged collection consisted of 65,000 items by the time the Romanian state officials closed it in 1949 and deprived the Catholic church of its belongings through force by use of the Stocktake Act of 1949.[16] The library also contains 1,650 medieval manuscripts, and its significance is attested by the fact that it holds three quarters of all the codices and incunabula of Romania. The coin, shell, gem and mineral collections of the founder are also part of the collection.

The dispute and litigation over the ownership of the collection and the building have continued ever since, and even reached the European Commission of Human Rights without sensible results.[17] Even though, in 1998, the decision of the Government over the restitution of the observatory and museum building was published in the Official Records (addressing the ownership of the building but not of the collections), its execution was hindered by local administration through further juridic procedures.

A precise assessment of the magnitude of the damage caused during and after World War II is not available, moreover, it is hardly possible to determine because of the scarcity of original documents and resources. Monok argues that the history of libraries, especially of private libraries until the 19th century,

16   Juhász, "Batthyáneum, Gyulafehérvár."

17   In 2012 the European Court of Human Rights (ECHR) stated that Romania had violated Protocol No. 1. of the European Convention on Human Rights by delaying the restitution of the building for 14 years. Though the state paid the fine in 2015, it never returned the property. Instead, in 2021 the Supreme Court of Romania legally rejected the return of the collection to the Catholic diocese, though legislation concerning restitution of private properties included existing movable properties as well. (*Catholic Archdiocese of Alba Iulia v. Romania*, no. 33003/03, ECHR 2012, https://hudoc.echr.coe.int/fre?i=001-113434, accessed December 14, 2021.) In his overview of the nationalisation and reclaim of the Reformed College libraries of Transylvania, József Kurta emphasises that their restitution is systematically hindered of present owners either by legal procedures or by effectual hinderance of editing exact lists of confiscated library items. This means that not even all confiscated collections could be reclaimed thus far. József Kurta, "Az erdélyi református kollégiumi könyvtárak államosítása és visszaigénylése," in *Studia Doctorum Theologiae Protestantis* (Kolozsvár: Kolozsvári Protestáns Teológiai Intézet, 2010), vol. 1, 332. The Hungarian Human Rights Foundation sums a total of 59.3 percent of claims decided against minority religious denominations by the official Romanian restitution body at July 8, 2021; https://hhrf.org/on-our-radar/property-restitution-in-romania/ [accessed December 14, 2021].

are more precise, while the recent history of the 19th and especially the 20th century is under-researched, as the era itself was affected by the constraints of ideological approach, and the danger of treading on delicate ground concerning current political issues. One difficulty in itself comes from the fact that only an insignificant part of private collections can be found in their original locations, with their content more or less close to original.[18] A long overdue research has just been started regarding the history of ecclesiastical libraries after the war with special interest in the effective orders and measures of the newly established Communist regime. So far, only the national statistics handed in for the Ministry of Religion and Education on April 15th, 1947 are available. As regards special libraries, there were 10 totally destroyed and 9 almost totally destroyed libraries out of 400, which equals 4.7%. 38 libraries (9.5%) reported a loss of more than 50% of their collections, and only 86 libraries did not suffer any damage. In total, 80% of special libraries suffered some kind of war damage. The most important large libraries (the National Library, university libraries) faced only minor losses, but out of 3,500 public libraries only 1,222 survived the war, with an average collection of 100 books.[19] A National Collections Committee was appointed in 1945 to assess the state and safeguard private collections of archival documents, library items and objects of art, among which ecclesiastical valuables were counted as well by transferring them to state-owned institutions. The overall outcomes show that an 80% loss of the national heritage in private ownership can be estimated. The distrainable of the abandoned aristocratic castles and mansion houses were carried away by quartered Nazi, Hungarian and Russian troops, local residents, or later installed new institutions; alternately, libraries and archival documents were burnt up, plundered, or simply negligently dealt with. Missing windows and doors damaged what had remained in place after the war. Some of the more outstanding ecclesiastical libraries (Pannonhalma, Veszprém, Eger, Debrecen, Kecskemét) successfully demanded relief grants from the state to ameliorate their loss and re-establish their functioning.

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18   István Monok, *A magyar bibliofília képeskönyve* (Budapest: Korona: oszk, 2006), 10.

19   György Pogány, "Háborús károk a könyvtárakban és felmérésük 1945 és 1953 között," *Könyv, könyvtár, könyvtáros* 24, no. 12 (2014): 24.

4   Impingement and Release of Societal Impact

The intangible loss is always greater than the sum of lost unique pieces, because private libraries represented a source of cultural history as well as and in addition to the public good they served. Mainly ecclesiastical libraries attached to educational institutions prove this, as before World War II the educational system had rested heavily on the activity of schools run by churches. A statistical datum concerning the societal weight and impact of libraries show that in 1931, the annals of the Hungarian museums, libraries and archives enumerate data of 1,008 libraries (scientific and special libraries, town and school libraries) from 112 localities. There were 238 ecclesiastical libraries – that is approximately one quarter of the total – in 94 out of these 112 localities, and in 42 localities there were solely ecclesiastical libraries, while only 15 localities had exclusively non-ecclesiastical libraries.[20] According to another source, alongside these 1,008 libraries there were 1,629 folks' libraries and 1,227 farmers' libraries – substandard libraries mainly with entertaining or 'socially adjusted' items.[21] These latter became the main channel of communist brainwashing ideological activity, mocked as 'Russian-style political soup(book) kitchens' in the 1950s.

In general, the presence and weight of historical churches in the educational[22] and cultural life of the country were far more prominent than in Western Europe, where the separation of state and church had already been completed during the Enlightenment. When Hungary fell into the Soviet power zone, and the control of church activities was overtaken by state departments, the separation was keenly felt. The programme of the monolithic Marxist ideology represented an atheist worldview, aimed at a worldwide installation of Communist power, it opposed to the religious mind, and persecuted belief in God. All historical churches and denominations were considered as undesirable agents of society, representatives of the Western bourgeois class. Small groups and communities were also considered hostile to the political objectives of the creation of the 'new man' and his scientific worldview.

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20   *Magyar Minerva: a magyarországi múzeumok, könyvtárak, levéltárak évkönyve*. Vol. 6: *1930–31*. Budapest, 1932, quoted by Botond Gáborjáni Szabó, "Az egyházi könyvtárak helyzete (1944–1956)," Lecture at the conference "Könyvtártörténet-írásunk a Rákosi-korszakról: újabb kutatási eredmények," Budapest, 16 November 2016.

21   Máté Kovács, "Könyvtáraink másfél évtizede," *Könyvtáros* 11, no. 5 (May 1961): 257.

22   Through nationalisation the Romanian state illegally confiscated over 2,140 real estate properties of the four Hungarian historical churches, 1,041 of which hosted educational institutions. Kurta, "Az erdélyi református kollégiumi könyvtárak államosítása és visszaigénylése," vol. I, 326.

Formally, atheism could be understood as the religion of the Communist regime, violently spread through administrative and legislative means against all forms of religious beliefs and religious communities. Harsh suppression of church activities and representatives were experienced if any resistance or opposition to the new class ideology was detected. Adherents to creeds with international links were peculiarly irritating to the regime, such as Catholics or Jews.

Historians and church historians refer to more or less the same periods of the Communist era regarding the relationship of State and churches. The first period between 1945–1956 is characterised by the oppressive politics of a totalitarian dictatorship, which churches consider to be a temporal situation and they aim at surviving the trials of time. The main events are the signing of the agreements between the state and the churches, which not only represent an act of separation, but a declaration of control on the part of the state. It was also expected that churches would be extinct shortly as their intimidated membership inevitably grew older, and a shortage of member supply could be engineered. In the second period, from after 1956 to the end of the 1960s, the grasp of the totalitarian regime is lighter, but still aims at isolating or ghettoing churches. From the late 1960s to the second half of the 1980s an instrumentalisation of the churches evolved in the form of the Christian-Marxist dialogue, and it was only in the second half of the 1980s, when the crisis of the Communist block emerged, that churches were able to perform their activities more openly and effectively.

As regards the history of ecclesiastical libraries during this period, the main events fall in line with the history of private libraries of the aristocracy. After 1948, the year of nationalisation, and 1950, the year of the dissolution of religious orders, all institutions and agents representing the past were considered and declared enemies to be annihilated together with all of their cultural heritage. Interestingly, the leaders or effectors of this aim happened to be the uneducated, representatives of the peasantry, or opportunists of the new regime, who either did not attribute any value to books or other belongings, or effectuated their annihilation or appropriation as an act of justice in favour of the inferior classes. A National Committee of Public Collections was formed as early as 1945 so as to rescue museal, archival and printed heritage from the ad hoc management of abandoned or confiscated goods, which could easily lead to their scattering, recycling, or destruction. Their efforts were limited by the general post-war scarcity of transportation means and financial resources. Thus whilst part of the libraries of the religious orders and monasteries were integrated into state-run public collections, their preservation as well-defined collections was not considered an important issue, and at best the individual

content and value of the items were taken into account rather than the maintenance of the collection as a whole. Therefore collections might have been split between several libraries, even where works were saved. Many items originating from ecclesiastical collections waited for decades to be re-catalogued, and a political extenuation was needed for them to be introduced into service. Interestingly, there is only one library collection of the whole aristocracy that remained intact during the 20th century in Hungary, namely the Festetich Library in Keszthely, near Lake Balaton. So it was of utmost importance that some ecclesiastical centres could preserve part of their collections onsite until the Communist regime collapsed. As the political pressure on churches diminished, ten of the larger ecclesiastical libraries were able to demand an acknowledgement of their collections as 'scientific libraries', based on the statutory rule of 1976 classifying the status of libraries, and accordingly they functioned as semi-public private libraries open to researchers on demand.

However, major change of political regime was needed for ecclesiastical libraries to gain the spotlight and be visible within the national network of libraries in the country. It was not only the foundation of EKE, the National Association mentioned at the beginning of this chapter, that contributed to this. The individual libraries had to redefine themselves alongside their owner church bodies as they started acting as initiators and sustainers of educational, social, and cultural institutions once more. Not only could the old, formerly longstanding and renowned, educational institutions restart, but new institutions have been founded on all levels of education, from the Kindergarten to the university level, with varying pace but a continuous increase in number since 1990. The re-establishment of old institutions was facilitated by the law of restitution of naturalised properties. Smaller rural city councils where the maintenance of public schools (an obligation by law at the time) proved to be financially more and more difficult offered their institutions to be taken over and run by different historical churches. A series of changes in the legal context of public education led to the harmonisation of interests of all parties involved, such as state, churches, and local inhabitants. For the school year of 2011–2012 the numbers of educational institutions in the two largest churches in Hungary are as follows:[23]

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23   Bertalan Veress, "A Magyar Református Egyház közoktatási rendszere" (Thesis manuscipt, Budapest: BME GTK Műszaki Pedagógia Tanszék, 2014), 42.

Church	Number of institutions	Number of educational tasks	Number of pupils
Catholic Church	224	not available	86,772
Reformed Church	129	206	38,032

In the same school year, in just one district (albeit the largest of the four districts of the Hungarian Reformed Church) the following types of institutions were to be found (the number of institutions are contrasted with the numbers characterising the whole Reformed Church):[24]

Type of educational institution	Number of institutions in the Hungarian Reformed Church	Number of institutions in the Transtibiscan district
Kindergarten	47	18
Elementary school	76	32
High school	28	9
Vocational high school	8	3
Vocational school	3	3
Art school	14	4
Special education institute	6	not available
Student hostels	21	7
Pedagogical services	2	not available
Educational professional service	1	

As serving bodies attached to the owner institutions, the ecclesiastical libraries faced challenges after the change of regime such as transforming and enlivening their collections through plugging them into the national circuit of information flux. From being closed museal collections of old and rare documents with preservation as the only role and goal, through to their recognition as scientific libraries with a narrow, though highly professional readership, they

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24   Veress, "A Magyar Református Egyház közoktatási rendszere," v.

reached the identity of special libraries open to the wide public with a variety of professional services and an ever-growing collection.[25] They are specialised on a range of topics, from theology, religious studies, the history of theological education, cultural history in general, history of book publishing and libraries in particular, to church history, history of natural and social sciences, and so on. As such they are able to serve the newly formed educational institutions, orders and ecclesiastical bodies in such a way as to bring new meaning even into their old function of preservation, and, moreover, to perform research activities and have a scientific output. Metadata management, digitisation projects and collection building are all basic activities shared by most ecclesiastical libraries, on top of which the libraries of larger ecclesiastical centres with theological faculties may serve and carry out their own scientific research in the fields mentioned above. Ecclesiastical librarians are privileged or have certain advantages compared to outsiders because they are embedded into their collections, and consequently, they know their collections' inner proportions, the context of their evolution, the underlying values and influences that have determined their development, and thus they may explain more thoroughly complex historiographic phenomena.

5   A Vision of Bridging the Past to the Future through Branding

Future plans of the Hungarian Association of Ecclesiastical Libraries can be focused around the idea of positioning the association as a brand. Although there are differences in the size, location, financial possibilities and facilities, and professional skills of member libraries, the main unifying component is their ownership, and that highly determines all questions of legacy, identity and calling. What do libraries have to offer that the association can represent?

Ecclesiastical libraries may open gates to realities hidden for decades from the public eye. Their sites have already proved to be inviting touristic destination points irrespective of their urban or rural location. Their parent institutions were historically important ecclesiastical centres that may have restarted or even enlarged their traditional activities, adding entrepreneurship to education in a variety of fields.[26] Similarly, since the differentiation of museums,

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25   Ilona Ásványi, "Egyházi könyvtár: muzeális gyűjtemény? Tudományos könyvtár? Szakkönyvtár?," *Tudományos és Műszaki Tájékoztatás* 63, no. 5 (2016): 198–204.

26   Pannonhalma Archabbey may be an excellent example. Belonging to the Benedictine order, the monastery is known as the first school of Hungary dating back to the turn of the millennium. Today their religious presence and activities have an undeniably effective cultural output. Alongside their outstandingly achieving all male high school,

libraries and archives is a modern phenomenon, most ecclesiastical libraries are not only exceptional architectural sites, but are also part of a larger institutional operation that includes museal and archival collections (once collected and preserved together), consisting of manuscripts, paintings and other graphical branches of art, statutes, atlases, maps, globes, coins, or other relics. During the Communist era people were denied access to explore, cherish and avail themselves of these resources. Through guided tours in these thesauri, the past is made a perfect present.

Efforts have already been made to include remote or rural sites into larger religious routes and destinations by offering guided thematic journeys. As a result, hundreds of kilometres of thematic pilgrimage itineraries cross the country, connected to Catholic saints (Elisabeth, Jacob) or stylishly decorated medieval now-Protestant churches. The first complete Hungarian translation of the Bible, with a cultural impact similar to the King James Bible, was printed in Vizsoly, a village with less than a thousand inhabitants today, but providing an entry point to the Protestant cultural heritage through its visitor centre. Inclusion of visits to the special collections of ecclesiastical libraries into the curricula on all education levels is manifested in many forms, i.e. extraordinary history, literature, anthropology, arts and science classes, library and museum education workshops, building on gamification, and independent or small group exploration, such as treasure hunts, contests and quizzes, or project work. Educational or scientific exploration and utilisation connect ecclesiastical libraries to both public educational curricula and to higher educational research programmes.

The association also represents ecclesiastical libraries in the Hungarian national network of libraries. The numerous special collections and an accentuated presence of theology and church history in the larger ecclesiastical libraries pair these institutions with special libraries. Some of these are academic and research libraries as well. The union catalogue of the association (UNITAS) serves as a starting point for acquiring information about member libraries and items of their collections as well. Workflows and patrons' profiles are also similar, thus enabling cooperation and exchange of expertise with special libraries. The association may also foster and reinforce a sense of community for librarians inside and outside the association. It is an identified and confirmed strength of the community of ecclesiastical librarians that during the conferences and professional workshops organised by the association, they

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Pannonhalma is a well-known cultural and heritage centre as well: it runs a gallery, a publishing house, a winery, a botanical garden, and it is specialised in religious and rural tourism.

display attitudes of collegiality and friendship, honest interest and attention, respect and love towards all attendants.

This sense of community is felt during work as well among patrons and staff. The number of employees is generally low in ecclesiastical libraries; the interests of patrons are less stratified compared to large public libraries, or our patrons already belong to the small or medium-sized community of the parent institution, and consequently strong human connections and personalised services can grow and be grown easily, and that can be turned into faithful brand membership. For example, quick and effective help from members of the association is the basis for the operation of a second interlibrary loan system apart from the national one of which ecclesiastical libraries are also part.

The experience of patrons is only one part of the equation. Strong products and services are needed to maintain constant satisfaction. The association may play a role in achieving this end by continuously providing opportunities for personal and professional development. Workshops are intended to provide an effective and optimal opportunity to develop on a practical level, to equip attendees with easily implementable knowledge on issues of urgency such as compliance with new legal requirements and regulations, or issues of complexity requiring thorough and careful planning. These day-long meetings also serve as publicity at the end of longer projects. Their duration and style is tailored to the less than optimal possibilities of staff in libraries run by a personnel of one or two people.

The association must equalise differences in the levels of products and services of member libraries, if it aims at forming a brand. Understaffed libraries can obtain help, guidance and support from the better-equipped libraries. In order to maximise member libraries' visibility, the association runs and develops its union catalogue and circulates its newsletter quarterly to inform the wider professional public of the work, events and publications of member libraries.

Building a brand also presumes the provision of an unparalleled experience with the customer. How can the association, or rather its member libraries, respond to this? They may not be among the most modern and pioneering libraries of the country in terms of architecture or facilities, nevertheless their adherence to their traditional appearance is not a burdensome legacy, but rather a free choice. The refurbishment of the Library of the Theological College of Esztergom on a location used, or perhaps truly misused, as a gym by the Russian forces stationed for more decades in the building complex can demonstrate this choice and faithfulness to ageless and fashion-free style.

However, what all libraries strive for is not excellence as a matter of bricks and mortar but of personnel. The special collections have always required

FIGURE 6.2   Reading hall of the Library of the Theological College of Esztergom
PHOTO JÁNOS TÓTH

erudite attendance for their growth and augmentation. Today, for advancing the reputation of ecclesiastical libraries through their own research and the support of others' research, a large range of degrees and specialisations are sought for and accepted, in addition to modern digital library science, in ecclesiastical libraries, to match the requirements of both the collections and the patrons.

The strengths of the association are based on the strengths of the member institutions. Unofficial subgroups add to the structural diversity of the association. An intermediate level of organisation within the association is represented at the denominational level. A special territory of services based on digitisation projects is better represented on a denominational level. Scattered collections may be better represented and disseminated in a uniform way through virtual heritage centres. For instance, the Lutheran ecclesiastical written legacy is brought together via digitisation in different locations, adding up to one collection offered through multiple search interfaces.[27] The denominational level may facilitate the amelioration of professional differences of

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27   "Magyar Evangélikus Digitális Tár," https://medit.lutheran.hu/. One entry point to the Hungarian Lutheran written heritage, an ongoing digitisation project of Lutheran libraries.

member libraries. Or monastic libraries may more easily work together as they face the same challenges on many levels.

"Though one may be overpowered, two can defend themselves. A cord of three strands is not quickly broken" (Eccl. 4:12). What are these three in the context of ecclesiastical libraries? As I have suggested throughout my essay, the awareness of the past with its results, strengths and misfortunes is indispensable for understanding the challenges of the present and the underlying tensions and constraints. The present may truly be overpowered if one does not take into account all power plays that determined the present status quo. But the two of these are only enough for a defensive functioning, always looking for explanations and excuses for achievements, or failures. A vision of the future is needed to form the cord of three strands: all hardships may be well endured and controlled if one has a vision how to bridge the tumultuous past into a well-performing future in which ecclesiastical libraries have erased at least the fallbacks of the second part of the 20th century. Our vision is to serve God, our churches, and our society with all our knowledge and our intellectual and factual heritage.

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The History of Development and the Challenges of the Present in the Theological Collection of the Ukrainian Catholic University Library

Ivanna Papa and Oleksandra Hladysh

The Library of the Ukrainian Catholic University (hereinafter UCU) provides educational and research processes for higher education, which has been developing dynamically following the requirements of the modern world. The Library of UCU is relatively 'young'; it is little more than a quarter of a century of age. Its creation and the development of the collection are closely connected with the complex history of the university. However, the Library of UCU also continues and develops the pre-war library of the Theological Academy in Lviv.

After Ukraine's independence in 1991, favourable conditions arose for the resumption of the activities of institutions and educational institutions previously liquidated by the Soviet authorities. In 1994, the activity of the Lviv Theological Academy was resumed (since 2002: UCU). It inherited and continued the academic traditions of the Greek Catholic Theological Academy, founded in Lviv in 1928–1929 by Metropolitan Andrey Sheptytsky. UCU became the first Catholic university in the post-Soviet area and the first university founded by the Eastern Catholic Church. In his inaugural address in 2002, Archbishop Claudio Gugerotti tried to summarise the niche that UCU should occupy: "... the situation in Eastern Europe, it seems to me, requires that the university promote rapprochement with the West, seeking there healthy and advanced forces with which to build cities of communication and meeting."[1]

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*   *Note by the editors.* The authors and the members of the editorial board developed a discussion on certain aspects of the complex history described in this essay. Due to restrictions related to the war in Ukraine, it was not possible to fully conclude the reviewing process. The editorial board, therefore, does not consider this survey as entirely reflecting its viewpoint, but it is confident that further research and discussion will result in a balanced account of the development of theological libraries in Ukraine.

1   Archbishop Claudio Gugerotti, *Український Католицький Університет в контексті Східної Європи, доповідь на пленарній сесії з нагоди інавґурації Українського Католицького Університету, 28 червня 2002 р. Б.* [*Ukrainian Catholic University in the context of Eastern Europe, report at the plenary session on the occasion of the inauguration of the Ukrainian Catholic University*], 4 (brochure), in *Archive of the Ukrainian Catholic*

The history of the formation and evolution of the Library of UCU clearly illustrates this thesis.

1   The Period 1928–1940

The Library of the Theological Academy began to be formed immediately after its foundation in 1928–1929. The Book Collection of the Library of the Theological Academy derived its tradition and was partially funded from the book collection of the Lviv Seminary, the Theological Scientific Society, and, in particular, a gift from Metropolitan Andrey Sheptytsky: 50 volumes of *Corpus Scriptorum Historiae Byzantinae*.[2]

It is worth noting that the establishment of the Theological Academy in Lviv, in the then revived Polish state, crowned the long-term efforts of Ukrainians with respect to their university against the background of complex Ukrainian-Polish relations. The path of Ukrainians in Lviv to their university began in the middle of the 19th century in the Austro-Hungarian Empire and continued with varying success (the opening of Ukrainian departments at Lviv University, the prohibition on teaching in Ukrainian, the 'secession' of Ukrainian students in 1901–1902, and the Ukrainian Secret University in Lviv, 1921–1925).[3] The support of Ukrainians in Galicia and the active civil position and participation of the UGCC, led by Metropolitan Andrey Sheptytsky, in the process of establishing their theological university, were successful only in 1928

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University (hereinafter: *Archive of UCU*; this archive is presently at the stage of streamlining) [accessed May 3, 2021]. Our translation. Henceforth, English quotes from Ukrainian sources are translations made by the authors.

2 "Бібліотека Богословської Академії" [Library of the Theological Academy], in *Світильник істини: Джерела до історії Української католицької богословської академії у Львові, 1928–1929–1944* [*Lamp of Truth: Sources to the History of the Ukrainian Catholic Theological Academy in Lviv, 1928–1929–1944*], ed. Pavlo Senytsya, pt. 1 (Toronto and Chicago: Nakladom Studentstva Bohoslovskoi Akademii, 1973), 400.

3 Volodymyr Kachmar, "Питання про створення Українського університету у Львові в Австрійському парламенті на початку XX ст." [The question of the establishment of the Ukrainian University in Lviv in the Austrian Parliament in the early 20th century], in *Львів: місто – суспільство – культура: Спеціальний випуск Вісника Львівського університету* [*Lviv: city – society – culture: Special issue of the Visnyk of the Lviv University*], vol. 3 (Lviv, 1999), 421–430; Volodymyr Kachmar, "Суспільно-політичне відлуння сецесії українських студентів з Львівського університету в грудні 1901 року" [Socio-Political Echo of the Secession of Ukrainian Students from Lviv University in December 1901], in *Вісник Львівського університету. Серія історична* [*Visnyk of the Lviv University. Series History*], vol. 34 (Lviv, 1999), 289–299.

in the form of the Greek Catholic Theological Academy (statute of 22.02.1928;[4] creation certificate dated February 22, 1929; inauguration on October 6, 1929[5]). Rev. Dr. Josyf Slipyj, who had not only a proper education but managerial experience, became the rector of the Academy.[6] University education required the appropriate staff and training base, which determined the subject and nature of the literature of the Academy library.

It should be noted that the formation of the library of the Academy cannot be considered without its immediate predecessors, the Library of the Greek Catholic Theological Seminary and the Library of the Theological Scientific Society. All these libraries were located in the same building (the Academy rented the premises from the Seminary)[7] and, we can assume, were closely connected not only by tradition but also organisationally. Unfortunately, after the double bombing, only a few copies from these libraries survived and are now scattered.

Since the establishment of the Greek Catholic Theological Seminary in Lviv, it took several decades before the library was founded (initially as a reading room). In 1779 it was a diocesan seminary, in 1784 on this basis, Emperor Joseph II founded an educational institution instead of a closed Barbareum. In 1785, the Greek Catholic Theological Seminary in Lviv acquired the status of a general seminary.[8] Fr. Mykola Prystaj, who was its student and later the prefect, analysed the history of the Seminary in detail. In 1850, on the initiative of the seminarian Vasyl Kowalsky, a reading room was established at the Lviv Theological Seminary, which in the following decades had periods ups and downs.[9] By 1884 the library of the Seminary had more than 1,300 books and,

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4   "Статут Греко-Католицької Богословської Академії у Львові" [Statute of the Greek Catholic Theological Academy in Lviv], *Архиепархіяльні Відомості* [*Archdiocesan Records*] 2 (1.3.1928): 14–21.

5   "Заснування Богословської Академії" [Establishment of the Theological Academy], "Статути Богословської Академії" [Statutes of the Theological Academy], in *Світильник істини* [*Lamp of Truth*], pt. 1, 41–80.

6   Yurij Hlynka, "Греко-католицька Богословська Академія у Львові, (1928–1944): дипломна робота" [Greek Catholic Theological Academy in Lviv (1928–1944): graduate work], (Lviv, 2003), sheets 15–18.

7   Mykola Prystaj, *Львівська Греко-Католицька Духовна Семінарія, 1783–1945* [*Lviv Greek Catholic Theological Seminary, 1783–1945*] (Lviv and Rudno: Lvivska Duhovna Seminariya Svyatoho Duha, 2003), 347–348.

8   Serhii Plokhii, "Греко-католицька духовна семінарія у Львові" [Greek Catholic Theological Seminary in Lviv], in *Енциклопедія історії України* [*Encyclopaedia of the History of Ukraine*] (hereinafter *Encyclopaedia*), vol. 2, ed. V.A. Smolij (Kyiv: Naukova dumka, 2004), 191.

9   Prystaj, *Львівська Греко-Католицька Духовна Семінарія* [*Lviv Greek Catholic Theological Seminary*], 226–235.

from the memories of contemporaries, was in disrepair.[10] Since Josyf Slipyj was appointed as rector of the Seminary in 1925, the situation in the library has improved, the collection has been streamlined, and work has been regulated.[11] As noted by Fr. M. Prystaj, the Library "occupied two rooms on the ground floor of the main building on the right side of the corridor leading to the church [St. Spirit] … Petro Pastukh worked in the library for a long time, for some time – Mykola Kohut, Roman Lytvyn, Omelyan Gadzevych, Maryan Vojnovsky and Fr. Josyf Trush."[12] In the spring of 1926, the 'Reading room of Ukrainian students of theology named after Markiyan Shashkevych' was founded in the Seminary. It conducted active educational and public work, and took care of the organisation and maintenance of the library and the filing of the library collection.[13] Since the closure of the Seminary in 1945, the fate of the library collection that survived the war is unknown, except for a few surviving books.

The Ukrainian Theological Scientific Society was established in 1923 in Lviv and at the same time, the library of the Society was founded.[14] The establishment of the Society resulted from the UGCC's efforts to form an environment of young educated priests, influence public life, and take steps towards the establishment of the first Ukrainian higher education institution in Galicia, which was to be the Theological Academy. According to Fr. M. Prystaj, "Under the bell tower [next to the seminary church of the Holy Spirit] were located the archive and library of the Theological Scientific Society."[15] Later the society's library did not have a separate room and was located in the "research

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10 Nazarij Loshtyn, "'Правильник' 1934 року бібліотеки Греко-католицької духовної семінарії у Львові (за документами ЦДІА України, м. Львів)" ['Rules' of 1934 of the Library of the Greek Catholic Theological Seminary in Lviv (according to the documents of the Central State Historical Archives of Ukraine in Lviv)], *Архіви України* [*Archives of Ukraine*] 1 (2018): 227.

11 Loshtyn, "Правильник'" ['Rules'], 229.

12 Prystaj, *Львівська Греко-Католицька Духовна Семінарія* [*Lviv Greek Catholic Theological Seminary*], 249.

13 Prystaj, *Львівська Греко-Католицька Духовна Семінарія* [*Lviv Greek Catholic Theological Seminary*], 319–322.

14 Nataliya Kunanets, *Наукові бібліотеки Львова, (1784–1939): особливості становлення і розвитку, формування фондів та колекцій* [*Scientific Libraries of Lviv (1784–1939): features of formation and development, formation of funds and collections*] (Lviv: Vydavnytstvo Natsionalnoho universytetu "Lvivska politekhnika," 2010), 69–70; Nataliya Kunanets, "Бібліотека Богословського наукового товариства: сторінки історії" [Library of the Theological Scientific Society: pages of history], *Бібліотекознавство. Документознавство. Інформологія* [*Library Science. Record Studies. Informology*] 2 (2011): 31–35.

15 Prystaj, *Львівська Греко-Католицька Духовна Семінарія* [*Lviv Greek Catholic Theological Seminary*], 248.

workshop room of the Academy.”[16] Fr. Josyf Slipyj enriched the library collection by searching the local churches and parish libraries for ancient books.[17] According to O. Kolosovska, some of these old prints that were found have survived to this day and are stored in the V. Stefanyk Lviv National Scientific Library.[18] The Theological Scientific Society was active in publishing: the quarterly *Bohosloviya* [Theology],[19] the monthly *Nyva*, the book series *Bohosloviya* [Theology] (23 books as of the summer of 1939), and *Pratsi Bohoslovskoho Naukovoho Tovarystva* [Research Papers of the Theological Scientific Society] (11 volumes published as of the summer of 1939).[20] Some of these publications are held in the department of special collections of the Library of UCU. Reports on the activities of the society and replenishment of the library collection, in particular, through gifts, were published on the pages of the magazine *Bohosloviya*. The Society’s library actively exchanged literature with other libraries, which is confirmed by the presence of the mentioned journal *Bohosloviya* in several foreign libraries.[21] The library of the Theological Scientific Society in the summer of 1939 had more than 10,500 storage units: “… about 7,207 titles in 10,642 volumes (in 1924 it had only over 1,000 volumes),

16   “Українське Богословське наукове товариство у Львові” [Ukrainian Theological Scientific Society in Lviv], *Сьогочасне й минуле: Вісник українознавства* [*Present and past: Visnyk of Ukrainian Studies*] 1 (1939): 123.

17   Josyf Slipyj, *Богословське наукове товариство та його статути* [*Theological Scientific Society and its statutes*] (Lviv, 1924), 9.

18   Olha Kolosovska, “Кириличні стародруки з бібліотеки Богословського наукового товариства у Львові (на матеріалах Львівської наукової бібліотеки ім. В. Стефаника АН України)” [Cyrillic old prints from the library of the Theological Scientific Society in Lviv (based on the materials of the Lviv Scientific Library named after V. Stefanyk of the Academy of Sciences of Ukraine)], in *Історія релігій в Україні: тези повідомлень IV круглого столу* (*Львів, 9–10 травня 1994 р.*) [*History of religions in Ukraine: abstracts of the 4th round table* (*Lviv, May 9–10, 1994*)] (Lviv and Kyiv, 1994), 97–98.

19   Volodymyr Holovko, “Богословія” [Theology], in *Енциклопедія* [*Encyclopaedia*], vol. 1, ed. V.M. Lytvyn (Kyiv: Naukova dumka, 2003), 317.

20   “Українське Богословське наукове товариство у Львові” [Ukrainian Theological Scientific Society in Lviv], 123.

21   Volodymyr Yaniv, “Нарис історії Українського богословського наукового товариства: в 45-ліття заснування” [Essay on the history of the Ukrainian Theological Scientific Society: on the 45th anniversary of its founding], in *Студії та матеріали до новішої української історії* [*Studies and materials on contemporary Ukrainian history*] (Munich, 1970), 29; Mariya Strutynska, “Чужі й свої про ‘Богословію’ та її видання: з приводу десятиліття” [Strangers and their own about “*Bohosloviyu*” and its publications: on the occasion of the decade], *Дзвони* [*The bells*] 4 (1934): 179–185; 5 (1934): 248–250; 6–7 (1934): 333–336.

121 manuscripts, 236 old prints and many scientific and professional journals in various languages (71 Ukrainian)."[22]

Acquisition of books for the Academy Library was also made through purchase, exchange and numerous donations, and a book exchange for the series *Pratsi Hreko-katolytskoi Bohoslovskoi Akademii* (Research Papers of the Greek Catholic Theological Academy) was established with Ukrainian and foreign publishers and institutions (45 Ukrainian and 53 foreign).[23] Within Lviv, the library had established contacts with such large libraries as the NTSh (Shevchenko Scientific Society), the National Museum, the Studion, Narodny Dim (the People's House), the Ossolineum (today Vasyl Stefanyk National Scientific Library of Ukraine in Lviv), the Jan Kazimierz University (today the Ivan Franko Lviv National University), the Baworowscy Library, and others.

Researcher N. Kunanets notes that the Library of the Academy was first organised and serviced by students and a part-time professional librarian, Ivan Krevetsky, and since 1932, a permanent full-time librarian, Master Yaroslav Chuma.[24] He organised a 'research workshop', "the cataloguing of books by authors," organised the collection and established cooperation. As P. Synytsia recalls, "The library's books were placed in two large halls under the tower and divided into the following sections: asceticism, dogmatic, history, catechism, rites and singing, patrology, pedagogy, Scripture and exegesis, law, preaching, Ukrainian language, literature and Church Slavonic language, philosophy and other (encyclopaedias, dictionaries, reference books, etc.)."[25] In 1936, he attended an international library conference in Warsaw (under the auspices of the International Federation of Library Associations). In 1932–1933 the Academy completed a two-story building to house classrooms and a library.[26] Under the leadership of Y. Chuma, the library, on October 9, 1938, had about 6,000 books (5,939 volumes).[27] It was a rich collection of the latest theological literature and periodicals in Slavic and European languages.

The beginning of the Second World War had devastating consequences for the Library of the Theological Academy. On Thursday, September 14, 1939, most

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22 "Українське Богословське наукове товариство у Львові" [Ukrainian Theological Scientific Society in Lviv], 123.

23 "Бібліотека Богословської Академії" [Library of the Theological Academy] 401–404; Prystaj, *Львівська Греко-Католицька Духовна Семінарія* [*Lviv Greek Catholic Theological Seminary*], 410–412.

24 Kunanets, *Наукові бібліотеки Львова, (1784–1939)* [*Scientific Libraries of Lviv, (1784–1939)*], 81; "Бібліотека Богословської Академії" [Library of the Theological Academy], 400.

25 "Бібліотека Богословської Академії" [Library of the Theological Academy], 405.

26 "Новий академічний рік 1933/1934 на Богословській Академії у Львові" [New academic year 1933/1934 at the Theological Academy in Lviv], *Нива* [*Nyva*] 28, no. 9 (August 1933): 358.

27 "Бібліотека Богословської Академії" [Library of the Theological Academy] 405.

FIGURE 7.1
Stamp: Biblioteka Gr. kat. Bohoslov.
Akademii u Lvovi
LIBRARY GREEK CATHOLIC
THEOLOGICAL ACADEMY IN LVIV

of the Academy and Seminary premises and the church were destroyed by bombing.[28] Only the bell tower survived.[29] These premises housed the libraries and archives of the Academy, the Seminary and the Theological Scientific Society. Then, with the arrival of Soviet power in Lviv on September 22, 1939, repressions against the UGCC began, the institutions mentioned above ceased their activities. First, refugees were housed in partially surviving premises, that later were converted into a dormitory for students of Ivan Franko Lviv National University, a gym was set up in the chapel of the seminary.[30] It is known that some of the books, manuscripts and institutional documentation that survived the bombing ended up in the Ossolineum, which is located next door.[31] In particular, the Department of Manuscripts of Vasyl Stefanyk National Scientific Library stores 198 cases (books and archival materials) from the library of the Theological Academy.

Also, in the Department of Rare Books of the same library, 19 Cyrillic antiquities of the Theological Scientific Society have been found.[32] Later, in the 1950s, part of the archival materials related to the Greek Catholic Seminary

28   Bogdan Kazymyra, "Богословська Академія під час і після Другої світової війни" [Theological Academy during and after World War II], in *Світильник істини: Джерела до історії Української католицької богословської академії у Львові, 1928–1929–1944* [*Lamp of Truth: Sources to the History of the Ukrainian Catholic Theological Academy in Lviv, 1928–1929–1944*], ed. Pavlo Senytsya, pt. 2 (Toronto and Chicago: Nakladom Studentstva Bohoslovskoi Akademii, 1976), 77.

29   Khrystyna Kharchuk and Igor Zhuk, Вулиця Коперника 40 – будинок Музею Русалки Дністрової (Дзвіниця колишньої Церкви Святого Духа), Проект "Інтерактивний Львів" [40 Kopernyka Street – the building of the Dniester Mermaid Museum (Bell Tower of the former Church of the Holy Spirit), Interactive Lviv Project, Centre for Urban History], https://lia.lvivcenter.org/uk/objects/kopernyka-40/ [accessed April 19, 2021].

30   Kazymyra, "Богословська Академія" [Theological Academy], 78, 80.

31   ЛННБУ ім. В.Стефаника, Відділ Рукописів, Фонд 6., Богословська академія у м. Львові (XV ст. – 1941 р.) [The Lviv Scientific Library named after V. Stefanyk of the Academy of Sciences of Ukraine, Manuscripts Department, Fond 6, Theological Academy in Lviv (XV century. – 1941)].

32   Kolosovska, "Кириличні стародруки" [Cyrillic old prints], 97–98.

and Theological Academy were transferred to the Lviv Regional Archives of the Ministry of Internal Affairs and the Central State Historical Archives of Ukraine in Lviv.[33]

In 1939–1940, there were no studies at the Seminary and the Academy. Metropolitan Josyf Slipyj, who lived in the Metropolitan Palace near St. George's Cathedral, was looking for opportunities to obtain or purchase premises to resume the activities of these institutions.[34]

In 1941, the work of the Seminary, as well as, unofficially, the Academy was resumed.[35] The training was to take place in the surviving premises of the Theological Seminary on the Copernicus Street.[36] It should be noted that during the German occupation the Theological Academy did not officially function, "because the German administration did not tolerate higher education."[37] All affairs of the Theological Academy were conducted on behalf of the Greek Catholic Theological Seminary. Accordingly, attempts were made to restore the book collection. The well-known name of the librarian of the Academy at this time is Fr. Josyf Trush, who studied in graduate school.[38] In the spring of 1944, due to the Soviet air raid on Lviv and the destruction of part of the building of the Theological Seminary, students and teachers moved to the Metropolitan Palace near St. George's Cathedral.[39] At the end of July 1944,

33 Myroslava Dyadyuk, "Відділ рукописів" [Manuscripts Department], *Записки Львівської національної наукової бібліотеки України імені В. Стефаника* [*Proceedings of Vasyl Stefanyk National Scientific Library of Ukraine in Lviv*] 2 (2010): 436–437; "Фонд 451, Греко-католицька богословська академія, м.Львів" [Fond 451, Greek Catholic Theological Academy, Lviv], in *Центральний державний історичний архів України, м. Львів: путівник* [*Central State Historical Archive of Ukraine, Lviv: guide*], ed. O. Gnyevysheva et al. (Kyiv, 2001), 163–164.

34 Kazymyra, "Богословська Академія" [Theological Academy], 78.

35 Prystaj, *Львівська Греко-Католицька Духовна Семінарія* [*Lviv Greek Catholic Theological Seminary*], 431.

36 Kazymyra, "Богословська Академія" [Theological Academy], 80.

37 Prystaj, "Греко-Католицька Духовна Семінарія та Греко-Католицька Богословська Академія у Львові в часі ІІ-ї Світової війни" [Greek Catholic Theological Seminary and Greek Catholic Theological Academy in Lviv during World War II], in *Альманах. Братство колишніх студентів Греко-Католицької Семінарії та Богословської Академії у Львові 1944–1945 роки* [*Almanac: Brotherhood of former students of the Greek Catholic Seminary and Theological Academy in Lviv 1944–1945*] (Lviv, 1998), 17.

38 According to the interview of Mykhailo Shkribynets with Fr. Mitrat Mykola Prystaj, in Mykhailo Shkribynets, "Греко-католицька Духовна Семінарія та Греко-католицька Богословська Академія у Львові в період 1941–1945 рр.: дипломна робота" [Greek Catholic Theological Seminary and Greek Catholic Theological Academy in Lviv in the period 1941–1945: graduate work] (Lviv, 2000), sheet 35.

39 Myroslav Marusyn, *Митрополит Йосиф Сліпий: нарис життя, подвигів і страдань* [*Metropolitan Josyf Slipyi: an essay on life, exploits and suffering*] (Brussels and Rome: s.n., 1972), 38.

Soviet troops reoccupied Lviv, but at first the administration did not restrict the Theological Seminary.[40] However, in the fall of 1944, the premises of the Seminary on Copernicus Street were taken over for a military hospital (2–3rd floor), so students and the administration were forced to move to the premises of the Minor Seminary, from Sikstuts'ka Street (today Doroshenko Street, 41).[41]

Instead, in the spring of 1945, attitudes toward the UGCC deteriorated significantly. On April 11, 1945, Metropolitan Josyf Slipyj was arrested.[42] Along with him, other bishops of the UGCC, Mykola Charnetsky and Mykyta Budka, were imprisoned. At the end of April of the same year, the Theological Seminary and the Academy were liquidated; the leadership was arrested; and students were recruited into the ranks of the Soviet army.[43] As mentioned by Fr. Mykola Prystaj, searches were carried out on the premises of the Seminary at night by a group of military and civilians with a strange interest in the library: "We did an audit all night, looked for something, and were most interested in the library … No one slept that night, and no one walked the corridors. Nobody knew what the enkavedists (people working in NKVD) [Narodnyi komissariat vnutrennikh del; The People's Commissariat for Internal Affairs] were looking for because only Fr. Rector was present at work, and Fr. Trush was in the library."[44] Colonel Alekseev announced the day after the searches that the Seminary and the Academy had ceased to exist, which turned out to be the final word. As mentioned by Fr. M. Pristai, "On the same day, Fr. Chornyak, Fr. Sampara and Fr. Trush were arrested. In a few days, the first two returned, but

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40   According to the interview of Mykhailo Shkribynets with Fr. Mitrat Mykola Prystaj, in Shkribynets, "Греко-католицька Духовна Семінарія" [Greek Catholic Theological Seminary], sheet 46.

41   Khrystyna Kharchuk, Вулиця Дорошенка 41 – Корпус Львівського національного університету імені Івана Франка, Проект "Інтерактивний Львів", Центр міської історії [41 Doroshenko Street – Ivan Franko National University of Lviv Building, Interactive Lviv Project, Centre for Urban History], https://lia.lvivcenter.org/uk/objects/doroshenka-41/ [accessed April 19, 2021].

42   "Постанова НКДБ УРСР про арешт Митрополита УГКЦ Йосифа Сліпого, 11.04.1945" [Resolution of the KGB [Komitet Gosudarstvennoy Bezopasnosti] of the USSR [Ukrainian Soviet Socialist Republic] on the arrest of Metropolitan of the UGCC Josyf Slipyi, April 11, 1945], in Патріарх Йосиф Сліпий: у документах радянських органів державної безпеки, 1939–1987 [Patriarch Josyf Slipyi: in documents of the Soviet state security agencies, 1939–1987], vol. 1 (Kyiv: P.P. Serhiichuk M.I., 2012), 142–144.

43   Shkribynets, "Греко-католицька Духовна Семінарія" [Greek Catholic Theological Seminary], sheet 46.

44   Prystaj, "Ліквідація Львівської Духовної Семінарії в 1945 році" [Closing of the Lviv Theological Seminary in 1945], Надія Церкви [The Hope of the Church] 1 (1994): 3.

FIGURE 7.2 Ex libris: Byblioteka Mytropolyta Andreya Sheptytskoho
LIBRARY OF METROPOLITAN ANDREY SHEPTYTSKY

Fr. Trush remained in prison."[45] The premises were transferred to Lviv State University, to which they still belong today. Nothing is known about the fate of the library.

The current collection of the Library of UCU contains only a few copies from that time in particular, with the stamp of the library of the Greek Catholic Seminary. The special collections of the Library of UCU also contain books from well-known pre-war theological libraries, in particular the private library of Metropolitan Andrey Sheptytsky, Metropolitan Library, 'Studion', Libraries of the Basilian Fathers in Lviv and Krekhiv, Libraries of the Roman Catholic Seminary in Lviv.

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45   Prystaj, "Ліквідація Львівської Духовної Семінарії в 1945 році", 3.

2   In Exile: 1963–1994

The Rector of the Theological Academy, Josyf Slipyj, spent about 18 years
(1945–1963) in prison in Soviet camps in Siberia and Mordovia.[46] At the request
of influential people, including Pope John XXIII, he was released in early 1963,
after which time he arrived in Rome and had no right to return to Ukraine.[47]
Despite the difficult circumstances of life, the patriarch did not stop promot-
ing the great idea, which was nurtured by Metropolitan Andrey Sheptytsky,
that Ukrainians must have their own university in order to be a worthy peo-
ple among others. That is why immediately after his release from exile, on
December 8, 1963, in Rome Josyf Slipyj founded Pope St. Clement Ukrainian
Catholic University.[48] When UCU was built in 1966, an inscription was carved
on its facade, which most accurately reflected the purpose of creating this sci-
entific environment: "Veritas et amor scientiae unit dispersos" ("Truth and love
for science gathers all who are scattered"). Patriarch Josyf Slipyj headed UCU as
rector. Since the founding of UCU, dozens of professors from around the world
have taught here. They came to Rome every year for the summer semester
(16 summer academic courses were held until 1984). During that period about
200 scientific papers were published at UCU in Rome on history, philosophy,
theology, art and linguistics.[49] These works, most of which are presented in

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46   "Вироки, 1946–1959" [Trial verdicts, 1946–1959], in *"І пізнаєте правду…", (Йо. 8, 32): у*
20-ті роковини з дня смерті ісповідника віри Патріарха Йосифа Сліпого: документи;
матеріали; світлини [*"And thou shalt know the truth …" (John 8:32): on the 20th anniver-*
sary of the death of the confessor of the faith, Patriarch Josyf Slipyi: documents; materials;
photos], ed. Gerarda Krupa et al. (Lviv: Zhromadzhennia sester Myloserdia sv. Vikentiia,
2004), 137–142.

47   Halyna Herasymova, "Сліпий Йосиф (1892–1984)" [Slipyj Josyf], in *Енциклопедія*
[*Encyclopaedia*], vol. 9, ed. V.A. Smolij (Kyiv: Naukova dumka, 2012), 627–628; "Постанова
2-го Управління КДБ УРСР про припинення оперативної справи 'Рифи' на
Митрополита Йосифа Сліпого та інших осіб, 03.05.1963" [Resolution of the 2nd
Department of the KGB of the Ukrainian SSR on the termination of the operational case
"Reef" on Metropolitan Josyf Slipyj and others, 3.5.1963], in *Патріарх Йосиф Сліпий: у*
документах радянських органів державної безпеки, 1939–1987, vol. 2, 407–410.

48   Maryna Chubata, "Український Католицький Університет св. Климента-папи
(УКУ в Римі)" [Ukrainian Catholic University St. Clement the Pope (UCU in Rome)],
in *Енциклопедія* [*Encyclopaedia*], vol. 2, ed. V.A. Smolij (Kyiv: Naukova dumka, 2004),
743–744.

49   *Каталог видань Українського Католицького Університету ім. Св. Климента*
Папи [*Catalogue of publications of the Ukrainian Catholic University named by St. Pope*
Clement I] (Rome: Ukrayinskyj Katolytskyj Universytet im. Sv. Klymenta Papy, 1974),
16f.; *Каталог видань Українського Католицького Університету ім. Св. Климента*
Папи [*Catalogue of publications of the Ukrainian Catholic University named by St. Pope*
Clement I] (Rome: Ukrayinskyj Katolytskyj Universytet im. Sv. Klymenta Papy, 1986),

the contemporary collection of the Library of UCU, were part of the publishing series of individual faculties of the University (series: *Publication of The St. Clement Pope Ukrainian Catholic University = Editiones Universitatis Catholicae Ucrainorum s. Clementis papae*) or multivolume editions (*Monumenta Ucrainae Historica, Opera omnia Josephi* (*Slipyj-Kobernyckyj -Dyčkovskyj*)*, Patriarchae et Cardinalis*). The University had five faculties (theology, philosophy and humanities; natural studies and mathematics; law and social sciences; medicine; and pharmaceutical sciences)[50] and, of course, there was a library. The library was founded by a gift from Metropolitan Josyf Slipyj, generous gifts from publishers and individuals. In 1964 it had 4,000 items, and was headed by Olha Fedak.[51] Active cooperation and exchange with other libraries at scientific institutions was also established.[52] By 1973, the library already had 18,336 storage units.[53] The above-mentioned publications, as well as books from the Library of UCU in Rome in the 1990s were donated

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16f.; *Український Католицький Університет ім. св. Климентія Папи в першому п'ятиліттю свого постання і діяльности, 1963–1968* [*Ukrainian Catholic University named after St. Clement Pope in the first five years of its uprising and activities, 1963– 1968*] (Rome: Ukrayinskyj Katolytskyj Universytet im. sv. Klymenta Papy, 1969), in Josyf Slipyj, *Український Католицький Університет ім. св. Климентія Папи в першому десятиліттю* [*Ukrainian Catholic University named after St. Clement Pope in the first decade*], ed. Ivan Khoma and Ivan Muzychka, vol. 7–8 (Rome: Ukrayinskyj Katolytskyj Universytet im. sv. Klymenta Papy, 1976), 232–233; *Український Католицький Університет ім. св. Климентія Папи в другому п'ятиліттю свого постання і діяльности, 1968–1973* [*Ukrainian Catholic University named after St. Clement Pope in the second five years of its uprising and activities, 1968–1973*], in Josyf Slipyj, *Український Католицький Університет ім. св. Климентія Папи в першому десятиліттю* [*Ukrainian Catholic University named after St. Clement Pope in the first decade*], vol. 7–8 (Rome: Ukrayinskyj Katolytskyj Universytet im. sv. Klymenta Papy, 1976), 266–317.

50 "Конституції Українського Католицького Університету ім. св. Климентія Папи" [Constitution of the Ukrainian Catholic University St. Clement Pope], in *Український Католицький Університет ім. св. Климентія Папи і його правна основа* [*Ukrainian Catholic University named after St. Clement Pope and its legal basis*] (Rome, 1967), 9–10.

51 *Український Католицький Університет ім. св. Климентія Папи в першому п'ятиліттю свого постання і діяльности, 1963–1968* [*Ukrainian Catholic University named after St. Clement Pope in the first five years of its uprising and activities, 1963–1968*], 213.

52 *Український Католицький Університет ім. св. Климентія Папи в першому п'ятиліттю свого постання і діяльности, 1963–1968* [*Ukrainian Catholic University named after St. Clement Pope in the first five years of its uprising and activities, 1963–1968*], 214.

53 *Український Католицький Університет ім. св. Климентія Папи в другому п'ятиліттю свого постання і діяльности, 1968–1973* [*Ukrainian Catholic University named after St. Clement Pope in the second five years of its uprising and activities, 1968– 1973*], 203.

to the restored library of the Lviv Theological Academy in Lviv. ucu branches have been opened in Argentina (Buenos Aires), Canada (Montreal), the United States (Washington, Chicago), and the United Kingdom (London).[54]

3   The Current Stage: 1994 Onwards

After coming out of the underground of the ugcc in Ukraine, ucu in Rome transferred its responsibilities to the lba. Among the initiators and instigators of the restoration of Catholic theological education in Ukraine were: Fr. Ivan Datsko, Mykhailo Dymyd, Borys Gudziak, Fr. Hlib Lonchyna, Mykhailo Petrovych – all alumni of the ucu in Rome. The first rector of the lba in Lviv, restored in 1994, was Fr. Mykhailo Dymyd.

Even before the official restoration of the lba, in 1993 there were a number of commissions for the restoration of the Theological Academy, among them the library commission headed by Fr. Josyf Andriishyn.[55] Some of the books from his private collection have also been added to the Library of ucu. In 1995, Fr. J. Andriishyn continued to work on the development of the library (it already had 4,000 books) together with graduate student Mykhailo Petrovych.[56]

The first director of the Library of the restored Theological Academy in Lviv was the theologian Mykhailo Petrovych (1998–2000). He came specifically to teach at the lba. At the request of the rector, he joined the formation of the Library's collections in 1994. As he recalls, he had to start by renovating the premises, designing furniture, finding donors and patrons, and finding staff to process book gifts.[57] Foreign donors joined the restoration of the university

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54   Ivan Khoma, *Йосиф Сліпий: отець та ісповідник Української Мучеництької Церкви* [*Josyf Slipyi: Father and confessor of the Ukrainian Martyr Church*] (Rome: Vydavnytstvo OO. Saleziyan-Tovarystva Sv. Sofii, 1992), 152.

55   Звіт бібліотечної комісії. Протокол № 1 засідання Комісії з відновлення Богословської Академії, м.Львів від 04.10.1993 р. [Library commission report. Minutes of the 1st meeting of the Commission for the Restoration of the Theological Academy, Lviv, dated October 4, 1993], in *Archive of UCU* [accessed May 3, 2021].

56   Звернення о. д-ра Михайла Димида, ректора ЛБА, Львів, Різдво 1995 р. [Appeal by Fr. Dr. Mykhailo Dymyd, Rector of the LBA, Lviv, Christmas 1995], in *Archive of UCU* [accessed May 3, 2021].

57   Oksana Palij, "Вчений, з ласки Божої: розмова з першим директором Бібліотеки Львівської богословської академії" [Scientist, by the Grace of God: A Conversation with the First Director of the Library of the Lviv Theological Academy], https://ucu.edu

and the library, in particular the Ukrainian diaspora; thus, for example, the family of Bishop Borys Gudziak donated books from their family library.

Since 1994, the Library of UCU has been receiving gifts of books from the collection of the Ukrainian Catholic University in Rome, named after St. Clement Pope, and the Pontifical Biblical Institute of Rome. In addition, through UCU in Rome, negotiations were held to transfer to the Library of UCU numerous gifts from representatives of the Ukrainian diaspora and clergy from abroad: Mykhailo Demkovych-Dobryansky (United Kingdom) Fr. Ivan Shevtsiv (Australia), and the private library of Bishop Ivan Prashko (Australia), the library of Prof. Oleksij Horbach (Germany), the libraries of Fr. Yurij Fedoriv (Canada), Fr. Ivan Kit (Belgium), and Fr. Ivan Muzychka (Italy). In a letter to Fr. Dr. Mykhailo Dymyd, Rector of the LBA, dated 19 October 1994, regarding the transfer of the five collections mentioned above, the rector of the UCU in Rome Fr. Ivan Khoma emphasised that "Lviv Theological Academy needs a library both for scientific work and for its scientific legal recognition … In the coming year LBA will be able to have about 25,000 volumes of a truly scientific library … We are already packing our publications and duplicates from UCU and will send them to Lviv at the earliest opportunity. Also keep in mind the Roman and American Jesuits, who are also happy to share their duplicates or their works …"[58]

In addition to the formation of the collection, one of the urgent problems for the library was the lack of premises and necessary equipment. This is mentioned in the letter from Fr. Mykhailo Dymyd, addressed to the representatives of the authorities of the city of Lviv, dated October 4, 1994.[59] The same appeal states that at that time there were already about 3,000 books in the LBA. The library, in parallel with the educational institution, changed locations (the

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.ua/news/vchenyj-z-lasky-bozhoyi-rozmova-z-pershym-dyrektorom-biblioteky-lvivskoyi -bogoslovskoyi-akademiyi/ [accessed May 3, 2021].

58 Лист о. І. Хоми до о. д-ра М. Димида від 19.10.1994 р. [Letter Fr. I. Khomy to Fr. Dr. M. Dymyd dated 19.10.1994], in *Archive of UCU* [accessed May 3, 2021].

59 Документ вихідний № 39/94. Звернення о. д-ра Михайла Димида до В.Іськіва, завідувача відділом культури виконавчого комітету Львівської міської Ради народних депутатів та до Б. Стельмаха, заступника голови виконавчого комітету Львівської міської Ради народних депутатів від 04.10.1994 р. [Source document no.39/94. Address by Fr. Dr. Mykhailo Dymyd to V. Iskiv, Head of the Culture Department of the Executive Committee of the Lviv City Council of People's Deputies and to B. Stelmakh, Deputy Chairman of the Executive Committee of the Lviv City Council of People's Deputies dated 04.10.1994], in *Archive of UCU* [accessed May 3, 2021].

kindergarten building, the secondary school building[60]), and increased its area and number of collections.

In September 1995, the general collections of the library numbered about 20,000 books. There were more than 4,000 books in the public domain and the library was open not only to LBA students, but also to students from other higher education institutions.

During the visitation of the LBA in 1995, Fr. Dr. Robert Taft pointed out that the library faces complex logistical challenges, but the library collection is being rapidly replenished: "I have already donated half of my own LBA library, collected books from other donors from the United States and Europe, organised donations from Germany, and worked with a librarian from the Pontifical Oriental Institute to send all our duplicates to Ukraine. Thus, I have already been able to send thousands of books to the LBA, some of which are very valuable."[61]

A significant contribution to the acquisition of collections (including financial support) was made by the charity organisation 'Kirche in Not' (Church in Need) from Germany (approx. 900 copies). It was a long-term project.

Gradually, Director Mykhailo Petrovych managed to establish cooperation with university and public libraries both in Ukraine and abroad. In particular, systematic cooperation was established with university libraries in France, Great Britain and Germany. A significant gift was made by the Library of Jesuit University Ignatianum in Kraków (Poland), handing over to the LBA Library a large collection of educational literature, mainly in Polish and English. The exchange of literature was established with Polish educational foundations, in particular, from Lublin (Foundation 'Lubelska Szkoła Filozofii Chrześcijańskiej').[62] Cooperation with publishing houses and bookstores was also gradually established, but the main source of replenishment of the Library's book collection consisted of gifts from the diaspora and collectors. Mykhailo Petrovych recalls that valuable liturgical books – old prints – got

60   Khrystyna Kharchuk, "Вулиця І. Свєнціцького 17 – Український католицький університет", Проект "Інтерактивний Львів", Центр міської історії [17 I. Sventsitskoho Street – Ukrainian Catholic University, Interactive Lviv Project, Centre for Urban History], https://lia.lvivcenter.org/uk/objects/svientsitskoho-17/ [accessed April 20, 2021].

61   Robert Taft, Доповідь про Львівську Богословську Академію [Report on the Lviv Theological Academy], 10 (brochure), in *Archive of UCU* [accessed May 3, 2021].

62   Документи про передачу книг в ЛБА від президента фундації dr. hab. Piotra Jaroszyńskiego 25.06.1994 р., 19.10.1994 р. [Documents on the transfer of books to the LBA from the president of the foundation dr. hab. Piotra Jaroszyńskiego, June 25, 1994, October 19, 1994], in *Archive of UCU* [accessed May 3, 2021].

into the library from private owners, who kept them from destruction in Soviet times.[63]

The scientific and pedagogical staff of the university, who had the best information about the latest publications in their professional fields, actively joined the process of acquisition for the library. Such an active participation in the life of the library in the 1990s–2000s was mentioned by a long-time friend of the University, and the then vice-rector of the LBA, Professor Jeffrey Wills, who taught Latin poetics and stylistics.[64]

In 1998, the library was located in five halls of the new premises of the LBA and had about 30,000 general library collections. Computer technology was used to catalogue and search for books, which helped readers speed up the process of finding the literature.

As of 1999, the library collection numbered about 45,000 copies of books and 15,000 copies of periodicals.[65] In early 2001, the director of the library noted that the Library of UCU in Lviv is one of the fastest growing (about 40,000 titles of books and about 200 titles of periodicals).[66] In the beginning of 2021, the collection had more than 172.500 copies of books and about 20,000 copies of periodicals.

In the period 2000–2007, the directors of the Library of UCU were Ivan Herasym (2000–2003) and Yuriy Pidlisny (2003–2006).

Taras Tymo was the head of the Library of UCU for more than a decade (2006–2017). During this time, a number of organisational and qualitative changes were made: an online catalogue was established; the collection and the system of book donations have been put in order; the library included fundamental academic Western publications (at that time a rarity in Ukrainian libraries) in strict accordance with the curricula of the time (theology, Church history, history, classical Byzantine and medieval studies, social pedagogy,

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63   Oksana Palij, "Вчений, з ласки Божої: розмова з першим директором Бібліотеки Львівської богословської академії" [Scientist, by the Grace of God: A Conversation with the First Director of the Library of the Lviv Theological Academy], https://ucu.edu .ua/news/vchenyj-z-lasky-bozhoyi-rozmova-z-pershym-dyrektorom-biblioteky-lvivskoyi -bogoslovskoyi-akademiyi/ [accessed May 3, 2021].

64   Iryna Martyn, "'Я задоволений працею в Україні', – зізнається проректор ЛБА професор Джефрі Вілз" ["I am satisfied with my work in Ukraine," admits LBA Vice-Rector Professor Jeffrey Wills], *Аудиторія* [*Audience*] 39–40 (15–31 Dec. 2000): 13.

65   Документ № 80/99. Звернення директора бібліотеки Михайла Петровича до видавництва "Жизнь с Богом" (Брюссель) від 29.12.1999 р. [Document no. 80/99. Address of the director of the library Mikhail Petrovych to the publishing house 'Life with God' (Brussels) dated 29.12.1999], in *Archive of UCU* [accessed May 3, 2021].

66   Лист Івана Герасима до Богдана Кравченка від 29.01.2001 р. [Letter of Ivan Herasym to Bohdan Kravchenko dated January 29, 2001], in *Archive of UCU* [accessed May 3, 2021].

sacred art); and introduced specialised librarians, in accordance with the key areas listed above.[67] In 2012, the Library of UCU became a member of BETH (Bibliothèques européennes de théologie; European Theological Libraries). The decision was agreed on during the visit of the UCU delegation to the Netherlands at the meeting of the then director of the Library of UCU Taras Tymo with the president of the BETH Association, Geert Harmanny.[68]

From 2017 until May 2021, the head of the Library of UCU was Oleh Yaskiv. In recent years, a number of major changes have taken place: the library has moved to a new building of the Metropolitan Andrey Sheptytsky Centre; there was a change from ABIS to Koha; a number of new services for readers were introduced; the process of creating a national Association of Theological Libraries had begun. Since May 2021, Oksana Mykytyn has been the head of the Library of UCU.

The theological collection of the Library of UCU is an essential part of the book collection (approx. 30,000 items out of more than 193,000), which is closely related to the development of the university. In particular, until 2003, there was only one Philosophy and Theology Faculty of UCU, so during this period, theological literature was specialised educational literature and a priority for the acquisition of the Library. The theological collection, which is included best in the library, primarily corresponds to the educational programmes that were actively developed at the Philosophy and Theology Faculty of UCU. It is includes the best domestic and foreign literature related to religious studies, liturgy, patristics, Biblical studies, Church history (in particular, the history of the Church in Ukraine), canon law, Scripture and its translations. An important place is occupied by literature that concerns not only the various Christian denominations (in the world and Ukraine in particular), but also Islam, Judaism, Buddhism and other religions. Ecumenical studies, which are actively developing, have also found a response in the library collections.

The formation of this collection is also closely connected with the history of the Ukrainian Greek Catholic Church (hereinafter UGCC). The exit from the underground of the UGCC in 1989 caused a surge of educational initiatives in the church, and also led to the formation of the theological collection of the Library through the transfer of previously underground books, encouraging gifts of books from church organisations from abroad, and sacrificial support

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67   Information about the period of T. Tymo as director was taken from an interview with him by the authors of this chapter dated December 29, 2020.

68   Press office UCU, "Бібліотека УКУ стала членом Європейської асоціації католицьких бібліотек" [The Library of UCU became a member of the European Association of Catholic Libraries], https://ucu.edu.ua/news/biblioteka-uku-stala-chlenom-evropejskoj i-asotsiatsiji-katolytskyh-bibliotek/ [accessed April 19, 2021].

from the Ukrainian diaspora. The Library of UCU, in particular, has amassed one of the most complete book collections on the history of the UGCC (it is necessary to single out ca. 2000 from this selection), for example, the series *Zapysky ChSVV* (Analecta OSBM) published in Rome and the magazine *Zapysky ChSVV* (Notes of the rank of St. Basil the Great).[69] The editions of the publishing house of the Basilian Fathers named Misioner (Missionary), restored in 1994, are numerous as present in the Library. Noteworthy is the new published series *Kyivan Christianity* launched in 2013 as part of the UCU curriculum (22 volumes have been published so far).[70] This series is designed to highlight, at the academic level, the idea of the Kyiv Church and the millennial connection between Ukrainian culture and Christianity.

Worth noting is the close cooperation of the Library with the publishing house Svichado (there are more than 1200 titles). This publishing house was founded in 1987 on the initiative of Ukrainian students of the Catholic University of Lublin; since 1992, it has been working in Lviv and publishes literature of both a theological and an academic nature, as well as popular religious topics.

The particularly valuable part of the Library is a number of series: Migne's *Patrologia Graeca* and *Patrologia Latina*; *Sources chrétiennes* (currently 419 volumes are available in the Library of UCU); *Orientalia Christiana Analecta*. The *Sources chrétiennes* first entered the Library of UCU in the form of separate volumes of gifts, and with the assistance of Bishop Borys Gudziak and Fr. Ivan Datsko, cooperation was established with the French publishing house of this series (Éditions du Cerf) and received a significant discount on purchases. The final completion of this series was financially supported by the European Catholic Foundation Porticus.[71]

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69 Myron Kapral and Oleksij Yas, "Записки Чина св. Василія Великого" [Analecta Ordinis S. Basilii Magni], in *Енциклопедія* [*Encyclopaedia*], vol. 3, ed. V.A. Smolij (Kyiv: Naukova dumka, 2005), 253–254; Maryan Lozynskyj, "Наукове видання – Записки Чину святого Василія Великого" [Scientific publication – Analecta Ordinis S. Basilii Magni], *Вісник Львівського університету. Серія журналістики* [*Visnyk of Lviv National University. Journalism series*] 28 (2006): 204–206; Mykola Tymoshyk, "Видавництво отців Василіан у Римі: специфіка видань та особливості редакційно-видавничого процесу" [Basilian Fathers Publishing House in Rome: specifics of publications and features of the editorial and publishing process], *Записки Львівської національної наукової бібліотеки України імені В. Стефаника* [*Proceedings of Vasyl Stefanyk National Scientific Library of Ukraine in Lviv*] 6 (2014): 294–310.

70 Website of the "Kyiv Christianity" Program, http://kyiv-christ.ucu.edu.ua/ [accessed April 19, 2021].

71 Organisation's website "Porticus," https://www.porticus.com/-[accessed April 19, 2021].

In addition to the books purchased by the Library, gifts play an important role in the formation of the theological collection. Among them are the following: literature on canon law by Joseph Prader (500 books), a gift from Msgr. Scarabelli (222 books), the collection of the researcher of the history of the UGCC Fr. Ivan Shevtsiv (1723 books), the collection of the professor of liturgy Fr. Robert Taft (over 300 books), the collection of old prints of Fr. Josyf Andriishyn and Mykhailo Petrovych, gifts of Jeffrey Wills, Fr. Ivan Muzychka, Fr.Dr. Ivan Hrynyokh, Bishop Sofron Mudryj, Bishop Hlib Lonchyna, gifts from Bishop Borys Gudziak, His Beatitude Cardinal Lubomyr Husar, a gift from the Theological Faculty of Tilburg University, a gift from the Cardinal Stefan Wyszynski University in Warsaw, a gift from the Catholic University of Leuven, a gift from the Theological Faculty of Opole University, a gift from the University of Notre Dame, a gift from the Oriental Institute in Rome, a gift from the Congregation for the Oriental Churches, gifts from the Sheptytsky Institute in Ottawa and 'Kirche in Not', a gift from the Chevetogne Abbey (Belgium). Also, the Library received a large donation from the URBE Libraries network in Rome (many journal runs, and doctoral dissertations on various religions and missiology from the Pontificia Università Gregoriana, Università Pontificia Salesiana and Pontificia Università Urbaniana). Special mention should be made of the close cooperation between the Library of UCU and the Ukrainian Catholic Educational Foundation in Chicago, in particular, regarding gifts from representatives of the Ukrainian diaspora in America.[72]

A separate point is Byzantine literature (theological and historical), given the important role of the Byzantine tradition in the formation of the UGCC. Libraries of Byzantine scholars are valuable components of our collection: Hans-Georg Beck[73] (more than 250 items) and Ihor Shevchenko (ca. 24,000 items).[74]

The gift of the Theological Faculty of Tilburg University (late 2013–early 2014) was one of the largest gifts of theological literature in the history of the Library of UCU (about 14,000 items). This gift was based on doublets of literature (profiles: Catholicism, Protestantism) from Tilburg University. After a visit

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72   Website "The Ukrainian Catholic Education Foundation," https://ucef.org/ [accessed April 19, 2021].

73   Peter Schreiner, *Ганс-Ґеорґ Бек і візантійське богослов'я: (до сторіччя видатного вченого): перша меморіальна лекція на пошану Ігоря Шевченка, (Львів, 10 лютого 2011)* [*Hans-Georg Beck and Byzantine Theology: (to the centenary of the outstanding scientist): the first memorial lecture in honor of Ihor Shevchenko, (Lviv, February 10, 2011)*] (Lviv: Ukrayinskyj Katolytskyj Universytet, 2012), 48f.

74   Andrij Yasinovskyj, "Незабутній пам'яті визначного вченого" [Unforgettable memory of an outstanding scientist], *Свобода* [*Freedom*] 12 March (2010): 24.

to the University by the then director of the Library, Taras Tymo and the dean of the UCU Theological Faculty, Roman Zaviyskyj, literature was selected for the Library of UCU and transported to Ukraine.

Periodically, gifts of modern theological literature are received from representatives of the Church in Ukraine (gift of Bishop Hlib Lonchyna, 2020) and from abroad (e.g., the gift of Fr. Michael Perry, Our Lady of Refuge Church, New York, 2020).

This list could be endless. It is difficult to list all the numerous donors who have contributed to the enrichment and replenishment of the library collections.

A notable part of the theological collection are domestic and foreign theological periodicals (*Logos*, *Bohosloviya*, *Missionar* and others). An important component of the theological collection are periodicals of the 19th century, for example *Schematisms* of Lviv, Peremyshl, Sambir and Sanok, Lemkivshchyna, and Stanislaviv dioceses. This collection of *Schematisms* is one of the most complete in Ukrainian libraries and is an important source for studying the church structure in the area.

The most valuable component of the theological collection are liturgical books of the Eastern rite, the oldest of which date from the 18th century (stored in the department of special collections of the Library of UCU). Among them are "Chetyi Minei" (Menaion), "Psaltyri" (Books of Psalms), "Triodi" (Triodion), "Molytoslovy" (Prayer books), "Sluzhebnyky" (Leitourgikon). Especially valuable are the copies of books of the 17th century, published in the printing house of Mykhailo Slozka.[75] The collection of old prints was formed in the 1990s under the leadership of directors Mykhailo Petrovych and Ivan Herasym. This was a period of acute financial crisis, so it often happened that these books were donated or sold to the library by owners of private libraries.

Another valuable part of the Library is the art collection (there are approx. 1,700 items). In particular, there is a selection of albums, catalogues, in Ukrainian and other languages of sacred art, architecture, sculpture, paintings (including paintings of icons), printing, arts and crafts. This collection is of great interest outside UCU, in particular among students and professors of Lviv National Academy of Arts.

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75 Yaroslav Isayevych, "Сльозка Михайло" [Mykhajlo Slozka], in *Енциклопедія* [*Encyclopaedia*], vol. 9, ed. V.A. Smolij (Kyiv: Naukova dumka, 2012), 664–666; Tetyana Rosovetska, "Михайло Сльозка – друкар, письменник, бібліофіл та його бібліотека як джерело творчості" [Mykhajlo Slozka – printer, writer, bibliophile and his library as a source of creativity], in *Рукописна та книжкова спадщина України* [*Manuscript and book heritage of Ukraine*], ed. L.A. Dubrovina (Kyiv: Natsionalna biblioteka Ukrainy im. V.I. Vernadskoho, 2004), 9, 60–70.

Since the early 2000s, the Library of UCU has used the Library of Congress Classification (LCC) to organise its holdings.[76] The choice of this system was due to the experience of the world's best libraries in terms of free access of readers to literature, the detailed structuring of all disciplines, and the deep internal division of each. In particular, theological sections are covered in considerable detail in the LCC, in comparison with other known library classifications, and are periodically revised with the addition of new subdivisions.[77]

Almost from the beginning of the cataloguing of books and periodicals, an integrated library system was used, which was advanced among the university libraries of Lviv, as the director of the library Ivan Herasym emphasised in one of the working reports in 2001.[78] According to Taras Tymo, one of the biggest challenges in 2006 was the organisational one, namely the reorganisation of the electronic catalogue: its content, proper technical support and accessibility for readers.[79] In the period 2001–2017 the library used the automated library information system MARC-SQL.[80] Since 2017 and until now, the Library of UCU has been using Koha. The use of it allows us to automate workflow and provide all the necessary information to readers through the electronic catalogue and its search tools.[81]

Since September 2017, the Library of UCU has been located in the new building of the Metropolitan Andrey Sheptytsky Information and Resource Centre.[82] It has a detailed website with information in Ukrainian and English.[83] In such a symbolic way, the modern Library is connected with its founder.

An exhibition "Ecce Homo" dedicated to the figure of Metropolitan Andrey was prepared for the opening of the Sheptytsky Centre, which can now be

76   "Library of Congress Classification Outline," https://www.loc.gov/catdir/cpso/lcco/ [accessed April 26, 2021].

77   Ruth C. Eisenhardt, "The Classification of Theological Books," *Library Trends* 9 (April 1960): 257–269; C.G. Noland, "Classification Methods in Context at Theological Libraries: A Case Study," *School of Information Student Research Journal* 7, no. 1 (2017), http://scholarworks.sjsu.edu/slissrj/vol7/iss1/ [accessed April 26, 2021]; J. Goldberg, "Religious Law in a Secular Setting: New Classification Approaches for Jewish, Canon and Islamic Law," *International Journal of Legal Information* 29, no. 2 (2001): 465–487.

78   LTA Library Factoids, 15.11.2001, in *Archive of UCU* [accessed May 3, 2021].

79   Information about the period of T. Tymo was director was taken from an interview with him by the authors of this chapter dated December 29, 2020.

80   Звіт про роботу Бібліотеки ЛБА, 2001–2002 навчальний рік [Report on the work of the LBA Library, 2001–2002 academic year], in *Archive of UCU* [accessed May 3, 2021].

81   The Library of UCU electronic catalogue, https://opac.ucu.edu.ua/ [accessed April 26, 2021].

82   The Centre of Metropolitan Andrey Sheptytsky website, https://center.ucu.edu.ua/ [accessed April 26, 2021].

83   The Library of UCU website, https://center.ucu.edu.ua/biblioteka/ [accessed April 26, 2021].
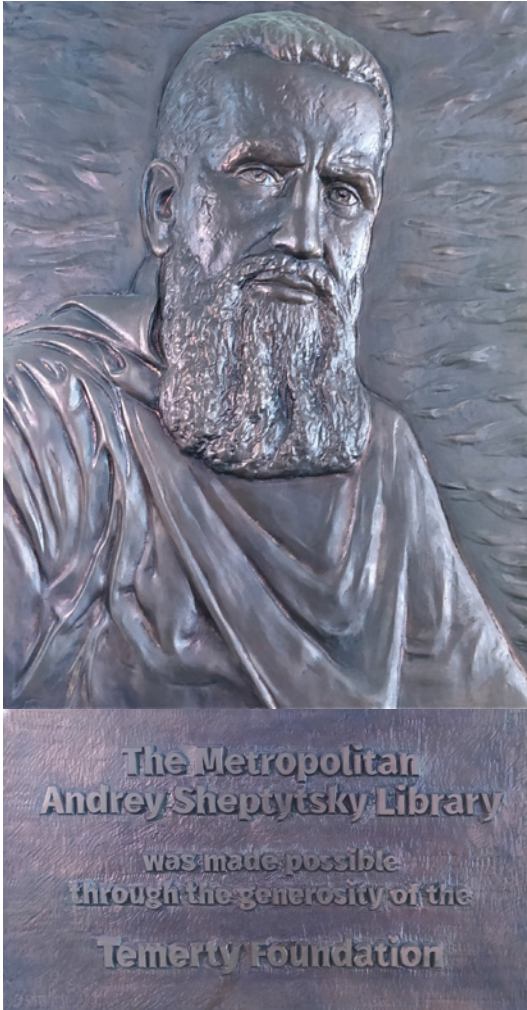
FIGURE 7.3
Metropolitan Andrey Sheptytsky
Relief and commemorative table
GROUND FLOOR OF THE
METROPOLITAN ANDREY
SHEPTYTSKY CENTRE

viewed in a multimedia format.[84] The new location takes into account all the latest requirements for book storage and comfortable workplaces for readers. In particular, a book security system has been introduced thanks to RFID-tags (Radio-frequency identification) and special gates at the entrance. These labels allow the library not only to control unauthorised removal of books from the premises, but also to conduct inventory processes of the collection. Plans for the future include the introduction of self-service stations, for which the presence of RFID-tags is also important.

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84   Virtual exhibition "Ecce Homo," https://sheptytskyi.center.ucu.edu.ua/uk [accessed April 26, 2021].

The Library of UCU follows the trends in the development of university libraries in the world and explores the possibilities of attracting ebooks and databases. Electronic databases, in particular theological ones, such as the ATLA Religion Database, are being actively tested. The quarantine associated with the COVID-19 pandemic has been a major challenge for the Library of UCU, but has also led to positive library progress in establishing remote access to electronic resources via VPN.

The Library of UCU is continuing to develop the collection, while also taking into account the emergence of new faculties and curricula at the university. Despite the innovations, the Library of UCU duly appreciates and continues to develop its unique treasure, a theological collection of literature, carefully collected and organised. It is one of the most complete collections of theological literature in Ukraine in various different languages and continues to be a magnet not only for our students and teachers of the Philosophy and Theology Faculty of UCU, but also for external readers.

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Elements for a Sketch of the Italian Ecclesiastical Libraries

Stefano Maria Malaspina

The system of Italian libraries is complex and includes a multitude of ecclesiastical libraries; therefore, it cannot be described in a few pages. It is hoped that what follows here will contribute to an understanding of the panorama of ecclesiastical libraries, the initiatives undertaken to describe their features, and some of the contacts between the ecclesiastical and the lay world, which are also implemented through protocols and agreements.

The institutional character of some of the initiatives listed in this text makes it clear that there is always a gap between the ideal world and the real one. The information given, however, may define some clearer points of reference for the scholar, the librarian, and also for those who do not deal with these realities every day.

The actions for the dissemination of knowledge and the enhancement of cultural heritage cannot be reduced to a single act. Nevertheless, the presence, in Italy, of a central catalogue that collects the work of thousands of libraries, and which is potentially capable of welcoming new members, covering the entire patrimony of Italian libraries – including the ecclesiastical ones – is a particularly important feature which allows access to a deep source of knowledge.

1 Ecclesiastical Libraries in Italy: A Definition

An Ecclesiastical Library is considered, in Italy, as a library collection owned by an ecclesial institution or body.[1] This definition, even if simple, highlights three essential elements or characters identifying an ecclesiastical library: the fact that it is a book collection; the presence of a legally recognised link with an entity; the ecclesial characteristic of this organism. At the same time,

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1 Cfr. the contribution of Giancarlo Santi in *Le carte della chiesa: Archivi e biblioteche nella normativa pattizia*, ed. Antonio G. Chizzonti, Le carte della Chiesa 26 (Bologna: Il Mulino, 2003), 179–182.

a library is one of the "institutes and places of culture," and the organic regulatory document on Italian cultural heritage (the Cultural heritage and the landscape act) defines it as "a permanent structure that collects, catalogues and preserves an organised set of books, materials and information, however edited or published in any medium, and ensures their consultation in order to promote reading and study."[2]

The elements, as mentioned, are: the book heritage of ecclesiastical libraries, with their consistency and their multiform variety; the methods for their organisation and consultation for the purpose of promoting reading and studying; the link with the ecclesial institution or body, which characterises the collection; and that it must be legally founded. In other words, those collections that are owned or possessed by an ecclesial entity, or are controlled, managed, valued by it, must be considered as ecclesiastical libraries.

As for "ecclesial bodies and organisations": the expression deserves some clarification. Ecclesiastical bodies can be very different from each other. They may count a varied number of adherents; they may be geographically limited or consist of supranational entities; they may be anchored to a restricted territory or have a global extension; they may have a thousand-year history or count only a few years or decades of life.

Here, limiting the investigation to the Roman Catholic Church, it may be sufficient to remember that an ecclesiastical body is such if it pursues an aim of religion or worship or has arisen under a canonical provision. Ecclesiastical bodies are, for instance, the institutional realities belonging to the hierarchical constitution of the Church (national or regional episcopal conferences and, in Italy, the ecclesiastical regions and provinces, dioceses, abbeys, prelatures, vicariates and other groupings of parishes, chapters, parishes, churches and chaplaincies); cultural and educational institutes (universities and faculties, seminaries, academies, colleges); religious and secular institutes, societies of apostolic life, public associations of the faithful and confederations; foundations of canon law (autonomous foundations and institutes for the support of the clergy).

This list is extensive but actually not complete; it doesn't include the set of all the entities established or approved by the ecclesiastical authority, but not having a "legal personality". This is the case, for instance, of many private

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2 "Una struttura permanente che raccoglie e conserva un insieme organizzato di libri, materiali e informazioni, comunque editi o pubblicati su qualunque supporto, e ne assicura la consultazione al fine di promuovere la lettura e lo studio," *Codice dei beni culturali e del paesaggio*, Law decree n. 42, January 22, 2004, art. 101 (our translation); cfr. https://web.camera .it/parlam/leggi/deleghe/04042dl.htm.

movements and associations of the faithful. Moreover, there are plenty of institutions that are not necessarily constituted or approved by the Roman Catholic authority, but are actually an expression, in broader terms, of the Christian community in all its forms. Many of these entities should be taken into account, with their book heritages or documentation centres.

One other aspect, peculiar to Italian laws, should be remembered: Catholic bodies and ecclesiastical ownership are often recognised as a tertium genus in between the public and the private. Many entities were recognised prior to the 1929 Treaty, which saw mutual recognition between the Holy See and the Italian State: the Holy See, the sacred congregations, the college of cardinals, the ecclesiastical tribunals at the Holy See (Roman Rota, Apostolic Signatura, Apostolic Penitentiary), the chapters (cathedrals and colleges), the seminaries of all types and at all levels, and the capitular, parish, vicarial benefits otherwise named (and now suppressed).

After the Concordat of 1929 and the revision of 1984, the following are recognised or can be recognised as ecclesiastical entities: dioceses, parishes, university institutions, academies, colleges and other institutes for ecclesiastics and religious or for education in ecclesiastical disciplines, churches open to public worship, sanctuaries, cathedral fabrics, religious associations (institutes of consecrated life and societies of apostolic life), fraternities and brotherhoods, public associations of the faithful, foundations of worship, the Central Institute for the Support of the Clergy, diocesan and inter-diocesan institutes for the support of the clergy.

Such a varied panorama helps us to understand the richness of ecclesiastical libraries in Italy. Consequently, the operational strategies, the history, the origin of the collections, the resources available, the professional skills involved in their maintenance, the provision of services and their development can (and should) be different.

Finally, it should be remembered that a collection belonging to a single ecclesiastic is not intended as an ecclesiastical library in this context, nor – in our opinion – is the library that once belonged to an ecclesiastical body but is currently owned or integrated, due to historical vicissitudes, within a private or public library, but not legally linked, administered and supported, to an ecclesiastical library or by an ecclesiastical body. Nevertheless, the presence, in any public or private collection, of texts of exclusively or even predominantly religious or Christian interest does not constitute an essential criterion. And, it should be remembered, a theological library is not necessarily an ecclesiastical library.

Remembering this will be useful for the reconstruction of the panorama and history of ecclesiastical libraries: the link with the ecclesiastical body that

produced, keeps alive, preserves and makes a book collection available, is identified as an ecclesiastical library. It can then be added that the *humus* of an ecclesiastical library is the *spirit* of the ecclesiastical body on which it depends. A library is not just a *complex* of books.

2   The Ecclesiastical Libraries: How Many?

On the basis of what has already emerged (the ecclesial nature of the entities on which ecclesiastical libraries depend), it appears necessary to outline the various categories. During the last fifty years there has been no shortage of initiatives with this objective, and they will be listed here with, as far as possible, their description.[3]

2.1   *National Censuses*
The first initiatives that we expose here are of a national nature; some of them arise from the need to take a picture of all ecclesiastical libraries. The lists were often not homogeneous, and not always coherent, but the data is still useful in order to outline a developmental preliminary draft representing the world of ecclesiastical (and theological) libraries in Italy. The censuses are here displayed in chronological order.

2.1.1   Yearbook of Italian Ecclesiastical Libraries: The First ABEI
           Census (1990)
The initiatives of ABEI, 'Associazione Bibliotecari Ecclesiastici Italiani' (Association of Italian Ecclesiastical Librarians), are, of course, the first ones that should be mentioned. The term 'census' is here preferred because the activity, while lacking of periodicity, is characterised by the intention to provide elements for a detailed picture. Other projects, which prefer the name of 'registers', are characterised by the willingness to accept information sent directly by the involved entities.

    ABEI identified the need to bring about an evolving framework for the renewal of theological studies, for a growing lay interest in theological disciplines, for the greater interest in the ancient bibliographic heritage and for the transformations of ecclesiastical institutions, with the problems and opportunities they have generated; the problems linked to the suppression and union

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3   Cfr. Fausto Ruggeri, "Biblioteche ecclesiastiche," in *Biblioteconomia: Guida classificata*, ed. Mauro Guerrini, I manuali della biblioteca 5 (Milan: Editrice Bibliografica, 2007), 779–782.

of dioceses and parishes, with the consequent need to preserve their cultural heritage.

The impression was that of an interest in a world that was unveiling itself, but which at the same time, had the need to solve many problems regarding the already existing offices and buildings (often ancient and needing to be restored, adapted, maintained), the need for new offices, issues related to the conservation of an ancient heritage, the need to keep collections updated with adequate additions, the maintenance of structures and services for the use of the material, personnel management, recourse to volunteering, the need for uniform regulation, coordination at diocesan, regional, national levels, and interconnection with the libraries of other public or private entities.

Printed by Bibliografica and published in 1990, the first edition of the *Annuario delle Biblioteche Ecclesiastiche Italiane* (Yearbook of Italian Ecclesiastical Libraries) included 405 entries: the first step to defining "an organic map of ecclesiastical libraries and the possibility of their constant updating."[4]

The summary recalled, as mentioned, the existence of 405 libraries, for a total of 11,667,711 volumes, 21,372 periodicals, and 34,606 manuscripts.[5] For each library, the location and, where possible, the body to which it belongs, the name of the person in charge, the specialisation, a summary information on consistency, personnel and inventories.

2.1.2 Yearbook of the Italian Capuchin Libraries (1991)

It is useful to recall here a meritorious initiative; even if partial (limited only to the libraries of the Capuchin minor friars), it is, in fact, a census that is useful for describing the image of a part of the Italian ecclesiastical library world with roots spread throughout the territory of the peninsula.

In 1991 the nascent 'Associazione delle Biblioteche Cappuccine Italiane' (Association of Italian Capuchin Libraries) promoted the compilation of a yearbook of Capuchin libraries, which certified 168 libraries of the Order.[6]

The questionnaire considered some 256 libraries, but their response amounted to only 140 matches; the data of 28 other libraries was added by the editor, Eleuterio Ricci. Also, in this case, we have more than a specialised elenchus of addresses, maybe completed with a few names (this is the case, e.g.,

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4 Ferdinando Maggioni, "Premessa," in Associazione Bibliotecari Ecclesiastici Italiani, *Annuario delle biblioteche ecclesiastiche italiane: 1990*, ed. Antonio Ornella, Sergio Bigatton, and Piergiorgio Figini (Milan: Editrice Bibliografica, 1990), III.

5 Associazione Bibliotecari Ecclesiastici Italiani, *Annuario delle biblioteche ecclesiastiche italiane: 1990*, ed. Ornella, Bigatton, Figini, 3.

6 Eleuterio Ricci, ed., *Annuario delle biblioteche cappuccine italiane* (Rome: Associazione Bibliotecari Cappuccini Italiani, 1991), 4.

of the person in charge). The yearbook reports some significant information about the Italian book collections belonging to the Capuchins: their history, often troubled; the cultural address, mainly ecclesiastical; the quantification of the material and other numerous and useful information. In the last 30 years, the panorama of Capuchin libraries changed a lot in geographical layout and access to services.

The summary, in any case, is very respectable, and the comparison with the edition of the ABEI census of 1990, as well as with the one of 1995, lets us imagine the quality and the importance of the work carried out, and the huge consistency of book heritage then preserved: 2,540,450 volumes, 8,839 periodicals, 255 manuscripts, 1,208 *exemplaria* of 15th-century editions, 20,936 *exemplaria* of 16th century editions.

Finally, we note that, "despite the limited means and personnel, as many as 122 libraries declare that they are open to consultation (with fixed hours or on request)."

2.1.3 Yearbook of Italian Ecclesiastical Libraries: The Second ABEI Census (1995)

In 1995 after only a few years, a second census, also promoted by ABEI, was launched. The basis for this second, larger census was a database of 5,563 library addresses, which saw the response of 2,156 entities, almost 40% of the entities surveyed. Among them, the valid questionnaires allowed the compilation of 1,469 forms.[7] These numbers are enough to understand the amount of work carried out by the Association; the printed census was complete, although it was certainly marked by time; the panorama of ecclesiastical libraries has now profoundly changed. Despite the amount of information reported (the number of expired libraries indicated was 514!), this is the most complete list; and the panorama of discontinued, transferred, merged or even simply readapted libraries has yet to be largely written.

Unfortunately, the promised photograph "constantly updated" did not have the desired result, and the volumes that appeared in the next years have not been published with this attention. Nevertheless, it is interesting to report some information regarding the data of those libraries whose records have been validated: over 27 million volumes and pamphlets, 14,826 *exemplaria* of 15th-century editions, 179,987 *exemplaria* of the 16th century, 112,142 manuscripts, 2,572 illuminated manuscripts, and 118,210 periodicals.

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7 Associazione Bibliotecari Ecclesiastici Italiani, *Annuario delle biblioteche ecclesiastiche italiane: 1995*, ed. Luciano Tempestini (Milan: Editrice Bibliografica, 1995), III.

Much of this information, without counting the new acquisitions, after more than 25 years, has not been released into the online catalogues of ecclesiastical libraries, a path that, although just as important, still has a long way to go before it is complete.

2.1.4 The Institution of Diocesan Libraries and Their First Census (2004)

Following the 'Intesa per la conservazione e la consultazione degli archivi di interesse storico e delle Biblioteche appartenenti a enti e istituzioni ecclesiastici' (Agreement between the Ministry for Cultural Heritage and Activities and the President of the Italian Episcopal Conference on the conservation and consultation of the archives of historical interest and the libraries of ecclesiastical bodies and institutions) of 2000, the 'Ufficio Nazionale per i beni culturali ecclesiastici della Conferenza Episcopale Italiana' (National Office for Ecclesiastical Cultural Heritage of the Italian Episcopal Conference), in close collaboration with the ABEI, carried on a census of the Italian dioceses in order to identify the libraries indicated by the individual diocesan ordinaries as diocesan reference libraries.

The profiles, drawn up by the same National Office for Ecclesiastical Goods, were published in a volume; this is still the only list which was printed. It includes the data of 124 diocesan reference libraries.[8] It has and will have the merits of certifying, at the date of publication, the names, consistency, services and projects offered by this type of library. On the other hand, the character of 'reference' for diocesan libraries has yet to be developed; in fact, the network of regional or local ecclesiastical libraries, with their strategies and professionalism, has yet to be implemented.

2.1.5 A Printed Volume on Ecclesiastical Archives, Libraries and Museums in Italy (2015)

In 2015, the National Office for Ecclesiastical Cultural Heritage mentioned above published the volume *Del Culto e della cultura: Archivi, Biblioteche e Musei Ecclesiastici in Italia* (On Cult and Culture: Ecclesiastical Archives, Libraries and Museums in Italy),[9] with the intention of giving an image as

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8   Associazione Bibliotecari Ecclesiastici Italiani, *La biblioteca centrale diocesana: Obiettivi, organizzazione, servizi alla luce dell'Intesa del 18 aprile 2000*, ed. Fausto Ruggeri (Milan: Lampi di Stampa, 2004).

9   Ufficio Nazionale per i beni culturali ecclesiastici della CEI, ed., *Del culto e della cultura: Archivi, biblioteche e musei ecclesiastici in Italia* (Rome: Gangemi editore, 2015).

accurate as possible of the institutes for the preservation and promotion of cultural heritage.

The volume gathers references to Archives, Museums and Libraries in a single book. The publication "reports in paper format the results of a web service active since 2009 and which goes by the name of Registry of Ecclesiastical Cultural Institutes."[10] This is, therefore, not a census, but the attestation, for cultural institutions as a whole (Museums, Archives, Libraries) of their presence in Italian regions and dioceses. It aims to make information about the heritage and guaranteed services more accessible.

The institutes mentioned are 1,483; of these, 463 are libraries. Actually, this volume is only an extract of the content of the project 'Anagrafe' (Registry of ecclesiastical cultural institutes), whose data is always online, and constantly updated.[11] Indeed, the continuous fluctuation in the number of libraries is surprising; the datum should not be neglected, because it witnesses the difficulty of reaching libraries and communicating with them.

2.2 *Other Initiatives*

Furthermore, at least two initiatives deserve to be mentioned; even if it seems that they do not leave a legacy for the recent decades, they contribute to providing a picture of a certain importance.

2.2.1 The Statistical Yearbook of Lombard Libraries (1972–1973)

In 1975, the regional administration of Lombardy published the first edition of a copious statistical yearbook, entirely dedicated to Lombard libraries; this project would remain for years a reference source; and, after a few decades, it still allows us to see a picture that otherwise would not be possible to be outlined.

The regional administration made a survey of library buildings, which was not limited to the large 'houses' of knowledge, but involved also municipal, school, university, health facility libraries and, of course, ecclesiastical libraries. Just a few examples: while not extending the search to the libraries of primary schools (considered as less relevant), the census collects information relating to all other training institutions, from universities to high schools, to lower middle schools, including private institutions. For the latter, in Lombardy, the indication of the owner accounts for no less than 124 libraries.

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10   *Del culto e della cultura: Archivi, biblioteche e musei ecclesiastici in Italia* (Romae Gangemi editore, 2015), 10.

11   Cfr. https://beweb.chiesacattolica.it/istituticulturali/.

We should add to these all the libraries with a clear ecclesiastical denomination association. In the third volume of the yearbook, one half of the entries correspond "to libraries of religious and ecclesiastical bodies (92) and parishes (438) the former more often of conservation or general or specialised information; the latter, with few exceptions, of a recreational type and small in size."[12]

The data collected and promptly reported is significant: information on the location, name of the owner or manager, number of volumes (including non-book material), accessibility, inventories, catalogues, services, year of foundation, extension of shelving, equipment, purchases, gifts, expenses and contributions, users, loans, and proposed cultural activities. This heritage is impressive in quantity, even if its value is often not considered as it should be, for example, the relationship between a large bibliographic heritage and very limited fruition.

2.2.2 A Census of Umbrian Ecclesiastical Libraries (1981)

In 1981, Don Francesco Conti edited the *Annuale delle Biblioteche ecclesiastiche umbre* (Yearbook of Umbrian ecclesiastical libraries), which is the fruit of a work begun two years earlier, when the Umbrian Episcopal Conference, at their meeting of October 15, 1979, decided to set up a regional council of existing 'Catholic' libraries in Umbria. In a first meeting of librarians, held in Assisi in 1980, it was decided to create a coordination centre for the Umbrian ecclesiastical libraries and to take their census.

A questionnaire was sent out, and the results were edited, with consideration in respect to three criteria: that the libraries belonged to ecclesiastical institutes or bodies; that the libraries had a certain numerical consistency and a permanent organisation; that the libraries offered a service to the public, at least at request. The list, therefore, does not include most parishes, religious institutes, or Catholic associations, which do not meet these criteria.

The result is 33 libraries, with a total of 5,000 manuscripts, 450 *exemplaria* of 15th-century editions, 500,000 volumes, 50,000 brochures, 850 current periodicals. The reflections of Don Francesco Conti which accompany the Yearbook volume, are timely and remain, 40 years after publication, extremely lucid and relevant for today.[13]

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12   *Annuario statistico delle biblioteche lombarde 1972–73* (Milan: Regione Lombardia – Giunta regionale cultura, informazione e partecipazione, 1976), vol. III: *Biblioteche di enti vari*, 7.

13   Francesco Conti, ed., *Annuario delle biblioteche ecclesiastiche umbre*, Sussidi culturali 1 (Assisi: Centro regionale umbro di pastorale, 1981).

3 Ecclesiastical Libraries in the Life of the Church and in Ecclesial Documents

Up to this point, we have dealt with some projects that gave evidence of the presence of many ecclesiastical libraries in Italy. It is clear that, time after time, the world of ecclesiastical libraries has changed a great deal. These changes have involved the relationships between dioceses, regional institutions and the Ministry for cultural heritage, which have been structured and defined; agreements were signed, and official documents were promulgated. An overall look is necessary, therefore, in order to better understand the Italian situation and its evolution. We present here some of these events, which are considered as particularly significant.

3.1 The Congress "La Chiesa Italiana per i Beni Culturali" (*The Italian Church for Cultural Heritage*), 4–7 May 1987

In May 1987, a congress entitled "The Italian Church for cultural heritage: Protection and enhancement of religious cultural heritage," promoted by the 'Conferenza Episcopale Italiana' (Italian Episcopal Conference) and the 'Pontificia Commissione Centrale per l'Arte Sacra' (Pontifical Central Commission for Sacred Art) took place in Milan. The conclusions of the congress include some reflections on the role of ecclesiastical libraries.[14]

The conference recalled the need to overcome, in the canonical order, the narrow perspective adopted so far. An ecclesiastical good should not be considered as such from the point of view of its mere belonging; its value is mostly 'religious'. The conference also defined the need to include more precise rules for the protection and conservation of the historical-artistic heritage in Italy, including ecclesiastical libraries and archives. These laws "have played an important cultural and pastoral function, and remain a valid and obliged point of reference; they should be updated and completed with the indication of more precise lines, especially with regard to archival and library heritage."[15]

In order to guarantee the protection and enhancement of the cultural heritage, two tools were outlined. First, it was necessary to establish in a short time "regional pastoral consultations for cultural heritage, connected with

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14   "La Chiesa italiana per i beni culturali: Conclusioni del convegno promosso dalla CEI e dalla Pontificia Commissione per l'arte sacra in Italia," in *Enchiridion della Conferenza Episcopale Italiana: Decreti, dichiarazioni, documenti pastorali per la Chiesa italiana*, vol. 4: *1986–1990* (Bologna: EDB, 1991), 394–398 (nn. 744–760); *Notiziario CEI*, 5/1987, 147–150. *Notiziario CEI*, the collection is available online at https://www.chiesacattolica.it/cci_tax_settore_documentale/notiziario-cei/.

15   "La Chiesa italiana per i beni culturali," 395 (n. 747).

the regional episcopal conferences and chaired by a delegated bishop, with the task of study, promotion, coordination among dioceses and between dioceses and religious institutes."[16] Second, and above all, the task was defined as "inventorying all the cultural assets of which communities and entities are custodians, both for their richer enhancement and for their protection against abuse or possible forms of dispersion."[17]

3.2 The Institution of the 'Consulte Regionali per i Beni Culturali' (Regional Councils for Cultural Heritage)

Also in 1987, the 'Consiglio Permanente della Conferenza Episcopale Italiana' (Permanent Council of the Italian Episcopal Conference), in its session of November 9–12, devoted special attention "to the problem, particularly alive in Italy, of ecclesiastical cultural heritage. First of all, it examined and approved the draft statute of the regional pastoral consultants for cultural heritage, recommending its prompt establishment in each of the sixteen Italian ecclesiastical regions."[18] The councils should respond to the need to "coordinate at the regional level the action of the various ecclesial subjects that deal with cultural heritage (dioceses, religious institutes, associations, voluntary groups …) to stimulate an increasing awareness alive on the part of the whole Christian community of the cultural, social and pastoral importance of safeguarding and enhancing the enormous historical-artistic, book and archival heritage that the experience of faith has generated over the centuries." This was pursued in cooperation with "the Regional Episcopal Conferences in the search for forms of constructive collaboration with regional civil institutions."[19]

3.3 The Institution of the 'Consulta Nazionale per i Beni Culturali Ecclesiastici' (National Council for Ecclesiastical Cultural Heritage), 1989

The National Council was established by the Permanent Episcopal Council of the Italian Episcopal Conference in the session of 16–19 June, 1989, "with the task of investigating the problems connected with their promotion, enhancement, protection and conservation, in accordance with the guidelines proposed by the Pontifical Commission for the conservation of the artistic and historical patrimony of the Church."[20] There is not much information on the

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16   *Notiziario CEI*, 5/1987, 148.
17   "La Chiesa italiana per i beni culturali," 395 (n. 751).
18   "Comunicato del Consiglio permanente," in *Enchiridion della Conferenza Episcopale Italiana*, vol. 4: *1986–1990*, 470 (n. 916); *Notiziario CEI*, 9/1987, 244.
19   "Comunicato del Consiglio permanente," 470.
20   *Notiziario CEI*, 1992, 310; cfr. 1989, 16–19; 1990, 227; 1994, 51.

role and work of the National Council, especially after 2000 and the signing of the Agreement of 2000, but there is no doubt about its importance.

3.4 *"I Beni Culturali della Chiesa in Italia"* (*The Cultural Heritage of the Church in Italy*)*, 1992*

This document,[21] put into action by the General Assembly of the Italian Episcopal Conference in 1992, after a long examination that began in 1991, is in fact the first one in which there are explicit and adequate guidelines for ecclesiastical libraries; the former one that paid explicit attention to libraries, dated 1974, still did not highlight the role played by libraries and archives.

It recalls the significant role played also by "ecclesial subjects well rooted in the Italian Church, such as brotherhoods and fraternities, pious foundations, various associations. These subjects still have a vast task both of protecting and enhancing the assets themselves and of animating Christian communities and civil society" (art. 8). Their role can then be further enhanced by cooperation with "the great cultural institutions to which the Italian Church gives life, such as the 'Università Cattolica del Sacro Cuore' (Catholic University of the Sacred Heart), the Theological Faculties, the Institutes of Religious Studies, and the public and private cultural institutions" (art. 17).

It is also emphasised that the services offered by ecclesiastical libraries, archives and museums should be included in diocesan-based systems, coordinated at regional and national level, and should cooperate with the National System of libraries, archives and museums.

As for the role and tasks of libraries, it is confirmed that, in addition to constituting a very important part of the ecclesiastical cultural heritage in Italy, "they have an exceptional value in evangelisation, catechesis, in the promotion of the 'culture of solidarity' and in dialogue with the contemporary world" (art. 19). It should, therefore, be a matter of living realities, not just of conservation; in which, indeed, ancient collections and liturgical books no longer in use are preserved with particular diligence, and collections are updated.

3.5 *The Institution of the 'Ufficio Nazionale per i Beni Culturali Ecclesiastici'* (*National Office for Ecclesiastical Cultural Heritage*)

In the spring session, held March 27–30, 1995, the Permanent Council of the Italian Episcopal Conference approved the constitution of the National Office for Ecclesiastical Cultural Heritage, as an expression of the General Secretariat of the Italian Episcopal Conference, from which it depends.[22]

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21   *Notiziario CEI*, 9/1992, 309–336.
22   *Notiziario CEI*, 3/1995, 98–99, 102.

The Council appointed Msgr. Giancarlo Santi, of the Archdiocese of Milan, as its first Director.[23]

According to his own words, "It is a specific and firmly established instrument that intends to help the Church in all the fields concerning protection and enhancement, liturgical adaptation and increase of ecclesiastical cultural assets. The opportunity and urgency of such an office derive from the concrete situation in which the Italian dioceses find themselves," from "the need to establish correct relations between ecclesiastical bodies,"[24] as well as from the need to implement the agreements that have followed the revision of the Treaty between the State and the Holy See.

3.6   The 'Intesa' (*Agreement*) of 2000

Another important step, as mentioned above, was made on 18 April 2000, at the headquarters of the Ministry for Cultural Heritage, with an agreement, signed by minister Giovanna Melandri and Cardinal Camillo Ruini, President of the Italian Episcopal Conference.[25] The Agreement specified the forms of collaboration between the State and the Catholic Church, touching the conservation and consultation of archives of historical interest and libraries belonging to ecclesiastical bodies and institutions.

This resulted in a negotiation developed over the course of several years, which also involved the ecclesiastical associations of archivists and librarians: the 'Associazione Archivistica Ecclesiastica' (Archival Ecclesiastic Association, AAE) and ABEI.

Below are the most important details of the Agreement, with particular reference to library assets (articles 5–8), which make up the second part of the document:

– the book assets characterised by a historical interest (manuscripts, printed books and other media) belonging to the same bodies and institutions should remain in their respective places of conservation;
– the need to ensure every possible intervention aimed at guaranteeing safety, anti-theft, fire prevention and other prevention measures against the

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23   Cfr. *Notiziario CEI*, 7/1995, 292.

24   *Notiziario CEI*, 3/1995, 98–99.

25   'Intesa per la conservazione e la consultazione degli archivi di interesse storico e delle Biblioteche appartenenti a enti e istituzioni ecclesiastici' (Agreement between the Ministry for Cultural Heritage and Activities and the President of the Italian Episcopal Conference on the conservation and consultation of the archives of historical interest and the libraries of ecclesiastical bodies and institutions). See *Notiziario CEI*, 6/2000, 168–180.

deterioration of buildings (libraries) and assets (e.g. book collections) more than 50 years old;

– homogeneous guidelines and tools for the inventory and cataloguing of book material.

In order to guarantee the uniformity of the catalogue description formats, the dissemination of bibliographic information and the provision of services, the Ministry and CEI agreed that the Italian network for information and bibliographic services of the 'Servizio Bibliotecario Nazionale' (National Library Service, SBN) constitutes the reference system.

In particular, then, the ecclesiastical authority assured:

– the conservation and opening to consultation of libraries belonging to ecclesiastical bodies and institutions;

– the inventory, cataloguing and revision of existing catalogues, in order to encourage consultation through the provision of services, such as bibliographic information, reproductions and loans, protecting – at the same time – the rare and valuable heritage;

– a list, periodically updated, of the libraries of particular importance (integrated with the indication of the libraries belonging to institutes of consecrated life and to societies of apostolic life);

– specific regulations for libraries, approved on the basis of a standard scheme prepared by CEI, which regulates, among other things, the opening hours to the public, qualified personnel, updated inventories and catalogues;

– the promotion of a systematic and up-to-date census of the library heritage, in order to continuously verify the state of conservation of bibliographic assets and to complete the map of the libraries belonging to ecclesiastical bodies and institutions in Italy;

– specific funding for libraries.

3.7   A Scheme for Ecclesiastical Library Rules

To implement what was defined by the Agreement just mentioned, and with the cooperation of ABEI, the Permanent Episcopal Council approved a model of regulation for ecclesiastical libraries during the session of 16–19 September 2002. It was decided that, at the local level, it is the duty of the diocesan bishop to identify the diocesan library of reference, among the ecclesiastical libraries open to the public and subject to his jurisdiction. This library is of particular importance for the patrimony owned and for the service offered, and should be considered as the reference point for all the ecclesiastical libraries existing in the area.

3.8 *A New Agreement between the Italian Episcopal Conference and the Ministry of Culture (2005)*

On 26 January 2005, a new Agreement was signed by minister Giuliano Urbani and Cardinal Camillo Ruini, President of the Italian Episcopal Conference.[26] It integrates and replaces the Agreement of 1996 and implements, together with the Agreement of 2000, article 12 of the Revision Agreement of the Lateran Treaty of February 18, 1984, with regard to ecclesiastical archives and libraries. Following article 12, the Holy See and the Italian Republic agreed on provisions for the safeguarding and fruition of cultural assets of religious interest belonging to ecclesiastical bodies and institutions.

The Agreement also included changes to the legislation of the Italian State, introduced by Law Decree 22 January 2004, no. 42, containing the 'Codice dei beni culturali e del paesaggio' (Code of Cultural Heritage and Landscape). It underlines the importance of initiatives and situations of particular importance, such as the inventory and cataloguing of the cultural assets, their preservation, the loan of works of art for shows and exhibitions, and the liturgical adaptation of churches.

3.9 *The Agreement on Bibliographic Description (2006)*

On 5 December 2006, the National Office for Ecclesiastical Cultural Heritage of the Italian Episcopal Conference, the 'Dipartimento per i Beni Archivistici e Librari del Ministero per I Beni e le Attività Culturali' (Department for Archival and Book Heritage, Ministry for Cultural Heritage) and the 'Istituto Centrale per il Catalogo Unico e le Informazioni Bibliografiche' (Central Institute for the union catalogue of Italian libraries and for bibliographic information, ICCU) signed an Agreement on the bibliographic description and treatment of collections belonging to ecclesiastical libraries, which follows up on the Agreement of 18 April 2000 concerning the conservation and consultation of the archives and libraries belonging to ecclesiastical bodies and institutions.[27]

This document made possible, in particular, the inclusion of the data of many ecclesiastical libraries into the 'Servizio Bibliotecario Nazionale' (National Library Service, SBN).[28] The Italian Episcopal Conference enabled

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26   *Notiziario CEI*, 5/2005, 166–182.

27   *Notiziario CEI*, 11–12/2006, 457–463.

28   The 'Servizio Bibliotecario Nazionale' (SBN) is the network of Italian libraries promoted by the Ministry of Cultural Heritage, with the cooperation of regional administrations and universities. The libraries taking part in SBN are grouped together into local hubs including a variable number of libraries which manage all their services through automated procedures. The hubs are linked to the SBN Index system, core of the network; this

ecclesiastical libraries to share useful tools and projects (Cei-Bib, BeWeb),[29] guaranteeing the maintenance of their typological and managerial identity and, at the same time, making the communication of knowledge easier for librarians, scholars and institutions.

With this agreement, the National Office has undertaken to set up a new hub within SBN, called 'Polo delle Biblioteche Ecclesiastiche' (Ecclesiastical Libraries Hub, PBE) as the concrete integration of Ecclesiastical Library collections into the system of the unique and integrated main Italian catalogue, both in the field of modern books and that of ancient books, music, graphics and of cartography.

4   A Brief Conclusion

The conservation of the book heritage passes through these institutional elements. At the same time, it is the service offered by individuals (cultural operators, librarians, institutions) that makes it possible, even today, to create new knowledge in libraries. The situation is constantly evolving and is not always positive: many libraries are no longer open to the public and their heritage is sometimes dispersed. But the legacy is large. "Therefore, every [librarian] who has become a disciple of the kingdom of heaven is like the head of a household, who brings out of his treasured things, new and old" (Mt 13:52).

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system, managed by ICCU, manages the collective catalogue of the publications acquired by the SBN libraries.

29   Cfr. https://beweb.chiesacattolica.it/.

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CHAPTER 9

Heritage Management in Monastery and Seminary Libraries in the Netherlands

Otto S. Lankhorst

In a study guide written in 1651, Gisbertus Voetius (1589–1676) reported that libraries had been subjected to no fewer than three purges over the course of the previous centuries. The first was when, due to new ideas during the Renaissance, the works of many medieval writers were considered worthless and removed. Subsequently, old copies of books were deemed obsolete when the typographically outstanding editions of publishers such as Aldus (Venice), Estienne (Paris), Gryphius (Lyon), Plantin (Antwerp) and Wechel (Paris) emerged onto the market. And, lastly, the Council of Trent triggered a clear-out of books considered heretical.[1]

Voetius, an orthodox Calvinist, chose not to mention that Protestants too, in their hatred of Catholics, had had a hand in the destruction of books. Thus, in 1573 the Abbey of Egmond, the oldest and most important abbey of Holland during the Middle Ages, was torched by William of Orange's men after the monks had been expelled to allow for the billeting of 600 soldiers. The library was plundered and its rich collection broken up. During the Iconoclastic Fury, the library collections of other monasteries and churches were similarly destroyed. Books, particularly liturgical books, were sold off to wholesalers as waste paper. In Leiden in 1574, liturgical books were used to glue together thick paper boards so that emergency coins could be punched out of them.[2] Manuscripts, charters, chronicles or annals were occasionally spared, ending up in the hands of historians who published them.[3]

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* Translated by Brian Heffernan.

1 Gisbertus Voetius, *Exercitia et bibliothecae studiosi theologiae. Editio secunda, priore auctior et emendatior* (Utrecht: Ioh. à Waesberge, 1651), 262. It is thanks to Jos van Heel that I quote Voetius. He edited part of this text anew, translated it and offered it to Willem Heijting at his departure as curator of VU Amsterdam University Library: Gisbertus Voetius, *Over de noodzaak van het opsporen, verzamelen en bewaren van Oude Drukken* (Amstelveen: EON Pers, 2007).

2 Arent Pol and Bouke Jan van der Veen, *Het noodgeld van Leiden – waarheid en verdichting: 3 Oktoberlezing 2007* (The Hague: Sdu Uitgevers, 2007), 9.

3 Sandra Langereis, *Geschiedenis als ambacht: Oudheidkunde in de Gouden Eeuw: Arnoldus Buchelius en Petrus Scriverius* (Hilversum: Verloren, 2001), 164–165.

Other collections were confiscated and handed over to new city or university libraries, particularly the city libraries of Amsterdam and Deventer and the university libraries of Utrecht and Franeker. Monasteries were proscribed in the Republic of the Seven United Provinces, but the Jesuits, Dominicans, Franciscans, Augustinians, and Carmelites served a number of *staties* or city parishes as pastoral ministers and created small *statie* libraries there. Monasteries were permitted in the enclaves of North-East Brabant that fell under the jurisdiction of Catholic foreign princes. On 3 January 1812, however, Napoleon issued the decree that suppressed all religious orders in the departments united to the French Empire and declared all their property forfeit to the state. This also applied to the monasteries in the department of the Bouches-du-Rhin, which was comprised of the districts of 's-Hertogenbosch, Eindhoven and Nijmegen. Inventories had to be drawn up of all books, paintings and statues owned by the monasteries. Many books from the monasteries of Sint Agatha, Megen, Uden, Velp and Boxmeer were transferred in 1812 to 's-Hertogenbosch, the departmental capital, to make up the planned new departmental library that was to be housed in the city hall. These plans were abandoned after Napoleon's fall, and it is unclear what happened to the books that were taken from the monasteries. A Crosier Father from Sint Agatha anticipated the confiscation and took clandestine measures to safeguard the most valuable volumes.[4]

The forced breaking up of monastic libraries that took place elsewhere in Europe as a result of the French Revolution and of secularisation of church property had few repercussions in the Northern Netherlands, simply because there were almost no monasteries left. The libraries of the enclave monasteries were the oldest Dutch monastic libraries that were still in their original location.

In 1840, the new king William II allowed existing religious communities to accept new candidates, while other communities were able to return to the country and new communities founded. New foundations were made primarily in the traditionally Catholic southern provinces of North Brabant and Limburg. New monasteries needed books, for "a monastery without books is like a city without walls" ("Monasterium sine libris est sicut civitas sine opibus"), as the medieval dictum went. First and foremost, they needed liturgical books for mass and the divine office, and devotional literature and books for meditation to cater to their members' spiritual lives. The houses of active congregations – and these were the institutes that experienced most of the growth in the second half of the 19th century – usually did not require large study libraries.

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4   G.A. Evers, "De bibliotheek van het Departement der Monden van den Rijn te 's-Hertogenbosch, 1812–1816," *Het Boek* 7 (1918): 49–57, 208–229.

Their main requirement were handbooks in the fields of their apostolate, like education, healthcare or care for the disabled. Institutes built up their libraries through donations from friendly priests, learned neighbours or monasteries abroad. There was often very little budget for purchasing from booksellers or antiquarians, particularly during the early stages.

Monasteries that served as houses of studies did need proper study libraries; the old *statie* libraries frequently formed the nucleus of a *fonds ancien*. The secular seminaries established after the restoration of the hierarchy (1853) similarly needed libraries: the diocese of Utrecht first in Culemborg (Kuilenburg), and from 1857 onwards in Rijsenburg; the diocese of 's-Hertogenbosch in Haaren; the diocese of Roermond in Roermond; the diocese of Breda in Hoeven, and the diocese of Haarlem in Warmond. This latter college was the continuation of a seminary founded in 1799 for the clergy of the Northern Netherlands, and this enabled the library of Warmond to become the largest seminary library in the country.[5]

The so-called "Rijke Roomse leven," the flourishing of organised, socially and culturally segregated Catholicism in the first half of the 20th century also saw rising vocations to the religious life and the priesthood, and consequently occasioned the expansion of monastery and seminary libraries. A contributory factor was the consciousness that Dutch Catholics were behind in the intellectual field. In 1899, the Catholic literary scholar M.A.P.C. Poelhekke (1864–1925) gave a lecture to the Amsterdam Catholic electoral association on "The Catholic deficit in science," in which he appealed to his co-religionaries to close the gap. This endeavour required academically trained professors in the seminaries and houses of studies, and that in turn necessitated better-stocked libraries. As the Franciscan Fr. Bonaventura Kruitwagen (1874–1954) wrote in 1912 in the daily *De Maasbode* in reference to the library of the envisaged Catholic university, "the Library … is the arsenal, from which scientific weapons must be provided."

The existing buildings were not always well suited for heavy bookcases. In 1893, the collection of the Franciscan library of Alverna monastery in Wijchen had grown so large that the floors in the recently constructed building began to sag under the weight of the books. One wall of the library had to be fitted with anchors.[6]

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5 On the creation of monastery and seminary libraries in the 19th century, see Peter Nissen, "Katholieke theologische bibliotheken in Nederland van de negentiende tot de eenentwintigste eeuw," *Tijdschrift voor Nederlandse Kerkgeschiedenis* 22, no. 1 (2019): 225–238 [= pp. 9–22].

6 P. Polman, OFM, *Alverna: Het klooster en zijn bewoners 1887–1962* (n.p., 1962), 33.

During the first half of the 20th century, the study libraries of the main orders and congregations expanded into imposing and sizeable collections. This was true for the 'central' libraries of the Redemptorists in Wittem, the Jesuits in Maastricht (the 'Canisianum'), and the Dominicans in Nijmegen (the 'Albertinum'). The Brothers of Maastricht, a teaching order, established a Central Library in 1930 to provide study books to teachers who were taking secondary or academic degrees. It also served as a repository library for the books discarded by the house libraries of the congregation.[7] Other orders, like the Franciscans and Capuchins, maintained separate libraries in the various monasteries, but created central catalogues so that they would have oversight over their collections. Thus the Franciscans set up a General Provincial Catalogue ('Algemene Provincie Kataloog' or APK) in 1931. The Capuchins entrusted the task of compiling a central catalogue to Fr. Theobald van Etten, OFMCap (1909–1998), who went to Rome and Vienna to take courses in library studies in preparation for his duties. He had to leave Vienna in the summer of 1938 after the *Anschluss*, the annexation of Austria by Germany. Upon his return home, he began work on the central provincial catalogue in 's-Hertogenbosch, arranging all Capuchin libraries according to the same subject-based system (the Dewey decimal classification system). The introduction of provincial catalogues by the Capuchins and Franciscans meant that their librarians had to visit every friary in the country to catalogue the books on site. By 1970, the Capuchin central catalogue comprised a total of 110,000 titles.[8]

The growing riches of the libraries of Dutch religious also attracted the attention of outsiders, particularly in the Royal Library in The Hague. Philipp Christiaan Molhuysen (1870–1944) was appointed librarian of the Royal Library in 1921. Following the example of central catalogues in Berlin and Frankfurt, he began creating a Dutch Central Catalogue ('Nederlandse Centrale Catalogus' or CC) in 1922, to acquire greater insight into the various holdings spread across the country.[9] The creation of the CC was possible because participating

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7   Cf. W. Ubachs, "De centrale bibliotheek op 'De Beyart' te Maastricht," *Mededelingen van de Vereniging voor seminarie- en kloosterbibliothecarissen* 20, no. 1 (1968): 18–19.

8   On the Franciscan and Capuchin central catalogues, see Otto S. Lankhorst, "Over kaartenbakken en centrale catalogi van Nederlandse kloosterbibliotheken," *Tijdschrift voor Nederlandse Kerkgeschiedenis* 22, no. 1 (2019): 253–259 [= pp. 37–43].

9   On the Central Catalogue, see P.C. Soeters, "Hoe de Nederlandse Centrale Catalogus begon," *Bibliotheekleven* 47 (1962): 590–593 [= *Opstellen op het gebied van bibliotheekwezen aangeboden door vakgenoten aan prof. dr. L. Brummel bij zijn afscheid als bibliothecaris van de Koninklijke Bibliotheek te 's-Gravenhage*] and Richtje Damstra, "Van 'Nederlandsche Centrale Catalogus' tot Nederlandse Centrale Catalogus: De afdeling Centrale Catalogi," in *Opstellen over de Koninklijke Bibliotheek en andere studies*, ed. P.A. Tichelaar (Hilversum: Verloren, 1986), 85–103.

FIGURE 9.1   Capuchin fathers Theobaldus van Etten (r) and Eduardus van Asten (l) with their card catalogues
FOTOCOLLECTIE PATERS KAPUCIJNEN, TILBURG

libraries sent doubles of their catalogues to the Royal Library, either in the form of one-sided printed sheets that were subsequently cut up to form catalogue cards, or of printed catalogues, out of which the titles were cut to be pasted onto cards. The cards were then arranged into a single alphabetical system. In 1931, Molhuysen estimated that the catalogue then contained 600,000 titles. The number of participating libraries grew to about forty in 1937, most of them of Protestant origins, such as the great university libraries of Leiden, Utrecht and Amsterdam.[10] The library of the Roman Catholic University of Nijmegen had only been founded in 1923 and was a work in progress. But Molhuysen was keen to expand the Catholic presence in the cc. In 1930 he was able to report

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10   To quote Anton van der Lem, curator of Leiden university library: "Leiden university library does indeed stand in a Calvinist tradition that deprioritised Catholic material. But there were also librarians and curators whose fear of Catholic material was like the devil's fear of holy water." (Our translation. Henceforth, English quotes from Dutch sources are translations made by the translator.) Cf. Anton van der Lem, "De priesterbibliotheken in de Universiteitsbibliotheek Leiden," in *Om het boek: Cultuurhistorische bespiegelingen over boeken en mensen*, ed. Wim van Anrooij et al. (Hilversum: Verloren, 2020), 377–382, at p. 377.

that the Jesuits of the 'Berchmanianum' in Nijmegen regularly sent titles to the Royal Library by the hundreds, "so that this great library of Jesuit material is now also available to scholarship."[11] In late 1936, Molhuysen visited the Franciscan monastery in Venray to ask whether the APK might be included in the CC, as he wanted to increase the presence of Catholic material in the CC before he retired. The Franciscans consented, and soon titles from the Franciscan libraries began to appear in the CC.[12] Leendert Brummel (1897–1976), Molhuysen's successor, similarly tried to increase the Catholic presence in the CC. In 1938, he wrote that it was important that the monastery libraries should be included in the CC, given the "special [nature] of their collections." He reported that the Dominicans and the Jesuits of the 'Canisianum' in Maastricht had now also agreed to participate,[13] and soon the cards of the Capuchin central catalogue were included in the CC too. These various efforts to enhance the CC ensured that at least part of the rich collections of Dutch religious became known outside the confines of their monasteries. Books in the participating libraries could be requested through the Royal Library. The Franciscans received 40 requests in 1940, with the number rising to more than 2,000 in 1962.[14]

The growth of the monastery libraries necessitated a certain professionalisation, including with regard to the material care of the books. In 1911, the sister charged with cleaning the library of the Carmel of 's-Hertogenbosch was instructed to remove dust and cobwebs at least once a month, and to take measures against damage done by ants and other insects.[15] But such cleaning activities were only the start of it.

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11   P.C. Molhuysen, "De Nederlandsche Centrale Catalogus," *Bibliotheekleven* 15 (1930): 197–204, at p. 204. The Berchmanianum, the newly built Jesuit house of studies in Nijmegen, was opened on 7 February 1929. On its library, see Annemie Krul et al., *Het Berchmanianum: Van studiehuis tot academiegebouw* (Nijmegen: Vantilt, 2019), 61–62. The collection already comprised 30,000 titles on this date.

12   Daniël van Wely, OFM, "De Algemene Provincie Kataloog en de Centrale Catalogus in Den Haag," *Neerlandia seraphica* 30 (1960): 469.

13   L. Brummel, "De Nederlandsche Centrale Catalogus," in *Handelingen van het Vijfde Wetenschappelijk Vlaamsch Congres voor Boek- en Bibliotheekwezen: Leuven, 22–25 April 1938* (Ghent: Vyncke, 1938), 159–172, at p. 161.

14   Hans Mulder and Pierre N.G. Pesch, "De bibliotheken van de franciscanen in Nederland," in *Bibliotheken van het Aartsbisdom en van de Franciscanen: De collectie Thomaasse in de Utrechtse Universiteitsbibliotheek*, ed. Pierre N.G. Pesch (Utrecht: Bibliotheek der Rijksuniversiteit, 1992), 19–34, p. 29.

15   *Coutumier du Carmel de Bois-le-Duc*, [1911], 173: "Elle [= la Bibliothécaire] veillera à la propreté de la bibliothèque, en ôtera la poussière et les toiles d'araignées, au moins une fois par mois; mais surtout elle procurera les remèdes contre les insectes et les fourmis."

The professionalisation of monastery and seminary librarians received an important boost in 1947 when the 'Vereniging van Seminarie- en Klooster-bibliothecarissen' (Association of Seminary and Monastery Librarians, VSKB) was founded. According to its bylaws, the organisation was to facilitate mutual contacts between the librarians, as well as further "the practice of library science and of the related sciences and skills." It did this for example by organising courses comprising written lessons and assignments as well as a series of oral lectures given during a number of weeks in the library of the Catholic university in Nijmegen. Participants were also required to take a one- or two-week traineeship in an academic library. The course was concluded by an exam supervised by clerics as well as a number of librarians.[16]

Learning how to catalogue according to the official rules was an important aspect of the course, as was the proper care of books, especially old books, of which there was an abundance. In his brochure *De Seminarie- en Klooster-bibliotheken in Nederland* (The Seminary and Monastery Libraries of the Netherlands), Fr. Bakker, SSS proffered an explanation for the large number of old editions: "Their [= the seminary and monastery libraries] book collection consists primarily of works from the Catholic theological sciences or related disciplines, while classical and Christian philosophy is also strongly represented everywhere. A striking consequence of this theological orientation is that the 'average age' of the books, even in the more recent libraries, is considerably higher than elsewhere."[17]

One of the purposes of the VSKB courses was to teach monastery and seminary librarians to be more careful in their handling of old books. There were good reasons for including this in the curriculum, as monastery collections often contained valuable manuscripts and old editions that were not always receiving proper care. Fr. Piet Cools, MSC (1904–1973), one of the founders of the VSKB, wrote a practical guide *Over het conserveren van boeken* (On the conservation of books) in 1948, which gave practical recommendations. In the VSKB's journal *Mededelingen van de VSKB* (VSKB Notices), Cools' confrere Fr. Jac. Nouwens, MSC (1912–1992) described a number of incidents that he had witnessed during research for his doctoral dissertation *De veelvuldige H. Communie in de geestelijke literatuur der Nederlanden vanaf het midden van de 16e eeuw tot in de eerste helft van de 18e eeuw* (The Frequent Reception of Holy Communion in the Spiritual Literature of the Low Countries from the

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16   "Prof. Dr. L. Brummel en de V.S.K.B.," *Mededelingen van de Vereniging van Seminarie- en Kloosterbibliothecarissen* 12 (1960): 12–14.

17   J.D. Bakker, SSS, *De Seminarie- en Kloosterbibliotheken in Nederland* (Nijmegen: Administratiebureau der V.S.K.B., 1953), 2–3.

Mid-16th Century up to the First Half of the 18th Century), which had required visits to many monastery libraries. He mentioned not only the ubiquitous stamps placed on the frontispieces even of old editions, but also 'temptations' of cleaning. Certain books were regarded as worthless because their binding was damaged. And he learned that one anonymous convent had burned a number of cases containing 17th- and 18th-century pious literature as part of a "great clean-up programme."[18] Careless treatment of old library possessions is a perennial problem. In 1853, Dirk Groebe, the *custos* of the Amsterdam city library, was summarily dismissed after an inquiry by Frederik Muller found that the library's rooms were dirty and smoke-filled, and the manuscripts were treated carelessly: "lectures were given using manuscripts, which were therefore subject to wear, and what is more, were in danger of being stained by ink pots that are toppled over."[19] Moreover, valuable manuscripts and archival material certainly also disappeared from monasteries. Thus the Crosier monastery in Sint Agatha, which has been the home of the 'Erfgoedcentrum Nederlands Kloosterleven' (Heritage Centre for the Religious Life in the Netherlands) since 2006, whose purpose is to be a safe treasure house for monastic heritage, sold three of its six medieval graduals between 1855 and 1863. In 1911 the *Nederlandsch archievenblad* (Dutch Archives Journal) reported on the "incredible fact" that the Crosier Fathers had sold part of their archives ("a chest with old deeds of purchase and other papers, including some dating from 1450") for a risible price, or even for nothing.[20] Many more monastic heritage items probably disappeared in a similar way, but of course we have no knowledge of things that are no longer there.

For the Dutch Catholic church, the 1960s were marked on the one hand by a revival brought about by the Second Vatican Council, and on the other by the beginning of the numerical decline of religious and the first closures of

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18   J. Nouwens, MSC, "Het snuffelen naar oude boekjes op stoffige bibliotheken: Mijn ervaringen met bibliothecarissen, bibliotheken en boeken," *Mededelingen van de Vereniging voor seminarie- en kloosterbibliothecarissen* 3 (1951): 65–86.

19   H. de la Fontaine Verwey, "Een verzwegen hoofdstuk uit de geschiedenis van de Universiteitsbibliotheek," in *Historische sprokkelingen uit de Universiteit van Amsterdam aangeboden aan mevrouw dr. M. Feiwel bij haar afscheid als conservator van de historische collectie van de Universiteit van Amsterdam* (Amsterdam: Universiteitsbibliotheek, 1985), 93–107.

20   *The Golden Age of Dutch Manuscript Painting* (Stuttgart: Belser Verlag, 1989), no. 25: Festal Evangelistary, 85; *Nederlandsch archievenblad* 20 (1911/12): 159: "Verkwanselde archiefstukken." The Dutch national archives purchased these monastic charters from the Nijmegen antiques dealer J. Grandjean in 1912. Cf. H. Douma, *Inventaris van het archief van het kruisherenklooster Sint-Agatha 1371–1887*, vol. 1 ('s-Hertogenbosch: Rijksarchief in Noord-Brabant, 1972), XV.

monasteries.[21] The Second Vatican Council (1962–1965) opened the windows not only of the church, but also of monastery libraries. Its decree *Perfectae caritatis* explicitly called for this. Religious "should be properly instructed, in keeping with each one's intellectual calibre and personal bent, concerning the behaviour patterns, the emotional attitudes, and the tough processes of modern society. … All through their lives, religious should endeavour assiduously to perfect their spiritual, doctrinal and technical culture. Superiors, as far as they are able, should provide for them the opportunity, assistance and the time for this."[22] This also implied that monastery libraries should open their shelves to a wider range of books.

Libraries always occupied a lot of physical space in the monasteries, and as space became scarce, the question often arose: "Must we really keep everything?" If the reply was in the negative, then the follow-up question was, "What do we throw out?" One of the first monasteries to be confronted with shortage of space was the 'Albertinum', the Dominican house in Nijmegen. Drastic improvement and expansion required money. A plan was drawn up in 1961 to obtain the necessary funds by selling "certain old manuscripts and editions that have no or little value for the study of theology, but that bibliophiles regard as very valuable." According to estimates, the collection might even raise 500,000 guilders. These precious objects, the argument went, were a valuable possession, but they were not used, "they are shown to curious visitors, twice or three times a year at most." Nor were they kept in a fireproof location. According to the friars of the 'Albertinum' – with the exception of Fr. Joseph Cools, OP (1898–1975), who was opposed on principle – a sale would "not be a crime against culture; on the contrary, it would be doing culture a service by transferring these precious objects to an institute where they can be used." Feelers were put out in America, and a professor not mentioned by name at Harvard University said he expected that Harvard would be prepared to pay the desired sum of 500,000 guilders. If not, he believed it would be possible to find a market in the US for your manuscript and book collection.[23] The sale to an American library never transpired, but a few years later twelve manuscripts, include the 11th-century Nijmegen Gospel Codex,

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21   One of the first houses that had to be closed due to declining numbers of novices was St. Henry's convent in Beers, of the Sisters of Charity (Schijndel), as early as 1959.

22   "*Perfectae caritatis*: Decree on the Adaptation and Renewal of Religious Life," no. 18, in *Vatican II: The Basic Sixteen Documents*, ed. Austin Flannery, OP (Northport and Dublin: Costello and Dominican Publications, 1996), 398.

23   'Erfgoedcentrum Nederlands Kloosterleven' (Heritage Centre for the Religious Life in the Netherlands) (ENK), Archief Dominicanen, inv.no. 2450: Rapport m.b.t. de verbouwing en het budget van de centrale bibliotheek, March 1961.

were sold by the Dominicans to the Royal Library in The Hague for 74,750 guilders, a sum that included 50,000 guilders for the masterpiece, the Nijmegen Gospel Codex.[24] The transaction caused outrage, especially in Nijmegen. In the journal *Numaga*, the historian L.J. Rogier (1894–1974) fumed against the sale of what he regarded as Nijmegen cultural heritage that should have been kept in the city, and specifically in Nijmegen university library.[25] Fr. W. Driessen, OP (1920–1993), the prior of the 'Albertinum', defended the decision in an official statement: "The most important reason that motivated us to sell, is the conviction that these manuscripts would go to an internationally known repository of manuscripts, where they would be preserved and cared for to a much higher standard than would ever be possible in the Albertinum."[26] He said that the community had come to its decision in the spring of 1963, after the cold winter of 1962/63 when melting snow had seeped into the building and damaged one of the manuscripts. Nijmegen university library did not at the time have a manuscript collection to speak of and had therefore not been a serious candidate for the Dominicans.[27] In 1970, Fr. S. Wolfs, OP asserted that it could be positively proved of none of the 12 manuscripts that they had been in the possession of the Dominicans before the 19th century.[28] Reports of the transaction to the Royal Library, which Rogier described as a vanishing act on the quiet through private sale, made the national press. It would not be the last time that the 'squandering' of monastic heritage appeared in the newspapers.

Fr. Gerlach Schummer (1901–1987), archivist of the Capuchin monastery in 's-Hertogenbosch, referred to the Dominican manuscript sale in a speech he gave "On the usefulness, meaning and value of old holdings in seminary

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24   *De Tijd – de Maasbode*, 11 September 1965. The 12 manuscripts are mentioned in: *Verslag omtrent de Koninklijke Bibliotheek*, 1965, pp. 17–19: "Verzameling handschriften uit het Albertinum te Nijmegen."

25   L.J. Rogier, "De onsterfelijke Ezau," *Numaga* 12 (1965): 81–89 and "De ontheemde handschriften," *Numaga* 12 (1965): 117–118. The violence of Rogier's response was perhaps not unrelated to a certain bias against the regular clergy which is sometimes visible in his work.

26   *Algemeen Handelsblad*, 1965, 11 Sept. and *De Gelderlander*, 1965, 10 Sept.

27   Fr. Driessen pointed out that the university guide of September 1963 was the first to mention a manuscript collection in the university library. After the death of Prof. P. van der Meer, OP (1895–1963), the Dominicans decided in 1964 to sell his collection of books on the Near East to Nijmegen university library rather than to a German library or antiques dealer, even though these were likely to offer more, as "there [is] much to be said for not looking primarily for economic benefit." Cf. ENK, Archief Dominicanen, inv.no. 4797: Verslagen van de vergaderingen van het 'concilie', 28.1.1964. Fr. Van der Meer's clay tablet collection would be sold, together with Fr. J. Cools, OP's collection, to the Catholic university in 1975 for the sum of 20,000 guilders. Cf. ibid., inv.no. 8451.

28   S.P. Wolfs, OP, "Het vroegere handschriftenbezit van het Albertinum," *Numaga* 17 (1970): 21–22.

and monastery libraries" at the VSKB's general meeting on 2 and 3 November 1966. His purpose was to understand the motives for sifting out old holdings in monastery and seminary libraries. He dismissed as irrelevant the Dominicans' argument that the manuscripts they sold to the Royal Library would be "of greater service" to the community there. If treasures held 'at home' were not receiving the attention they deserved, they should be given greater publicity. Fr. Gerlach's premise in 1966 was still that the sifting out and discarding of old holdings was undesirable: "Your old holdings represent not only cultural, but also material value. If you discard or sift them out, you will diminish your library, as well as your community, at whose service you are." If the shortage of space was acute, it was of course necessary to make a selection, but Fr. Schummer gave more criteria for keeping books than practical advice for getting rid of them.[29] Fr. Herwig Ooms, OFM (1914–2010) spoke at the same meeting and treated the "specialist documentalist libraries" that the various houses of studies required, and which had little use for old editions. In a reply to Fr. Schummer, Fr. Ooms argued that a distinction should be made between an "up-to-date specialised library" and the central library of a religious institute. The central library's task was to "compile a reasoned arsenal, that should nevertheless be as complete as possible, of religious and scholarly life, not only in the present, but also in the past." This could serve as repository library for old editions. The old holdings were not to be discarded, but neither did they have to be tied absolutely to a particular place.[30]

In retrospect, Ooms's invitation to have the audacity to move old library holdings was a harbinger of countless relocations of library collections to come. In 1964, the VSBK submitted a grant application to the 'Rijkscommissie van Advies inzake het Bibliotheekwezen' (National Libraries Advisory Committee), so as to compensate libraries that participated in the Central Catalogue for the costs they incurred while making their collections accessible to external parties.[31] The 'Rijkscommissie' was receptive to the request, but preferred to await a report that would make recommendations. A subcommittee was established to this end, and it reported in March 1966. Its conclusion was

29   G. Schummer, OFMCap, "Over zin, betekenis en waarde van het oud-bezit op seminarie- en kloosterbibliotheken," *Mededelingen van de Vereniging van seminarie- en kloosterbibliothecarissen* 18, no. 3–4 (1966): 43–55.

30   H. Ooms, OFM, "Marginalia bij Drs. Gerlach ofmcap 'Over zin, betekenis en waarde van het oud-bezit op seminarie- en kloosterbibliotheken'," *Mededelingen van de Vereniging van seminarie- en kloosterbibliothecarissen* 19 (1967): 13–17.

31   Katholiek Documentatie Centrum (KDC), Archief van de Vereniging voor Seminarie- en Kloosterbibliothecarissen (Archief AVSKB), inv.no. 256. The inquiry revealed the following recent loans statistics: approximately 80 per week from the Capuchins; 20 to 30 per month from the Dominicans; 24 per day from the Jesuits in Maastricht; 995 in 1963 from the Franciscans in Weert.

that "it would render greater service to the public good if the VSKB libraries can be made more accessible." The minister was asked to disburse almost 60,000 guilders to the VSKB with a view to compiling a central catalogue of the seminary and monastery libraries that were not yet participating in the Central Catalogue of the Royal Library, and whose joint collections were estimated to comprise 2 million books.[32] However, developments within the Catholic church soon overtook the minister's decision. In a concluding memorandum drafted by the subcommittee, Fr. Mehring, OFM wrote: "In the first half of 1967 it is becoming ever clearer that many church libraries in the Netherlands are adrift … The observation that the libraries affected by the concentration of seminaries are in full development due to relocation, mergers, liquidations or reorganisations, leads us to conclude that the situation has changed to such an extent that the basis underlying the plan of the VSKB's CC subcommittee has been swept away. In the current situation (which is still evolving), there is little use in reproducing the (local) catalogues of the (former) seminary and monastery libraries, as a central catalogue that cannot guarantee the accuracy of the indicated location is useless."[33] The subcommittee was relieved of its duties in September 1968.

In the second half of the 1960s, the decline in the number of new candidates for the religious life and the priesthood was steep indeed. This also had an impact on the houses of studies and their libraries. In 1953, there were no fewer than 79 houses of studies in the Netherlands, belonging to 35 religious institutes, which often had separate philosophates and theologates, in addition to five diocesan major seminaries.[34] All these institutions had their own library collections, which they had carefully built up over the years. Their collections were intended first and foremost for their own residents (religious and students), but as has been seen, some of the larger libraries participated in the Royal Library's Central Catalogue, and were therefore also accessible to external readers.

The second half of the 1960s saw the concentration of seminaries in five 'Katholieke Instellingen voor Wetenschappelijk Theologisch Onderwijs' (Catholic Institutions for Academic Theological Education, KIWTOs), in addition to the theological faculty of the Catholic university of Nijmegen. The KIWTOs were located in Amsterdam, Eindhoven, Heerlen, Tilburg and Utrecht. The 'Theologisch Instituut Eindhoven' (Eindhoven Theological

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32   *Rapport van de subcommissie over het onderzoek van de subsidie-aanvraag door de Vereniging voor Seminarie- en Kloosterbibliothecarissen*, March 1966 (in KDC library).

33   KDC, Archief VSKB, inv. no. 256: memo "Gebeurtenissen en werkzaamheden m.b.t. de CC der VSKB na de derde (laatste) bijeenkomst van de Subcommissie," 1 Dec. 1968.

34   J.J. Dellepoort, *De priesterroepingen in Nederland: Proeve van een statistisch-sociografische analyse* (The Hague: Pax, 1955), 33–36. In addition, there were 47 religious and 5 diocesan minor seminaries.

Institute) closed its doors already in 1970, due to falling student numbers.[35] The closing of many houses of studies also entailed the relocation of their collections. Often the books moved to the new seminary, or other institution of theological learning. Thus the Missionaries of the Sacred Heart, the Missionaries of the Holy Family, the Divine Word Missionaries and the Capuchins joined forces to form the Tilburg Theological Faculty. The study libraries of the three first-mentioned institutes moved to Tilburg as a kind of start-up capital, to which were added the relatively small (5,000 volumes), but very specialised library of the 'Nederlands Liturgisch Centrum' (Dutch Liturgical Centre) in Nijmegen in 1970, the library of the major seminary of Haaren in 1974, and the collections of the Capuchin monasteries in 1975.[36]

In Utrecht, the diocesan major seminary Rijsenburg and the Franciscans established the 'Katholieke Theologische Hogeschool Utrecht' (Catholic Theological University, Utrecht, KTHU), which soon decided to integrate with the theological faculty of the university of Utrecht. The libraries of Rijsenburg and of the Franciscans were eventually sold to the university in 1971, albeit not without many difficulties, including a threat by the occupiers of Rijsenburg that they would torch the books if the police attempted to evict them.[37]

Many more books were taken off their shelves and placed in moving boxes around 1970. Most of the Jesuit library in Maastricht went to Amsterdam, as the Jesuits participated in the Catholic theological university of Amsterdam. A smaller part remained in Maastricht and became part of the library of the new state university of Limburg.

In Nijmegen, the Roman Catholic university founded in 1923 had inspired many orders and congregations to establish monasteries and houses of studies in this city, earning it the moniker of 'Monnikendam on the Waal', a humoristic reference to the town of Monnickendam ('monks' dam'). The library of the theological faculty was moved to the 'Albertinum', the Dominican priory, in 1970, and the Dominican library was opened to staff and students of the faculty. Nijmegen university library purchased the sizeable collection of the Redemptorist monastery in Wittem for 2,400,000 guilders in 1975, as well as the libraries of the Jesuit Canisius College and the diocesan minor seminary of Apeldoorn. In 1995, the Dominicans decided after much deliberation to donate

35   On the merger of the various institutions, see J.Y.H.A. Jacobs, *Werken in een dwarsverband: Een portret van de gezamenlijke Nederlandse priesterreligieuzen 1840–2004* (Nijmegen: Valkhof Pers, 2010), 115–130 (par. 3.6: "Einde van de religieuze grootseminaries").

36   On the creation of the library of the theological faculty of Tilburg see Tessa Leesen, *Tussen hamer en aambeeld: De Theologische Faculteit Tilburg op het snijvlak van wetenschap, kerk en samenleving* (Nijmegen: Valkhof Pers, 2014), 100–107.

37   On the sale of the Rijsenburg and Franciscan libraries, see Pierre N.G. Pesch, "Overdracht van de bibliotheken aan de Universiteitsbibliotheek," in *Bibliotheken van het Aartsbisdom en van de Franciscanen*, 35–39.

their entire library to the Catholic university. Like all goodbyes, this was a painful one. The provincial council of the Dominicans announced the transfer to the friars as follows: "We recognise the feelings of disappointment, of sadness also, that we are about to make a decision on whether to maintain and curate our own library. Letting go of such a beautiful library and transferring it to others is painful. All the more so for our order, [an order] of preachers who study and meditate on reality, as it sets great store by the right to own books. Even individually, we are reluctant to let go of our own libraries, let alone of a library built up by generations of Dominicans." But it was no longer seen as financially or logistically viable to keep the library. At the formal handover on 25 April 1996, Fr. David van Ooijen, OP said: "We are now … handing over our library to the Catholic university, so that it may continue to be available in the future for the practice of the sacred disciplines." The fact that Nijmegen university had to pay the Redemptorists handsomely for their library in 1975, while the Dominicans donated theirs in 1995 for free is telling of the changes that had taken place in twenty years' time. In fact, the collection came with funds made available by the Dominicans for the purchase of Dominican-interest books for the coming decade.[38]

FIGURE 9.2   Library of the Redemptorist monastery at Wittem
ERFGOEDCENTRUM NEDERLANDS KLOOSTERLEVEN, COLLECTIE
REDEMPTORISTEN

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38   On the purchases by Nijmegen university library, see A.H. Laeven, "Mijlpalen van een bibliothecariaat: De Universiteitsbibliotheek Nijmegen tussen 1965 en 1995," in *Capita*

The fact that so many books went adrift from the mid-1960s onwards was cause for some concern. At its annual meeting in October 1969, the VSKB decided to ask the Dutch bishops and the 'Stichting Nederlandse Priester-religieuzen' (Association of Dutch Priest Religious, the Dutch conference of clerical religious orders) to set up a committee "to assess what the needs and possibilities are with regard to church libraries and to make recommendations on future policy to the owners."[39] The resulting 'Commissie Kerkelijke Bibliotheken' (Church Libraries Committee), established in May 1970, set to work compiling a global inventory of the 2.5 million books in the existing Dutch monastery and seminary libraries, "an essential section ... of the total Dutch patrimony of books," "spread across dozens of depots and in the possession of almost as many owners."[40] The 'Rijkscommissie van Advies inzake het Bibliotheekwezen' was represented on the 'Commissie Kerkelijke Bibliotheken' by three library science experts. The committee concluded that the concentration of the seminaries had resulted in a dichotomy between libraries used for educational purposes on the one hand, and repository libraries on the other. The latter were described as follows: "They have often grown out of old residual collections and have incorporated all kinds of things: libraries of former monasteries and *staties*, bequests from former professors or members of the community, or from external friends." They had lost their role in the training of new members and "will therefore have to be put to other uses in serving the community," according to the committee. The repository function of these libraries was not limited to theology, but also included "books from adjacent disciplines that have only a tenuous direct link with [theology] or none at all, such as history, literature and philology, and incidentally other varied fields of interest, though mainly in the humanities."[41] The variety of subjects in these collections can be easily explained. Every monastery had to be self-supporting, and this was reflected in the monastery library: all knowledge that its inhabitants needed had to be drawn from the collection. The committee advocated keeping library collections intact as much as possible, because every collection in its own way is unique and has its own features. Monastery libraries are "entities with their own character, specifically oriented conglomerates of

selecta uit de geschiedenis van de Universiteitsbibliotheek Nijmegen: Aangeboden aan mr. G.G.A.M. Pijnenborg bij zijn afscheid als bibliothecaris (Nijmegen: Universiteitsbibliotheek, 1995), 45–69. On the transfer of the Dominican library to Nijmegen university library, see *Bulletin voor Nederlandse Dominicanen* 30, no. 12 (1995): 173–175 and 31, no. 5 (1996): 68–69.

39   *Mededelingen van de Vereniging van seminarie- en kloosterbibliothecarissen* 22, no. 3 (1970): 48.

40   *De Katholieke Kerkelijke Bibliotheken in Nederland: Rapport van de Commissie Kerkelijke Bibliotheken uitgebracht aan het Nederlands Episcopaat en de Stichting Nederlandse Priester-Religieuzen* (Breda: Secretariaat Commissie Kerkelijke Bibliotheken, 1973), 3.

41   *De Katholieke Kerkelijke Bibliotheken in Nederland*, 15.

interlinked collections."[42] The historical value of these collections could be preserved only if they were kept intact.

The committee could only make recommendations – and so it did –, but ultimately the decision was up to the owners. Dioceses and religious institutes eventually all made their own choices on what to do with their collections and archives. Thus the diocese of Breda sold the entire library of its major seminary of Hoeven to the Free University of Amsterdam in 1970, despite a previous undertaking to give the theological faculty of Tilburg, in which the diocese participated, first choice.[43]

As regards seminary archives, most dioceses chose to deposit these in what are currently known as 'regional historical centres', the former regional branches of the national archives. To ensure the preservation of the archives of orders and congregations, the 'Katholiek Documentatiecentrum' (Catholic Documentation Centre, KDC) in 1990 founded the Dienstencentrum Kloosterarchieven Nederland ('Monastery Archives Services Centre of the Netherlands') in Nijmegen. This centre later became the 'Erfgoedcentrum Nederlands Kloosterleven' (Heritage Centre for Religious Life in the Netherlands), which has been housed in the Crosier monastery in Sint Agatha since 2006. The archives of about a hundred religious institutes have since been deposited and made accessible there. Other orders and congregations decided to entrust their archives to their motherhouse in Rome, Paris or elsewhere, and a number preferred a public archival repository instead. Monastery archives also contain library material: publications published by or for an order of congregation. These journals, commemorative publications, constitutions, vocational material, prayer books etc. belong in the archives of the religious institute in question. Very often, they also contain *scripta*, collected works of their own members. Especially for the older orders and congregations, the material in question is often historically valuable and unique.

It proved difficult to keep intact the seminary and monastery collections that were not absorbed by the new theological institutes. The problem was less acute for substantial, older collections. Thus, the Redemptorist libraries were sold in their entirety to Nijmegen university library in 1975. The manuscripts, incunabula and special works which the Capuchins had retained when they donated their central library to the theological faculty in Tilburg in 1975, were

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42   *De Katholieke Kerkelijke Bibliotheken in Nederland*, 15.

43   Cf. Leesen, *Tussen hamer en aambeeld*, 101–102; *Catalogus van de gedrukte werken afkomstig uit de bibliotheek van het Groot Seminarie te Hoeven (N.B.): (stand medio 1983)* (Amsterdam: Bibliotheek Vrije Universiteit, 1984), 2 vols.

transferred to Tilburg after all in 1998.[44] And, incidentally, the purchase of a complete library often did not prevent the new owner from deduplicating the collection.

All in all, it proved impossible to prevent the break-up of collections. The 1973 report of the 'Commissie Kerkelijke Bibliotheken' had already pointed out that disassembly of collections was not uncommon in the past, particularly when seminaries were split into separate theology and philosophy institutes.[45] And the tradition that new monasteries were endowed with books from the motherhouse was even more venerable.[46]

Speaking with the possible dismantling of collections in mind, Fr. Gerlach Schummer had made an urgent appeal at the general meeting of the VSBK in 1966 to preserve the old catalogues of monastery libraries. He contended that these catalogues could serve as sources to gauge "the spiritual condition of the religious."[47] He set a good example himself, because the Capuchin archives, of which he took excellent care, contain the catalogues of the libraries of Amsterdam, 's-Hertogenbosch, Handel, Helmond, Tilburg, Velp and the noviciate in Udenhout.[48] The report of the 'Commissie Kerkelijke Bibliotheken' similarly emphasised that the catalogue of a collection was important as "a unique document to reconstruct the library and study its historical perspective." The 'Katholiek Documentatiecentrum' declared its willingness to accept catalogues.[49] A number of older catalogues in book form have in fact been preserved, but many card catalogues were dismantled together with their libraries and are now lost.

As more monasteries and formation houses were closed, the question what to do with their book collections came to the fore. Solutions were increasingly difficult to find as the market reached saturation point, particularly in respect of run-of-the-mill material: books on theology, church history, meditation, philosophy and reference works that were present in so many collections. Whenever the 'Katholiek Documentatiecentrum' and the 'Dienstencentrum

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44   Cf. Lydia S. Wierda, *Catalogus van de handschriften, incunabelen en postincunabelen uit het bezit van de Orde der Minderbroeders-Kapucijnen in Nederland, nu aanwezig in de Bibliotheek van de Theologische Faculteit Tilburg* (Leuven: Peeters, 2006).

45   *De Katholieke Kerkelijke Bibliotheken in Nederland*, 16.

46   Thus the Benedictines who came to Oosterhout from Wisques (France) in 1907 brought their library with them. When the French monks returned to France in the 1920s, half of the library remained in Oosterhout.

47   Schummer, "Over zin, betekenis en waarde van het oud-bezit," 53.

48   ENK, Archief Kapucijnen, inv. nos. 4701–4706 and 5364.

49   *De Katholieke Kerkelijke Bibliotheken in Nederland*, 16–17.

Kloosterarchieven Nederland', later the 'Erfgoedcentrum Nederlands Klooster-leven', were consulted, they recommended that owners should look out particularly for special or unique material. Such items are often humdrum – what is small and undistinguished can very well be unique.

André Maes, the librarian of the 'Katholiek Documentatiecentrum', was often asked whether the centre was interested in books that were being discarded. His answer was that the clean-up should be done as follows: there should be two boxes, one labelled 'Keep' and the other 'Wastepaper', and once the boxes are full, the labels should be switched. The underlying idea was that many copies of beautiful books that look important have been preserved, but material that looks undistinguished may well be unique and absent in other collections.[50]

As it became more difficult to find new destinations for books, owners frequently considered antiquarians and second-hand bookshops. There was a certain risk that these might abuse the sellers' lack of expertise. The diocese of Roermond had warned as early as 1940 that "There appear to be certain antiques dealers who are doing the rounds and who are taking advantage of the current circumstances to get a good deal. On the pretext that valuable objects are currently at great risk of being lost or destroyed, they attempt to convince the Rev. Fathers Parish Priests to part with these objects."[51]

From the late 1970s onwards, 'Antiquariaat De Schaduw' in Tilburg (founded in 1976 as 'Antiquariaat Nillco') made a business of buying up monastery libraries wholesale or in part. Superiors received communications like the following 1987 circular letter: "I am writing to you because I suspect that your monastery contains a library; a library that is possibly being used only in part (for example, only one section), or that will not be used at all anymore in the future because the monastery will be closed." The company offered to buy up monastery libraries wholesale or in part: "You surely also feel it would be a

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50   Book historical studies show that a number of factors affected the chances of survival of books: size (the thicker the better the chances of survival) and price (the chances of survival of expensive books are double inversely proportional to that of cheap books, even if content and size are identical!). Theo Clemens, *De godsdienstigheid in de Nederlanden in de spiegel van de katholieke kerkboeken, 1680–1840* (Tilburg: Tilburg University Press, 1988), vol. 1, chapter 3. And Bert van Selm has frequently pointed out that much printed devotional material intended for everyday piety, song books, school books and ephemeral material for temporary use has been lost. See Bert van Selm, "Mogelijkheden en beperkingen van fondsreconstructie," in *Inzichten en vergezichten: Zes beschouwingen over het onderzoek naar de geschiedenis van de Nederlandse boekhandel* (Amsterdam: De Buitenkant, 1992), 12–31, at pp. 25–26.

51   *Analecta voor het bisdom Roermond* 25 (1940): 75.

waste to discard these books as wastepaper." The same dealer, now trading under the name of 'De Refter', wrote again to the superiors of houses in 2004: "The religious world is in full flux: closures, new construction and relocations are happening on a daily basis. Once a monastery is closed, it often becomes an acute problem to find a suitable destination for surplus inventory and books. 'De Refter' can help find an effective solution. In addition to ageing and closure, we are also seeing new beginnings and growth. What may no longer be needed in one part of the Catholic church, may be in great demand elsewhere. We supply to pious private customers, to religious and monasteries at home and abroad."[52]

Many books and journal series have found new homes in the Netherlands or elsewhere through the intervention of this and other antiquarians and second-hand bookshops. There is nothing surprising about this; it is part and parcel of the fluctuating trend of creation and disaggregation of book collections. Bubb Kuyper was one of the antiquarians involved in the dismantling of one such collection in the late 1970s: the library of Hageveld, the former minor seminary of the diocese of Haarlem. The decision to dismantle and sell this library was taken in 1979. Books on the history of Hageveld and the diocese of Haarlem were kept on site, and everything else was sold to the new antiques dealership set up by Franklin Winston (a.k.a. Bubb) Kuyper, a former Dutch teacher at Hageveld. Hundreds of books were deemed to be unsellable and were thrown into a skip, from which they were subsequently salvaged by pupils. The local, and later national, press heaped obloquy on this squandering of books: "Seminary library liquidated. Book burning causes turmoil" (*De Telegraaf*, 12 July 1979), "College chucks out books" (*De Volkskrant*, 12 July 1979), and "Expensive books tossed in rubbish dump" (*Het Vrije Volk*, 12 July 1979). The number of books discarded was exaggerated in press reports, growing from several hundreds to eight thousand.

Years later, Bubb Kuyper admitted in retrospect that it was inexcusable that these books had been thrown into a skip, but he argued that the library in itself, apart from its emotional history, was not particularly valuable: "It was a very heterogenous collection … This was a common seminary library – in the true, positive meaning of that word –, with the usual division into sections, without any particularly rare subcollections. Liquidations of this type of library have

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52   The circular letters of 'De Schaduw' / 'De Refter' Antiques have been preserved in various monastery archives in the 'Erfgoedcentrum Nederlands Kloosterleven'.

taken place on a great scale across Europe in the 1950s, 1960s and 1970s, often in ways so savage as to make the Hageveld skip debacle look very minor."[53]

The dismantling of a book collection assembled with care and surrounded for years by a studious and hallowed atmosphere in some library hall, always elicits emotions. Kees Fens wrote in 1970 with characteristic nostalgia about the auctioning off of the library of the Urmond Conventual monastery at the Amsterdam publishing house of Paul Brand: "They could have treated all these pious books with a little more respect in Urmond. Certain things shouldn't be up for auction."[54] Fr. Piet Schreurs, the former librarian of the Missionaries of the Sacred Heart in Tilburg, expressed his emotions at the sale of his library to 'Antiquariaat De Schaduw' as follows, "It's as if you are losing a daughter because she's getting married. But the big difference is that your daughter would still come to visit, whereas these [the books] will be gone."[55] In sharp contrast with such emotions, decision makers advance rational arguments, for example that a particular collection is no longer consulted anymore, or that the space which it takes up is needed for other things, and sometimes they admit frankly that the money that a sale might raise is a welcome addition to revenues.[56] The Dominicans who proposed selling a number of manuscripts acknowledged this already in 1961. And Fr. Piet Schreurs, MSC, who has just been mentioned, said in the interview quoted from the regional newspaper *Brabants Dagblad* that the sale had raised 150,000 guilders, a sum that was put to good use as "the costs for our ageing community are growing and income is falling off."

Fr. Rudolf van Dijk, OCarm (1935–2015), for many years the secretary of the 'Vereniging voor het Theologisch Bibliothecariaat' (Association of Theological Librarians) responded to the Hageveld library affair in the library journal *Open*. He also addressed the 1973 report of the 'Commissie Kerkelijke Bibliotheken',

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53   Joost Divendal, "Het laatste uur van de bibliotheek," *Jaarboek / Stichting Reünisten Hageveld* (2000): 51–74, p. 69.

54   Kees Fens, "De zuivere leer onder de hamer," *De Volkskrant*, 20 October 1970.

55   Joep Eijkens, "Congregatie verkoopt bibliotheek: 'Het is alsof je dochter gaat trouwen'," *Brabants dagblad*, circa 1996. Undated cutting found on the website of 'Antiquariaat De Refter', Hetisalsofjedochtertrouwt.pdf (refter.nl), retrieved on 12 July 2021.

56   Cf. the account given by the Franciscan provincial council of the sale of the Franciscan library to the university of Utrecht. The council gave three motives for the sale: "first, the sale will ensure that the books will be in a place where they will actually be used; moreover, dwindling communities and the ageing of the order will make it increasingly difficult to maintain large libraries in the future; and lastly, this sale – the council contended – will keep the collections together and thus preserve a part of Dutch cultural heritage," *Variant* 3 (1969): 263.

which he called "a neglected report." It made recommendations for librar-
ies that had to be liquidated, but Fr. Van Dijk contended that this report had
not been sufficiently disseminated. A new Church Libraries Committee was
established in 1975, again at the behest of the bishops and the 'Stichting Neder-
landse Priesterreligieuzen'. Again, the committee was charged with providing
assistance, encouragement and consultancy in processes of dissolution and
repurposing of church collections, but once again the committee was given
too few powers to be able to act decisively.[57]

Fr. Van Dijk's argument that church policy on libraries could be changed
by giving the 'Commissie Kerkelijke Bibliotheken' greater powers has gone
unheeded. Owners continue to be responsible for decisions about the contin-
uation or repurposing of their libraries. Any recommendations made by the
'Commissie Kerkelijke Bibliotheken', the 'Katholiek Documentatiecentrum'
or the 'Erfgoedcentrum Nederlands Kloosterleven' may be accepted, but also
ignored or simply never solicited.

A third Church Libraries Committee that was due to be set up in 1987 prob-
ably never advanced beyond the stage of writing a draft text.[58] Relocations
and liquidations of monastery libraries have continued apace into the first
two decades of the 21st century. Religious continue to seek new destinations
for collections that monasteries no longer want and which they can no longer
accommodate. The Brothers of Maastricht offered their "spiritual library" for
sale in the periodical *KNR-Bulletin* in the summer of 2021 due to the sale of
their monastery, De Beyart: "1,700 books, from the 1980s up to the present."[59]

Many religious expended a great deal of effort on building up library col-
lections. Others were charged with repurposing or disassembling them. Cer-
tain individuals lived long enough to deal with both tasks. The personal file of
Fr. Theobaldus van Etten, OFMCap, mentioned above, summarises his active
life as follows: "He worked for 22 years to build up the library work (1939–1962)
and then, up to *c.*1978, to 'dismantle' it again."[60]

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57   R.Th.M. van Dijk, OCarm, "De liquidatie van de Bibliotheca Hageveldensis," *Open* 12
     (1980): 299–312.

58   This draft text (the memo *Naar een derde commissie kerkelijke bibliotheken* [Towards a
     third Church Libraries Committee], prepared by J. Resenk and R. van Dijk) is mentioned
     in *Mededelingen van de Vereniging voor het Theologisch Bibliothecariaat* 38, no. 1–2 (1987):
     10. The text itself could not be located.

59   "Vraag en aanbod: Bibliotheek Broeders van Maastricht," *KNR-Bulletin* (2021): no. 2, 29.

60   ENK, Archief Kapucijnen, inv. no. 9358.

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The Theology Library of UCLouvain: From Leuven to Louvain-la-Neuve (1970–2020)

Geneviève Bricoult and Luc Courtois

No doubt about it, paradise is just one immense library
GASTON BACHELARD

∴

In 1968, the decision was made to divide the University of Louvain into two linguistic sections:[1] the Dutch-speaking 'Katholieke Universiteit Leuven' (known as KULeuven today), which remained in Leuven, and the French-speaking 'Université catholique de Louvain' (known as UCLouvain today), which was gradually moved to a site in Ottignies between 1972 and 1979.[2] At the same time, reflections carried out on the evolution of the University in the wake of May 1968 led authorities from both of the two new universities to favour a decentralised model of faculty libraries. Departing from the old idea of a Central Library, it was felt that faculty libraries would guarantee greater user proximity and therefore usage.[3] Opting for decentralisation was also essential

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1 Willy Jonckheere and Herman Todts, *Leuven Vlaams: Splitsingsgeschiedenis van de Katholieke Universiteit Leuven* (Leuven: Davidsfonds, 1979), and Christian Laporte, *L'affaire de Louvain: 1960–1968*, Collection pol-his: Politique et histoire (Brussels: De Boeck Université, 1999).

2 Michel Woitrin, *Louvain-la-Neuve. Louvain-en-Woluwe: Le grand dessein* (Paris and Gembloux: Duculot, 1987). Let us recall that the site of Louvain-en-Woluwe where the Faculty of Medicine was inaugurated in 1974 and the Cliniques universitaires Saint-Luc/St. Luc University Hospital in 1976, at the outset had nothing to do with the crisis of the 1960's: construction of a new francophone university hospital had been programmed since 1965 to ensure it a francophone patient base.

3 On the Theology Library of KULeuven since 1968, see Mathijs Lamberigts and Leo Kenis, "De Maurits Sabbebibliotheek van de Faculteit Godgeleerdheid," in *Omnia autem probate, quod bonum est tenete: Opstellen aangeboden aan Etienne D'hondt*, ed. Mathijs Lamberigts and Leo Kenis (Leuven: Maurits Sabbebibliotheek – Peeters, 2010), 1–20; Chris Coppens, Mark Derez, and Jan Roegiers, *Leuven University Library: Sapientia aedificavit sibi domum* (Leuven: Leuven University Press, 2005), "VI. The Library after the Partition 1970–2000," 359–386, and "VII.

on the French-speaking side for practical reasons: having physically moved location, they wished to guarantee access to faculty-related libraries as of the students' arrival on their new site![4]

After a short historical presentation, we will endeavour to concisely present the powerful tool all potential users henceforth have at their disposal. We will end with some prospective considerations.

1 Historical Journey

1.1 *A Louvainist Gestation (1968–1975)*

Over a decade had passed between the decision to split in 1968 and the French-speaking section's final departure from Leuven in August 1979. However, under the leadership of its Dean, Philippe Delhaye,[5] the French-speaking Faculty of Theology were prepared for a prompt departure: whilst some on the Flemish side had at the outset speculated about maintaining a single Faculty of Theology, theologians on the French-speaking side intended to stand together with the rest of their University and leave Leuven. The fate of the Library had to be considered from the very beginning, even before the principles of division between the two universities were agreed upon and, on the governmental side, even before new legal frameworks were adopted. It was from that same position – shared by other officials and the French-speaking authorities involved – that a documentary centre was established on Redingenstraat (Redingen Street) in Leuven in September 1969, in the Sisters of Charity's former school building (recently acquired by the then still-united University). Very soon afterwards, on November 25th of that same year it

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The Leuven Library Landscape after 1970," 425–470, among which "A Profession of Faith," 439–444 (on the Theology Library).

4   On the history of the libraries of UCLouvain since 1968, see Jean Germain, "Les Bibliothèques de l'UCL: Une histoire de livres ou une histoire de personnes?," in *Travailler à l'Université: Histoire et actualité des personnels de l'Université de Louvain (1425–2005). Chronique de l'Université de Louvain publiée à l'occasion de l'exposition au Forum des Halles, à Louvain-la-Neuve, du 14 au 23 février 2006*, ed. F. Hiraux, Publications des Archives de l'Université catholique de Louvain 12 (Louvain-la-Neuve: Academia Bruylant, 2006), 63–96. Shortened version Jean Germain and Charles-Henri Nyns, "Les bibliothèques de l'UCL," *Lectures: La revue des bibliothèques* 26 (2007): 52–56 (no. 151).

5   Philippe Delhaye (1912–1990), priest of the diocese of Namur (1937), professor of Moral Theology at Louvain (1966–1982), was Dean of the Faculty of Theology from 1968 to 1972, at a key moment of its history. See Éric Gaziaux, "Philippe Delhaye," *Nouvelle biographie nationale*, vol. 10 (Brussels: Académie royale des sciences, des lettres et des Beaux-Arts de Belgique, 2010), 124–127.

acquired a powerful tool for action: the Cerfaux-Lefort Centre (CCL), named after two eminent Walloon Louvain professors, Lucien Cerfaux[6] and Louis-Theophilus Lefort.[7] A non-profit organisation, the CCL had been put in charge of the reconstitution of libraries and archive holdings by the University.[8] Recognised as a 'university service' in the official constitution of the Université catholique de Louvain on July 1st 1970, the Centre could then begin its work. Two experienced cataloguers were sent from the Central Library, settling in on 'Redingenstraat': index cards and thousands of volumes were then conveyed to the respective libraries of five Faculties and Institutes. Later, once the sharing agreements relating to the old Central Library were signed in March 1971, the CCL extended the scope of its activities to all of the libraries within the two universities, but that's another story.[9]

Work began on the Faculty of Theology, when the Library of the Institute of Higher Learning of Religious Studies (the ISSR), was created by Prof. Albert Houssiau (himself future Bishop of Liège from 1986 to 2001). The ISSR was a general library, intended for use by future secondary school teachers. Logistics were at the beginning managed by the CCL's personnel, alongside Sr. Marie-André Houdart, a Benedictine of the Saint Gertrude Abbey, who was hired to assist Prof. Houssiau in October 1970.[10] Thirteen small, specialised

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6   On Lucien Cerfaux (1883–1968), priest of the diocese of Tournai, Doctor in philosophy (1903) and in theology (1910) at the Gregorian University in Rome, trained in exegesis at the Pontifical Biblical Institute (1910–1911), brilliant professor of Hellenistic culture (1928), and then of New Testament exegesis (1930) at Louvain, see especially Joseph Coppens, "Cerfaux (Lucien-Jean-Joseph)," *Biographie nationale*, vol. 41 (Brussels: Bruylant, 1979), 95–110.

7   On Louis-Théophile Lefort (1879–1959), priest of the diocese of Namur (1901), Doctor in classical philology of Louvain (1905), where he was appointed lecturer (1906), and then professor (1908), eminent Coptologist specialising in the history of Pachomian monasticism, see especially Gérard Garitte, "Lefort (Louis-Théophile)," in *Biographie nationale*, vol. 40 (Brussels: Bruylant, 1978), 615–618.

8   Julien Ries, *Au service des bibliothèques de Louvain-la-Neuve: Le Centre Cerfaux-Lefort (a.s.b.l.)* (Louvain-la-Neuve: Centre Cerfaux-Lefort, 1972). The signatories are Philippe Delhaye, Dean of the Faculty of Theology; Msgr. Henri Wagnon, Dean of the International Faculty of Canon Law; Jacques Ryckmans, President of the Orientalist Institute; professors Albert Houssiau, President of the Higher Institute of Religious Studies, Fernand van Steenberghen, President of the Interfaculty Institute of Medieval Studies, Gérard Garitte, Director of the orientalist journal *Le Muséon*, and Julien Ries, named administrator of the association. This explains that the latter also being a parish priest of Suarlée, the Centre was headquartered there.

9   In 1982, the Centre had redistributed 1,200,000 volumes. Julien Ries, "Au service des bibliothèques de l'UCL," *Louvain* 1 (1982) no. 4 (special issue *Les bibliothèques à l'UCL*).

10   Sr. Marie-André Houdart, Benedictine of the Saint Gertrude Abbey, initially in Leuven, and moved to Louvain-la-Neuve in 1978, was hired as a librarian at the Higher Institute of

seminar libraries began to be developed around the professors involved, each time thanks to the contributions in books via the CCL. Coordination of 'Redingenstraat' was very soon entrusted to a single head, Abbot Jean Lafontaine, who would play an important role in the world of 'Redingenstraat'.[11] Hired on 1st April 1970 as a part-time assistant in orientalism, Lafontaine dealt with the orientalist library while preparing his doctorate and quickly obtained a complementary part-time position in service to Msgr. Delhaye, the Dean.

1.2   *A Premature Birth* (1975–1981)

Eager to settle into Louvain-la-Neuve, as we have seen, the theologians moved to Louvain-la-Neuve in summer 1974, setting up shop in provisional buildings of the Place Croix du Sud initially intended for the Faculty of Agronomy. The Library followed in summer 1975, subsequently reorganising itself into a reinforced common library, a library of religious study and six seminar libraries, which would remain, *grosso modo*, the organisational base.[12] As of 1st October 1974, Jean-François Gilmont was named part-time library administrator (spending the rest of his time on his academic activities), with the mission of organising the transfer to Louvain-la-Neuve. Like many of his librarian colleagues of the time, he was a historian of the Reformation and the book.[13] Assisted by the aforementioned Sr. Marie-André Houdart, at first administrator of the undergraduate studies section, they coordinated this early work.

Among them was to be found a young colleague of Gilmont with a promising future: Tom Osborne, working from 1978 to 1984, who obtained his doctorate in Theology in 1981 and then became professor of Biblical Studies at the

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Religious Studies in October 1970, then working at the Theology Library until her retirement in 1993; see "Sœur Marie-André Houdart," *Quoi de 9? Gazette BGSH: Bulletin mensuel d'information de la Bibliothèque générale et de sciences humaines* 11 (October 9, 1993): 1. She died October 25, 2018 at Ermeton-sur-Biert, where she had moved in 2006.

11   The Abbé Guy Lafontaine received the title of doctor in philology and oriental history on December 17, 1973. In 1982, he was named professor of Coptic and of Armenian. On Jean Lafontaine (1938–2004), see especially Sophie Meunier, "Le temple des Muses de l'orientalisme louvaniste: Petite histoire de la constitution de la bibliothèque orientaliste de l'Université catholique de Louvain," in *Les études orientales à l'Université de Louvain depuis 1834: Hommes et réalisations*, ed. Luc Courtois, Histoire 12 (Brussels: Éditions Safran, 2021), 441–462, *passim*.

12   See Geneviève Bricoult, "Jean-François Gilmont: La passion du livre," *Quoi de 9? La Gazette de BGSH. Gazette d'information du personnel* 49 (1999): 1–2.

13   On Jean-François Gilmont (1934–2020), see Bricoult, "Jean-François Gilmont." See also Pierre-Maurice Bogaert, "In memoriam Jean-François Gilmont (1934–2020)," *Revue théologique de Louvain* 52 (2021): 151–153; Luc Courtois, "Décès," *Revue d'histoire ecclésiastique* 116 (2021): 1107–1108.

Luxembourg Seminary, as well as being administrator of its Library.[14] Mention must also be made of the presence of Viviane Meulemans, who had started working at the Central Library in 1970 under the guidance of Prof. Joseph Ruwet and who, after having worked elsewhere in Louvain-la-Neuve, returned to libraries in 1976, namely to the Bolzmann building, where she was soon joined by Marie-Thérèse Lopepe (1979).[15] Many volunteers also contributed to the development of the Theology Library, among whom we would be remiss not to evoke the figure of Jeanne Buisseret. She started work at the Central Library in 1920, whilst it was undergoing complete reconstitution after the fire of 1914, and then worked at the Spoelbergh Institute until 1928, then joining the new Library – built thanks to American generosity – on the Place du Peuple (today Ladeuzeplein). As is well known, the Library burnt down again in 1940, and, returning from exodus in France, Jeanne Buisseret joined her colleagues at the American College, where they had already worked on the second restoration of that venerable institution. After her retirement in 1965, she continued to work as a volunteer in Leuven on 'Redingenstraat' and then at Louvain-la-Neuve, in the Orientalist Institute, and soon at the Theology Library.[16]

1.3   *Almost Home* (*1981–1989*)[17]

In January 1981, as snowflakes fell, the entire Theology Library left the upper city (the 'quartier des Sciences') and moved down to the Grand-Place (beside the social sciences), with a view to permanent installation in a new building, named the Collège Albert Descamps, after that professor of theology and last unitary rector (1962–1969), who had just died in a car accident at the entrance

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14   He was in charge of the Diocesan Biblical Service of the Diocese of Luxembourg (1990–2001), coordinator of the sub-region of Southern and Western European (1996–2002), secretary of the Eastern region of the French Catholic Association for Bible Study (ACFEB) (2008–2011) and then general secretary *ad interim* of the Catholic Bible Federation (2011–2014), and professor emeritus in 2016. See the site: Éditions jésuites, https://www.editions jesuites.com/fr/1541_osborne [accessed May 20, 2021].

15   Jean Germain and Geneviève Bricoult, *Intervention lors du départ à la pension de Viviane Meulemans*, November 14, 2002 (unpublished).

16   On Jeanne Buisseret (1900–1998), see Jeanne Buisseret, "Un merci qui va droit au cœur," *Quoi de 9? Gazette BGSH. Bulletin mensuel d'information de la Bibliothèque générale et de sciences humaines* 32 (November 9, 1995): 1; and Geneviève Bricoult, "Jeanne Buisseret nous a quittés," *APATO-info* 12 (Spring 1998).

17   See Jean Germain, "Entre tradition et modernité: La bibliothèque de la Faculté," *Bulletin de la Fondation Sedes Sapientiae* 1 (1998): 5–6; id., "Les Bibliothèques de l'UCL: Une histoire de livres ou une histoire de personnes?," 79–80 on the library of the Faculty of Theology. See also Bricoult, "Jean-François Gilmont," 1–2.

of Louvain-la-Neuve (on 15th October 1980).[18] The building had initially been designed to accommodate the new General Centre of Documentation (CGD), which had been installed the year before (June–September 1979) in the nearby building, the 'Collège Érasme', for use by the Faculty of Arts and its library (BFLT). The CGD housed what remained of the former 'Bibliothèque Centrale', the French-speaking part, and the space was not intended to be distributed among the faculties.[19] A few figures that make your head spin: without counting 180,000 volumes which had already been transported in some fifteen trips before June 1979, 120 trucks transporting 23,000 cases of approximately 50 volumes, grouped on 1,800 wood pallets. This move made direct access to the collections of the BFLT possible in the provisional CGD (although books were in silos in the basements and available on order, rather than on the open shelves)! An important detail should be noted: the BFLT does not occupy a space distinct from workspaces (offices, seminar rooms, etc.), as the latter are integrated into the library. The BTEC was thus developed on the same model, and it is a rare privilege, for the fortunate occupants of the Érasme and Descamps buildings, to be able to access all the books without stepping out of their office…

In fact, the initial plan for the transfer had envisaged a Faculty building in the lower city, but budgetary constraints led to re-examining that optimistic idea. Having already attached the Collège Descamps to the Érasme building, the decision was taken to properly connect them and to integrate the Faculty of Theology and its library into it as well. Ceilings were lowered, a fourth level was added, and the various buildings assigned to the Theology Library were distributed respectively on the 1st, 3rd, and 4th floors of Descamps, which was hardly practical, neither for the personnel nor for the readers. The library was, in fact, only consolidated on the two higher floors following successive removals and transformations. But the BTEC and BFLT libraries and the CGD (which had ceased being a 'library') were thus joined together in just one space constituting the 'grouped Libraries'. This was crucial, as it allowed the pooling of

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18   See Camille Focant, "Descamps (Albert-Louis-Paul-Fidèle)," in *Dictionnaire d'histoire et de géographie ecclésiastiques* 193–194a (Turnhout: Brepols, 2020), 515–518.

19   See Roger Aubert, "Partages en cascades," *Louvain* 1 (1982): 9–23 (special issue *Les bibliothèques à l'UCL*); Jean Germain, "La bibliothèque centrale: entre errances et transhumances," *Journal des Lettres de Louvain-la-Neuve* 3 (2005): 13–20; Coppens, Derez, and Roegiers, *Leuven University Library*, 359–386. There is no need to go back over the eventful and tragic history of the Central Library before the split, notably the two world wars: Jan Van Impe, *The University Library of Leuven: The Story of a Phoenix* (Leuven: University Press, 2006); Mark Derez and Marika Ceunen, "Louvain: Furore Teutonico Diruta," in *Villes martyres: Visé, Aerschot, Andenne, Tamines, Dinant, Louvain, Termonde: Belgique, août – septembre 2014*, ed. André Tixhon and Mark Derez (Namur: Presses universitaires de Namur, 2014), 319–395.

the lending service, common to all three libraries. The single access being – as it still is – by the 'Collège Érasme', had the knock-on effect of isolating a part of the Faculty of Theology offices located on the first floor, away from the libraries' space…

1.4 Short Detour through the 'General – and Social Sciences – Library' (1989–2010)[20]

The constraints of such a rapid transfer (between 1972 and 1979) meant that only the most urgent matters had been dealt with, and dealt with quickly. What was gradually detached from the old central trunk, just like what was created from scratch with a view to gradually establishing the faculty libraries, was organised in a relatively autonomous way, notably in terms of catalographical standards, classification rules, access cards, photocopies, etc. By force of circumstances, they had transitioned from an entirely centralised system towards an accelerated decentralisation, with the only common service being a general catalogue managed by the CGD, through the integration of the 'pink' index cards coming from all the libraries. This was far from satisfactory, especially in the social sciences where research often mobilises works done in various disciplines, including in the positive sciences!

In that context, in April 1989, the grouped Libraries took their first steps towards 'centralisation', even if some duplication remained. It was the idea of the vice-chancellor of the time, Pierre Macq,[21] to begin a certain reunification of the libraries, amalgamating the services of the grouped Libraries (CGD, BFLT, BTEC) into a new 'General – and social sciences – Library' (BGSH), which would be headed by Jean Germain.[22] One thing led to another, although not without a few twists and turns, and this movement of centring led to the creation, in 2001, of a single framework, 'the Libraries of the Université catholique de Louvain' (BIUL), of which Charles-Henri Nyns, director of the Library of exact sciences (BSE) from 1992 to 2000, became the head librarian.[23] But that

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20   Germain, "Les Bibliothèques de l'UCL: Une histoire de livres ou une histoire de personnes?," 79–80 for the Library of the Faculty of Theology (BTEC).

21   On Pierre Macq (1930–2013), physicist, professor (1958) and then dean of the Faculty of Sciences, and finally Rector of the University from 1986–1995, see Marcel Crochet, ed., *Pierre Macq dans son université* (Louvain-la-Neuve: Academia – l'Harmattan, 2017).

22   On Jean Germain, curator at the Central Library in Leuven (1971–1979) and then of the CGD at Louvain-la-Neuve (1979–1989), and director of BGSH (1989–2009), see the site of the Royal Commission on Toponymy and Dialectology, <https://www.toponymie-dialectologie.be/fr/jean-germain/> [accessed May 20, 2021].

23   Charles-Henri Nyns was also the promoter of the BICTEL Project (Electronic theses) and DIAL (Institutional repository of UCLouvain and its partners). Under his direction, the UCLouvain acquired the first Learning Centre in French-speaking Belgium. From 2006

too is another story… Meanwhile, as Jean-François Gilmont had obtained academic leave to work in Geneva on the project of Bibliotheca Calviniana, it was Geneviève Bricoult, hired in March 1990 as an associate of Jean Germain, who took over at the head of the theology section.

During the summer of 1990, one of her first missions was to coordinate moving the specialised library of canon law (CANO) from the first to the third floor of Descamps, to make room for the new 'Salle du Conseil' of the Faculty of Theology. Due to lack of space, the missiology section (MISS) remained in the corridor of the first floor, beside the room housing the library of the History of Christianity.

In October 1997, a new basic theology library (THEO) was inaugurated on the third floor: after a serious weeding, it replaced the Library of Religious Sciences (RELI), begun, as we have seen, in 1970 on 'Redingenstraat'.[24] The venerable paper catalogue, which still coexisted with the digital catalogues and data banks, thus definitively yielded its place to a data-processing space allowing easy access to information.

In 2006, the library specialising in canon law left the third floor, moving to the periodicals room on the fourth floor, making room for the Library specialising in religious studies (HIRE).

1.5   *Really at Home* (*2010–*)?[25]

The increasingly fast development of electronic resources and virtual information led to a reinforcement of the centralised procedures in the Libraries of the Université catholique de Louvain (BIUL). In that context, the first centralised structure, the 'General – and social sciences – Library' (BGSH), lost much of its initial relevance. Also, in 2009, upon the pre-retirement of Jean Germain, it was replaced by two autonomous units, the Theology Library (BTEC) and the Library of Arts (BFLT) directed by Delphine Meurs, assistant director since 1998. At the same time, the management of stacks and the Rare Books Collection, which depended on the BGSH, came under the Central Service of Libraries (SCEB)'s management.

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to 2010, He was president of the non-profit organisation, 'Bibliothèque interuniversitaire de la Communauté française de Belgique' (Interuniversity Library of the French-speaking Community of Belgium), again assuring its presidency since 2020 (<https://uclouvain.be/fr/repertoires/charles-henri.nyns>).

24   Geneviève Bricoult, "Une nouvelle Bibliothèque théologique de base au service de l'UCL," *Notes: Société théologique de Louvain* 88 (1997): 1.

25   See Geneviève Bricoult, "Du Collège Descamps à la toile, quoi de neuf à la Bibliothèque de théologie?," *Bulletin* [*de la Fondation Sedes Sapientiae*] 30 (2012): 9–10.

A new and important step also came in 2011–2012: the loan counter of the stacks and the inter-library loan service were brought together in a new service, the BiblioPôle, and were transferred from the third floor to the second floor of Descamps. The specialised libraries of History of Christianity (HECC) and of Missiology (MISS), installed on the first floor in 1989, moved to freed-up space on the third floor, finally achieving the spatial unity of the Theology Library in a coherent whole, on the third and fourth floors of the Collège Descamps.

2   The Theology Library Today

Serving the university community of UCLouvain and, more broadly, any member of the public interested in theology, biblical studies and the sciences of religions, the Theology Library focuses on supporting teaching and research in several entities whose history has intersected with its own: the Faculty of Theology (TECO), the Research Institute Religions, Spiritualities, Cultures, Societies (RSCS), the Doctoral School in Theology and Biblical Studies and the Doctoral School in Sciences of Religions (EDOREL). Together with the RSCS Institute, the Faculty of Theology's Library Commission determines management policy for the Theology Library and approves its budgets and accounts. Since 1990, it has been chaired by professors Roger Gryson, Pierre Bogaert, Henri Wattiaux, Éric Gaziaux, and Jean-Marie Auwers.

Having dealt with the formation and state of its current collections, we will now briefly describe the organisation of the library; we will describe the digitalisation of its catalogue, and indicate other services offered, on the heuristic and teaching level, before concluding with a look to the future and potential partnerships and prospects.

2.1   *Current Collections*

As we discovered on our historical journey, the initial holdings of the Library were established in 1970, thanks to the transfer to the 'Redingenstraat' centre of books from the Central Library division and then, little by little, the collection expanded with works arriving via the Centre Cerfaux Lefort and other sources.[26] Acquisitions owing to a regular, annual budgetary allocation (and sometimes from extraordinary catch-up budgets intended to compensate for

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26   See especially Germain, "Entre tradition et modernité: La bibliothèque de la Faculté," 5–6.

gaps resulting from the move), plus many external contributions, by legacy or gift, served as a supplement from the outset.[27]

Another not insignificant source of materials came via regular gifts from current professors who, in addition to copies of their own publications, gave the library volumes received for review or in tribute to the author or for which they had no further use, etc. In addition, certain professors, such as Canon Aubert, aware of the importance of their library for research, did not hesitate to contribute generously to the finance of new purchases.[28] To this we can also add increases obtained thanks to exchanges provided by the journals *Revue théologique de Louvain*, *Revue d'histoire ecclésiastique* and *Ephemerides Theologicae Lovanienses*, which also regularly offered books received in duplicate. And last but not least, in a fortunate coincidence of circumstances, the Library also inherited holdings from libraries which had evolved in a new direction or which had lost their raison d'être. We might recall here the transfer of part of the collections of the Library of the Major Seminary of Malines, in the 1980s (with UCL receiving the works published later than 1800) or more recently, in 2016, the arrival of the library holdings of the International Catechetical and Pastoral Centre Lumen Vitae (Brussels),[29] which, when moving to Namur, gave part of its holdings to the Theology Library as well as to the Archives of Belgian French-speaking Catholicism (ARCA).[30] At the same time, the Library also, when finances allowed, made collective repurchases, such as that of the Library of the Missionary Auxiliary Society (SAM) of Brussels. At present, the Theology Library allows direct-access consultation of approximately 90,000 books, as well as 250 collections and 420 titles of printed periodicals.

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27   In particular Prof. Roger Aubert (†2009), Prof. Maurice Cheza (†2019), Prof. André de Halleux (†1994), Msgr. Philippe Delhaye (†1990), Mrs. Alice Dermience (†2016), Msgr. Albert Descamps (†1980), Prof. Camille Focant, Msgr. Roger Gryson, Msgr. Albert Houssiau, Prof. Joseph Ponthot (†2009), Fr. Bruno Reynders (†1981), Msgr. Jean Leflon (†1979), Msgr. Charles Moeller (†1986), Prof. Maurice Simon (†2016), Canon André Simonet (†1992), Prof. Claude Soetens (†2019), Msgr. Gustave Thils (†2000), Prof. Robert Waelkens (†1980), and Msgr. Henri Wagnon (†1983). See also Bricoult, "Du Collège Descamps à la toile, quoi de neuf à la Bibliothèque de théologie?," 9–10.

28   See also the case of the Foundation Sedes Sapientiae, which, more broadly, supports the Faculty of Theology. The foundation has as a priority the financing of scholarships for doctoral students in theology in order to enable churches in more than 20 countries to send their students for training at UCLouvain.

29   Henri Wattiaux, "La bibliothèque de la Faculté de théologie: Présence de la Fondation sur un vaste chantier," *Bulletin* [*Fondation Sedes Sapientiae*] 21 (2007): 5.

30   On the Archives of the Catholic World (ARCA) of Louvain-la-Neuve, see Guy Zélis, "Les fonds religieux en bibliothèques et centres de documentation en FWB," *Lectures* 198 (2016): 72–81. The ARCA Library, in agreement with the BFLT, *includes* quite rich collections of periodicals of movements, grey literature, etc.

FIGURE 10.1   Reading room periodicals and collections

Moreover, it also offers access to a great number of electronic periodicals and databases, managed by the University's network of libraries. It regularly acquires e-books (ensuring permanent access). It would however be mistaken to limit its resources in theology and sciences of religions to documentation in direct access. Further resources may indeed rely on holdings of the Patrimonial Reserve (BMAG), which preserves many less frequently consulted works and reviews, nonetheless relevant to given fields and accessible on request. Moreover, various interested parties may benefit from the immediate proximity of the Library of Arts with, to take just one example, the Library of the Orientalist Institute, the best in Belgium for the Christian Orient and important too for biblical languages.[31] Lastly, we should also point out the existence, at UCLouvain, of other resources in the religious domain, such as the Centre for Documentation on Contemporary Islam (CISMODOC), the Archives of Belgian French-speaking Catholicism (ARCA), and so on.

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31   Meunier, "Le temple des Muses de l'orientalisme louvaniste," 441–462.

2.2 *Spatial Organisation*

As we have seen, the Theology Library is now organised as a coherent whole on the third and fourth floors of the Collège Descamps. On the third floor, in the reading room facing the Grand-Place, are the librarians' offices, a data-processing space with direct access to all resources, a reading area and display racks facilitating discovery of the latest acquisitions (books and journal issues). That space also accommodates the Basic Library in Theology and Sciences of Religions (THEO) and space devoted to encyclopaedias and dictionaries of theology (BCOM) as well as major collections of texts and documents (TDOC). On the same level, in the corridors surrounding the central patio, there are specialised libraries devoted respectively to the history of missions and evangelisation (MISS), to the history of Christianity (HECC), and to catechesis and teaching religion (CATE), ethics/morals (MORA) and pastoral care and spirituality (PAST), as well as to history and sciences of religions (HIRE).On the fourth floor, on two levels facing the Grand-Place, a second reference room houses periodical collections and holdings. On the first level, this space also accommodates the specialised library of canon law and religious law (CANO) and, on the second level, next to the journals, the collections of monographs covering several disciplines (BCOX). At the end of the corridor are two more specialised libraries dedicated, on the one side, to biblical interpretation (EXEG) and, on the other, to dogmatics, ecclesiology and ecumenism (DOGM) as well as to the sacramental and liturgy (SACR).

Let us recall again that researchers in this Library also have direct access to the various sections of the Library of Arts and Letters in the Erasmus building, in particular to the first floor, archaeology and the history of art (archaeology and Christian arts); on the second floor, a room of bibliographies (BG) and open-shelf books (UL) which deal with the entire range of scientific disciplines (general and universal encyclopaedias and dictionaries, biographical and bibliographical instruments, major university collections, etc.), as well as sections of history and pedagogy/didactics (including a media library); on the third and fourth floors, literature, linguistics and, above all, orientalism. They also benefit from all of the BFLT's services, including a computer room inside the library.

2.3 *On Cataloguing*[32]

In 1970, all of the libraries' catalogues were still on paper, and thus cataloguing the new Library began with the good old card system. The first steps

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32 Germain, "Les Bibliothèques de l'UCL: Une histoire de livres ou une histoire de personnes?," *passim* (70, 85 90, 92, etc.) pour la bibliothèque de la Faculté de théologie (BTEC).

of computerisation started in 1971–1972 at the Central Library, with the encoding – on perforated cards – of theses, as well as periodicals. The first library to computerise its catalogue – albeit in a still very elementary way – was the Library of Sciences (1980);[33] the creation of a single, computerised, collective catalogue was only launched some years later.

On 1st January 1991 the Theology Library began the computerisation of new acquisitions and, gradually, that of its book holdings, using the LIBIS network. The operation lasted several years, accompanied by a systematic 'pruning'. Books borrowed and not encoded were systematically computerised from 1999 on. To date, whereas direct-access book holdings are entirely computerised, books destined for book warehouses have been removed without coding and are gradually being catalogued. Memoirs and theses in theology as well as the titles and states of journal collections are all indexed in the catalogue. Since 2009–2010, theses in theology have been the subject of a digital repository in DIALpr of UCLouvain and the earlier holdings have been digitised. From 2003 on, theses and memoirs were the object of a repository on the Bictel platform (a shared repository of electronic theses from the universities of the French Community of Belgium),[34] which has since been replaced by institutional repositories in participating French-speaking university institutions. Similarly, since 2009, memoirs in theology are included in a digitised repository in UCLouvain's DIALmem data bank.

After ten years of 'reunions' with KU Leuven, in 1997 the authorities of the University opted for autonomous management with a new generation software, VIRTUA (Virtua Integrated Library System) which had been developed in 1998 by the VTLS company (Virginia Tech Library Systems).This was subsequently also adopted by the Catholic University Faculties of Mons (FuCaM), the University Faculties Notre-Dame de la Paix (FUNDP) in Namur, and the University Faculties Saint Louis (FUSL) of Brussels. On the horizon upcoming this year (2022), the Libraries of UCLouvain will again change their management system.

Formerly, the concept of 'catalography' also included other research instruments, such as the analytical catalogue, of which Michel Dorban was the administrator at the Central Library for many years. Today the services this invaluable system rendered are dealt with by the BIUL's 'Discovery' interface,

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33   In this regard: Luc Van Simaeys, "L'informatique, l'avenir?," *Louvain* (1982): no. 1, 73–79.

34   Marjorie Gobin, "Un Panorama de la recherche universitaire Belge: Le Répertoire BICTEL/e of electronic theses and e-prints," *Les cahiers de la documentation* 58, no. 2 (2004): 89–94.

together with its databases and their powerful search engines. The Theology Library also offers its users invaluable resources in this field.

2.4 *Other Resources and Services*

Like the other libraries of UCLouvain, the Theology Library offers various services, a part of which is dealt with by common services coordinated by the BFLT: borrowing and reservation; inter-library loans; networks of photocopiers which can be used with a single card; work and consultation stations; Wifi; remote access to electronic resources; face-to-face guidance or by email, etc.

With regard to the limits of human resources available (equivalent to three full-time employees), the library has chosen to focus on training its users, bibliography monitoring and indicating, in the form of online collections, where free access is available, as well as promoting tools and resources bought by the BIUL. Since 2011, when it first went online,[35] it has never stopped offering new services, which are much appreciated by researchers.[36] Among its resources, for example, filed under the heading of 'Documentary resources', the page 'Electronic resources in theology, biblical studies and sciences of religions' provides, by main functional sectors, hundreds of links towards reference websites. This is a remarkable use of resources and focus.

In another area, the heading 'Aids and formations' keeps its promises. From October to December each year, the Library dispenses introductory sessions for students and doctoral researchers of the Faculty of Theology, supplemented by a Moodle site offering resources and exercises accessible all year long. Via the new 'catalogue of formations' of the BIUL, it also offers the entire university community training in the use of general and specialised documentary tools. The page 'Norms' (Standards) presents a series of tools regarding bibliographical rules and writing standards practiced at the Faculty of Theology. Lastly, the page 'Guides and tutorials' offers manuals relating to the use of general instruments (e.g. the Libellule Portal, catalogues and the search engine Discovery UCLouvain, etc.), and specialised databases (ATLA, Index Religiosus, Index Theologicus, etc.).

2.5 *Partnerships*

Early in its existence, the Theology Library of Louvain-la-Neuve was involved in the creation of the Association of Libraries of Theology and Religious Information (ABTIR), founded in 1983 by Jean-François Gilmont and Jacques

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35 https://uclouvain.be/fr/bibliotheques/btec/ressources-electroniques.html [accessed May 24, 2021].

36 We also note the creation of a Facebook page (2015) and a Twitter account (2017).

Scheuer, sj (Moretus-Plantin Library).[37] At the beginning, being unable to integrate itself into the inventory of the religious information centres in Flanders and in the Netherlands[38] and having completed the computerisation of its collection of periodicals (up to then managed manually on large cards), ABTIR was able to envisage the creation of a complementary collective catalogue of the periodicals of francophone religious libraries at a reasonable cost, thanks to the support of the Centre for the Electronic Treatment of Documents (CETEDOC) and the University's General Centre of Documentation (CGD). It was the occasion for launching the collection REPERE (Repertory of Religious Periodicals). The collection saw several gradually increased editions, but it does not seem that the Association maintained its existence beyond the project.

Today, the library is affiliated with the Association of European Libraries of Theology (BETH), founded in 1961,[39] and with the Association of Christian Libraries of France (ABCF), launched in 1963.[40]

3   And Tomorrow?

Within UCLouvain, the Theology Library fits into the sector of human sciences and, in particular, in the domain of the 'humanities' (philosophy, theology, sciences of religions, biblical studies, art, history and libraries), all requiring libraries with particular profiles, which may be described as 'presence' or 'laboratory' libraries. These libraries are indeed the laboratories, the places and the principal working tools of students, researchers and professors. In these places

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37   Jean-François Gilmont and Thomas P. Osborne, "Les associations de bibliothèques de théologie: Un service pour la recherche," *Revue théologique de Louvain* 15, no. 1 (1984): 73–85.

38   *Gids van theologische bibliotheken in Nederland en Vlaanderen* (Voorburg: Protestantse Stichting tot bevordering van het bibliotheekwezen en de lectuurvoorlichting in Nederland, 1983). On the Flemish counterpart, see Kris Van de Casteele, "Vereniging van Religieus-wetenschappelijke Bibliothecarissen (VRB): Verwezenlijkingen en perspectieven voor de toekomst," in *Omnia autem probate, quod bonum est tenete*, ed. Lamberigts and Kenis, 65–104, which is very well documented and whose scope goes far beyond the Flemish association.

39   André J. Geuns and Barbara Wolf-Dahm, "Theological Libraries: An Overview on History and Present Activities of the International Council of Associations of Theological Libraries," *INSPEL: International Journal of Special Libraries* 32, no. 3 (1998): 139–158 (accessible on the Internet).

40   On the Library of Theology under the Ancien Régime, see Jan Roegiers, "De Leuvense Bibliotheek Godgeleerdheid: 1445–2010," in *Omnia autem probate, quod bonum est tenete*, ed. Lamberigts and Kenis, 21–38.

of high frequentation, the document is at once the source, the instrument, the reference and the object of research.

In addition, the Theology Library of UCLouvain represents a beacon of excellence in the Belgian university and scientific world. With the Faculty of Theology and the RSCS Institute, it welcomes many researchers from all over the world, as well as, for the Library, 'external' readers: graduating students and students of higher education, students and researchers of other universities, institutes of Protestant theology and publics of various horizons interested in the religious domain. The demand is accentuated by the fact that other faculties of catholic or Protestant theology and other religious libraries have closed.

The Theology Library's future will depend on several factors:

– evolutions in teaching and research in the various branches of Christian and Islamic theology, as well as in biblical studies and sciences of religions, both at UCLouvain and in the university world in general;
– evolutions in university libraries, especially the directions and decisions that will be taken by the University authorities and the head librarian of UCLouvain for the BIUL, and the means that will be allocated to the Theology Library (particularly its human resources);
– the creation of the new Draper 'Learning Centre', which, in the same building, will offer new services and new types of locales for users;
– evolutions in supports and documentary tools in the disciplines covered by BTEC; currently, the printed format remains prevalent for books, collections and journals, and paper products have only partially been replaced by electronic products, but this could change.

Over the passing years, the library has been able to benefit from the collaboration of many people who, each in their own way, have contributed to making it what it has become today. We would like to thank them sincerely for that!

Acknowledgments

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The Maurits Sabbe Library in a Digital Environment: Collection Management Challenges of an Academic Theological Library in the 21st Century

Ward De Pril

1 The Maurits Sabbe Library and Its Collections

The history of the Maurits Sabbe Library (KU Leuven Libraries) has been fairly extensively studied.[1] The creation of the library in 1969 – originally called 'Bibliotheek Godgeleerdheid' or 'Theology Library' – was closely connected to developments in the Catholic University of Leuven/Louvain (scission of the University), Belgian society (the community question and fastly accelerating secularisation) and the Church (the implementation of the decisions of the Second Vatican Council) during the 1960s. The scission of the University in October 1968 after a fierce student revolt earlier that year resulted in the division of the Theology Faculty in two separate faculties. The Dutch-speaking Faculty of Theology became part of the 'Katholieke Universiteit Leuven', and its French-speaking counterpart of the 'Université Catholique de Louvain', located at Louvain-la-Neuve. The process was accompanied by a fundamental reorganisation of the Louvain Faculty of Theology.[2] The new-born Dutch-speaking Faculty of Theology had to content with several difficulties: the small number of students, the impending demise of the international dimension with the departure of the Francophone community and the lack of

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1 See Mathijs Lamberigts, "De Faculteitsbibliotheek," in *De Faculteit Godgeleerdheid in de KU Leuven (1969–1995)*, ed. Lieve Gevers and Leo Kenis, Annua Nuntia Lovaniensia 39 (Leuven: Leuven University Press – Uitgeverij Peeters, 1997), 267–288; Mathijs Lamberigts and Leo Kenis, "De Maurits Sabbebibliotheek van de Faculteit Godgeleerdheid," and Jan Roegiers, "De Leuvense Bibliotheek Godgeleerdheid 1445–2010," in *Omnia autem probate, quod bonum est tenete: Opstellen aangeboden aan Etienne D'hondt, bibliothecaris van de Maurits Sabbebibliotheek*, ed. Mathijs Lamberigts and Leo Kenis (Leuven: Peeters, 2010), 1–20, 21–38 resp.; Chris Coppens, Mark Derez, and Jan Roegiers, eds., *Leuven University Library 1425–2000: Sapientia aedificavit sibi domum* (Leuven: Leuven University Press, 2005), esp. 439–443.

2 See Lieve Gevers and Leo Kenis, "Louvain, La Faculté de théologie," in *Dictionnaire d'histoire et de géographie ecclésiastiques*, vol. XXXIII, fasc. 192–193a (2020): 255–270.

buildings and scientific infrastructure.[3] Partly driven by the new approach of the training of priests as promoted by the Second Vatican Council and partly driven by the aspiration to extend the target group of the Faculty from priest students to members of religious orders and congregations and to laics, the Faculty merged with other institutes offering theological training to religious and laics, respectively the Centre of Ecclesiastical Studies (CKS) and the Higher Institute of Religious Sciences (HIGW). In order to further extend the Faculty's target audience, and at the same time to consolidate its international influence, a complete English speaking programme with a bachelor's, masters and doctoral degree was put into place. But to continue its international reputation the Faculty also needed scientific infrastructure, a theological laboratory that could function as an international research centre. In this regard too, the scission of the University of Louvain in 1968 acted as a catalyst, as it caused a far-reaching reorganisation of the University Library of Louvain. In reaction to the fastly increasing publication output in the 1960s, the university administration decided to decentralise the collection and create faculty libraries within the Group of Human Sciences. These faculty libraries were given the autonomy to develop their own collections in accordance with the needs of Faculty researchers and students.

For the first time in its history since 1432 the Louvain Faculty of Theology had its own faculty library, first in a small room in the Maria Theresia College, but from 16 October 1974 onwards in a new building, specifically designed by architect Paul Van Aerschot to house the theological library.[4] The first academic librarian was Maurits Sabbe (1924–2004), professor in biblical exegesis and academic secretary of the Dutch-speaking Faculty of Theology. In 2004, the year of the demise of Maurits Sabbe and the thirtieth anniversary of the library, the Academic Council decided to name the Library of Theology after Maurits Sabbe as to honour his exceptional merits. The library was considered as the crowning touch of the newly organised Faculty of Theology.[5] Yet, from the outset, the ambitions were not limited to catering for the needs of researchers and students from this Faculty. In a disruptive period in the history of the Church in Flanders, marked by an increasing process of secularisation, the new library was of great importance to guarantee both the continuation

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3   Lieve Gevers, "A Faculty of Theology in Upheaval: The Process of Separation and Renewal at the Catholic University of Leuven," in *Louvain, Belgium and Beyond: Studies in Religious History in Honour of Leo Kenis*, ed. Mathijs Lamberigts and Ward De Pril, Bibliotheca Ephemeridum Theologicarum Lovaniensium 299 (Leuven: Peeters, 2018), 445–462, p. 457.

4   Cf. Maurits Sabbe, ed., *De Bibliotheek van de Faculteit der Godgeleerdheid: Plechtige opening 16 oktober 1974*, Annua Nuntia Lovaniensia 19 (Leuven: Leuven University Press, 1975), 18–19.

5   Lamberigts, "De Faculteitsbibliotheek," 267.

of theological research and the preservation of the precious book collections owned by religious orders and congregations.[6] Luckily the new library could count on the benevolent cooperation of religious orders and congregations in Flanders. Especially the agreement with the Flemish Jesuits of 19 March 1969 was of essential importance to realise the ambition of developing a research library with an international renown. The collection of the Jesuits housed in Heverlee was a model library of theology, containing about 220,000 volumes with a balance between works on exegesis, dogmatics, moral theology and church history.[7] This excellent collection was truly the foundation of the new library. The arrangement with the Jesuits marked the beginning of a history of deposits and donations from about 80 religious institutions in the following decades. It turned the Maurits Sabbe Library into the Flemish deposit library for religion.[8] Since its early beginnings, this passive acquisition was supplemented by an actively pursued acquisition policy to make sure that the Maurits Sabbe Library would achieve conspectus level 4 (research level) or 5 (comprehensive level) for every theological subdiscipline. As a result of this collection development policy, the collection of the Maurits Sabbe Library has reached – in only five decades – a size of about 1.3 million volumes.

2   The Collections of the Maurits Sabbe Library in the Digital Age

This specific history of the Maurits Sabbe Library defines the nature of its collections: heritage and legacy collections on the one hand and research collections on the other. Regarding these collections, the Maurits Sabbe Library as a research and heritage library has a threefold role to play: provision of access to information (dispensing function), organisation of information (bibliographic function) and long-term preservation (archival function).[9] The nature of these roles has changed and is changing in relation to digital technology developments, especially in the last decade. Information technology has affected the management of collections first operationally, but more and more also strategically: the digital age urges us to reconsider our notion of collections and collection development and the services related to them. Basing herself on

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6   Lamberigts, "De Faculteitsbibliotheek," 283.

7   Lamberigts, "De Faculteitsbibliotheek," 271.

8   For an overview of the major donated and deposited collections, see https://bib.kuleuven.be/english/msb/special-collections/major-subcollections.

9   The definition and description of the three roles of library collections (archival, dispensing, and bibliographic) is taken from Michael K. Buckland, "The Roles of Collections and the Scope of Collection Development," *Journal of Documentation* 45, no. 3 (1989): 213–216.

FIGURE 11.1   Reading rooms of the Maurits Sabbe Library
                     ©ALEXANDER DUMAREY

the survey of Clifford Lynch on 40 years of library automation,[10] Sheila Corrall identified four phases in library use of ICT since the late 1960s: "moving from the modernisation achieved by *automation* of library routines, through *innovation* accomplished by experimentation with new capabilities to the *transformation* represented by the digitisation of library materials (including both the conversion to digital formats of existing stock and the routine acquisition of new content as electronic media)."[11] The fourth phase added by Corral emphasises the switch to network-based collections and collaboration (federated search, open access, institutional repositories). To a large extent the Maurits Sabbe Library has run through theses phases, that should not be seen as strictly chronologically following each other. In the 1990s the Maurits Sabbe Library was primarily concerned with print collections, retrospective conversion and preservation. In 2020 these concerns are still present, but are completed with,

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10   Clifford Lynch, "From Automation to Transformation: Forty Years of Libraries and Information Technology in Higher Education," *Educause Review* 35, no. 1 (2000): 60–68.

11   Sheila Corral, "The Concept of Collection Development in the Digital World," in *Collection Development in the Digital Age*, ed. Maggie Fieldhouse and Audrey Marshall (Cambridge: Cambridge University Press, 2012), 3–25.

among others, electronic collections, digitisation, surfacing special collections on (inter)national platforms and creating virtual research communities.

2.1   *Research Collections*

The development of an internationally renowned research collection has been a core mission of the Maurits Sabbe Library since its early beginnings. Just as many other academic libraries the Maurits Sabbe Library pursued a systematic collection development instead of developing the collection as a function of current needs. In anticipation of future research the collection development had to encompass all disciplines of theology, later on defined as conspectus level 4 (Research level) and conspectus level 5 (Comprehensive level) for a number of focal points (just-in-case model of collection development). In the print era of local collections, the quality of the library was intrinsically related to the size of its collection.[12] Ownership of books and journals was the most evident means to provide access to information, and at the same time guaranteed its preservation for future generations of scholars. With the rise of electronic content in the 1990s the 'bought' collection was supplemented with 'licensed collection'. In the network environment since the 2000s new types of collections were added: open access collections and institutional output.

2.1.1   The 'Bought' and 'Licensed' Collection

The provision of access to content started to change in the late 1990s and early 2000s, when journals began to shift to digital format. In these early days, the Maurits Sabbe Library, like most other libraries at the time, added electronic access to the subscribed print title (bundle of print and electronic journal). From the years 2000 onwards the University Library started making agreements with publishers for long-term contracts, usual within the Flemish Elektron consortium.[13] Initially this was limited to bibliographic databases such as Web of Science, but later on this was expanded to full text collections of the largest publishers. These so-called 'big deal' packages of journal content allowed for much more content and at the same time included perpetual access rights. The downside of 'big deals' however was that the selection power

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12   Cf. Klaus Kempf, "Bibliotheken ohne Bestand?: Bestandsaufbau unter digitalen Vorzeichen," *Bibliothek, Forschung und Praxis* 38, no. 3 (2014): 365–397.

13   Elektron vzw is an association of universities, colleges, scientific institutions and the Flemish government with the aim of promoting cooperation on electronic sources of information in the context of education, research, services and policy. The members make agreements for the joint purchase of databases and electronic journals and negotiate the best license conditions for the use of these databases, in view of enabling the widest possible use for educational and research purposes. See https://elektronvzw.be/.

of the librarians diminished.[14] The Maurits Sabbe Library maintained this dual strategy, subscription to title level bundles of print and electronic journals and participation in 'big deals' on the level of the university library as a whole, until 2018. Major obstacles to opt for e-only journals remained, mainly the uncertainty about future access to journals, and to a lesser extent arguments from user convenience, like the loss of visibility of journal content (especially of the latest published issues) or the convenience of reading journal content in print instead of from a screen. The question of perpetual access to journal content remains of paramount importance for theological libraries. Yet, it becomes ever more difficult for a theological library to assume the responsibility for long-term access and preservation of the journals it subscribes to, at least by means of ownership of the print version, if only because some journals no longer provide a print version.[15] Inevitably this responsibility has to be partly externalised to third parties like JSTOR or Portico.[16] In 2018, the Maurits Sabbe Library decided to shift a large part[17] of its journal titles to e-only provided that digital perpetual access rights are available, either licensed by the publisher himself, or by investing in databases offering perpetual access to relevant journal titles (ATLAS Plus, JSTOR, ProQuest Central). To contribute in long-term preservation plans for journal content, KU Leuven Libraries decided in 2017 to invest in third party initiatives (Portico). With regard to user convenience a subscription to the browse and alerting tool for institutionally licensed e-journals BrowZine took away some issues.[18] Overall, for most researchers the

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14   For a discussion of the disadvantages of 'big deals', see Mel Collier and Hilde Van Kiel, "E-Journals in Business Planning for Digital Libraries," in *Business Planning for Digital Libraries: International Approaches*, ed. Mel Collier (Leuven: Leuven University Press, 2010), 67–78, p. 72.

15   Cf. Lisa Spiro and Geneva Henry, "Can a New Research Library Be All-Digital," in *The Idea of Order: Transforming Research Collections for 21st Century Scholarship*, CLIR Publication 147 (Washington, DC: Council on Library and Information Resources, 2010), 5–80, p. 26: "Most faculty no longer believe that their institution must assume local responsibility for preserving journals and reference works, as long as they are preserved somewhere."

16   Cf. Lorcan Dempsey, Constance Malpas, and Brian Lavoie, "Collection Directions: The Evolution of Library Collections and Collecting," *Portal: Libraries and the Academy* 14 no. 3 (2014): 393–423, p. 396.

17   Not all journal titles are available in e-only format. In addition, the Maurits Sabbe Library decided to maintain the bundle of print and electronic journals for a limited number of 'core-titles', being journal titles of key importance for research at the Faculty of Theology and Religious Studies.

18   On BrowZine, see Susan E. Swogger, and Brenda M. Linares, "BrowZine: A Method for Managing A Personalized Collection of Journals," *Medical Reference Services Quarterly* 35, no. 1 (2016): 83–93.

immediacy of access of journal articles and the ability to search and data-mine with greater ease outweighs the advantages of a print version.

2.1.2   Databases and Software

In the 1990s the Maurits Sabbe Library also purchased its first databases on CD-ROM, databases with primary source materials such as *Corpus Augustinianum Gissense*, *Ad fontes*, and *Patrologia Latina*. These databases initiated the trend towards end-user searching: the end-user can perform searches without mediation of an expert. The databases on CD-ROM were networked via a NetMan server and thus available off campus via the KU Leuven intranet. Their major disadvantage though was their failing ability to keep up with new developments. Subscription to online databases soon proved to be a better model. In 2015 KU Leuven Libraries decided to put the NetMan server offline marking the definite end of databases on CD-ROM. In the meantime the Maurits Sabbe Library had started up database subscriptions on bibliographies, reference works (encyclopaedias, lexica) and primary source materials. Especially the databases of searchable primary texts are a major benefit for research to biblical studies scholars and church historians.[19] Currently the user has access, via LIMO, to more than 60 online databases, both licensed and in open access, in the field of theology and religion.

The Maurits Sabbe Library also decided in the years 2000 to provide software to facilitate Bible research by purchasing licenses for BibleWorks and later on for Logos (since 2017). Users could make use of this software via desktop PC's in the library. In recent years though, this service gradually loses its usefulness as both researchers and students prefer to work on their laptop and therefore purchase their own license.

2.1.3   Monographs

Although the first aggregator companies to offer an e-book service to libraries also go back to the late 1990s, monograph acquisitions have shifted much more slowly to digital formats than did journal subscriptions.[20] Until recently the number of purchased e-books was very small compared to the number of print books. There are several reasons for this: challenges in the acquisition of e-books (high prices, digital management rights restrictions, a variety

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19   Cf. Danielle Cooper et al., "Supporting the Changing Research Practices of Religious Studies Scholars," *Ithaka S+R*, 8 February 2017, https://doi.org/10.18665/sr.294119.

20   Cf. Michael Levine-Clark, "Access to Everything: Building the Future Academic Library Collection," *Portal: Libraries and the Academy* 14, no. 3 (2014): 425–437.

of business models among publishers …[21]); the limited availability of e-books among non-Anglo-Saxon publishers; lack of appropriate means for reading long-form scholarly works on a screen, and – again – concerns about long-term access and preservation. Purchasing of e-books in the Maurits Sabbe Library only started after 2010. The preferred model was outright purchase instead of a subscription model. Initially e-books were bought from third-party aggregators but after some years e-books were preferentially purchased from the publishers themselves to avoid digital rights management restrictions. There are many different types of e-books like reference books such as encyclopaedias and handbooks, scholarly monographs, e-textbooks …[22] The policy of the Maurits Sabbe Library has been to acquire reference works, handbooks, e-textbooks, collected essays, conference proceedings, and festschrifts preferentially in an electronic version. For economic reasons scholarly monographs are purchased in print (paperback), unless otherwise requested by the user,[23] just as (religious) art books, which are not well suited for an electronic format.

In 2020, the Maurits Sabbe Library has taken a major step towards switching to e-books by stepping into Evidence-Based Acquisition (EBA) projects with several publishers. Unlike Patron-Driven Acquisition, EBA allows librarians to select annually which e-books they purchase with perpetual access rights: they can make this selection in accordance with the collection profile of their library and are not bound to the use of these resources by their patrons. In the meantime, the user gets access to far more content of the publisher than in the case of a pick-and-choose model. The disadvantage is the potential confusing situation for the user: it is very well possible that an e-book he/she has had access to via the catalogue, is no longer available some months or years later, in the case it was not selected by the librarian.

2.1.4 Open Access Content and Institutional Output

Since 2015 the percentage of open access publications in total publications has reached 40%.[24] Evidently, the growth is far more spectacular in the sciences

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21   See K.N. Rao, Sunil Kumar, and Manorama Tripathi, "E-Book and Print Book Price and Desirability for University Libraries: A Comparative Study," *The Electronic Library* 26, no. 1 (2018): 82–102, p. 85.

22   Hazel Woodward, "E-Books: Business Planning for the Digital Library," in *Business Planning*, 79–91, p. 81.

23   Since 2018 our users can indicate in a purchase suggestion form whether they prefer the print or e-version of a monograph. See https://bib.kuleuven.be/english/msb/collection/purchase-suggestion.

24   Data about open access to publications can be found on the European Commission Website: https://ec.europa.eu/info/research-and-innovation/strategy/strategy-2020-2024/our-digital-future/open-science/open-science-monitor/trends-open-access-publications_en [accessed June 7, 2021].

and social sciences than in humanities in general and theology in particular.[25] The impetus for open access in humanities/theology tends to be lower since humanities journals cost considerably less than science journals, and monographs tend to be more important in the theological disciplines, whereas open access policies primarily address journal articles.[26] On the level of KU Leuven and KU Leuven Libraries, open access policy is developed to ensure that institutional output is published in a professional and sustainable way in open access (inside-out movement). The role of the Maurits Sabbe Library is limited to harvesting relevant open access resources and making them accessible in the managed search environment of Limo (outside-in movement).

Part of the open access policy of KU Leuven is the development since 2007 of an institutional repository LIRIAS (Leuven Institutional Repository and Information Archiving System). LIRIAS archives doctoral dissertations and publications of researchers affiliated to KU Leuven (Green Open Access). LIRIAS is fully integrated in LIMO.

2.2 *Special Collections*

In the last decade the value of special collections in the academic library has grown significantly. The reasons for this increased value are closely related to the breakthrough of a digital network environment.[27] On the one hand, as electronic resources become increasingly available and the collection of large research libraries seems homogenised, special collections offer an opportunity to distinguish the identity of an academic library.[28] A library that can make available for research and education unique resources like rare books, manuscripts or archives – and thus clearly distinguishable from ubiquitous mainstream scholarly content –might set itself apart in attracting scholars and

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25 According to the European Commission Website the percentage of open access publications in the field of philosophy, ethics and religion amounts to 23.7%.

26 Andrew Keck, "Foundations for an Open Access Policy," in *Shifting Stacks: A Look at the Future of Theological Libraries in Celebration of Atla's 75th Anniversary*, ed. Matthew Collins, James Estes, and Myka Kennedy Stephens (Chicago: Atla Open Press, 2020), 33–41, p. 36. See also Cooper, "Supporting," 41: "Religious studies scholars continue to have minimal awareness of open access and their publishing motivations remain governed by the benchmarks of tenure and promotion, in which open access is not a priority."

27 Lorcan Dempsey, Constance Malpas and Brian Lavoie list three characteristics of the network context: (1) reduced transaction costs of collaboration e.g. with regard to systems infrastructure; (2) a data-driven environment; and (3) changing research and learning needs like data curation, new forms of scholarly publishing, data mining, online learning or MOOC developments. See Dempsey, "Collection Directions," 344–349.

28 Jae Jennifer Rossman, "Investigating the Perceived Value of Special Collections in the Academic Library," *Journal of Library Administration* 60, no. 6 (2020): 631–644.

students.[29] In a digital environment these special collections undeniably become more and more iconic.

On the other hand, and more importantly, digitisation and open licensing of digital cultural heritage has immensely increased access to special collections, bringing major benefits to research and education.[30] Whereas before digitisation the use of special collections was mostly limited to the immediate community served by the library, access to this heritage content can now be opened up for the international scholarly community. Next to the already mentioned databases with primary source materials, the digitisation of special collections has been an important step in facilitating theological research by providing convenient access to primary historical sources. Thanks to increased accessibility via digitisation general and special collections can become part of a continuum of research resources.

In 2011 an Imaging Lab was installed at KU Leuven Libraries for high-end digitisation of valuable documentary heritage.[31] The first major digitisation projects on heritage collections of the Maurits Sabbe Library date from this period, most importantly the full digitisation of the most valuable item in the collection, the Anjou Bible, an illuminated manuscript created at the court of Naples in the 14th century (1340).

In 2016 structural digitisation programs were launched, among which incunabula and 17th-century jesuitica printed in Flanders. Yet, digitisation remains a costly and time-consuming activity. Therefore, when cataloguing old prints, part of the digital strategy is to systematically check for copies digitised elsewhere. In principle, the old prints from our own collection are not digitised if a high-quality digitised copy is available elsewhere, in these cases the link to that copy is sufficient. To increase the speed of digitisation, the options of mass digitisation have been explored, but until now without concrete results. In addition to professional digitisation attention is also paid to long-term preservation in a repository of KU Leuven (Teneo) managed by LIBIS.[32]

Digitisation of heritage content does not automatically make it more open, retrievable or accessible. In the past ten years KU Leuven Libraries developed and implemented its open data policy: the available data created through digitisation of public domain library materials are offered as open data to be downloaded and freely used by everyone interested.[33]

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29   Clark, "Access to Everything," 433.
30   Cf. Melissa Terras, "Opening Access to Collections: The Making and Using of Open Digitised Cultural Content," *Online Information Review* 39, no. 5 (2015): 733–752.
31   See https://bib.kuleuven.be/english/BD/digit/digitisation/imaging-lab.
32   See http://www.libis.be/data_archiving_services/.
33   See https://bib.kuleuven.be/english/BD/digit/digitisation/images-as-open-data.

The digitised collection items can be consulted through LIMO, where users can search the full library catalogue and view items that have a digital representation online. Parts of the collection of the Maurits Sabbe Library were soon available through aggregator platforms such as Flandrica.be (since 2012).[34] To increase the findability and accessibility of the digitised heritage a new platform, Digital Heritage Online,[35] was developed by KU Leuven Libraries in 2019 as to provide one clear access point and a search environment for this content. Digital Heritage Online gathers all digitised heritage objects from KU Leuven Libraries collections, with objects dating from the ninth up to the 20th century, in one viewing interface. The platform enables all interested users to browse these digitised objects in an open and visually appealing way. To exploit the potential of our highly accessible heritage collections for research and education they are presented as coherent collections of materials. In Digital Heritage Online items can be clustered, among others, on the basis of content theme or material type. In this way a researcher immediately gets an overview of all digitised items in the collection about for instance Martin Luther or the Capuchins in the Low Countries. On the other hand, the KU Leuven Libraries exhibition platform EXPO (developed in 2019) thematically discloses heritage content by means of virtual expositions and thus comes closer to the museum emphasis on exhibition and education.[36]

Since 2020 the digitised heritage collection of the Maurits Sabbe Library is also available via ReIReSearch.[37] ReIReSearch is a fine example of how new technological capabilities now make it easy to disclose, find, access and reuse large amounts of data. By bringing together and making easily accessible important collections of institutions from across Europe, researchers can improve the quality and efficiency of their research.

The digital network environment that thus has taken shape over the last ten years with regard to heritage content also led to far-reaching cooperation between heritage institutions. In 2008 the network organisation 'Vlaamse Erfgoedbibliotheek' was founded to bring together six Flemish libraries, among

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34 Flandrica.be is a portal for integral digitised material from Flemish heritage libraries. In addition to publications produced in or acting on Flanders, this digital library also contains special unica (such as manuscripts) that are part of the Flemish library heritage. See http://www.flandrica.be/.

35 https://limo.libis.be/primo-explore/collectionDiscovery?vid=KULeuven&collection Id=81386064490001488&lang=en_US.

36 Cf. Dempsey, "Collection Directions," 406.

37 ReIReSearch is a search platform developed by LIBIS as part of the ReIReS project to address the growing need of scholars in religious studies to discover more data, regardless of location with a platform where disparate digital resources and databases are searchable in a unified and standardised way. See https://reiresearch.eu/.

which ᴋᴜ Leuven Libraries, with important heritage collections.[38] This cooperation enabled to set up large-scale projects to disclose, digitise and valorise documentary heritage in Flemish libraries, making it better known and accessible for a national and international audience.[39] In recent years the scope has widened to cross-sectoral cooperation. In 2017 ᴋᴜ Leuven Libraries was a founding member of the regional network organisation 'Erfgoedlabo' to gather Louvain heritage institutions.[40] One of the goals of the organisation is to provide common solutions for digital challenges transcending the separate abilities of the partners. Within ᴋᴜ Leuven itself a new institute named ʜᴇʀᴋᴜʟ was created in 2021 to gather heritage institutes like the Maurits Sabbe Library to stimulate inter- and transdisciplinary cooperation in the field of, for instance, digital humanities or digital technologies facilitating the management of cultural heritage.[41]

Finally, the impact of digital technology in the field of special collections is exemplified in the foundation in 2016 of a Book Heritage Lab, housed in the Maurits Sabbe Library.[42] The Book Heritage Lab realises state of the art research into the material aspects of book and documentary heritage. The Book Heritage Lab has given a new impulse to the collection management of the Maurits Sabbe Library. The performed heritage research using the latest digital and digitisation technologies results in expertise about conservation of valuable books and manuscripts and supports the library in developing strategies for the preservation of its heritage and legacy collections. The interaction between heritage science and digitisation technologies is so intense that in 2021 the Book Heritage Lab and the Imaging Lab were brought together in a core facility of ᴋᴜ Leuven, namely ᴠɪᴇᴡ: Core Facility for Heritage Science and Digitisation Technologies.[43]

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38 See https://vlaamse-erfgoedbibliotheken.be/.

39 Besides Flandrica.be, projects like Short Title Catalogue Flanders (https://anet.be/sub mit.phtml?UDses=123844338%3A605486&UDstate=1&UDmode=&UDaccess=&UDrou =%25Start:bopwexe&UDopac=stcvopac&UDextra=) or the catalogue of Belgian New spapers (Abraham: https://anet.be/submit.phtml?UDses=123844359%3A44849&UD state=1&UDmode=&UDaccess=&UDrou=%25Start:bopwexe&UDopac=opacbnc&UD extra=) are worth mentioning.

40 See https://www.erfgoedlabo.be/.

41 See https://heritage.kuleuven.be/.

42 See https://theo.kuleuven.be/apps/press/bookheritagelab/. The Book Heritage Lab is headed by professor Lieve Watteeuw.

43 See https://view.kuleuven.be/.

FIGURE 11.2   The Book Heritage Lab in the Maurits Sabbe Library
                    ©ALEXANDER DUMAREY

2.3   *Legacy Collections*

One of the major challenges for the collection management of the Maurits Sabbe Library in the digital age is ensuring that the potential of print resources for research is not discarded. Research collections will be more and more available in a digital format, while special collections get priority in (prestigious) digitisation projects, but what about legacy collections? By 'legacy collection' is meant here "a collection of bibliographic items or collections which reflect that portion of a Library's holdings which is the result of former teaching, research and broader cultural collecting."[44] It is that part of the collection which is not rated either as special or highly functional and therefore not likely to be (fully) digitised in the long-term future. These legacy collections are kept in closed stacks, what further complicates their visibility for our users. Yet, it is quite evident that theological scholarship will suffer if these resources are ignored.[45] Especially for historically oriented studies in the field of mission, religious orders and congregations, devotions, spirituality, liturgy and the like it is imperative to make sure that (younger) scholars do not overlook these

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44   J.P. McCarthy, "Some Thoughts on Legacy Collections," *Library Management* 28 no. 6/7 (2007): 347–354.
45   Cf. McCarthy, "Some Thoughts on Legacy Collections," 349.

resources, as they are used to the convenience of the digital world marked by immediate access to the full-text.[46]

In the Maurits Sabbe Library we have deployed three strategies to keep these collections under the attention of researchers.

First of all, these resources have to be catalogued and made retrievable in LIMO together with all other materials in all formats. As these collections were mostly donated or deposited by religious orders and congregations in the decades after the foundation of the Maurits Sabbe Library in 1969, in large volumes – often several 10,000s of books and journal volumes at a time – the library was faced with an immense backlog of more than 350,000 volumes in 2010. To solve this issue the Maurits Sabbe Library, together with KU Leuven Libraries, decided to invest in a project to eliminate the backlog. The project was launched on 1 July 2011. It took more than seven years and the employment of more than a hundred collaborators (staff, volunteers and job students) to add 266,280 records in Limo. A wealth of new research materials had been made accessible to scholars.

Secondly, if patrons in the digital age "expect to get everything they need full-text and immediately and are frequently disappointed by anything less,"[47] the available technology allows us to partly accommodate them with regard to the print legacy collections. Since 2019 staff and students of KU Leuven can request a scan of journal articles and book chapters via LIMO. The library staff scans the article and within a reasonable time the library user receives an e-mail with a link to the scan. In September 2019 the Maurits Sabbe Library decided to activate this scan-on-demand service for all its non-heritage items in closed stacks. If users are not certain whether a book is interesting for them, they first can ask a scan of the table of contents. In this way the accessibility of our legacy collections has been greatly improved.

Thirdly, it has become fairly easy to virtually unify collections from different institutions in one search platform. This enables the library to highlight a specific subcollection and complete its own holdings with the holdings of other relevant institutions to make it even more interesting for researchers finding all relevant data in one place. The Maurits Sabbe Library has, for instance, a very rich collection of journal titles on mission history. Unfortunately this collection is not much used by researchers. Therefore we are in the process of

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46   Cf. Bethany R. Levrault, "Integration in Academic Reference Departments: From Print to Digital Resources," *The Acquisitions Librarian* 18, no. 35–36 (2005): 21–36, p. 26: "As a result of the Web's ubiquitous influence, particularly as a starting point for research, many students will simply ignore the materials available in other formats, even if those materials are more suitable for a particular assignment."

47   Levrault, "Integration in Academic Reference Departments," 23.

setting up a new LIMO-based discovery tool allowing for an integrated search in the catalogues of cooperating institutions.[48] In addition to the discovery platform a website will be created as central platform containing the link to the common catalogue and offering information about the collaboration, content of the search platform and research initiatives to encourage research on the material. This platform is the centre of the virtual research community and communication about the project. We hope this will turn out to be a fine example of deploying digital tools to lead researchers to the print legacy collections.

3   A Continuum of Research Resources

From an administrative perspective, it is logical to divide our collections into research collections, special collections and legacy collections, and to implement a specific policy for each of these sub-collections to stimulate findability, accessibility and use in teaching and research and to guarantee sustainable preservation. From a user perspective, however, it is desirable to achieve true integration of all materials in all formats (print, electronic, digitised). A fundamental condition to realise these is the seamless recoverability of print, electronic and digitised materials through federated search in LIMO, while for the latter two formats also instant access is made possible.

In the discussion of special collections and legacy collections we already pointed to the option of presenting coherent collections of materials as a means to facilitate research on specific themes, e.g. all available rare books on Luther or all journals related to mission history. In these cases the material type, together with the topic, was a criterion to cluster materials. Evidently, it is also interesting to create thematic subcollections containing all kinds of material: archives, rare books, journals, reference works, older and recent monographs, etc. Through its collection development by donations and deposits

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48   KADOC (Documentation and Research Center on Religious Culture and Society, https:// kadoc.kuleuven.be/english/index) and Mikado (Missionsbibliothek und katholische Dokumentationsstelle, https://www.mikado-ac.info/home.html). An example already realised of this strategy is the *Jesuit Armarium: Book Collections of the Jesuits of the European Low Countries*, a new portal with a joint electronic catalogue, where the data of three institutions (Maurits Sabbe Library, KADOC and Ruusbroec Institute Library) with regard to book collections of the Jesuits of the European Low Countries were brought together in a uniform way and made accessible to everyone.

See https://limo.q.libis.be/primo-explore/search?vid=JESUITS&fromLogin=true& lang=en_US.

the Maurits Sabbe Library acquired various collections with partially overlapping collection profiles. For instance, the library of the Jesuits and the library of the seminary of Mechelen – both deposited to the Maurits Sabbe Library in 1969 – contained rich subcollections on Jansenism. Added with later donations of scholars in the field like Lucianus Ceyssens and Émile Jacques, the Maurits Sabbe Library acquired an impressive collection on Jansenism, probably the largest in Belgium.[49] The richness of such a collection invites further research and consequently developed into an important research focus at the Louvain Faculty of Theology and Religious Studies. In 1983 a Centre for the Study of Jansenism was founded. In turn, the intensified research stimulated the purchase of new research material or of documentary heritage related to Jansenism. The Centre tries to systematically collect, identify, order by content and catalogue resources. The addition of subject headings, based on UDC, makes it possible to quickly find all Louvain Jansenistica, regardless of the material type.

Another example is the Study and Documentation Centre Capuchins in the Low Countries, created in 2011 after the Maurits Sabbe Library acquired in 2008 the library of the Flemish Capuchins, which included a rich collection of early printed books and archival materials. The purpose of the Centre is to stimulate research on this collection in its integrity, both at KU Leuven and internationally. Cataloguing, adding subject headings and tagging makes it possible to seamlessly retrieve the collection in LIMO. But extra means and tools are employed to increase accessibility of the collection and thus to facilitate research. The most important one is of course digitisation, not only of rare books, but also of maps, illustrations, journals, and archival material. The website of the Centre creates a kind of virtual research community, by developing a new Capuchin lexicon for the Low Countries and Belgium, publishing articles on the Capuchins in the Low Countries and giving updates about research on the Capuchins worldwide.[50]

A final example is the Centre for the Study of the Second Vatican Council. The Centre was created in 1969–1970, but really started with the transfer of the library and the extensive archive of Msgr. Gerard Philips in 1972.[51] The Belgian and in particular Louvain influence at Vatican II has been substantial.

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49   Mathijs Lamberigts, "Centrum voor de Studie van het Jansenisme," *Ephemerides Theologicae Lovanienses* 66, no. 1 (1990): 236–239, p. 236.

50   https://theo.kuleuven.be/en/research/research_units/ru_church/ru_church_capuchins.

51   Lamberigts, "De Faculteitsbibliotheek," 284; Maurits Sabbe, "Les Archives de Vatican II à la Katholieke Universiteit Leuven," in *Sources locales de Vatican II*, ed. Jan Grootaers and Claude Soetens, Instrumenta Theologica 8 (Leuven: Bibliotheek van de Faculteit Godgeleerdheid, 1990), 39–45, pp. 39–40; Karim Schelkens, "The Centre for the Study of

As an immediate result of this influence many of the Belgian council partici-
pants possessed an elaborate private collection of all types of sources docu-
menting the Council's history from the inside.[52] From the very outset of the
Centre's existence, it was not only intended as a unique documentation centre
but also a centre of research into the theological and historical significance of
the Second Vatican Council. In this respect, its accommodation in the Mau-
rits Sabbe Library meant an enormous advantage: the history of the Second
Vatican Council has always been one of the most important focal points in
the acquisition policy of the Maurits Sabbe Library: scientific publications in
European languages were systematically monitored and purchased. In addi-
tion, together with the archives, the private research collection of former par-
ticipants in the Council was often donated to the Centre for insertion in the
collection of the Maurits Sabbe Library. Finally, the Maurits Sabbe Library
also acted as a publisher of publications of the Centre, in particular the many
inventories of personal archives and text editions of council diaries, notes and
memoirs.[53] The presence of both the primary sources and an exceptionally
rich research collection creates a special added value for researchers. Since
the mid-2000s the Centre started digitising its archives, initially for the sake of
better conservation, but soon also to increase the non-physically bound access
to the documents. A milestone was the complete digitisation and disclosure
in the LIAS database of the personal archives of the Dutch Cardinal Johannes
Willebrands.[54]

4   Conclusion

Like all academic libraries, the Maurits Sabbe Library has gone through the
various stages of library automation: from automating library processes in the
1970s, to replacing the traditional card catalogue with an online public access
catalogue in the 1980s to gradual switching from print to electronic content
from the (late) 1990s and 2000s onwards. The library evolved from a traditional
to an 'electronic library' – to be distinguished from 'digital library' –, but in the

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the Second Vatican Council in Louvain: Historical Developments and List of Archives,"
Ephemerides Theologicae Lovanienses 82, no. 1 (2006): 207–231.

52   For a list of archives preserved in the Centre, see https://theo.kuleuven.be/en/research/
centres/centr_vatii/centr_vatii-arch.

53   These sources are published in the series *Instrumenta Theologica*. See https://bib.kuleuven
.be/msb/over/publicaties/instrumenta-theologica.

54   The digital Willebrands archives can be accessed through http://abs.lias.be/Query/
archivplansuche.aspx.

end the electronic library to a large extent continued the roles and mission of the traditional library with new technical means.[55] In the last decade the way the library performs its dispensing, bibliographic and archival function is in a process of transformation due to the network environment.

With regard to the dispensing function the change is most noticeable for special collections. In the digital age the previously nearly invisible heritage collections are now among the most visible and freely available content offered by research libraries.[56] Although the Maurits Sabbe Library continues to invest in services to enable physical access to original materials and occasional physical exhibits, the most important means of access to special collections is through its digital surrogates, as is also shown by the given that the number of requests for the consultation of the physical items declines every year. Consequently, the emphasis in heritage services is shifting towards digitisation. With regard to providing access to (mainstream) research materials, the library is losing its monopoly on the provision of access to information, as the open access movement gains ground. As a result, the value added to that content, i.c. the bibliographic function, is gaining in importance: the ability to help users find the right material from the ever-growing mass of content.[57] By creating managed virtual research environments that are efficient to use, a library can continue to act as intermediate between the user and the resources. A milestone in this regard was, in 2011, the introduction of LIMO, a discovery service making accessible, via one search interface, the various collections of the library, both printed, digital, and digitised, but also the research repository of the KU Leuven, open access content and Primo Central, a central index with articles and e-books from the major publishers. Thanks to careful cataloguing of resources with the addition of subject headings and tags, relevant sources of information can be found more efficiently. We have seen that digitised heritage collections are presented as coherent collections of materials on the basis of theme and material type. Another example concerns the tagging of licensed and open access databases, so that users can, for example, immediately get an overview of all bibliographic databases in the domain of theology and religion. In the managed research environment of LIMO, the library helps to identify through the wealth of material available what is most useful to support theological research. Another avenue for the future currently being worked on

55   Cf. Aike Schaefer-Rolffs, *Hybride Bibliotheken: Navigatoren in der modernen Informationslandschaft* (Berlin: Simon Verlag für Bibliothekswissen, 2013), 16–17.

56   Cf. Lynch, "From Automation to Transformation," 65.

57   Clark, "Access to Everything," 431.

is the creation of specific LIMO search platforms for thematic subcollections of the Maurits Sabbe Library and other relevant libraries, embedded in a portal website with a view to creating a virtual research community around the themes in question.

In the digital age preservation of research collections is a major issue to the extent that owned collections are making place for licensed or open collections. We have seen that in recent years the Maurits Sabbe Library is struggling how to realise its archival role regarding e-journals. The development of a policy with regard to the preservation of open access and other born digital content of strategic interest for research at the Louvain Faculty of Theology is on the agenda for the coming years. On the other hand the digital age also offers major opportunities as digital technology helps heritage preservation, both by supporting heritage and conservation science and by the sustainable preservation of digital surrogates of heritage materials.

The ways in which the Maurits Sabbe Library delivers its collections and services have substantially changed in the last decade. Has it developed into a digital library? Certainly not. The Maurits Sabbe Library operates as a hybrid institution serving scholars' needs by providing access to both print and digital resources. Certainly in the field of theology and religion print and digital collections are synergistic. In the late 1990s the name 'hybrid library' was crafted as "to reflect the transitional state of the library, which today can neither be fully print nor fully digital."[58] The hybrid library is thus a managed combination of print and digital collections and information resources with the aim of providing the best of both worlds to the end user. On the one hand theologians and religious scholars use digital information and tools ubiquitously to facilitate the research process,[59] while on the other hand theological studies are still heavily dependent on older print materials. In the digital age, the Maurits Sabbe Library can only fulfil its roles and mission as a hybrid library providing researchers with efficient access to a critical mass of digital content, but at the same time ensuring their connection with the physical collections held by the library, supporting the development of digital infrastructure and tools, and preserving both the print and digital collections.

58   Chris Rushbridge, "Towards the Hybrid Library," *D-Lib Magazine* 7 (1998): 7–8.
59   Cooper, "Supporting," 39.

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PART 2

Networks, Instruments, Media, Resources...

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'Informatique & Bible' (Maredsous Abbey) and the Beginnings of Computerisation in the Religious Libraries

R.-Ferdinand Poswick, OSB

1 Computers and Standardised Librarianship Are Less than 75 Years Old

It is useful to place our presentation of the early computerisation of religious libraries in Europe within the general history of computerisation and its application to library management.

1.1 *The First Computers*

The first electronic computers (Eckert and Mauchly's ENIAC), and not just electro-mechanical devices (such as Konrad Zuse's Z4 or Aiken's MARK I), were operational after 1950, even though they had been under development since 1943–1944.

The first computer marketed in 1952 by Remington was the UNIVAC (the commercial successor of the ENIAC). The first IBM computers (IBM/650) date from 1954; but it was not until the IBM/360, dating from 1964 onwards, that a computer department extended to large government or banking institutions. The Apple-1 came out in 1977… but the Macintosh did not come out until 1984. IBM's first PCs arrived on the market in 1981.

1.2 *The Standardisation of Cataloguing*

For libraries, IFLA started to create cataloguing standards in 1954, and the first standard was presented in 1961, but the ISBD standard (which was to become the authority) was not published until 1971. This standard was diversified into several specific categories: ancient documents (A), monographs (M), serial publications (S), etc. These standards were to be consolidated in 2007 with a 'final' version published in 2011 (the integrated ISBD managing all kinds of artefacts: books, documents, archives, objects, etc. and thus used now in the frame of Computer's Musea inventories).

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* Translated by Penelope Hall.

In parallel with the 'bibliographic record', Henriette Avram (†2013) designed the operation and fields of the MARC model of cataloguing using computers at the Library of Congress between 1960 and 1968. This sequential cataloguing data recording standard would become an international standard in 1973. In 1994, this standard would become the MARC21 format for North America, and then, UNIMARC for IFLA. Further, in 2002, the Library of Congress would develop MARC-XML for Internet transfers.

The largest library enterprise network would be developed in Dublin (Ohio, USA) under the label OCLC (then Ohio College Library Center) from 1967. It would become an international network of more than 10,000 'online' libraries under the name Online Computer Library Center (OCLC)!

1.3　*Global Telecommunications*

Although the first satellites date from 1957, the first manned space flight was in 1961 and the first man on the moon in July 1969; these gradually enabled space telecommunications. In 1983, with the introduction of TCP/IP communication standards (created by Vint Cerf), the Internet would take the form we know today. It was at this time that the purely military ARPANET was divided into two branches: MILNET and INTERNET. 1983 was also the year when Minitel was launched in France. The system of 'domain names' developed from 1984 onwards, but opening the INTERNET to the public did not take place until the mandates of Bill Clinton and Al Gore in 1992.

And, just to remind you, the Second Vatican Council was held in Rome from 1962 to 1965. In 1984, there were still no computers in the Vatican, not even in the State Secretariat (where there was only a small Wang word processor in a corner) nor in the Vatican Library.

2　　From the Bible to Library Science

The Bible (τά βιβλίὰ) is a library. Yet, it is in the context of the developments described above, which are less than 75 or 50 years old, in the wake of the changes brought about by the Second Vatican Council and the awareness of May 1968, that the start-up of the computer scientist monks of the Benedictine Abbey of Maredsous (Belgium) appears.

In the atmosphere of the post-Vatican II *aggiornamento* and the up-rising in May 1968 (hot for theology students who had all studied in France) the Abbey of Maredsous brought to birth the structure of a new foundation, the independent Priory of Quévy-le-Grand (near Mons in Hainaut, Belgium). In order to survive, this small community needed to find new resources. An agreement

with the founding abbey enabled them to sign an important publishing contract with the Lethielleux publishing house (Paris) at a time when publishers were still operating on the basis of audacious investments. The project was launched and piloted by Fr. Paul (Georges) Passelecq, OSB (Maredsous). He had created the *Bible de Maredsous* in 1948–1950, the first translation into modern French since that of Canon Crampon (1904–1905) of this reference library of the Jewish and Christian faith. The project was to create an analytical table of the whole Bible (important words in context, ideas or realities not expressed by the words of the translation, synonyms, antonyms, etc.). Br. R.-Ferdinand Poswick, who had just completed the important work of creating a *Lexicon biblique* for the new edition of *Bible de Maredsous* (1968), took the lead on this project. Soon enough, the accumulation of records on bibliographic format cards pushed the Brothers of the new monastery of Quévy to look for the most efficient means of producing such files in a printed publication. Br. R.-Ferdinand had seen the first computers installed for the bank 'Société Générale' in Brussels in 1965. Passelecq's friends, David and Lydia Hirschberg, encouraged him to make use of the new computer technology by becoming an analyst and programmer. This was undertaken in 1971 with his colleague, Br. Éric de Borchgrave, training at IBM-Belgium (no computer school at the time); they first punched cards and learned programs to automatically manage the contents on the IBM/360 (then IBM/370) of the bank 'Caisse Générale d'Épargne et de Retraite' (CGER) in Brussels. The CGER generously welcomed the monk-programmers until the 1990s. This team first mastered the management of text files and their use for printed publication: electronic typography at a time when there were only three electronic photocomposers in Europe – the choice of collaboration was with the 'Imprimerie Nationale' in Paris.

The *Table Pastorale de la Bible* went to press in February 1984. It was entirely photo-composed: data and typography were transmitted on magnetic tape to the Imprimerie Nationale for processing on their Siemens Hell-Digiset.

3   Will Library Science Be Able to Stabilise the Maredsous Computer Start-up Born in Quévy-le-Grand?

Back in Maredsous (April 1973), the main architects of the *Table Pastorale de la Bible*, Frs. R.-F. Poswick, É. de Borchgrave, and S. Vannérum, will launch a major project of Multilingual Bible Concordance, a project financed by Brepols Editions and the Abbey of Maredsous. It will include the complete recording of several French Bibles (Maredsous, TOB, Jerusalem, Segond, Chouraqui), and of the Hebrew, Aramaic, Greek, Syriac and Latin texts of the Bible, as well as the

Revised Standard Version (with the Deuterocanonical books currently being published for the first time with the RSV text and for which 'Informatique & Bible' will publish the first Concordance). Young researchers were hired to develop this ambitious project.

In the winter of 1977–78, Br. R.-F. Poswick spent a few months at the Benedictine Abbey of St. Meinrad (Indiana, USA). It was there that he met Fr. Simeon Daly, the librarian, who was already engaged in computerising the cataloguing of his library.[1]

On his return, the investors did not want to take the risk of extending the time needed to finish the *Concordantia Polyglotta*. Despite the help of a generous sponsor (Édouard Firino-Martel), who allowed the installation of the first computer (IBM/Series-1 with tape drive, screens, printers, etc.), which arrived in Maredsous at the end of 1978, the investors decided to promote projects that could be completed in the short term. This distracted from the main project and eventually led to the abandonment of this project (the most advanced fruit of which can be found in the *Concordance de la TOB*, published by Le Cerf and the Alliance Biblique in 1993: an analytical concordance still accessible on the Internet with a powerful search engine at www.knowhowsphere.net).

Editorial projects, managed by computer, followed one another. A non-profit association was created in 1980 by friends of the Abbey, Paul and Monique Maskens, to try to make the computer team autonomous from the management of the Abbey, under the name 'Promotion Biblique et Informatique' (PRoBI). In 1981, it published the newsletter *Interface*. And the staff made redundant by the Abbey of Maredsous is partially taken over by PRoBI in governmental programmes to put the unemployed to work!

The team then developed and sought to diversify its activities on the basis of its IT expertise. In 1984–1985, it managed up to 27 people (computer scientists, philologists, archivists, data entry, secretarial and maintenance staff). It went so far as to create a limited company under the name EDELIN ('Édition Électronique Internationale') on 26 February 1986. Due to a lack of commercial success, it was closed down at the end of 1989.

The diversification of activities, which will be reinforced by the demands of public and private investors, will affect three strategically targeted areas: education, parishes and libraries. Three networks of potential 'clients' capable of being interested in 'Biblical' products and which are all three wondering about

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1 See Melody Layton McMahon, *An Enthusiasm for the Word: The Life and Work of Fr. Simeon Daly, O.S.B.* (Chicago, IL: American Theological Library Association, 2016).

a possible computerisation since the introduction of micro-computers seems to offer computerisation to all!

We will start with the libraries, because of the presence in the team of 'Biblical' specialists of Gérard Servais, who also had a training in library science.

Br. R.-Ferdinand Poswick returned from the United States with examples of computerisation, notably at St. Meinrad Abbey where Fr. Simeon Daly was one of the first in Indiana to commit his library to the OCLC network.[2] And Br. Jacob Grisley of St. Meinrad, who is implementing an IBM/Series-1 for his monastery's business computing, will come to assist the Maredsous team in setting up the Maredsous Series-1.

In May–June 1983, a team under the direction of Gérard Servais started to work on the creation of a cataloguing software on PC for small and medium libraries and for an international cooperative work. The first microcomputers (or PCs) appeared on the market in 1977 (for Apple in 1977, for IBM in 1981 – in Europe in 1983, etc.).

In addition to Gérard Servais, the library science team will be composed of computer scientists Étienne Germeau and Yolande Juste, and Marie-Antoine Philippe, also trained in library science. The computer analysis is carried out in detail, drawing on the best available sources: ISBD standards, the registration scheme for MARC and MARC-compatible cataloguing formats, a study of current projects, etc. In order to decide on the technological approach to be adopted, a scientific and commercial study was entrusted to an assistant from the 'Institut d'Informatique' of the 'Facultés Universitaires Notre-Dame de la Paix (FUNDP) de Namur' under the direction of Prof. Jacques Berleur, SJ, with whom the 'Centre Informatique et Bible' (CIB) of Maredsous had organised the first "Journées de Réflexion sur l'Informatique" (JRI) in 1982. This advice led the Maredsous team to adopt the DEC-PRO-350, derived from the PDP-11 of the Digital Equipment Corporation (DEC), for the development of its microcomputer-based cataloguing program. This choice, which was more political than truly scientific and realistically commercial (so as not to favour IBM, which was considered too 'capitalist'), turned out to be a mistake. It obliged the Maredsous team to re-programme its entire cataloguing application for IBM's DOS because the operating systems of the two competitors were not compatible!

Programming, testing and commercial contacts went ahead in parallel under the original label of BIBOS (Bible and Books Operating System).

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2 See McMahon, *An Enthusiasm for the Word*, 25ff.

On September 11–12, 1983, Mr. Cervelló-Margalef, treasurer of the 'International Council of Theological Libraries' (ICLT), invited the Maredsous team to a meeting of this Council in Lyon. Fr. Morlion, SJ, President of the ICLT, invited Gérard Servais to present the BIBOS project, some elements of which had been simulated on an Apple-II.[3]

Gérard Servais describes the BIBOS project in detail in *Interface* 1984/13, under the title: "BIBOS, une coopérative de gestion automatisée des bibliothèques religieuses" (BIBOS, a cooperative for the automated management of religious libraries):[4]

> Depuis le mois de mai 1983, l'équipe du Centre Informatique et Bible s'est lancée dans un projet d'informatisation des principales bibliothèques religieuses européennes, tout en faisant progresser de front les chantiers bibliques.
>
> Nous sommes convaincus qu'une telle entreprise, dont la réussite conditionne la stabilité économique de notre Centre, correspond à un réel besoin.
>
> En effet, les bibliothèques sont confrontées à un flot croissant de documents qu'il faut commander, enregistrer, décrire, classer, toutes tâches qu'allège considérablement l'introduction de l'informatique, notamment par une gestion uniforme et intégrée des diverses étapes de la chaîne documentaire. Par exemple, une référence bibliographique enregistrée en machine au moment de la commande d'un ouvrage sera complétée pour le catalogage et utilisée directement pour le prêt.
>
> Notre proposition va cependant beaucoup plus loin. En effet, BIBOS se définit comme un système que l'on peut appeler "coopératif" dans lequel les bibliothèques membres se répartissent les ouvrages à traiter selon les langues utilisées, les spécialités et les politiques d'achat. Ainsi, le catalogue informatique commun à l'ensemble des bibliothèques sera enrichi par l'apport de chacune.[5]
>
> Tout bibliothécaire ayant fait l'acquisition d'un ouvrage devra:
> – soit compléter simplement la notice décrivant le document dans le catalogue collectif en y ajoutant le nom de sa bibliothèque et la cote de rangement,

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3 See *Interface* no. 11 (1983).

4 Gérard Servais, "BIBOS, une coopérative de gestion automatisée des bibliothèques religieuses," *Interface* no. 13 (1984): 3.

5 Here, in a footnote, Gervais referred to the article "La bibliothéconomie" by R.-F. Poswick in *Interface* (1981) no. 2.

– soit, si l'ouvrage n'est pas encore répertorié au catalogue, l'enregistrer entièrement; la notice sera mise une fois pour toutes à la disposition de ses confrères.

Remarquons que le gain financier et le gain de temps résultant d'une telle coopération sont appréciables et doivent se mesurer au temps normalement consacré au catalogage complet des nouvelles acquisitions d'une bibliothèque: approximativement 20 volumes par jour et par bibliothécaire. La structure coopérative permettra en outre de mettre en commun les problèmes spécifiques aux fonds religieux et d'envisager des actions coordonnées en vue d'améliorer la gestion et le développement de ces fonds, notamment en tissant avec les éditeurs religieux des relations privilégiées.

Les promesses d'efficacité de notre projet tiennent donc tant au partage réfléchi des tâches, dans lequel chaque membre de la coopérative devra être partie prenante, à l'échange des compétences qu'aux performances proprement informatiques du système. Cependant, les bibliothèques ne renonceront pas pour autant à leur autonomie: les fonctions de gestion des acquisitions, des prêts, de gestion financière générale, et la possibilité de faire du "traitement de texte" seront laissées à la responsabilité de chaque membre et gérées de manière absolument indépendante.

Pour le Centre Informatique et Bible , promouvoir un tel projet, c'est aussi introduire en bibliothèque un nouveau média. Les micro-ordinateurs proposés aux bibliothèques, outre leur fonction d'outils de travail pour le bibliothécaire, permettront la connexion à des bases de données textuelles, principalement de textes bibliques, dans les langues originales et les traductions modernes. La banque de données bibliques gérée par notre Centre peut dès à présent répondre à ces impératifs; ce qu'il faut améliorer, c'est la possibilité de mettre les informations à la disposition de l'utilisateur des centres de documentation et de recherche. Tel est à terme l'objectif de notre système de traitement automatisé pour la Bible et les livres (Bible and Books Operating System = BIBOS).[6]

The BIBOS core team, which included Françoise Lixon, travelled throughout Europe's religious libraries (Belgium, France, Germany, Spain) before finding the right contact to make a presentation of the project to the heads of

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6   Further on, Servais added a notice: "*BIBOS – Dernières Nouvelles*: Un séminaire organisé par l'Association des Anciens élèves et élèves de l'école de Bibliothéconomie de la Bibliothèque Vaticane s'est tenu à Rome du 27 février au 2 mars 1984 sur le système BIBOS. Il a rassemblé les responsables des bibliothèques des Facultés Pontificales de Rome."

Rome's ecclesiastical libraries in Msgr. Paul Canart (a Belgian, deceased on 14 September 2017), who was at the time sub-prefect of the Vatican Library in Rome.

4 A Grand Roman Premier, 27 February–2 March, 1984

Despite the failure of the team 'Informatique & Bible' (Maredsous) to conquer the market, this meeting was the trigger for the choices that would be made in Rome, with, on the one hand, the Vatican Library making the unfortunate attempt at computerisation with a Canadian firm (GEAC… which did not keep its promises!), and, on the other hand, the creation of a network of several other ecclesiastical libraries in Rome on the basis of another programme in the field of IT.

Indeed, a certain stirring had already developed in Roman circles under the impetus of Fr. Ralph Wiltgen, SVD. He wrote to Simeon Daly on 30 June 1983: "More and more librarians here in Rome are becoming convinced of the necessity for computerisation …"

Wiltgen was to approach Simeon Daly to come to the service of the computerisation of the ecclesiastical libraries in Rome, but as he remembers it, Fr. Simeon Daly states:

> "I only vaguely recall my dealings with Fr. Wiltgen on the computer project, mostly because I was working with Br. Ferdinand Poswick who had actually developed the beginnings of a database of theological libraries and was trying to expand it to Italy and more precisely to Rome. … He had been invited to address the librarians of the pontifical libraries of Rome." … Br. Poswick asked Fr. Simeon to lead part of a workshop, discussing what was happening in America with OCLC and other automation projects.[7]

The Seminar took place from 27 February to 2 March 1984, a five-day seminar with the following participants: Msgr. Joseph Benacek from the Congregation for Education; Fr. Juan J. Gallan from the 'Pontificia Università Gregoriana'; Fr. Henry Bertels from the 'Pontificio Istituto Biblico'; Fr. John D. Baggarly from the 'Pontificio Istituto di Studi Orientali'; Msgr. Jaroslav Polc from the 'Pontificia Università Lateranense'; Fr. Martin Benzerath from the 'Accademia Alfonsiana'; Fr. Angelo Di Berardino from the 'Istituto Patristico Augustinianum'; Fr. Willy Henkel from the 'Pontificia Università Urbaniana'; Fr. François

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7 McMahon, *An Enthusiasm for the Word*, 31–32.

FIGURE 12.1   Participants in the 'first' Roman Seminar, 27 February–2 March 1984 (from *Interface*, 1984)

von Gunten from the 'Pontificia Università S. Tommaso d'Aquino'; D. Mario Simoncelli and D. Agostino Nolli from the 'Pontificia Università Salesiana'; Fr. Giustino Farnedi from the 'Pontificio Ateneo S. Anselmo'; Fr. Heinz M. Stamm from the 'Pontificio Ateneo Antonianum'; Fr. Fausto Machiella from the 'Pontificia Facoltà Teologica Teresianum'; Fr. Giuseppe Besutti from the 'Pontificia Facoltà Teologica Marianum'; Fr. Albert Müller from the 'Pontificio Istituto di Studi Arabi'; Sr. Piera Cavaglià from the 'Pontificia Facoltà di Scienze dell'Educazione Auxilium'; Fr. Luigi Oitana from the Theological Faculty of the Jesuits (Naples), Fr. Salvatore Privitera from the 'Facoltà Teologica di Sicilia'; Fr. Carlo Ferraris from the 'Facoltà Teologica di Sardegna'; Dr. Emma Condello from the 'Istituto Universitario di Magistero Maria ss.ma Assunta'; Msgr. Paul Canart from the 'Biblioteca Apostolica Vaticana'; Dr. Ivan Rebernik and Dr. Paul Weston from the Alumni Association of the 'Scuola Vaticana di Biblioteconomia'; Br. R.-Ferdinand Poswick, Mr. Gérard Servais, Mr. Étienne Germeau, and Ms. Yolande Juste from CIB – BIBOS (Maredsous).

We can repeat here the end of the presentation of this great Roman 'first' as presented by Gérard Servais in *Interface*:[8]

> Au total, l'animation de ces 5 journées de séminaires, véritable défi lancé à l'équipe du C.I.B., a sans doute marqué une date décisive dans l'évolution de notre projet BIBOS. La bonne conclusion des travaux n'est certainement pas étrangère à la présence bienveillante de Mgr Canart tout au long de ces journées et au soutien logistique procuré par le Dr Rebernik et ses collaborateurs au nom de "l'Associazione Ex Allievi Scuola Vat. Biblioteconomia": qu'ils en soient vivement remerciés.

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8   Gérard Servais, in *Interface* no. 14 (1984): 4.

Msgr. Canart will summarise the choices to be made by the Roman librarians:

> ... It is necessary to choose between three types of solution:
> A. Accept the proposal made by a Belgian group (Informatique et Bible of Fr. Poswick – Maredsous Abbey) to set up a network of European theological libraries (project "BIBOS") with a terminal in Rome (the first to be realised). Technical aspects (analyses – selection of machines – software) would be taken care of by the Belgian group, in collaboration with the Rome librarians.
> B. Create the systems ourselves (the Rome librarians), setting up a technical group, taking care of the analyses, selection of machines, development of software.
> C. To join an existing network – European or American (U.S. and Canada).[9]

And, in this Report, Msgr. Canart proposes to hire the services of Fr. Simeon Daly to conduct a Preliminary Study of these choices! Daly, for reasons internal to his monastery, did not accept this mission.[10]

5   BIBOS Becomes DEBORA-DOC

The rest of this adventure did not continue for very long, due to a lack of 'commercial' success. This failure, a phenomenon often observed among 'pioneers', was due, in particular, to the loss of a year in the marketing because of a re-programming that became necessary as soon as it was clear that IBM PCs were winning a market in which Digital Equipment (DEC) would not be able to compete. The new programme in the field of IT would be sold under the name DEBORA-DOC.

Then, despite attractive proposals, the new head of the Maredsous library refused to commit his library to computerisation. This will be a reason for other potential clients to have doubts about the validity of the approach of the library team of 'Informatique & Bible' (I&B) who were working in Maredsous.

In spite of this, interest from the German religious librarians' associations was strong, and then following the Jesuit Library of Chantilly (France) and the Library of the Adventist Seminary of Collonges-sous-Salève became the first clients of the network. The head of the Chantilly Library, P. Girin, SJ, however,

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9   In McMahon, *An Enthusiasm for the Word*, Appendix A, 81.
10   McMahon, *An Enthusiasm for the Word*, 81–82.

died in a car accident… and the woman who succeeded him did not feel she could go any further with the computerisation! Nevertheless, the DEBORA-DOC program, which was installed on October 10, 1986 in Collonges, would be used for many years by the Adventist Seminary Librarian, Mrs. Tania Lehman.

At the same time, Gérard Servais launched a technology watch in the field of computerisation in library science in the form of a Supplement to the quarterly magazine *Interface* under the name *DEBORA-DOC. Information*. The Bulletin was published from 1985 to 1992.

The Anonymous Society EDELIN, however, would stop its activities at the end of 1986. And the not-for-profit organisation 'Informatique & Bible' would not have the means to push the marketing of this innovative product.

6   Back to the Core Business of ProBI (then I&B): the Bible… and Eventually the Archival Work

In the preceding paragraphs, we have given a precise historical description of the work of the Maredsous computer team in the context of the very first computerisation of religious libraries, mainly in Europe, and the links between this research and what would become BETH. Yet one may wonder how the general scene of this type of work has evolved up to now, especially for the IT team in Maredsous.

Nevertheless, it should be remembered that the core business of 'Informatique & Bible' (ProBI, then I&B) as it appears from the name of the non-profit association, created in 1980 and dissolved in 2015, was the Bible and the different ways of helping its dissemination through the acquisition of a mastery in the field of computerisation (or electronic information processing).

In addition to the *Table Pastorale de la Bible* (Paris: Lethielleux, 1974), which is still an unrivalled tool for 'pastoral' access to biblical content, I&B has produced a considerable number of publications on the Bible and in the biblical field between 1978 and 2014. This, with many 'firsts', was made possible by the computerisation of data entry, proofreading and programmed creation of typographical results.

In particular: the first Catholic Bible without insertion of subtitles (the *Bible de Maredsous*, called "de promotion" in pocket format, without presentation in 'columns' and with sans-serif characters, Brepols, 1977); the first complete concordance of the Bible in French (*Concordance de la Bible de Jérusalem*, Le Cerf–Brepols, 1979); the first database of the Hebrew Massoretic text of the Bible with a search engine on a PC (*Mikrah's Compucord*, 1985); the first analytical concordance of a Bible – references to the Hebrew, Aramaic or Greek

equivalents of the French lemmas – in the field of Bibles of Romance languages, and the first Catholic realisation of this type (*Concordance de la Bible. TOB*, Le Cerf – SBF, 1993); and the first concordance of an entire Bible in Spanish (*Biblia de Jerusalén*, Bilbao: DDB, 1998).

In all these cases, the printed editions precede by a few months or years their distribution in the form of diskettes, CD-ROMs or databases accessible by *Minitel* (1988–1994) or through the Internet (from 1997–1998 onwards), as can still be seen in the Biblical databases on the website www.knowhowsphere.net: data accessible with a very powerful search engine (*knowhowsphere*) created by I&B and updated in 2011.

These works – among which we should also mention an identical re-edition of the *Bible à 42-lignes de Gutenberg* according to the copy kept at the Mazarine Library in Paris, for the Paris publisher Les Incunables (1985) – were at the heart of an intense activity of editorial creations in the service of the Bible, with, in particular, the development of two collections: *Bible et Vie Chrétienne, nouvelle série* (18 titles between 1978 and 2003) and *Fils d'Abraham* (35 titles between 1987 and 2005), and the adaptation into French of a great number of works published in English or German.

From 1992–1994, however, I&B was asked by numerous religious congregations to make available, in electronic form, either the works of their founder or their archives. Some 30 computerisation studies were carried out and more than 15 databases were created for this type of 'clientele', which had requested the skills acquired by the IT team working at Maredsous. These electronic publications, often completed by a reproduction on microfilm (with a view to safeguarding them for 300 to 500 years, barring any accidents in the evolution of the electronic tool), for the most part, have had, in parallel, a printed edition of some of the data: see, for example, the Complete Works of St. John Baptist de La Salle (Rome: FEC, 1993–1994) or those of Pio Bruno Lanteri (Cuneo: AGA, 2002).

This intense editorial activity (impacting all 'librarians') was complemented by an important academic and critical reflection on the human and societal impacts of these new methods of working, storing and communicating information. As early as 1982, I&B created, together with the pioneering Institute of Informatics, what would become the University of Namur, the "Journées de Réflexion sur l'Informatique" (1982–1990). I&B also created, together with the Universities of Leuven and Louvain and specialists in the United States, France and Israel, the 'Association Internationale Bible et Informatique' (AIBI), which held eight international conferences between 1985 and 2008. I&B brought about the creation of the 'Computer Assisted Research Group' (CARG) within the Society of Biblical Literature (SBL, USA) and actively participated in it

until 2011. From 1978 until 2011, I&B was an active member of the 'Catholic Biblical Federation' (CBF). And so on…

7   Some Extensions of the Library Commitment of 'Informatique & Bible' (CIB)

It is clear that the library field has not become the main sector of the activities developed by the Maredsous IT team, due to economic circumstances and prior objectives, but the growing awareness that archives, libraries and, soon, museums utilise the same management dynamics in the electronic age, will justify, in addition to the excellent relations created over the years, vigilant attention from the library sector.

And in particular, with what will become of BETH. At the General Assembly of the International Council of Theological Libraries, 10–12 September 1986, the 'Centre Informatique et Bible' (CIB) of Maredsous became an extraordinary member of this Council.[11] This Council took the name 'Bibliothèques Européennes de Théologie' (BETH) in 1999 to reflect the majority of its members and to distinguish itself from developments in North America, such as ATLA. The new association (BETH) would accept individual members, academic and other libraries.

Gérard Servais would create, in collaboration with BETH and the European Communities, a contribution to the large EURODICAUTOM terminology dictionary for 1,000 library terms. He would also contribute, together with Mrs. Elly Cockx-Indestege (Royal Library, Brussels) and R.-Ferdinand Poswick, to the drafting of the ISBD (A) cataloguing standards for rare and precious books.

ProBI, which became CIB ('Informatique & Bible'), would also contribute to the feasibility study of a multilingual Thesaurus in the field of religious sciences for BETH under the name ETHERELI. This project, financed by Europe, would be carried out by André Tourneux between November 1997 and October 1998 under the direction and control of Penelope Hall, then secretary of BETH.

It would, however, be to CIB that the new librarian at the Maredsous Abbey, Fr. Ignace Baise, who was involved in the computerised cataloguing of this

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11   A note on its activities can be found in R.F. Poswick, "Centre Informatique et Bible Maredsous (CIB-Maredsous)," in *Conseil International des Associations de Bibliothèques de Théologie. Internationaler Rat der Vereinigungen theologischer Bibliotheken. International Council of Theological Library Associations 1961–1996*, ed. Godelieve Ginneberge, Instrumenta Theologica 17 (Leuven: Bibliotheek van de Faculteit Godgeleerdheid van de K.U. Leuven, 1996), 123–125.

Library as a joint venture with the Catholic University of Louvain (UCL), would ask to digitise the entire card file of the Library, which had been frozen. Over three months, the 220,000 cards would be scanned and put online by 15 December 2010.[12]

Some active links have also continued with the person who was the former BETH Secretary, Isolde Dumke. They have brought the Library Societies of Cologne and Liège closer together with contributions by R.-Ferdinand Poswick to the library groups in Cologne in 2006 and 2011.[13]

Finally, we can point out that 'Informatique & Bible' (I&B) would try to perpetuate its archival and biblical activities at Maredsous, first in the form of an Anonymous Society (Ltd.Ass.) dedicated to archival science (under the name 'Mnémotique'), then as a memorial to the many pilgrims and tourists who visit the Abbey of Maredsous, in the form of a House of the Scriptures. Due to the lack of strategic will on the part of the Abbey along these lines, however, I&B would cease its activities in Maredsous at the end of 2014 to spearhead the creation, in Namur, of the first major computer museum in Belgium and North-Western Europe from 2013–2014 (the inauguration was on 26 October 2016).[14]

The archives of the early computerisation of religious libraries in Europe as developed by I&B are integrated (hardware, documentation, data, software) into the Computer Museum NAM-IP,[15] with part of these in the State Archives of the City of Namur, with an inventory that will be soon published.

8   Do We Need a Conclusion?

This intense activity over almost 40 years has made us aware, in a very concrete and experimental way, of the roots of what is now called the 'digital shift' or 'digital divide'.

All areas of planetary human culture, massively represented by 'Western' culture, have relied, until recent years, on the increasingly widespread use of information and knowledge based on the written word, and, except for China where the shock will be more recent and somewhat different, based on a transcription fixed in an alphabetic (or more precisely: 'alpha-phonetic') code.

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12   See *Interface* no. 122 (2011).
13   See *Interface* no. 122 (2011).
14   See www.nam-ip.be.
15   See www.nam-ip.be, "Collections."

The break is the rather brutal and rapid movement away from this alpha-phonetic representation (and memorisation) preserved on clay, stone, parchment, papyrus, paper, then on 'printed' and bound paper (the 'books' of our libraries), and culturally typed (the different languages), to a digital representation (the 'bits' = binary-digits: zeros (0) and ones (1) – the current flows or does not flow – combined, thanks to the Boolean algorithms) on electronic media of a universal and planetary character.

The Bible, the first library and archive of traces which, through the Hebrew script, take us back to the invention of writing by the Eastern Semites four or five millennia ago, constitutes the base of a galaxy (the 'Gutenberg Galaxy' of which Marshall McLuhan spoke) from which the 'Marconi Galaxy' is moving away at a very high speed, which 'informs' (= gives shape, in the Aristotelian sense) all the new culture linked to the use of electronics as a support for planetary communication between human beings.

Unfortunately, the Maredsous IT team was not able to convey this awareness through the Benedictine community to which the signatory belongs (who was one of the main actors in this innovative adventure). Various other attempts of institutionalisation have been made: commercial start-up, integration into an institution dealing with Christian or Catholic media, integration into a university group, takeover by a commercial player in electronic publishing (such as Prof. Tombeur's *Corpus Christianorum*, which has been taken over by Brepols Publishers), etc.

As none of these projects were successful, I&B decided to include its pioneering work in a medium- and long-term museum conservation project as a memory tool about the birth of digital culture. Thanks to the King Baudouin Foundation, which ensures the durability of the history of this work, and the creation of the Computer Museum NAM-IP in Salzinnes (Namur), I&B hopes to create a memorial laboratory that presents the fundamentals of the entire archival and library heritage within digital culture (in which the multi-media aspect of communication is dominant). The preservation of 'immaterial' artefacts, such as the use of the "Knowhowsphere" search engine (using the ISBD-integrated format) to present the Collections held by the museum, is part of this new preservation strategy, as the underpinnings of culture become electronic!

The future will tell whether these visions and choices, which today, to our eyes, seem to be consistent with the roots of alphabetic culture as much as with the demands and potential capabilities of the new culture, will provide the human being of the future with the tools for a truly humane development of a mindful and clever!

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From Individual Card Catalogues to the National Union Catalogue: A Story of the Computerisation of Polish Church Libraries

Jerzy Witczak

1 The Development of Church Libraries before the Era of Personal Computers

As in the whole of Western Europe, church libraries were the first historical book collections in Poland. Their establishment dates back to the adoption of Christianity in 966. The oldest are the cathedral or chapter libraries in Cracow (inventory of 1110), Gniezno, Wrocław, Poznan and Plock, all of which had been collecting manuscripts since the 11th century. The oldest Benedictine monastery libraries were also created in the 11th century, in Tyniec, Mogilno and Lubin. In modern times, the 16th century was the period of the greatest development of church libraries in Poland. This was the period of Poland's political power and the so-called 'golden age' of national literature. That same period saw the popularisation of printing, influencing the spread of the Reformation, and especially the reforms initiated by the Council of Trent.[1]

The 17th century wars against Sweden, the suppression of the Jesuits in 1773, and the subsequent secularisation of monasteries wrought havoc with many book collections. In 1795 Poland was finally partitioned between Austria, Prussia and Russia, so the secularisation of monastic libraries was carried out by the respective authorities. This resulted not only in the partial destruction and dispersal of these book collections, but also in their frequent relocation outside the Polish territory.

During these partitions, the Catholic Church – the only independent institution on Polish soil – was concerned with preserving national cultural heritage in that it acted as a collective publisher and ran libraries. The 19th century reorganisation of the structure of Polish dioceses and the establishment of

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* Translated by Monika Szela.
1 Roman Nir and Ludwik Grzebień, "Biblioteki kościelne – w Polsce," in *Encyklopedia katolicka*, ed. Feliks Gryglewicz, Romuald Łukaszyk, and Zygmunt Sułowski, vol. 2 (Lublin: Towarzystwo Naukowe Katolickiego Uniwersytetu Lubelskiego, 1976), 505–510.

new seminaries increased the importance of seminary libraries. These same libraries took over the chapter and monastery book collections that remained after the secularisation. This situation has essentially continued to the present day: seminary libraries are the most important church libraries, which systematically increase their resources and serve as research aids for theology students.

After Poland had regained independence in 1918, there were 25 dioceses and archdioceses of various rites within its new borders. Each of them had its own major seminary with its library. Apart from this, significant theological book collections could also be found in university libraries. The Catholic University of Lublin (founded in 1918), as well as the libraries of the theological faculties of the Universities in Cracow, Warsaw, Lviv and Vilnius merit special mention.

The Second World War inflicted heavy losses on Polish culture, including, of course, library resources. Poland is estimated to have lost at least 13.9 million volumes of books and periodicals, 200,000 old prints, 75,000 manuscripts, 25,000 antique maps, 50,000 units of music collections and 300,000 units of graphic collections which were seized or destroyed by the Third Reich. The total number of losses in cultural assets is often estimated at more than two thirds of the national resources (excluding the eastern borderlands of pre-war Poland). All of this does not include the eastern territories lost by Poland, but comprises school, public and scientific libraries, most of which involve church – seminary – libraries. During this period Polish theology suffered the tremendous loss of the universities of Lviv and Vilnius and their theological faculties together with their library collections. The lack of accurate data, due to the destruction of some of the documentation, makes it hard to assess the quantity of the resources in 1939,[2] nor have the war losses sustained by Polish church libraries been fully investigated. Table 13.1 gives selective data for the largest and best documented libraries.

The liberation of Poland from Nazi occupation by the Red Army resulted in the country's dependence on the USSR and the dictatorship of the Polish Communist Party. At the same time, as a result of the Yalta Conference, Poland lost the Eastern Borderlands to the USSR (now parts of Lithuania, Belarus and Ukraine) including university centres in Vilnius and Lviv, receiving in return the mostly culturally-alien former Prussian lands in the west and north, only partially compensating for the losses in the east. The population from the Eastern Borderlands was resettled to the western and northern territories. As far as possible, they brought their cultural heritage with them: library and

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2 Barbara Bieńkowska et al., *Straty bibliotek w czasie II wojny światowej w granicach Polski z 1945 roku: wstępny raport o stanie wiedzy. Cz. 1–2* (Warsaw: Wojciech Wójcicki, 1994), 48–53.

TABLE 13.1   Losses in church libraries during World War II

Name	Locality	Assets Aug. 1939	Losses [vols.]	Losses [%]
Archdiocesan Library	Poznań	120,000	108,000	90
Library of the Higher Seminary	Włocławek	120,000	90,000	75
Library of the Catholic University of Lublin	Lublin	80,596	5,468	6
Theological Library of the Jesuit College Bobolanum	Lublin	80,170	28,000	35
Diocesan Library	Płock	60,000	60,000	100
Library of the Convent of the Capuchin Order	Warsaw	52,000	50,000	96
Library of the Higher Seminary	Lublin	40,000	10,000	25
Library of the Convent of the Redemptorist Order	Toruń	30,000	30,000	100
Library of the Higher Seminary	Łódź	30,000	30,000	100
Library of the Higher Seminary	Pelplin	30,000	15,000	50
Cathedral Library	Gniezno	25,000	22,500	90
Library of the Higher Seminary	Poznań	25,000	15,000	60
Library of the Higher Latin Seminary	Przemyśl	21,050	17,000	80
Library of the Convent of the Benedictine Order	Lublin	20,000	20,000	100
Research Library of the Basilian Academy	Chełm	20,000	19,000	95
Library of the Higher Seminary	Łomża	20,000	15,000	75
Library of the Higher Seminary	Cracow	17,000	10,000	58
Library of the Higher Seminary	Gniezno	12,000	6,500	54
Library of the Convent of the Franciscan Order	Głogówek	10,000	10,000	100

Barbara Bieńkowska, *Losses of Polish Libraries During World War II* (Warsaw: Wojciech Wójcicki, 1994), 112.

museum collections, home libraries, church archives or even church furnishings, including miraculous images of the Virgin Mary. Religious life began in these lands in 1945, which manifested itself in the establishment of major seminaries. The libraries of these institutions were created on the basis of the remnants of church and monastic book collections found in the area,

complemented by private collections of the clergy that had arrived from the East. A special situation existed in Silesia with its capital city of Wrocław, where the historical collections of the Chapter Library and the Library of the Theological Convent, connected with the Catholic and multinational tradition of this land, had survived. Thus, from the beginning, they could serve scientific and formative purposes.[3]

One of the main targets of the communists was the fight against the Catholic Church, which also took place in the field of culture. First of all, Catholic mass culture – magazines, religious publications, publishing houses, parish libraries – was restricted through censorship and limited paper rations, bans and liquidations. Scientific institutions enjoyed relative independence but were also subject to strict surveillance. In 1954, the state authorities liquidated the theological faculties at the University of Warsaw and the Jagiellonian University in Cracow, creating on their basis the state Academy of Catholic Theology ('Akademia Teologii Katolickiej', ATK) in Warsaw. The book collections of those faculties were transferred to the library of the new Academy. At the same time, the Faculty of Evangelical Theology of the University of Warsaw was liquidated; the multi-faith Christian Academy of Theology ('Chrześcijańska Akademia Teologiczna', ChAT) in Warsaw was founded in its place. A few years earlier, the state authorities had not agreed to reactivate the Faculty of Theology at the University of Wrocław, which had been renewed after 1945, and the theological book collection had been partly given to the library of the local seminary. Thus, for many years (until 1994) the Catholic University of Lublin (KUL) remained the only university in Poland with a theological faculty in its structure. The University Library of the Catholic University of Lublin, despite the difficulties and persecutions by the communist authorities, and thanks to numerous foreign donations, gained the status of the largest and leading ecclesiastical and theological library in the country.[4] In 1975 its book collection amounted to 681,500 volumes (including 36,571 old prints).[5]

As a result of this situation, the education of the clergy and the practice of theological research were concentrated mainly in higher (diocesan) theological

3   Wincenty Urban, "Archiwum – Muzeum Archidiecezjalne i Biblioteka Kapitulna we Wrocławiu w latach 1945–1970," *Śląski Kwartalnik Historyczny Sobótka* 25, no. 2 (1970): 263–270.

4   Barbara Zezula, "Biblioteka Uniwersytecka Katolickiego Uniwersytetu Lubelskiego Jana Pawła II wczoraj i dziś," *Fides: Biuletyn bibliotek kościelnych* 22, no. 1 (2016): 3–20; Joanna Nastalska-Wiśnicka, *Biblioteka Uniwersytecka Katolickiego Uniwersytetu Lubelskiego Jana Pawła II: Kronika stulecia 1918–2018* (Lublin: Wydawnictwo KUL, 2020).

5   Nir and Grzebień, "Biblioteki kościelne – w Polsce," 509.

seminaries. Their libraries, since they only served the clergy and candidates for the priesthood and were housed in closed church buildings, could continue to operate and expand their collections. The communist authorities, however, conducted censorship of book resources. The most spectacular action took place in 1960. On 22 August, representatives of the Press Control Office, accompanied by representatives of the Office for Religious Affairs and sometimes the Police, simultaneously entered church libraries in 67 different locations. During a two-day action, libraries all over the country were deprived of approximately 12,000 books, mainly those focused on the social activities of Catholics, Catholic Action and church associations.[6]

It was also very difficult to collect foreign publications. Customs authorities controlled and often confiscated books sent or transported from abroad. Purchases were practically impossible due to the very high black market exchange rate of Western currencies. The library collections were supplemented mainly by donations, if these managed to get across the border, so it was all rather ad hoc. Despite all these difficulties, thanks to the efforts of the Polish episcopate and the rectors of the universities, the book collections of the libraries of major seminaries, as the most privileged church libraries, were constantly growing. Table 13.2 presents the 1975 inventory.

For all the incompleteness of the data, the inventories of the libraries of religious seminaries were equally impressive. The combined resources of just ten of the libraries listed there – those of the Dominicans, Vincentians, Redemptorists, Pauline Fathers, Divine Word Missionaries, Jesuits (in Warsaw and Cracow), Bernardines, Dehonians and Salesians – amounted to some 618,000 volumes in 1975.

Despite such a rich and extensive network of church libraries there was no central system of information about their resources, with the exception of a few printed partial lists and bibliographies. Individual libraries relied almost exclusively on traditional alphabetical card catalogues, while material catalogues based on systematic classification were rare. This significantly hampered bibliographic search and the use of book collections, especially of foreign literature which was scarce and difficult to access.

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6   Krzysztof Gonet, "Książki skonfiskowane przez władze PRL w bibliotekach kościelnych w roku 1960 wracają do właścicieli," *Fides: Biuletyn bibliotek kościelnych* 10, no. 1–2 (2004): 205–208.

TABLE 13.2   The size of the book collections of the libraries of major seminaries in 1975

Seat of the seminary	Number of books [vols.] Published since 1801	Old prints	Total
Białystok	16,845	373	17,218
Częstochowa	19,000	–	19,000
Drohiczyn	13,000	57	13,057
Gdańsk	21,383	411	21,794
Gniezno	32,000	–	32,000
Gorzów	26,330	1,130	27,460
Katowice	39,300	106	39,406
Kielce	36,918	8,452	45,370
Cracow	30,000	–	30,000
Lublin	36,100	14,845	50,945
Łomża	25,000	1,160	26,160
Łódź	26,525	163	26,688
Nysa (diocese of Opole)	33,000	8,700	41,700
Olsztyn	80,000	9,000	89,000
Pelplin	38,000	12,000	50,000
Płock	40,000	2,000	42,000
Poznań	85,000	11,200	96,200
Przemyśl	24,864	1,610	26,474
Sandomierz	59,500	20,000	79,500
Siedlce	23,000	80	23,080
Tarnów	73,000	7,036	80,036
Warsaw	58,910	23,595	82,505
Włocławek	61,000	25,765	86,765
Wrocław	65,000	4,500	69,500
Total	**963,675**	**152,183**	**1,115,858**

Nir and Grzebień, "Biblioteki kościelne – w Polsce," 509.

2   Association for Computerisation

On 4 June 1989, communism in Poland ended and opportunities for society to organise opened up. Likewise, since the early 1990s, Microsoft operating systems and Intel hardware has dominated much of the personal computer

market and the era of standard PCs began. Both of these factors together laid an ideal basis for the creation of a special association of church libraries in Poland.

After the breakthrough year 1989, thanks to opening up to the West after the fall of communism, microcomputers began to arrive in Poland in increasing numbers, especially personal computers compatible with the IBM PC, and the idea of computerising libraries based on this relatively cheap equipment began to spread. In the same year, 1989, two experienced Polish computer scientists, Jerzy Swianiewicz and Jan Wierzbowski, began to create a program at the National Library called MAK (short for Polish 'Małe Automatyczne Katalogi' or Small Automatic Catalogues) designed for computers with the MS-DOS system; its 1.0 version was rolled out in 1990.[7] In some church libraries attempts were also made to use individual personal computers to create catalogue databases or to automate the printing of catalogue cards.

It was in these circumstances that the computerisation of church libraries in Poland began, and at the same time the Federation of Church Libraries 'Fides' was founded, primarily for this purpose. This happened thanks to one man – Fr. Krzysztof Gonet, a visionary who was passionate about the use of modern computer technology to automate libraries.[8] From a historical perspective, Fr. Gonet appears to be a man of the moment for the new times. A distinguished graduate of the Institute of Library and Information Science at the University of Warsaw in 1981, he initially began working in the Data Processing Department of the National Library after his graduation, but a year later he left to join the Metropolitan Higher Seminary (Polish: 'Wyższe Metropolitalne Seminarium Duchowne' – WMSD) in Warsaw. His contacts with the staff of the National Library and the library community continued during his seminary studies, from which he graduated in 1987, and later during his pastoral work. When he was appointed deputy director of the WMSD Library in 1989, he could immediately draw on his knowledge and familiarity with the milieu. He was guided by the thought, heard at an academic conference, that "the computerisation of libraries is a condition for their continued existence in society because the libraries that do not function properly, that are slow to provide library and bibliographical information, will become dead, will lose their readers, and will live only for themselves."[9]

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7   "MAK (program)," https://pl.wikipedia.org/wiki/MAK_(program) [accessed April 30, 2021].

8   Krzysztof Gonet, "Autobiografia bibliotekarza i bibliotekoznawcy (do października 2016 roku)," *Fides: Biuletyn bibliotek kościelnych* 23, no. 1 (2017): 181–190.

9   Maria Wrocławska, "Możliwości komputeryzacji biblioteki," *Archiwa Biblioteki i Muzea Kościelne* 56 (1988): 147 (our translation).

"A new stage of work on the computerisation of church libraries," as Gonet insists,[10] or rather the proper computerisation of the network of church libraries, began with a relevant conference which took place on 24 June 1991 at the headquarters of the Metropolitan Higher Seminary in Warsaw. Convened under the auspices of Franciszek Cardinal Macharski as chairman of the Polish Episcopal Commission on Catholic Doctrine, it was an overwhelming success, as it brought together representatives of 48 church libraries and a total of 130 participants. In addition to speeches by invited guests and demonstrations of hardware and software for libraries, eight libraries shared their experiences with computers. In the final discussion, all participants confirmed the urgent need to begin work on a unified computer system for Polish church libraries. To this end, it was decided to convene a working meeting.

This meeting of leading libraries was also held at the Metropolitan Higher Seminary Library in Warsaw, on 23 September 1991. Thirteen libraries from Catholic colleges and faculties of theology and others already having some achievements in computerisation participated. The declaration adopted by the participants specifically stated the need for uniformity of format and the usefulness of uniformity of software, with the suggestion that it should be the MAK program. There was also a clear reference to the creation of a uniform computer system and a common catalogue base in the future. This theme, as well as the entire declaration, is mainly the work of Fr. Gonet, who from the beginning saw the need for systemic solutions and integration of library systems. The most important fruit of the meeting was the creation of the Federation Fides, whose aim was to "co-ordinate work on the computerisation of library work and to create a computerised network of church libraries."[11] A provisional Bureau of the Federation was also set up, headed by Fr. Tadeusz Stolz, PhD, Deputy Director of the University Library of the Catholic University of Lublin, and the seat of the Bureau was also located there.

The adoption of the founding declaration of the Fides Federation both launched and intensified activities, which were reported during successive annual working meetings. These meetings also included some of the characteristics of the meetings of MAK program users, combined with presentations of novelties and problem solving. The first such meeting, attended by 21 libraries, took place on 30 September 1992 at the KUL University Library. A year later, on 8 May 1993 the second working meeting was also held in Lublin. At that

10   Krzysztof Gonet, "Komputeryzacja bibliotek i możliwości jej wpływu na procesy gromadzenia księgozbiorów w bibliotekach kościelnych: zarys problematyki," *Archiwa Biblioteki i Muzea Kościelne* 62 (1993): 255–268 (our translation).

11   Gonet, "Komputeryzacja bibliotek," 260 (our translation).

time Fides was comprised of 53 libraries. The participants discussed the need for creating a central computer catalogue of theological libraries in Poland and cooperation in creating a computer bibliography of church writings. These two main topics would recur in various ways in the activities of Fides in the coming years, along with the issue of the creation of a dictionary of key words in theology. The hospitable staff of the Computing Centre of the Catholic University of Lublin held second level training in the use of MAK twice. The third working meeting of Fides took place on 9th May 1994 at the Metropolitan Higher Seminary in Warsaw, at which time efforts were already underway to approve the statutes of the Federation. The Polish Episcopal Conference approved the Statutes and officially established the Federation Fides on 18 March 1995. In the Statutes the aim of the Federation is broadly defined as "streamlining the activities of Polish church libraries, the implementation of technical progress, and in particular the computerisation of library work" (Article 6), while the following article lists ten measures for achieving this goal, all of which refer to computerisation.[12] The Statutes makes no mention at all of other forms of cooperation between libraries. Here we can clearly see Fr. Gonet's intention that the federation should have a specialised character. The third point of this article is the most forward-looking: "Creation and administration of a computer-based, nationwide network of church libraries," where the main idea of the creator of Fides again comes to the fore.

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12   "Art. 7. In view of the widespread influence of the printed word on education, the formation of personal attitudes and the extension of the Gospel message, and in order to provide effective means for the extension of this influence, the Federation shall pursue its objectives by:
  (a)   research activities and studies on the application of new techniques in library work;
  (b)   coordinating work on the computerisation of library work;
  (c)   the creation and administration of a computerised, nationwide network of church libraries;
  (d)   the creation of useful standards in the computerisation of library activities;
  (e)   helping individual libraries to implement the computer system and other forms of modernisation of their work;
  (f)   stimulating work on the creation of computerised bibliographies and catalogues of literature on theology and related sciences;
  (g)   training of library staff in computer work and other modern working methods;
  (h)   mandatory exchange of information between members on the state of their individual computerisation work;
  (i)   the dissemination of experience through meetings, conferences and publications;
  (j)   obtaining material resources for its own activities and to support the activities of individual libraries and the legal entities to which they belong, aimed at obtaining resources individually for computerisation and the implementation of technical progress" – "Statut Federacji Bibliotek Kościelnych FIDES," *Fides: Biuletyn bibliotek kościelnych* 6, no. 1/2 (2000): 31–32 (our translation).

Due to the decision of the Episcopal Conference to approve the statutes, the next meeting of Fides libraries on 20 June 1995 at the Metropolitan Higher Seminary in Warsaw had the character of the General Assembly of the Federation, during which the statutory authorities of Fides were elected, headed by Fr. Jan Bednarczyk, Director of the Library of the Pontifical Theological Academy in Cracow. This event ends the initial period of the existence of Fides.

I do not intend to discuss here in detail the history of the next thirty years of the activities of the Fides Federation, especially in terms of the computerisation of libraries, as they are comprehensively described elsewhere.[13] Instead, I would like to show how consistently the Federation strived to achieve its goal, despite the lack of resources and interest on the part of the Church scholarly circles. All the time efforts were made to keep up with technical progress and the development of IT tools; new solutions were initiated and new opportunities for cooperation created. The people concerned never lost sight of the primary goal of computerisation, which is to satisfy the information needs of the users of church libraries, to give them wide and easy access to catalogue and bibliographic information.

As mentioned above, from the beginning the Federation took on the character of a consortium of libraries using the MAK system, although this was not a prerequisite for membership in Fides and some libraries kept their own solutions or adopted other systems. Four church libraries took advantage of a grant from the Mellon Foundation and joined the VTLS or Horizon consortiums (Catholic University of Lublin, Pontifical Academy of Theology in Cracow, Pontifical Faculty of Theology in Poznań, and Theological Seminary in Łódź). In total over eighty church libraries out of over one hundred that have passed through the Federation have implemented the uniform MAK program, with its format enabling the exchange of data.

In accordance with the outlined programme of activities, the creation of central catalogues – separately for books and for theses – was started from the very beginning, at first through a simple offline accumulation of data sent on floppy disks. From 2001 the data was partly merged automatically with the inclusion of library symbols. The central catalogue was made available on the Internet as early as 1993, initially on a host server, and then using its own server, Fides. From 1994 the central catalogue was distributed to church libraries across

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13   Krzysztof Gonet, "To już 17 lat! Przeszłość i plany na przyszłość Federacji Bibliotek Kościelnych FIDES," *Archiwa Biblioteki i Muzea Kościelne* 91 (2009): 15–23; Jerzy Witczak, "25 lat komputeryzacji bibliotek kościelnych w Polsce – dorobek federacji FIDES," *Archiwa Biblioteki i Muzea Kościelne* 106 (2016): 333–342.

Poland also on CD-ROM and became an aid for copying ready descriptions for libraries beginning computerisation. From that time until 2005 databases in CD-ROM form were issued annually, and from 2001 were equipped with a graphic interface in the form of the MAKWWW program. The latest version of the central catalogue of books in 2005 had 470,742 entries from 30 libraries, while the "FIDES-Magister" database had 29,419 entries from 22 libraries.

However, the central catalogue created and made available in the manner described above was never really up to date. This is why, in 2004, the central catalogue was replaced by a "union catalogue," that is the FIDKAR multi-browser (named after the Fides Distributed Catalogue), working with the Z39.50 protocol. The software needed to run it was entirely written on commission from the Fides Federation. Its advantage was its ability to simultaneously search any library system and the catalogues and bibliographies available in the Z39.50 protocol. It could be said to be a very innovative 'discovery service' for those times. At the peak of its existence, FIDKAR offered users simultaneous searches in almost a hundred databases of various types, of which about half were available online and the rest from copies placed on the Fides server. Undoubtedly, this solution was a big step forward and served well both librarians making cataloguing easier, and users looking for up-to-date information. However, ten years on, FIDKAR slowly became outdated. There arose new possibilities for collaboration and real co-cataloguing, while the said software was no longer developed. The year 2014 saw a new solution, which will be discussed below. The FIDKAR multibrowser itself is still in operation, but has lost much its relevance. Currently, 46 databases are connected to it: 24 library catalogues (including two central ones), 11 bibliographic databases and 11 dissertation catalogues.[14]

At this point, speaking about various types of databases which are searched simultaneously in the FIDKAR system, I would like to discuss the issue of creating bibliographies of the contents of journals and collective works. From the very beginning, apart from the creation of a central catalogue, Fr. Gonet and Fides set themselves an equally important goal of creating computer bibliographies of theological writings and related sciences. Originally, the Polish bibliography of theological sciences was to be modelled on the *ATLA Religion Database* (earlier name: *Religion Indexes*), which had been already distributed in the form of a CD-ROM. The Federation's guest at the First General Assembly (19–23 May 1995) was John Bollier, ATLA's development director. The participants discussed possible forms of cooperation and the exchange

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14   http://fidkar.fides.org.pl/index.php [accessed May 4, 2021].

of databases on optical discs.[15] Although further cooperation between Fides and the American Theological Library Association did not take shape due to the limited capacity of Polish libraries, the innovative publishing of the first database on CD-ROM by Fides in 1995 was appreciated by the American side.

From the beginning, therefore, the individual member libraries undertook to create partial bibliographical databases of the contents of the journals published in their theological centres. After a simple accumulation they became part of a central service on the internet and on CD-ROM. The last version in 2005 of the 'Bibliografia Nauk Kościelnych (fragment)' (Bibliography of Ecclesiastical Sciences [fragment]) database comprised 37,709 entries and was a combination of 17 bibliographical databases of various scope and range, created by libraries belonging to the Federation. Next, the bibliographic databases were connected to the FIDKAR multibrowser, in an analogous way to the connection of catalogue databases. Both solutions were very imperfect due to shortcomings in scope and completeness and due to the heterogeneity of the compilation.

In 2011 the Federation managed to solve this problem of the lack of a single, coherent – and reasonably complete – bibliography of the ecclesiastical sciences, for which it had been calling for many years. The cooperation with the National Library resulted in the project called Electronic Bibliography of Theological Sciences (Polish: 'Elektroniczna Bibliografia Nauk Teologicznych', EBNT). The National Library made available, free of charge, bibliographic descriptions created by the Department of the Bibliography of Journal Articles, both those included in existing databases from the years 1996–2011 and those newly added in a monthly cycle. This bibliography covers mainly the contents of publications issued by ecclesiastical universities and theological faculties, starting from 1980. A novelty was the combination in one database of both the bibliography of journal contents and the contents of collective works, such as anniversary books and conference materials, modelled on the ATLA bibliographical database. Those descriptions which were not in the data coming from the National Library – i.e. descriptions of chapters from multi-author monographs and descriptions of articles from non-indexed journal issues – came from the Fides libraries. For this purpose, previously created partial bibliographic databases were used. Many descriptions received from the National Library were also corrected and complemented with abstracts. Author's entries

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15   Marta Wójtowicz, "Federacja Bibliotek Kościelnych FIDES w Polsce w latach 1991–2001," *Fides: Biuletyn bibliotek kościelnych* 9, no. 1/2 (2003): 39.

were unified in accordance with authority records in the NUKAT[16] union catalogue, and the subject headings language of the National Library was used.

Initially, the EBNT database was developed in the MAK program and accessed from the Fides server. In 2013 it was transferred to the Koha system, and these were the first experiences of using this system to computerise the Federation's libraries. The bibliography is available at http://biblio.fides.org.pl and through the FIDKAR multi-search engine. As of 30 April 2021, the bibliography contains almost 139,000 bibliographic records, and indexes the full content of over 230 titles of Polish theological, religious and broader ecclesiastical sciences journals, as well as over 520 collective works (publishing series, jubilee books, conference materials, among others). It includes mainly publications issued by Polish ecclesiastical universities and theological faculties.[17]

3   Union Catalogue of Church Libraries Fides

The rapid advances in information technology and the announcement by the National Library to cease the development and distribution of the MS-DOS-based MAK program, fundamental to the computerisation of church libraries to date, as of 1 January 2013, presented the libraries affiliated with Fides with a very difficult problem. Of the 85 member libraries at this point, only seven were using systems other than MAK – these were the large commercial integrated library systems available through state funding of some universities and theological faculties. The remaining several dozen church libraries, using

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16   NUKAT is a union catalogue of more than 170 Polish research libraries and also non-research libraries with special collections. NUKAT offers access both to bibliographic and authority records. NUKAT Union Authority File built by NUKAT member libraries is a guarantee of correct and uniform headings used in NUKAT descriptions of documents. NUKAT Centre is a division of the University of Warsaw Library (BUW) which supervises NUKAT union catalogue. https://centrum.nukat.edu.pl/en/about-nukat [accessed May 4, 2021].

17   Complementing the work on computerisation of libraries and meeting the information needs of readers, the Fides Federation's own digital library was created. It was launched in 2006, on the 15th anniversary of Fides. The digital library was conceived as a platform where both Church institutions and individual authors could publish their works. Its content was also to be taken care of by the member libraries by providing digitised objects for publication. Due to the weakness of the member libraries of the federation and due to the lack of funds for digitisation, the expectations of the launch of the digital library have not been fully realised and it still has a relatively small amount of content. It is available at: http://digital.fides.org.pl/.

the virtually-free MAK program, were in danger of losing access to catalogue databases.

The question of which library program would replace the well-deserved MAK was the subject of concern of the Fides Board after the National Library had stopped working on a new version in client-server architecture. The possibility of using one of the Polish library systems for the whole Federation was analysed, due to their lower prices. There was also no doubt that it was necessary to change the concept and move to the model of co-cataloguing with one central database of bibliographic authority records. This model was adopted in national systems intended mainly for public libraries. However, this very resource of bibliographic authority records, not corresponding to a large extent to the resources of Polish and foreign theological literature in church libraries, constituted one of the most serious obstacles in using the offered solutions. Then the Koha system arrived on the scene, and its adoption resulted in the creation of a central catalogue in the full sense of the word.

Already in 2010, thanks to Janusz Kaczmarek, a Dominican, there appeared a Polish implementation of the Koha system, which he used to create a central catalogue of Dominican libraries based on the catalogue of the Library of the Dominican Philosophical and Theological College in Cracow.[18] In 2013, after a longer period of analysis and comparison with other available systems, Koha was presented as a solution during the 19th General Assembly of the Federation in Wrocław. The Board shared the opinion of Fr. Kaczmarek that it is a modern solution, adaptable to new needs, cheap, tried and tested. It was decided that one central catalogue should be created in place of separate catalogues of individual libraries, on the model of the organisation of the catalogues of other library networks in Poland. Prior to the implementation of the Koha system by the Federation as a successor to the MAK program, Kaczmarek had tested the Electronic Bibliography of Theological Sciences (EBNT) in this system, which made it possible to check the mechanisms for updating authority records from files of the NUKAT catalogue and that of the National Library.

On 29 November 2013, the chairman of the Board of Fides, Fr. Jerzy Witczak, invited representatives of libraries interested in participating in the joint project to a meeting at the Library of the of the Congregation of the Mission in Cracow. Twelve libraries were represented at the meeting, some of them as observers. As a result, representatives of seven libraries decided to create a

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18   For more see: Janusz Kaczmarek, "Wdrożenie zintegrowanego systemu informatycznego dla bibliotek Koha w Bibliotece Kolegium Filozoficzno-Teologicznego oo. Dominikanów w Krakowie," *Fides: Biuletyn bibliotek kościelnych* 17, no. 1/2 (2011): 25–30.

common Central Catalogue of Church Libraries.[19] The following assumptions were made:

1. The central catalogue to be maintained in the Koha system and hosted on the Fides server.

2. A common, unified bibliographic record database (one description – many resources).

3. A common interface for the presentation of bibliographic data.

4. A common lending mechanism (but separate readers) and support for inter-library loans.

5. Formal headings in accordance with the NUKAT Union Authority File.

6. Subject description in accordance with the National Library Language File.

7. Inclusion of the catalogue in NUKAT, which implies mandatory active or passive cooperation of member libraries with the NUKAT Centre.

8. The project is to be self-financing: for the necessary IT work, the permanent maintenance of the catalogue and for the salary of the system librarian, the member libraries will pay a fixed monthly contribution to the Fides account.

Points 1 to 4 stem from the specificity of the central catalogue. From the technical point of view, the adopted solution relieves the libraries of the burden of dealing with the IT infrastructure (apart from having working Internet and efficient computers with Internet browsers). Currently the system operates on its own server, Fides, located in one of the member libraries, but it would be just as well possible to give up maintaining one's own server and purchase such a service in the 'cloud', i.e. from a hosting company. This way, only one IT specialist is needed to operate the system for all libraries. In the case of small and medium-sized church libraries this argument seems to be crucial. Maintaining the catalogue in the MAK system already caused considerable problems with servicing and updating the software, and even more so, no modern library system can be used without professional IT support, which most libraries simply cannot afford. For librarians, on the other hand, adopting the principle of 'one description – many resources' allows cataloguing to be optimised: the description is made and imported by only one library, while other libraries add only their own items. This also saves time and finances. Finally, the task of central catalogues is to indicate the location of library resources, which helps readers to find out where the document they are interested in is stored. In this way

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19   On the creation of the central catalogue and its functioning in the first three years: Janusz Kaczmarek and Jerzy Witczak, "Centralny Katalog Federacji Bibliotek Kościelnych FIDES w systemie Koha," *Fides: Biuletyn bibliotek kościelnych* 23, no. 1 (2017): 145–166.

the main purpose for which the Fides Federation was established – to enable readers a wide and easy access to catalogue and bibliographic information – is realised.

As far as the use of authority files is concerned, the choice of the formal NUKAT catalogue file seems obvious. It is primarily connected with the decision to establish close cooperation with the NUKAT catalogue and downloading from it the bibliographic authority records as reference records. Most libraries of the Fides Federation are scientific libraries and therefore their cooperation with the university NUKAT centre is natural. Only technical difficulties – using the MAK program – made it impossible to start cooperation earlier. Also, the resources and scope of the literature present in the NUKAT catalogue, co-created from the beginning also by the two largest church libraries in Poland, the Library of the John Paul II Catholic University of Lublin and the Library of the John Paul II Pontifical University of Cracow, correspond to a much greater extent than in other networks to the profile of the collections of the Federation's libraries. It is also worth mentioning that since 2001 the Fides Federation has been maintaining an updated copy of the NUKAT Authority File in the form of the MAK database, distributing it on commission from NUKAT to several dozen church and non-church libraries.[20] Thus, in many church libraries this catalogue was already in use and the control numbers of formal authority records were added to bibliographic records, which during data migration to the new system allowed for unambiguous linking of entries with the current one.

The choice of the language of the subject description was under debate.[21] Subject description of documents in NUKAT records is made with three subject heading systems: KABA Subject Headings (used by academic libraries), National Library of Poland Subject Headings (JHPBN), and the Polish version of Medical Subject Headings (MeSH). The language of the National Library of Poland, used by very few academic libraries, was chosen for two reasons: this language had already been used by some Fides libraries based on the MAK system, as its authority file was connected to the catalogues of these libraries, and its control numbers were entered into bibliographic records. The second argument, according to the decision-makers, was the greater advancement and simplicity of the language. In particular, the evolution of the JHPBN, which

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20   Until 2009, a copy was distributed on CD-ROM, and since then interested libraries have downloaded it from the Fides server as a zipped MAK database.

21   The issue of subject description in the central catalogue Fides is exhaustively discussed by Katarzyna Mituś, "Droga do jednolitego opracowania rzeczowego w Centralnym Katalogu Federacji Bibliotek Kościelnych FIDES," *Fides: Biuletyn bibliotek kościelnych* 22, no. 2 (2016): 3–18.

had already begun, expressed itself in the abandonment of formal subdivisions (subfield "v") and their replacement by formal subjects. The rightness of this decision was confirmed by the imminent announcement by the National Library of Poland to start work on the transformation of the National Library of Poland Subject Headings into National Library Descriptors.[22]

During the Cracow meeting it was also decided that the catalogue of the Library of the Pontifical Faculty of Theology (PWT) in Wrocław would be the starting point for the joint project. Among all the participants of the agreement the PWT Library had the largest catalogue of printed books in the MAK system in the MARC 21 format (maintained since 1992), containing about 91,000 records of good quality, without duplicates, with formal and subject headings organised according to NUKAT and JHPBN authority files. With the help of IT tools created by Kaczmarek a coherence check of the database was soon started and errors and shortcomings, mainly concerning the content of field 008 and ISBN numbers, were removed in the MAK system in order to prepare it for importing into the Koha system.

After six months of preparation, the project entered the implementation phase. As a result of intensive IT two-week work, 91,214 bibliographic records and lending library data were imported into the Koha system and the new system was configured. The catalogue was officially launched on 16 June 2014, and although it initially contained only the data of the PWT Library in Wrocław, from the beginning it has been called the Fides Central Catalogue of Church Libraries. Since then, it has been available at: https://katalog.fides.org.pl/.

The aim of the project is to transfer all previously created catalogue information about the library's resources as well as the readers' database (and information on loans, if a lending library was opened) to the new system without any losses, and then to consolidate the bibliographic data with the whole catalogue. This process is multistage and depends on the quality of catalogue data of the library being included in the central catalogue. The integration of the local catalogue into the common catalogue is carried out in the following steps:

1. Checking and correcting the original records in the MAK database so that they are consistent with what should be expected of them. This is essentially about the content of fields and subfields, what is already in the records, rather than complementing the records with new information.

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22   See Marta Cichoń, "Library Data Visibility and Re-use: Possibilities Emerging from the National Library Descriptors Project," *Polish Libraries* 4 (2016): 6–39. Full text online: https://polishlibraries.bn.org.pl/archives/2016-vol.4 [accessed May 5, 2021].

2. Conversion to MARC 21, as correct as the condition of the records will allow, if the catalogue did not use the MARC 21 format.
3. Analysis and correction, where necessary (partly manual), of items' information.
4. Analysis of information on readers and loans if there was an electronic lending library, and establishing current categories of readers.
5. Inclusion of the catalogue thus corrected and converted in the common catalogue Fides.
6. Automatic exchange of local bibliographical records with NUKAT records where possible. Merge based on NUKAT control numbers with records already existing in the shared catalogue.
7. For the remaining records, automatic preparation of possible replacements from NUKAT or/and records not previously listed due to lack of equivalents, and manual decision-making about replacement so as to maintain the rule of one edition of a work = one record in the catalogue.
8. Generation and consolidation of formal and partial subject headings found in records that are not replaced or merged.

The most important part of the whole process of inclusion of each new catalogue database is the exchange of local records into unified NUKAT records, which constitute a reference point for all local catalogues included in the central catalogue. The first stage of the process is automatic exchange with the use of scripts, which are the solution developed by Kaczmarek, based on multi-criteria analysis of records, with one hundred percent certainty of bibliographic descriptions matching. The success rate of automatic exchange depends on the quality of the local catalogue, but also on the nature of the collection. Most important, however, is the fact that in the collections of church libraries there are still many rare publications, local or foreign theological books which have not yet been included in the NUKAT catalogue because large academic libraries do not have them, so there are no equivalents for them.

In addition to the automatic exchange, a new member library is required to review the automatically prepared lists of possible replacements from NUKAT for local records and mark them off the list. The reviewed files are then processed in a similar way to the automatically selected replacements, leading to further catalogue consolidation. In addition to such automatically created lists, other consolidation methods are used – searching for potential duplicates by title and number of pages; generating a list of possible equivalents based on ISBN numbers alone; lists of records for which lack of equivalents in NUKAT is unlikely (e.g. works published in Polish after 1945). Each time, librarians of a given library are required to review these lists and mark relevant suggestions

or search manually in the NUKAT catalogue. For records which have not yet been exchanged for NUKAT records, a particularly important activity is the consolidation of formal entries. Here again, IT methods are used to support this process. Libraries receive a list of suggested authority equivalents for the headwords used in their bibliographic records and by selecting appropriate options the operation of exchange and consolidation of authority headings is prepared, which is performed by a system IT specialist.[23]

In principle, libraries have a maximum of six months to carry out this consolidation work. It is obvious, however, that they do not ensure a full match with the current resources of the NUKAT catalogue nor a full implementation of the principle 'one edition of a work = one record'. Some of the reasons include misspellings, different ways of processing multi-volume works or continuous publications, and incomplete records. Consolidation is therefore a continuous process: it also takes place e.g. on the occasion of cataloguing new items or browsing the catalogue, during consolidation work carried out by administrators, or by means of periodical automatic comparison of the database with newly created NUKAT records.

In addition to the main catalogue, libraries included in the Central Catalogue often have other databases – for journals, old prints, textbooks or theses. Ultimately, these should all be integrated in a single catalogue. The consolidation of journals – very desirable from the readers' point of view – does not entail major difficulties. However, the consolidation of catalogues of old prints seems much more interesting. In 2016, the catalogue of the PWT Library in Wrocław, with 9893 records, was imported as the first one. It was created on a different basis – a separate record for each print. Moreover, in this case each copy is provided with individual information on provenance and binding, so record-merging is more difficult. It was decided, for example, to multiply fields 561 and 563 for old prints, containing, apart from the content of notes, also information on the library and the signature (in sub-fields 5 and 3). Two additional local authority files were created for provenance – individuals and corpora – which control the content of fields 900 and 910 assigned for standardised provenance. Descriptions of old prints from other libraries are slowly being added to a common database together with the local catalogue. They are also catalogued on an ongoing basis, so the consolidation between libraries in this respect is also becoming a reality. Because of the complexity of descriptions and variants of old prints, automatic exchange is not an option here, and

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23   See Janusz Kaczmarek, "Koha as a Tool for Inter-library Cooperation," https://digital.fides
      .org.pl/publication/2013 [accessed May 15, 2021].

even an automatic search for exchangeable records is difficult, especially as deciding on the exchange requires specialist knowledge and very often comparison of the description with the copy. It is worth noting that the NUKAT catalogue still contains relatively few records for old prints, so for many there is no reference authority point. On the other hand, adding to the Central Catalogue descriptions of dissertations (doctoral and master theses) creates a large number of bibliographic records and author's entries which will not have their equivalents in the NUKAT catalogue. Therefore, we should not expect in the future a full harmonisation of the Fides catalogue with the NUKAT catalogue, which does not foresee cataloguing master theses.

In parallel with the consolidation work, the libraries have been carrying out normal cataloguing activities since incorporation. For items that are already in the shared catalogue, this consists purely of adding their own copy. Items that are included in the NUKAT catalogue are catalogued by downloading a description and adding a copy. Items that are missing from both the Fides and NUKAT catalogues should generally be first catalogued remotely through the client of the Virtua system and only then downloaded. Libraries that have not yet started active cooperation with NUKAT are allowed to create catalogue descriptions in the Koha system, but it is recommended that this applies only to older and rare items. With regard to records previously entered into the central catalogue from local catalogues, for which there are no counterparts in NUKAT, actively cooperating libraries have no global obligation to create new records for them, but in the case of adding their own copy such an obligation does exist. Moreover, the practice of creating new records in NUKAT is well established, e.g. for similar editions, e.g. within one year, which are most difficult to distinguish in automatic exchange processes.

In order to ensure the high quality and security of the catalogue, individual libraries and administrators have special control IT tools at their disposal. These include automatic checking for duplicates of bibliographic and authority records, automatic checking for consistency with NUKAT, automatic checking for quality of new records, and automatic checking for modifications because neither NUKAT records nor other people's records can be modified locally. An automatic analysis of new and modified records in the NUKAT catalogue, suggesting possible exchange of local descriptions, is conducted on an ongoing basis. These tools generate daily or weekly reports, sent by e-mail. Currently, the function of the administrator is performed by two people working with only a small capacity, supported by the work of the system librarian/ IT specialist.

4   Results of Cooperation

Within almost seven years of its launch in June 2014 until the end of April 2021, twenty-six libraries were included in the Fides Central Library Catalogue in this way. The catalogue is growing and changing dynamically. As of 30 April 2021, the statistics of the database were as follows:

- 603,125 bibliographic records, including 384,870 records retrieved from the NUKAT catalogue (64%);
- 16,084 analytical records with descriptions of chapters in monographs;
- 495,200 authority records, including 438,400 from NUKAT authority file (89%);
- 2,033,330 copy records including:
  - more than 1,817,500 volumes of books published since 1801;
  - more than 176,500 volumes of periodicals;
  - 16,462 old prints (including 1,116 incunabula); and
  - more than 16,900 dissertations.

It is interesting to compare the current quantitative data of individual libraries participating in the Central Catalogue with the data obtained in the BETH survey conducted among Fides libraries in 2010 (although note that not all libraries returned the survey at that time).[24] These statistics are presented in Table 13.3.

It is difficult to precisely compare all these figures. The 2010 figures were most often only estimates and did not include some collections, such as copies of journals or dissertations. Also, the percentage of computerisation was most likely counted in different ways, e.g. not including special collections. In turn, the data from the Central Catalogue is very precise, but says nothing about collections not yet catalogued. It is therefore best to compare only the numbers of copies of books printed since 1801, i.e. columns 2 and 6. Taking into account acquisitions of the last ten years, slow progress in cataloguing older collections can be seen in most libraries. Above all, however, thanks to the use of a single computer system, for the first time this statistic gives a very good and reliable picture of the current size of the book collections of member libraries.

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24   Jerzy Witczak, "Ankieta BETH (Bibliothèques Européennes de Théologie) wśród bibliotek Federacji FIDES," *Fides: Biuletyn bibliotek kościelnych* 17, no. 1/2 (2011): 5–24.

TABLE 13.3   Comparison of the collections of libraries forming the Central Catalogue in the years 2010 and 2021

Library	BETH 2010 survey			Fides Catalogue 30.04.2021		
	Books (copies)	Total copies	% of comp.	Number of records	Books (copies)	Total copies
1	2	3	4	5	6	7
Białystok, Higher Sem.	48,140	49,626	40%	53,000	62,811	65,149
Bydgoszcz, Institut				25,904	32,758	33,491
Częstochowa, Higher Sem.	88,300	88,300	75%	60,606	77,083	86,706
Drohiczyn, Higher Sem.	50,000	50,000	50%	53,146	61,078	62,682
Elbląg, Higher Sem.	27,580	27,580	95%	37,081	49,186	55,578
Gniezno, Higher Sem.	47,540	47,540	n.a.	49,668	67,403	68,994
Kalisz, Higher Sem.	44,000	44,013	100%	34,263	38,421	38,458
Cracow, Bernardians			0%	2,745	3,040	3,048
Cracow, Missionaries	150,000	165,040	60%	86,725	119,594	135,558
Cracow, Salesians				74,986	117,178	117,426
Cracow, Ursulines				10,628	12,791	12,849
Cracow, Higher Sem.				40,631	58,387	62,613
Legnica, Higher Sem.	100,000	101,242	80%	76,317	96,462	108,837
Poznań, Society of Christ				77,546	92,470	127,429
Poznań, Franciscans				67,202	95,477	100,064
Rome, The JPII Centre				39,110	45,335	46,295
Sandomierz, Diocese	160,000	179,472	100%	69,740	78,900	94,384
Siedlce, Higher Sem.	80,000	80,049	10%	42,931	74,601	75,189
Stadniki, Dehonians	65,170	65,330	100%	55,735	59,599	69,185
Świdnica, Higher Sem.	21,880	21,880	100%	23,426	32,489	38,409
Warsaw, Loretan Sisters			0%	17,361	21,668	21,668
Warsaw, Higher Sem.	140,000	198,732	79%	130,923	154,177	154,636
Warsaw, Higher Sem. Praga	35,000	35,115	100%	50,742	87,145	97,341
Włocławek, Higher Sem.	77,150	94,898	25%	91,447	102,432	129,940
Wrocław, PWT	132,900	140,414	70%	130,201	132,422	178,826
Zakroczym, Capuchins	43,300	51,833	90%	44,094	50,352	51,124

Another important effect of the participation of libraries in the Central Catalogue Fides, combined with the shared cataloguing in a single database, is the creation of a kind of single virtual library. The collections of this 'library' are very rich and varied (about half a million different works). It has become very easy to find the library that holds the item you are looking for and to access it through interlibrary loans or by ordering a digital copy. The cataloguers at these member libraries communicate with each other by e-mail and telephone, e.g., to uniquely identify the items catalogued or to request the exchange or merging of records. The modification of a local record created by another library also requires prior approval. Modifications to subject descriptions are analogous. This creates a sense of responsibility for a common catalogue, and at the same time a certain community solidarity, which can support librarians who work in very small teams, or run their libraries alone. It is also very important to improve one's competence through contact with other libraries and church librarians, both in the implementation phase and in the collaboration phase.

As has already been said, an obligatory part of the project of the Fides Central Catalogue is the cooperation with NUKAT, active or passive. The NUKAT catalogue (http://katalog.nukat.edu.pl) constitutes, on the one hand, a source of authority for bibliographic records as well as formal and subject headings, together with a mechanism for their updating. On the other hand – but only as part of active cooperation – it allows for remote cataloguing of new items using the client of the Virtua system. This makes it possible to use the NUKAT Centre's control procedures, which is particularly important given the lack of funds for employing in-house administrators. It was agreed with the management of the Centre that the Fides consortium will be treated as a federation of separate libraries, signing separate cooperation agreements with the Centre. This allows each institution to enter into cooperation at a time and to an extent convenient to it. Each library starts cooperation with NUKAT from data downloading (passive cooperation) and decides when it is ready to enter data into NUKAT (active cooperation).[25]

Moreover, moving to the Koha system and establishing cooperation with NUKAT fulfils the main goal of the Fides Federation, which is to disseminate information about the resources of Polish church libraries. As long as they were using the MAK program, cooperation was impossible for technical reasons. Now downloading descriptions to local catalogues provides NUKAT end-users with one-stop access to information on the resources available in

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25   For a brief description of the NUKAT collaboration see: https://centrum.nukat.edu.pl/en/cooperation [accessed May 5, 2021].

church libraries. The cataloguer downloads a selected bibliographic record to the local database and adds the library symbol to the original description in the NUKAT database. The symbol is displayed to the end-users as the name of the library hyperlinked to the copy of the given description in the local catalogue. As a result, the end-users are provided with information on which libraries hold a selected document and what its current circulation state is. This information can be accessed world-wide via the Internet. Bibliographic records from NUKAT are also uploaded into the largest international union catalogue, WorldCat. Since November 2019, the NUKAT database can also be searched with the KVK virtual catalogue. The NUKAT Centre uploads authority records from NUKAT into the Virtual International Authority File (VIAF). Among them are a (relatively small) number of records made by church cataloguers. This all means that information on holdings of Polish church libraries is available throughout the linked data world.

The cooperation of the member libraries of the Fides Central Catalogues with NUKAT can be summarised by the following figures (as of 30 April 2021). The total number of bibliographic records downloaded by particular libraries from the NUKAT database, or rather records to which their symbol is added in NUKAT, is 1,187,225. The percentage share of NUKAT records in the total catalogue of each library, related to the progress of consolidation and the nature of the collection, ranges from 50 to 99 percent. The number of bibliographic records and authority headings created and uploaded into the NUKAT catalogue by the 16 libraries that already have active collaboration rights amounts to: 32,780 bibliographic records and 14,034 authority records. A large part of descriptions entered in the NUKAT catalogue are unique items, often available only in one member library, which have not been catalogued by any large academic library before. The possibility of cataloguing at the national level is also an opportunity to widely promote local publications from one's own theological and ecclesiastical environment.

As mentioned, the 26 libraries co-creating the Central Catalogue are not the only libraries of the Fides Federation cooperating with the NUKAT catalogue. This cooperation was started earlier by libraries of the Catholic University of Lublin and the Pontifical University of John Paul II in Cracow, which were co-creators of NUKAT from the beginning, as well as the Library of the Major Seminary in Łódź and the Diocesan Library in Toruń,[26] the last two using large integrated library systems. Two catalogues of Dominican libraries also cooperate with NUKAT: The Dominican Philosophical and Theological College in

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26   Cf. Bogusław Dygdała, "Komputeryzacja Biblioteki Diecezjalnej w Toruniu: od MAK do NUKAT," *Fides: Biuletyn bibliotek kościelnych* 22, no. 2 (2016): 19–30.

Cracow and The Thomistic Institute in Warsaw, also using the Koha system. Recently two libraries in Warsaw, the Bobolanum Library and the Library of Cardinal Stefan Wyszyński University, have started individual cooperation, as well as the Jesuit-run Ignatianum Academy Library in Cracow, which have also implemented the same system. In total, there are already 35 libraries of Fides and three libraries of theological faculties at state universities (also members of Fides) belonging to the NUKAT catalogue via their main libraries,[27] which constitutes one fifth of all institutions forming NUKAT. All these libraries in the process of co-cataloguing theological and religious collections build a common resource which can be used by each other. In this way the NUKAT catalogue has also become a platform for cooperation between very many church libraries in Poland (and one Polish library in Rome).

One can try to compare the contribution of the libraries forming the Central Catalogue Fides to NUKAT, treating them as one virtual whole, with the contribution of the other cooperating libraries of the Federation. The results of this comparison are presented in Table 13.4. Undoubtedly, the Library of the Catholic University of Lublin, as the biggest church library in Poland, has the richest and the biggest book collection and at the same time has introduced the biggest number of new descriptions.[28] Second place in terms of the number of records downloaded – with over 400 thousands – takes the Fides catalogue, which shows the considerable diversity of the combined book collections of the libraries participating in the Central Catalogue. Considering the fact that all this constitutes only less than two thirds of the whole catalogued collection, it shows how important the presence of information about these collections in the NUKAT catalogue is. As far as the number of bibliographic records created is concerned, the contribution of the work of these libraries also turns out to be significant. Difficult to measure, but significant, are also numerous corrections of NUKAT (bibliographic and formal) records and eliminated duplicates, related to consolidation activities.

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27 See Agata Muc, "The Libraries of the Theological Faculties in Poland," https://beth.eu/ events/annual-conferences/previous-conferences/43rd-2014-wroclaw/ [accessed May 5, 2021]. Of the six libraries of theological faculties, four catalogue their collections within the university catalogue, and of these three are visible in the NUKAT catalogue (Olsztyn, Katowice, Toruń).

28 On 2 June 2021, the Library of the Catholic University of Lublin terminated its cooperation with NUKAT catalogue and joined to the common catalogue maintained by National Library of Poland, due to the transition to the Alma library system. For 18 years, librarians from the KUL Library entered into NUKAT 109,975 bibliographic records and 125,018 authority records (information from the NUKAT Centre).

TABLE 13.4   Records retrieved and entered from/to NUKAT until 30.04.2021 (together with analytical records)

Library	Library symbol	Records downloaded	Records entered
Fides Central Catalogue		400,847	32,780
Cracow, Ignatianum University	KR 283	180,777	1,222
Cracow, Dominican College	KR 253	198,216	30,397
Cracow, Pontifical University of John Paul II	KR 295	212,738	89,517
Lublin, Catholic University of Lublin	LUBL KUL	697,529	109,799
Łódź, Theological Seminary	Ł 177	17,892	916
Toruń, Diocesan Library	TOR 048	54,530	4,030
Warsaw, Bobolanum	WA 732	51,067	4,922
Warsaw, Thomistic Institute	WA ITOM	93,975	4,484
Warsaw, University of Cardinal Stefan Wyszyński	WA 392	248,187	9,696

Last but not least, it is worth mentioning the benefits for librarians working within the Central Catalogue thanks to the participation in NUKAT; the constructive control of the correctness of the created descriptions by the administrators of the NUKAT Centre, free online training and consultations, auxiliary materials, and participation in conferences. Participation in this project serves to improve the professional competences of church librarians. Obtaining the right to enter data into the NUKAT catalogue is a kind of ennoblement for them and may contribute to a better perception of their work by the authorities of church institutions. To the best of their modest possibilities, the associates of the Fides catalogue, especially those in charge of its functioning, contribute to the development of NUKAT in that they propose new arrangements, signal system errors, take part in discussions, or make presentations during conferences. The result also is a full-fledged presence of church libraries associated in the Federation Fides in the central catalogue of scientific libraries in Poland. It should be emphasised that this presence is possible thanks to the openness and kindness of the whole team of the NUKAT Centre at the University of Warsaw, especially its director, Ewa Kobierska-Maciuszko, former director of the University Library in Warsaw, where the contribution of Fides libraries to this national catalogue is appreciated and emphasised. The organisation of a special session at the 22nd General Assembly of the Fides Federation in Warsaw on 14 September 2016 at the premises of the NUKAT Centre in the University Library was a special expression of this appreciation.

5 Challenges and Prospects

After ten years of using the Fides central catalogue in the form of the MAK database on CD-ROM, and after another ten years of using the 'union catalogue', i.e. the FIDKAR multi-search engine, seven years ago the Federation started to create its central catalogue in the full meaning of the term. It is to be hoped that this pursuit of progress will serve readers and librarians well for years to come. With that said, however, it is important to face current challenges and think about the future.

First, it should be noted that more than thirty libraries of the Federation, most of which are large academic libraries of diocesan and religious seminaries, are still using the outdated MAK program. In their case, the problem of data security and access to catalogue information is still not solved. We expect that sooner or later these libraries will ask to be included in the Central Catalogue. However, doubling the number of libraries cooperating in one system would certainly give rise to organisational problems that would have to be dealt with.

For libraries currently included in the Central Catalogue, computerisation is also not yet complete. Only a few have 100 percent of the books published since 1801 catalogued by computer, and many older descriptions need to be corrected and unified. Likewise, the journal collections of many libraries have not yet been added to the catalogue. Above all, cataloguing special collections, especially old prints, whose number (according to the BETH 2010 survey) exceeds 250,000 volumes, remains most problematic. Meanwhile, only 16,500 items are currently catalogued in the Central Catalogue. The cataloguing of these valuable historical books and the study of their provenance would be a very important contribution to the preservation of the cultural heritage of the Church. At the same time, however, it is an extremely difficult task because correct and complete cataloguing of old prints according to these standards requires very high qualifications and a lot of experience. Only a few church librarians are able to meet these expectations and undertake this task. It seems that the only possibility would be to obtain external funds within the framework of projects financed by the state, and to employ appropriate people.

As far as full bibliographical information is concerned, the Central Catalogue alone, by its very nature, does not provide access to data on the contents of books and journals in the form of descriptions of separate chapters and articles. For the time being, two compatible Fides databases must be used, the other being the Electronic Bibliography of Theological Sciences (EBNT) discussed earlier. Attempts have already been made to enrich the Central Catalogue with the so-called analytical records for collective works, which currently number about 16,000. They are downloaded automatically from the NUKAT catalogue for those books whose descriptions were entered into the

catalogue. For IT reasons it is difficult to download such records from other sources, especially from the catalogue of the National Library. Work is underway to transfer another 10,000 records from the EBNT database to the NUKAT catalogue (enriching its content in the field of theology), and to then download them back to the Central Catalogue.

With regard to the descriptions of journal articles, of which there are many more, a decision has still not been taken to include them in the Fides catalogue, which is used simultaneously for lending to all member libraries. This is problematic from the point of view of the reader, who might feel confused when encountering the catalogue descriptions of journal articles that are not available in his/her library. There are also technical and organisational difficulties. Both the NUKAT catalogue and the catalogue of the National Library contain numerous analytical records for journals. However, many more journals are indexed completely by the National Library, from which we can download descriptions to the EBNT database. In the NUKAT catalogue descriptions are created by individual libraries according to their own criteria and needs, so the indexing is not at all methodically structured. However, downloading data from the NUKAT catalogue does not present any technical difficulties and can be automated, while downloading them from the National Library database to the Central Catalogue would require much more work due to the inconsistency of authority files. Thus, the connection between the Central Catalogue Fides and the EBNT bibliographic database remains an open question.

This is not all. First there is the task of creating a full theological bibliography on an ongoing basis, based on criteria developed by the Polish theological community, which needs to be solved. At present, due to the lack of funds for employing personnel to carry out this work, we rely only on descriptions from the National Library in expanding the EBNT. Moreover, the aspirations of the theological community reach further, towards the modernisation of the whole database and linking it with the repository of full texts of articles and books. Therefore, the University Library of the Catholic University of Lublin, in agreement with the Federation Fides, undertook to develop a project of such a knowledge base, which would easily provide access to the scientific output of theologians through access to full texts of studies in a digital version. After possible funding from the Polish Ministry of Education and Science, the transformation of the EBNT into a modern information system could begin. One of the aims of this project is also to shape the database in such a way that it can be searched by discovery services used in Polish academic libraries.

A further issue is the software for the Central Catalogue. Currently, this role is fulfilled very well by the Koha system, which is still being developed by an international community of volunteers. The launch of the Fides catalogue was

one of the first Polish implementations of this integrated library system and at the same time a successful attempt to use it for cooperation with the NUKAT catalogue. In recent years there has been a significant increase in the number of libraries in Poland using this software, which could also be partly due to the success of the Fides project. The increasing popularity of the Koha system guarantees greater IT security of the project and even better adaptation of the software to Polish conditions. This also bodes well for a possible future change of the Koha system to a new generation open system. As long as the bibliographic data is consistent and of high quality, which is the goal of all current activities of the Fides librarians, transferring it to the new system will not present any difficulties.

Finally, in the context of the BETH anniversary, it is worth noting that the next step in the integration of catalogues and bibliographic databases could be the creation of multilingual international systems, for example at a European level. At the moment there is only a very simple search for information on books in services such as KVK or WorldCat, while bibliographic and full-text databases from different providers – mostly licensed – are available from different addresses. Such a system should be able to use developments in artificial intelligence theory, semantic networks, and new data formats to automatically translate and retrieve information. Due to the price, it is difficult to imagine that such a future system would be open and accessible to small libraries. However, it may be worth taking the first steps on this path, at least in the field of theology. This should be the focus of efforts by BETH – an association of European national theological library organisations.

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The BeWeB Portal: a Virtual Service for Italian Ecclesiastical Libraries

Adriano Belfiore, Francesca Maria D'Agnelli, Valerio Pennasso and Silvia Tichetti

1 BeWeB: a Cross-Portal for Ecclesiastical Cultural Heritage

BeWeB[1] – 'Beni ecclesiastici in web' – is the cross-portal that highlights and displays ecclesiastical cultural heritage that is managed and preserved by entities of the Catholic Church in Italy, providing a cross-sectoral and integrated outlook on cultural heritage with a shared ecclesial identity.

Of course, BeWeB is a lot more than just an interface to retrieve survey data on ecclesiastical cultural heritage, since it represents and expresses the identity value of the tangible and intangible cultural heritage of communities whose stories are told by cultural heritage itself. Therefore, it aims to offer an overall view of diocesan and consecrated life communities, their identity values, and the cultural and evangelical service they provide through their architectural heritage (starting with churches) and museums, archives, and libraries, as well as the cultural institutions they manage.

BeWeB defines the landscape of the Church's cultural heritage, where 'landscape' is used in the sense of being a broader concept: as the encounter of history and geography, a product of cultures that live in time and work in space.[2] The portal is part of this cultural process and contributes to 'reviving' our heritage, by bringing it back into our life journey.[3] Communities have already taken part in cognitive and descriptive processes regarding their heritage, and are now actively involved in development activities, aimed at restoring the original role of places and objects. In so doing, they foster their identity and serve the Church.

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1 BeWeB, Beni ecclesiastici in web, https://beweb.chiesacattolica.it/.

2 *Codice dei beni culturali e del paesaggio*, d.lgs. 42/2004, art. 131: "Per paesaggio si intende il territorio espressivo di identità, il cui carattere deriva dall'azione di fattori naturali, umani e dalle loro interrelazioni."

3 Rhône-Alpes. Direction régionale des affaires culturelles, *Des patrimoines habités* (Genouilleux: La passe du vent, 2009), 8.

"It did not all begin with us, nor will it all end with us, and so it does us good to look back at our past experiences which have brought us to the present."[4] These words of Pope Francis remind us of our responsibility to cherish the memory and achievements of those who came before us in order to pass them on to those who will come after us. This reflection takes on an even greater significance when it refers to our cultural offering and is addressed to the many workers who are active in the field of cultural heritage: nowadays their job requires an ever greater professionalism and specific training, since their skills far exceed the tasks that have been traditionally entrusted to them.

The National Office for Ecclesiastical Cultural Heritage and Religious Buildings (BCE)[5] of the Italian Bishops' Conference (CEI),[6] which coordinates local planning activities and runs the BeWeB portal, was established in 2016 and took over the responsibilities of two different offices that previously and specifically worked on cultural heritage and religious buildings within the General Secretariat of CEI. Its primary aims – on behalf of particular churches, i.e. dioceses[7] – include fostering the knowledge and protection of the Church's heritage, which is fundamental for its appropriate and consistent management and development in the future. It provides an overall outlook on issues related to the knowledge, protection, management, and enhancement of both older assets (previously managed by the National Office for Ecclesiastical Cultural Heritage, UNBCE) and newer assets (previously managed by the National Service for Religious Buildings, SNEC). It acts as a reference, observer, and technical representative of the Church's interests at national level and performs an important liaison role, by establishing relations and fostering knowledge, contacts, and collaboration with different institutions.[8]

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4 Pope Francis, Holy mass with priests, men and women religious, consecrated people and seminarians, Morelia, 16 February 2016, https://www.vatican.va/content/francesco/en/hom ilies/2016/documents/papa-francesco_20160216_omelia-messico-religiosi.html.

5 Ufficio Nazionale per i beni culturali ecclesiastici e l'edilizia di culto, https://bce.chiesacattol ica.it/.

6 Conferenza Episcopale Italiana, https://www.chiesacattolica.it/.

7 Church administration in Italy is organised into 227 dioceses and 16 ecclesiastical regions.

8 The UNBCE maintains and establishes relations with the Holy See (Pontifical Commissions) as well as with relevant Ministries, and sectoral associations (ecclesiastical: ABEI, AAE, AMEI and civil: AIB, ANAI, ICOM), with which it supports or coordinates training and updating projects for cultural workers.

   Below is a summary of the most important agreements that have been signed in the bibliographic domain:

   – April 2000: agreement between Mibac and CEI on archives of historical interest and libraries

The BCE National Office fulfils its mission of service, including to end-point users, and asset enhancement through the BeWeB portal. This project has a solid foundation, since it relies on survey and data collection activities that the BCE National Office coordinates throughout Italy. Systematic surveys began in 1996 with historical and artistic assets[9] and have, over time, expanded, evolved, and become more specialised, to include buildings (in 2003),[10] archives (in 2004),[11] and books (in 2006),[12] cultural institutions (in 2011),[13] sound and

–   September 2006: Circular letter no. 14/06/4 on the inventory of the cultural heritage of institutes of consecrated life and societies of apostolic life (Pontifical Commission for the Cultural heritage of the Church)
–   December 2006: Agreement on bibliographic descriptions and treatment of collections belonging to ecclesiastical libraries
–   July 2008: Signing of an agreement between Mibac and CEI for the Ecclesiastical Libraries Centre
–   September 2010: UNBCE-BNCF Convention for the growth and development of the New Semantic Index
–   June 2011: Circular letter UNBCE-ICCU for the exchange of library master data
–   November 2011: UNBCE-ICCU Convention on Computerised Descriptions of Manuscript Records
–   November 2013: Agreement on Special Membership to Material Evidence in Incunabula UNBCE-CERL
–   January 2018: Convention "SBN and Ecclesiastical MANUS"
–   October 2018: Convention for Sharing BCE-FTTr Dissertations
–   November 2018: Letter on Data Exchange between BCE-ISTAT.

9   Francesca Maria D'Agnelli and Laura Gavazzi, "Inventariazione informatizzata dei beni storici e artistici mobili delle diocesi italiane," in *Osservazione, studio e analisi dei processi della catalogazione: Verso un Osservatorio per lo Stato e le Regioni*, ed. Alessandro F. Leon and Elena Plances, Rapporto 3 (Rome: ICCD, 2007), 57–60.

10   *CEI-A Censimento delle Chiese: Censimento dei Beni Culturali secondo gli standards dell'Istituto Centrale per il Catalogo e la Documentazione*, ed. Gianmatteo Caputo, versione 3, 2016, http://www.chieseitaliane.chiesacattolica.it/chieseitaliane/documenti/guidacc.pdf.

11   *Storie fuori serie: Gli atti del convegno sugli archivi storici ecclesiastici a Roma presso l'Archivio Centrale dello Stato il 27 novembre 2017*, https://bce.chiesacattolica.it/2017/11/27/storie-fuori-sede-gli-archivi-storici-ecclesiastici-in-una-nuova-prospettiva-condivisa/.

12   "Le biblioteche ecclesiastiche: lineamenti di un progetto condiviso. Atti del convegno, Roma 2006," *Bollettino di informazione ABEI* 15, no. 3 (2006).

13   Francesca Maria D'Agnelli, Silvia Gallarato, and Maria Teresa Rizzo, "Istituti culturali ecclesiastici: una visione generativa, inclusiva, sostenibile e prospettica," *DigItalia* 14, no. 2 (2019): 62–86; Francesca Maria D'Agnelli, "Biblioteche ecclesiastiche tra Polo SBN (PBE) e Anagrafe degli istituti culturali (AICE): l'affermarsi di un'identità aperta a nuove sfide," in *Archivi e biblioteche ecclesiastiche del Terzo millennio: Dalla tradizione conservativa all'innovazione dei servizi*, ed. Ufficio Nazionale per i beni culturali ecclesiastici della CEI (Rome: Gangemi, 2012), 179–195.

audio-visual assets (in 2019)[14] and photographic material (in 2020).[15] The next task will be to promote the knowledge, description, and transmission of intangible assets, which are fundamental to document the history of faith, worship, and our love of God.[16]

From the very beginning, all survey projects have focused on digitising descriptions of surveyed items, according to guidelines[17] provided at central level.[18] Original files (master files in *tiff* format) and copies used for consultation (in compressed *jpeg* format) are preserved in dioceses and cultural institutions. The BCE National Office ensures their availability on the BeWeB network, and also takes care of keeping a double copy of the master file. The importance of digital resources is increasing within the portal: the digital showcase is currently being designed and will adopt the IIIF standard to facilitate visualisation, sharing, handling, and annotation activities.

The BCE National Office coordinates all projects centrally and ensures a uniform methodological approach and compliance with industry standards, as well as the necessary institutional dialogue.

Coordination and scientific guidance, compliance with standards, the sharing of methodologies and survey approaches, as well as the use of centralised tools, all foster the establishment of institutional networks of people and professionals, the uniformity and quality of surveys, as well as the sharing of perspectives. Staff members actively participate in the different phases of planning, implementation, and improvement in their respective sectors: they mostly work on technical-operational issues, but are all very much aware of the pastoral care that is implied in the cultural heritage that is preserved, described, publicised, and enhanced in the particular churches of origin,

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14   Valerio Pennasso, Gianluca Popolla, and Francesca Maria D'Agnelli, "Dalla conoscenza alla valorizzazione: L'accordo fra la Conferenza episcopale italiana e l'Istituto centrale per i beni sonori e audiovisivi," in *Documenti sonori: Voce, suono, musica in archivi e raccolte*, ed. Dimitri Brunetti, Diego Robotti, and Elisa Salvalaggio, Archivi e biblioteche in Piemonte 5 (Turin: Centro studi piemontesi, 2021), 469–474.

15   Maria Teresa Rizzo, "Il progetto CEI-F per il censimento del patrimonio fotografico di enti e istituti culturali ecclesiastici," *Bollettino di informazione ABEI* 29, no. 2 (2020): 75–91.

16   "Raccontare la vita delle comunità attraverso il patrimonio, convegno Cultura capitale (Matera, 8–10 dicembre 2019)," https://beweb.chiesacattolica.it/evento-matera-2019/.

17   "Linee guida per i progetti di digitalizzazione del patrimonio archivistico e librario – luglio 2019," https://www.beweb.chiesacattolica.it/UI/attachments/Linee_guida_Digital izzazione_8nov2019.pdf.

18   Adriano Belfiore, Sergio Bellini, Francesca Maria D'Agnelli, and Claudia Guerrieri, "Le nuove linee guida per i progetti di digitalizzazione del patrimonio archivistico e librario ecclesiastico: Indirizzi e buone pratiche," in *Atti del Convegno Digitalizzazione del patrimonio culturale – Linee guida, standard, esperienze,* (*Macerata, 17–18 ottobre 2019*) (in press).

and therefore is fundamental for BeWeB's quality offering.[19] Currently, three bottom-up working tables dedicated to *Communities and Networks, Digital Development*, and *Enhancement* have been set up and are coordinated by the BCE National Office, with a focus on the value generated by cultural heritage in pastoral care.[20]

2   BCE National Office and the PBE Hub in the National Library System (SBN)

In the book sector, the BCE National Office directly coordinates a growing network of 270 libraries (SBN Ecclesiastical Libraries Hub, PBE),[21] that are part of the National Library Service (SBN)[22] supported by the Central Institute for the Main Catalogue of Italian Libraries and Bibliographical Information (ICCU).[23] It is an extraterritorial hub (the largest in the SBN), whose working method is based on typology and functional identification. The ILS cataloguing system is Marc21 native, the only system in the SBN to adopt a protocol based on Unimarc.

This project has also made accessing the SBN easier for smaller libraries, ensuring a good level of service, sharing best practices and methodologies, optimising economic and other resources and, above all, building a network of people. PBE coordination includes the maintenance of cataloguing, lending, and consultation services, cataloguing assistance and support, training in the use of tools, and availability document-sharing areas.

Support and development activities carried out by the BCE National Office are not only limited to the coordination of the PBE library network, but also extend to all other Italian ecclesiastical libraries that are part of the SBN

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19   Daniele Busolini, Francesca Maria D'Agnelli, Laura Gavazzi, Luana Greco, and Valerio Pennasso, "*BeWeB*: un giovane progetto che compie vent'anni," *DigItalia: Rivista del digitale nei beni culturali* 1 (2021): 89–100, http://digitalia.sbn.it/article/view/2782.

20   "Tavoli di lavoro BCE-lab: avvio delle attività," https://www.beweb.chiesacattolica.it/notizie/1866/Tavoli+di+lavoro+BCE-lab%3A+avvio+delle+attivit%C3%A0#action=ricerca%2Frisultati&locale=it&liberadescr=tavoli&liberaluogo=&ambito=XD&view=griglia&dominio=404405.

21   "Polo SBN di Biblioteche Ecclesiastiche (PBE)," https://www.beweb.chiesacattolica.it/benilibrari/contenuti/1/Il+PBE+e+SBN.

22   Servizio Bibliotecario Nazionale, https://www.iccu.sbn.it/it/SBN/.

23   Istituto Centrale per il catalogo unico delle biblioteche italiane e per le informazioni bibliografiche (ICCU), https://www.iccu.sbn.it/it/.

through public networks (at provincial, regional or university level), and are mainly achieved by bringing all their collections within the BeWeB portal, as we shall see in more detail below.

3   The Evolution of BeWeB Portal as a Showcase for Ecclesiatical Cultural Heritage

The BeWeB portal was launched in 2000[24] as a virtual showcase for the survey of the Church's cultural heritage, but with the clear aim of turning it into a popularisation and dissemination portal.[25] Today, it increasingly testifies to the emotional bond that exists between communities and their cultural heritage, emphasising the relationship of faith, devotion, and love between the people of God and the Lord.

Starting from the solid foundations given by the pervasiveness and quality of surveys, the BeWeB portal acts as a megaphone for the collections of ecclesiastical institutions and dioceses, by making available not only catalogues, but also tools for their enhancement. Hence, it gives resonance to activities carried out by institutions and works as an editorial tool to publish content stored in its database, with the aim of facilitating, through thematic in-depth analysis, the sharing of resources and information and increasing the understanding and interpretation of diocesan heritage by a broader audience and not only by specialists.

The cross-sectoral and integrated interpretation of cultural resources is achieved thanks to the adoption of an entity-relationship model that integrates book, archival, historical-artistic, and architectural resources (with databases that are constantly being updated and increased); together with glossary entries, descriptive pages of dioceses and ecclesiastical regions, ecclesiastical cultural institutions and person/family/entity authority data. The portal also includes and provides information on events and thematic insights.

All of this is the work of an editorial staff that is scattered throughout the Italian territory, and is the result of the description and cataloguing work of ecclesiastical cultural heritage promoted by the BCE National Office and carried out by dioceses and cultural institutions in Italy. It is a complex structure

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24   *BeWeb 2020: vent'anni del portale* (Rome: Gangemi, 2020).
25   Gianmatteo Caputo, "Il portale dei beni culturali ecclesiastici BeWeB," *DigItalia: Rivista del digitale nei beni culturali* 2 (2013): 108–116, http://digitalia.sbn.it/article/view/830.

whose main challenge is to keep the balance between high specialisation, massive amounts of data,[26] and simple communication of content and data.

BeWeB's home page[27] shows how different kinds of ecclesiastical cultural heritage have been integrated. It displays the main available content by highlighting thematic in-depth studies, with the aim of providing traditional interpretation keys as well as pastoral, catechetical, liturgical, and more generally theological interpretations. The content is the result of the editorial and analytical work carried out by dioceses and institutions that, through their documents and assets, uncover special content and provide access to insights and studies.[28] In this way, assets are presented within their context and an overall cultural project, avoiding the risk of being reduced to "a separate and exceptional show."[29] Promotional information about events, exhibitions, or seminars that dioceses and institutions organise in their local area is also provided, via links and in-depth information with descriptions of the cultural heritage showcased in the event and related institutions.

The richness of the portal lies in the heritage that is described within it, which is placed at the centre of all additional editorial content, but the way the portal presents data is also important. For example:

Search functions that enable queries throughout the database are characteristic and essential features: they include intuitive questions such as What? Where? In which content category? In addition to in-depth geographical and chronological analyses and filtering by person/family/entity.

Search results (which can be displayed as a list, gallery, on a map or time line) highlight the many categories in which BeWeB has found results, with the possibility of filtering them by category, geographical location, history and presence of digital images and, where applicable, by the specific filters of individual cultural sectors.

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26 As of 20 May 2021, the BeWeB portal includes: 184,989 archival assets, 4,132,530 historical and artistic assets, 66,244 architectural assets, 6,787,978 book assets, 1,824 ecclesiastical cultural institutes, 4,886 person/entity/family records, 486 glossary entries, 39 thematic paths, and in-depth studies.

27 BeWeB, Beni ecclesiastici in web, <https://beweb.chiesacattolica.it/>.

28 Francesca Maria D'Agnelli and Maria Teresa Rizzo, "Raccontare il patrimonio religioso: identità ed etica nella restituzione sul portale Beweb," in *Nessuno poteva aprire il libro…: Miscellanea di studi e testimonianze per i settant'anni di fr. Silvano Danieli, OSM*, ed. Mauro Guerrini (Florence: Università degli Studi di Firenze, 2019), 113–130, https://www.beweb.chiesacattolica.it/UI/attachments/Danieli_D'Agnelli13pdf.pdf.

29 Pontificia commissione per i beni culturali della Chiesa, *Abitare il bello* (Florence: Polistampa, 2006), 19.

4   The Inclusion of Different Standards and Different Materials in BeWeB

BeWeB does not rely on a common descriptive standard for different cultural domains, but on mapping and data deconstruction systems, to account for each sector's unaltered descriptive approach and, hence, for the richness of original descriptions. This allows each sector to adopt distinctive solutions and keep up with the developments and changes in reference standards. It also allows for the introduction of services and the inclusion of sections, special content and exhibition methods that are peculiar to each type of cultural asset. For book resources, for example, the portal includes specialised sections that are the result of an agreement with the Italian religious publishers' portal, Rebecca Libri.[30] Hence, in addition to multidisciplinary access to resources in the portal's home page, each cultural domain provides advanced sectoral search interfaces, with useful navigation filters that are tailored to specialised users. Therefore, resource integration is achieved through thematic content in which in-depth analysis, context, and connections are provided, as well as through search capabilities that allow for multidisciplinary results to be extracted.

The next update of the portal, which is constantly evolving, will provide a further step forward: individual resources will be integrated through mutual interconnections. Resource descriptions will include links to other resources, even if they belong to different categories; links will originate from cataloguing and location data, editorial contributions, centrally defined correspondences, and website navigation data.

Person/family/entity access points are the main junctions and connections between proximate disciplinary domains. For example, *Access point control*[31] is crucially important in a description and cataloguing system that is distributed throughout the country (and accessed about 3,000 professionals, including librarians, archivists, art historians, and architects, involved in cultural heritage projects), and which aims to enable cross-sectoral queries involving different cultural resources in the portal.

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30   Rebecca Libri: Il portale dell'editoria religiosa italiana, https://www.rebeccalibri.it/.

31   "Gli authority data per l'integrazione cross-domain dei beni culturali: riflessioni su un approccio alla lettura trasversale dei beni culturali della Chiesa cattolica italiana, a cura del Gruppo di lavoro sugli authority file dell'Ufficio per i beni culturali ecclesiastici e l'edilizia di culto della CEI," *AIB studi* 57, no. 1 (2017): 106–108, https://www.beweb.chiesacattolica.it/UI/attachments/2_Authority_data_per_l%E2%80%99integrazione_cross-domain_dei_beni_culturali.pdf.

The prerequisite to achieve a broad integration of different kinds of cultural resources was the focus on quality in data collection. And, in this case as well, the methodological choice made was not to apply a common syntax for the form of the access point name, but to provide an aggregating access point – *AF CEI cross-domain*.[32] This is a cluster of equivalent access points that refer to the same entity; it is generated by a clustering system that guides the selection of names found in different description systems according to the relevant cultural domain (book, historical-artistic, archival, and architectural assets).

Managing and controlling authority data requires rigorous and consistent data acquisition and processing, but it offers maximum potential and quality of results by enabling more cross-sectoral queries and the opening to other information systems with which data are exchanged. The controlled access point is displayed in the portal, together with biographical and historical information and links to other external international sources (mainly VIAF and ISNI) or in-depth resources (such as Wikipedia and the Treccani online encyclopaedia), and is enriched by these links with other entities. In this way, information is provided not only on the entities that have a responsibility in relation to assets (e.g. producer of, author of, or designer of), but also provides users with all necessary elements to recognise the cultural (historical-doctrinal) context related to the location of entities and their mutual relationships, thus expanding their informative potential.

The choice of descriptive standards characterising different areas also enables another important function: the inclusion in the portal of descriptions that are generated through different formats and management systems, in addition to different types of resources. The end goal is to unify the collections of Italian ecclesiastical institutions, in order to allow for one single search access, from an interdisciplinary point of view, to the cultural heritage owned by the Church.

The first experience in this sense was made in the bibliographic domain.[33] The bibliographic collections included in BeWeB, as already mentioned, actually come from the ecclesiastical libraries that are part of the National Library Service, regardless of the network to which they belong (therefore also

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32   Paul Gabriele Weston, Francesca D'Agnelli, Silvia Tichetti, Claudia Guerrieri, and Maria Teresa Rizzo, "Gli *Authority data* e l'intersezione *cross-domain* nei portali ad aggregazione: Il portale BeWeB," *JLIS.it* 8, no. 1 (2017): 1–30, https://www.beweb.chiesacattolica.it/UI/attachments/1_Weston_Authority_data_e%20_intersezione_cross-domain_nei%20portali_ad%20aggregazione_jlis_gen2017.pdf.

33   "Oltre il polo: SBN," in BeWeB, *Atti della Giornata di presentazione del nuovo portale bibliografico nazionale delle biblioteche ecclesiastiche*, Rome, 8 March 2018, https://bce.chiesacattolica.it/2018/03/14/oltre-il-polo-sbn-in-beweb-2/.

including libraries that are not part of the PBE network), and regardless of the application and bibliographic format they have adopted.[34]

Another step in this direction was taken thanks to the agreement[35] signed with the Faculty of Theology of Triveneto (FTTr), that enabled BeWeB to add the cataloguing descriptions of materials that are not shared through the SBN Index (i.e., Bachelor degree and Ph.D. dissertations, but this model can potentially be extended, if quality source data are provided).

A further step towards the unification of collections was made in July 2020, when the BeWeB portal started including descriptions and images of manuscripts preserved in church-owned institutions that are part of the database of the Census of Manuscripts in Italian Libraries[36] coordinated by the ICCU.[37] Manuscript descriptions fall under the category of book assets, integrated with ancient and modern bibliographical material.[38] In the portal, the documentary context is enhanced – with the inclusion of the description level of both individual manuscripts and manuscript collections – and hierarchical links are highlighted (between the collections and the preserving institution, or between the collections and the manuscripts contained therein, or even between the composite manuscript and its individual codicological units) as well as horizontal links (e.g. between manuscripts of the same collection). In order to ensure the greatest possible degree of detail, in addition to the intuitive query functions provided for multidisciplinary searches, the library portal offers both an advanced sectoral search, including modern, ancient, manuscript and audio-visual items, and a dedicated search for manuscript records, whereby the database can be queried with specialised fields and filters.

The bibliographical records coming from these separate source systems are brought together and standardised in BeWeB and are enriched by the portal's cross-sectoral structure, which aims to build a network for sharing the complexity of library services.

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34   Agreement "SBN Ecclesiastico," 16 January 2018, https://www.beweb.chiesacattolica.it/UI/attachments/Convenzione_ICCU_BCE__16.01.2018.pdf.

35   "Convenzione BCE-FTTr per la visibilità delle Tesi", 23 October 2018, https://www.beweb.chiesacattolica.it/UI/attachments/20210208115530724.pdf.

36   *Censimento dei manoscritti delle biblioteche italiane dell'ICCU* – Manus Online, https://manus.iccu.sbn.it/.

37   Agreement "SBN Ecclesiastico," 16 January 2018.

38   "L'integrazione dei manoscritti nel catalogo di BeWeB: Atti on line del Webinar, martedì 6 ottobre 2020," https://bce.chiesacattolica.it/2020/11/04/lintegrazione-dei-manoscritti-nel-catalogo-di-beweb-2/.

5   New Services for the End-Point Users of BeWeB

Born as a showcase for the survey of ecclesiastical cultural heritage that has
evolved into a dissemination portal, BeWeB is undergoing a further transfor-
mation and now provides different services: not only information, but also
support for research work and access to services. Due to the nature of this
service and the role libraries traditionally play in this field, the starting point
is book assets – even for this important new change that is being introduced
with BeWeB. When we talk about front-office and user support, we are talking
about libraries.[39]

Since 2019, BeWeB readers who refer to SBN Hub of Ecclesiastical Libraries
can access online and reserved-area services to facilitate the independent and
direct use of libraries and their collections. The system includes an online
pre-registration form,[40] through which users can input the required data for
their reader card, which can then be validated by any of the libraries of the
network.

Registered readers can: check the availability of a publication in one of the
libraries of the PBE from the BeWeB OPAC;[41] request to borrow a book; request
to consult a publication by indicating the preferred day; check the status of
past and current readings in all libraries participating in the network; manage
a list of favourite searches; and receive notifications on the availability of new
titles they might be interested in. Network librarians can rely on a manage-
ment system to visualise requests, reservations, and transactions in real time,
through which they can capture usage and service data on readers and trans-
actions, which is critical for devising service policies and updating collections.

6   A New Environment of Information for the Church

Integration in BeWeB does not apply only to ecclesiastical cultural her-
itage, but also to the planning of services through discussions involving

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39   Francesca Maria D'Agnelli and Silvia Tichetti, "BEWEB: tra navigazione e servizi ai
      lettori," *Bollettino di Informazione ABEI* 29, no. 3 (2020): 27–38.

40   BeWeB, modulo pre-registrazione area riservata, https://www.beweb.chiesacattolica
      .it/UI/page.jsp?action=area_riservata/utente/signup&locale=it&cas=1621346902722#
      datianagrafici.

41   BeWeB, ricerca avanzata libraria, https://www.beweb.chiesacattolica.it/benilibrari/
      ricercaavanzata.

different subjects and the identification of users' actual needs.[42] This is based on a shared work method among institutions (MAB: museums, archives, and libraries).[43] The MAB method allows professionals to engage in dialogue, creating an ideal environment in which tradition and propensity for innovation in each sector are shared and made available to others in a spirit of service, fostering a renewed mentality, that is mutually enriched, and a different approach to problems that is gradually finding its way in the solutions and developments offered by BeWeB.[44]

But the ultimate goal of a portal like BeWeB, through its showcase, services, and popularising potential, is to build a circular environment of information, where institutions become the drivers behind the life of the Church and culture,[45] like town squares in which people meet not to highlight differences, but to find shared traits, for the growth of mankind, and where BeWeB must play an even greater role.[46] A place where communities tell their past, present and future history through their cultural heritage, with the attention and pastoral affection of those who have created and implemented it, in addition to the scientific rigor of the scholars who have surveyed it.

This place must reach out to people, offering new ways to experience content that can convey to them the experience of assets, places, religious traditions, and cultures, as if they were taking part in an in-person visit.

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42 "Tale duplice prospettiva – raccolta di documentazione competente e fruizione di materiali a servizio delle esigenze del territorio – rende BeWeB un potenziale strumento di partecipazione nei processi di decisione comunitari sul patrimonio culturale ecclesiale," Andrea Longhi, "Conoscenza esperta e conoscenza esperienziale: BeWeB come strumento di partecipazione comunitaria," in *BeWeB 2020*, 70.

43 "Dare impulso ad un territorio significa lavorare sul versante dei valori condivisi, esaltare gli elementi caratterizzanti l'identità, rendendolo accogliente, propositivo e dinamico," Valerio Pennasso, "Le prospettive di un portale work in progress," in *BeWeB 2020*, 95.

44 "BeWeB è diventato anche un 'incubatore culturale', grazie all'esperienze delle Giornate di valorizzazione del patrimonio ecclesiastico legate alle proposte online e on site che gli istituti culturali e le diocesi offrono a partire dai propri beni: #testimonidifuturo e #raccontidacasa," Pennasso, "Le prospettive di un portale work in progress," 98.

45 "Lo scatto della coscienza ecclesiale … deve essere quello di un 'patrimonio' che resta componente non puramente memoriale della storia cristiana grazie a un perenne 'matrimonio' della vita di chiesa con i sensi estetici che sono diventati propri della cultura presente. L'alleanza con le arti non può restare contenuto di un ricordo, per emozionante che sia, ma un'azione dello spirito che rende 'attuale' l'atto di fede," Giuliano Zanchi, "Vent'anni dopo: Valori patrimoniali di un matrimonio da rianimare," in *BeWeB 2020*, 65–66.

46 "Nella misura in cui BeWeB riuscirà a proporsi come un ambiente vivo in cui il bene o il documento diventano parte di un processo di (ri)attivazione delle comunità e, in definitiva, della Chiesa, potrà funzionare come tecnologia di comunità," Pier Cesare Rivoltella, "La forza comunicativa di BeWeB," in *BeWeB 2020,* 44.

BeWeB's next challenge will therefore be to focus on the people who inhabit the landscape of the Church, who live out their cultural heritage and feel the need to tell everybody about it, also by displaying moments of daily life that are immortalised through new social platforms.

And recently, from 1 February 2022, Fr. Luca Franceschini took over the direction of the BCE National Office, taking up the heritage of Fr. Valerio Pennasso.

An office and a portal that are constantly evolving!

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Negotiating a Future for Convent Libraries: KADOC-KU Leuven and Heritage Partnerships in Belgium

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1   Introduction

As in many other Western European countries, religious institutes in Belgium are confronted with changing contexts and new perspectives.[1] An era of revival and exceptional expansion of religious life during the 19th and first half of the 20th century was followed by decreasing numbers and an erosion of established structures since the second half of the 20th century. Although this evolution can be placed in a much broader and recurrent process of religious vitalism, reform and decline that dates back to the origins of Western monasticism, the rapidly changing post-1950 context did create serious challenges for the continuity of religious identity and structures. Complex social developments like the cultural revolution in the sixties destabilised the central position of the Catholic Church in European societies and impacted the important societal role of religious institutes in education, (health) care and other social provisions. Amidst the multiple and intertwined processes of the fading importance of traditional clerical structures, the fundamental reform of the Catholic Church during and after the Second Vatican Council and the emergence of new religious, charismatic and spiritual movements, religious institutes had to reposition themselves in church and society.[2]

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1   André Tihon, "Les religieuses en Belgique du XVIIIe au XXe siècle: Approche statistique," *Revue belge d'histoire contemporaine/Belgisch Tijdschrift voor Nieuwste Geschiedenis* 1–2 (1976): 32–35; Jan Art, "De evolutie van het aantal mannelijke roepingen in België tussen 1830 en 1975: Basisgegevens en richtingen voor verder onderzoek," *Revue belge d'histoire contemporaine/Belgisch Tijdschrift voor Nieuwste Geschiedenis* 3 (1979): 281–370.

2   Bart Latré, *Strijd & Inkeer: De kerk- en maatschappijkritische beweging in Vlaanderen, 1958–1990*, KADOC-Studies 34 (Leuven: Leuven University Press, 2011), 431–432; Steve Bruce, *Secularization: In Defense of an Unfashionable Theory* (Oxford: Oxford University Press, 2011), 54–56; Grace Davie, *Religion in Modern Europe: A Memory Mutates* (Oxford: Oxford University Press, 2000), 97, 176, 180–181; Hugh McLeod, *The Religious Crisis of the 1960s* (Oxford: Oxford University Press, 2010), 1–2, 186, 203, 242, 262, 265; Patrick Pasture and Wilhelm Damberg, "Restoration and Erosion of Pillarised Catholicism in Western Europe," in *The Transformation*

In Belgium, the number of male and female religious decreased from over 62,000 at its height in 1947 to approximately 40,000 in 1973 and just over 9,000 in 2018. The overall majority of them (80%) are over 75.[3] Although these evolutions have to be contextualised in a broader and century-old evolution of membership statistics and recruitment challenges, the contemporary decline in numbers is especially precarious in its contrast with the previous era of exceptional expansion.[4] Despite the fact that many communities have already chosen to relocate to smaller convent buildings, a substantial number of male and female religious are still living in their original monastic or convent buildings. Often constructed or expanded during the abovementioned decades of revival and expansion and intense apostolic activity, this infrastructure does not longer reflect the actual needs of convent communities. Religious superiors are faced with issues of reorganisation to keep their finances in check and to maintain dynamic communities. Many orders and congregations centralise their activities and regroup members. These changes often imply abandonment, reconversion and even destruction of convents, monasteries and abbeys.[5] Communities faced with leaving their original convent buildings are confronted with the delicate task of 'emptying' their houses and the search for places to reallocate their material belongings.

In the midst of this difficult practical and emotional process, solutions have to be found for the heritage collections of the religious communities. In the course of time, religious institutes created large and rich collections of publications, manuscripts, journals, photographs, films, archival documents and religious and cultural objects that reflect their history, identity and activities and those of their members. These memories, sometimes very carefully preserved and cherished in separate libraries, archival rooms or little convent museums, are not easy to transfer to smaller convent buildings, service flats or retirement homes.

In some cases, the process of relocation is carefully planned. A selection is made of 'core heritage' that will be preserved by the religious community. For the other heritage collections, solutions are searched elsewhere. Negotiations

 of the Christian Churches in Western Europe: 1945–2000, ed. Leo Kenis, Jaak Billiet, and Patrick Pasture, KADOC Studies on Religion, Culture and Society 6 (Leuven: Leuven University Press, 2010), 55–76.

3   Tihon, "Les religieuses," 32–35; De Katholieke Kerk in België 2020, 101, https://www.kerknet.be/ sites/default/files/2020_Jaarrapport%20Kerk.pdf [accessed May 16, 2021].

4   Art, "De evolutie," 281–370.

5   Kristien Suenens, Ad Fontes: Klooster- en abdijarchieven in Vlaanderen en Brussel: Vorderingsrapport FoKAV-registratieproject archiefbestanden van religieuze instituten in Vlaanderen en Brussel (Heverlee: FoKAV-CRKC, 2008), 45.

are started with local heritage partners or professional institutions to transfer and to secure the future of archives, libraries and collections of religious and cultural objects. In other cases, however none or only small preparations have been made and buildings need to be emptied on a short notice. The biggest challenge resides in the timeframe to find adequate and satisfying solutions and to manage the appraisal, selection and relocation of voluminous collections. This forces religious institutes to make rapid decisions about their heritage collections. Although well-intended, not all of them are well-considered. Parts of the collections are sometimes 'handed out' to different heritage institutions, friends and relatives, but without preparatory consultation or the creation of an overall inventory. This inevitably causes a loss of crucial context information.

Religious institutes do also have to deal with financial dilemmas. Confronted with financial problems, inspired by evangelical ideals to renounce to valuable possessions, or using their legitimate rights as property owners, the option to sell precious items of their heritage collections to antique dealers or book collectors is comprehensible, but problematic as well. These actions can threaten the homogeneity of their collections, but also create the risk that important items of national interest end up in private and closed collections or are moved abroad. Moreover, the presence of valuable heritage in convent collections may attract people whose personal interests or profit making objectives prevail on the care for and preservation of the items with a unique historical, cultural and religious value. Within the Belgian context, several cases testify of this dramatic loss of heritage.[6]

To prevent future cases of heritage loss or uncontrolled fragmentation, heritage partnerships and networks of professional heritage institutions are crucial to support the large and diverse convent world. This chapter focuses on the position of KADOC-KU Leuven as a partner in the management and conservation of religious heritage, with specific attention to its role in the appraisal, preservation and valorisation of library collections. First, a short overview will be made of the history of KADOC, its collection and the evolution of the centre's consultancy for the heritage of religious institutes. In a second chapter, the fascinating diversity of library collections of Belgian religious institutes will be illustrated by analysing some collections that have been deposited at KADOC in recent decades. In the last part, an analysis will be made of the challenges

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6   See for example the spectacular, but tragic story of the Poor Clares of Bruges: Andries Van den Abeele, "De geestelijke vaders en moeders van het klooster der Arme Klaren Coletienen in Brugge," *Biekorf* 103 (2003): 110–130.

and opportunities of heritage partnerships in relation to the future of library collections of religious institutes.

2   KADOC-KU Leuven: Preservation, Valorisation and Consultancy

KADOC-KU Leuven was established as a Catholic Documentation and Research Centre at KU Leuven (Flanders, Belgium) in 1976. Its foundation stemmed from concerns about the future of heritage collections of and about Catholic (inspired) organisations and institutions in the context of the above-mentioned transformations in church and society and the gradual disintegration of the so-called Catholic 'pillar' (including Catholic political, economic, socio-cultural and religious organisations). Belgium (or Flanders) does not have a regulation for the conservation or destruction of 'movable' heritage collections (archives, publications, audiovisual collections) of private persons or organisations, except for some legal documents like contracts or VAT forms and a limited number of selected 'masterpieces' (*topstukken*). The absence of a legal framework combined with the societal changes caused a potential mass destruction of heritage and information concerning the Catholic societal tissue that was of major importance for Belgian history. Documents, photographs, films, books and periodicals with historical or cultural value, but that were not considered essential to the legal or current administration of Catholic organisations were under threat. Hence, a number of researchers at KU Leuven founded a documentation and research centre aiming to safeguard this heritage and to promote, facilitate and conduct research and valorisation initiatives.

Similar initiatives for the heritage of social, liberal and Flemish-nationalist inspired persons and organisations developed almost simultaneous in Flanders, which induced a special bond and multiple partnerships between them. In 1985 a legal framework was created by the Flemish government to accredit and support these "archives and documentation centres based on social-ideological movements" or so-called "private cultural archives."[7] With the financial support of the Flemish government, the University of Leuven, the Flemish dioceses, Catholic organisations and religious institutes, KADOC developed from a small initiative without funding into an accredited research and heritage institution and an interfaculty centre of the University of Leuven. Meanwhile, the thematic focus of the centre expanded from Catholic inspired

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7   Flemish decree of 27 June 1985 concerning the accreditation and subsidising of private archives and documentation centres.

organisations and institutes to the diverse field in the interplay between religion, culture and society in a Belgian, European and global context since 1750. In the beginning of the 21st century, the centre very explicitly broadened its horizon towards non-Christian denominations, religions and spiritual movements.

In the first decades of its existence KADOC invested in expanding its expertise and in building a network. The centre aimed to become a 'house of trust', where heritage creators could leave their memories in the hands of professional archivists and librarians and could find a partner for professional advice about collection management and valorisation. Mutual confidence is an important factor. First of all, as stated earlier, because heritage collections can have an emotional value for the creator. Books or archival documents, especially ego documents like letters and diaries but also photographs and films, can be cherished as precious items and memories. Many convent communities carefully preserved documents and objects about their founder or created photo albums to remember their origins, identity and treasured moments in their history. For religious institutes as well as for other heritage creators, depositing a heritage collection therefore often means leaving behind a part of themselves. Second, since historical documents can have an ongoing legal force of evidence, there needs to be a relationship of trust that materials are kept under good conditions and they can be retrieved whenever necessary. Official agreements between KADOC and the heritage owners fix the specific modalities of a deposit of library or archival collections: the creation of an inventory, the process of selection, conditions for consultation and long-term storage as well as the financial costs involved. Clear agreements and confidence are all the more important with regard to appraisal and selection of material that will not be retained – an inevitable part of the management of heritage.

Furthermore, heritage, especially archives, can contain private and personal documents and data such as ideological and religious preferences, medical information, intimate letters, internal reports, etc. that are not intended to be publicly accessible. Public awareness and legal prescriptions on privacy issues – i.e. the European General Data Protection Regulation – have increased in recent years. Processing (changing, reading, storing, etc.) these data is highly restricted and can only be allowed for well-defined (research) objectives. Some information even can't be made public in an inventory or catalogue by law. Also publications can contain this 'sensitive' information. The yearbooks of the Flemish province of the Society of Jesus, for example, give detailed overviews of all names, residences and functions of their members. They are conceived and distributed as internal documents *ad usum nostri soli* and can only be consulted for research projects, under strict conditions and after permission of the

Society. These consultation mechanisms – a clear outline of the goal of each request for consultation, chronological embargo's and the preliminary permission of the heritage owners – are important aspects of the policy of KADOC.

Since 1990, KADOC is located in the buildings of a former Franciscan convent in the city centre of Leuven with facilities to manage and store heritage, space for small exhibitions in the former chapel and convent corridors, and a consultation room for researchers. At the end of the 20th century, lack of storing space forced KADOC to look for additional infrastructure. In 2006 a large heritage depot was inaugurated in Heverlee, just outside the city centre of Leuven, offering new storage room and a professional working environment for the selection, cleaning and disclosure of heritage collections. Meanwhile, KADOC also made the digital turn. It developed a policy and methodologies for the intake and preservation of the heritage of the future: born digital videos, documents, photographs and publications as well as digitised heritage. A modular system of tools – Lias, 'Leuven Integrated Archival System' – was developed to manage, describe, store, preserve and make digital heritage available.[8] The system is a joint project of the KU Leuven University Archives and KADOC, but participation of other partners is encouraged to spread investments and to build high-quality or even state-of-the-art tools.

As a heritage partner KADOC currently preserves a broad range of audiovisual collections, archives and library collections of persons, families, small and big organisations related to the field of religion, culture and society since 1750 in Flanders (from a Belgian and international perspective), with a focus on heritage of an (inter)national or regional significance. Objects are only stored as part of an archive or if there is a direct link with other preserved materials, like for example educational games that are related to schoolbooks of religious institutes. The collection includes the heritage of about hundred religious institutes, their members and related organisations. If only these are considered, already a broad spectrum of themes and societal domains come into view. Next to these KADOC holds more than 1500 heritage collections of lay organisations. Some examples are the collections of national and international Christian unions, labour movements, employer associations and farmer movements; heritage collections of Flemish Christian democratic politicians and political parties; youth organisations like Belgian boys and girls scouts; heritage created or collected by (international) media organisations like the World Catholic Association for Communication (SIGNIS). Heritage of evangelical, ecumenical and pastoral organisations are present in the collection, as are artistic and craftsmen archives; for example the atelier archives of François

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8   More information on Lias: http://www.lias.be.

Capronnier and his heirs, who were internationally renowned stained-glass artists and left a large and precious collection of religious and other designs.[9] The KADOC collection totals a volume of over 26 km of classified paper archives, 208,000 publications, 15,000 periodicals and 650,000 digital objects in 2021. Within this overall picture, the archives, publications and audiovisual materials of religious institutes are among the most valuable, most consulted and most valorised collections.

Most of these collections contain small or large library collections that are integrated in the heritage library of KADOC, supplemented with donations of publications from private persons. At the heart of the collection is the so-called 'grey literature': all kinds of publications, books, brochures, periodicals, serials, comics, related to or produced by the wide range of heritage creators mentioned above. The grey literature differs from the collections that can be found in either academic or public libraries and it offers a unique panorama of themes and research potential related to the field of religion, culture and society. With regard to religious institutes for example, the collection contains unique historical or missionary journals that where distributed among members and supporters of orders and congregations as well as school journals of convent boarding schools or monographies about local history. Although KADOC focuses on post-1750 heritage, it does preserve some precious early prints and items that are beautifully illustrated or bound. But publications don't have to be old to be valuable or to be welcomed in the collection. KADOC aims to capture recent brochures, electronic journals and online media of the vibrant organisations it 'follows' in the field of religion, culture and society in order to build and preserve a collection that illustrates the contemporaneous evolutions in the field.

Not all heritage that is offered to KADOC is integrated in the collection of the centre. Each deposit is considered from the perspective of the collection plan and even after deposit an appraisal process is started. Whereas archives, according to international standards, are preserved as homogenous collections to include as much relevant context information as possible, this is rarely the case for library collections. In general, each publication or series is evaluated separately to see if it fits the requirements of the collection plan. Preserving entire library collections would be neither possible, nor relevant. This would result in unresolvable (and unaffordable) storage problems as well as large numbers of duplicates that are held in other heritage libraries. Evidently,

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9   All collections preserved by KADOC and their inventories can be found in Lias: https://abs .lias.be. The library catalogue of KADOC can be consulted through the LIMO-LIBIS platform of KU Leuven: https://limo.libis.be.

valuable sub-collections and individual titles that exceed the collection profile are not destroyed, but reallocated in consultation with relevant partners, as will be explained further on. With the Maurits Sabbe Library of the Faculty of Theology and Religious Studies of KU Leuven, for example, a formal agreement exists to explicit and facilitate this reallocation.

Although intake and storage of entire libraries is not possible, KADOC acknowledges the value of information about the library collection as a whole to safeguard context information about the creation, the specificities as well as the general range of the collection. The centre has a long tradition of integrated disclosure and contextualisation of the heritage it preserves. To do so, KADOC developed different strategies and tools. One of them is to carefully preserve the original catalogues, inventories and index cards of dismantled libraries and insert these overviews in the archives of the original owners or creators of the library.[10] For some collections, information on provenance is added in the catalogue.[11] As such, a virtual reconstruction of the original collection will always be possible. To preserve as much context information as possible links are made between the different collections of a heritage creator: inventories of archives contain links to descriptions in the library catalogue and other related archives in the catalogue and vice versa. Links are also made to metadata about the heritage creators and their collections. This authority information is centralised and published in the online contextual and relational database ODIS.[12] The existence of this web of linked (online) data creates opportunities to open up the spectrum and link the heritage in the repositories of KADOC to similar collections and information that exists elsewhere.

Acquisition and conservation is not the only strategy of the centre to retain valuable heritage, however. Since its foundation in 1976, KADOC has invested in the development of consultancy services for religious institutes with regard to important aspects of their heritage: archives, libraries and audiovisual collections as well as, in recent decades, digital heritage. The consultancy was outlined from a threefold perspective: registration, formation and advice and it touches both archival and library collections. Archivists of religious institutes learned the basics of archival management and care of heritage during workshops organised at KADOC. Semi-annually a thematic seminar was organised

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10   See for example: KADOC, Archive of the Annunciation of the Blessed Virgin Mary
      Huldenberg, BE/942855/1769/2849; KADOC, Archive of the Pore Clares – Monasterium
      Eeklo, BE/942855/2370/61.
11   Provenance information was registered for example for the library collections of the
      Society of Jesus, Ursuline Sisters of Namur, Friars Minor, Augustinian Hospital Sisters Lier.
12   The catalogues and databases are listed and available via the homepage or website of
      KADOC: https://kadoc.kuleuven.be/english/2_heritage.

('Ontmoetingsdagen') and in 1990 a manual for the care of archives of religious institutes was published. From 2004 onwards, the work could be expanded. With the financial support of the Flemish government, a registration program for convent archives was developed, resulting in an online archive guide for religious institutes in Flanders and Brussels, centralised in the abovementioned database ODIS.[13]

With regard to library collections of religious institutes, KADOC organised courses and conferences for convent librarians, often in collaboration with the umbrella organisations of the religious institutes and the Flemish association of religious librarians (VRB – 'Expertisehouders Levensbeschouwelijke Collecties'). These initiatives focused both on practical library management as well as on sensibilisation about the value and potential of libraries of religious institutes. In recent decades, due to the well-known evolutions in the convent world, the focus of the heritage consultancy shifted from formation to advice and guidance. This aspect has a double goal. First, the aim is to support convent archivists and librarians to enable them to preserve their collections *in situ* as long as possible. A second objective, growing in importance, is to help religious institutes in the decision making process about the relocation and transfer of their heritage collections when it is no longer possible to preserve them in their original location.[14] This consultancy strengthened the close partnership between religious institutes and KADOC, and also allowed to develop digital facilities for preservation of (born) digital heritage and management of descriptions in Lias and related expertise networks available for them to use.

The expansion and changes of emphasis of the KADOC-consultancy demonstrate the need and relevance of a partnership between the convent world and professional heritage institutions. An important asset is the strong link between the heritage services at KADOC, its research department and internal and external valorisation projects. KADOC's research initiatives seek to clarify the cultural and social impact of religion and its many material and immaterial manifestations related to a large diversity of interdisciplinary perspectives: gender, transnationalism and regionalism, imagination and practices, popular religion, intercultural exchanges, religion and science, religious entrepreneurship, subalternity, religious conflict and tolerance ... Furthermore exhibitions are curated by the centre itself or in partnership with others. Archives, publications and audiovisual material of religious institutes are very precious in this regard. Recent research projects, conferences and exhibitions

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13   The information about the archives of religious institutes is stored and made accessible via the online database ODIS: http://www.odis.be.

14   Suenens, *Ad Fontes*, 12.

focused for example on the history of female religious in Belgium in relation to gender and modernity, on the suppression, survival and restoration of the Society of Jesus in the Low Countries in the 18th and 19th centuries and on the life and role of female religious in Belgium during the Second World War.[15] Permanent research platforms have been developed to promote valorisation of Jesuit heritage and history (IGNIS – Leuven Centre for Jesuit Studies) and to re-invigorate international and interdisciplinary research on missionaries (MiMORA – Mission and Modernity Research Academy).[16] These are only a few illustrations of the historical, social and cultural importance of heritage of religious institutes in general, and their library collections in particular.

3 Convent Libraries: a Diverse and Fascinating Terrain of Religious Heritage

Libraries of religious institutes in Flanders (and Belgium) represent to a large extent the diversity of the religious world itself as well as its embedding in a larger clerical and societal context: traditional monastic orders, mendicant orders, orders of canons regular and clerics, congregations and societies of priests, sisters or brothers; institutes with a contemplative, apostolic or mixed focus; large institutes with a national or international scope or regional and even local institutes. All of these institutes built, developed and cared for library collections, according to their own spiritual, pastoral, intellectual and apostolic identities and dependent on the available infrastructural, financial and human resources.

Many collections are still preserved *in situ*, in the context of the original convent or religious community. Some of them are well-documented, catalogued and renowned. This is certainly the case for the libraries of – especially male – abbeys of monastic orders, orders of canon regulars (the Norbertines in particular) and convents of mendicant orders, sometimes representing historical

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15   Kristien Suenens, *Humble Women, Powerful Nuns: A Female Struggle for Autonomy in a Men's Church*, KADOC Studies on Religion, Culture and Society 26 (Leuven: Leuven University Press, 2020); Leo Kenis and Marc Lindeijer, eds., *The Survival of the Jesuits in the Low Countries, 1773–1850*, KADOC Studies on Religion, Culture and Society 25 (Leuven: Leuven University Press, 2019). For female religious and World War II, see: Roeland Hermans et al., *Zusters in oorlog: Leven en lijden in het klooster tijdens de bezetting* (Kapellen: Pelckmans, 2021).

16   For more information about IGNIS and MiMORA, see the website of KADOC: https:// kadoc.kuleuven.be/english.

collections reaching into the Middle Ages.[17] In recent years, projects and publications have also focused on the challenges related to these vast and historical valuable collections.[18] Others, like for example the convent libraries of many 19th- and 20th-century congregations of apostolic female religious, are less known and did not receive a lot of attention from researchers and heritage professionals. In many cases, the richness and diversity of these collections only comes to the front when religious institutes start thinking about the future of their heritage in consultation with other heritage partners and professionals. This offers an opportunity to draw, perhaps for the first time, a panorama of the library heritage of religious institutes in their overall diversity and complexity and beyond the traditional focus on famous and old monastic collections. The following survey of a selection of library collections of religious institutes that were deposited at KADOC offers a glimpse of this interesting diversity, but also focuses on the motives, partnerships and practical issues related to the reallocation and future of the libraries of religious institutes in Flanders.[19]

In 2005, in preparation of relocation plans, the nuns of the Benedictine abbey of Maria Mediatrix (Hekelgem, Flemish-Brabant) deposited a large part of their monastic library at KADOC. Despite their relatively young history – the abbey was founded in 1921 – the Benedictines of Maria Mediatrix had built an impressive collection of books and periodicals.[20] The items covered a wide range of philosophical, theological and psychological themes and subjects related to Church history and Flemish literature, reflecting the high intellectual and artistic profile of the community in Hekelgem. The deposit consisted of 4,000 items, representing the oldest and thematically diverse parts of the library collection (with a total volume of 10,000 items). The selection

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17   Basic information about these collections can be found, among non-religious collections, in the digital repertories of 'Vlaamse Erfgoedbibliotheken' (www.collectiewijzer.be). The last, but outdated printed overview, already dates from 1983: *Gids van theologische bibliotheken in Nederland en Vlaanderen* (Voorburg: Protestantse Stichting tot Bevordering van het Bibliotheekwezen en de Lectuurvoorlichting in Nederland, 1983).

18   See for example: Sam Capiau et al., *De wet van de remmende achterstand: Preservering, conservering, ontsluiting en digitalisering in Vlaamse erfgoedbibliotheken* (Antwerp: Vlaamse Erfgoedbibliotheek, 2012). Pierre Delsaerdt and Evelien Kayaert, eds., *Abdijbibliotheken: heden, verleden, toekomst: Handelingen van het congres gehouden in Antwerpen op 10 december 2004* (Antwerp: Vereniging van Antwerpse Bibliofielen, 2005). In 2014 KADOC was involved in a project of Maurits Sabbe Library to collect data about remaining abbey libraries and interview their librarians.

19   This chapter only highlights a few library collections of religious institutes preserved at KADOC.

20   Wouter Eylenbosch, "Maria Mediatrix: Een onderzoek naar de geschiedenis en de collectieve identiteit van de monialen van het Maria Mediatrix Klooster (1921–1940)" (Master Thesis, KU Leuven, 2012).

was made by KADOC-collaborators in consultation with the nuns of Maria Mediatrix, taking in consideration the specificities of the collection plan of KADOC as well as the preferences and future plans of the monastic community. The deposit of the library preceded that of the important abbey archives, which were transferred to KADOC some months later. Both collections were soon consulted by students and researchers.[21]

Other contemplative women religious, like for example the Discalced Carmelite nuns of Ghent and Leopoldsburg, transferred their libraries to KADOC when leaving their monasteries, in 2008 and 2012 respectively. For the Carmelite nuns of Ghent it was decided, in consultation with the sisters and the diocesan authorities, to transfer the entire library to KADOC. The archives of the convent were deposited in the provincial archives of the Carmelites in Ghent. The library of the monastery of Ghent, dating back to the 16th century, was remarkable and unique for its integrality and intactness, including a detailed (and complete) system of index cards. The library of about 5,000 titles especially consisted of devotional and hagiographical literature, representing the typical Carmelite spirituality and history. But the collection also illustrated the apostolic activities of these contemplative sisters, more specifically the output of their 20th-century, small-scale editing company focusing on devotional literature about Carmelite sources of inspiration such as Theresa of Lisieux and Carmelite missionary calendars.[22]

The library of their fellow sisters in Leopoldsburg, counting about 5,000 titles, was not entirely transferred to KADOC. Many publications and periodicals were already present in the KADOC-collection due to previous acquisitions. The sisters of Leopoldsburg, in consultation with KADOC, relocated typical Carmelite literature to other monasteries of their order. The part that was transferred to KADOC reflected in an interesting way the open mind of the relatively young Carmelite foundation – the convent was founded in 1924: books about science and societal themes, as well as (unexpected aspects of)

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21   *KADOC E-Nieuwsbrief* 2, no. 4 (2005), https://kadoc.kuleuven.be/pdf/enbr/2de-jg-april-2005-nr-4.pdf. *KADOC E-Nieuwsbrief* 2, no. 11 (2005), https://kadoc.kuleuven.be/pdf/enbr/2de-jg-november-2005-nr-11.pdf [accessed May 3, 2021].

22   *KADOC E-Nieuwsbrief* 5, no. 3 (2009), https://kadoc.kuleuven.be/pdf/enbr/6de-jg-maart-2009-nr-3.pdf [accessed May 3, 2021]. About the monastery of the Discalced Carmelite Nuns of Ghent: Rudy Van Elslander, "Het Gents Theresianenklooster tijdens het Ancien Regime," *Ghendtsche Tydinghen* 35, no. 6 (2006): 274–297, and id., "De Theresianen komen terug naar Gent," *Ghendtsche Tydinghen* 36, no. 4 (2007): 231–239.

FIGURE 15.1   This 1950 calendar with spiritual messages in memory of Theresa of Lisieux
was a product of the small-scale editing company of the Carmelite nuns
of Ghent.

their daily life, interests and leisure, with instruction books for needlework, literature and theatre culture.[23]

Like the collection of the Carmelites of Ghent and Leopoldsburg, the library of the Poor Clares of Leuven also offered an overview of the spirituality and history of the convent (founded in 1838) and the order: rulebooks, constitutions, Franciscan spirituality and devotion, literature about the major personalities of the Franciscan order (St. Francis, St. Claire) and about important reformers like St. Colette of Corbie, the founding mother of the Poor Clare-Colettine reform to which the sisters of Leuven belonged. Among the 7,000 volumes was also a remarkable diversity of items about secularisation, ecumenism, yoga and sexuality and themes like literature, psychology, sociology and the exact

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23   Carine Dujardin, "Kloosterzusters in een legerkamp: Het karmelietessenklooster van Leopoldsburg," *KADOC-Nieuwsbrief* 4 (2012): 13–16; Kristien Suenens, "Karmelietessen – Karmel van Maria Middelares Leopoldsburg (1923–2012)," http://www.odis.be/lnk/OR _25123 [accessed May 5, 2021].

sciences, reflecting the open mind of the post-1950 Poor Clare community in the university city of Leuven.[24]

If the libraries of the Benedictines, Carmelites and Poor Clares were more or less 'manageable' collections, this was not the case with major heritage transfers of important male orders, such as the Friars Minor. Between 2006 and 2009 KADOC coordinated a project for the reallocation of the heritage of the Friars Minor of the provincial house in Sint-Truiden. Besides the provincial archives, the project also included the extensive library connected to the archives.[25] This library of over 30,000 titles (manuscripts and publications) and nearly 800 periodicals covered a wide thematic and chronological area: Franciscan history and spirituality, theology, hagiography, missionary themes and art history. To handle the reallocation of a religious library of that size, a partnership was created between KADOC and other heritage institutions such as: the Maurits Sabbe Library, the library of 'Museum De Mindere' in Sint-Truiden (with focus on the history of the Flemish Friars Minor) and the 'Bibliotheek Hasselt Limburg' (formerly known as provincial library of the province of Limburg).[26] After an intensive screening of the collection, the different parts of the archive library of the Friars Minor were attributed to the different heritage institutes, according to their respective collection profiles and research aims. A central register of the original collection that carefully recorded the different transfers was made and allows researchers to (virtually) reconstruct the original archive library of the Friars Minor at all times.

The reallocation and acquisition of the library linked to the provincial archives in Sint-Truiden was not the only occasion when library collections of the Friars Minor found their way to KADOC (or another institute of the above-mentioned partnership). Several libraries of Flemish convents of the Friars Minor were reallocated in a similar way. In 2019, for example, a selection of titles from the convent library of Sint-Truiden was transferred to KADOC and the Maurits Sabbe Library when the Friars Minor left their 'mother' convent after a presence of nearly eight centuries.[27]

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24   *KADOC E-Nieuwsbrief* 14, no. 10 (2017), https://kadoc.kuleuven.be/6_nieuwsbrieven/ enbr/enbr_2017_10 [accessed May 3, 2021]; Renild Soumillion, *Clarissen in Groot Leuven* (Kessel-Lo: Clarissen Kessel-Lo, 1999).

25   Jo Luyten, "De Bruine Paters: Archief Vlaamse Minderbroeders," *KADOC-Nieuwsbrief* 3 (2010): 10–15.

26   For the collection that was transferred to the Maurits Sabbe Library, see: "Provenance Collections at the Maurits Sabbe Library," https://bib.kuleuven.be/english/heritage/ heritagecollections/provenance/provenance-collections [accessed May 4, 2021].

27   *KADOC Jaarverslag 2019* (Leuven: KADOC-KU Leuven, 2020), 25.

The case of the Friars Minor – with a collection of several libraries with different thematic and chronological focuses, preserved at several locations and following different reallocation trajectories dependent on the decision making processes of the religious institute itself – is exemplary for the complexity of many others. Only a few libraries of religious institutes preserved at KADOC were deposited as a more or less homogeneous or delineated collection. In case of institutes or congregations counting multiple convents and a large number of members, libraries were often transferred partially or fragmentary.

Another interesting example are the library collections of the Belgian congregation of the Missionaries of the Immaculate Heart of Mary (CICM), known as the Missionaries of Scheut. Founded as a Belgian missionary congregation in the hamlet of Scheut in Anderlecht (near Brussels) in 1862, this institute had a worldwide expansion, totalling a number of nearly 2,000 members around the middle of the 20th century. In the late 1990s, already some individual Scheut Fathers deposited their personal archives and libraries at KADOC. It was the start of a long process of acquisitions. In the early years of the 21st century, libraries of several Belgian convents – e.g. Scheut, Leuven – were transferred to KADOC, followed in 2003 by the missionary library of the congregation and in 2004 by the immensely valuable collection of the *scripta confratorum*, i.e. the writings, research and publications of members of the congregation. The *scripta* were transferred together with the general archives of the congregations, preserved until then at the generalate in Rome. Important additions to the CICM-collections followed in 2008. These publications and periodicals offer an exceptionally rich potential for research that largely transcends religious, clerical or missionary history, but also informs about linguistics, culture, ethnology, agriculture, architecture and geography of the (former) missionary territories of the congregation.[28]

Similar processes of scattered acquisitions were also the case for other congregations, like the Ursuline Sisters of Tildonk. The congregation, founded in 1818, was one of Flanders' most important teaching congregations, famous in Belgium and abroad for its prestigious elite boarding schools for girls. Already in 2005, due to renovation and relocation works, the library of the oldest boarding school of the congregation in Tildonk, was transferred to KADOC. The collection reflected the history of school life, the pedagogical and didactical evolution of the boarding school as well as its international pupil population.

28   *KADOC E-Nieuwsbrief* 1, no. 11 (2004), https://kadoc.kuleuven.be/pdf/enbr/1ste-jg
      -november-2004-nr-11.pdf; *KADOC E-Nieuwsbrief* 2, no. 8 (2005), https://kadoc.kuleu
      ven.be/pdf/enbr/2de-jg-augustus-2005-nr-8.pdf; *KADOC E-Nieuwsbrief* 5, no. 1 (2008),
      https://kadoc.kuleuven.be/pdf/enbr/5de-jg-januari-2008-nr-1.pdf [accessed May 3, 2021].

In consultation with the sisters, titles reflecting the general history and aspects of school life were selected by KADOC, whereas publications related to local history were deposited at the municipal library of Tildonk (Haacht). As was the case for all library collections mentioned above, much attention was paid to the preservation of the general catalogue of the library of the Tildonk boarding school.[29]

In 2019 the congregation decided to make a new heritage deposit at KADOC. The general archives of the congregation were transferred from Tildonk to Leuven, as well as the small, but interesting and cherished library collection of their founder, Fr. Joannes Lambertz (1785–1869). It was the explicit wish of the congregation that the library of Lambertz would be preserved and catalogued as a specific part of their heritage. The thematic scope of this collection exceeds to a large extent the history of the Ursulines of Tildonk. Lambertz' library, of which the oldest volumes date back to 1626, provides an interesting insight in the spiritual, devotional and theological interests of a 19th-century priest. The presence of a collection of religious rule books and historical surveys of the Ursuline order also allows to reconstruct the main sources of inspiration for his project of a sister congregation.[30]

Another library of Ursuline Sisters that was deposited at KADOC illustrates yet additional dimensions and potentials of the heritage of (female) religious institutes. In 2017 the archives and library of the Ursuline Sisters of Namur were transferred to KADOC, due to the departure of the sisters from their convent buildings. Since the middle of the 20th century, the Namur sisters were associated with the congregation of Ursuline Sisters of Onze-Lieve-Vrouw Waver, a 19th-century offspring of the aforementioned sisters of Tildonk. But the history of the convent in Namur was far more older and dated back to the middle of the 17th century. The convent library covers this century-old history of the Namur convent and gives a panorama of the spiritual inspirations of the Ursuline Sisters. Three centuries of publications also offer fascinating sources to reconstruct the evolution of the pedagogical program of this religious institute that was one of the pioneers of female education in the Southern Netherlands, as well as the relationships of this group of religious women with the 'outside' world of publishers and booksellers.[31]

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29   *KADOC E-Nieuwsbrief* 2, no. 6 (2005), https://kadoc.kuleuven.be/pdf/enbr/2de-jg-juni
       -2005-nr-6.pdf [accessed May 3, 2021].

30   Kristien Suenens, "Eén man, duizend vrouwen: De ursulinen van Tildonk," *Koorts:
       Erfgoedmagazine van KADOC* 1, no. 1 (2020): 40–47.

31   Tine Wouters and Godfried Kwanten, "Drie eeuwen meisjesonderwijs: Archief en biblio-
       theek Ursulinen Namen," *KADOC-Nieuwsbrief* (2018): no. 1, 4–7; Philippe Annaert, *Les*
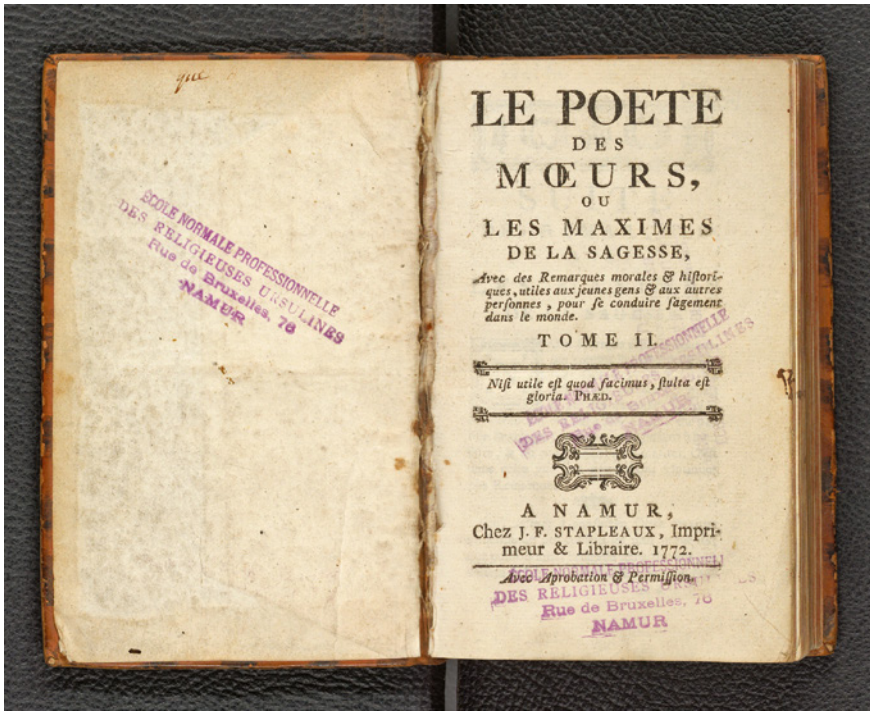
FIGURE 15.2   *Le poète des mœurs* (Tome II – Namur: J.F. Stapleaux, 1772) is exemplary for the diversity of the library of the Ursulines of Namur, containing religious as well as profane literature illustrating the spiritual and pedagogical identity of the convent and their teaching apostolate.

The library of the Namur Ursuline Sisters was not only made up of books and periodicals ordered or collected by the Belgian sisters. A substantial part was coming from the French Ursuline Sisters of the convent of Evreux. As many other religious institutes in France, this sister community fled their home country following the anticlerical politics of the French government at the beginning of the 20th century. The French Ursuline Sisters found a shelter at the Namur convent and parts of their library that were evacuated from France were integrated in the collection of the Belgian sisters. As such, the library of the Ursuline Sisters of Namur is interesting for researchers studying Ursuline history in Belgium as well as in France.

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collèges au féminin: Les Ursulines: enseignement et vie consacrée aux XVIIᵉ et XVIIIᵉ siècles (Namur: CDRR, 1992).

4   **Heritage Partnerships: Challenges and Opportunities**

Though concise and fragmentary, this survey of libraries of orders and congregations preserved at KADOC gives an idea about the diversity, the importance and the broad scope of the heritage of religious institutes. However, it also points to some unavoidable complexities with regard to contemporary questions of reallocation, selection and preservation. By far the most challenging issue is related to the volume and overlap of these religious library collections. The phenomenon is not solely a Belgian problem. Also in Germany, for example, similar issues are detected and discussed.[32] Each convent library was formed, expanded and cherished by dozens, hundreds or even more religious men and women in a time span of years, decades and centuries. This process resulted in elaborate collections, ranging from several thousands of titles and volumes in local or relatively young (19th and 20th centuries) institutes to 50,000 or more in libraries of large congregations and Flemish or Belgian provinces of international orders. Reallocating heritage collections of that size is extremely problematic because most professional heritage institutions lack the funds and the capacity to store and catalogue them. Moreover, despite the abovementioned diversity, religious institutes evidently share many aspects of their history, identity and interests. This common ground is also reflected in their libraries. From the rule of Saint Augustine, over *De Imitatione Christi* by Thomas a Kempis to *Interior Castle* of St. Teresa of Avila and many, many more: all of these religious basics are found, often in an astonishing diversity of editions, in almost all convent libraries. Moreover, the collections of publications related to the apostolic domains of the religious institutes, dealing with, for instance, pedagogy, science, nursing, pastoral work, etc., often show strong parallels. From our experiences, libraries of religious institutes share 75% to 80% of their publications and periodicals. In libraries of institutes with a common spirituality or active on similar apostolic domains, these numbers are even higher.

In the current situation, when many religious institutes think about the future of their libraries or decide to transfer their collections to heritage institutions, the vast volumes and important overlap force professional librarians to make choices and to search for collaborations and partnerships. The thematic and chronological scope of many professional heritage institutes does not coincide, or at least not completely, with the diversity in convent libraries.

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32   Pierre Delsaerdt and Evelien Kayaert, *Abdijbibliotheken: heden, verleden, toekomst*, Uitgaven van de Vereniging van Antwerpse Bibliofielen N.R. 3 (Antwerp: Vereniging van Antwerpse Bibliofielen, 2005), 42.

The focus of the KADOC heritage library, for example, is on publications and periodicals in the field of religion, culture and society since 1750 in Flanders and Belgium. Science learning books (published by non-religious editors), periodicals of local historical societies (often found in local convent libraries) or early printed bibles, for example, fall beyond its collection limits. Unless a direct link can be made with the religious institute or one of its members – as author, editor, reader (through personal notes) – another solution has to be found for these categories of publications to preserve them for future generations. For this purpose, cooperation with a broad network of heritage institutions is indispensable. As mentioned in the case studies above, university, diocesan and regional or local (public) libraries are important partners.

So far, the examples mainly illustrated partnerships in the context of reallocation and transfer projects. It is important to remark that partnerships and cooperation with regard to libraries of religious institutes do not necessarily have to result in displacement of religious heritage. In some cases, the decision is made to permanently preserve the library in the context of its origin and development. An interesting case study in this regard is the library of the Saint-Bernard Abbey of Bornem. This abbey of the Cistercians was founded in 1833, but its history dates back to the 13th century. Despite the fact that most of its heritage was confiscated during the French regime at the end of the 19th century, in the 19th and 20th century the monks re-collected a series of incunables and early printed books as well as a rich diversity of titles about the Cistercian order. In 1872, an impressive two-store library room was constructed, with space for over 30,000 titles.[33]

In 2008, the Cistercian community of Bornem opted for a leasehold, and later on sold, their abbey buildings to the municipality of Bornem. A large-scale restauration and redevelopment project was designed, including the 19th-century library room. For the restauration and conservation of the collection a partnership was created between the Cistercians, civil authorities and services (municipality of Bornem, heritage services of the Province of Antwerp) and professional heritage partners (KADOC, Maurits Sabbe Library and PARCUM). Between 2012 and 2016, a group of eighty local volunteers cleaned, restored and digitally catalogued the library collection. In cooperation with KADOC an additional collection of over 10,000 publications, stored in the ceilings of the abbey, was catalogued and selected as well. After a period

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33   Gert Van Kerckhoven, "Korte geschiedenis van de abdij en haar bibliotheek," *Nieuwsbrief Sint-Bernardusabdij Bornem* 1 (2013): 4–7.

of external storage during the restauration of the abbey, the collection was retransferred to its original location in 2021.[34]

The heritage partnership in Bornem enabled the *in situ* preservation of an extensive religious library during (and beyond) the presence of the last generation of Cistercians. Though promising and exemplary, it is clear that this solution is far from evident. It could only succeed thanks to a massive financial input of civil authorities and a large and enthusiastic network of local volunteers. The project also required and will require a long-term engagement of the partnership to secure the future of the library for next generations.

When considering these heritage partnerships for library collections of religious institutes, some other essential aspects have to be taken in account. First, a close and permanent consultation with the religious institutes as heritage creators and owners is crucial. Sometimes, as presented in some of the above-mentioned examples, religious institutes decide to transfer their entire libraries. In other cases, convent communities prefer to keep on preserving parts of their libraries themselves, often those that are closely related to their spiritual and historical identity. In this decision making process, it is important to seek for solutions that are both realistic and in accordance with the wishes of the convent communities. The consultancy, as it was described above from the perspective of KADOC, is important to create a platform of mutual confidence that facilitates the quests for acceptable solutions and softens the practical and emotional burdens associated with the transfer of heritage of religious institutes.

Second, reallocation or division of libraries of religious institutes may not lead to a loss of information about the full content of the original collections. Particular attention must be given to the preservation of catalogues, inventories or index cards of religious libraries. As mentioned above, KADOC integrates these crucial documents in the archives of religious institutes it preserves. In other cases, the individual items from the convent libraries were ingested into the library catalogues of KADOC with a specific provenance reference linking the titles and periodicals to the library they were once part of. Both research instruments, original catalogues and provenance registration, enable religious institutes, researchers or other interested parties to virtually reconstruct and study the original libraries at all times. Despite the fact that it does not entirely compensate for the irrevocable decomposition of the original

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34   Julie Aerts and Gert Van Kerckhoven, "Handen uit de mouwen! Vrijwilligersproject bibliotheek Sint-Bernardusabdij Bornem," *Meta – Tijdschrift voor Bibliotheek en Archief* 1 (2016): 26–30.

setting of the libraries, this virtual construction preserves an important part of the historical, theological, spiritual, apostolic and intellectual identity of religious institutes.

Third and last, it is important to integrate the focus on library collections of religious institutes in a larger project of heritage conservation. If convent communities are confronted with questions about their future, libraries are rarely the only point of concern. Archives, audiovisual materials, textiles, art and cultural objects present challenges as well. Moreover, many cross-references exist between these different types of collections. Partnerships can offer solutions for an integral approach to secure these relevant links. In this respect, KADOC not only co-operates with the abovementioned partners but also closely collaborates with PARCUM – Museum & Centre of Expertise for Religious Art and Culture. PARCUM's expertise in the field of religious art and cultural objects is substantial to select and preserve historical and religiously important heritage collections, within or outside the original religious setting. Since the 'spatial' and often voluminous material collections are often the first point to consider when religious communities discuss their future, the cooperation with PARCUM forms a gateway to further debate about the future of convent heritage collections, including convent libraries.

This highlights once again the rich potential of partnerships on the domain of heritage of religious institutes. A cooperation between religious institutes, academic (theological) libraries (Maurits Sabbe Library), local libraries, museums and heritage institutions, umbrella organisations, associations of religious librarians (VRB) and accredited heritage institutes like PARCUM and KADOC is crucial in order to develop professional and ambitious, but realistic future plans for the complex field of religious library collections today.

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Disclosing Thematic Collections in a Rapidly Digitalising World: Jesuitica at the Maurits Sabbe Library

Yannick Van Loon

> We must re-assert our traditional roles as stimulators and incubators of research and researchers … We must continue to lead the vanguard in entrepreneurial activity and continue to embrace new technologies to make us work "faster, better, and cheaper."
>
> RICHARD OVENDEN (Bodley's Librarian, University of Oxford)[1]

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What Richard Ovenden talks about in the conclusion to his article on Special Collections Librarianship also applies to thematic collections in general and the Jesuitica Project specifically. To prove this, we will take a closer look at the history and evolution of the Jesuitica Project and use it as a case study to illustrate the changes, challenges and opportunities that disclosing a thematic collection in a rapidly digitalising world can encounter.

1 Thematic Collections

Library collections are formed, based on miscellaneous criteria: provenance, material type, age, language, location, etc. A thematic research collection has previously been defined as a collection of sources gathered by scholarly effort and made available online to support research on a particular theme.[2] Thus,

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1 Richard Ovenden, "Special Collections Librarianship," in *Digital Convergence – Libraries of the Future*, ed. Rae Earnshaw and John Vince (London: Springer Verlag, 2008), 301–302.

2 Carole L. Palmer, "Thematic Research Collections," in *A Companion to Digital Humanities*, ed. Susan Schreibman, Ray Siemens, and John Unsworth, Blackwell Companions to Literature and Culture 26 (Malden: Blackwell, 2004). Katrina Fenlon, "Thematic Research Collections:

in a very broad sense, a thematic collection can be considered as any number of documentary materials that form a group, based on its contents. The term 'contents' has a very wide scope and can mean anything from a specific knowledge field to a single author's output, or the collected works of a certain group of people. The Corble fencing collection, for instance, which is now being preserved and managed by the Special Collections Department of KU Leuven Libraries and which has almost entirely been digitised, is an example of such a thematic collection. It was created by the British fencer Archibald Corble, and is considered one of the world's most extensive collections on the history of fencing.[3] A completely different example of a thematic research collection is the collection called "Nineteenth-Century Disability: Cultures & Contexts." It defines itself as an interdisciplinary collection of primary texts and images about physical and cognitive disability in the long 19th century, where each piece has been selected and annotated by scholars in the field, with the aim of helping university level instructors and students incorporate a disability studies perspective into their classes and scholarship through access to contextualised primary sources.[4] Though very different, both collections can be considered as thematic collections.

In essence, a thematic collection exists when it is defined and thought of as a useful whole. It is always a cultural creation that allows people to see a distinctive link between certain individual items. The creation of a thematic collection then produces a synergistic reaction, where the whole is greater than the sum of its parts. It is precisely in the fact that individual items are grouped and considered as a larger entity, that allows for new study approaches, specific scientific methods and digital tools.

In the process of creating a thematic research collection we can distinguish four major steps (Fig. 16.1): (1) *Distinguish* a set of items as a collection; (2) *Define* which items belong to the collection (and which don't); (3) *Tag* (or mark) items that belong to the collection; and (4) *Propagate* the collection to stakeholders as a whole. Throughout this chapter all four steps will be discussed within the context they apply to. These steps can follow a different order; multiple steps can be taken care of simultaneously and it is even possible to go

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Libraries and the Evolution of Alternative Digital Publishing in the Humanities," *Library Trends*, 65, no. 4 (2017): 523–539.

3   KU Leuven Libraries, "Corble Collection (the Art of Fencing) (2021)," accessed May 31, 2021, https://bib.kuleuven.be/bijzondere-collecties/english/provenance/corble. KU Leuven Libraries Special Collections and Bibliothèques de l'Université catholique de Louvain Réserve patrimoniale, "Lovaniensia (2021)," accessed May 31, 2021, http://lovaniensia.be/.

4   Karen Bourrier, "Nineteenth-Century Disability: Cultures & Contexts (2012)," accessed May 31, 2021, https://www.nineteenthcenturydisability.org/.
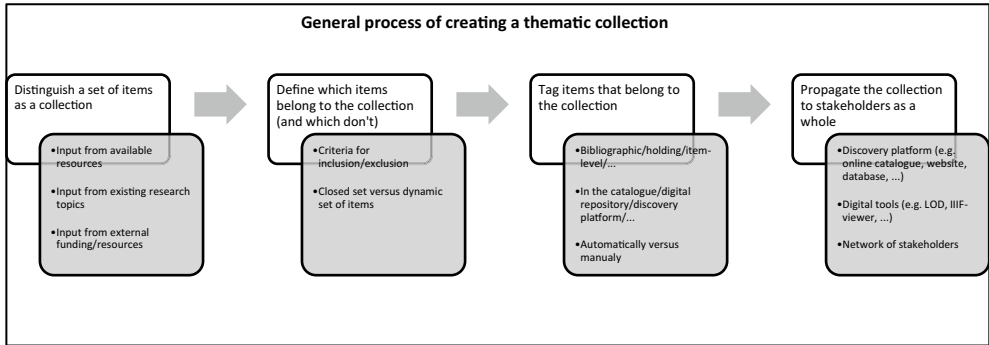
FIGURE 16.1   General process of creating a thematic collection

back to a previous step at some point in the process. The important part is that these four steps are always present in some way or another, when creating a thematic research collection.

1.1   *Distinguish and Define*

When considering thematic collections it is necessary to first identify what would be useful to distinguish as a library collection. This strongly depends on the context in which the library is situated. An academic (theological) research library can define its collections from three vantage points. The first being the available resources at the library itself. Do certain documentary materials appear in such a distinct way within the library that they can be linked together? Does the library have a unique set of materials at its disposal? To group these resources into an actual thematic collection what's needed next is the idea of the resources as a whole from a research, pragmatic or administrative perspective. Another way of distinguishing a collection is based on the research (output) of an institute/faculty/university itself. Are certain research topics present? Does a researcher specialise in a specific genre or study object? Is funding available to come up with specific research questions? All these questions may lead to the creation of a thematic research collection. This collection can be formed by exploring the available resources, by newly acquiring certain items, or a mixture of both, i.e. filling the gaps. The third path that may lead to the creation of a thematic collection is the input from external funding and/or resources. Sometimes an external partner – which can be an individual as well as an organisation – has the explicit wish that a thematic (research) collection is created by the library in question. This can be done by depositing a set of documentary materials, or by supplying funds to create such a collection. These three paths are not closed circuits, sometimes two or three paths crossover, but ultimately also lead to the creation of a thematic collection. An

important notion behind the creation of these thematic collections is the fact that they are non-exclusive. What this means, is that certain items can belong to different collections. A collection can be an integral part of a larger collection, it can be an overarching collection or it can lay at the crossroads of two or more collections. This is all very logical, but at the same time it is important to be aware of this.

The *jesuitica* at the Maurits Sabbe Library (Faculty of Theology, KU Leuven) are books written by Jesuits, and/or relating to the history/spirituality of the Jesuits. As a collection the *jesuitica* have a long-lasting historical background, which dates back to years before the existence of the faculty library of theology at Leuven itself. In the beginning of the 1970s, when the faculty library was recently established, the largest part of the library of the Flemish Jesuit Province was transferred to the library of the Faculty of Theology at Leuven. This Jesuit library, spanning over 400,000 volumes from the 15th until the 20th century, contained the research library of the Flemish Jesuits. Its contents were heterogeneous, from rare incunabula like Pierre d'Ailly's *Ymago Mundi* (Leuven: Johannes De Westfalia, 1480),[5] to the first edition of the *Exercitia Spiritualia* (Rome: Antonio Blado, 1548),[6] as well as 20th-century publications on philosophy, science, medicine, economics, and every other topic the Jesuits might have been interested in. The Jesuit library was in fact a very broad academic research library, comparable to a general Western European university library in the middle of the 20th century. This library deposit gave the new faculty library of theology a flying start, it could build upon the wealthy research collection that had been established by the Jesuits during several decades. Thus, the faculty library could immediately focus on acquiring the latest research outputs in the field of theology, instead of having to deal with also purchasing the still relevant bibliographical resources published in the past.[7]

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5   For a full description, as well as access to the entire digitised copy, see https://limo.libis.be/ primo-explore/fulldisplay?docid=32LIBIS_ALMA_DS71183619770001471&context =L&vid=KULeuven&search_scope=ALL_CONTENT&tab=all_content_tab&lang=en_US.

6   For a full description, as well as access to the entire digitised copy, see https://limo .libis.be/primo-explore/fulldisplay?docid=32LIBIS_ALMA_DS71129070940001471 &context=L&vid=KULeuven&search_scope=ALL_CONTENT&tab=all_content_tab& lang=en_US.

7   On the integration of Jesuit libraries in the faculty library, see Leo Kenis, "The Maurits Sabbe Library and Its Collection of Jesuit Books," in *Jesuit Books in the Low Countries 1540–1773: A Selection from the Maurits Sabbe Library*, ed. Paul J. Begheyn, Bernard Deprez, Rob Faesen, and Leo Kenis, Documenta Libraria 38 (Leuven: Peeters, 2009), xi–xix. For more information on the Maurits Sabbe Library's history see: Mathijs Lamberigts, "De faculteitsbibliotheek," in *De Faculteit Godgeleerdheid in de K.U. Leuven 1969–1995*, ed. Lieve Gevers and Leo Kenis, Annua Nuntia Lovaniensia 39 (Leuven: University Press – Peeters, 1997), 267–288.

Of course, in the Jesuit library one could also find numerous so-called *jesuitica*, books written by a Jesuit or concerning the Jesuit order, as you would find them in any other (theological) research library at that moment. In addition, the Jesuits have a long-lasting tradition of collecting and preserving books connected to their own history.[8] As a result, the Jesuits distinguished a specific set of books within their library, which they called the 'Jesuitica collection'. This collection comprised only of books, dating from the 16th until the 20th century, that concerned their own history and/or spirituality and that were written by the most illustrious of Jesuits. The Jesuit library used its own classification system, which was a subject-based numerical system. The Jesuitica collection at Heverlee corresponded with the numerical notation starting with either '78' for Jesuit spirituality (which included a large section of '78 M' for the Spiritual Exercises) or '110' for Jesuit bibliography.[9] Since the Jesuit library's classification system corresponded with the actual shelving location, the entire Jesuitica collection could be found together. This specific collection remained at the Jesuit library in Heverlee for a much longer period. Given its specific nature and the close relationship to its owner, the Jesuits were reluctant at first to deposit this collection in the same way they did with the bulk of their library. In 2003, however, the Jesuits decided it was time to move the specific Jesuitica collection to the Maurits Sabbe Library as well. The agreement about this deposit between the Jesuits and the Faculty of Theology came with a clause. The library had to start a project dealing with the disclosure of the Jesuitica collection and finding new means to stimulate research in the field of *jesuitica* and *ignatiana*.[10] This Jesuitica Project would be carried out by an employee of the Faculty and would be supervised by the Faculty and the Jesuits, making sure the project they agreed-upon would be carried out to everyone's satisfaction. When creating the Jesuitica Project, this meant that from then on the *jesuitica* were supposed to become a thematic research collection within the Maurits Sabbe Library. The next point of action then, was to come up with concrete steps to define this thematic research collection.

8   Pedro De Ribadeneyra and Laevinus Torrentius, *Illvstrivm Scriptorvm Religionis Societatis Iesv Catalogus*, 2nd ed. (Lyon: Jean I Pillehotte, 1609); Philippe Alegambe, *Bibliotheca Scriptorvm Societatis Iesv* (Antwerp: Joannes Meursius, 1643).

9   Theologische en Filosofische Faculteiten van de Societeit van Jezus, *Systematische Catalogus van de Bibliotheek* (Heverlee-Leuven: s.n., 1967).

10   Rob Faesen, "Preface," in *Jesuit Books in the Low Countries 1540–1773: A Selection from the Maurits Sabbe Library*, ed. Paul J. Begheyn, Bernard Deprez, Rob Faesen, and Leo Kenis, Documenta Libraria 38 (Leuven: Peeters, 2009), ix–x. The *ignatiana* is a sub-collection of the *jesuitica*, dealing with the life and writings of Ignatius of Loyola, founder of the Jesuits.

To get a clear view of which items belong to a collection and which items don't it is highly recommended to establish clear criteria from the start to sort out what is part of a collection and what is not. In case of the *jesuitica* this is actually not always clear to the outside world, which sometimes leads to misinterpretation and mistakes. On the one hand, there is the Jesuit library with the 400,000 volumes. Secondly, there is the Jesuitica collection that the Jesuits created within their library and that was deposited later on. Thirdly, there are the *jesuitica* books from everywhere within the faculty library. Very often these three different entities are being mixed-up. The only way to rectify this now, is by providing contextualisation in the clearest possible way. Something as simple as coming up with a clearly distinct name for a collection can prove to be very useful, as well as a list of clear-cut criteria and a thorough and comprehensive description that's visible and understandable for collection-users. The next step is to come up with a (preferably easy) way of 'tagging' all individual items that are part of the collection.

1.2   *Tag and Propagate*

The process of tagging the items of course depends on the criteria and definition that was established earlier on. In case of the *jesuitica* a tag was added in the cataloguing system on the bibliographical level. It is, however, equally possible that a tag on the holding- or item-level of the book (or other type of documentary material) is preferred. If the collection solely consists of digitised books, for instance, it can also be better to add a tag to the metadata in the digital repository, instead of in the catalogue. There's a very wide range of possibilities and they're all dependent on the nature of the collection. The important thing is that it is logical, consistent and coherent.

During the first two decades of the 21st century, academic libraries experienced first-hand the unavoidable wave of digital innovations that took place inside and outside the world of libraries. It is no secret that library-specific changes in library management systems throughout the years affected how cataloguing and user-operability worked. Innovation has led to advancements within data management, resulting in more accurate search results significantly improving the way researchers and scholars discover content. Expectations are shifting as well, people want resources to be collectively held and available for all.[11] For KU Leuven we can see that the library management system

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11   Paul A. Tippey, "Embracing the Future of Digital Libraries within Theological Libraries," in *Shifting Stacks: A Look at the Future of Theological Libraries in Celebration of Atla's 75th Anniversary,* ed. Matthew Collins, James Estes, and Myka Kennedy Stephens (Chicago: Atla Open Press, 2020), 51–52.

DOBIS/LIBIS changed to Aleph in 2005. In 2010, the OPAC made way for the new Primo-based discovery system for KU Leuven: Limo. Then, in 2014, the university changed its library management system again to Alma, a so-called Unified Resource Management System.[12] Other technological developments took place on a much bigger scale. Major search engines, like Google, are now *incontournable*. When Google Books celebrated its fifteenth anniversary in October 2019, Google reported the number of scanned books as more than 40 million titles.[13] What this means for libraries? To put it in the words of another librarian, Reg Carr: "The centre of gravity [of libraries] has moved from information provision to information access."[14]

In 2003, the Jesuitica Project started off as a genuine cataloguing project, with a bit more attention to disseminating the disclosed contents amongst a specific audience. First of all, cataloguing *jesuitica* was done, for the most part, as would for any other book in the library. The DOBIS/LIBIS software, the cataloguing tool at that time for the university library, was used to build the electronic catalogue for the Jesuitica Project. Metadata models and schema provide a consistent structure for determining what aspects of a resource are to be described and how the data is to be stored, while cataloguing rules help to ensure that metadata content is also consistent and coherent.[15] Hence, the descriptive metadata-model used in the DOBIS/LIBIS system was based on the MARC21 standard.[16] Since the early printed books (printed before 1840) were the first to be processed, the descriptions of *jesuitica* volumes were very detailed and in-depth: UDC-based subject headings, a complete collation formula, all illustrational details, a complete list of contributors, dedicatees, etc.

Although the amount of detail of the descriptions was significant, this still does not single-out the *jesuitica* as a distinct collection. What did single-out the collection, was the fact that on top of the detailed descriptions, a Jesuitica tag was created specifically for cataloguing *jesuitica*. This tag was a local subject added entry-topical term (650 _2 |2 KUL |a #GBIB: jesuitica) which was

12   LIBIS, "Wat is LIBISnet? (2014)," accessed May 31, 2021, http://www.libis.be/libis/wat-is-libisnet.

13   Haimin Lee, "15 Years of Google Books (October 17, 2019)," https://www.blog.google/products/search/15-years-google-books/ [accessed February 10, 2021].

14   Reg Carr, "Introduction," in *Digital Convergence – Libraries of the Future*, ed. Rae Earnshaw and John Vince (London: Springer Verlag, 2008), xxxi.

15   Mirna Willer and Gordon Dunsire, "Publishing Bibliographic Element Sets and Value Vocabularies," in *Bibliographic Information Organization in the Semantic Web*, Chandos Information Professional Series (Witney: Elsevier Science & Technology, 2013), 137–198.

16   Library of Congress, "MARC 21 Format for Bibliographic Data: Table of Contents (Network Development and MARC Standards Office, Library of Congress) (2020)," accessed May 31, 2021, https://www.loc.gov/marc/bibliographic/.

included in the descriptive model.[17] Consequently, this tag was added to every bibliographical description of every *jesuiticum* that was kept at the Maurits Sabbe Library. By doing this, not only did we realise this important step in the process of creating a thematic collection within the library, it also greatly expanded the range of the thematic collection. A book did not need to belong to the former Jesuit library to be included in the thematic *jesuitica* collection. All *jesuitica*, whether they formerly belonged to the Jesuits, or not, were henceforth 'tagged' as a part of this specific thematic collection. There was also no distinction between the early printed books and the modern books, with regard to them belonging to this collection. It also meant that the collection was not frozen in time, but that it would keep on growing as new *jesuitica* were purchased (or deposited) in the years to come. However simple it seems to dedicate a tag to every bibliographical entry in the thematic collection, it is an essential part in defining a set of books as a (thematical) collection on a digital platform. By assigning the tag, the *jesuitica* from the library were clustered in a digital way and this paved the way for additional actions of disseminating the data.

1.3   *Cataloguing*

About ten years after the Jesuitica Project was launched, the supervisory board realised that, although the thorough descriptive model had its clear advantages, the process of cataloguing the entire Jesuitica collection of ca. 20,000 volumes simply took too long. In 2006, on top of the work that needed to be done on the specific Jesuitica collection from Heverlee, the Jesuits of the Dutch Province deposited their Jesuitica collection – also amounting to ca. 20,000 volumes – together with the *preciosa* collection to the Maurits Sabbe Library as well. The disclosure of these *jesuitica* from the Berchmanianum at Nijmegen also fell under the branch of the Jesuitica Project. In light of recent developments and by weighing up costs and benefits, a new metadata-model was proposed and accepted. The descriptive model for cataloguing *jesuitica* from then on would be a 'core' model. Instead of providing time-consuming collational formula's, an exhaustive list of all contributors, or a description of all illustrational details, the focus of cataloguing changed to searching for external contents of digitised versions (Google Books, Bayerische Staatsbibliothek, HathiTrust, etc.) and external bibliographical databases (STCV, STCN, ESTC, USTC, SBN OPAC, VD16, VD17, etc.), and providing direct links in the description

17   Library of Congress, "MARC 21 Format for Bibliographic Data: 650: Subject Added Entry-Topical Term (Network Development and MARC Standards Office, Library of Congress) (2017)," accessed May 31, 2021, https://www.loc.gov/marc/bibliographic/bd650.html.
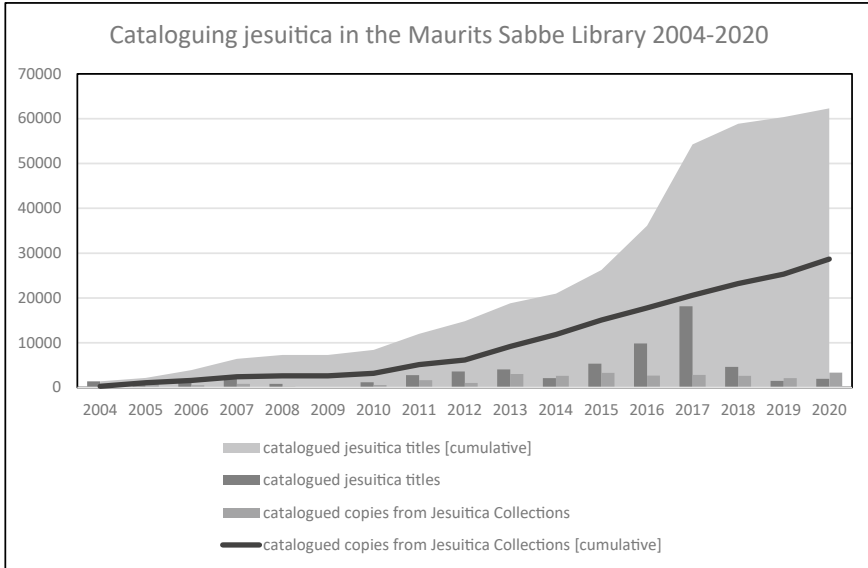
FIGURE 16.2   Catalogued *jesuitica* in the Maurits Sabbe Library 2004–2020. There is notable
               change in the slope of the line graph in 2012. After 2012 the numbers are
               growing at a significantly higher rate.

to these sources. Adding these direct links to the bibliographical descriptions
in the catalogue would mean the number of required data entry-fields could
be drastically reduced, without losing too much information. The first and
most basic rule that needed to be applied in creating a description of an early
printed book was that one edition could be distinguished from another. This
idea was inferred from the STCV-method of describing bibliographical units,
which in turn was derived from the Dutch STCN.[18] The time-profit was tremen-
dous and within just a couple of years the number of catalogued books had
doubled and the processing speed greatly increased (Fig. 16.2). It is safe to say
that the only reason why this was possible, was because of the evolution of the
digital means inside and outside library systems.

About a year after the descriptive model had been revised, another Jesuitica
collection was transferred to the Maurits Sabbe Library. This time, it was the
collection from Maastricht University. Since this collection was no property of
the Jesuit order, the cataloguing-part to this collection strictly did not come to

18   Goran Proot, Steven Van Impe, and Stijn Van Rossem, *Handleiding voor de Short Title
      Catalogus Vlaanderen*. 2nd. rev. ed., Armarium: Publicaties voor Erfgoedbibliotheken 1
      (Antwerp: Erfgoedbibliotheken Vlaanderen, 2005).

fall under the specific tasks of the Jesuitica Project and its employee. However, since lots of *jesuitica* are in fact present in both the Jesuit collections as well as in the Maastricht University collection, they are inevitably linked, which in practice leads to the Jesuitica Project's employee cataloguing these Maastricht-holdings as well. Of course, this clearly also benefits the other task assigned to the Jesuitica Project of disclosing the *jesuitica* at the Maurits Sabbe Library as a collection. By including the Maastricht *jesuitica*, the amount of *jesuitica* physically present at the faculty library immediately grew with ca. 20,000 volumes. Although the actual number of *jesuitica* at the Maurits Sabbe Library now amounts up to ca. 100,000 volumes, including all other *jesuitica* the library received or purchased over the past forty years, this is not yet visible in the online catalogue. Since manually adding a tag to a bibliographical description is a required step in the creation process of this thematic research collection, this means that a book will not appear as part of the thematic collection if the tag is not present. Although the descriptive metadata of the Jesuitica collections from Nijmegen and Maastricht were digitally transferred by means of converging the data from the depositing library's cataloguing system to the catalogue of KU Leuven, the bibliographical descriptions did not automatically include a jesuitica tag. Technically this would have been possible, but since the transferred data was not processed in the same way as were the data from the other *jesuitica* at the Maurits Sabbe Library, it was deliberately decided not to do this. A jesuitica tag would only be added to a description when a cataloguer at the library had seen and properly catalogued the book, by applying the predetermined metadata-model and cataloguing rules, which makes the metadata consistent and coherent.

Important questions need to be answered with regard to how the step of marking will take shape. Do you automatically assign tags to certain items, or is this a manual process that needs to be controlled? Both ways have their advantages and disadvantages. When automatically assigning a tag, you can build up a collection in a very short time and it forces you to define strict criteria for the collection. When the criteria are set, it diminishes the chance of mistakes. The disadvantage is that it can only be done on collections that were already pre-defined as a collection, or that have certain machine-readable traits that allow for automatic recognition of an item as part of a collection. The opposite is true for manually assigning a tag. There is always a risk of manual errors and building up a collection is a slow and time-consuming process. On the other hand, it is also possible to assign tags to individual items that demand human interpretation and that are difficult or impossible to define in machine-readable features. In case of the *jesuitica*, for instance, it would have been difficult to single out every Jesuit author beforehand, or to distinguish

every book that concerned the Jesuit's history or spirituality solely on the title. Another question that has to be asked, is what type of data you want to be present in the collection? Do you want all data to be described uniformly, or do you simply want all data (abbreviated, detailed, processed, converged, …) to be a part of the collection? In case of the *jesuitica* it was decided that there had to at least be a basic layer of uniformity to all items belonging to the collection. Hence, leading to the fact that a jesuitica tag would only be added manually by a cataloguer when she/he has described the physical volume.

1.4   *Propagating the Collection as Whole*

The concept of Linked (Open) Data (LOD), now ubiquitous in information sciences, is not all that different from the descriptive model now being used at KU Leuven Libraries for their rare book collections. In fact, linked data is generally considered to complement rather than replace existing library management structures. Compliance with the standards and best practices that underpin linked data principles enables linked data to streamline data interoperability and reuse over the internet.[19] The use of URI's, HTTP and interlinking the URI's is already being applied at KU Leuven Libraries. Just a couple of years ago the university signed the Europeana public domain charter, which implies that the university will strive to give free access to all non-copyright protected data, thus making the data 'OPEN'.[20] The only thing still needed to conform completely to the concept of LOD is the use of RDF and/or SPARQL for querying, which is not far from realisation in the future.[21] Ex Libris has already designed Alma to support RDA-RDF format for bibliographical descriptions, which KU Leuven Libraries applies. The very next step in the process will be the true implementation of Linked Data within Alma for KU Leuven Libraries. Or, to put it in the words of Richard Ovenden again, we "embraced new technologies to make us work 'faster, better, and cheaper'."

The digital developments also had a significant impact on how information was searched for and used by academia. The role of libraries is for a large part

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19   Mirna Willer and Gordon Dunshire, "Publishing Datasets as Linked Open Data," in *Bibliographic Information Organization in the Semantic Web*, Chandos Information Professional Series (Witney: Elsevier Science & Technology, 2013), 199–248.

20   Europeana, "Public Domain Charter (2021)," accessed May 31, 2021, https://www.europeana.eu/nl/rights/public-domain-charter.
         KU Leuven, "Beelden als open data (2020)," accessed May 31, 2021, https://bib.kuleuven.be/BD/digitalisering-en-document-delivery/digitalisering/beelden-als-open-data.

21   World Wide Web Consortium, "Linked Open Data – W3C EGovernment Wiki (2021)," accessed May 31, 2021, https://www.w3.org/egov/wiki/Linked_Open_Data.

shifting from information provision to information access.[22] By switching from OPAC to Limo, Leuven's university libraries made a change from a catalogue to an electronic discovery system. Back in 2003, integrating the bibliographical data from the Jesuitica collections in the Libis-Net catalogue of the university library was key to improve discoverability. Its one big downside at that time was the poor discoverability outside the environment of the institutions' own online catalogue. The local data of the catalogued books was difficult to find for an international audience. Thus, the Jesuitica Project set up a separate catalogue on its website. The data from the university catalogue had to be manually imported in the Jesuitica catalogue. International researchers could then find their way to the *jesuitica* data more easily, since the website's data was searchable via random search engines on the internet. However, its biggest benefit would become its largest downside. The fact that the data was moved to a separate catalogue, meant that the Jesuitica catalogue and the university's catalogue were not synchronised in any way. Therefore, data from the separate catalogue was always running behind. The fact that the import-procedure was a time-consuming, complicated and laborious task also did not help. At the same time, metadata harvesters began to emerge on the internet. Metadata harvesters, like Science Digital Library and Europeana, accumulate metadata from many collections (or sources) with the goal to enable searching on the huge quantity of heterogeneous content, using only their locally stored content.[23] So, when the data from Limo gradually becomes more discoverable, the separate Jesuitica catalogue in turn becomes inversely proportional obsolete.

Although the idea of the separate catalogue may be running on its last legs, the preliminary actions necessary to create this separate catalogue are still very much relevant today. In order to carry out the export-import process the Jesuitica tags were used to single-out every *jesuitica* record in DOBIS/LIBIS, Aleph and later on Alma. Now, these tags are still present in the bibliographical records and they can be used to create a thematic collection in Alma, as well as in Limo. A direct link to a specific query in Limo that yields all search results with that specific tag can be accessed from the Jesuitica website.

Whether it is through a separate website, an online or locally stored database, or a virtual space within a larger discovery platform, the final step into

creating an actual thematic research collection is the propagation of the set of items as whole, no matter the medium being used. This is also a step that is not set in stone. As we already explained, the Jesuitica Project started with the setting up a separate catalogue for the collection on a website. Now, more than a decade later, the separate catalogue is as good as obsolete, and has been largely exchanged for a distinct place within the general online catalogue for KU Leuven (Limo). On top of that, part of the digitised collection is also accessible through the collections discovery space on Limo and a page on KU Leuven Libraries' platform for online exhibits.[24] In short, the possibilities in this final and important step of propagation in the process of creating a thematic collection are endless, multifold and non-exclusive.

2   A Digitalising World

2.1   *Digital Pioneer*
In its task to find new means to stimulate research in the field of *jesuitica* and *ignatiana*, the Jesuitica Project developed several tools in a digital environment that were either completely separate from the Jesuitica catalogue or that simply complimented the catalogue. A tool can be all sorts of things, from a link to an external website offering access to another related research project that could prove useful to some researchers, like The European Jesuit Libraries Provenance Project (https://www.jesuit-libraries.com/), to a specific reference work that was digitised at KU Leuven and publicly made available through its discovery platform, like the *Prosopographia Iesuitica Belgica Antiqua* (PIBA).[25] The portal to all the available tools, is a basic website on the internet: www .jesuitica.be. All tools available through this website were developed and implemented by means of a certain demand from the research community. The jesuitica website now offers a wide range of useful aids, divided in the following themes: Collections, Research, Tools, and Archive.

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24   Digitised *jesuitica* in the collections discovery on Limo: https://limo.libis.be/primo-explore/collectionDiscovery?vid=KULeuven&collectionId=81411184470001488;   Jesuitica on the online exhibit platform of KU Leuven Libraries: https://expo.bib.kuleuven.be/exhibits/show/jesuitica.

25   Willem Audenaert, *Prosopographia Iesuitica Belgica Antiqua* (*PIBA*)*: A Bibliographical Dictionary of the Jesuits in the Low Countries 1542–1773*, Leuven-Heverlee, 2000, 4 vols.; Jesuitica Project – KU Leuven, "Prosopographia Iesuitica Belgica Antiqua (PIBA) – Audenaert," accessed May 31, 2021, https://jesuitica.be/2019/09/19/prosopographia-iesuitica-belgica-antiqua-piba-audenaert/.

While some aids consist of a basic hyperlink to another website, others start to lead a life on their own. They become sub-projects or side-projects to the Jesuitica Project. From the early days, the Jesuitica Project also undertook various pioneering digital initiatives, which in part shaped the process of digitalisation at KU Leuven's university library. More than ten years ago, in September 2010, KU Leuven Libraries executed its first internal digitisation projects: Ex Cathedra and the digitisation of the Bible of Anjou. In 2010–2011 the Jesuitica Project took part in several digitisation projects (*Bibliotheca Imaginis Figuratae* and Flandrica.be) which resulted in the digitisation program for Jesuitica (2016).[26] Not every project or aspect of these innovations in digitalisation was equally successful. While at first, the *Bibliotheca Imaginis Figuratae* (BIF) project (2010) looked promising, ten years after it was founded, we found that this collaborative project was no longer being actively used by researchers.[27] After just a few years, it was clear that the leading researchers involved turned other research ways and that the necessary input from (doctoral) students and staff was missing. Unfortunately, the images no longer live up to the present standards the university imposes on its digitised collections. All objects digitised in 2010 for BIF are thus obsolete and will ultimately be deleted from their (oh, the irony!) permanent repository. During the past ten years LIBIS kept on developing its preservation and visualisation software to attend to most digitisation project's demands and prerequisites. As an unfortunate consequence, the specific metadata of the indices, created for the BIF project, can no longer be accessed and viewed with today's viewers. Although it is clear that the BIF project was no long-lasting success, it does not mean the project was a total waste of money, time and energy. The BIF project also delivered some very useful things as well. For one thing, it paved the way for the Jesuitica Project to become involved in other digitisation projects at KU Leuven and abroad. BIF helped shape the permanent repository for digitised objects and it was a first step in developing a methodical way of providing substantive metadata for digitisation. On another level, it gave an idea of the richness of the *jesuitica* collections at the Maurits Sabbe Library. In fact, the objects digitised for BIF in 2010 will be digitised anew in 2021 according to the latest standards and visualised in today's IIIF Universal Viewer. So, even if a project

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26   LIBIS – KU Leuven, "Limo – Curated Collections: Jesuitica," accessed May 31, 2021, https://limo.libis.be/primo-explore/collectionDiscovery?vid=KULeuven&collectionId =81411844470001488.

27   Université Catholique de Louvain, "Bibliotheca Imaginis Figuratae," accessed May 31, 2021, https://uclouvain.be/fr/instituts-recherche/incal/gemca/bibliotheca-imaginis-figu-ratae.html.

and technological developments in themselves turn out to be unsuccessful in the long run, it does not mean they were not of great use and value for other reasons.

Another aspect of digital pioneering for the Jesuitica Project was the establishment of a non-authoritative online bibliographical database on www.jesuitica.be. This bibliography was instigated by the researcher's demand for a timely bibliography on Jesuit studies. The authoritative Jesuit bibliographies by László Polgár and Paul Begheyn were printed volumes that appeared annually in the *Archivum Historicum Societatis Iesu* from 1980 to 2001 and 2006 to 2018.[28] Researchers wanted quicker updates of the latest publications on Jesuit studies, and thus alternative bibliographies, like the database on jesuitica.be, emerged. The bibliographical database was not limited to the academical output from KU Leuven on Jesuit studies, it also included new publications from all over the world in various languages. While new monographic acquisitions, specific book chapters within these monographs, and articles published in the most recent issues of theological and historical journals that found their way to the Maurits Sabbe Library provided one resource of constant influx of materials for this bibliographical database, the other input generally came from random search queries of findings on the internet. At that time, the goal of the bibliography was not to have an exhaustive list of KU Leuven publications, but rather to help researchers find whatever sources were out there that could be of use for their own research. The project foresaw in a weekly newsletter, providing updates with the latest additions to the database to inform the research community. In 2018, talks between the Institute of Advanced Jesuit Studies, the 'Archivum Romanum Societatis Iesu' and the Jesuitica Project resulted in the co-foundation of the Jesuit Online Bibliography (JOB). The Jesuitica Project ceased the expansion of its separate bibliographical database on www.jesuitica.be and decided to join forces to contribute to the JOB. The JOB has the advantage of being a collaborative effort, with firmly established partnerships, which results in more stability, guaranteed continuity and a larger and more diverse output. This authoritative bibliography on 21st century Jesuit studies was launched in April 2019.[29] So, what began as a side-track of the project, is now a collaborative authoritative online resource for scholars all around the world, being used on average by ca. 1,000 users every month, making it a stable

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28   Curia Generalizia della Compagnia di Gesù, "Bibliography on the Society of Jesus (2014)," accessed May 31, 2021, http://www.sjweb.info/arsi/bibliography.cfm.

29   Boston College – Institute for Advanced Jesuit Studies, "Jesuit Online Bibliography (2015)," accessed May 31, 2021, https://jesuitonlinebibliography.bc.edu/.

pilar of the Jesuitica Project.[30] To reach out to the community, the Jesuitica Project provides a newsletter that is sent out every Friday, which provides news on upcoming events, project-updates and the latest added entries to the JOB. The newsletter now reaches a niche of ca. 600 researchers every week, which is considered a fair amount of subscribers for a very specific academical topic. The newsletters have a 97.80% delivery rate, a 30.87% open rate and a click rate of 8.48% of all sent emails. According to a market study done in 2019 by mailing service mailchimp we can see that an average open rate is only 21.33% and that an average click rate is only about 2.62%.[31] If not anything else, this tells us that the newsletter is pretty successful in outreaching to its community.

Digitisation has created added potential to the Jesuitica Project, providing new data in the form of fully digitised books, next to the 'traditional' metadata from the library catalogue. The way the digital images are processed, accessed and used has also undergone great changes. Descriptive, technical and structural metadata for the digital images is now optimised. A standardised mapping provides basic information that leads directly to the bibliographical description in Limo. The terms and conditions for using the images is clearly visible. Labels are generated with meaningful descriptions for every image. The digitisation policy of KU Leuven Libraries focuses on making its digitised collection in the public domain as open as possible. Developing FAIR (findable, accessible, interoperable and reusable) data is one of its major guidelines.[32] Recently, the digitised Jesuitica have been disclosed with the Universal Viewer.[33] This IIIF-compatible viewer benefits access and use of the digital images.[34] Using a IIIF-compatible viewer implies that the (re)use of data is made easier. Since the use of a IIIF-viewer means that a json-manifest is created for every digitised object, it results in the fact that the digitised object can also be viewed via other platforms that use this IIIF-technology (e.g. Mirador Viewer) (Fig. 16.3).

30　By comparison, the jesuitica website reaches on average just over 1,000 users per month.

31　Mailchimp, "Email Marketing Benchmarks (2019)," accessed May 31, 2021, https://mailchimp.com/resources/email-marketing-benchmarks/.

32　Nele Gabriels, "Digitalisering beelden als open data," *VVBAD*, January 20, 2020, accessed May 31, 2021, https://www.vvbad.be/nieuws/digitalisering-beelden-als-open-data.

33　Jesuitica Project – KU Leuven, "New Viewer for KU Leuven's Digitized Jesuitica – Jesuitica Project KU Leuven (2021)" accessed May 31, 2021, https://jesuitica.be/2020/10/29/new-viewer-for-ku-leuvens-digitized-jesuitica/.

34　International Image Interoperability Framework, "IIIF Frequently Asked Questions (FAQs) (2021)," accessed May 31, 2021, https://iiif.io/community/faq/#what-are-the-benefits-of-iiif.
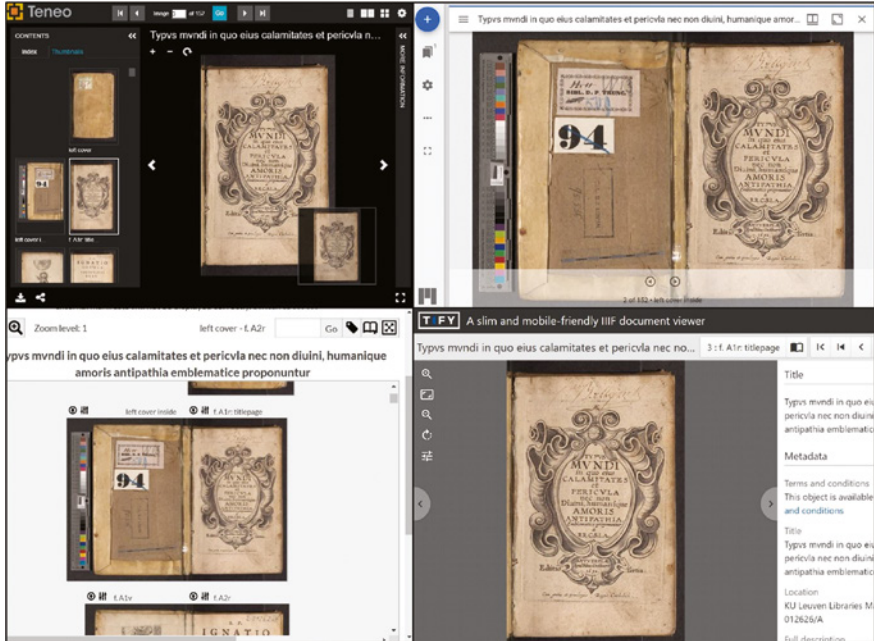
FIGURE 16.3   From left to right, top to bottom: digitised version of the same copy of "Cnobbaert, Jan. *Typvs Mvndi in Quo Eius Calamitates Et Pericvla Nec Non Diuini, Humanique Amoris Antipathia Emblematice Proponuntur*. Editio tertia ed., Apud Vidua [!] Cnobbaert, 1652." In four different IIIF-viewers. 1) KU Leuven's Universal Viewer, 2) a general Mirador Viewer, 3) a general OpenSeadragon Viewer, 4) a general TIFY Viewer.

2.2   *Hybrid Collection*

At the end of the 20th century, Reg Carr was one of the first to launch the term 'hybrid library'.[35] The Maurits Sabbe Library fully embraces this idea to become a genuine hybrid library, where the digital complements the physical. For the heritage collection of the Maurits Sabbe Library we can see clearly that the number of physical consultations of books in the library has encountered a linear declination since at least 2015, when we first started collecting data about our heritage collection consultations.[36] Although we do not have any representational data (yet) of the number of digitally consulted heritage items,

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35   Reg Carr, "The Bodleian Library: Maintaining Excellence into the New Millennium," *Alexandria* 11, no. 2 (August 1999): 123–134.

36   Consultations of precious books in the Maurits Sabbe Library: 654 (2015), 413 (2016), 385 (2017), 282 (2018), 192 (2019), 82* (2020). The numbers for 2020 should be interpreted cautiously, since the library was forced to close for several months due to the pandemic caused by the SARS-CoV-2 virus.

we are sure that the numbers have inclining. The difficulty to collect significant data lies in the question of what to measure, as well as how to measure this. Students and researchers not only have access to our locally digitised contents, but are guided to digitised objects from all around the world through our own Limo discovery platform, as well as through general and specific search engines on the world wide web. So, how can you really get a clear view of what digital resources now substitute the documents that could only be consulted physically in the past?[37] In 2020, humanities students at KU Leuven were supposed to be subjected to a specifically designed library survey. The goal of this survey was to gain more insights into the way digitisation influences physical versus digital collection consultation of heritage materials. Because of the pandemic caused by the SARS-CoV-2 virus, however, the library was unable to complete the survey and it was postponed. The Maurits Sabbe Library nevertheless is convinced that students and researchers benefit the most from the combination of a well-documented and accessible physical collection with a broad and properly disclosed digital collection, which is exactly what the 'hybrid library' is all about.

In analogy with this term, and in line with library policy, we believe the *jesuitica* are in fact evolving towards a 'hybrid collection'. As a hybrid collection, the Jesuitica Project's strengths can grow even more solid and new opportunities will present themselves in the ever digitalising world. One idea worth to investigate, is a virtual 'reading room', specifically designed for a thematic collection. This would not be a static catalogue but a dynamical platform, where readers can interact in different ways with the data. Key here is a synchronised system. For KU Leuven this means a dynamic link between the data from Alma, Limo and Rosetta. While this is not yet possible, it will certainly be one of the aspects to explore regarding technical developments in library software tools. Just a couple of years ago the University signed the Europeana public domain charter, which implies that the university will strive to give free access to all non-copyright protected data.[38] This refers to digitised images, as well as the metadata from book descriptions in Alma. Again, this is where the notion of Linked Open Data comes into play.

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37 The following article gives an idea of how various institutions have tried to gain insight not just into whether or not users are finding their materials, but also in how and why, and in the quality of the user experience: Elizabeth Joan Kelly, "Assessment of Digitized Library and Archives Materials: A Literature Review," *Journal of Web Librarianship* 8, no. 4 (2014): 384–403.

38 Europeana, "Public Domain Charter (2021)," accessed May 31, 2021, https://www.europeana.eu/nl/rights/public-domain-charter.

3   Collaboration

Collaboration is one aspect of the project, that is transversally part of all of the above-mentioned characteristics to the *jesuitica* collections and to most thematic research collections. From the very beginning, the Jesuitica Project was firmly established within the Faculty of Theology and the Maurits Sabbe Library. Therefore, the project benefits from the resources and developments that take place in the library, the faculty, but also in the larger setting of the university (library) and abroad. In return, the results of the project's successful initiatives naturally flow back to the commons of the partnerships.

3.1   *Internal Partnerships*

In the case of the Jesuitica Project a good example of internal collaboration can be found in the digitisation of *jesuitica*, which we mentioned earlier on. To start up a digitisation project several actors from university services needed to work together. To begin with, the Jesuitica Project was able to deliver the physical resources: a set of early printed books that were eligible for digitisation. Secondly, the infrastructure to produce digital images needed to be present. At first, digitisation was done small-scale on a flatbed scanner in the Maurits Sabbe Library. This later on changed to professional digitisation, with adequate equipment, in a therefor specifically designed Imaging Lab, with trained personnel. Thirdly, a uniform way of providing metadata for digitisation purposes needed to be constructed and implemented, which was a task for Metadata & Data Management. Finally, there was the technical infrastructure, the digital repository, that needed to store and represent the digitised images. In case of KU Leuven, LIBIS was the partner providing the know-how and technical support to deliver these necessities. These four partners together – collection managers, digitisation department, metadata & data management, and library data services – presented with the results of a set of digitised early printed books, that were made available through a discovery platform and stored in the digital repository.

When tackling a task like establishing a thematic research collection, you should be aware that the possibility of successfully doing this solo is virtually non-existing. In various processes and at several points while creating a thematic research collection support is needed from different actors. While one actor can be the library staff providing facilities to maintain the physical collection, another can be the technical staff designing and maintaining the software infrastructure where the data are created and stored. A third possible, and even crucial actor, specifically in terms of a research collection, is the research community that benefits from the results of creating a thematic

collection. Without the existence and support of the community that uses the collection, a research collection in itself has little added value.

3.2   *Establishing a Network*

The Jesuitica Project acts as a recognised partner in specific gremia, linked to its mission. In order to stimulate research in the field of Jesuit studies, the Jesuitica Project took part in establishing the Jesuit Online Bibliography. This not only benefits the users of the Jesuitica collections by providing a useful tool to help their research along, it also broadens the network to that of Boston College's Institute for Advanced Jesuit Studies. The Jesuitica Project is also partner in IGNIS, a KU Leuven Centre for Jesuit Studies, which fosters international and interdisciplinary research into the history, spirituality, pedagogy and educational projects, missionary activities and heritage of the Society of Jesus.[39] Recently, the Jesuitica Project also became a member of HERKUL, an inter- and transdisciplinary institute at KU Leuven, that gathers a large group of experts from diverse fields associated with cultural heritage.[40] By collaborating in various fields linked to the Jesuitica Project, the project itself becomes more firmly established and increases its outreach range. This is an important, but often disvalued part of establishing and maintaining significance.

In the world of digitalisation and academics not innovating is often seen as a sign of degradation. In part this is true, in the sense that without innovation, new ideas and new projects academical research, collection disclosure and library maintenance will cease to remain relevant. The instigator to these new ideas or projects, however, not always has to be an academical research question, or a digital innovation, it can also be rooted in a clear demand from (a part of) society. A good example is the establishment of the Jesuit Armarium in 2020.[41] The name Jesuit Armarium, referring to the Latin word *armarium* for 'bookcase', is an online primo-based discovery tool for book collections of the Jesuits of the European Low Countries. The collection was formed by and is property of the Jesuit Region of the European Low Countries, whether the subcollections were formerly held at historically important libraries such as the theological library at Heverlee (Flemish Jesuits) or the Berchmanianum at Nijmegen (Dutch Jesuits), or systematically collected by Jesuit organisations in the wake of their research (e.g. Ruusbroec Institute). The discovery platform

39   KADOC, "Ignis (2019)," accessed May 31, 2021, https://kadoc.kuleuven.be/english/
      3_research/31_ourresearch/ignis.
40   KU Leuven, "HERKUL (2021)," accessed May 31, 2021, https://heritage.kuleuven.be/.
41   LIBIS – KU Leuven, "Jesuit Armarium (2020)," accessed May 31, 2021, https://limo.q.libis
      .be/primo-explore/search?vid=JESUITS&fromLogin=true&lang=en_US.

virtually unites all these books (including the precious books, manuscripts, journals, etc.) of this Jesuit region and leads researchers and enthusiasts to their current place of safekeeping. The creation of this virtual platform was directly requested by the Jesuit Region of the European Low Countries. They wanted a new and great 'library' which holds all documentary materials they possess. Some decades ago, it would have been imaginable that large quantities of books would be transferred to a physical library building that could harbour over half a million books, unifying the Jesuits' bibliographical legacy. Now, in the 21st century, it is much easier, cheaper, and more logical to unify these collections virtually. All you need to do, is create a virtual space on the internet from which every resource can be accessed. And that is exactly what happened. The Jesuit Region of the European Low Countries, the Jesuitica Project, LIBIS and collaborating institutions agreed to a primo-based discovery tool that provides direct access to the data from different online catalogues already containing these data, yet dispersed over different platforms and in different formats. Thanks to recent innovations in metadata conversion and linked data the platform, now called Jesuit Armarium, was launched in February 2020.

4   Conclusion

In sixteen years, the Jesuitica Project has undergone a lot of changes. While it has not lost sight of its initial goals of disclosing the *jesuitica* collections, disseminating knowledge on its contents and stimulating research, the project, and what it entails, looks completely different from how it was in 2003. Although it is a constant struggle to keep up with the rapidly changing and digitalising world of academia, the Jesuitica Project has, for now, been able to do so. Perhaps, this is the most important question to ask here: "How does the Jesuitica Project remain relevant; and what does this tell us in the broader sense about disclosing thematic collections?"

    First of all, we must not fight the digital evolutions that the library landscape is facing. It is true that, for instance, digitisation of collections faces multiple challenges: limited resources, high costs, quickly evolving technologies, copyright, legal issues, and changing user expectations. Despite these challenges, libraries should still try to seize opportunities that benefit from these digital developments. Digitisation is, above all, part of an access strategy.[42] Although every new innovation and expansion (e.g. side-project) implemented upon a

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42   Alexandra Mills, "User Impact on Selection, Digitization, and the Development of Digital Special Collections," *New Review of Academic Librarianship* 21, no. 2 (2015): 160–169.

thematic research collection comes with a set of risks, a large amount of work into proper establishment and an often forgotten load of maintenance, not innovating and not moving forward is simply no option, if a thematic research collection wants to remain relevant.

Secondly, it is clear that the digital evolutions that libraries are facing will not entirely substitute the relevance of a physical collection. To the contrary, our experience with the Jesuitica Project and within the Maurits Sabbe Library made us strongly believe in the dual approach of the hybrid library, where the digital complements the physical and vice versa.

Last but certainly not least, in all that is said above the very basics remain quintessential. This is why I do not entirely agree with Reg Carr's notion that the centre of gravity of libraries has moved from information provision to information access. Although he makes an interesting point, we must not forget that all information systems are dependent on that most basic of things: data. Without data there can be no information provision or information access. In my opinion there is a clear straddle in the role of libraries, with the creation of (meta)data on one side and information access on the other. Even if digital advances improve the findability and accessibility of collections and single documents, there is one thing they cannot do without and that is 'data'. No matter how information holders are catalogued or found, the raw data still needs to be created. This will remain the stronghold of the Jesuitica Project for the foreseeable future, and it may also be that for disclosing thematic collections in general. Digital information systems crave data. No matter how the data is constructed, organised or disseminated, the tasks of creating and providing data remain for a large part human tasks. However more omnipresent data will become – through mass digitisation, metadata harvesting, or Linked Open Data – structuring the data will also become more important than ever. Distinguishing and defining thematic collections, applying specific tags to this set of items and subsequently providing access to the virtual collection as a whole will be key.

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Historical and Media-Theoretical Implications of a Modern International Bibliography: Origin, Development and Future of the *Index Theologicus* in the Context of Other Specialised Bibliographies

Martin Faßnacht

The anniversaries come in quick succession: This year, we remember the founding of the association 'Bibliothèques Européennes de Théologie' (BETH) 50 years ago, and we are grateful to the founding mothers and fathers for their foresight as they came together at the European level and transcended the boundaries of their own national viewpoints and sensitivities.[1] Last year, the American Theological Library Association (ATLA) celebrated its 75th anniversary. We will mark 100 years *Elenchus Bibliographicus* (ETL.EB) in 2024, 50 years *Index Theologicus* (IxTheo) and 125 years of bibliography in the *Revue d'histoire ecclésiastique* (RHE.B) in 2025.[2] These anniversaries may concern first and foremost the individual organisations celebrating them, but we, whose professional task is to supply information and tools for theology and religious studies, also share common goals and challenges: Our age is shaped by globalisation, digitisation and emancipation from the paternalistic control of religion. Does this mean for us more risk, volatility and disruption, or on the contrary more innovation and new alternatives?[3]

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* Translated by David Cloutier.

1 There were informal meetings since 1961. In 1972, BETH was officially founded with statutes which were documented by a notary (Geert Harmanny, email, October 4, 2021). On the history of national and European theological library associations see André J. Geuns and Barbara Wolf-Dahm, "Theological Libraries: An Overview on History and Present Activities of the International Council of Associations of Theological Libraries," *International Journal of Special Libraries* 32, no. 3 (1998): 140–42, https://beth.eu/wp-content/uploads/2012/11/98-3geunsdahm.pdf.

2 The printed issues of the *Elenchus Bibliographicus* (ETL.EB) and of the bibliography of the *Revue d'histoire ecclésiastique* (ETL.EB) were published until 2013. In 2014, the online versions of both bibliographies were merged under the name *Index Religiosus*.

3 The board of the ATLA discussed these issues on the eve of its 75th anniversary. See Stephen Sweeney, "President's Message," *ATLA: Annual Report 2020*, Chicago (2020): 2, https://drive.google.com/file/d/1nxHhO_Hb-ciwCm3nh3ynVTYdAESlXsA-/view?usp=sharing. The

The task of libraries was and remains to provide the academic community with extensive literature and information, even though their circumstances and needs kept changing and will keep on changing in the future. The academic community was also involved early on at some faculties which published bibliographies of international renown. In the mid-seventies of the 20th century, the 'Universitätsbibliothek Tübingen' (UB Tübingen), home for decades to a specialised collection ('Sondersammelgebiet' or SSG) in theology, reacted to the changing informational needs of its users by establishing a current contents service for theological articles. This essay sheds light on this service and its further development in the context of other international bibliographies and takes a look as well at possible future developments and needs.

1　　New Bibliographies Founded in the 1970s/1980s

The *Index Theologicus* was founded in 1975 as a current contents service – at the time under the name *Zeitschrifteninhaltsdienst* (*ZID*) *Theologie* – at the UB Tübingen with the goal to provide relevant articles in a fast and efficient manner to the academic community.[4] Corresponding models for this service existed already in the United States for the natural sciences, and in Germany, the German Research Council ('Deutsche Forschungsgemeinschaft', DFG) sponsored a similar service in linguistics.[5] As Franz and Landwehrmeyer wrote, "this form of quick information also had to be produced in the field of theology for all interested researchers and libraries."[6] The service began by processing 350 important journals at the international level, distributed among twelve subject groups, which covered the whole field of theology and church history.[7]

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keywords "risk," "volatility," "disruption" etc., which were used by Sweeney in his address, were taken from an article from Robert S. Landrebe, "Navigating in Changing Winds: Adaptive Strategies for Seminaries," *In Trust*, January 1, 2020, https://intrust.org/Magazine/Issues/New-Year-2020/Navigating-in-changing-winds.

4　The Donner Institute for Research in Religious and Cultural History started a similar service to Tübingen's ZID in 1985 under the name *Contenta Religionum: Current Contents of Journals in Comparative Religion*.

5　Gunther Franz and Richard Landwehrmeyer, "Vorwort," *Zeitschrifteninhaltsdienst Theologie. ZID*, no. 1 (1975): 1, http://nbn-resolving.de/urn:nbn:de:bsz:21-opus-9547 (document *zid7501.pdf*).

6　Franz and Landwehrmeyer, "Vorwort," 1. Our translation. Henceforth, English quotes from German sources are translations made by the author/translator.

7　Gunther Franz, "Liste der 1976 ausgewerteten Zeitschriften: alphabetisches Titelverzeichnis," *Zeitschrifteninhaltsdienst Theologie: Register 1975*, Tübingen (1975): 3–10, http://nbn-resolving.de/urn:nbn:de:bsz:21-opus-9547 (document *zid75re.pdf*).

In other places in the 1980s, new bibliographies also emerged which were dedicated to specific disciplines and used the computer technologies available at the time. At the former 'Institut für Alttestamentliche Bibelwissenschaft' and the 'Institut für Neutestamentliche Bibelwissenschaft' of the theological faculty of Innsbruck (Austria), later merged into the 'Institut für Bibelwissenschaft und Historische Theologie', a bibliography of Biblical exegesis called the *Bibelwissenschaftliche Literaturdokumentation Innsbruck* (BILDI)[8] was started in 1980 and was followed in 1994 by the *Kanonistische Literaturdokumentation Innsbruck* (KALDI),[9] which specialises in Canon Law. These bibliographies included articles from journals, essay collections and festschriften, as well as monographs and (later) book reviews. Also in the field of Biblical studies, the 'Institut romand des sciences bibliques' in Lausanne (Switzerland) launched the *Bibliographie biblique informatisée de Lausanne* (Bibil) in 1986. In Münster (Germany), the 'Institut für Kirchenrecht' founded the *Datenbank Kanonisches Recht* (DaKaR) for Canon Law in 1985, which allows a "search on the sources of publications related to the field in literature, norms and case law."[10]

The emergence of many new bibliographies at that time was evidence that the traditional bibliographies and library catalogues available could not fulfil the needs of the academic community (anymore). The indexing of articles from journals and essay collections was especially felt to be insufficient, and this problem became more acute as the number of new journals rapidly rose after World War II.

The number of new publications doubled already in the 1920s. A second wave of new journals came after 1945, and this wave remained at a high level for four decades with almost a hundred new publications every decade. In

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8   BILDI was founded in 1980 as a card catalogue by Josef Oesch (Old Testament), Friedrich Mohr (Old Testament) and Konrad Huber (New Testament). In 1984, the computing department of the University of Innsbruck provided a relational database, which was replaced in 1987 by the STAR database. Under the long-standing leadership of the chief editor of the *Elenchus of Biblica*, Robert Althann, SJ, there was a collaboration from the 1990s on with the Bible Institute in Rome, which mainly provided the metadata of book reviews to BILDI. I thank Prof. Dr. Josef Oesch and Dr. Mira Stare for their information on the first years of BILDI.

9   KALDI was founded in 1994 by Konrad Breitsching at the suggestion of Josef Oesch.

10   "Recherche zu Fundstellen fachbezogener Veröffentlichungen in Literatur, Normen und Rechtsprechung," "Datenbank Kanonisches Recht (DaKaR)," University of Münster, accessed November 7, 2021, https://www.uni-muenster.de/FB2/ikr/datenbank/index .shtml. Since 1990, DaKaR holds a complete collection of guidelines of court rulings regarding church affairs from ecclesiastical as well as state courts.
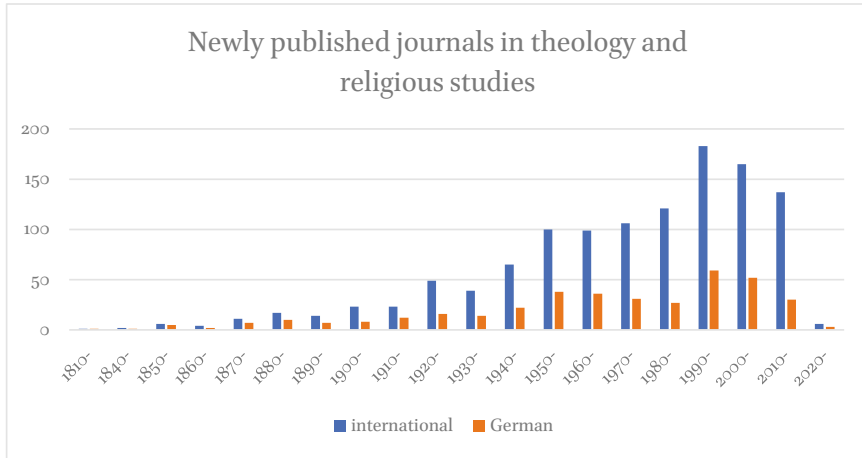
FIGURE 17.1   Diagram based on existing journals processed in IxTheo
This graphic displays only journals which have continuously been published
since their foundation – including some whose name or concept has changed –
but not journals which have ceased publication.

the 1990s, there was a remarkable third wave which has diminished since but
remained high. Now, it is hard to predict how the number of new journals will
evolve in the coming decades of the twenty-first century. I believe the trend
towards new publications will continue because on the one hand, there is a
growing willingness to start open access journals,[11] which do not require a pub-
lishing house or traditional publishing hierarchies, while on the other hand,
established publishing houses are continuing their process of specialisation
and focussing on more restricted and precise areas of research, which results
in the creation of additional publications.[12]

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11   Cf. "The Future of the Major Theological Bibliographies" [part 5 below, pp. 407–420].
12   See for instance the number of new journals created by Brill in recent years: 2011 (3), 2012
        (5), 2014 (6), 2015 (1), 2016 (1), 2017 (1), 2018 (1), 2019 (4), 2020 (1). So in the past decade,
        Brill has started publishing no less than 23 new journals, and another 9 journals were
        added since 2016 in a new portfolio called *Brill Research Perspectives in…*, although these
        journals were transformed in series in 2021. One of the reasons for this transformation
        might be that libraries may now buy specific issues of these series. In Germany, just a few
        libraries, at times only the 'Fachinformationsdienst (FID) Theologie' at the UB Tübingen,
        had bought a subscription of these journals.

2   Libraries and Traditional Bibliographies

The task of putting together a research bibliography comes at the beginning of every academic project on a given subject. There are two types of search tools for this task: library catalogues and traditional bibliographies. Monographs could be found with the help of library card catalogues ordered alphabetically or according to their subjects,[13] but journal articles were usually systematically listed only in a bibliography. There would be an entry for a journal as a whole in the library catalogues, but not for a specific article or book review. The difference between catalogues and bibliographies is that the titles listed in a (card) catalogue correspond to actual books owned by the library, whereas a bibliography is put together independently of the library's actual collection. However, large libraries tasked with building up an extensive collection of literature in a given field, such as the UB Tübingen with its 'Sondersammelgebiet' (SSG) in theology and in religious studies, or the Maurits Sabbe Library in Leuven as well as the 'Bibliothèque nationale et universitaire' in Strasbourg, offered a comprehensive monographic bibliography in their library catalogues, whereas the editors of printed bibliographies depended on extensive local sources from which to draw their information.[14] This was especially true as getting hold of research literature from abroad was anything but trivial in the era before globalisation.

There were many reasons which prevented libraries from cataloguing literature such as journal articles and book reviews: On the one hand, it would have been an unmanageable task under the conditions of production and distribution of the analogue era with its card catalogues; on the other hand, it was not really necessary, since this task was fulfilled by the editors of relevant bibliographies. But even in the digital age, libraries have not been cataloguing articles in any significant way. The late Hermann Leskien, the former general director of the 'Bayerische Staatsbibliothek' (BSB), described in 1997 the libraries' handling of data on articles as unsatisfactory: "We have to agree with those

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13   Umstätter and Wagner-Döbler differentiate between two basic types of subject catalogues: the systematic catalogue and the catalogue of subject headings. Cf. Karl Löffler, Walther Umstätter, and Roland Wagner-Döbler, *Einführung in die Katalogkunde: vom Zettelkatalog zur Suchmaschine*, 3rd ed. (Stuttgart: Hiersemann, 2005), 120.

14   Angelus Häußling, OSB refers to the importance of "large libraries" used by the editors of bibliographies in his historical overview on the journal *Jahrbuch für Liturgiewissenschaft*, when he notes that the editor Odo Casel had to produce the literature review in 1922 "without a large library, utterly without extensive academic tools." Angelus A. Häußling, "Das Jahrbuch für ‚Liturgiewissenschaft'," in *Jahrbuch für Liturgiewissenschaft: Register zu allen von 1921 bis 1941 erschienenen 15 Bänden* (Münster: Aschendorff, 1982), 6.

who say that libraries are dealing with the most radical change at least since the emergence of journals in the 17th century. This brings up an unpleasant memory: A problem which came up at that time, namely the right way to deal with the indexing and dissemination of literature published in journals, has to this day not been solved in libraries in a satisfactory way."[15] Apart from a few exceptions, the cataloguing of articles was never established as a fundamental task for academic libraries. This problem is reflected in the fact that libraries have to pay significant amounts of money to buy additional metadata of inferior quality on articles from commercial suppliers in order to supply them in their own catalogues to their users.

Journals and yearbooks were a natural place for subject-related bibliographies, as well as important review journals such as the *Theologische Revue* and the *Theologisches Literaturblatt* (along with its predecessors) in the German-speaking world. Editors were academic experts in their own fields of interest, and because of their knowledge of the sources and subjects of research, they were well-equipped to sift through and comment on the literature being published. Parallel to the rise of academic literature, important traditional bibliographies emerged in the first quarter of the 20th century in certain areas of theology, often as an addendum to the academic articles of a given issue or volume. Journals such as the *Archiv für Religionswissenschaft* (1898), the *Revue d'histoire ecclésiastique* (1900), the *Elenchus bibliographicus biblicus* (1920), the *Jahrbuch für Liturgiewissenschaft* (1921),[16] the *Elenchus bibliographicus* in the journal *Ephemerides Theologicae Lovanienses: Commentarii de re theologica et canonica* (1924) were a few of the most important examples of subject-related specialised bibliographies appearing in print, and there were many more examples.[17]

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15   Hermann Leskien, "Ein Zeitalter für Bibliotheken," *Zeitschrift für Bibliothekswesen und Bibliographie* 44, no. 1 (1997): 1.

16   Appeared in 1914–1921, continued from 1950 on under the name *Archiv für Liturgiewissenschaft.*

17   The *Internationale Bibliographie der Bibliographien 1959–1988* (*IBB*), vol. 6, lists 3114 bibliographies for theology, religious studies and religions other than Christianity. The majority of them were personal bibliographies and smaller bibliographies for special subjects. Cf. Hartmut Walravens and Ursula Olejniczak, eds., *Internationale Bibliographie der Bibliographien 1959–1988* (*IBB*), vol. 6: *Philosophy, Psychology, Law and Administration, Religion/Theology* (Munich: KG Saur, Reprint 2018), 146–235, http://dx .doi.org/10.1515/9783110976472. Although the IBB constitutes a very important and well-researched source, it is not entirely complete. For instance, the above-mentioned current content service *Contenta Religionum* is missing.

2.1 *Rome:* Elenchus bibliographicus biblicus (*1920*)

Since journal issues were published on a regular basis, it made sense to use them to report on the newest literature in the field. When the recently founded 'Pontificium Institutum Biblicum' in Rome[18] started the journal *Biblica* in 1920, every issue which was published four times a year included a section called *Res bibliographicae*, which was divided into book reviews and the so-called *Elenchus bibliographicus*. From the fourth volume (1923) on, the *Elenchus* was paginated separately in each issue with an additional asterisk, but consecutively across all four issues, so that libraries could detach them and bind them together on their own. This created for the user a consistent bibliographical tool which provided fresh information on the newest titles every quarter and made it possible to gather later all the titles published in that year in a separate volume. From 1943 on, the bibliographical titles were numbered consecutively and a source index was added in order to make the references easier to find.[19] This bibliography was printed from 1949 on under the name *Elenchus bibliographicus biblicus* which has remained well-known to this day.[20] Its new editor, Peter Nober, sj, separated the *Elenchus* from the journal *Biblia* in 1968, because in the meantime, part of the bibliography had started appearing in the journal *Verbum Domini* as a supplement:[21] the trend of an ever-increasing number of theological articles discussed above seemed to be especially strong in the exegetical disciplines. The numerical growth of research articles left the editor with no choice but to separate the bibliography from the main journal. The libraries were then spared the trouble of collecting and binding the partial bibliographies into a single volume, but the users lost their quick access to the newest information, since they did not get a fresh update every three months like before, but had to wait at least a whole year to get the complete bibliography.

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18   The institute was founded in 1909 under Pope Pius X and was led by the Jesuits. Cf. Maurice Gilbert, *The Pontifical Biblical Institute: A Century of History* (*1909–2009*) (Rome: Editrice Pontificio Istituto Biblico, 2009), 5.

19   This is not a systematic index of all the analysed sources, but only of the sources referred to with an abbreviation. Sources which do not require an abbreviation because their names are clear or short are not listed.

20   The name *Elenchus Bibliographicus* alone could have sown confusion, because the journal *Ephemerides Theologicae Lovanienses* also had an *Elenchus Bibliographicus*. From 1985 on, the bibliography was published under the name *Elenchus of Biblica*.

21   Cf. "Elenchus bibliographicus biblicus: Elenchus suppletorius, Roma 41.1960–47.1966," ZDB, accessed November 7, 2021, https://zdb-katalog.de/title.xhtml?idn=01183322X.

2.2 *Leuven:* Revue d'histoire ecclésiastique (*1900*) *and* Elenchus bibliographicus (*1924*)

Two important bibliographies, which covered together almost the whole field of theology,[22] were published in the form of journals at the Catholic University of Leuven/Louvain.[23] The *Bibliographie* of the *Revue d'histoire ecclésiastique*, which was published by historians from the University, provided information on the whole spectrum of Church History, while the *Elenchus bibliographicus*, which was published by professors from the faculty of theology, focused on dogmatics (Theologia Dogmatica),[24] moral theology[25] (Theologia Moralis) and canon law (Ius Canonicum).[26] Both bibliographies were initially published four times a year as a part of the current issue of their corresponding journals. Even though both bibliographies – in contrast with the *Elenchus bibliographicus biblicus* – always remained part of the printed issues of the journal, they were later bundled up in certain fascicules, thus becoming an independent entity with its own pagination which could be bound together in libraries and shelved separately. In the *Ephemerides Theologicae Lovanienses*, the second and third fascicules of the volume were exclusively assigned to the *Elenchus bibliographicus* for the first time in 1966. It became an impressive volume with 463 pages. The bibliography was later published as a double fascicule (2nd + 3rd) in one booklet. There were probably two main reasons for this. On the one hand, in order to produce a systematic classification of the titles according to their subject matter in the printed bibliography, it seemed more practical to compile all the newly published literature of a given year in *one* booklet rather than spreading the titles across several issues. This system was especially user-friendly for retrospective searches, because one only needed to look through

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22   Biblical studies were missing in the beginning, but they were integrated later in the *Elenchus bibliographicus* (ETL.EB).

23   At the time when both journals were founded, there was one united university in Leuven/Louvain. In 1969, it was divided into two separate universities: the 'Katholieke Universiteit Leuven' (where the language used is Dutch) and the 'Université catholique de Louvain' (where French is used), which moved to Louvain-la-Neuve. However, professors from both universities are present in the redactional committees of both journals. (This information was provided by Leo Kenis.)

24   Dogmatics as a category also included the history of religions and the philosophy of religions. Cf. "Elenchus Bibliographicus," *Ephemerides Theologicae Lovanienses* 1 (1924): 108, 112.

25   Under the category of moral theology, fields such as fundamental theology, theology of the sacraments, pastoral theology, asceticism and mysticism were also covered. Cf. "Elenchus Bibliographicus," 106.

26   The thematic structure of the bibliography is explained in the first issue. Cf. "Elenchus Bibliographicus," 106–7.

one single booklet for a given year. On the other hand, the excessive multiplication of journals in these areas of theology made it necessary to adopt longer production cycles.

The publication dates of the *Bibliographie* of the *Revue d'histoire ecclésiastique* (RHE.B) changed: the bibliography first appeared in every issue, then it was spread across two issues, and from 1961 on, it was regularly published in three fascicules. This meant that the RHE.B always had the most up-to-date information, but it also made retrospective searches more time-consuming, since one had to search through the listings of all issues of a given year.[27] In printed bibliographies, the advantages and disadvantages are closely interlinked, and this link could only be overcome in the digital era.

2.3   *Chicago:* Index to Religious Periodical Literature – ATLA (*1953*)

"The bibliographical method" of the bibliographies discussed so far "consists in observing the whole current international literature production which concerns a certain subject-related question and in selecting and indexing from [this literature production] the relevant publications."[28] However, the American Theological Library Association (ATLA) followed a wholly different approach with the publication in 1953 of the first volume of its *Index to Religious Periodical Literature*. The issues of 31 journals published from 1949 to 1952 were analysed with the help of 22 theological seminaries.[29] The goal was "to increase the subject and author indexing of religious periodical literature"[30] according to the first editor of the *Index*, J. Stillson Judah of the Pacific School of Religion. The index-based form of the bibliography defined beforehand a canon of journals to process, whose articles were then completely indexed.

The development of the *Index* in the course of time to become one of the most important bibliographic tools could not be foreseen in the beginning.[31] There were not only considerable "problems of organization and rules and their interpretation," but the *Index* was also initially conceived only as a complement to other indices: only "thirty-one periodicals which are indexed in

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27   "The frequency of publishing [which guaranteed that the RHE.B would be up-to-date] has quite a negative impact on retrospective searches." Wolfgang Stoffels, "Untersuchungen zu wichtigen laufenden Bibliographien auf dem Gebiet der Theologie und Religionswissenschaft" (Cologne, 1976), 77.

28   Stoffels, "Untersuchungen*,"* 127.

29   J. Stillson Judah, "Preface," *Index to Religious Periodical Literature* 1 (1953): V.

30   Judah, "Preface," V.

31   At the UB Tübingen, the first volume was purchased in 1955 with funds from the German Research Council (DFG) within the framework of the 'Sondersammelgebiet (SSG) Theologie'. At that time, a sticker was put on the inside cover with the following note: "Gift from the German Research Council 1955."

neither the Reader's Guide to Periodical Literature nor in the International Index to Periodicals"[32] were included. While this principle was maintained in volume 2, the *Index* was expanded in scope in volume 3, and the number of journals was almost doubled: "While the Index is basically Protestant in outlook, selected Roman Catholic and Jewish journals are also included. The Index aims to be ecumenical on both the scholarly and popular levels. It is international in scope, including leading theological journals of Australia, Canada, England, France, Germany, Japan, and other countries. In short, the aim is to provide a general index to periodical resources in the areas of religious and theological scholarship."[33] The publication timeline of the *Index* reflects the extent of the challenges faced. The second volume was published in 1956, and then it was only starting at volume 4 (1960) that the *Index* could be published regularly on a biennial basis.[34] The *Index* was unique in its presentation: in the section called *Index to articles*,[35] a register in alphabetical order, subjects and authors were listed together. Some subject headings which covered a wider range of themes were subdivided further: for example, the subject heading *Missions* was divided in volume 3 into ten categories and dozens of geographical classifications.[36] As a result, titles were listed at least twice in the index: once under the name of the author, and once under one (or possibly even several) subject heading(s). The second section of the *Index*, called the *Index to book reviews*, consisted of an alphabetical list of authors of book reviews discussed in the journals collected in the *Index*. In this manner, the *Index to Religious Periodical Literature* always included a number of references to monographs as well.

2.4   *Tübingen:* Zeitschriften-Inhaltsdienst – ZID (*1975*)

The growing mass of articles and book reviews from journals and essay collections as well as the quickly rising number of monographs often led traditional bibliographies to concentrate their work in one annual (double) issue. This alone stretched the amount of time between the appearance of a given publication and its referencing in the bibliography to up to 12 months. Delays in the delivery of publications, interruptions in their processing in the libraries and

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32   Judah, "Preface," v.

33   Board of Directors, "Preface," *Index to Religious Periodical Literature*, 3 (1964): v.

34   Volume 3 constitutes an exception, as it included the years 1955–1956, but was published only in 1964.

35   This was the title used in volume 2 of the *Index to Religious Periodical Literature*.

36   *Biblical teaching, Conferences/Congresses/etc, Educational work, Ecumenical aspects, History, Methods, Native workers, Societies, Theory, Younger churches, Africa … Japan … Turkey.*

the sheer mass of articles to absorb led to ever-increasing delays. In a meticulous analysis, Wolfgang Stoffels calculated the average time delay for the eight most important current bibliographies and obtained the following results for the year 1969.[37]
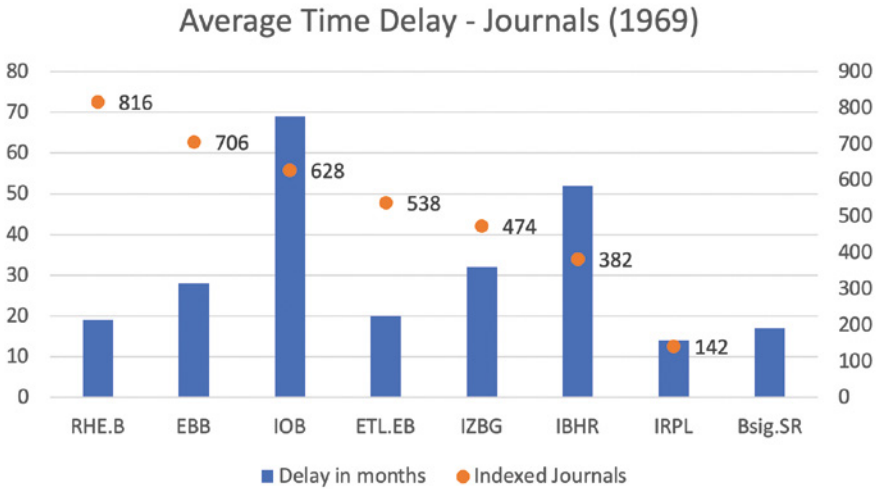
FIGURE 17.2   Average time delay – Journals (1969)
RHE.B   Revue d'histoire ecclésiastique. Bibliographie
EBB   Elenchus bibliographicus biblicus
IOB   Internationale ökumenische Bibliographie
ETL.EB   Ephemerides Theologicae Lovanienses. Elenchus bibliographicus
IZBG   Internationale Zeitschriftenschau für Bibelwissenschaften und Grenzgebiete
IBHR   International Bibliography of the history of religions
IRPL   Index to Religious Periodical Literature
BSIG.SR   Bulletin signalétique. Sciences religieuses

The number of journals included in each bibliography was integrated into the diagram in order to facilitate the assessment of the time delays.[38] Interestingly, bibliographies processing the highest number of journals did not necessarily incur the longest delays. The length of the delay had more to do with the type of bibliography: IZBG and IOB, which had especially long delays, were "reviewing" bibliographies, whereas bibliographies with shorter delays, such as

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37   The statistics were taken from: Stoffels, "Untersuchungen," "Anlage 7: Zahl der bearbeiteten Zeitschriften" and from the table "Mittlere Verzugszeit" (p. 145), and "Anlage 12: Mittlere Verzugszeit je Band/Heft einer Bibliographie" (both appendices ["Anlage"] without page numbers).

38   Stoffels was unable to assess the number of journals processed in Bsig.SR.

RHE.B, ETL.EB and IRPL, belonged rather to the category of "notifying" bibliographies.[39] Furthermore, factors such as local conditions, technical equipment, sufficient personnel and general organisational processes must have played an important role. Time delays of two years and beyond eventually crept into even the most productive notifying bibliographies. We should remember that these are only averages. Even in the case of RHE.B, which – compared to the high number of processed journals – shows an impressively low average time delay, just 62% of the titles from 1969 are referenced after 22 months, 82% after 29 months, 90% after 38 months, 96% after 51 months and 100% only after 79 months.[40]

Thus, a modern current contents service which would solve the problem of long time delays was needed, as well as a bibliographic enterprise which would cover the whole field of theology and religious studies.[41] At that time already, Wolfgang Stoffels came to the following conclusion: "At the present time, there is no comprehensive and current bibliography for all theological disciplines."[42] Not only were the conditions for the foundation of the *Zeitschrifteninhaltsdienst Theologie* (ZID) in the middle of the 1970s extremely favourable, but there

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39   "Reviewing" ("referierende") bibliographies provide descriptions or short abstracts, whereas "notifying" ("anzeigende") bibliographies provide only the metadata of the titles. Stoffels, "Untersuchungen*,*" 140.

40   Stoffels, "Untersuchungen," 68.

41   Shortly before the ZID was founded, the question of the proper form of cataloguing for articles was the object of a sharp debate among German libraries. This debate took place in the course of a project funded by the DFG in 1971 on the cataloguing of journal articles in the fields of English, German and Romance languages and literature; the question raised was which form of cataloguing would be the most efficient and user-friendly. In this project, articles from a selection of journals were registered on cards and integrated into the card catalogues of participating institutions. Criticism was voiced especially on two points: The selection of processed journals was incomplete, and the method of collecting and presenting the information with cards had a limited reusability. However, one of the main questions, namely the topicality of the cards with respect to the relevant bibliographies, was considered in a more differentiated way as the discussion went on. In the fields of German and French language and literature, the specialised bibliographies were published fairly quickly, while the time delay in the fields of English, Spanish and Italian was so long that it seemed a good idea to index the articles in a further card catalogue, a project which received financial support from the DFG. Thus, the supply situation in the different fields varied greatly, which meant that the time and resources required for such a task was justified only in special cases. Cf. Manfred Komorowski, "Die Diskussion um die Zeitschriftenaufsatzkatalogisierung Anglistik, Germanistik, Romanistik in den letzten Jahren," *Zeitschrift für Bibliothekswesen und Bibliographie* 26, no. 2 (1979): 66–73.

42   Stoffels, "Untersuchungen," 139. Stoffels saw a great deficiency especially in the field of practical theology.

was an additional fact which would give such an enterprise a better chance of success: the university library of Tübingen (UB Tübingen) was in charge of the specialised academic collection in theology ('Sondersammelgebiet [SSG] Theologie') within the framework of the program 'Sondersammelgebiete' of the German Research Council (DFG) for several decades. This unique system of specialised academic collections ensured that high performance libraries in Germany with specialised collections in certain fields and a strong relationship with the corresponding academic communities were tasked with obtaining academic literature which was published in foreign countries. At least one copy of every scientifically relevant book should be available in Germany.[43] Tübingen was the ideal location for the specialised collection in theology because of the presence of two theological faculties with a strong tradition in research and because of the fact that the UB "always grew in an organic fashion and never had to suffer any loss through war or fire in its 500-year history."[44] The fact that the specialised academic collection for the Ancient Near East ('SSG Alter Orient') was run as well at the UB Tübingen was also convenient. The titles gathered in this collection were essential for Biblical studies, especially for the field of Old Testament studies. A helpful further step was the transfer in 1981[45] of the specialised collection in general and comparative religious studies ('SSG Allgemeine und Vergleichende Religionswissenschaft') from the university library of Marburg to Tübingen. This meant that both closely related specialised collections, whose corresponding disciplines often overlapped with regards to the literature they required, were gathered in one single location. Tübingen was also well-equipped in its structure and personnel for such a new great adventure: the UB had a strong oriental department as well as a theological department with sufficient resources which was motivated and eager to discover something new.

The procedure to produce the *Zeitschrifteninhaltsdienst Theologie* (ZID) in printed form was simple and in keeping with the times: the tables of contents of the journals to process were first copied, an expert on the subject decided

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43   On the "nationwide use as a basic purpose of the work of specialised collections" cf. Christian Herrmann, "Aktive Information als Aufgabe einer Sondersammelgebietsbibliothek am Beispiel des 'Zeitschrifteninhaltsdienstes Theologie,'" *Bibliothek* 26, no. 2 (2002): 176–178, http://dx.doi.org/10.15496/publikation-34161.

44   Hilger Weisweiler, "Möglichkeiten und Perspektiven der Kooperation auf dem Gebiet der theologischen Dokumentation" (Tübingen, 1995), 1 (unpublished strategy paper from April 10, 1995).

45   Gunther Franz, Dieter Ising, and Thomas Riplinger, *Theologische und religionswissenschaftliche Literaturinformation: Klassifikation zur Allgemeinen Religionswissenschaft und Systematischen Theologie als Arbeitsergebnis des Projektes THEODOK* (Frankfurt am Main: Werner Flach, 1987), 36.

which parts should be kept, and then the tables of contents were put together under a header which contained the information on the journal, its year of publication, volume and issue number. This master file was duplicated afterwards and sent to the subscribers.[46] In the first year (1975), six issues were published in this fashion, which each documented the tables of contents of the recently published issues of approx. 350 journals selected to be part of the bibliography's 'canon'. The tables of contents were grouped thematically in eleven sections and appeared within their section in alphabetical order,[47] followed by an index of authors. This allowed the user to find journals on his academic areas of interest more quickly rather than have to browse through the whole issue looking for them. From the third issue on, tables of contents from festschriften were also added after the tables of contents of journals. In parallel to the ZID, a service was set up which made photocopies of articles available through an interlibrary loan or through an ordering service with postcards.[48] This ZID-service required additional personnel and the development of ingenious business procedures.[49] But this all proved to be very useful for academics: they were supplied every second month with recently published titles from the most important journals in theology and religious studies. The need for this service and its popularity were reflected in a quickly growing number of subscriptions. In 1976, there were already 800 subscribers from Germany and other countries.[50] In the shortest time, the ZID surpassed the popular lists of new acquisitions published since 1973 by the UB.[51] In order to increase the usefulness of the bibliography, the last issue of every year was designed as a

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46 On the details of the production procedure cf. Gunther Franz, "Der Zeitschrifteninhaltsdienst Theologie: Current-Awareness-Dienst und bibliographisches Hilfsmittel," *Zeitschrift für Bibliothekswesen und Bibliographie* 23, no. 6 (1976): 407–408.

47 The alphabetical principle was not kept when it was possible to save space by fitting in an extra table of contents on a half-empty page. This was a good method to avoid splitting a larger table of contents in two and spreading it on different pages.

48 The demand for this service was quite high. Cf. Michael Becht, "30 Jahre Dokumentation theologischer Aufsatzliteratur: Jubiläum in Tübingen," *Bibliotheksdienst* 39, no. 8–9 (2005): 1117, 1119, http://dx.doi.org/10.15496/publikation-34145.

49 "Various collaborators from different departments of the University Library, the Centre for Data Processing and the University Administration take an active part in the creation and dispatch of ZID," Gunther Franz, "Vorwort," *Zeitschrifteninhaltsdienst: Register 1976*, 8, (original English quotation from the bilingual preface), https://publikationen.uni-tuebingen.de/xmlui/handle/10900/43824 (document zid76.re.pdf).

50 "Particularly in Austria, Switzerland and in the USA," Franz, "Vorwort," 7, (original English quotation from the bilingual preface).

51 The New Acquisition Lists Service ("Neuerwerbungslisten-Service") was followed by approx. 700 subscribers. Cf. Franz, "Zeitschrifteninhaltsdienst Theologie," 405.

register issue with an alphabetical and systematic index of titles and a cumulative index of authors. These indices were produced with the help of the computing centre of the university from the first issue on. The creators of the ZID were proud to announce: "The indexes will be fed on-line into a monitor, which is directly connected with the Centre for Data Processing at the University of Tübingen. The printing of the indexes is done by plotter; the reproduction of minuscule and majuscule letters is now possible through new software".[52] A new time was about to begin!

3   Digital Transition: From the *Zeitschrifteninhaltsdienst Theologie* to the *Index Theologicus*

Before the computer era, improvements in bibliographic tools were only possible in a very limited fashion: for years, progress meant steadily expanding the canon of processed journals as well as offering new indices and dividing the existing ones into more specific categories. In addition to the index of authors, the printed bibliographies gradually introduced separate indices for persons, subjects, places, Bible passages and terms in the original Biblical languages. In the case of the *Index to Religious Periodical Literature* (IRPL), the single index was divided into several indices which were published separately: Journal articles were now listed in *Religion Index One* (RIO), essays from essay collections in *Religion Index Two* (RIT) and book reviews in the *Index to Book Reviews in Religion* (IBRR). In the *Elenchus bibliographicus* (ETL.EB), sections entitled *Historia religionum* and *Scriptura sacra Veteris/Novi Testamenti* were introduced and widely extended in 1949.[53] The *Zeitschrifteninhaltsdienst Theologie* (ZID) added collections of essays, continuously raised the number of processed journals and introduced an index of Bible passages as a first indexing element related to subject contents.

A new era really began when both the production and the presentation of the issues could be accomplished on the computer. The American Theological Library Association (ATLA) was the first to offer its products online in the mid-1980s,[54] then distributed them soon after in the form of CD-ROMS, and now the *ATLA Religion Database* (RDB) has been published online on EBSCO for the

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52   Franz, "Vorwort," 8 (original English quotation from the bilingual preface).

53   The section on Biblical studies grew in the 1970s/80s under the influence of chief editor Frans Neirynck to become the largest section in the ETL.EB (this information was provided by Leo Kenis).

54   Klaus Schreiber, "Religion index one," *Zeitschrift für Bibliothekswesen und Bibliographie* 32, no. 6 (1985): 521.

last 20 years.[55] The traditional printed bibliographies struggled more with this change. The *Internationale ökumenische Bibliographie* (IOB), the *Bulletin signalétique. Sciences religieuses* (Bsig.SR) and even the *Elenchus bibliographicus biblicus* (EBB) did not make it into the digital age; they all ceased publication.[56] The *Internationale Zeitschriftenschau für Bibelwissenschaften und Grenzgebiete* (IZBG) continued as an E-journal, but it was never integrated into a database and ceased publication in 2011. The *Elenchus bibliographicus* (ETL.EB) and the bibliography of the *Revue d'histoire ecclésiastique* (RHE.B) entered the digital age late, but then immediately in the form of online databases.[57]

In Germany, the Program of the Federal Government for the Support of Information and Documentation ('Programm der Bundesregierung zur Förderung der Information und Dokumentation' or 'IuD-Programm') was launched in the years 1974 to 1977.[58] Within this framework, an academic information system / academic information centre for the humanities (FIS/ FIZ 14) was planned.[59] The FIS/FIZ 14 was to have six decentralised academic departments because of the large number of disciplines assigned to it. Department I (philosophy and theology) "was originally intended to be located

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55   Ana Chackley, "Celebrating Atla: 75 Years of Scholarship," reprint (October 18, 2021) of an interview from June 14, 2021 under the title "Celebrating Our Products – 75 Years of Scholarship," accessed November 8, 2021, https://www.ebsco.com/blogs/ebscopost/celebrating-atla-75-years-scholarship.

56   The IOB ceased to publish in 1992, Bsig.SR in 1994, IZBG and EBB in 2011. The EBB's reviews have also been continuously included in the BILDI database and are now listed in the *Index Biblicus* and the *Index Theologicus* through the cooperation between BILDI (Innsbruck) and IxTheo (Tübingen).

57   The ETL.EB was published by Peeters from 2005 to 2013 as an online database. In 2003/2004, there was a CD-ROM version. This information was provided by Gilbert Van Belle and conveyed by Leo Kenis per e-mail on November 9, 2021. Cf. ZDB entry "ETL.EB," ZDB, accessed November 8, 2021, https://zdb-katalog.de/title.xhtml?idn=976795817&view=full. The bibliography of the *RHE* was additionally published by Brepols from 2009 to 2013 as an online database. Subscribers of the printed RHE.B could use the cumulative database, which contained the bibliography of the RHE.B from 1973 on. Information from Dries Vanysacker conveyed by Leo Kenis per e-mail on October 25, 2021. Cf. also F. Keygnaert, E. Louchez, D. Vanysacker, "Bibliographie de la RHE: Introduction," accessed November 7, 2021, https://www.rhe.eu.com/fr/la-revue/la-bibliographie.html.

58   For a detailed account of the IuD-program and its failure, cf. Petra Werner, "'Dokumentation und Geisteswissenschaften': Zu Geschichte und aktuellen Problemen der Zeitschrifteninhaltserschließung – dargestellt anhand des Philosophischen Informationssystems (PHILIS) und des Zeitschrifteninhaltsdienstes Theologie (ZID)" (Cologne: Hochschulschrift, 1998), 26–66. https://doi.org/10.15496/publikation-64378.

59   For an overview of the 20 academic information centres planned and approved in 1979, cf. H.R. Simon, "Fachinformationszentren," *Zeitschrift für Bibliothekswesen und Bibliographie* 26, no. 6 (1979): 507–514.

at the 'Philosophisches Institut' of the University of Düsseldorf," but the decision was made in 1979 "that THEODOK should become the department managing the academic information fields of theology and religious studies at the UB Tübingen."[60] The project of a theological information and documentation centre ('Theologische Informations- und Dokumentationsstelle', or THEODOK) was funded starting in June 1979 as a preliminary project for the FIS/FIZ 14. Its goal was to produce, with the help of the electronic data processing capabilities available at the time, a comprehensive classification and subject heading list for theology and religious studies as groundwork for an international and ecumenical theological bibliography. The plan was to integrate both the *Internationale Ökumenische Bibliographie* (IOB), which had resettled "in 1978 its editorial office from Geneva (at the library of the World Council of Churches) to the UB Tübingen," and the *Internationale Zeitschriftenschau für Bibelwissenschaft und Grenzgebiete* (IZBG), which "in 1981 was organisationally linked with the UB Tübingen," in the THEODOK project.[61] Even though the need for this ambitious enterprise was great,[62] the project came to a sudden end on December 31, 1980. Apart from an oversized planning, this was due mainly to the federal structure of the German Federal Republic: Since the states, which were (and still are to this day) constitutionally responsible for cultural matters, could not guarantee their financial commitments, the German ministry of research and technology ('Bundesministerium für Forschung und Technologie', or BMFT) cut back its subsidy and cancelled its funding altogether on December 31, 1980. Negotiations between the university of Tübingen and the ministry of science and art in Baden-Württemberg in order to secure further financing for THEODOK failed as well; since the DFG was unable to take on the financing, it withdrew its financial support for the IOB. Only the "information services of the theological department which were funded with the help of the DFG and its own revenue," including the *Zeitschrifteninhaltsdienst Theologie* (ZID), could be continued.[63] A few tasks for THEODOK could be completed and even published later.[64] But they had no influence on future

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60   Franz, Ising, Riplinger, *Theologische und religionswissenschaftliche Literaturinformation*, 23.

61   Franz, Ising, Riplinger, *Theologische und religionswissenschaftliche Literaturinformation*, 17.

62   This need was assessed in an opinion poll of 100 German professors in 1978. Cf. Franz, Ising, Riplinger, *Theologische und religionswissenschaftliche Literaturinformation*, 20–21.

63   Franz, Ising, Riplinger, *Theologische und religionswissenschaftliche Literaturinformation*, 24.

64   The classification was completed by Thomas Riplinger and published in Franz, Ising, Riplinger, *Theologische und religionswissenschaftliche Literaturinformation*, 83–207. The THEODOK-Thesaurus was published in four volumes in Dieter Ising and Thomas Riplinger,

developments. Proposals to adopt a more cooperative structure in order to divide up the work and costs could not be realised even later.[65] A low point was reached.

As a result, the focus was put on the continuation of established services, and the technical development of the ZID was relegated to the background. In August 1986, the UB Tübingen started cataloguing with the help of electronic data processing in the database of the 'Library Association of South-Western Germany' (Südwestdeutscher Bibliotheksverbund or SWB), in which all monographs of the specialised academic collections were entered.[66] However, new methods had to be designed for the cataloguing of articles and the presentation of the ZID. The new head of the theological department at the UB Tübingen, Hilger Weisweiler,[67] came to the following conclusion: "Two decades after the foundation of the ZID, its basic conception had lost none of its importance and relevance, but the rapid development of data processing technology made the production procedure and the presentation of information on literature [in the ZID] look antiquated."[68] The technical renewal came with the *allegro-C* software developed since the 1980s by the university library in Braunschweig. Preparations for a new ZID database on the basis of *allegro-C* began in 1992, the database was parameterised in 1994 and a first version was made available to the public in 1995. The ZID database was then offered on two 3.5-inch floppy disks which could be installed on PCs with the DOS operating system for the price of 350 DM. At the same time, the canon of processed journals was revised and expanded from 420 to over 500 journals. The database

THEODOK-Thesaurus: Alphabetische Schlagwortliste (Tübingen: Universitätsbibliothek Tübingen, 1984).

65   Cf. the ideas of Gunther Franz, "Eine Zukunft für die theologische Literaturdokumentation," in *Theologische und religionswissenschaftliche Literaturinformation*, ed. Franz, Ising, Riplinger, 26–32. At the time he discussed these ideas, however, Gunther Franz had already left the UB Tübingen. From 1982 on, he was leading director of the municipal library and archives of Trier. Cf. "Gunther Franz," Wikipedia, accessed November 8, 2021, https://de.wikipedia.org/wiki/Gunther_Franz.

66   Tübingen was one of the four 'pilot libraries' of the association. Cf. Friedrich Seck, "Vom Bandkatalog zum Südwestverbund: Formalerschließung in der Universitätsbibliothek Tübingen," in *"Fest-Platte": Beiträge aus der Universitätsbibliothek Tübingen für Berndt von Egidy anläßlich seines Ausscheidens aus dem aktiven Bibliotheksdienst im Juli 2003*, Tübingen (2003), 4, https://vergil.uni-tuebingen.de/publikationen/10900_43804_fest platte/festplatte/rundgang/pdf/seck1.pdf.

67   Dr. Hilger Weisweiler led the theological department from January 1, 1992 to October 10, 2010.

68   Hilger Weisweiler, "Der Zeitschrifteninhaltsdienst Theologie der Universitätsbibliothek Tübingen," *Bibliotheksdienst* 30, no. 2 (1996): 244, http://dx.doi.org/10.15496/publikation -34164.

contained a classification designed by Thomas Riplinger *et al.* "with 130 subject groups which was hierarchic, allowed the use of truncated search strings, was theoretically expandable and had subject indexing through its class descriptions."[69] This classification allowed the "selection of documents on the basis of broader relationships of thematic, geographical and temporal nature" and constituted a unique selling point on the "market of available theological databases."[70] The ZID continued to be offered in a print version, but thanks to *allegro-C*, the old production procedure could be dropped. All records were now entered in the database and then imported and processed in a program called TUSTEP,[71] which was developed in Tübingen, and which provided the means to have "an appealing layout, [the ability to] display subject headings in the document, but especially a continuous numbering of the documents displayed, which led to a precise access to the index."[72] Another innovation was that Bible passages were now indexed at the level of verses instead of chapters. This may not seem much, but this feature laid the foundations for IxTheo's present search system for Bible passages, which is based on a modern algorithm and is unique in the whole world. A few desiderata remained nonetheless: Because of staff limits, not all desirable journals could be included in the bibliography, nor was it possible to undertake a complete subject indexing of the contents.[73]

But in 1996, subject indexing based on the RSWK[74] was introduced thanks to the personal efforts of the staff, and in 1997, the German Bishops' Conference started funding subject indexing and classification with an impressive annual grant, which has continued to this day. From 1997 on, the database was offered as "a CD-ROM on the MS-DOS operating system, and from July of 1999 on also in a Windows version"[75] and updated twice a year. In the meantime, the technical capabilities were so widespread and had attained such a level of development

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69   Weisweiler, "Zeitschrifteninhaltsdienst," 246.

70   Weisweiler, "Zeitschrifteninhaltsdienst," 246.

71   TUSTEP = 'Tübinger System von Textverarbeitungs-Programmen' (System of text processing programs from Tübingen).

72   Weisweiler, "Zeitschrifteninhaltsdienst," 246.

73   Weisweiler, "Zeitschrifteninhaltsdienst," 249.

74   RSWK = 'Regeln für den Schlagwortkatalog' (Rules for the catalogue of subject headings). This is a set a rules for subject indexing which was introduced in 1986 and has become standard in German-speaking countries. "RSWK, Regeln für den Schlagwortkatalog," accessed November 7, 2021, https://wiki.fachbereich-aub.de/wiki/index.php/Regeln _f%C3%BCr_den_Schlagwortkatalog. [= Klaus Gantert and Rupert Hacker, *Bibliothekarisches Grundwissen*, 8. vollständig neu bearbeitete und erweiterte Auflage (Munich: Saur, 2008), 181].

75   Barbara Wolf-Dahm, "Zeitschrifteninhaltsdienst Theologie," *Zeitschrift für Bibliothekswesen und Bibliographie* 46, no. 3 (1999): 249, http://dx.doi.org/10.15496/publikation-34168.

that the printed version could cease to be published at the turn of the millennium. In the beginning, the database was sold by the UB Tübingen itself, but from 2002 to 2006, it was commercialised by the publishing house Mohr Siebeck.[76] For this reason, the name of the bibliography was changed from the *Zeitschrifteninhaltsdienst Theologie* to the *Index Theologicus*. However, the goal of a wider distribution through a cooperation with a well-known publishing house was not fulfilled. The commercialisation of the CD-ROM proved to be too much of a burden and was only possible at certain intervals of time. Both problems undermined the unique selling point of IxTheo, which was to always provide information on the most recently published journal articles. The cooperation with the publishing house was ended by mutual consent in order to publish the database exclusively online and open access from 2007 on.

4   The New IxTheo: Cooperation and Open Access

With its release as an open-access database in 2007, IxTheo reached a new milestone in its history. IxTheo was now unique among theological bibliographies which also covered the whole spectrum of theology and religious studies, not because it was an online database, but because it could be accessed free of charge by everyone. This fundamental decision was well ahead of its time back then and constituted the basis for a strategic reorientation. In July of 2011, I took over the leadership of IxTheo and the department managing it and I developed seven guidelines for the reorientation of IxTheo:

1. An independent and modern Internet presence: IxTheo should not disappear through integration in a larger database of a library association, but rather become the central research location for the academic community.

2. Expansion to become a comprehensive bibliography in theology and religious studies: IxTheo should include not only articles from journals and essay collections, but also monographs and other sources such as book reviews, weblogs, databases etc.

3. Free access to research: All basic services remain freely accessible without any barriers, only personalised services require a registration.

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76   A good overview of the history of IxTheo, its profile at that time in terms of contents, its search and save capabilities and its use at the university library in Freiburg as well as a detailed tribute may be found in Michael Becht, "30 Jahre Dokumentation theologischer Aufsatzliteratur: Jubiläum in Tübingen," *Bibliotheksdienst* 39, no. 8–9 (2005): 1116–1132, http://dx.doi.org/10.15496/publikation-34145.

4. Further development from a research tool to a content provider: Biblio-graphical research is a basic requirement, but users will want to access full texts directly in the future.

5. Information on the availability of a title: Not all full texts are open access; some are only available in print or through an electronic license at a given location. IxTheo should display this information regarding the campus of the user.

6. Cooperation with capable partners from church and state libraries: IxTheo cannot do everything on its own. There are large and important collections in other libraries, and a cooperation would bring added value to the user community.

7. Cooperation with editors and publishing houses: Content providers should be asked for their contribution in order to have more metadata on offer and to be able to develop new services such as a full text search on the contents owned by publishers.[77]

This plan was presented and discussed in 2013 at the 'Katholischer Fakultä-tentag' (Sankt Augustin) and the 'Evangelischer Fakultätentag' (Heidelberg).[78] Part of the plan was to develop IxTheo further with feedback from the aca-demic community. This is why the Catholic and Protestant faculties of theology of the university of Tübingen were asked to become co-publishers of IxTheo.

In order to realise the main objectives described above, it was necessary to reorganise the department, which had been working as librarians in a tra-ditional way, to introduce new production methods, to develop collaborative capabilities at the technical and organisational levels and to come up with a new plan to deal with the metadata being produced. An effective collabo-ration with other libraries was only possible if the metadata were not stored anymore in the stand-alone *Allegro*-database, but rather in the larger data-base of a library association. As theological monographs purchased at the UB Tübingen had been catalogued in the database of the 'Südwestdeutscher Bibliotheksverbund' (SWB, the Library Association of South-west Germany) since 1986, the idea to migrate the metadata of articles to this database seemed to suggest itself. A special selection program made it possible to immediately reuse all theologically relevant titles which had been catalogued by other libraries in the common database. The data is now supplied on a daily basis by

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77   Martin Faßnacht, "Zukunft des IxTheo: Leitlinien der Entwicklung," Tübingen 2012 (unpublished strategy paper from July 27, 2012).

78   Martin Faßnacht, "Neuausrichtung der Sondersammelgebiete in Deutschland," Tübingen 2013, https://nbn-resolving.org//urn:nbn:de:bsz:21-opus-67200.

the common database, it is processed[79] and loaded in a SOLR index and then used and displayed in a new discovery system[80] which is independent from the library association. When the website was released in July 2016, over 1 million titles were available right away, thus doubling the number of referenced titles in comparison with the old IxTheo (ZID). As a central hub, the new IxTheo now allows users to search for monographs, articles and databases in one search environment – before, the user had to search through three independent databases – as well as giving a direct access to full texts depending on copyright and licensing conditions.[81] These transformations, which were funded by the German Research Council (DFG) through the funding programme for 'Fachinformationsdienste' (FID, specialised information services)[82] and were evaluated and followed with great attention by the academic community, constituted the prerequisites for all further developments of IxTheo to this day: the implementation of modern search capabilities for Biblical passages, canons and paragraphs of the *Codex Iuris Canonici 1917/1983* (CIC) and the *Codex Canonum Ecclesiarum Orientalium* (CCEO), dates (in years) and periods of time; the development of a multilingual metadata and full-text search in nine different languages; additional online access to the scanned tables of contents and literature indices of monographs;[83] the introduction of person information pages which provide detailed information on a given author, his/her academic network/relationships as well as further biographical and bibliographic information; the inclusion of new sources such as lexicon entries, archive material, estates, databases, websites, research blogs and research data; systematic references to primary and secondary literature from the 16th to the

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79 The metadata is processed in a pipeline with 39 successive phases of data manipulation. Cf. "Marc Pipeline," GitHub, accessed November 8, 2021, https://github.com/ubtue/ub_tools/wiki/Die-IxTheo-MARC-Pipeline.

80 IxTheo is now built on the VuFind discovery system. Our own developments are integrated into official releases. Cf. "Contributions to VuFind.org," GitHub, accessed November 8, 2021, https://github.com/ubtue/tuefind/wiki/Contributions-to-vufind-org.

81 "Index Theologicus," IxTheo, accessed November 7, 2021, https://www.ixtheo.de/.

82 On the transformation of the DFG 'Sondersammelgebiet' (SSG) funding programme to the 'Fachinformationsdienst' (FID) funding programme cf. Marianne Dörr, "Vom Sondersammelgebiet zum Fachinformationsdienst – ein Praxisbericht," *Zeitschrift für Bibliothekswesen und Bibliographie* 61, no. 3 (2014): 130–137, https://doi.org/10.3196/18642950146138.

83 IxTheo offers an open access to over 150 000 *tables of contents* of monographs (as of October 2021). The open access to *literature indices* was introduced as a new service in 2021; it allows users to view the literature quoted in a monograph without having to borrow a copy of the actual book.

18th century;[84] the cooperation with/integration of specialised bibliographies in Biblical exegesis,[85] church history,[86] canon law,[87] and patristics[88] in IxTheo.

In addition to the integration of new sources and types of literature and media, the number of theologically relevant journals indexed in IxTheo rose in a continuous fashion from around 600 to well over a thousand.[89] New production procedures made this possible: The tables of contents of print journals are now transformed into structured metadata (Marc21) through a semi-automatic procedure implemented by *ImageWare*, a software company from Bonn, Germany.[90] The data from electronic journals are transferred in a structured form from the websites of the publishers to IxTheo through a semi-automatic procedure driven by a literature management program called *Zotero*.[91] This procedure was developed further in IxTheo by our own IxTheo developers team to a fully automatic one which takes over all the metadata of the articles and book reviews from the new issues published online on the publishers' websites.[92] As of October 2021, 761 journals are catalogued with one of the two Zotero routines which have become our main production procedures.

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84   Theologically relevant titles from the digital *Verzeichnis der im deutschen Sprachbereich erschienenen Drucke von 1501–1800* (VD16, VD17, VD18), a list of printed works from the German-speaking world from 1501 to 1800, were integrated into IxTheo.

85   'Bibelwissenschaftliche Literaturdokumentation Innsbruck' (BILDI).

86   Protestant collections in church history from the (1) 'Franckeschen Stiftungen' in Halle, the (2) Johannes a Lasco library in Emden, the (3) 'Reformationsgeschichtliche Forschungsbibliothek' (Rresearch library on the history of the Reformation) in Wittenberg and the (4) 'Forschungs- und Studienstätte für die Kulturgeschichte des Protestantismus in der Frühen Neuzeit' (Research and study centre on the cultural history of Protestantism in the early Modern age) in Gotha.

87   'Kanonistische Literaturdokumentation Innsbruck' (KALDI); 'Datenbank Kanonisches Recht' (DaKaR), Münster.

88   'Augustinus-Literaturdatenbank', 'Zentrum für Augustinusforschung', Würzburg.

89   Another 150 journals which were indexed in IxTheo ceased publication. Our goal is to index, whether in a complete or selective fashion, about 1,400 journals currently being published. On the tension between *completeness* and *relevance* cf. Christian Herrmann, "Aktive Information als Aufgabe einer Sondersammelgebietsbibliothek am Beispiel des 'Zeitschrifteninhaltsdienstes Theologie'," *Bibliothek* 26, no. 2 (2002): 178–180, http://dx.doi.org/10.15496/publikation-34161.

90   Martin Faßnacht and Winfried Gebhard, "Index Theologicus – neue Produktionsverfahren bei der Bibliographieerstellung," *BIT online* 19, no. 6 (2016): 511–514, https://www.b-i-t-online.de/heft/2016-06-nachrichtenbeitrag-fassnacht.pdf.

91   Timotheus Chang-Whae Kim and Philipp Zumstein, "Semiautomatische Katalogisierung und Normdatenverknüpfung mit Zotero im Index Theologicus," *LIBREAS: Library Ideas* 29 (2016): 47–56. https://www.doi.org/10.18452/9093.

92   Before a journal is incorporated in our automatic procedure, we first check whether its metadata can be completely downloaded and assigned to the right categories. The translator must often be adjusted or even changed to a new one in order to have an access

Along with a consequent open access strategy and new production methods, it was important to build up our cooperation capabilities for the future of IxTheo in the 21st century. For this purpose, our own metadata first had to be brought together at a central location, the common database of the SWB, and the tools necessary for formal and subject indexing had to be made available to our cooperation partners. The most crucial point is the continuous exchange of metadata between different systems. Since metadata are seldom 'finished' at any given point in time, it is not enough to perform an initial trade between cooperation partners; there has to be a regular exchange of corrections and supplements, such as the later standardisation of an author's name or an additional classification or subject indexing. In collaboration with the diocesan and cathedral library of Cologne, an asymmetrical procedure was developed for this purpose: The journals indexed in Cologne for IxTheo are catalogued, corrected and indexed directly in the IxTheo cataloguing tool. In exchange, IxTheo sends on a monthly basis to the library in Cologne not just the articles indexed there, but also all articles indexed in IxTheo from every journal to which the library in Cologne subscribes, together with all the corresponding corrections and supplements. The metadata loaded in the online catalogue of the diocesan library are overwritten every month and therefore always up to date. The asymmetry in the procedure lies in the fact that only one common entry system is used, the metadata are sent only in one direction and the processes of formal and subject indexing are kept separate in time. Cooperation agreements in which the partners migrate and present their data in IxTheo – while keeping their independence as organisations and in terms of visibility – are much easier to manage. The most challenging task in such partnerships is the complete migration of metadata to IxTheo. Before the data can be merged, they must be "cleaned up" (e.g. various spelling mistakes and the divergent spelling of proper names have to be corrected) and standardised, the articles must be matched with the proper journals or essay collections and duplicates must be removed. The ensuing cooperation becomes much simpler, because there is no more need to import or export metadata between different systems, all entries, corrections and additions are performed in one system, technical tools are shared among partners and the formal and subject indexing can be performed separately. The latter aspect is especially important because the

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of sufficient quality to the metadata. On the variety of translators used cf. "Zotero-translators," GitHub, accessed November 8, 2021, https://github.com/ubtue/zotero-translators. Unfortunately, there is no general quality standard among publishing houses for the metadata themselves and their transfer, which is why some publishing houses cannot be involved in this procedure.

formal and subject indexing of a source does not necessarily lie in the hand of one of the partners, but can be distributed among partners instead in accordance with issues of practicability. For example, IxTheo uses automatic procedures to catalogue journals which are then indexed with subject headings by a cooperation partner. For the task of subject indexing, a tool called the *Digital Assistant* (DA-3),[93] which is used by several libraries, was developed further in collaboration with the software firm *Eurospider* to such an extent that article data can now be indexed efficiently with it. This web-based tool is available free of charge to cooperation partners.

The first partnership was struck and implemented with BILDI and KALDI (Innsbruck, Austria) after a meeting I had with Mira Stare, the manager of BILDI, at a conference in May of 2014 near Salzburg.[94] This was followed by cooperation agreements with DaKaR (a database of canon law based in Münster) and the 'Augustinusdatenbank' (database on Augustine) of the 'Zentrum für Augustinusforschung' (centre for research on Augustine, located in Würzburg). The migration of data from Mikado (a missiology database located in Aachen)[95] is also planned.

While preparing the migration of metadata from these cooperation partners into IxTheo, we expanded our concept of presentation, allowing for specific subsets of metadata to be presented on their own, while keeping all metadata referenced in the central IxTheo database. It seemed appropriate to provide a special, more focused access to academic subjects such as Biblical studies[96] as a major theological discipline, canon law[97] and Augustine (from a theological and historical point of view) for the benefit of the academic public interested in them. Since the corresponding subsystems contain only a subject-related subset of IxTheo, they list much fewer titles, which helps researchers save time and focus on their area of interest. In addition to this selection, further functions and facets may be used which are important for the discipline. Larger

93   Regine Beckmann and Imma Hinrichs, Melanie Janßen, Gérard Milmeister, Peter Schäuble, "Der Digitale Assistent DA-3: Eine Plattform für die Inhaltserschließung," *O-Bib* 6, no. 3 (2019): 1–20, https://doi.org/10.5282/o-bib/2019H3S1-20.

94   I would like to thank Ernst Ruschitzka for his role in helping the cooperation with BILDI become reality. He had invited representatives from BILDI, BiBIL and IxTheo at the conference of the 'VÖB-Kommission für Theologische Spezialbibliotheken' in Michaelbeuern (Austria) on the topic of theological literature databases.

95   'Missionsbibliothek und katholische Dokumentationsstelle des Missionswissenschaftlichen Institutes im missio e.V.' "Mikado Aachen," accessed November 7, 2021, https://www.mikado-ac.info/.

96   https://bible.ixtheo.de, accessed November 8, 2021.

97   https://churchlaw.ixtheo.de, accessed November 8, 2021.

datasets related to a given discipline can be presented in such subsystems in addition to the representation in IxTheo, whereas the effort and expense required to build up and maintain such a subsystem may prove to be too much for smaller datasets. Furthermore, there is also the aspect that too much differentiation in several subsystems could confuse the users. However, smaller, more specialised bibliographies can be described, highlighted and presented as collections in IxTheo. Such a project was realised for the first time with collections on Protestant church history from Gotha, Emden, Wittenberg and Halle. A collaboration with the Princeton Theological Seminary (PTS) was also built up this way, with the result that IxTheo now references PTS' open access and digitised catalogue of monographs and other sources.

The will to cooperate, the development of the ability to work with partners, the harmonisation of the processes and tools are all important steps for a successful and enduring cooperation. But this cooperation is founded on the partners' shared conviction and belief that the concept of open access is essential to make the scientific means of information of our time globally, identically and equally accessible to everyone.

5   The Future of the Major Theological Bibliographies

The future of academic theological bibliographies which are not limited to some special areas, but cover the whole spectrum of theology and religious studies, will probably depend on four factors:

1. The presentation and publication form may not contradict the scientifically dominant paradigm of our time.
2. The bibliographies – while maintaining a high quality level – must be comprehensive, have an international orientation and include all current and future media types and sources. At the same time, they must offer subject-related selections in order to help users manage the huge amount of information at their disposal.
3. The bibliographies must furthermore offer added value in terms of form and contents in comparison with major search engines while covering the (future) needs of academics.
4. The bibliographies must expand their range of services in such a way that innovative research approaches and new processing techniques can be applied on the material available.

In the following, a few aspects and concrete fields of action which result from the four factors described above are presented and discussed.

5.1   *The New Leading Paradigm: Open Science*

The change from a dominant paradigm to a new one is essentially characterised by intrinsic motivations. The associated implications give the new leading paradigm its own dynamic and inevitability. In the course of the history of media, such transitions happened time and again: As the production of books went from copying by hand to the printing press, the monastic and secular scriptoria[98] of the Middle Ages did not vanish right away, but the triumph of printing technology proved to be unstoppable. The advantages of a much faster production method of text as a medium, of an almost infinite reproduction and duplication of knowledge which facilitated its written reception and documentation, of literacy and of the democratisation of knowledge in a certain way were so clear that the paradigm shift inexorably took its course.[99] The paradigm shift from analogue to digital means of communication which is taking place in our time is just as unstoppable, even though it will probably not lead to the complete disappearance of printed books and journals. This is due to the pleasure of the haptic experience and the practicality of the touchable medium, but the jury is still out on this subject, because the advantages of digital media, such as their quick availability anywhere at any time as well as the unlimited accessibility of texts and of new technical possibilities are obvious. However, these promising capabilities have not been exhausted yet by any means, but are still subject to the limitations of the era of printed media. It is therefore not surprising that a new dominant paradigm aiming to overcome these limitations is working its way up among the scientific and academic community. The new paradigm shift establishing itself is the transition from *closed science* to *open science*. Matthias Schulze and Ralf Stockmann define "Openness and networking as main recurring themes … of digital science in the 21st century."[100] This topic is not new, but it has acquired a new urgency in the context of calls for *open access* and *open data*. Daryl E. Chubin already defined in 1985 (sic!) *closed science* "as research which, in its production,

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98   "Skriptorium – Buchproduktion im Mittelalter," accessed November 8, 2021, https://digi
       .ub.uni-heidelberg.de/de/bpd/skriptorium.html.

99   Cf. Andreas Degkwitz, "Open Science: Kooperation zwischen Bibliothek und Wissenschaft,"
       in *Kooperative Informationsinfrastrukturen als Chance und Herausforderung*, ed. Achim
       Bonte and Juliane Rehnolt (Berlin and Boston: De Gruyter Saur, 2018), 438, https://doi
       .org/10.1515/9783110587524-044.

100   Matthias Schulze and Ralf Stockmann, "Offenheit und Vernetzung als Leitmotive
       und Visionen einer digitalen Wissenschaft im 21. Jahrhundert," in *Evolution der
       Informationsinfrastruktur: Kooperation zwischen Bibliothek und Wissenschaft*, ed. Heike
       Neuroth, Norbert Lossau, and Andrea Rapp (Glückstadt: Verlag Werner Hülsbusch, 2013),
       31–38, http://dx.doi.org/10.18419/opus-6439.

communication, or utilization, is inaccessible to potential consumers."[101] *Open science* is now defined by Christian Heise and Joshua Pearce as a "complete access to the entire scientific knowledge process (open science), which includes access to open data, open methodologies, as well as FOSS [Free and Open Source Software, M.F.] and libre hardware" in contrast to *open access* as a "pure access to published knowledge."[102] However, the much broader concept of open science, which also implies societal, social, political/democratic and ethical challenges, must be divided up into concrete fields of action which can be operationally implemented and fulfilled. Andreas Degkwitz refers to the Open Science Monitor of the European Commission which identifies three fields of action with reference to central elements of research processes: "Open Research Data, Open Scholarly Communication, Open Access to Publications."[103] An even more comprehensive approach including open source software, code, hardware, infrastructure as well as open educational resources, is proposed in the *Draft Recommendation on Open Science* of the UNESCO.[104]

In the concrete area of open access, in which libraries also have some leeway, since they can influence as intermediaries the acquisition policy of an institution, some clear tendencies are emerging as well, even though the details of transformation are often too complicated and their effects are unclear and (too) costly.[105] Neither society nor the academic community will accept permanently the fact that the results from research which was funded by the state

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101   Daryl E. Chubin, "Open Science and Closed Science: Tradeoffs in Democracy," *Science, Technology, & Human Values*, 10 (1985): 74, https://doi.org/10.1177/016224398501000211.

102   Christina Heise and Joshua M. Pearce, "From Open Access to Open Science: The Path From Scientific Reality to Open Scientific Communication," *SAGE Open* 10, no. 3 (2020): 3, https://doi.org/10.1177/2158244020915900.

103   Degkwitz, "Open Science," 440–41.

104   "Draft Recommendation on Open Science (Document code: 41 C/22)," (September 8, 2021: Annex page 4–6). UNESDOC Digital Library, accessed November 8, 2021, https://unesdoc.unesco.org/ark:/48223/pf0000378841.

105   An example of such a transformation is the case of the DEAL contracts concluded in Germany with the publishing houses Wiley and Springer Nature. Cf. "Projekt DEAL: Bundesweite Lizenzierung von Angeboten großer Wissenschaftsverlage," accessed November 8, 2021, https://www.projekt-deal.de/. On the possible consequence that DEAL could push smaller publishers out of the market and lead to a market concentration cf. Justus Haucap, Nima Moshgbar, and Wolfgang Benedikt Schmal, *The Impact of the German "DEAL" on Competition in the Academic Publishing Market*, DICE Discussion Paper 360 (Düsseldorf: Heinrich Heine University, 2021), http://hdl.handle.net/10419/231802.

remain accessible only under *closed access* conditions. This trend is not just reinforced by research sponsors, but also comes – because of intrinsic motivations – from the academic community itself. The willingness – even in theology – to found new open access journals and to invest a lot of time, energy and commitment in them, as well as the many large and small retro-digitising projects worldwide are a clear indication of this. In recent years, seven new journals mostly with an international outlook were founded in our own *IxTheo Open Journal* platform alone.[106] Hundreds of new open access journals in theology, religious studies and religious philosophy are referenced in the *Directory of Open Access Journals* (DOAJ).[107] Bibliography providers must prepare early for this new paradigm which is becoming increasingly dominant. More and more content is being offered with *open access*. If the content is accessible free of charge, it seems all the more absurd when a bibliography as an information medium and a tool to find this content is not *open access* as well.

Open access does not imply that the production and current management of the means of information cost nothing. The preparation of a bibliography requires trained personnel (academic specialists, librarians, IT-experts, assistants) as well as basic technical equipment and an organisational structure. All this must be financed. The pillars of IxTheo's funding are: (1) Basic funding comes from the state of Baden-Württemberg as the funding body of the university library, (2) grants at the federal level come from the German Research Council (DFG) and (3) some funding is provided by the German Bishops' Conference, i.e. the Roman Catholic Church. This funding model allowed the UB Tübingen to carry out the transition of IxTheo to an open access product in 2007 without any complicated financial-organisational transformation. The innovations and international partnerships thus made possible were already described above. In contrast to this, the ATLA Religion Database (RDB) is financed through licensing fees. The main obstacle for a cooperation between IxTheo and ATLA RDB is not academic or scientific, but rather lies in the different financing models used and their corresponding presentation and operating modes which are *open access* in the one case, and *closed access* in the other. A close cooperation between IxTheo and ATLA RDB would require a transformation of the financing model of ATLA RDB. Would this be unthinkable? The transformation of the financing of journals from a subscription-based

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106   "IxTheo Open Journals," IxTheo, accessed November 8, 2021, https://www.ixtheo.de/OpenJournals.

107   In the DOAJ, 17,111 open access journals (as of November 13, 2021) are referenced, 12,095 of which are without APCs. In *Philosophy, Psychology* and *Religion*, the DOAJ lists 1,134 journals. "The Directory of Open Access Journals," DOAJ, accessed November 13, 2021, https://doaj.org/.

approach to an open access financing approach already provides a model which could be applied to bibliographic enterprises. Client institutions would not pay for *closed access* anymore, but would then make an *open access* possible through a financing model based on the community of libraries.

5.2   *Integration of New Types of Media*

IxTheo reacted to the academic community's need to have the ability to search for all scientifically relevant sources at one central hub – and to obtain a direct access to these sources when possible – by expanding the types of media it catalogues. Traditionally, bibliographies would reference monographs, articles and book reviews. However, digitisation brought along new forms of publications which should be present in a modern bibliography: websites from research projects, databases and, recently, academic weblogs and podcasts. The international GLAM[108] initiative also has a digital basis: Collections from various cultural memory institutions are linked together using common authority records across all disciplines. GLAM plays an important role in Christian and religious art and in archaeology, but the referencing of archive material or material from an author's estate in a bibliography also constitutes a new development. Archival databases and further external resources which provide a standardised and Open Access to their data can easily be integrated into IxTheo thanks to the use and integration of Wikipedia's BEACON[109] format.[110]

Research data also come increasingly into focus as a type of medium which will play a more important role in bibliographies in the future. Research data per se are nothing new. What is new, however, is that they are systematically gathered, accessible in electronic form, available when possible in a standardised format and stored according to FAIR[111] principles. Research data produced in a given project and processed in such a way that the results achieved are comprehensible and reproducible or can be used in other research projects play a much more important role in the natural and social sciences (at the moment) than in the humanities. However, an intense discussion is taking place among the younger generation of researchers about the question what constitutes research data and which role they should play in the humanities. This process is still continuing, a generally accepted consensus still has to

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108   The acronym GLAM stands for *Galleries, Libraries, Archives, Museums*.

109   "Wikipedia: Beacon," Wikipedia, accessed November 8, 2021, https://de.wikipedia.org/wiki/Wikipedia:BEACON.

110   Over 45,000 links to archive material and about 1,800 estates from authors are referenced with links in IxTheo in this way.

111   The acronym FAIR stands for *Findable, Accessible, Interoperable, Reusable*. Cf. "FAIR Principles," Go Fair, accessed November 8, 2021, http://www.go-fair.org/fair-principles/.

establish itself. In a broad sense, the digital copy of a printed text or a retro-spectively digitised source could be defined as a research datum. But it would not be useful to consider the mere digitisation of analogue entities as research data. This would be analogous to filling old wine in new wineskins. Not the digitised text, but rather the annotated or semantically processed text con-stitutes a research datum. In theology and religious studies, research data of very different origins may be gathered. This was shown impressively in two surveys conducted among theologians and researchers in religious studies in the context of the German *National Research Data Infrastructure* ('Nationale Forschungsdateninfrastruktur', NFDI). The range of data found includes qual-itative interviews, images, audio recordings, semantic word studies, texts pro-cessed with TEI and databases.[112] This wide range of data is due to the variety of topics and issues discussed in the theological disciplines and in religious studies as well as their strong inter-disciplinary character. Research data in the humanities are not so much tied to the academic discipline concerned as to the type of media used. This is why humanities consortia built within the major German project of *a National Research Data Infrastructure*,[113] which sets up such consortia in order to address common needs with respect to research data management, platforms and repositories, standardisation and classi-fication as well as research tools, are inter-disciplinary and more interested in the nature (i.e. whether we are dealing with text, images, sound or some-thing else) and function of the data (Text+, NFDI4Objects, NFDI4Memory).[114] Independently of this attempt to build a systematic research data infrastruc-ture driven by scientific policy in Germany, various research data repositories are being developed at the local and international levels as well as within

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112   Survey on the topic "research data in religious studies" (4.6.–7.7.2019). Cf. "Umfrageer-gebnis: Forschungsdaten in der Religionswissenschaft," RelBib, accessed November 8, 2021, https://relbib.de/Content/survey_results#content. The 2020 survey of the theolog-ical community has not been published.

113   The research data infrastructure is built with funding from the government at the federal and state levels and is evaluated by the German Research Council (DFG) in the course of three project-funding periods. As of July 2nd, 2021, 19 consortia already receive finan-cial support, such as the consortium *Text+* with its three main areas of interest *collec-tions*, *lexical resources* and *editions*, and which is important for all research based on language and text. Cf. "Datendomänen," Text+, accessed November 8, 2021, https://www.text-plus.org/. In order to support the academic disciplines as they organise themselves in this process and to build professional structures, the Association German National Research Data Infrastructure was founded on October 12, 2020. Cf. "NFDI: Nationale Forschungsdateninfrastruktur," accessed November 8, 2021, https://www.nfdi.de/.

114   Text+, accessed November 8, 2021, https://www.text-plus.org/. NFDI4Objects, accessed November 8, 2021, https://www.nfdi4objects.net/. NFDI4Memory, accessed November 8, 2021, https://4memory.de/.

academic disciplines, which will probably lead to the formation of a decentralised and distributed structure analogous to the numerous repositories for digital (textual) data.[115] Specialised bibliographies will play an important role in this context, because they centralise the search for and access to all relevant research data in one hub, thus providing much added value to the corresponding academic community.[116] One can only hope that a higher level of standardisation and classification can be reached in the new research data infrastructures under development than in the usual repositories. This would make it much easier to reuse and cross-link the research data.

The key point is that the whole NFDI project is aligned with the concrete needs of the corresponding academic communities, and it is initiated and supported by academics who are experts in their field. There is a strong parallel here to the foundation of specialised bibliographies in association with journals which had been started by academics, as previously described. The main actors in the NFDI process are not the institutions providing infrastructure for information such as e.g. the libraries, but rather the academics and scientists. However, the great participation of FIDs ('Fachinformationsdienste', specialised information services) in the various consortia as *co-applicants* or *participants* provides a strong indication that the development and long-term running of the NFDI-infrastructures will profit from the involvement and competence of the FIDs, e.g. in the area of metadata, terminologies and standardisation. The FID Theologie as operator of IxTheo supports the theological community in Germany to establish a qualified and efficient handling of research data in the field of theology and research on religion.

5.3   *New Needs, New Services: An Added Value for the Academic Community*

The value and benefit of large search engines when tracking down literature is beyond any doubt. I myself took advantage of such tools while searching for literature for this article. It is also clear that search engines cannot replace serious and modern specialised bibliographies. Those in doubt are welcome to try performing a search for a Bible passage on Alphabet's search engine

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115   This is also the forecast of Gabriel Schneider and Matthias Landwehr, "Forschungs-datenrepositorium mit einem kooperativen Betriebsmodell: Fallstudie," *O-Bib* 8, no. 4 (2021): 2–3, https://doi.org/10.5282/o-bib/5732.

116   IxTheo is currently making a modest beginning in this area with the introduction of the new media type called *research data*, which references at the moment a few research data and initiatives, cf. "Medienart: Forschungsdaten," IxTheo, accessed November 8, 2021, https://www.ixtheo.de/Search/Results?type=AllFields&filter%5B%5D=%7Eformat%3A%22Research+Data%22.

Google in order to find relevant research articles on the passage. This is not to rehash the trivial argument that Google too would only find whatever someone somewhere recorded as metadatum. This cliché is disproven by Google Scholar, a search machine dedicated to scientific pursuits, which Google LLC itself is developing beside its general search engine. In 2020, the FID Theologie was asked by Google Scholar to put the metadata of IxTheo at its disposal. Google Scholar is therefore actively searching for serious scientific and academic sources which they can integrate in their product. In a process over the course of several months, the VuFind Solr index was optimised so that Google Scholar was able to 'crawl' IxTheo's metadata with an automatic procedure.[117] Google Scholar's strengths for users lie in its item and keyword search capabilities and in the fact that it provides links to access established specialised bibliographies. Thanks to this collaboration with Google Scholar, the worldwide use of IxTheo has grown significantly.

One of the indisputable advantages of specialised bibliographies is that they allow thematic searches with classifications and subject headings. This is why indexing belongs to the core tasks of a bibliography. According to Heidrun Wiesenmüller, in order to evaluate the quality of indexing, it is not enough to "consider only the input – that is, the knowledge organisation systems and the metadata generated with them. One must also consider the output, i.e. what the search tools does with that input and therefore what is given concretely to the users."[118] Wiesenmüller describes three central functions of indexing. The *access function* – the so-called retrieval – may itself be divided in three areas: "first the precise search, i.e. the individual search for a particular topic, second the survey-like search, i.e. the comprehensive search for a broader subject, and third the filtering process, which narrows down a set of search results

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117   In the HTML header of the IxTheo bibliographic record, the HighWire Press tag set (a metadata schema) is integrated, which Google (Scholar) can process. This and other formats, which can be selected as part of a configuration, were incorporated into VuFind Release 6.1 with the help of the IxTheo IT developers, so that all VuFind discovery systems worldwide may enjoy the benefits of having them. Cf. "Metadata Vocabularies for Google Scholar (VUFIND-951)," GitHub, accessed November 8, 2021, https://github.com/vufind -org/vufind/pull/1529. The metadata are exported in Schema.org to facilitate crawling with general search engines, because Schema.org has many more fields and can better represent hierarchies. This is how we make IxTheo's bibliographic and person data available to search engines in a detailed and structured fashion.

118   Heidrun Wiesenmüller, "Verbale Erschließung in Katalogen und Discovery-Systemen: Überlegungen zur Qualität," in *Qualität in der Inhaltserschließung*, ed. Michael Franke-Maier, Anna Kasprzik, Andreas Ledl, and Hans Schürmann (Berlin: De Gruyter, 2021), 279, https://doi.org/10.1515/9783110691597–014.

according to their contents."[119] Wiesenmüller defines the *orientation function* as the "display of subject information in the corresponding bibliographic record" which allows the user to correctly interpret ambiguous and metaphorical titles as well as titles in a foreign language.[120] She describes the orientation function accurately "as the underestimated function of indexing," because it "is most often not present at all in the mind of librarians and hardly gets mentioned even in relevant handbooks."[121] The third function is called *exploration*, which means "navigating, browsing and discovering useful things – often without having a predetermined goal (serendipity)."[122] Wiesenmüller develops "quality aspects in catalogues" out of these functions and discusses them with concrete examples.[123] The complete implementation of these suggestions can be a further step in IxTheo as well in order to generate added value for the users.

Many of these suggestions and additional ones which go beyond them, as well as further functionalities which offer added value, are already implemented or initiated. The multilingual full text and metadata search is one of them. Thanks to this feature, the user may perform a search using keywords in his mother tongue and – provided this functionality is activated – search for synonyms and translations at the same time. In this way, texts in a foreign language are also shown in the results without having to perform additional searches with keywords in other languages. Even before the era of globalisation, literature from other language systems was used; in these times of globalisation, it is absolutely necessary to have an international character in order for bibliographies as an information medium to attain a high level of acceptance.

Through our *IxTheo Open Text* initiative, articles from journals and lexicons as well as book reviews are republished open access in consultation with their authors. This service is offered at this time to academics in Germany who can put their articles in a repository a year after their first publication under certain conditions and in accordance with copyright laws.[124] As a precondition, IxTheo must already have a bibliographic record of the article or book review in question so that the full republished text may be attached to it. In connection

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119   Wiesenmüller, "Verbale Erschließung," 281.
120   Wiesenmüller, "Verbale Erschließung," 281–282.
121   Wiesenmüller, "Verbale Erschließung," 282.
122   Wiesenmüller, "Verbale Erschließung," 282.
123   Wiesenmüller, "Verbale Erschließung," 286–297.
124   The legal conditions for a second publication on the basis of German copyright laws are compiled in a FAQ list: "Zweitveröffentlichung: FAQs," IxTheo, accessed November 8, 2021 (Tübingen: Fachinformationsdienste, 2020), https://www.ixtheo.de/docs/Zweitveroeffentlichung_FAQ.pdf.

with this Open Text initiative, the *ad personam* cataloguing principle was introduced, which refers to the cataloguing of all published works of an author, i.e. all monographs, articles from journals and from lexicons, book reviews and other types of publications. In contrast to the *ad fontes* cataloguing principle, according to which a canon of sources gets systematically processed, the *ad personam* principle leads to the formation of a personalised and complete academic bibliography in IxTheo for the academics who make use of this service. This supplement to the *ad fontes* principle seems especially appropriate as many authors in theology publish in a great number of different journals. The advantage in comparison with the usual bibliographies on academics' web pages is that the bibliography remains permanently in place even when the author changes his/her work place or retires. The advantages in comparison with commercial providers of academic social networks such as Academia or ResearchGate are the completeness and quality of the titles' metadata, the central connection to a specialised bibliography, the files being hosted on servers in Germany, durability and institutional reliability. In the course of 2022, this service will also be offered to academics from other countries who will then be able to republish their articles open access in IxTheo with the help of a user-friendly upload form.

From October 2021 on, the *Open Text* initiative is supplemented by the introduction of *Person Information Pages* in IxTheo. The standard functionality in discovery systems – such as VuFind – makes it possible to search for an author's works, but not to search for information on an author. Person information pages fulfil just this task.[125] They display literature from and on an author, information on that person from his/her authority record, the number of publications every year in a chronological bar chart and links to external resources. In addition, the visual representation of topics on which the author published and the list of related persons provide a good overview of the author's academic network, as far as it manifested itself in collaborative publications or editions.

A further step in the representation of an author's academic network is the integration of *citations data* which reveal something about intellectual relationships between persons. IxTheo is not interested in using citations data to produce bibliometric data for the evaluation of theologians' research output, but rather wants to make the influence or reception of theological works and concepts visible. For instance, to which persons and theologies does Karl Rahner refer and, conversely, who quotes the works and concepts of Karl

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125   Cf. as an example the person information page "Rahner, Karl 1904–1984," IxTheo, accessed November 8, 2021, https://www.ixtheo.de/Authority/135640857.

Rahner? Two conditions must be fulfilled in order to have the ability to process citations data on a large scale: Firstly, the publications' bibliographies must be recorded in a structured fashion and secondly, these data must be made available as *linked open data* so that they can automatically be reused and don't have to be recorded several times. A corresponding international initiative was founded under the name OpenCitations,[126] which is supported worldwide by well-known universities such as the KU Leuven since 2020. In Germany, various cooperation partners are working on this issue, because such an enormous task can only be fulfilled through national and international partnerships from libraries and data providers. Timotheus Chang-Whae Kim and I formulated an application scenario for citation data in IxTheo for the project *Linked Open Citation Database* (LOC-DB)[127] run by the university library in Mannheim.[128] This constitutes a very large field of activity for a cooperation between larger theological bibliographies, because citation links in older theological literature cannot be easily and automatically processed as in the case of current literature where DOI-to-DOI comparisons are possible.

All the services described above, which are already partly implemented, go much further than search engines (whose usefulness no one doubts) and provide a considerable added value to the academic community.

5.4   *New Services Support Innovative Research Approaches and New Processing Techniques*

Innovative research approaches, such as methods from the Digital Humanities (DH), play an increasingly important role in the humanities, and also in theology and religious studies. This is reflected, for instance, in the foundation of corresponding research networks such as 'TheoLab – Forschungsverbund

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126   The initiative *OpenCitations* provides under the leadership of both directors, David Shotton (Oxford e-Research Centre, University of Oxford) and Silvio Peroni (Department of Classic Philology and Italian Studies, University of Bologna), over 1,8 Billion DOI-to-DOI citation links. Cf. OpenCitations (@opencitations), "1.18 billion #DOItoDOI citation links," Twitter, September 9, 2021, https://twitter.com/opencitations/status/1435963691980103685. On the history and goals of OpenCitations cf. Silvio Peroni and David Shotton, "OpenCitations: an Infrastructure Organization for Open Scholarship," *Quantitative Science Studies* 1, no. 1 (2020): 428–444, https://doi.org/10.1162/qss_a_00023.

127   "Linked Open Citation Database," accessed November 7, 2021, https://locdb.bib.uni-mannheim.de/blog/de/.

128   Timotheus Chang Whae Kim and Martin Faßnacht, "Anwendungsszenarien im Index Theologicus (IxTheo)," lecture held at the second LOC-DB Workshop on November 6, 2018 in Mannheim, accessed November 7, 2021, https://slides.com/timotheuskim/anwendungsszenarien-im-index-theologicus-ixtheo.

Digitale Theologie' (TheoLab – research group on digital theology),[129] at the Protestant theological faculty at the University of Heidelberg in cooperation with the 'Forschungsstätte der Evangelischen Studiengemeinschaft' (FEST, the Research centre of the Protestant student community) or the series *Introductions to Digital Humanities – Religion* published by De Gruyter.[130]

According to Tim Hutchings and Claire Clivaz, DH originated in the attempt to analyse digital texts with the help of computer programs.[131] This concern goes much further than the mere need to read texts digitally in order to have access to academic content independently of time or place. But both concerns have one point in common: They both require the digitisation of texts. The difference between them is that in DH, very large text corpora are examined, and the ability to download a single digital text accessible through licensing or open access from a given platform is not enough anymore. For instance, the FID Theologie provides manual access on demand to large amounts of text from an IxTheo digitisation project[132] to the DFG research group 2973, 'Katholischsein in der Bundesrepublik Deutschland' (To be Catholic in the German Federal Republic).[133] It is foreseeable that researchers will want to access the digital text corpora themselves. There is a need for action in the medium term, because supply mechanisms and eventually DH tools as well can be integrated more directly and comfortably in IxTheo. Not everyone needs the whole gigantic full text corpus; researchers restrict their research to partial corpora which they can select themselves according to thematic and chronological criteria. For instance, the research group mentioned above only needs Catholic sources from the years 1965–1989/90. Our goal would be to have the source selection made in IxTheo, and then the requested corpora could be downloaded through an API.

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129   "TheoLab: Forschungsverbund Digitale Theologie," Universität Heidelberg, accessed November 8, 2021, https://www.uni-heidelberg.de/fakultaeten/theologie/forschung/theolab.html.

130   Claire Clivaz, Charles M. Ess, Gregory Price Grieve, Kristian Petersen, and Sally Promey, eds., *Introductions to Digital Humanities – Religion* (Berlin: De Gruyter, 2019–2022), accessed April 1, 2022, https://www.degruyter.com/serial/idhr-b/html (as of April 2022, volumes 1, 2, 4 and 5 have been published).

131   Tim Hutchings and Claire Clivaz, "Introduction [What is Digital Humanities?]," in *Digital Humanities and Christianity: An Introduction*, ed. Tim Hutchings and Claire Clivaz (Berlin: De Gruyter, 2021), 1, https://doi.org/10.1515/9783110574043-001.

132   In the digitisation project *DigiTheo 5*, approx. 160,000 articles and book reviews from 71 theological journals are digitalised and made available open access.

133   "Katholischsein in der Bundesrepublik Deutschland: Semantiken, Praktiken, Emotionen in der westdeutschen Gesellschaft 1965–1989/90," accessed November 8, 2021, https://www.katholischsein-for2973.de/.

Larger bibliographies must expand their range of services in such a way that innovative research approaches such as data and text mining[134] methods, methods from Digital Humanities, artificial intelligence (AI) and machine learning (ML) procedures as well as new, unknown processing techniques may be used on the material at hand.[135] The needs must be determined and analysed in a continuing and close dialogue with the academic community, because specialised knowledge of methods and research approaches is required in order to accurately define the range of services to offer in this area. If there are corresponding application scenarios, large theological text corpora could be prepared before they are downloaded for research purposes and made available under an open license, e.g. in the form of stemming, lemmatisation or as N-grams.[136] In this process, the difference between open and closed access to corpora must be kept in mind. It is clear that research can be conducted in many other ways and more efficiently with open as with closed corpora. In connection with this, it is interesting to note that the *InternetArchive* published on October 7, 2021 its *General Index* under a *CCO 1.0 universal* license.[137] Over 107 million journal articles are published there as N-grams. The reason for this publication probably has to do with copyright laws, since the General Index "[is] non-consumptive, in that the underlying articles are not released, and it is transformative in that the release consists of the extraction of facts that are derived from that underlying corpus."[138] New possibilities for action may arise in this area for large bibliographies with regard to their range of services. All in all, we should remember that new developments in modern computer-assisted processing methods and procedures come at a very fast pace, and Clifford B. Anderson's assessment is certainly accurate: "The shift to

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134 On the differences between data mining (structured data) and text mining (unstructured data) cf. Eugen Klass, "Data Mining und Text Mining: kleine Unterschiede, große Wirkung," *Wirtschaftsinformatik & Management* 11, no. 4 (2019): 267–268, https://doi .org/10.1365/s35764-019-00178-6.

135 The ups and downs in the development of artificial intelligence provide a good example of how fast procedures can lose relevance and their reputation because of false promises, and how long it takes before sensible and efficient application scenarios can be developed. Cf. Irene Teich, "Meilensteine der Entwicklung Künstlicher Intelligenz," *Informatik Spektrum* 43 (2020): 277–278 (esp. Abb. 1), https://doi.org/10.1007/s00287-020-01280-5.

136 "N-gram," Wikipedia, accessed November 8, 2021, https://en.wikipedia.org/wiki/N-gram.

137 "The General Index," InternetArchive, accessed November 8, 2021, https://archive.org/ details/GeneralIndex.

138 "Declaration of Support for the General Index," InternetArchive, accessed November 8, 2021, https://archive.org/details/GeneralIndex.

digital humanities promises closer collaborations between scholars, archivists, and librarians."[139]

Whether and how text mining and data mining can be used in the future while indexing monographs and articles in larger bibliographies, remains to be seen, but we should reckon with this development because of the fast progress being made. Attempts to determine classifications by using title data or abstracts have not been promising so far. This is why we introduced in IxTheo the full text search as a third way of content indexing – in addition to our own basic indexing with IxTheo-classifications and to subject indexing –, so that users may find topics which neither appear as keywords in the title nor are attributed as index terms in the process of subject indexing. This search covers all available open access full texts, but also closed access full texts which cooperating publishers made available. In the medium term, an automatic indexing with classifications might be successful on the basis of full texts. Some techniques are already being used in IxTheo to reliably determine the language of an article in the course of our automatic cataloguing procedure in order to display it in the corresponding bibliographic record and in facets. This information is often not included in the metadata which publishing houses provide on their web sites. For this purpose, the parser library *Apache TIKA* is used which applies N-gram algorithms and also achieves good results with short texts.[140] In this way, text and data mining procedures can help to improve the bibliography as a product. But this would not be the main purpose. The main purpose is to make open materials available to research in the spirit of *open science*. The decisive question in that regard is: "How can librarians and archivists make their collections accessible to digital humanists?"[141]

6   Conclusion

The question posed at the beginning of this chapter, whether the history of theological bibliographies is characterised by volatility and disruption or, on the contrary, by innovation and alternatives, can now be clearly answered. There was a disruption when a number of bibliographies which were counted among the most important bibliographies in their heyday ceased publication.

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139   Clifford B. Anderson, "About this book," abstract on the website of the book: *Digital Humanities and Libraries and Archives in Religious Studies: An Introduction*, ed. Clifford B. Anderson (Berlin: De Gruyter, 2022). https://doi.org/10.1515/9783110536539.

140   TIKA – Language Detection, accessed November 8, 2021, https://www.tutorialspoint.com/tika/tika_language_detection.htm.

141   Anderson, "About this book."

The reasons for this are complex and include a shortage of personnel, institutional or organisational factors and the choice of medium. The transition from the printed to the electronic version – or, to put it in more abstract terms, from the analogue to the digital paradigm – proved to be unmanageable for many bibliographies. This is something to think about for everyone who agrees with the assessment that a new change of paradigm is emerging: from *closed science* to *open science*.

The attempt to build a large-scale 'Information und Dokumentation' (IuD, Information and documentation) for the humanities in Germany in the 1970s and 1980s may be described as volatile. The failure of this process could have led to the termination of the efforts in Tübingen to produce a modern theological bibliography. But the ups and downs for the people involved back then did not lead to the abandonment of the search for the best up-to-date information media, but prompted newcomers to look for new solutions. In this way, volatility may contribute something positive in the end and maybe even comforting: the recognition that new people bring new ideas and competence, with which they stand on the shoulders and accomplishments of their predecessors and find practicable solutions in keeping with the times.

On the whole, however, the history of theological bibliographies can be written has a history of innovation. In competition with other providers – we know each other, there are lively discussions (thanks to BETH among others) and we learn from each other –, the instruments were constantly improved, the content processed was continually expanded and the technical capabilities of the time were used in the best way possible. It is interesting to note that partnerships with other bibliographic enterprises could only be established recently. The organisational and technical barriers, probably the linguistic differences and geographical distances as well, were obviously too great. Attempts to build a cooperation between IxTheo and ATLA remained short-lived,[142] an intended cooperation in 2011 between IxTheo and the *Elenchus bibliographicus* (ETL.EB) did not bring any result. However, competition between these three larger bibliographies led to a natural concentration process at the local level. In Chicago,

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142   The executive director of ATLA, Albert Hurd, contacted the UB Tübingen in writing already in 1990. The later directors Dennis A. Norlin (executive director of ATLA) and Berndt von Egidy (director of the UB Tübingen) concluded a *Memorandum of Understanding* in 1997, which basically defined an operational cooperation. In return for a fee, ATLA commercialised the *Zeitschrifteninhaltsdienst* (*ZID*) of the UB Tübingen as a CD in North America. It cannot be determined with certainty how long the cooperation lasted. The last invoice is dated in 2001. Since the ZID was commercialised from 2002 on by the publishing house Mohr Siebeck, the cooperation with ATLA probably ceased at the end of 2001.

various bibliographies and abstract services such as the *ATLA Catholic Periodical and Literature Index* were integrated in the *ATLA Religion Database* (*RDB*); in Leuven, both printed bibliographies, the *Revue d'histoire ecclésiastique* (RHE.B) and the *Elenchus bibliographicus* (ETL.EB), which each had its own web site, were merged to become the *Index Religiosus*; and in Tübingen, the FID Theologie integrated its database of journal articles as well as its monographs and other sources in the new *Index Theologicus*. These databases grew significantly and by leaps and bounds in the process and now offer much more comprehensive search capabilities to the current academic generation than to earlier ones. But the natural concentration processes are also exhausted at every location.

In Tübingen, innovations now come through a change in the strategy: separation from the publishing commercialisation partner, development of technical competence in modern discovery systems, development of cooperation capabilities and a consistent focus on open access. In this way, new cooperation partners could be found and the development of IxTheo could be put on the shoulders of a much broader specialised community which contributes its capabilities, ideas and manpower to our common project. The orientation of all activities along open access principles made it possible to integrate new sources, informational tools and services, which have made IxTheo more attractive in the eyes of the academic community.

The needs of the academic community as a whole and of individual groups which turn to new research approaches and techniques will develop further in the future and require a lasting commitment to performance and innovation in order to offer a sensible and important contribution to the information extraction and supply for theologians under the new leading paradigm of open science. The keywords in this endeavour are *open access* and *cooperation*.

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Building the *Corpus Christianorum*: A Short History of the First 75 Years

Bart Janssens, Mathijs Lamberigts and Johan Leemans

1 A Difficult Beginning (1947–1955)[1]

1.1 *Introduction*

During the 1940s and 1950s things were definitely changing in theology and in European society at large. The pernicious ideology of National Socialism had been defeated in an exhausting and disruptive struggle, only to be replaced by a Cold War and the equally antireligious doctrine of Communism. At the same time progressive forces within Catholic theology longed to liberate themselves from the dominating neo-scholastic orientation and its defensive stance towards non-Catholic faiths. They wanted to 'return to the sources' as well as practice openness to the contemporary world. Because their theology had grown out of a dialogue with their own social and cultural environments, the Church Fathers were considered to be excellent guides for such an enterprise. It is no coincidence, then, that more than one important enterprise in patristic studies was launched in this period, *Corpus Christianorum* being one of these.

In 1948 the first issue of *Sacris Erudiri: Jaarboek voor Godsdienstwetenschappen* (Yearbook for Religious Studies) was published. The closing article, entitled "A proposed new edition of early Christian texts,"[2] emphasised the need to create a new series offering reliable editions of Christian source texts. The article was signed by the "*Établissements Brepols*, Turnhout (Antwerp)" and the "*Monachi S. Petri*, Steenbrugge (Bruges)," but the drafter of the text was in fact Jan-Eligius Dekkers, OSB (1915–1998), a visionary young monk of St. Peter's Abbey.[3] According to the authors, it was often hard and time-consuming to

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1   The first part of the present chapter is an abridged and updated version of Mathijs Lamberigts, "Corpus Christianorum (1947–1955): The Laborious Journey from Dream to Reality," *Sacris Erudiri* 38 (1998–1999): 47–73.

2   "A Proposed New Edition of Early Christian Texts," *Sacris Erudiri* 1 (1948): 405–414.

3   Being basically an autodidact, Dom Dekkers would become professor of liturgy at the Catholic University of Leuven in 1968. In 1976 he was awarded an honorary doctorate by that same university. Dekkers was convinced of the need for interaction between academic institutions and theological libraries. In this regard it should be noted that he was among

find a good critical edition of the texts of the Fathers. It was also observed that a series such as the renowned *Corpus Scriptorum Ecclesiasticorum Latinorum* (*CSEL*) was confronted with a delay in the publication of new volumes,[4] while some of the publications in this series hardly deserved the qualification 'best critical edition'.[5]

In line with the method followed by Jacques-Paul Migne and Jean-Baptiste-François Pitra in the mid-19th century, the proposed new series would offer all early Christian texts according to the best existing editions. Eligius Dekkers proposed to start with the publication of a *Manuductio ad litteraturam patristicam* (Manual to patristic literature), a survey of the best available editions of written documents from Christian antiquity up to the beginning of the Carolingian era. The survey would include those critical studies that suggested necessary emendations of existing texts. On the other hand the actual edition volumes would offer only short introductions, commentaries and notes, since: "It is just these additions that are the soonest out of date."[6] In 1948, Dekkers thus was thinking of what he called a 'new Migne', to which essential information with regard to author and text would be added in a short Latin introduction as well as a select bibliography. Finally, existing indices, meant to increase the practical usefulness of the editions, would conclude a volume. If need be, new indices would be created.

For practical reasons, *Corpus Christianorum* would start with a *Series Latina*, later to be followed by a *Series Graeca* and possibly even an Oriental series. The ambition was clear: offering students, private scholars, starting libraries but also established institutions or libraries destroyed during World War II, a complete and uniform series of Patristic texts, practically arranged, consisting of the best available critical editions. The organisers had a strict working plan: in a period of ten years, 120 octavo volumes would be published. The project was promising and daring indeed!

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the founding fathers of the 'Vereniging van Religieus-wetenschappelijke Bibliothecarissen' (Association of Academic-Religious Librarians), a Flemish society established in 1965 to promote the organisation and development of library facilities at the religious-academic level. – With regard to Dom Dekkers, see M. Lamberigts, "In Memoriam Dom Eligius Dekkers (1915–1998)," *Ephemerides Theologicae Lovanienses* 75 (1999): 251–254.

4 "A Proposed New Edition," 406.

5 Cf. "A Proposed New Edition," 408–411 and the examples given there. The case of Tertullian especially was presented in high detail.

6 "A Proposed New Edition," 412.

FIGURE 18.1   Portrait of Dom Eligius Dekkers
CC ARCHIVES, TURNHOUT

1.2   *A Careful Preparation*

It goes without saying that one can only announce such an ambitious plan after consultation with other players in the domain of critical text editions. Indeed, Dom Dekkers had contacted the head of the 'Kirchenväter-Kommission', Prof. Dr. Richard Meister, responsible for the Vienna-based CSEL and vice-president of the 'Österreichische Akademie der Wissenschaften'. The latter answered on 3 December 1947, stating that there were no objections against the new project and granting permission to use CSEL editions for it. Such permission would be granted on a case by case basis and the role of Corpus Scriptorum Ecclesiasticorum Latinorum should be mentioned explicitly.[7]

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7   Letter of Meister to Dekkers, 3 December 1947, CC Archives, Steenbrugge, currently kept at CC headquarters in Turnhout.

Meanwhile, Dekkers had conducted negotiations with the Belgian publishing house Brepols, known to him from their world-wide liturgical publications, negotiations which would result in an agreement reached during a meeting in Turnhout on 14 August 1947. It was decided to prepare a document in both French and English, announcing the new project. If reactions were favourable, a start would be made with the publication of the abovementioned *Manuductio ad litteraturam patristicam*. The announcement would consist of a complete list of the Church Father texts to be included in *Corpus Christianorum* and an indication of the editions that would be used. The text presenting the project in English and in French was ready at the end of 1947 and was presented to the academic community via various channels in March 1948.[8]

1.3   *The First Reactions*

The first reactions[9] – about hundred people replied – were mostly positive. On the negative side, Professor Erik Peterson (Rome) was of the opinion that the publication of Latin texts without a translation would not be of much use, "given that scholars these days do not know Latin well enough."[10] Cardinal Giovanni Mercati, librarian of the Vatican library, was in favour of the project, although it would need many competent collaborators. The cardinal also uttered some doubts about the long-term feasibility. Moreover, he was of the opinion that not all libraries and researchers would have the financial means to purchase these editions. But in general, Mercati considered the enterprise to be very useful.[11] The reaction of the renowned scholar Joseph de Ghellinck, SJ was more hesitating, but in the end he suggested to just start with this huge enterprise, hoping that the project would become a great success and ending his discussion with a series of useful suggestions.

Migne's edition, which had been a great impulse for patristic research, certainly had its limits too. Could one not say the same of this 'new Migne'? The Dutch patristic scholar Jan Hendrik Waszink rightly asked what the relation would be between the new series and the work done by the *Corpus Scriptorum Ecclesiasticorum Latinorum*. Would the new Migne simply offer a copy of existing *CSEL* editions? And what would be the scientific value of the intended speedy publication of a complete patristic library? Waszink suggested that one should rather concentrate on a limited set of authors for whom a critical

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8   For the details, see Lamberigts, "Corpus Christianorum (1947–1955)," 49–51.
9   Lamberigts, "Corpus Christianorum (1947–1955)," 51–55 offers a detailed survey of these reactions.
10   Letter of Dekkers to Brepols, 23 July 1948 (our translation).
11   Letter of Mercati to Dekkers, 25 June 1948.

edition was considered to be an urgent desideratum. He concluded: "the time is not yet ripe" and "the time of harvest has not yet come."[12] But Dekkers dared to dream big without losing his sense of reality. He knew very well that an economic revival would be needed to make the enterprise a success. However, most of the reactions were positive and Dekkers had no illusions about the fact that within a hundred years, there would probably be a need to start with a new series, replacing his own 'new Migne'.[13]

Dekkers' ambitions were high and modest at the same time. He was thinking of reprinting the Latin Church Fathers, while adding that for some authors a new edition might be needed. He was planning 120 volumes, each containing about 600 pages. Each volume would be printed in 2,000 copies. Brepols would be responsible for the commercial side of the project (price setting, marketing, distribution…), Dekkers for its intellectual direction.

An important point of discussion was the royalties issue, which would be discussed in a meeting in Turnhout on 11 October 1949.[14] Brepols wanted to allow the abbey only 10 copies of every published volume, while Dekkers was asking a fair fee for all the work done. In any case, the abbey's expenses should be covered. The publisher gave in and the abbey was to receive 10% of the gross retail price of each copy sold. On 25 January 1950, the then abbot of St. Peter's Abbey signed the contract with Brepols.[15]

1.4   *The First Milestone: The* Clavis Patrum Latinorum[16]

Dekkers worked diligently on the preparation of his *Manuductio*, a time-consuming work.[17] He emphasised that there was need for a 'nomenclature' of every ancient Christian text, offering a survey of the best available editions. It should also indicate corrections or emendations proposed in specialised literature. Dekkers stressed the importance of adding newly discovered manuscripts or manuscripts not used by the original editor, for he was convinced that this would be of great service to future text editors. Dekkers thus was looking for surveys that also focused on textual criticism, and this concern would

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12   Jan Hendrik Waszink, "Current Topics: A New Migne?," *Vigiliae Christianae* 3 (1949): 186–187. For other, more positive reactions, see José Madoz, "Un nuevo 'Migne' a la vista," *Estudios Eclesiásticos* 23 (1949): 377–379; Walter J. Burghardt, "Current Theology: Current Patristic Projects," *Theological Studies* 11 (1950): 259–274, esp. 259–261.

13   Letter of Dekkers to Mercati, 7 July 1948.

14   Cf. letter of Dekkers to E. Van Baelen, head of the publishing house, 3 October 1949.

15   Cf. letter of Dekkers to Jan Van Gestel, general director of Brepols, 26 January 1950.

16   For the details, see Lamberigts, "Corpus Christianorum (1947–1955)," 55–62.

17   The publication of the *Manuductio* was already announced as going to the press in Eligius Dekkers, "Le 'Nouveau Migne'," *Scriptorium* 4 (1950): 274–279, at 275, but this would prove to be too optimistic.

make of the *Manuductio* a real *clavis* or 'key' to the world of the critical edition, showing the progress made since the time of Migne.[18]

To serve Dekkers' purposes, the existing monastic library at Steenbrugge developed into a true scholarly research library. Dom Dekkers started collecting old editions, mainly from the 16th and 17th centuries, and purchased thousands of manuscript reproductions on microfilm and photo from remote libraries and hard-to-access holdings. In addition, he corresponded with all leading scholars in the field, who would send him offprints of their latest works. Finally, the edition of an annual *Sacris Erudiri* volume allowed the Steenbrugge library to establish hundreds of exchange agreements with religious and academic journals worldwide. The new, accessible edition of the Fathers surfed the wave of the spiritual and economic post-War revival, and the resulting edition volumes would serve to stock the shelves of new institutions as well as libraries that had been destroyed during the war.

For the preparation of his *clavis*, Dekkers worked closely together with the *Corpus Scriptorum Ecclesiasticorum Latinorum*, especially with Professor Emil Gaar, who over the years had collected an impressive technical bibliography, developed in view of future CSEL editions. In the aftermath of World War II, however, there was no prospect of publication, and Gaar was willing to share his material with Dekkers. Although Dekkers had himself collected twice as many fiches in a shorter period of time, he was very much aware of the fact that there was much similarity and also complementarity in their approach.[19] The collaboration between the two scholars in this period was cordial and efficient, Gaar doing his utmost best to share all his collected data with Dekkers. As a result, the names of both Dekkers and Gaar would appear on the front page of what would eventually become the *Clavis Patrum Latinorum*. Because of the impressive size of the documentation collected, the detailed content had to be shortened. Dekkers had the lead. He had also collected the money for the enterprise, among others due to a subsidy by the 'Bank van Roeselare', whose director, Jozef Camerlynck, was very sympathetic to Dekkers' work.[20] Dekkers and Gaar appreciated each other's scholarly work, but Gaar recognised that the greatest effort had been made by Dekkers, and for this reason refused to be put on the same level as Dekkers on the title page: a simple "praeparante et adiuvante Aemilio Gaar" would be sufficient.

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18   Dekkers, "Le 'Nouveau Migne'," 275.

19   Cf. letter of Dekkers to Leo Santifaller, 14 June 1948, letter to which Gaar is referring in his own letter of 4 July 1948.

20   Cf. "Clavis Patrum Latinorum: Praefatio," *Sacris Erudiri* 3 (1951): XIII.

Dekkers himself was aware of the importance of the work done and asked Cardinal Mercati the permission to dedicate the volume to him. Mercati suggested to dedicate the *Clavis* to Pope Pius XII instead, but Dekkers considered this too much and he insisted on a dedication to Mercati, who accepted in the end: "Non recuso honorem."[21] In September 1951, the *Clavis Patrum Latinorum* rolled off the presses as volume 3 of *Sacris Erudiri*.

The *Clavis* was welcomed positively in the academic community. Renowned scholars such as Balthasar Fischer spoke of an "excellent and reliable working tool,"[22] Almut Mutzenbecher referred to it as a "reference work,"[23] while Wilhelm Schneemelcher had no doubt "that we have been given a really great tool for working on Latin early Christian literature, the indispensability of which anyone who works in Patristics will quickly understand."[24]

The *Clavis* would be reprinted and augmented several times and up until today it remains an indispensable instrument in patristic research.

1.5   *The Laborious Journey to the First Text Editions*[25]

The printing of text-critical editions is an art in its own right. In order to gain some experience, Brepols had in February 1950 started the typesetting of some pages taken from Migne's *Patrologia Latina*. In the meantime Dekkers himself contacted potential collaborators and on 25 November 1950 he was able to hand over a list of people who had expressed their willingness to contribute to the future *Corpus Christianorum*. He also mentioned a very detailed list of texts that should be included. However, his work on the *Clavis*, the absence of any concrete material, and the finding that the first estimate had been an underestimate – the previous estimate of about 120 volumes was too low and one expected now at least 175 volumes –, all these elements resulted in the postponement of the actual publication of a first volume.

At the same time, the international interest in the project was encouraging. Professor Manuel Díaz y Díaz (Santiago de Compostela) informed Dekkers that the Spanish 'Consejo Superior de Investigaciones Científicas' was willing to subsidise the edition of the works of the Spanish Church Fathers. The list of collaborators, too, was growing and in June 1953 Dekkers informed Brepols that 55 collaborators had guaranteed their collaboration, 17 of whom had made explicit promises. Moreover, these scholars did not only come from Europe

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21   Letter of Mercati to Dekkers, 24 August 1950.

22   *Theologische Literaturzeitung* 77 (1952): 287–289, at 287 (our translation).

23   *Deutsche Literaturzeitung* 74 (1953): 411–413, at 413 (our translation).

24   *Zeitschrift für Kirchengeschichte* 64 (1952–1953): 338–340, at 340 (our translation).

25   For the details, see Lamberigts, "Corpus Christianorum (1947–1955)," 62–65.

but also from the United States. From the point of view of Brepols, the fact that more than 200 customers had registered for the first fascicle, even though it had not yet been published, was an encouraging sign: there actually appeared to be a market for this project!

Dekkers and Brepols prepared a prospectus in French, English, German and Italian. They announced that 175 volumes would be published, each consisting of 600 to 800 pages. Every year, about ten volumes would appear. A *Conspectus totius collectionis* then followed. The prospectus, including a list of publications that were announced under the title *Mox prodibunt* ("To be published soon"),[26] was intended to be added to the first volume, consisting of a general introduction on Tertullian, the critical edition of *Ad martyras* prepared by Dekkers himself, and a newly reworked edition of Jan W.P. Borleffs' already existing *Ad nationes*, these two works carrying numbers 1 and 2 in the *Clavis*.[27]

1.6   *The Tertullian Edition*[28]

Needless to say, an edition of Tertullian's extensive work was a huge enterprise. The quality of the existing (critical) editions was varying. Some, like Waszink's edition of *De anima* (CPL 17) were outstanding, and for this work Dekkers had already received permission to reprint. Furthermore, *Corpus Scriptorum Ecclesiasticorum Latinorum* had given permission to integrate those works by Tertullian published in their series in previous decades. Dekkers was convinced that the publication of a first volume one year after the appearance of the *Clavis* was needed, both in view of subscribers' expectations and as an encouragement for (future) collaborators. However, Brepols was of the opinion that *De anima* was too small a booklet to be published separately.[29] For his part, Dekkers insisted on the publication of a number of smaller fascicles, and in the beginning of 1953 a first, modest volume of *Corpus Christianorum* did indeed appear. It consisted of the two abovementioned works of Tertullian, a short introduction, a survey of the text tradition and a substantial bibliography. Moreover, *Ad martyras* was not a reprint but the first critical edition. The publication was well received.

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26   Some of the works on the *Mox prodibunt* list would appear years later, some with other editors than those initially announced, while for the edition of some works announced there, one would have to be patient for several more decades.

27   Cf. bundle *Corpus Christianorum, CC* Archives, Steenbrugge, currently kept at *CC* headquarters in Turnhout.

28   An elaborated version will be found in Lamberigts, "Corpus Christianorum (1947–1955)," 65–69.

29   Letter of Van Gestel to Dekkers, 7 August 1952.

However, the fact that Steenbrugge was unable to deliver manuscripts quickly enough made Brepols nervous. There were several reasons for Steenbrugge's delay, the most important being that Dekkers was not willing to go ahead with the speedy publication of mere 'reprints'. He had become convinced that subscribers would appreciate receiving an edition that would present a real progress in comparison with previous editions.[30] However, under pressure of Brepols, he opted for a reprint of Tertullian's *De cultu feminarum* (*CPL* 11) and *De corona* (*CPL* 21), making use of Emil Kroymann's edition of these two works in *CSEL* 70, originally published in 1942. But even this concession did not diminish Brepols' impatience, for the company had tied up 6,000 kilograms of lead for the production of Tertullian's first and second volumes as well as Augustine's *Tractatus in Iohannis evangelium*, while soon a further hundred pages of Augustine's *Enarrationes in Psalmos* would be sent to Steenbrugge. Brepols was asking for a regular and systematic input from Steenbrugge so that the work with regard to lay-out, typesetting, correction and print could be planned properly.[31]

The frictions between Brepols and Dekkers also had to do with the fact that some editors like Borleffs were doing a great job – for the preparation of the edition of Tertullian's *De resurrectione* (*CPL* 19) he had made use of manuscripts unknown to previous editors – but that because of their academic rigor and carefulness, the edition incurred delay. Dekkers really wanted to offer the best possible edition of the Fathers and thus had to ask for patience, while adding himself last minute corrections on the basis of very recent new insights and discoveries. In other words, there was a constant tension between academic requirements and business concerns. Anyway, the two Tertullian volumes would be ready in the beginning of 1955 (although on the title page the year 1954 was printed, in order to avoid the impression that 1954 had been a lost year). Tertullian's *Opera omnia* offered a new edition for twelve of his works,[32] or at least a thoroughly reworked edition.[33] For existing editions, the editors had not neglected to add corrections. In sum, *Corpus Christianorum*, once presented as the 'new Migne', had become much more than a reprint of existing material.

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30   Letter of Dekkers to Van Gestel, 15 October 1953.

31   Letter of Van Gestel to Dekkers, 28 March 1954.

32   Six out of the twelve new critical editions were prepared by Dekkers himself.

33   So, e.g., Borleffs' edition of *Ad nationes* and Kroymann's *De exhortatione castitatis* (*CPL* 20).

1.7   *Other Text Editions*[34]

In 1937, Dom Germain Morin had published the work of Caesarius of Arles in Maredsous. During a fire at the abbey in 1940, most of the stock had been destroyed and it had become hard to find copies of the work. Dekkers therefore wanted to provide a reprint in volumes 103 and 104 of the *CC SL* series. While Brepols regularly complained about the slowness with which dossiers were handed in, this case was proof to the opposite. Although the text had been submitted at the end of 1951, Dekkers had to wait until the beginning of 1953 before he received page proofs. Only in the beginning of 1954, things were finally settled. Given the fact that 1953 had been a rather thin year with regard to new publications, the edition was dated to 1953. In this period, antedating seems to have been a customary trick to mask a slow publication rhythm.

In 1954, the 1600th anniversary of Augustine's birth would be commemorated. Dekkers considered this a good opportunity to publish some of Augustine's main works but apparently it was hard to convince Brepols to give up the idea that the pre-established sequence of the *Clavis* numbering should be followed very strictly. Dekkers was of the opinion that one could easily edit Augustine's *Tractatus in Iohannis evangelium* (*CPL* 278), the edition of the Maurists serving as a good point of departure. Moreover, the Maurist edition could be improved on the basis of a series of text-critical publications. The work would be done by Dom Radbod Willems, at the time a monk of St. Peter's Abbey in Steenbrugge. In other words, both the feasible extent of the work and the fact that it would be performed under the direct supervision of Dekkers were considered guarantees for a timely realisation of the edition. The *Tractatus*, volume number 36 of the *Series Latina*, would be published in November 1954, i.e. *after* the great conference on Augustine of September 1954.

In 1955, a re-edition of *De civitate Dei* (*CPL* 313), originally edited by Bernhard Dombart and Alfons Kalb, and published by Teubner in Leipzig (1928/9), appeared in *Corpus Christianorum*, taking into account the corrections by Kalb. The stock of the Teubner edition had been destroyed during the war, copies were lacking and the German editor was most willing to support a *CC* edition. In 1956, Augustine's monumental *Enarrationes in Psalmos* (*CPL* 283) were published as *CC SL* volumes 38–40.

At that time, *Corpus Christianorum* was well underway and despite the mutual irritation over the delays caused by both parties, a constructive relationship had been built between Brepols and Dekkers. Moreover, the first volumes were very well received by the scholarly community. Ludwig Bieler's review in *Scriptorium* can be cited as a representative example: "Individual

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34   For the details, see Lamberigts, "Corpus Christianorum (1947–1955)," 69–73.

volumes differ considerably in their standards of editorship. This is the price that had to be paid if the series was to be completed within a reasonable time. I feel that the price has been worth paying. At the moment when so many standard editions are out of print, when stocks have been largely destroyed by military action, there is a great and urgent demand for good workable texts. This minimum requirement is invariably met and very often surpassed."[35] At the end of his detailed review of all the separate volumes, Bieler qualified *Corpus Christianorum* as "an enterprise which, together with the Vatican Vulgate and the Beuron Vetus Latina, continues in these troubled times the great tradition of Benedictine scholarship." Reactions such as this show that the first *cc* volumes were warmly welcomed and that they were, right from the start, a product of scholarship that was highly appreciated in the world of patristic studies.

In sum, it can be said that the problems of the start had been overcome and that a solid basis was laid for a period of growth and expansion. The *Corpus Christianorum* train had left for a bright future. In time, the series would expand chronologically and linguistically as well as include lexicographical works and individual studies of different authors. What had been announced as a 'new Migne' very soon became an enterprise in its own right.

2 Four Decades of Expansion (1955–1995)[36]

2.1 *The* Series Latina *and the* Continuatio Mediaevalis *at Steenbrugge (1955–1969)*

Between 1957 and 1968, *Corpus Christianorum* published 38 volumes in its *Series Latina* (*CC SL*). Many of these were re-editions of texts published elsewhere before. Cases in point are a number of Jerome's exegetical works: the *Tractatus sive homiliae in psalmos* (*SL* 78, 1958); the *Hebraicae quaestiones in libro Geneseos*, the *Liber interpretationis hebraicorum nominum* and the *Commentarioli in psalmos* (*SL* 72, 1959); the *In Hieremiam prophetam libri VI* (*SL* 74, 1960). Other volumes contain re-editions of hagiographical and historical texts, reprinted from the *Monumenta Germaniae Historica* (*SL* 117, 1957) or from the *Corpus Scriptorum Ecclesiasticorum Latinorum*. An example of the latter is

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35   Ludwig Bieler, "Corpus Christianorum. Series Latina. Editions Brepols, Turnhout, 1954–1955," *Scriptorium* 10 (1956): 322–324.

36   Sections 2 and 3 of the present chapter are a revised and updated version of Johan Leemans, "Fifty Years of *Corpus Christianorum* (1953–2003): From Limited Edition Project to Multi-located Scholarly Enterprise," in *Xenium Natalicium: Corpus Christianorum 1953–2003: Fifty Years of Scholarly Editing*, ed. Johan Leemans and Luc Jocqué (Turnhout: Brepols, 2003), 9–55.

the volume of *Itineraria* and other *Geographica* (*SL* 175–176, 1965). To the writings simply reprinted from the *Corpus Scriptorum Ecclesiasticorum Latinorum*, however, were also joined a few others, of which the text printed was that of other, earlier editions, but revised by Jean Fraipont or François Glorie, two of Dekkers' early collaborators. Besides Fraipont and Glorie, the team also included Radbod Willems and Marc Adriaen. In this early period the same procedure was applied very often by Dekkers and his team: instead of simply reprinting editions, albeit in each case the best one available, they reviewed each text thoroughly, inserting corrections and checking the text against some of the best manuscripts and/or manuscripts that had not been used by the previous editor. The Tertullian volume had already been prepared along these lines, but in the years 1954–1971 it would become a standard procedure, resulting in the publication of editions of several exegetical works by Augustine (*SL* 33, 36, 38–40), Ambrose (*SL* 14), Jerome (*SL* 73, 73A, 75, 75A, 76, 76A, 77), Cassiodorus (*SL* 97–98) and Gregory the Great (*SL* 142). All these editions filled clear lacunae. The succinct introduction and survey of the textual transmission was valuable in itself and provided the user with documentation hitherto often virtually inaccessible. Moreover, since they incorporated readings from other good manuscripts, the revised text editions in *Corpus Christianorum* also were based on a larger material basis, in most cases resulting in a more trustworthy text than had previously been the case. One should also keep in mind that, in offering such revised editions, the initial purpose and goal of *Corpus Christianorum* had already been surpassed. Hence, also in later years Dekkers did not hesitate to include revised editions or reprinted editions in *Corpus Christianorum* when he saw fit to do so or when the opportunity arose. Thus, the most recent example, that of the re-edition of Ambrose's *De officiis* (*CPL* 144) according to the Budé edition by Maurice Testard (1984–1992), found its way to *Corpus Christianorum* as late as 2001 (*SL* 15).

These re-editions and revised editions shaped *Corpus Christianorum* and helped making Dekkers' dream a tangible reality. Yet, a next step imposed itself. Already from the early sixties, when the revised edition of the *Clavis Patrum Latinorum* was published,[37] it was clear to the scholar Dekkers that in the end it would only be new, modern, critical editions that could offer the firm textual basis for the kind of scholarship he was looking for, and that only

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[37] The second edition, published in 1961, contained some 180 extra pages, and a couple of dozen of texts omitted from the first edition were added by inserting a, b, c, etc. numbers. Some texts mistakenly attributed to the patristic period had been put between square brackets not to disturb the range. A third edition, "aucta et emendata," was published in 1995.

these would solidly establish the international academic reputation of *Corpus Christianorum*. Such new editions would be based on a study of the complete transmission of the text, present this material in the introduction, and lay down the results of the analysis in a reliable text with a detailed critical apparatus.

This was, of course, not completely new in the history of *Corpus Christianorum*. Already in the very first years of its existence, new editions of this kind had been prepared: one may think of the works of Eusebius of Vercelli (Vincenz Bulhart; *SL* 9, 1957) and the *Sermones* of Maximus of Turin (Almut Mutzenbecher; *SL* 23, 1962). But in these years, revised editions were still the rule and new editions the exception. This balance gradually shifted during the 1960s and 1970s, when the re-editions and revised editions largely disappeared from the *Series Latina*. Thus, the *Series Latina* entered its next phase, increasingly producing new, modern, critical editions.

While these developments took place and while the Steenbrugge team, together with the external collaborators, were giving shape and foundation to the *Series Latina*, the indefatigable Eligius Dekkers had already defined a new challenge. When he initially launched *Corpus Christianorum*, he chose Tertullian and the Venerable Bede as chronological limits. Even at that time, however, he did not exclude the possibility that later authors, throwing light on the events of this period, could also be included.[38] Now, not even a decade later and the *Series Latina* hardly begun, he wanted to turn to the Middle Ages and incorporate the Christian literary heritage of this period into his editorial work. In an article in the 1957 issue of *Sacris Erudiri*, he presented his plans.[39]

The problems a researcher of medieval Christian literature was encountering, Dekkers observed, were not the same as the ones presenting themselves with regard to patristic literature. Hence, the solutions he proposed were different too. In the field of Latin patristic literature, editorial work had made big progress since Migne, to the extent that of the 2,350 patristic writings dating from the period between Tertullian and Bede, only some 350 were at the time not available in a more reliable text edition than the one printed in the first 96 volumes of Migne's *Patrologia Latina*. In that situation the major focus could be on improving the quality of existing text editions and on bringing these higher-quality editions together in a single uniform corpus. The medieval Christian literature from the period after Bede, however, first of all confronted

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38   Cf. "A Proposed New Edition," 413.

39   "Pour une nouvelle édition de la littérature latine médiévale," *Sacris Erudiri* 9 (1957): 377–390. As with the initial announcement in *Sacris Erudiri* 1, although the text clearly comes from the pen of Eligius Dekkers, the article was actually signed by "Les Éditeurs," in this case being the "*Éditions Brepols*, Turnhout (Belgique)" and the "*Monachi S. Petri*, Steenbrugge (Bruges)."

the scholar with its sheer size: there is so much more material that it simply defies any attempt to bring it all together into one single corpus. Moreover, while the lion's share of Latin patristic literature had already been edited, this was certainly not the case for these later texts, the bulk of which remained unedited. Under these circumstances, Dekkers concluded, it did not make sense to begin by preparing a *Clavis Medii Aevi.*[40] For the same reason, it would be insufficient to simply 'redo' volumes 97–217 of the *Patrologia Latina*. Hence, Dekkers proposed a two-pronged approach: on the one hand, the 'medieval volumes' of the *Patrologia Latina* had to be corrected where necessary; on the other, they had to be supplemented with editions of the inedita.[41]

As for the corrections to volumes 97–217 of the *Patrologia Latina*, Dekkers wanted to proceed as follows: Brepols had to acquire what was left of the stock as well as the right to reprint both the *Patrologia Latina* and the *Patrologia Graeca*.[42] The very first goal was to guarantee that the volumes containing medieval texts remained permanently available. In addition, specific instruments would be compiled, listing addenda and corrigenda to the material present in the 'medieval' volumes 97–217 of the *Patrologia Latina*. By proceeding in this way, Dekkers hoped to ensure that the material in Migne would remain at the disposal of scholars and students, while the updates would make up for its shortcomings. While corrections to Migne's *Patrologia Latina* in the guise of reprints with an extensive preface or lists of addenda and corrigenda have never been published, Brepols did continue the reprint and distribution of *PL* and *PG* volumes until mid-2012.

If correcting Migne was no big success, the opposite must be said about Dekkers' plan to supplement Migne. Here the intention was to bring together all the texts which had been omitted by Migne, which had been discovered after the Migne edition, or of which the edition printed by Migne showed

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40   Now, sixty-five years later, such an instrument is being compiled for sources with a
      provenance on French territory: *Corpus Christianorum, Continuatio Mediaevalis: Clavis
      scriptorum latinorum medii aevi: Auctores Galliae 735–987*. Up to now, four volumes have
      appeared. A start has also been made to add the data of these volumes to the online *Clavis
      Clavium.*

41   "If the study of Latin Patristics has progressed especially in depth, aiming to obtain purer
      and better established texts, the progress of medieval studies has manifested itself in
      breadth, in extent (…) There is therefore no need, at least not at this time, to redo vol-
      umes 97–217 of the *Patrologia Latina*, but rather to correct and complete them." "Pour une
      nouvelle édition," 380 (our translation).

42   The bringing up-to-date of the *Patrologia Graeca* was entrusted to the monks of the abbey
      of Chevetogne. A few fascicles of this re-edition have seen the light, e.g. *In tomos 44, 45, 46
      Patrologiae Graecae ad editionem operum Sancti Gregorii Nysseni introductio*, published by
      Brepols in 1959. The author of the introduction is not mentioned.

too many blatant shortcomings. Texts of which good and accessible editions existed, such as the *opera omnia* of Anselm of Canterbury, were not to be included. The same held true for texts edited in well-accessible series such as the *Acta Sanctorum* or the *Monumenta Germaniae Historica*, as well as for texts which were already included in specialised collections, such as the *Corpus scriptorum de musica*. All in all, Dekkers estimated, 40 (!) volumes would suffice for this supplement to Migne, which was to be called *Corpus Christianorum, Continuatio Mediaevalis* (cc cm). Dekkers did not unequivocally write that for the *Continuatio Mediaevalis* he had in mind modern critical editions, meeting the highest standards (as opposed to mere revised editions), but the description of which kind of editions he was aiming at, goes a long way in that direction.[43]

Copies of Dekkers' programmatic essay were widely distributed to learned journals and societies as well as to individual scholars. Reactions generally were positive again, and many encouraged their readers to take seriously the call for ideas, suggestions and criticisms at the end of the article. Yet, it would take a while before the first editions of the new series would come to light: after this first announcement in 1957, it was only in 1966 that the first volume in the series would be published. Whatever the reason for this delay, the *Continuatio Mediaevalis* made up for it very quickly. Having produced one single volume in both 1966 and 1967, the yearly number of published volumes gradually increased. By 1971, fourteen volumes had been published, as diverse as the *Opera ascetica* of Aelred of Rievaulx (Anselm Hoste and C.H. Talbot; cm 1, 1971), the *Opera theologica* volumes I and II of Peter Abelard (Eligius Buytaert; cm 11–12, 1969), the first three books of a canonical collection in five books (Massimo Fornasari; cm 6, 1970), writings by Rupert of Deutz (*De divinis officiis*, *In evangelium sancti Iohannis* and *De sancta trinitate et operibus eius*, Hrabanus Haacke; cm 7, 9 and 21 respectively, 1967, 1969 and 1971), and Paschasius Radbertus' treatise *De corpore et sanguine Domini* (Beda Paulus; cm 16, 1969). This diversity of writings included in the *Continuatio Mediaevalis* is the inevitable consequence of the fact that no *Clavis* had been prepared beforehand. As the abovementioned titles show, the *Continuatio Mediaevalis* could and was bound to develop in the most diverse directions. To date, the collection offers some 400 edition volumes of an unparalleled variety of texts,

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43   "We will be inspired above all by the desire to provide the reader with reliable texts, capable of being checked by means of a critical apparatus, with reference to the sources. Each volume of the collection will also contain detailed indexes which will facilitate research." "Pour une nouvelle édition," 382 (our translation).

many of them never edited before, which makes it a most important resource
for medieval studies.

2.2 *Towards a Multi-Located Scholarly Enterprise* (*1969–1996*)

The celebration in 1969 of the fiftieth volume in the *Series Latina*, the edition
of Augustine's *De trinitate* (CPL 329) by William J. Mountain, was at the same
time the celebration of more than two decades of dedicated work. At the time,
the team assisting Dekkers consisted of five full-time scientific collaborators.
Furthermore, Dekkers could rely on the support of five brethren at his abbey.
Even more importantly, the Steenbrugge team could count on a group of about
200 national and international collaborators who had offered or were prepar-
ing editions for publication in the *Series Latina* or the *Continuatio Mediaevalis*.
The team could celebrate that the hard labour had paid off, that it had been
fruitful and that it had been well worth the effort. *Corpus Christianorum* had
become a well-established scientific enterprise that had gained the recogni-
tion and respect of the scholarly world, which had by now left behind most
of its initial cautiousness. At the same time, however, this point of culmina-
tion also marked a turning point. From this year onwards, the *Continuatio
Mediaevalis* began to be really successful, and the number of volumes that had
to be produced at Steenbrugge was considerably increasing: in 1968 only four
volumes rolled off the Brepols presses; in 1969 there were eight, and in subse-
quent years that number would be almost always exceeded – in more recent
years even doubled. When one realises that the team members at Steenbrugge
were preparing editions and doing other scholarly work themselves, besides
reviewing and turning submitted manuscripts into published books, one can
understand that with the *Series Latina* and the *Continuatio Mediaevalis*, the
journal *Sacris Erudiri* and the series *Instrumenta Patristica*, they had reached
their maximum-capacity.

In the decades to follow, *Corpus Christianorum* kept growing continuously,
but this was in one way or another the result of other independent enterprises
being brought under the aegis of *Corpus Christianorum*. The fruits of these
scholarly projects would be published in separate series overseen by external
boards, incorporated as a subseries within an existing series (most notably
the *Continuatio Mediaevalis*), or attached to it as subsidia or supplementary
volumes. This development turned *Corpus Christianorum* from a research
institute within an abbey on the outskirts of Bruges into a conglomerate of
various enterprises, having their centres throughout Europe, but all united
under the *Corpus Christianorum* flag. In this changed setting, the role of the
full-time members of the editorial team at Steenbrugge had to change into an

auxiliary one: the lion's share of their time would now be devoted to going through the submitted manuscripts and making them ready for publication in the *Series Latina* or the *Continuatio Mediaevalis*, though all of them also provided occasional editorial assistance and actual contributions to the content when necessary.

2.2.1   The *Series Graeca*

Because he wanted *Corpus Christianorum* to include *every* early Christian text, Dekkers in his programmatic essay of 1948 had already explicitly envisaged the creation of a *Series Graeca* alongside the *Series Latina*.[44] The time to move forward in this area came when in 1969–1970, Maurits Geerard joined *Corpus Christianorum* as a collaborator,[45] choosing the Greek Fathers as his preferred field of scholarly and editorial activity. Geerard started a new project *ab ovo*: the compilation of a *Clavis Patrum Graecorum*. After years of intense labour, the first volume, treating the authors of the 4th century, was published in 1974. It was met with enthusiasm.[46] By 1983 the CPG was complete, in 1987 a volume of indexes followed. Thanks to the efforts of Jacques Noret, the CPG has been continuously updated since then and remains an authoritative reference work until today. Thus, in 1998 a *Supplementum* was published; in 2003 an update of volume III (from Cyril of Alexandria to John Damascene) and in 2018 a major revision of volume IV (on councils and *catenae*) appeared, while still further updates are currently in progress.

From the early 1970s onward, while Geerard was working on the CPG, the preparations for the *Series Graeca* continued under the impulse of Geerard, Dekkers, and Brepols. Importantly, Marcel Richard, the famous patristic scholar and text editor, had agreed to become its first Director. Because of his years of dedicated work in searching, cataloguing and microfilming manuscripts[47] and the many contacts he had in the scholarly world, Richard was ideally placed to help the *Series Graeca* get started. Thanks to him, esteemed scholars such as Cornelius Datema, Françoise Petit, Joseph Munitiz and Karl-Heinz Uthemann

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44   "A Proposed New Edition," 412–413.

45   On Geerard, see Jacques Noret, "Maurice Geerard (1919–1999)," *Sacris Erudiri* 39 (2000): 429–437.

46   Some reactions on the first volume have been collected in Noret, "Maurice Geerard (1919–1999)," 436–437.

47   Activity culminating in his famous *Répertoire des bibliothèques et des catalogues de manuscrits grecs*, the third edition of which (revised by Jean-Marie Olivier) was published as a subsidium to *Corpus Christianorum*. In 2018 a two-volume supplement was published by the same Olivier. – A sympathetic portrait of Richard's activity is given by Charles Kannengiesser, "Fifty Years of Patristics," *Theological Studies* 50 (1989): 633–656, at 641–642.

agreed to offer text editions to be published in the first volumes of the *Series Graeca*. While re-editions such as those at the beginning of the *Series Latina* were not entirely excluded, under the influence of Richard a clear preference was given to previously unedited or incompletely edited texts and to authors whose oeuvre had been edited in a very dispersed way.[48] Richard himself contributed the first volume of the series, an edition of John of Caesarea.[49]

Before the new series was properly launched and well underway, however, Marcel Richard became ill. Moreover, it soon became very clear to Geerard that the team at the abbey did not have the competence nor the material resources (e.g. an adequately equipped library) to guarantee the highest scholarly standards for the editions in the *Series Graeca*, a fortiori when the assistance of Richard was no longer guaranteed (he would indeed pass away on 15 June 1976). Therefore, it was decided to see whether an academic unit at a university, with the appropriate financial and human resources, would be willing to assume the responsibility for the *Series Graeca*. This partner was found in the KU Leuven Centre 'Hellenisme en Kristendom' (Centre for Hellenism and Christianity), that included the *Series Graeca* in its programme. On 7 July 1976, a formal agreement was signed between *Corpus Christianorum*, represented by Eligius Dekkers and Maurits Geerard, 'Hellenisme en Kristendom', represented by Professors Albert Van Roey and Gerard Verbeke, and Brepols. Van Roey (as Director), Verbeke, Dekkers and Geerard ("secretaries") formed the editorial board, which was to ensure that editions of the highest caliber were produced. In 1982 Professor Carl Laga took over the direction of the *Series Graeca* from Albert Van Roey and in 1994 he was in his turn succeeded by Professor Peter Van Deun. During these years, the *Series Graeca* became an increasingly independent enterprise, which is nowadays firmly situated within the Faculty of Arts of KU Leuven and its 'Institute for Early Christian and Byzantine Studies', while still entertaining the best working relationship with *Corpus Christianorum* as a whole.[50] To date, about 100 volumes have been published in the *Series Graeca*. Patristic theologians, most notably Maximus the Confessor, Byzantine authors,

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48　On 25 November 1972, Maurits Geerard presented the plans for the *Series Graeca* at a meeting of the 'Société belge d'Études byzantines'; see the report of this conference by Edmond Voordeckers, in *Byzantion* 43 (1973): 496–504, with a summary of Geerard's lecture at 500–502.

49　It was published posthumously: *Iohannis Caesariensis presbyteri et grammatici Opera quae supersunt*, ed. Marcel Richard, Corpus Christianorum, Series Graeca 1 (Turnhout: Brepols, 1977).

50　For the activities and the output of the *Series Graeca*, see the note by Peter Van Deun, "En visite chez les Pères grecs et les théologiens byzantins," in *Xenium Natalicium*, ed. Leemans and Jocqué, 159–162, as well as https://www.corpuschristianorum.org/ccsg.

catenae, florilegia, dialogues, sermons, poetry or hagiographical texts reveal what constitutes the programme of the *Series Graeca* today: excellent critical editions of any Greek Christian text from the patristic or Byzantine periods, regardless of their genre. The latest addition is a subseries collecting the Byzantine translations and commentaries of the works of Thomas Aquinas, introducing the Byzantine reception of Latin scholastic thought, which is of vital importance for studying the transmission of texts and ideas between East and West.[51]

2.2.2   The *Series Apocryphorum*

While the first initiative for the *Series Graeca* was taken by the *Corpus Christianorum* unit at Steenbrugge Abbey, the opposite also occurred: as *Corpus Christianorum* grew, external research projects were happy to have the fruits of their research published under the *cc* umbrella. In this vein, with the *Series Apocryphorum* a fourth major series was attached. Its main aim is the edition of the Christian apocryphal writings. These essentially include the writings which are usually referred to as the apocrypha of the Old and New Testaments, but the series also embraces editions of pseudepigraphs and other texts in which the main subject is a character from the Scriptures. The *Series Apocryphorum* is edited by the 'Association pour l'Étude de la Littérature Apocryphe Chrétienne' (AELAC). For *Corpus Christianorum*, the inclusion of *Series Apocryphorum* as a separate series has been most felicitous for a number of reasons. Firstly, it concerns texts which, while deserving to be included in a corpus of Early Christian literature, by their multilingual tradition and intricate transmission did not easily fit any of the existing series. Secondly, their specific nature also called for a separate series. Third and lastly, the start of a new subseries made it possible to follow a way of organising differing from that of other existing series. In fact, the *SA* arranges its material in 'dossiers', providing in a single volume all texts which contribute directly or indirectly to our knowledge of an apocryphal text. An extensive introduction and commentary are added, as well as translations in a modern international language. This labour-intensive nature and approach explain why the *SA* needed some time to start up and is producing, until today, volumes at a somewhat slower pace. Thus, while the series had been formally initiated in 1981 and the first volume, an edition of the *Acta Iohannis* by Éric Junod and Jean-Daniel Kaestli, was published soon (in 1983, as *SA* 1–2), the latest addition is a collection of some of the most important medieval Irish eschatological texts, published as volume *SA* 21

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51   See https://www.corpuschristianorum.org/thomas-de-aquino-byzantinus.

in November 2019.[52] The *claves* to the apocrypha of both the Old and the New Testament, compiled by Jean-Claude Haelewyck and Maurits Geerard respectively, are important research tools in the field,[53] as is the journal *Apocrypha*, published under the aegis of the AELAC. To further open up the field to a larger audience, the AELAC also prepares a paperback series of French or English translations of apocryphal texts, with introduction and annotation.

2.2.3   Creation of Subseries within Existing *Corpus Christianorum* Series
Many other external research projects that sought to bring their publications under the *Corpus Christianorum* umbrella were accommodated by the creation of subseries within the *Series Latina*, the *Series Graeca* or the *Continuatio Mediaevalis*. The first completely external research enterprise to be so integrated into *Corpus Christianorum* was the edition of the Latin *Opera Omnia* of Raimundus Lullus (1232/33–1315/16). Of this indefatigable missionary to the Muslim world, brilliant theologian and mystic, some 250 writings have been preserved in Latin, alongside a minority in Catalan. The critical edition of the complete *Corpus Lullianum Latinum* is the main purpose of the 'Raimundus-Lullus-Institut', which was founded in 1957 at the Albert-Ludwigs-Universität in Freiburg im Breisgau. Thanks to this Institute's activities, five volumes of the *Opera Omnia* were published in relatively quick succession between 1959 and 1967 at Palma de Mallorca. After an interval, the *Raimundi Lulli Opera Latina* were incorporated in 1978 into the *Continuatio Mediaevalis* as a distinct subseries. Since then, a new volume has been published almost yearly.[54]

A second example is that of the *Corpus Nazianzenum*, hosted by the *Series Graeca*. This research project, based at the Université catholique de Louvain (Louvain-la-Neuve, Belgium), has as its primary goal the edition of the Greek text of the *Orationes* of Gregory Nazianzen as well as of their Latin and Oriental (Syriac, Coptic, Armenian, Arabic, Ethiopian, Georgian) versions. The editors of the respective volumes in this series do not just edit one version of one or more *Orationes*, they also carefully indicate in the footnotes where the Oriental version differs from the original Greek. Editions of ancient commentaries on Gregory's writings and their Oriental versions are also included in *Corpus Nazianzenum*, as well as occasional volumes of collected studies (*Studia Nazianzenica*) pertaining to the edition project. The first volume appeared in

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52   See https://www.corpuschristianorum.org/ccsa.

53   Maurits Geerard, *Clavis Apocryphorum Novi Testamenti*, Corpus Christianorum, Series Apocryphorum (Turnhout: Brepols, 1992); Jean-Claude Haelewyck, *Clavis Apocryphorum Veteris Testamenti*, Corpus Christianorum, Series Apocryphorum (Turnhout: Brepols, 1998).

54   See https://www.corpuschristianorum.org/cccm-lullus.

1988, and steady progress has been made since, the latest volume (*CN* 32, 2021) offering the 6th-century Latin translation of the theological letters 101 and 102 *ad Cledonium*.[55]

At about the same time as the incorporation of *Corpus Nazianzenum* in the *Series Graeca*, the Latin series came to host the *Scriptores Celtigenae*. This subseries accommodates a corpus of all the exegetical and homiletical texts of Irish origin or connected to Ireland, dating from the period 650–800 AD. Interest in these texts was triggered by a seminal essay by Bernhard Bischoff in *Sacris Erudiri* 6 of 1954,[56] was entertained during the 1960s and 1970s by the work of Robert McNally,[57] and culminated in the agreement between the Irish Biblical Association and the Royal Irish Academy to edit these texts systematically in one collection. In 1987, *Corpus Christianorum* agreed to host the *Scriptores Celtigenae* as a subseries. To date, seven volumes have been published, three in the *Series Latina*, four more in the *Continuatio Mediaevalis*.[58] As such, the enterprise is the flagship of current Hiberno-Latin studies.

Other subseries incorporated in the *Continuatio Mediaevalis* are the writings of Hugh of Saint Victor, William of Conches and Geert Grote (Gerardus Magnus), and the *Opera Omnia* of the Brabantine mystic Jan van Ruusbroec and the well-known Bohemian theologian and reformer Magister Jan Hus. Particular corpora are the collection of *Exempla Medii Aevi* or the so-called 'Hermes Latinus', the initiative for which was taken by Paolo Lucentini, a collection of 'hermetic' writings attributed to Hermes Trismegistos and his epigones, composed in the Hellenic era, that exerted a particular attraction on the Greek and Latin Church Fathers.

Furthermore, there is the subseries of the *Autographa Medii Aevi*, featuring (partial) facsimile editions of autograph manuscripts, with detailed analyses of their medieval script. Finally, there is the series *Hagiographies*, a collective work attempting to offer a general history of the narrative hagiographical literature, from its origins down to the Council of Trent. And lastly, speaking of councils, there is also an entire series devoted to the critical edition of the decrees of those church councils that are termed 'ecumenical' as well as those

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55   For an overview see https://www.corpuschristianorum.org/ccsg-cccn.

56   Bernhard Bischoff, "Wendepunkte in der Geschichte der lateinischen Exegese des Frühmittelalters," *Sacris Erudiri* 6 (1954): 191–281. Revised edition in Bischoff's *Mittelalterliche Studien: Ausgewählte Aufsätze zur Schriftkunde und Literaturgeschichte*, vol. 1 (Stuttgart: Hiersemann, 1966), 205–273.

57   Most notably *Scriptores Hiberniae minores*, ed. Robert E. McNally and Joseph F. Kelly, Corpus Christianorum, Series Latina 108B-C (Turnhout: Brepols, 1973–1974).

58   For an overview see https://www.corpuschristianorum.org/ccsl-cccm-celtigenae.

of the more 'general' councils whose authority is recognised by most Christian denominations, from Nicaea I in 325 to Crete 2016.[59]

3   Years of Consolidation and Further Development (1995–Present)

The 1990s were a period of consolidation and stabilisation. To be sure, promising subseries such as the *Autographa Medii Aevi* and the *Opera* of Gerardus Magnus were initiated, but unlike in the preceding decades, no new major series were launched. This created the breathing space needed to face the question: what about the future of *Corpus Christianorum*? Which way to go? Which areas should receive our primary attention? What should be encouraged, what belongs to our 'province' and what does not? Moreover, there was the looming question: what when Eligius Dekkers will no longer be around? This last question was tackled by Dekkers himself.

When he began to feel the burden of his years, Dom Dekkers and his collaborators sought to provide a broader foundation for their work, a transition Dekkers brought about himself with characteristic purposefulness. In the early 1990s, he had already been assisted in the direction of *Corpus Christianorum* by Professors Luc De Coninck (KU Leuven) and Lieven Van Acker (Ghent University). The latter passed away unexpectedly in 1995. With Maurits Sabbe, KU Leuven Professor of New Testament Studies, acting as an intermediary, Dekkers subsequently managed to persuade Professor Fernand Bossier (1933–2006) to become his successor.

Thanks, among other things, to his contributions to the *Aristoteles Latinus* project, Bossier was a skilled philologist and specialist in the critical edition of Medieval Latin texts. He had retired from his academic positions in Antwerp and Leuven, and agreed to engage himself in the direction of the Latin series of *Corpus Christianorum*. In 1997, he took up his commission for a period of five years, followed by a renewal in 2002. After Bossier's demise in January 2006, Professor Rita Beyers (University of Antwerp), who had already assisted him in previous years, took his place at the helm of the Latin series.

In the same transition period an Academic Board was established, which was to oversee the review, redaction and publication processes for the various series. Besides representatives of the abbey and the publisher, the committee included academics from all Flemish universities as well as the Université catholique de Louvain. The future of Dekkers' lifetime project had thus been secured. Thanks to the integration of the CTLO (Centre 'Traditio Litterarum Occidentalium', the

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59   See https://www.corpuschristianorum.org/cccogd.

former Cetedoc, which had been based in Louvain-la-Neuve), this now also included the development of a new lexicographical series accompanying *cc* editions as well as an online database, which had been preceded by microfiche and CD-Rom/DVD publications. These tools and publications were being distributed to an ever-growing number of academic institutions worldwide, thus making up for the diminishing number of religious houses with an independent scholarly and educational activity. As a consequence, Dekkers' death on 15 December 1998 would not bring to a halt the mammoth publishing project he had launched. Dekkers was aware that he had founded and developed an important, internationally recognised scholarly enterprise, and could now rest assured that it had been safely handed over to future generations.

Gradually, however, the organisational and institutional weight shifted from Steenbrugge to Turnhout. The editorial offices at St. Peter's Abbey were abandoned, and upon their retirement, members of the Steenbrugge team were replaced by editorial staff based at the Brepols headquarters in Turnhout. In 2008, *Corpus Christianorum* itself, including the library, left the abbey walls and found a safe haven at the publisher's premises in the beguinage of Turnhout, more precisely at the newly installed 'Corpus Christianorum Bibliotheek & Kenniscentrum'.[60]

Dekkers' legacy materialised in other ways as well. The year 2012 witnessed the creation of the 'Dom Eligius Dekkers Fund for the Edition and Transmission of Pre-Modern Texts & Ideas', while in 2014 the *cc* Academic Board was reorganised so as to comprise a total of five newly installed Editorial Boards (supervising the *CC Series Latina* and *Continuatio Mediaevalis*, including the subsidiary *Instrumenta Patristica et Mediaevalia* series, the different *Claves*, *Sacris Erudiri*, and the Centre 'Traditio Litterarum Occidentalium'), adding the expertise of some twenty internationally renowned philologists, theologians and historians. The general academic direction is in the safe hands of a Director and Vice-Director tandem, currently Professor Gert Partoens (KU Leuven) and Dr. Guy Guldentops (Thomas-Institut, Köln) respectively.[61]

The primary purpose of *Corpus Christianorum* still consists in making accessible the treasures of the Christian late antique and medieval past to a modern and critical scholarly readership. This is reflected in the subtitle of *Sacris Erudiri*, which was changed from *Yearbook for Religious Studies* into *A Journal of Late Antique and Medieval Christianity*. Also at the start of the new

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60   For more information about the 'Library & Knowledge Centre', see https://www.corpus-christianorum.org/library-knowledge-centre.

61   For a full list of Board members, honorary members and editorial staff see https://www.corpuschristianorum.org/academic-board-of-corpus-christiano.

millennium, the *Instrumenta Patristica* series was expanded into *Instrumenta Patristica et Mediaevalia*, to which was added the subtitle *Research on the Inheritance of Early and Medieval Christianity*. The series, started as early as 1959, has now grown into a collection of some 90 valuable monographs and miscellanies published both in print and online. Separate subseries cover the life and works of two prolific writers, Maximus the Confessor and Raimundus Lullus, both of whom are well represented in the *Series Graeca* and the *Continuatio Mediaevalis* respectively.[62] Another series that has existed since the end of the 1980s but has picked up speed since the first decennium of the 21st century is the collection *Lingua Patrum*, focusing on grammatical, linguistic and stylistic phenomena and reflections in the writings of early Christian and medieval authors.

To mark the 50th anniversary of the publication of the first *CC SL* fascicle, the 'Scholars Version' of *Corpus Christianorum* was created in 2003, aiming to make available the editions of selected key texts to researchers and students in a handy format, handily priced. This popular initiative was gradually expanded to include such research tools as both *claves* of apocryphal literature, or Albert Blaise's *Lexicon latinitatis medii aevi* together with his lesser known but still valuable reference work on liturgy.[63]

Although the addition of modern translations to late antique or medieval texts was explicitly envisaged by Dekkers when he first proposed his project,[64] *Corpus Christianorum* did not – save for a few rare exceptions[65] – publish its first translations until as late as 2010. In view of the decreasing knowledge of classical languages, the importance of translations in determining or augmenting the scholarly canon should not be underestimated. In this regard, the point has been made that including translations in *Corpus Christianorum* is perfectly in line with its basic mission, i.e., to foster the study of the Church Fathers. However, in line with another early consideration, viz. that introduction, annotation and other apparatus, including translation, are the first to go out of date, it was decided not to print translations on facing pages in the actual edition volumes, but as separate volumes in an independent series, *Corpus*

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62   See https://www.corpuschristianorum.org/ipm.

63   See https://www.corpuschristianorum.org/ccsv.

64   See "A Proposed New Edition," 412–413.

65   Such exceptions where translations were added on facing pages of the edited text are: *SL* 69A (Potamius), 113 (Isidore), 133–133A (*Aenigmata*), the *Opera Omnia* of Ruusbroec (original Middle Dutch text accompanied by the Latin translation of Surius [1552] and a translation in modern English) as well as some volumes in the *Series Graeca* (e.g. vols. 29, 32, 35 and 54, containing the *Tractatus contra Damianum* of Peter of Callinicus) and *Corpus Nazianzenum.*
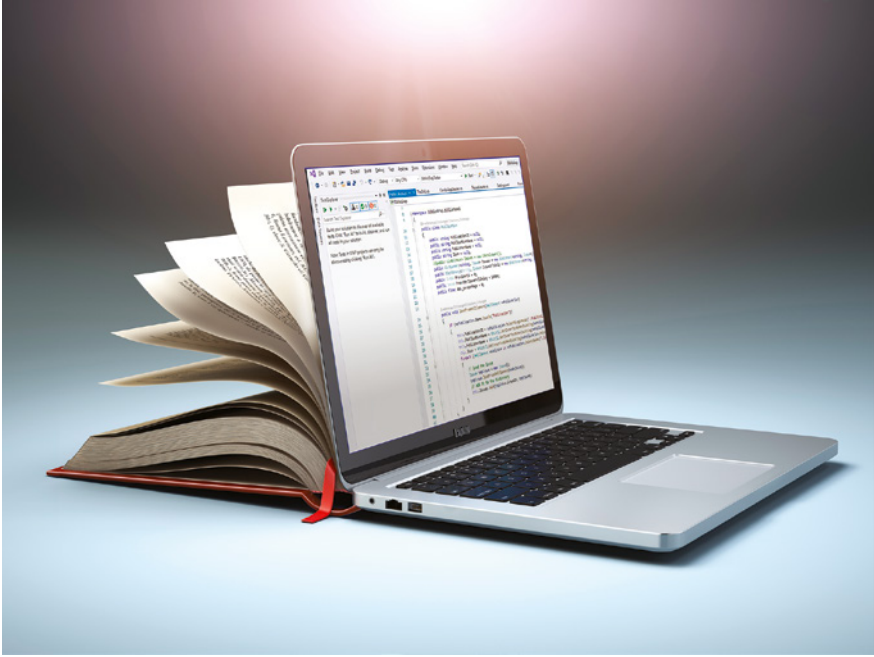
FIGURE 18.2 "More than Books": impression of the relation between print and online books
T'HI GRAPHIC DESIGN, LIER, ANTWERP

Christianorum in Translation.[66] In these CCT volumes, available both as paperbacks and e-books, a link with the primary edition is established by means of a reference system added to the translated text. An additional advantage is that several translations of the same source text can be offered, prepared by the original text editor and/or by other specialists, in English, French, German, Italian or Spanish.

4   More than Books (2022 Onwards)

Although the physical volumes in the flagship series *Series Latina*, *Series Graeca*, *Continuatio Mediaevalis* and *Series Apocryphorum*, and in the many other CC series continue to be produced in print, the digital turn, too, has come full circle: in 2019 *Clavis Clavium* was launched, a freely accessible online collaborative platform building on the foundations of, among other similar publications, Eligius Dekkers' *Clavis Patrum Latinorum*. In the long run, it will

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66   See https://www.corpuschristianorum.org/cct.

offer a single entry point for all scholars doing research in late antique and medieval studies. It currently incorporates the almost 8,000 printed pages of the *claves* of the Latin and the Greek Fathers (CPL, CPG), the apocrypha of the Old and New Testaments (CAVT, CANT), and the Latin and Greek hagiographical literature as prepared and published by the Bollandists (BHL, BHG). The addition and integration of further resources like the *Inventory of Late Antique Historiography* (CHAP), *La théologie byzantine*, *Traditio Patrum*, and many more is being prepared. At the same time, the electronic format allows for continuous updates by credited contributors worldwide, ensuring that one always has access to the most accurate information.[67] With RTF (*Répertoire des traductions françaises des Pères de l'Église*), available since 2018, a powerful tool for identifying and finding modern translations of the works of the Church Fathers was brought online.[68]

The ongoing effort of compiling electronical tools, integrating materials from *Corpus Christianorum* and enriching them with information from outside the collection as well as methods and knowhow from fields like linguistics or Artificial Intelligence is another important avenue for the future. Long before the 'digital turn' and the emergence of Digital Humanities as a field in its own right, Brepols and *Corpus Christianorum* were at the forefront of these developments. With Professor Paul Tombeur (UC Louvain) as founding father and driving force, a number of Latin and Greek lexicographical tools were produced by the Cetedoc, founded as early as 1969, which was renamed CTLO and became a part of Brepols around the turn of the millennium. Based on computer-aided statistical methods, and appearing first on paper and microfiche (from 1979) and later (from 1991 onwards) also on CD-Rom and DVD, these tools had the advantage of making *Corpus Christianorum* and, increasingly, other Latin texts as well, much more accessible for lexicographical and stylistic research, which has no small implications for, e.g., the study of a text's authenticity and attribution.

Since 2005, this evolution has ushered in the creation of the *Library of Latin Texts*, an extensive online database that offers unparalleled access to and search facilities in the Latin literature from its origins until well beyond the Middle Ages, including even some 20th-century Neo-Latin texts. New material is continuously added, and the tool aims to include the most recent or the most reliable critical editions available. The *Library of Latin Texts* is helpful in the preparation of text-critical editions, in the study of an author's vocabulary,

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67   See https://about.brepolis.net/clavis-clavium/.

68   See https://about.brepolis.net/repertoire-des-traductions-francaises-des-peres-de -leglise-rtf/.

or in ascertaining the authorship of a particular text. Maybe most excitingly, the wide chronological and geographical span also makes it possible to study the long-term diachronic evolution of a concept, a lexeme or a semantic field.

Geographical diversity and cross-linguistic research are further enhanced by the *Library of Latin Texts*'s sister databases, more particularly the recently added *Patrologia Orientalis Database* (POD)[69] and *Sources Chrétiennes Online* (SCO),[70] both of which provide source texts as well as modern translations, thus opening up perspectives for the application of Natural Language Processing. Lastly but perhaps most notably, within the Brepolis electronic environment connections are established between the *LLT* and other tools, such as the *Database of Latin Dictionaries* (DLD) – an evolution which is expected to result in an integrated 'Brepolis Latin' environment by 2025 –, or online encyclopaedias and reference bibliographies such as the *Index Religiosus* (IR) for theology and religious studies,[71] and *L'Année philologique* (APh) for academic publications relating to Ancient Greek and Roman civilisation.[72] Learning from and contributing to developments in Digital Humanities at large has been the hallmark of the enterprise under Paul Tombeur, and one can safely assume that this will be continued under the academic leadership of Professor Toon Van Hal (KU Leuven), Tombeur's successor at the helm of the CTLO.[73]

Its dynamic participation in the quickly developing field of Digital Humanities will certainly help consolidate the position of *Corpus Christianorum* in the Humanities. At the same time, traditional typesetting has been partly replaced by user-friendly desktop software like *Classical Text Editor*, an initiative of the Austrian Academy of Sciences and the *Corpus Scriptorum Ecclesiasticorum Latinorum*, developed by Stefan Hagel (Vienna), and opening the way to digital editions. The editorial staff at the Turnhout and Thessaloniki *CC* offices are therefore (re)expanding their expertise from academic assistance and editorial guidance to typography and in-house typesetting. The *CC* library too, since 2008 housed in the St. Annaconvent in the Turnhout beguinage, continues to play its role in fostering a network of scholars, readers, text editors and users that together constitute the *CC* family. It aims to be a lively place of support for those with interests and specialisms in the field, but also a repository where its historical collections can be cherished and made available for future generations. Much in the original spirit of life at the abbey, visiting scholars can even

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69 See https://about.brepolis.net/patrologia-orientalis-database-pod/.

70 See https://about.brepolis.net/sources-chretiennes-online-sco/.

71 For more information, scope and aims, see https://about.brepolis.net/index-religiosus/.

72 See https://about.brepolis.net/lannee-philologique-aph/.

73 https://www.corpuschristianorum.org/ctlo.

spend time in one of both guestrooms over the library, thus not only contrib-
uting to the scholarly activity but also partake in the communal life of the CC
enterprise.

5   Conclusion

Right from the start, Dom Eligius Dekkers cherished the idea of a *Corpus
Christianorum* which would really constitute a new 'Library of Church Fathers'
in the widest possible sense. If one takes the planting of the very first seeds in
the Benedictine St. Peter's Abbey at Steenbrugge as its starting point, *Corpus
Christianorum* will soon celebrate its 75th anniversary. The journey has been
challenging but rewarding. The harvest consists, first of all, of about 950 pub-
lished volumes: critical text editions, handbooks, *claves*, translations, surveys,
journal issues, and monographs. Alongside these are a number of electronic
tools that are available online and can be integrated and brought into conver-
sation with one another. Taken together, this remarkable output will support
patristic and medieval studies for decades to come.

Moreover, solid foundations for the longer term have been laid. Brepols
Publishers at Turnhout, Belgium, is firmly committed to continuing the activi-
ties of *Corpus Christianorum* and to investing in the highly qualified academic
and editorial staff that supports the preparation of the editions and series
within the CC SL and CM series. The structure of the CC Academic Board, too,
is well established, and the collaboration with a large group of international
leading scholars running smoothly and effectively. Besides the Academic
Board overseeing the Latin series, the independent *Series Graeca*, *Corpus
Nazianzenum* and *Series Apocryphorum*, and the subseries established within
the *Series Latina* or *Continuatio Mediaevalis*, one must think here mainly of
the many individual scholars that are enriching our knowledge of the past by
publishing their work with *Corpus Christianorum*.

Finally, *Corpus Christianorum* attaches great value to giving opportunities to
junior scholars and investing counselling time so as to facilitate the publication
of the first fruits of their work as an article in *Sacris Erudiri* or a monograph in
one of the CC series. The construction of a comprehensive library of all the edi-
tions and tools necessary for patristic and medieval studies has become a col-
laborative enterprise with many stakeholders. *Corpus Christianorum* aspires at
remaining one of these and play its role in this polyphonous orchestra, not just
in Europe but globally, while further developments lay ahead, e.g., in apocry-
phal studies, ancient translations and medieval scientific literature, or in the

study of Syriac in relation to Greek, and Hebrew and Arabic in relation to Latin literature.

The period of origin and early development of *Corpus Christianorum* saw the declericalisation and deconfessionalisation of theology, trends which opened the door for a reading of the Church Fathers from more humanist and historical perspectives. These new perspectives, in turn, encouraged the introduction and greater utilisation of historical-critical and literary methods. In recent decades the traditional disciplinary boundaries of fields like New Testament studies, Patristics and Medieval studies have been questioned. In their place, less theologically driven and more interdisciplinary fields such as 'late antiquity' and 'early Christian studies' are now emerging. Therefore, the same combination of critical reflection and openness to the contemporary world seems to apply as much to the original ambition and optimism of the post-War era as to the international academic occupations of our own 21st century.

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BETH, Springboard for the Opening of the IFLA RELINDIAL Group 'Religions: Libraries and Dialogue'

Odile Dupont and Donatus Düsterhaus

1   RELINDIAL 2009–2017

The group of libraries RELINDIAL was opened to highlight and coordinate the activities of libraries around the world in the service of interreligious dialogue. The president of BETH was asked to create this group. This chapter will present the history of the project and its development to date, highlighting the role of BETH in this initiative. We will also see how the collaborations develop little by little and how some exceptional actors give scope to this project.

1.1   *The Starting Point*

On 24 August 2009, URBE ('Unione Romana Biblioteche Ecclesiastiche') was co-organising, with AIB ('Associazione italiana biblioteche'), a satellite day during the 75th IFLA ('International Federation of Library Associations and Institutions') Congress in Milan. The theme of this day, "Babele bibbia e corano," concerned the intercultural and interreligious dialogue that has linked Judaism, Christianity and Islam in history through religious libraries.[1] The role of theological libraries in history was widely exposed as well as the networks of Roman, Italian, Spanish and European theological libraries. URBE asked Odile Dupont, then president of BETH ('Bibliothèques Européennes de Théologie'), to introduce the network of theological libraries in the world.

Steven Witt, IFLA's Chair of the Library Types Division of IFLA, expressed the desire for collaboration:

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*   This chapter was written by Odile Dupont (part 1) and Donatus Düsterhaus (part 2, translated from the German by Markus Locker).

1   Silvano Danieli and Mauro Guerrini, *Babele, Bibbia e Corano: dal testo al contest. Babel Bible and Kor'an: From Texts to Contexts* (Rome: CEI, 2010).

> Through today's meeting, we certainly hope that future collaboration between IFLA and religious and ecclesiastical libraries will bear fruit to support our shared missions to preserve cultural heritage and provide increased access to knowledge to all people ... The religious libraries may also wish to form an IFLA special interest group. This would allow librarians to focus on both the technical and social roles of their institutions, while also developing further the professional knowledge and practices specific to religious libraries.[2]

The invitation was clear, and at the halfway point of the day, the BETH president was asked by both Steve Witt, Silvano Danieli, director of URBE, and Mauro Guerrini, president of the AIB, to open an IFLA SIG ('Special Interest Group') of religious libraries to highlight the initiatives of theological libraries in the service of interreligious and intercultural dialogue. It was interesting to note that while IFLA wished to open a collaboration "to support our common missions of preservation of cultural heritage and increased access to knowledge for all," it was the director of URBE, Fr. Silvano Danieli, who insisted on the human dimension of dialogue between religions and cultures.

It was a whole range of reasons that led Odile Dupont to accept. Personal reasons: a very multicultural family background, but also the deep conviction that only an open dialogue between people will bring about a more peaceful world. The Gospel message and a solid dialogue must be supported by a deep culture, so well documented in our libraries.

It was then necessary to inform the colleagues of BETH and ABCF ('Association des bibliothèques chrétiennes de France') to start the work. BETH colleagues were quite reserved because of past experiences and financial concerns. The ABCF, more enthusiastic, has been a very faithful ally of RELINDIAL. On several occasions, the ABCF has provided scholarships for participation in conferences and helped in the realisation of the promotional documents: poster, bookmark, leaflets, guidelines.

It was also necessary for Odile Dupont to obtain the approval of her supervisory institution, the 'Institut Catholique de Paris' (ICP, the Catholic University of Paris), which is very committed to interreligious dialogue. It was largely thanks to this institutional support that the adventure could start and continue over time.

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2 Danieli and Guerrini, *Babele, Bibbia e Corano*, 51–52.

FIGURE 19.1   Logo IFLA SIG RELINDIAL

1.2   *What Is IFLA?*
Louise Barillot gives an excellent definition:

> The *International Federation of Librarian Associations* represent the voice
> of library professionals worldwide, has been organising an annual con-
> gress for over 80 years: the World Librarian and Information Congress
> (WLIC). It is an opportunity to exchange information about all the ser-
> vices and activities of libraries, to stay informed and to share different
> practices. Based largely on the conferences held during the WLIC, IFLA
> publishes and disseminates a number of reference texts, or 'standards',
> in order to harmonise library practices.[3] This allows the establishment
> of international standards to help the creation of services, libraries, to
> support projects with local policies, to seek to improve its practices, etc.
> The association is divided into sections, divisions and special interest

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3   "Current IFLA Standards," last update 18 December 2020, https://www.ifla.org/node/8750
    [accessed 30 March 2022].

groups.[4] Much of the work is done within these groups and then coordinated and disseminated by IFLA Headquarters.[5]

1.3   *The Choice of BETH as Ambassador of Religions at IFLA*

The role of Italy and the Catholic Church seems obvious in this choice. The initiative of the Satellite Day of Religious Libraries in Milan is to be credited to the AIB and URBE. The links between URBE and BETH are historical. It is quite natural that the organisers turned to the sister association which represented the structure of international cooperation closest to Italy culturally.

BETH is an ecumenical organisation that is gradually expanding to Eastern Europe, resulting in a wonderful mosaic of denominations and languages represented. But without the expansion to other continents, the opening of the IFLA group would have been more difficult. Thanks to the collaboration with ATLA ('American Theological Library Association') things could be done easily.[6] Every year, the president and the secretary of BETH went to the ATLA congress and participated in the ICC ('International Committee for Collaboration'). This committee was an opportunity to meet librarians from all continents, create links, and learn about the difficulties and hopes of our colleagues in countries where Christianity is in minority.

In the history of BETH the wish to enlarge international cooperation has been expressed by several presidents and/or member associations.[7] In fact, BETH was a member of IFLA from 1971 to 1986 before it "had to give it up, as the membership fee was too high and the real benefits rather minimal."[8] The time was not yet ripe because, in order to benefit from all the opportunities brought by IFLA, it is preferable to acquire institutional recognition from IFLA by creating a group or a section and not only by being present as an IFLA member.

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4   "Activities and Groups," https//www.ifla.org/activities-and-groups#sections [accessed 30 March 2022].

5   Louise Barillot, *Guide pratique pour bibliothécaires intéressés par l'IFLA*, http://ww.cfibd.fr> IFLA2016-LouiseBarillot DOC [accessed 30 March 2022] (our translation).

6   https://www.atla.com/ [accessed 10 March 2021].

7   Godelieve Ginneberge, ed., *Conseil International des Associations de Bibliothèques de Théologie – Internationaler Rat der Vereinigungen Theologischer Bibliotheken – International Council of Theological Library Associations 1961–1996*, Instrumenta Theologica 17 (Leuven: Bibliotheek van de Faculteit Godgeleerdheid van de K.U. Leuven, 1996).

8   Paul Mech, Herman Morlion, and André J. Geuns, "Le Conseil International des Associations de Bibliothèques de Théologie," in *Conseil International des Associations de Bibliothèques de Théologie*, ed. Ginneberge, 5.

Thanks to BETH and ATLA, the opening was made with the libraries of the whole world, but that remained in the Christian sphere. IFLA gives access to an even wider degree of openness.

The collections of our libraries allow a reflection based on the past to better face the future. They have works dedicated to the dialogue between cultures and religions. The Christian message needs to be better known; serving the Christian community alone is not enough. The opening of RELINDIAL is an opportunity for collaboration that will reveal the many initiatives of dialogue at work in our professional world and especially in plural cultures.

1.4   *The Steps of the Opening of the IFLA Group*

As an international organisation, IFLA has very strict rules of procedure which are published under the title "Rules of Procedures." The rules concerning SIGs are given in chapter 20.[9] The successive steps for the opening of a SIG are the organisation of an exploratory meeting accompanied by a declaration of interest co-signed by ten personalities and if the project seems interesting, the next step is to assemble an argumentative file, accompanied by a petition signed by 25 personalities interested in the creation of this SIG. The opening of RELINDIAL was made possible thanks to the links woven in various professional networks clusters.

1.4.1   Organisation of an Exploratory Meeting

Contacts were also made with the curators of the major theological European libraries members of BETH and that were in a position to support the initiative. Contacts also with the presidents of the continental associations of theological libraries: North America, ATLA; Asia, ForATL (Forum of Asian Theological Libraries); India, ITLA (Indian Theological Library Association); Australia, ANZTLA (Australian and New Zealand Theological Library Association). During the annual ATLA congresses personal contacts had already been initiated, which facilitated the process. This is how Margareth Tarpley, D'Anna Schotts and Carisse Berryhill met at the ICC and were able to join the first exploratory meeting on 10 August 2010 at the IFLA Congress in Gothenburg.

Also in 2010, the Globethics.net Foundation contacted BETH. They wanted to facilitate access to theological documents in all countries of the world, especially in developing countries that cannot benefit from abundant documentary resources. The foundation asked BETH to participate in the GlobTheoLib

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9   "Rules of Procedures," last update 22 September 2020, IFLA Rules of Procedure, https://www.ifla.org/statutes/ [accessed 30 March 2022], *R20 Special Interest Groups* (Article 16).

Content Advisory Committee, the organising committee of GlobeTheoLib.[10] This work with the foundation was an opportunity to meet Amélie Valloton who was able to participate in this same exploratory meeting.[11]

During the year 2010, many contacts were made with curators of the National Library of France, IFLA experts such as Christiane Baryla, president of the IFLA Strategic Programme on Preservation and Conservation (PAC)[12] and likely to help in the drafting of an argument such as Christophe Langlois, head of the Philosophy-Religion Department at the 'Bibliothèque nationale de France'. A true friendship began with Viviana Quinones, president of the IFLA section 'Children and young adults' who helped a lot by her actions, her advices and her relations.[13]

Finally, a contact had been established with the CFIBD ('Comité Français International de Bibliothèques et Documentation') whose aim was to support the work of French librarians internationally through IFLA. The initiative of requesting the opening of a SIG received the diligent help of Pascal Sanz, president of the CFIBD, and Franck Hurinville, both of whom have an excellent knowledge of IFLA's intricacies. During the development of RELINDIAL, several grants were awarded by the CFIBD for the participation of francophone librarians involved in RELINDIAL at the IFLA congress.

Director of the libraries of the ICP, Odile Dupont was in a strategic position to develop links with Catholic organisations: the General Secretariat of the IFCU (International Federation of Catholic Universities), the COCTI (Conference of Catholic Theological Institutions), of which the dean of the Faculty of Theology, Philippe Bordeyne, was then president. These two structures were likely to provide strong support to this initiative and indeed facilitated the start of RELINDIAL.

François Bousquet, then vice-rector of the ICP and a member of the UNESCO Peace Research Commission, a specialist in interreligious dialogue, was an unfailing supporter of the project. Thanks to all these contacts, it was possible, according to article R20-2 of the IFLA rules, to present the SIG project to Steve Witt and Mauro Guerrini, accompanied by a declaration of interest of ten personalities. An exploratory meeting could be held at the Gothenburg Congress on 10 August 2010. The help of Steve Witt, Mauro Guerrini, ATLA CCI

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10   "The Global Digital Library on Theology and Ecumenism for free," https://www.globe thics.net/web/gtl [accessed 30 May 2022].

11   "Ethics in Higher Education," https://www.globethics.net/ [accessed 20 March 2022].

12   "Strategic Programme on Preservation and Conservation Programme," last update 8 December 2020, https://www.ifla.org/pac [accessed 26 March 2021].

13   "Libraries for Children and Young Adults Section," last updated 12 January 2020, https://www.ifla.org/libraries-for-children-and-ya [accessed 30 March 2022].

colleagues and Amélie Valloton proved to be decisive. The project was received very favourably, the way was open.

1.4.2   Submission of a File for the Opening of the Group

Contacts continued after the exploratory meeting to find a host section for RELINDIAL. An appointment was made with Lynne Rudasill, then chair of the SSLS (Social Science Libraries section), thanks to Steve Witt. Lynne was enthusiastic and agreed that the SIG application would be presented to the next section Standing Committee for approval.

The next step was the constitution of the dossier at the 2011 Congress in Puerto Rico, according to the IFLA rules:

> To form a Special Interest Group, the organiser must submit a petition to the Board of Directors, signed by twenty-five individuals, who intend to actively participate in the activities of the Special Interest Group, and approved by a sponsoring Chapter. Once established, the Special Interest Group must be recognized in the Chapter's action plan.

On 13–18 August 2011 at the IFLA Congress, the Standing Committee of Social Science Libraries approved support for the project in its Action Plan. On 18 August 2011, the application to open the SIG was filed with the IFLA Secretariat. A text entitled "Creation of a Special Interest Group of Libraries for Interreligious Dialogue within IFLA," and the list of signatures of twenty-five interested personalities were provided. There were many BETH members, but also librarians from Asia (Philippines, Indonesia, Thailand), Africa (Cameroon, Nigeria, Kenya), America (United States of America).

1.4.3   December 2011 Professional Committee Decision

The Professional Committee met in December. The opening of the SIG was not accepted at this stage. If the reaction was globally positive and the idea of the project received as good, it was necessary to consolidate the preparation by three elements: (1) include a member of the Committee of Free Access to Information and Freedom of Expression (FAIFE) and a member of the IFLA Governing Board on the SIG Advisory Committee; (2) broaden the representation of our group to other religions, this was the most important point; (3) expand the group geographically.

The work continued. Several libraries were contacted in January, notably the National Library of the Kingdom of Morocco whose director, Driss Khrouss, responded very positively. Well known in IFLA, he agreed to join our steering committee.

On 25 February 2012, a first meeting took place with René-Vincent du Grandlaunay, OP, from IDEO ('Institut Dominicain d'Études Orientales'), Cairo. He presented his project of cataloguing software dedicated to Islamic studies.

An exploratory meeting was organised in Rome on 28 February thanks to Fr. Silvano Danieli from URBE and Fr. François Bousquet who had just been appointed rector of Saint Louis des Français. Members of URBE, Fr. Francesco Baroncelli, prefect of the PISAI library ('Pontificio Istituto di Studi Arabi e d'Islamistica'), and Loredana Nepi, director of the 'Centro Pro Unione' with Stefano Malaspina member of the ABEI ('Associazione dei bibliotecari ecclesiastici italiani') were also present. Fr. Danieli concluded: "It is necessary to inform the presidents of the national associations by attending the annual congresses and above all to form a steering committee."

The IFLA Advisory Committee is created with Lynne Rudasill, who has meanwhile been appointed to the IFLA Governance Board, Hermann Roesch, President of IFLA-FAIFE, Christophe Langlois, Director of libraries, ICP, François Bousquet, International Commission for Peace Research of UNESCO, Driss Khrouss, Director of BNRM. Lynne Rudasill called on 2 April to announce the big news: the RELINDIAL SIG opening was accepted by the Professional Committee. Thus, it took almost three years to obtain the opening of the group, the result of hours of work within a lively and dynamic world network enabling new collaborations.

1.5   *Opportunities Offered by IFLA*

IFLA congress is a huge machine for interprofessional exchanges. The structure is therefore organised with great rigor so that more than 3000 professionals who participate can benefit from all the skills brought together.

Each year, SIGs and sections have the opportunity to hold a call for papers to open a two-hour session that will feature the best papers proposed. There are approximately 200 sessions offered, providing an opportunity to keep abreast of professional and technical developments in all areas of library science.

The collaboration with the host section is done through two meetings of the Standing Committee, one at the very beginning of the congress, the other at the end. This is an opportunity to present the work in progress and to discover the sometimes very inspiring achievements of our colleagues, which is how the project *Relindial Cartonera*, which will be discussed later, was born.

A satellite day can also be organised in parallel with the congress. It benefits from the same publicity in the congress catalogue. These satellites are meetings of one or two days. RELINDIAL organised one in Paris, at the ICP, in 2014: "Libraries at the Heart of Dialogue of Cultures and Religions: History, Present,

Future"[14] and one in Columbus, Ohio, thanks to the support of our colleagues at ATLA: "Fostering Global Communication Among Religions and Libraries."[15] These are unique opportunities to build relationships, particularly with the local satellite organisation, and to publish the proceedings both in print and/ or online. A trade show is offered during the congress and again, it is an opportunity to meet library suppliers in all fields: software, databases, publishing, furniture etc. as well as users who can share their experience. The publisher of the IFLA Publications series, De Gruyter, is present and exhibits the latest news. During the two years 2012 and 2013 and thanks to the contacts made on occasion on the BETH and IFLA congresses, it was possible to publish a book, *Libraries Serving Dialogue*.[16]

We were able to display the *Relindial Cartonera* project in 2016 on a poster made by Magali Hurtrel and shared with our Social Science Libraries Section.

Meetings by language pool, the 'Caucuses' are quite interesting in the context of the Francophonie, for example, because they open up collaboration with African colleagues and of course Belgian, Swiss, Canadian, and others. This is how RELINDIAL was able to create links with Ahmadou Touré, a Muslim librarian from Mali, apostle of interreligious dialogue, who presented his work and its evolution during two sessions in 2016 and 2017.

1.6   *The Beginnings*

1.6.1   The First Sessions

From our first congress as IFLA SIG, we were able to present two important actors of information in the religious field, the announcement can still be consulted from the IFLA website.[17] On 13 August 2012, Br. René-Vincent du Granlaunay, OP, presented "IDEO Serving intercultural Islamo-Christian Dialogue." Then Amélie Vallotton spoke about "GlobeTheoLib: online theological resources for education and ecumenical dialogue." Thanks to this presentation of GlobeTheoLib, the collaboration with BETH has found one of its first fruits within an IFLA congress. And it is for GlobeTheoLib a great

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14   See Thierry-Marie Courau and Fabien Vandermarcq, eds., *Libraries at the Heart of Dialogue of Cultures and Religions: History, Present, Future* (Newcastle upon Tyne: Cambridge Scholars Publishing, 2016).

15   "Fostering Global Communication Among Religions and Libraries," https://doi.org/ 10.31046/atlapress.11 [accessed 30 March 2022].

16   Odile Dupont, ed., *Libraries Serving Dialogue*, IFLA Publications Series 163 (Berlin and Boston: Walter de Gruyter, 2014).

17   IFLA World Library and Information Congress 78th IFLA General Conference and Assembly – 11–17 August 2012, Helsinki, Finland, "Programme and Proceedings full Printable," https://www.ifla.org/past-wlic/2012/programme-and-proceedings-full-printa ble.htm [accessed 30 March 2022].

opportunity to make itself known outside the strictly Christian sphere. At this very beginning point, the two speakers were from the pre-opening relationships of RELINDIAL and from the Western world.

On 20 August 2013, in Singapore the theme of the session was: "Tools developed for a better sharing of religious information."[18] We were able to select testimonies from librarians from four continents, four speakers came from our Christian networks but Kathryn J. Philip from Nigeria joined us through the call for papers without any previous connection. The proposals were quite different: information process of distance students in New Zealand, also in Nigeria, the description of a theological database: 'Seminario Latinoamericano de Documentación' (SeLaDoc) in Chile, how the French Catholic Universities have built a network to facilitate the information process of their users, and conserving religious and cultural heritage while preserving financial resources in Nigeria.

1.6.2   RELINDIAL's Key Players

From the beginning, a small team was formed, only composed of BETH and/ or ABCF members: Magali Hurtrel, Fabien Vandermarcq, Curator of the Port-Royal library, and Odile Dupont, Promotion of libraries and networks, ICP. Fabien Vandermarcq quickly took charge of the communication, his skills in social networks allowed the development of the Facebook[19] page as well as the writing, installation and maintenance of the group's pages on the IFLA website.[20]

As for Magali Hurtrel, she rapidly took responsibilities within BETH and she was at the origin of the Relindial Cartonera group which quickly found within ABCF, a very motivated librarian, Sophie Vasseur who is still today the pilot librarian for the project she developed in her area.

Gradually, thanks to the sessions, the team has been enriched by contacts in Lebanon: Randa Chidiac from the library of the University of Kaslik and in Chile: Fernanda Ruiz Lopez, from the 'Biblioteca de Teología, Pontificia Universidad Católica de Chile'. Even if contacts are not frequent, the slightest solicitation is followed by a genuine collaboration.

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18   Magali Hurtrel-Pizarro and Odile Dupont, "Tools Developed for a Better Sharing of Religious Information," 2013, http://library.ifla.org/id/eprint/220 [accessed 30 March 2022].

19   IFLA SIG RELINDIAL, https://fr-fr.facebook.com/Relindial/ [accessed 30 March 2022].

20   "Religions: Libraries and Dialogue Special Interest Group," https://www.ifla.org/relindial [accessed 30 March 2022].

1.6.3　Geographic Expansion

In 2014, on the occasion of the congress in Lyon, France, we were able to organise a satellite meeting at the 'Institut Catholique de Paris' resulting in the publication *Libraries at the Heart of Dialogue of Cultures and Religions: History, Present, Future*.[21]

FIGURE 19.2　Participants of the satellite meeting in Paris ICP 26 August 2014
From left to right: Marie Françoise Pape, France; Thierry-Marie Courau, OP, France; Jennifer Younger, USA; Martine Steward, Paris; Laurence Brogly, France; Otto Lankhorst, Netherlands; Marta Deyrup, USA; Odile Dupont, France; Vincent du Grandlaunay, OP, Egypt; Theresa Byrd, USA; Jain Vivekanand, India; Michèle Behr, France; Magali Hurtrel, France; Fabien Vandermarcq, France; Javiera Bravo-Calderon, Chile; Cécile Lemaire, France; Donatus Düsterhaus, Switzerland; Stephen Brown, Switzerland; Matti Myllykoski, Finland; Cindy Lu, USA; Stefano Malaspina, Italy; Iain Whyte, France.

21　Courau and Vandermarcq, eds., *Libraries at the Heart of Dialogue of Cultures and Religions*.

The geographical and religious diversity was particularly visible as we were able to gather testimonies from the Philippines, China, India, Morocco, Egypt, the Switzerland, the Netherlands, France and the United States of America. Several initiatives highlighted the Islamic-Christian dialogue and the Jain culture. The technical areas covered include history, emergency response and the role of technology in the library.

In 2015, in Cape Town, South Africa, the session "Libraries as Safe Place Allowing Interreligious Dialogue and Promoting Intercultural Understanding" brought together Magali Hurtrel who showed how to enrich oneself by opening up collaborations outside of libraries;[22] the deputy director of the National Library of Iran presented us with the dialogue at work between the national libraries of Central Asia in the service of their heritage collections.[23]

The year 2016, in Columbus, Ohio, gave us two opportunities: the satellite meeting organised thanks to Jennifer Younger, Executive Director of the Catholic Research Resources Alliance and ATLA and, during the session, we could hear an iconic member of RELINDIAL, Ahmadou Touré, a Muslim, who is doing wonderful work with his students: "Interreligious Dialogue at the University of Letters and Humanities of Bamako-Mali."[24] Ahmadou was selected again in 2017 for the congress in Wrocław, Poland, as he continued his activities with his students to deepen the achievements of 2016: "The Complementary Debate within the framework of interreligious dialogue at the University of Letters and Humanities of Bamako – Mali."[25]

1.6.4   The IFLA Name of the Group

While we have widely used the acronym RELINDIAL to call our group, IFLA has preferred a more meaningful name as an official denomination. The name of the group RELINDIAL has been fluctuating for some years: Special Interest Group of Libraries to Serve Interreligious Dialogue; Interreligious Dialogue Special Interest Group; Religious Libraries in Dialogue Special Interest Group. So it was necessary to fix the denomination and on 18 August 2014, we organised

22   Magali Hurtrel-Pizarro, "Comment accroître la documentation sur les initiatives inter-religieuses grâce à un partenariat 'bibliothèques – association Coexister'?," 2015, http://library.ifla.org/id/eprint/1212 [accessed 30 March 2022].

23   Azam Najafqolinejad and Sedighe Shakeri, "Intercultural Cooperation of National Libraries: A Case Study of ECO National Libraries," 2015, http://library.ifla.org/id/eprint/1213 [accessed 30 March 2022].

24   Sane Ahmadou Sidi Touré, "Le dialogue interreligieux à l'Université des Lettres et des Sciences Humaines de Bamako – Mali," 2016, http://library.ifla.org/id/eprint/1564 [accessed 30 March 2021].

25   Sane Ahmadou Sidi Touré, "'Le débat complémentaire' dans le cadre du dialogue interreligieux à l'Université des Lettres et des Sciences Humaines de Bamako – Mali," 2017, http://library.ifla.org/id/eprint/1768 [accessed 20 May 2021].

a Café de Paris Meeting: "How to organise the future of RELINDIAL." We gathered 30 people from eleven nationalities and four continents (Europe, Africa, Asia and Middle East, North America).

The message sent by our colleagues was clear: it was better to define who we were and to state clearly that libraries are places of dialogue, to promote an equitable interreligious dialogue, each one putting itself in the state of mind to learn from the other. The name Religious Libraries is too restrictive because it excludes many non-confessional structures open to this dialogue. The new denomination was to make it clear that thanks to religions, it was possible to broaden the dialogue in the cultural, social, history of mentalities, patrimonial documents fields.

We went back to the standing committee of our host section to discuss this issue and agreed that the name Religions, Libraries and Dialogue better reflected our desire to be open. The request for change was formally submitted to the IFLA Secretariat and the new name was accepted with one punctuation mark: the group would now be called Religions: Libraries and Dialogue.

1.7   *Relindial Cartonera*
In 2014, thanks to Araceli García Martín and Magali Hurtrel, members of the Standing Committee of Social Science Libraries at IFLA, the idea of organising workshops bringing together people of different convictions to make unique books, *cartoneras* on the model of what has developed in Latin America in the favellas, emerged.[26]

From that moment on, communication material was created to allow anyone interested to develop a project.[27] Many contacts were made to present the project, within IFLA with the section of Libraries for Children and Young Adults, presentation of the project during a session in 2016 and more recently meeting with School Libraries Section. Other contacts were made within the French-speaking library associations CFIBD and the ABCF: Sophie Vasseur is committed. The presentation of Relindial Cartonera at the SGEC ('Secrétariat général de l'enseignement catholique') was also fruitful: Catherine Thuillier, touched by the project, set it up within several primary classes and published a very illustrated book explaining her approach.[28] Then, within international

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26   Odile Dupont, "Relindial Cartonera Overview," last update 9 July 2020, https://www.ifla
      .org/g/relindial/the-relindial-cartonera-project/ [accessed 30 March 2022].
27   Sophie Vasseur and Fabien Vandermarcq created leaflets and instructions for use in
      French and English posted on the IFLA website. Spanish and German were added. https://
      www.ifla.org/g/relindial/the-relindial-cartonera-project/.
28   Catherine Thuillier and Béatrice Leleu, *Des couleurs et des religions, ça se partage! Des
      élèves de GS, CP, CE1 à la découverte des religions: École Montalembert – Nogent sur Marne*
      (Nogent-sur-Marne: Infocap, 2019).

structures: the CCIC (International Catholic Centre for Cooperation with UNESCO), BSF ('Bibliothèques Sans Frontières') and FIUC (International Federation of Catholic Universities) opened fruitful contacts with Carol Bambara (Burkina Faso) and Edouard Koutsouva who set up a project in his high school. Some contacts were taken in Lebanon with associations serving interreligious dialogue: ADYAN and public libraries: Assabil.

Many seeds have been sown. The most fertile ones have been able to germinate thanks to highly motivated librarians and teachers, open to others, to cultures and religions, to the arts, and gifted with exceptional human qualities to bring people from different cultures together in harmony and to bring them to dialogue, create and build together. The results of these first years of existence are very positive if we believe the enthusiasm of the participants and organisers. Some figures since 2016, the beginning of the initiative: 818 participants, 26 supervisors and five countries involved: France, Chile, Germany, Russia, Burkina Faso. We are at a turning point in the project: it had been mainly supported by France, but thanks to Irina Nehme, a member of the IFLA School Library Section, it is developing in Germany and Russia.[29]

1.8   *The Case of the Dominican Institute of Oriental Studies (IDEO)*

In 2012, we were in contact with René-Vincent du Grandlaunay. Touched during a year of civil service by the Arab culture and by the welcome he had received in the Palestinian territories, he turned, after deciding to enter the priesthood, to the Dominican order, artisan of the Islamic-Christian dialogue within the IDEO in Cairo.

René-Vincent's studies began in Mosul, where he became very interested in the library and thus in cataloguing. Then his education took him to Baghdad where he met a computer scientist who opened him to relational databases. He was then appointed to the IDEO in Cairo in 1997 where he discovered a library whose catalogue was structured with a large single table, BDD 4D Apple, a poorly configured server. It was impossible to catalogue in Arabic. From this material, he took the table. He first cut it into several files (authors, titles) and, by reworking it through exports in Excel and then Access, he organised 15 tables. In order to improve his knowledge of library science, René-Vincent did extensive research on international standards that would allow him to enhance the IDEO's collection description. He opened the Al-Kindi catalogue, named after a 9th-century Arab-Muslim philosopher, who worked with Christians to translate Hellenistic texts into Arabic, a symbol of

29   Irina Nehme, "Die Schulbibliothek als Ort der Integration und des interreligiösen Dialogs: Erfolgreiches Cartonera-Projekt am Hölty-Gymnasium Wunstorf/Gemeinsam kunstvolles Buch gestalten," *BuB: Forum Bibliothek und Information* 73 , no. 4 (2021): 206–207.

the possible harmony between Muslims and Christians. Until 2010, he worked on this database to make it as close as possible to the AFNOR – MARC standards. The next step, currently underway, is the creation of the ILMS (Integrated Library Management System) *Diamond*, which contains more than 600 tables and allows cataloguing in all languages.

IDEO is now a major contributor to IFLA, not only in the field of interreligious dialogue via RELINDIAL, but also and above all in the field of FRBR RDA cataloguing and indexing with ISNI (International Standard Name Identifier),[30] in order to be able to find with the greatest possible precision the very complex Arabic surnames, an essential prerequisite for the study of classical Arab-Muslim texts.

The case of IDEO, within RELINDIAL, is the best example of a theological library that enriches itself and the professional network thanks to its work at the highest level, whether it is Christian and Muslim theology, cataloguing and indexing, or developing collaborations with libraries and documentation centres concerned with classical Islam. The library itself is a place of conviviality where traditionalist Muslims come in all confidence to nourish their studies thanks to the work of Christians.[31]

IDEO already collaborates with the following organisations: Arab Manuscripts Institute (Arab League; http://www.malecso.org/), French Institute of Oriental Archaeology (https://www.ifao.egnet.net/), Vatican Library (https://www.vaticanlibrary.va/), Erbil Center, 'Bibliothèque nationale de France', within the framework of the portal of the Libraries of the Levant whose site lists the partners.

New partners are constantly adding to the digital library: Heritage of the Near East (France), New York Public Library (USA), Libraries of the 'Institut Catholique de Paris' (France), Diplomatic Archives (France), BULAC – University Library of Languages and Civilisations (France).

Finally, several large national catalogues are seeking collaboration: the SUDOC ('Système universitaire de documentation'), the CCFR ('Catalogue collectif de France'), and ALIPH (International Alliance for the Protection of Heritage in Conflict Areas).

Thus, supported by the conviction that dialogue between religions is linked to dialogue with cultures and that it is a ferment of progress, the case of IDEO shows us that our theological libraries, once again in history, are at the forefront

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30   ISNI International Agency. https://isni.org/ [accessed 30 March 2022].

31   BnF, "Bibliothèques d'Orient," https://www.bnf.fr/fr/bibliotheques-dorient [accessed 30 March 2022].

of technicality and share their expertise, an expertise developed in the service of dialogue and peace in the world.

1.9 *Conclusion of Odile Dupont's Mandate*

IFLA procedures limit the term of office for group convenors to two years, renewable once. By 2015–16, a new 'Convenor' was found. Donatus Düsterhaus has been noticed thanks to his faithful participation in the events organised by our group. His European career, the languages he practices daily, and his library activities exhibited pointed to him as an excellent candidate.[32] With the agreement of the Social Sciences Section, his nomination was accepted by the Professional Committee.

BETH's contribution was decisive for the success of this undertaking, thanks to the training received for this networking work within the association: Penelope Hall, then secretary of BETH, patiently introduced Odile Dupont to the relevant participants of international congresses. It gave the opportunity to get acquainted with colleagues active in the field of international collaboration, especially within ATLA. That was the first step. The integration into IFLA followed the same principles.

During these years spent as Convenor of RELINDIAL, it appeared that, to take full advantage of the opportunities brought by IFLA, it was necessary to work as a group that can be heard by IFLA's administration and community. It takes a lot of work to take advantage of all the opportunities offered, but it is worth it. It is not enough to come to receive, the more you give, the more you receive, just like the Gospel message.

2 RELINDIAL 2017–2021

2.1 *Continuity and Change*

In the second part of this chapter, it is important at this point to sum up the past years from 2017 to 2021 in view of the institutional and project-oriented developments, and to venture a brief outlook.

The question of a new orientation of the Special Interest Group RELINDIAL arose after the election of Donatus Düsterhaus as convenor in 2016. All at once,

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32 Donatus E. Düsterhaus, "Unity and Diversity: Collections and Connections in an Interdisciplinary and Multilingual Community." Paper presented at: "IFLA WLIC 2016 – Columbus, OH – Connections. Collaboration. Community," in "Session 155 – Religions: Libraries and Dialogue Special Interest Group" (SIG RELINDIAL) (August 2016), http://library.ifla.org/id/eprint/1453/ [accessed 70 June 2022].

the question of priorities at the level of the projects was raised. It showed quickly that the continuation of the activities could build upon the successful preliminary work of Odile Dupont in her capacity as initiator and first convenor of the group. Thus, we decided to continue the various projects and to represent in the changing institutional framework of IFLA the interest groups stronger, as well as to intensify collaboration with other sections. At the same time, it was attempted to foster the relationships with the two large professional associations in Europe (BETH), and the USA (ATLA), and to intensify the organisation of joint events.

2.2   *Our Contribution to Interreligious Dialogue*

As mentioned earlier, our interest group deals with interreligious dialogue. Especially in the past years, this topic was given broad public attention, not least because of the modern media culture. From a European perspective, this is due to different factors; among other things, for example, reflections on the so-called 'relationship of state and church' (that is between government institutions and religious communities) in various countries. Especially in countries, like France today, where the constitutional separation between the state and religious communities is closely observed, and government institutions (among them schools and libraries) are confronted with the reality of religious practices, those developments can occasionally cause problems. Citizens, who show an increasing desire to exercise religion and express religious beliefs in public space, and who, to some extent, are interested in a dialogue between the religious groups and religions within the institution, are met with rigid structures, which cannot, or do not want to meet these needs.

At a scientific level, the discussion of the topic of secularisation is not limited to play a certain role in the social sciences. For example, an anthology, realised in 2019 in France, took up this issue: *La Sécularisation en question: Religions et laïcités au prisme des sciences sociales.* This study deals with the public debate on laicism and religion in French government institutions.[33] This debate raises practical issues, which occupy the library-oriented professional public for quite some time. All of this does not only take place against the background of technological change, but especially of a change of the world of media, which not only affects the global library landscape, but almost everywhere becomes noticeable in society, and poses a great challenge.

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33   Jean Baubérot, Philippe Portier, and Jean-Paul Willaime, *La Sécularisation en question: Religions et laïcités au prisme des sciences sociales*, Bibliothèque de science politique 3 (Paris: Classiques Garnier, 2019).

As places of social and cultural memory, libraries, especially in the context of universities, are affected by those developments. For the area of libraries, this means a growing field of tension between government and private institutional carriers and the interests of the public and user groups. This complex of tensions can be quite problematic.

In the past years, colleagues dealt with the question of the relationship of religion and libraries in France, among other things, in various publications. In view of the fact that significant RELINDIAL projects were initiated and coordinated from France, we would like to take a brief look at the literature available there on the subject of 'Religion and Libraries', since this can serve as a kind of template for further developments and influence the self-perception of RELINDIAL though these developments.

The question of the special relationship of religions (i.e., church(es) and religious communities) and the state, respectively the question of the French state laicism, becomes especially visible in the everyday life of a library. Although the example of this country is by no means universally applicable, neither for European, nor non-European states, this specific perspective can provide a special impulse for the discussion on libraries and their relationship to religions in other countries and their library systems. With their wide thematic range, the titles of the publications testify to the perceived importance of the issue of 'Religion in the Public Sphere' and to the considerations and strategies that play a role in dealing with religion in a secular environment. Already many years ago, in the year 2003, the French librarian and later 'Inspecteur général des bibliothèques', Dominique Arot, dealt with this issue in his farsighted contribution: "Les bibliothèques publiques et le fait religieux: pour une laïcité ouverte."[34] The author argues for a certain openness to the issue of religion, in particular in view of a coherent library collection, and especially for libraries as places of interreligious dialogue and exchange:

> Libraries are places of discovery and openness, not indoctrination, places of debate, not polemics, places where everyone is respected. They are also places where religion can be put to the test of reason, where the proximity of the shelves and classifications gives each reader the possibility of comparing, judging and refusing. *Religio* means link in Latin. Yes, therefore, to 'religious' libraries![35]

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34 Dominique Arot, "Les bibliothèques publiques et le fait religieux: Pour une laïcité ouverte," *Bulletin des bibliothèques de France* 48, no. 6 (2003): 20–24.

35 Arot, "Les bibliothèques publiques et le fait religieux," 24 (our translation).

As we know, the debate widened since 2003, and yet another collection, published in the year 2018 by Fabienne Henryot, takes up the state of the discussion then. Considering the different aspects, the authors introduce the actual relationship between state, church, and religion in the French library system. They discuss special collections and collection orders, but also deal with intercultural and interreligious issues. The international exchange and the networking among the professional library associations at the European and international level is likewise taken up.[36] An entire chapter is dedicated to the issues of laicism, neutrality, and education. Against the background of the attacks from 2015 on the editorial department of the satirical magazine *Charlie Hebdo*, the subject of religion returns to the level of media and politics.[37] The French publications shows the importance the issue "religion, laicism, and libraries" is meanwhile given in the library-oriented professional public. In view of the 1905 ratified law on the separation of state and Church, France is certainly a special case. Although, or because, it was strongly affected by the global developments in the area of religious practice, it is repeatedly taken as model for the separation of state and Church.

In the Festschrift for the Italian Fr. Silvano Danieli, Odile Dupont published yet another paper, "Silvano Danieli et RELINDIAL: un parrainage fidèle et agissant," on the history of RELINDIAL and its relationship to theological libraries in Italy.[38] In 2019, another anthology with the title *Religions en bibliothèque* was published by Bernard Huchet.[39] In this book, the authors refer to the particular role of public libraries in France, which should take a special function in the mediation of tolerance, openness, and republican spirit. The editor promotes the statement made by the philosopher Regis Debray in 2001 that institutions in France should evolve from a "laïcité d'indifférence" to a "laïcité d'intelligence." This could render a decisive contribution to living peacefully together in a society in the future. Public libraries, according to the author, should expand their offers in the cultural field and in the collaboration

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36 Odile Dupont, "Travaux de Relindial et réseaux internationaux de professionnels de bibliothèques religieuses," in *Bibliothèques, religions, laïcité*, ed. Fabienne Henryot (Paris: Maisonneuve & Larose nouvelles éditions – Hémisphères éditions, 2018), 149–162.

37 Raphaëlle Bats, "Après les attentats: Les Bibliothèques face à la laïcité, au pluralisme et à la citoyenneté," in *Bibliothèques, religions, laïcité*, ed. Henryot, 193–205, here p. 193.

38 Odile Dupont, "Silvano Danieli et RELINDIAL: un parrainage fidèle et agissant," in *Nessuno poteva aprire il libro…: Miscellanea di studi e testimonianze per i settant'anni di fr. Silvano Danieli, OSM*, ed. Mauro Guerrini, Biblioteche & bibliotecari 2 (Florence: Firenze University Press, 2019), 13–22.

39 Bernard Huchet, ed., *Religions en bibliothèque*, Collection Bibliothèques (Paris: Éditions du Cercle de la librairie, 2019).

in the field of religious issues. SIG RELINDIAL takes up this postulate with its manifold activities and projects for some years now!

In light of the globalisation of religious problems and the worldwide occurring migration flows, not only the different religious communities have come into closer contact with each other.[40] These contacts affected not only secularised societies and countries, but also people, groups, and countries in which religion played a significant role up to now.

With the help of different projects of its dedicated colleagues, the RELINDIAL group wants to render an important contribution to facilitating that in the future interreligious dialogue between people who belong to different denominations will be simplified and enabled. Differences and communalities ought to be found out, and mutual interest and understanding among involved parties in the different library contexts should be awakened, and the herein introduced project should support dialogue. Ideally, with the help of those activities, religious intolerance can be combatted, radicalism counteracted, and peace and tolerance promoted! Especially libraries are places where people meet; so-called 'third places',[41] and as institutions also a kind of mirror of social developments.

2.3   *Structural Reform of IFLA*

While in the past years, many new circles of interest could be tapped into on the level of individual projects (like Cartonera and Al-Kindi) within RELINDIAL, it is necessary to closely collaborate at the institutional level with the umbrella organisation IFLA, and to accompany the organisational change that takes place. For the period 2019 to 2021, the international library association IFLA has prepared a new vision, which should go hand in hand with a far reaching and sustainable structural reform. The international association should work more transparent and efficient in a regionally better implemented way, and hereby commit itself to the issue of 'sustainability'. Additionally, it should contribute interactively to the issue of voluntary work, and in this way also become more interesting for new members.[42] Surveys and workshops were conducted with the participation of RELINDIAL members, also in order to make the future role of this group in the reform process clear. The coming months and years will show how the organisation will develop further. Besides a clearer visibility of

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40   See also: "Perspectives on the Interreligious Dialogue: Reformed Churches in Bern, Jura and Solothurn in Switzerland: Grundlagen / Interreligiöser Dialog," https://www.ref bejuso.ch/grundlagen/interreligioeser-dialog/ [accessed 18 May 2021].

41   Ray Oldenburg, *Celebrating the Third Place: Inspiring Stories about the "Great Good Places" at the Heart of Our Community* (New York: Marlowe & Company, 2001).

42   https://www.ifla.org/DE/node/93190 [accessed 18 May 2021].

our activities within the association, SIG RELINDIAL expects from the reforms of the IFLA a close-knit networking with other groups and sections and because of the increased contact to co-workers an attractive opportunity for collaboration.

2.4   *New Developments in the Cartonera Project*

In the past years, the Cartonera project could be successfully continued at various levels. As a result, it was possible to compile information about the project, like for example the statistics of the successfully conducted workshops, and to publicly document them on the home page.[43] For the past years, a successful balance could definitely be drawn.[44] Owing to the commitment of Irina Nehme, a first Cartonera project could be successfully implemented in a school library in Germany.[45] Further projects are to be implemented in Russia and in Burkina Faso. Since March 2020, due to the protective measures against the spreading of the Corona virus, it became more difficult to initiate and design new projects in schools and libraries. However, the pandemic made it possible to support the project at yet another level. Meanwhile guidelines (descriptions and user instructions) were made available in four languages for download on the IFLA homepage. Since the past year, further marketing articles, like posters and bookmarks, can be accessed free of charge on the internet of IFLA in seven languages.[46] In this way, it was made possible to create good framework conditions at the information and marketing level, which hopefully encourage also new co-workers to promote the dialogue in schools and libraries.

2.5   *Other Projects and Activities*

As already described above, the motto of the past years 2017 to 2020 was 'continuity and change'. It was possible to continue already existing activities of members of RELINDIAL. On the African continent, René-Vincent du Grandlaunay. In Mali, Ahmadou Touré (University of Bamako) was able to continue his ideas and projects. At this point, especially his project with an implemented dialogue of students within the library deserves mention. As a result, the library there successfully became a place of dialogue and a communicative meeting point.

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43 https://www.ifla.org/publications/relindial-cartonera-project/ [accessed 7 June 2022].

44 https://cdn.ifla.org/wp-content/uploads/Statistics-1.pdf [accessed 7 June 2022].

45 Nehme, "Die Schulbibliothek als Ort der Integration und des interreligiösen Dialogs"; Thuillier and Leleu, *Des couleurs et des religions, ça se partage!*

46 https://www.ifla.org/g/relindial/the-relindial-cartonera-project/ [accessed 7 June 2022].

In the course of the large migration movements within Africa, the Middle East, and also Europe in the years 2015 and 2016, several initiatives were launched, and universities pursued integration projects. At the University of Fribourg in Switzerland, for example, small educational offerings for refugee academicians from Syria were developed together with the student initiative 'UNA – Refugees meet students UNIFR' in the context of guided tours through the 'Interfakultäre Bibliothek für Geschichte und Theologie'.[47] Those initiatives could be a first step, respectively building block, for future projects in the field of intercultural and interreligious dialogue.[48] The task is now to make those projects known to the professional library public, and to share those experiences (as the case may be, through best practices examples).[49] In this way, an important first step in view of progress in interreligious dialogue would be taken.

2.6   *Backgrounds, Topics, and Activities as Reflected in the Contributions of WLIC of the Past Years*

The lectures and discussions at the annually held IFLA Congress, which is organised by RELINDIAL, show in an impressive way the range and the interest in the issue of exchange and interreligious dialogue in libraries in different countries on different continents. Interesting contributions came from both the academic library environment, and national institutions, like for example national libraries. Also, specialty libraries were inspired by this topic. In 2018, a so-called 'satellite meeting' of the section of arts libraries on the topic "Global Arts and the Islamic World: Documenting Islamic Arts Worldwide" took place in Kuala Lumpur (Malaysia).[50] There, René-Vincent du Grandlaunay had the opportunity to introduce the progress of his work on the Al-Kindi software to an audience of experts in art history.

In the past years (since 2007), the contributions of the speakers at the World Library Information Congress (WLIC) were predominantly rendered in the English language. At the same time, it must be pointed out that in the period of investigation from 2017 to 2021, contributions from almost all continents

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47   Düsterhaus, *"Unity and Diversity."*

48   Anne Barckow, "Interkulturelle Bibliotheksarbeit aktuell," *Bibliotheksdienst* 50, no. 5 (2016): 441–455. See: https://www.degruyter.com/journal/key/BD/50/5/html [accessed 18 May 2021].

49   Guido Jansen, "Bibliotheksarbeit mit Flüchtlingen im internationalen Vergleich: Plädoyer für einen grenzüberschreitenden Wissensaustausch," *BuB: Forum Bibliothek und Information: Schwerpunkt Austausch – Grenzenlos Lernen* 68, no. 1 (2016): 35–37.

50   IFLA Satellite Meeting, "Global Arts and the Islamic World: Documenting Islamic Arts Worldwide" https://www.ifla.org/node/59428 [accessed 18 May 2021].

(with exception of Australia and South America) could be presented. This shows the international dimension of the issue. These lectures made clear that librarians in scientific, as well as public libraries, can create manifold opportunities in order to discuss questions on religious conflicts within the limits of a civil discourse, like for example described by Justin Parrot and Ray Pun from the USA.[51] The (Wikipedia) workshops and discussion rounds mentioned there, like already described above, are conducted, for example, at the University of Bamako in Mali and successfully implemented in public libraries and school libraries within the framework of the RELINDIAL-workshops. Examples from an academic library in the USA that is sponsored by a private Catholic university can demonstrate how conflictual the collection of a library stock in the context of a confessionally oriented university library can be, and which solution scenarios are helpful hereby.[52] In this context, authors refer not least to the Second Vatican Council (1962–1965):

> Since in the course of centuries not a few quarrels and hostilities have arisen between Christians and Moslems, this sacred synod urges all to forget the past and to work sincerely for mutual understanding and to preserve as well as to promote together for the benefit of all mankind social justice and moral welfare, as well as peace and freedom.
>
> *Nostra aetate* §3[53]

This can also be understood as a kind of action guide for the everyday work in an academic library – not only with Catholic sponsorship. Besides those examples from libraries in the USA, in recent years, lectures and presentations were held on projects and developments in institutions in Africa, especially Egypt. For example, the 'Bibliotheca Alexandrina' set the goal not only to act as place of knowledge transfer, but also – very much in the spirit of the Egyptian

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51 Raymond Pun and Justin Parrott, "Navigating and Preserving Interfaith Dialogue: Perspectives from Two Academic Librarians." Paper presented at: "IFLA WLIC 2019 – Athens, Greece – Libraries: Dialogue for Change," in "Session 83 – Religions: Libraries and Dialogue Special Interest Group (SIG RELINDIAL)." See http://library.ifla.org/2521/1/083-pun-en.pdf (August 2019) [accessed 18 May 2021].

52 William Welburn, Jean Zanoni, and Janice Welburn, "Libraries in Catholic Universities: Unanticipated Sites for Interreligious Dialogue… and Conflict." Paper presented at: "IFLA WLIC 2019". See http://library.ifla.org/2522/1/083-welburn-en.pdf (August 2019) [accessed 18 May 2021].

53 Welburn, Zanoni, and Welburn, "Libraries in Catholic Universities." See also: "Declaration on the Relation of the Church with the Non-Christian Religions: *Nostra Aetate* (Rome, October 28, 1965)," http://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vat-ii_decl_19651028_nostra-aetate_en.html [accessed 18 May 2021].

government – as bridge builder for tolerance and mutual understanding, thus preventive against terrorism and terror.[54]

The remarkable contributions from Nigeria must also be understood against the backdrop of terror and extremism.[55] Among other things, the results of a study among Nigerian university libraries were presented, who had the aim to analyse the development of collections and stocks. On the basis of this study, it was recommended to those libraries to act more professionally, i.e., without resentments and prejudices of the staff, purchase relevant stocks with additionally provided funds, and train the staff target oriented. The role of libraries in interreligious dialogue is likewise the concern of a 2019 paper by Josephine C. Igbokwe and others.[56]

Authors show that libraries can position themselves in this respect and render a contribution to conflict prevention and resolution of religiously influenced disputes by launching information campaigns and initiatives in terms of organising discussion events on the premises of libraries. The examples from Egypt and Nigeria, but likewise the above-mentioned project from Mali, show the commitment in libraries on the African continent to render a very concrete contribution to dialogue, and thus to conflict prevention. In the perception of the speakers, it becomes clear that libraries for them are more than a physical place. They are rethought as a kind of 'hub' that with diverse offers meaningfully supplements the classical service portfolio in view of dialogue and conflict prevention.[57]

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54   Dina Youssef Salib, "Interreligious Dialogue for Sustainable Peace: The Library of Alexandria Building Bridges of Tolerance and Mutual Understanding." Paper presented at: "IFLA WLIC 2018 – Kuala Lumpur, Malaysia – Transform Libraries, Transform Societies, in "Session 246 – Religions: Libraries and Dialogue SIG." See http://library.ifla.org/2225/1/246 -salib-en.pdf (August 2018) [accessed 18 May 2021].

55   Josephine C. Igbokwe, Fidelia Ngozi Enem, Desmond Chinedu Oparaku, and Chinwendu Chizoba Akpom, "Curbing Religious Conflicts through Interreligious Dialogue Initiatives: Exploring the Provision of Library and Information Service Option." Paper presented at: "IFLA WLIC 2019." See http://library.ifla.org/2523/1/083-igbokwe-en.pdf (August 2019) [accessed 18 May 2021]; Solomon Achia Uganneya, Chinwe Veronica Anunobi, and Rebecca Ape, "Application of Collection Development Policies in Documenting Religious Conflict without Sustaining Resentment in Nigerian Universities." Paper presented at: "IFLA WLIC 2019." See http://library.ifla.org/2520/1/083-uganneya-en.pdf (August 2019) [accessed 18 May 2021].

56   Igbokwe et al., "Curbing Religious Conflicts through Interreligious Dialogue Initiatives."

57   See further contributions and examples that were presented during the WLIC coming from Indonesia WLIC: Dwi Fitrina Cahyaningtyas and Lasenta Adriyana, "Unity in Diversity: Harmony, Religion, and Dialog." Paper presented at: "IFLA WLIC 2019" See http://library.ifla.org/2525/1/083-fitrina-en.pdf (August 2019) [accessed 18 May 2021]; Indah Novita Sari and Ni Putu Premierita Haryanti, "Rethinking the Special Library's Role

3   Conclusion

After almost ten years of existence, the RELINDIAL SIG has revealed itself as a platform that documents and networks updated initiatives for a better dialogue of cultures and religions. Whether software tools, bibliographic, publications, projects proposed to all or specific to certain libraries, it offers a better visibility to peace initiatives sometimes very discreet, but so important as the training initiatives of students in Mali for example.

Among the projects supported by the group, we can mention the upcoming creation of a portal centralising the religious bibliographies produced and put online by libraries. This project will be piloted by Fabien Vandermarcq, responsible for the communication of RELINDIAL.

The new association structure of IFLA can ideally contribute to the professional framework of networking and exchange in the years to come. This will improve and thus promote the dialogue of religions inside and outside libraries. The commitment of all colleagues is necessary to ensure that this dialogue will develop further in the future. During the restrictions of the pandemic, online tools such as video conferences and webinars, etc. have been increasingly used and have significantly facilitated and improved communication.

The time is therefore right for theological and religious studies library colleagues and their associations to become involved in IFLA, as is the case with ATLA whose president is a faithful and active supporter of RELINDIAL. The librarians specialised in theology and religious studies are valuable resource persons able to feed the debates with other specialised libraries. IFLA and the RELINDIAL SIG provide a promising framework for them. Increased involvement in IFLA would serve to intensify the exchange between institutions, with other experts and with professional associations. An increased presence within IFLA could bring greater support to RELINDIAL, to consider going beyond the embryonic framework of the special interest group and to open a section dedicated to the theme of religions and dialogue in libraries.

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PART 3

BETH: The Association and Its Members

Edited by Matina Ćurić

Bibliothèques Européennes de Théologie

BETH

'Bibliothèques Européennes de Théologie' (BETH) is a federation of theological library associations and individual libraries. The federation was officially founded in 1973 in the Netherlands. However, its roots go back to 1961 to Germany when the Dutch, French, and German theological library associations created the 'International Committee for the Coordination of the Associations of Libraries of Catholic Theology' (CIC). Originally founded by the Catholic associations of libraries, CIC began after the Second Vatican Council to expand more into the ecumenical sphere and in 1973 changed its name to International Council of Theological Library Associations ('Le Conseil international des associations de bibliothèques de théologie'), and finally, in 1999, to 'Bibliothèques Européennes de Théologie' – BETH.

Today, BETH is an ecumenical federation bringing together around 1,500 libraries across Europe with an estimated stock of more than 60 million volumes and an important collection of ancient manuscripts. The purpose of BETH is to promote cooperation and development among the theological, ecclesiastical, and religious libraries on the European continent and serve their interests in the scientific and academic sphere on both the European and international levels. Ever since its beginning, BETH had an international and serving focus. The founding associations recognised that mutual collaboration is necessary not only for the advancement of their interests but to improve the professional quality of all theological libraries, especially those which are underprivileged and operating in a difficult situation.

The membership of BETH is divided into three categories: ordinary, extraordinary, and special members. Ordinary or institutional members are different European national theological library associations that are themselves composed of individual libraries or librarians; extraordinary members are individual theological libraries; special members are individuals who have served the international theological library system. Membership is approved by the General Meeting, after a written request of the candidate(s) and is taken by a two-thirds majority. The number of members in BETH grew gradually, from the initial three ordinary members in the 1970's to today's 15. In the 1990s there were three extraordinary members, and today there are 14. Both ordinary and

extraordinary members of ʙᴇᴛʜ cannot be described in one identical way. The membership of ʙᴇᴛʜ is as diverse and heterogeneous as the entire branch of theological librarianship. Some associations are related to a particular church denomination (Roman Catholic, Lutheran), while others are ecumenical, interreligious, and open to all types of libraries. Extraordinary members are sometimes private stand-alone theological libraries, and sometimes parts of state-owned institutions, such as the national, public, and university libraries. Overall, ʙᴇᴛʜ members come from 19 European countries. Since its beginning, ʙᴇᴛʜ was always open and looking to spread its members' network in Europe and internationally. In countries where there is at the moment no theological library association or network, ʙᴇᴛʜ nurtures contacts with these colleagues, and they are often regular participants in the annual conferences.

From an informal and friendly committee, ʙᴇᴛʜ grew over the decades into an entity with two governance bodies: the General Meeting and the Board. (1) The General Meeting is held once a year during the annual conference and is structured in such a way that each ordinary member is represented by two delegates and extraordinary member(s) by one delegate. All the major decisions for the work of the association such as financial budgeting, admission of new members, affiliations, and contracts are made at this meeting. The General Meeting does not interfere in the private affairs of its members but respects their autonomy. (2) The Board is elected by the General Meeting for a period of five years. It consists of a president, vice-president, secretary, treasurer, and one or more members. The Board is responsible for all the daily management of the association and its tasks. Both the General Meeting and the Board frequently appoint various working groups and committees to lead special projects. In the last 50 years, numerous librarians from all over Europe have voluntarily served for decades and sacrificed their time and energy to advance the work of the association. The names of all the presidents, vice-presidents, and secretaries can be seen in the Appendix to this book.

The official languages of ʙᴇᴛʜ are English, French, and German. In the first 40 years, the main working language was French. After 2010, the main working language became English. To financially support common projects and activities, each member of the Association contributes a membership fee to the common budget. ʙᴇᴛʜ also receives funds for its work from Atla through a partnership agreement. ʙᴇᴛʜ and its members agreed to provide publicity and support for sales of certain Atla products in return for financial considerations from Atla.

Once a year, ʙᴇᴛʜ organises an annual conference in one of the European countries on topics relevant to theological librarianship. In the last 50 years, the meetings have been held in 36 cities and 15 countries. In the first couple of years, most of the meetings took place in the founding countries of France, Germany, and the Netherlands. Then during the 1980s and 1990s, the meetings

took place in France every second year in conjunction with the annual meeting of the French association. In 1999, the meetings again began to be held in a different country every year, following the invitations of the member associations. Until 2010, the delegates of mostly member groups visited the conferences and the focus of the meeting was to share news about activities and projects from national associations and libraries. During this period, the General Meeting of the members and the conference were not separated but completely intertwined. After the 2010s, this approach was changed, and the annual conferences always had a specific topic in focus and were open for all those interested in theological and religious librarianship. This has increased the number of conference attendees, especially from 2020 and onwards when the meetings began to be held online as well. Also moving the conference from one country to the other has led to a better understanding of the various settings and contexts in which European libraries function and serve, the riches of the collections they protect, and increased the appreciation of diversity and common bonds.[1]

During the year, the communication among BETH members evolves through two listservs, one specifically for the members and another for general theological librarianship topics. The BETH website https://www.beth.eu that is hosted by the Catholic University of Leuven also serves as the main communication and archive tool both for BETH and its members. In the early years of the association, a circular letter was sent to all the theological libraries whose addresses could be obtained, listing all the services and projects, which were operated within the community and associations that established them. Later member associations started regularly exchanging their bulletins and newsletter for the mutual benefit of all.

In the last 50 years, BETH has been involved in various projects,[2] which were predominantly started and run by different national associations. The

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1 Penelope R. Hall, "The International Council of Theological Library Associations: Past Foundation, Present Form and Plans for the Future," *ATLA Summary of Proceedings* 51 (1997): 245.

2 (1) *Scripta recenter edita* (VSKB, 1959–1973), a monthly bibliography of philosophical and theological works published by the Dutch association; (2) *Bibliographia ad usum seminariorum* (VSKB, 1959–1965), a thematic bibliography on religion; (3) *Bestelcentrale / World Library Service* (VSKB, 1950–1980), an international bookshop organised by the Dutch association where libraries from all over the world could order books at conditions fixed under the official rates. (4) *Theologici Exquisiti Oblatique Libri – TEOL* (ABSR/ABEF, 1962–), a service managed by the French association and offered to libraries from all over the world, to search for out-of-print titles and to sell the available duplicates before they enter the official antiquarian market. (5) *Clavis Periodicorum* (VTB, 1959–), a fully annotated bibliographical review of theological periodicals published by the Belgium society VTB. It intended to describe all theological periodicals having appeared or still appearing in Europe from 1850 onwards.

reasons for this lie in the early history of BETH, where the aim of the founding associations was not to focus on starting new projects on behalf of BETH, but to coordinate projects and services that were already established by other associations, to develop them and increase their use on the European and international level. The only exception to this is the European Thesaurus for Indexing in Religious Libraries project (ETHERELI), which was started in the early 1990s on behalf of BETH and was led by Brother Ferdinand Poswick, of the 'Centre Informatique et Bible' in Maredsous. The pilot of the project was supported by the European Union, but unfortunately, the continuation never received the needed funding.

Cooperation and an international focus have always been at the heart of BETH. Over the decades' BETH has partnered, supported, and cooperated with different European and international organisations in the fields of librarianship, religion, and theology. From 1971 to 1986, the association was a member of IFLA. In 2009, a special interest group within IFLA called Religions in Dialogue (RELINDIAL), was started by the president of BETH, Odile Dupont. BETH and RELINDIAL enjoy to this day a very close relationship and regularly report and promote their activities at their annual meetings. In the 1990s, a closer relationship was established with the American Theological Library Association, Atla. In 1998, a formal agreement was reached in which Atla agreed to share a portion of the royalties from the sale of their products to the European theological libraries with BETH and with the various national associations to which the subscribing libraries belong. This agreement continues today and through it, BETH has been able to increase its available operational funds and support the work of its members. Agreements have also been made with the two EU funded projects called Research Infrastructure on Religious Studies (ReIReS) and Resilience, whose aim is to build a research infrastructure on religious studies, by offering various research activities, transnational and virtual access to the most significant tools, and sources in the field of religious studies. On an international level, BETH has also had contacts and visits from the Australian and New Zealand Theological Library Association and Forum for Asian Theological Libraries (ForAtl). In 2015 in cooperation with Atla and all the above-mentioned associations, BETH has participated in the start of the International Theological Education Task Force, which has launched several projects, including the Theological Librarian's Handbook and Institute for International Theological Librarians.

What are the results of these efforts, pursued with perseverance, in various forms, for 50 years? And what lies ahead as the biggest task for BETH in the future? BETH has continuously nurtured connections, a conviction that librarians in Europe and worldwide should know and help each other do their

job well, even across borders and denominations. It has provided a joint space and platform for communication, dialogue, and collaboration amid many obstacles and the diversity of the contexts in which the European libraries are found. One of the biggest obstacles to the coordination of efforts in Europe is the diversity of culture and language, in addition to the variety of ecclesiastical structures, library techniques, and methods. BETH has succeeded in surmounting these on the pure goodwill of many librarian volunteers who believe such a space is necessary and worth working for. In the future, other challenges surface as the digital shift and divide between big universities and small ecclesiastical libraries grows. Neither has a monopoly position in Europe now. BETH has much to do to foster stronger cooperation between libraries regardless of their size, affiliation, and the type and nature of spiritual resources they are committed to protecting.

BETH website: https://beth.eu/   *Matina Ćurić*

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Bibliothèques Européennes de Théologie: Extraordinary Members

According to its first statutes, the Conseil had two types of members: ordinary and extraordinary. Ordinary members were (and are) the national associations of theological libraries. "To the extraordinary membership may be admitted natural persons and legal entities, significantly serving the international theological librarianship" (Statutes art. 5.2). In the most recent amendment to the statutes of BETH, the latter category was split. The association now has three types of members: (1) ordinary members: library associations; (2) extraordinary members: libraries and legal entities that perform significant service to the international theological library system are eligible for extraordinary membership; (3) special members: individuals who have served the international theological library system.

This article gives an overview of the extraordinary members (according to the latest statutory definition) of the Conseil/BETH. The three published overviews of the Conseil from 1982, 1990, and 1996 contain lists of ordinary and extraordinary members.[3]

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3 Part of the BETH archives have been lost, including the minutes of the meetings.

In 1982, there was only one extraordinary member: the 'Centre de recherche et de documentation des institutions chrétiennes' (CERDIC) located at the 'Université Marc Bloch' in Strasbourg.

This Centre no longer appears on the 1990 list of members. Instead, there are two new members: the 'Centre Informatique et Bible, Maredsous' (Belgium), a research institute in the field of Bible and computer science,[4] and the World Council of Churches' Library, Geneva, Switzerland.

In 1996, there were three extraordinary members, Maredsous and Geneva, and the 'Bibliothèque nationale et universitaire' (BNU) from Strasbourg. The BNU is the university library for the Strasbourg universities but is also the national deposit library ('Centre d'acquisition et de diffusion de l'information scientifique et technique', CADIST) for religious studies in France. The BNU library holds among others the collection of the CERDIC. The BNU was admitted as an extraordinary member in 1993.

Starting in the second half of the 1990s, many more libraries were admitted. There are two reasons for this: more members give more income in membership fees and with more members more work can be done. BETH had plans for some projects but that required money and people to run the projects.

In 1997, the theology department of the 'Deutsche Bibliothek' became an extraordinary member. This was in the context of the ETHERELI project in which, among other things, connection to the German 'Schlagwortnormdatei' (Subject heading catalogue) was investigated. When the project ultimately proved unviable, relations with the 'Deutsche Bibliothek' also came to an end.

Also in 1997, the Maurits Sabbe Library, the library of the theological faculty of the 'Katholieke Universiteit Leuven', the most important academic theological library in Belgium and one of the biggest theological libraries in the world, was admitted as an extraordinary member. In the same year the journal *Revue d'histoire ecclésiastique* (RHE) became a member of BETH. It is not a library but a journal, published under the responsibility of the 'Katholieke Universiteit Leuven' (now KU Leuven) and the 'Université Catholique de Louvain' (now UCL, located in Louvain-la-Neuve). The publishers thus underlined the importance of international cooperation between theological libraries. RHE was not actively involved in BETH and over time the contacts were weakened.

In 1998, the University Library of Tübingen became a member. Among the German university libraries, Tübingen has had theology and religious studies as 'Sondersammelgebiet' since 1949. From 2014, the old 'Sondersammelgebiete' were converted to 'Fachinformationsdienste für die Wissenschaft', again assigning Tübingen the responsibility for theology. The library has a long

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4   For more information on the work of this institution see the contribution of Fr. R.-Ferdinand Poswick in this volume.

tradition in the field of theological bibliography. It began with the paper review *Zeitschrifteninhaltsdienst Theologie*. Today this service is available fully online and in Open Access through the site https://ixtheo.de/ and also provides access to many full-text materials.

Three new extraordinary members were admitted to BETH in 2000: KADOC ('Katholiek Documentatie- en Onderzoekscentrum', now KADOC-KU Leuven); the Johannes a Lasco Bibliothek' (JALB) in Emden, an international scientific institute (with extensive library) for research into Reformed Protestantism in the early modern period; the library of the 'Theologische Faculteit Tilburg', which became a member because the national association VThB in the Netherlands had been inactive for some years. Tilburg (whose former librarian at that time was the president of BETH) therefore missed the connection with its European colleagues and sought direct affiliation with BETH. When the VThB became active again after a few years, Tilburg decided to withdraw its separate status from BETH.

In 2003 the Randal Riede Library of the Pontifical North American College, the "finest English library in all of Rome," joined BETH. The College is aimed at students from America. Contact with institutions outside Rome and Italy was important for this library, its librarian became an active member of the association.

One year later, two libraries joined BETH: the 'Erzbischöfliche Diözesan- und Dombibliothek Köln mit Bibliothek St. Albertus Magnus', one of the oldest and largest theological libraries in Germany, and the Library of the Reformed College Debrecen, one of the oldest and largest theological libraries in Hungary.

The year 2006 brought a new member from Prague: The International Baptist Theological Study Centre, the main centre and library for Baptist studies in Europe. In 2014 the Centre moved to Amsterdam, but it remained an active member of BETH.

In 2010 the library of the 'Université Catholique de Louvain' (UCL), the most important academic theological library in Wallonia (French-speaking Belgium) was admitted as an extraordinary member. Wallonia has had a thriving theological library association for a number of years, the 'Association des Bibliothèques de Théologie et d'Information Religieuses' (ABTIR), founded in 1983. But at the turn of the century, this association became quiet and showed no sign of life. UCL therefore decided to become an extraordinary member of BETH.

Two more libraries must have been admitted during this period, but data on the exact admission cannot be found. It concerns these libraries: the 'Institut Catholique de Paris' (ICP), the most important Catholic scientific educational institution in France, and the University Library of Helsinki. The subject

librarian visited the BETH conference, after which his library decided to register as an extraordinary member. Not for long, however, because in 2017 the extraordinary membership could be converted into a regular membership of the newly founded Finnish association.

In 2012 the 'Bibliothèque Municipale de Lyon' joined BETH for its large collection of Jesuitica. Between 1998 and 1999, the collections of the Jesuit library of Chantilly (over 500,000 items) were transferred to the Lyon Municipal Library.

In 2013 the 'Bibliothèque de Port-Royal de Paris', another special library from France, specialising in the history of Jansenism, joined BETH.

In recent years, BETH has been expanding eastwards, especially in countries where theological library associations are not yet active. The Theological Pentecostal Institute in Bucharest was admitted as a member in 2013 and the 'Biblijski Institut' in Zagreb in 2016. Both institutions were admitted as members not because of the importance of their collections but because of their role as pioneers for European cooperation in their countries. The librarians of both institutions played an important role in establishing contacts with other institutions in Southeast Europe.

To avoid proliferation of the number of extraordinary members and to limit the influence of this category of members on the General meeting of the association, criteria for admission were included in BETH's by-laws in 2014:

> Bylaw 3. Application for Extraordinary membership
> 3.1.   In countries with an association of theological libraries the association must confirm that the library collection of the proposed new member is not only of national importance but also of international importance. This recommendation should be endorsed by at least two members of BETH from a different country or countries.
> 3.2.   In countries without an association of theological libraries at least two members of BETH from a different country or countries should endorse the application. The Board will encourage these new members to form a national association. There will be a limit of two extraordinary members per country unless there are very good reasons for increasing the limit. This decision will be undertaken by the Board.

The involvement of the associate members in the association is very different. Some of them were and are very active within the Association. The World Council of Churches' Library even provided one of the BETH presidents. Others showed little interest and rarely or never came to the annual conferences. Some stopped to pay the membership fee after some years, so that the

conclusion had to be drawn that membership was apparently no longer of interest to the library concerned. The above list does not even include those libraries that did sign up for membership but never paid their dues or only paid them once when signing up.

But sometimes, after a few years, a representative of an already written-off library unexpectedly reappeared at a conference. This makes it difficult to draw up an accurate list of extraordinary members.

One reason for this unstable relationship with the European parent association may be that, more so than with ordinary members, the relationship between BETH and the extraordinary members is dependent on one person, usually the head of the library or the subject librarian for theology. If a new person comes into this office, he or she can easily change the emphasis of his or her work.

Geert Harmanny

Bibliothèques Européennes de Théologie: 50 Years of Presidents

During the half century of its existence, BETH has been managed by six presidents. In particular, the first presidents of BETH all had a long experience of international work and cooperation. Such international background, reflected, e.g., in the knowledge of multiple languages, was a necessity for guiding an international association consisting of members from many different countries. These presidents were forced to combine their work for BETH with the often-numerous assignments within their own organisation. Such kind of multitasking was only possible thanks to the continuous assistance, within the Board, of dedicated vice-presidents, competent secretaries, cautious treasurers (their names can be found in the appendix), and other members of the Board, such as Dr. Heinz Finger, who in the early 2000s played a role in special circumstances.

Another characteristic of BETH is found in the fact that, even though it had always worked together in an ecumenical way, its first five presidents were all of Catholic origin. With the advent of more religiously mixed societies, a movement of religiously – or at least Christian – pluralism was also carried through into the Board. Finally, next to the first laymen, smoothly but irresistibly, a growing number of women entered the Board also.

In what follows we give an overview of the six presidents of BETH in brief sketches of their professional career and their contribution to the development of BETH.

Herwig (Jan Frans) Ooms, OFM, *1972–1977*

Herwig Ooms was born in Turnhout (Belgium) in 1914. In 1936 he joined the Franciscan order at Tielt. Thereafter, he was active in almost all monasteries of the order in Flanders. In 1948–49 he went to the Belgian Congo as assistant to a Franciscan missionary bishop, and later he worked at the mission procuratorate in Brussels. He became a librarian in Ghent and, in 1951, a professor at the order's seminary in Sint-Truiden. From 1968 he was librarian at the Limburg College in Hasselt and in 1973 head librarian at the newly founded University Centre Limburg.

Through his contacts with his Dutch confreres, Herwig Ooms got to know, among others, Fr. J.D. Bakker, SSS, from Nijmegen, and the Dutch Association of Seminary and Monastery Libraries (VSKB). Feeling the need to meet the insufficiently recognised concerns of religious libraries in Belgium, Fr. Ooms founded, in 1965, VRB, the Association of Religious Studies Librarians. Experience taught him that he should go further internationally, and in 1972, together with the associations from neighbouring countries, he started the 'Conseil international des associations de bibliothèques de théologie', of which he became the first president. In the meantime, he published a great deal on Franciscan bibliography, and monastic and Franciscan library history. In 1946 he had started the journal *Franciscana.*

In the 1970s, Herwig Ooms was involved in advising the establishment of the new theological library (now Maurits Sabbe library) of the Faculty of Theology of KU Leuven, and of KADOC, the 'Catholic Documentation and Research Centre' at the same KU Leuven. He died in Sint-Truiden in 2010.

Herman Morlion, SJ, *1977–1988*

Herman Morlion was born in 1925 in Ghent. In 1943 he entered the Society of Jesus. He concluded his philosophical studies at the Gregoriana in Rome. In 1962, he became a professor of philosophy at the Philosophical-Theological Faculty of the Jesuits at Heverlee near Leuven. His real biotope was its 'Great Library of the Flemish Jesuits', where he served as librarian from 1967 on. He developed the library into an exceptional collection and must have suffered from having to prepare its move to the new Library of the Faculty of Theology of KU Leuven (1974 and 1998). Meanwhile, through the international connections of the Jesuits, he remained in contact with libraries in Japan, Taiwan, India, Congo, the USA, Latin America, Australia, and all of Europe.

From 1977 until 1989, Herman Morlion was the president of VRB, the Association of Religious Science Librarians in Belgium, as well as president of the 'Conseil international des associations de bibliothèques de théologie' (later BETH). Thanks to his international experience, he managed to attract new

members to BETH. Thus, during a meeting at the WCC in Geneva, the British association ABTAPL joined BETH as a new member. Herman Morlion also began to send Etienne D'hondt, as vice-president, representing le Conseil to the annual meetings of the Dutch, English, French, and German associations. He made sure that the board meetings became more international with meetings in Paris, Strasbourg, Königstein, Darmstadt, Lyon, Cologne, Maredsous, Geneva, and of course, also at his home in Heverlee-Leuven. Under his direction, Willem Audenaert worked on the *Clavis foliorum periodicorum theologicorum Benelux* and on the same initiative in Germany and France. Herman Morlion died in Heverlee-Leuven in 2008.

André Geuns, 1989–2002

With André Geuns, born in 1936 in Mol (Belgium), BETH had a third Belgian as president. After his studies in Strasbourg, he was active for some time in Africa studying and publishing, e.g., on Kimbanguism. Following his time in Africa, in 1973 he was appointed librarian to organise the library at the newly founded Theological Faculty in Tilburg (The Netherlands). He succeeded in integrating important heritage collections and published several exhibition catalogues. In 1987, just before the beginning of the computer age, he managed to finish *a Cartotheca alphabetica atque systematica Patrologiae graecae*. Seeing the damage to some precious pieces, he took the initiative to start a restoration studio in Tilburg. Meanwhile he had become president of VThB, the Dutch Association for Theological Librarianship. In 1996 he was able to have the multilingual brochure *Conseil intranational des associations de bibliothèques de théologie* published.

Towards the end of his career, André Geuns moved with his Roman wife Anna Paola to Cerveteri near Rome. This was an opportunity for him to establish contacts with the Italian Association of Theological Librarians (ABEI) and with the group of Roman Pontifical Universities (URBE). They both became members of the Conseil/BETH. He then invited BETH to a successful general meeting in Rome. He also started orienting BETH toward Eastern Europe, first to Vienna, then further to Pannonhalma in Hungary and Krakow in Poland. He established contacts with Dennis Norlin, the executive director of Atla, the American Theological Library Association, and then participated in the annual meetings of this sister association that would later sponsor BETH handsomely. André Geuns died in Rome in 2013.

Pierre Beffa, 2002–2007

Pierre Beffa was born in 1943, in Geneva, Switzerland, where in 1965 he started his career as librarian of the World Council of Churches and, as successor to

Ans Joachim van der Bent, took care of the library and archives of the WCC. Early on he was computerising his collections with McDonnell-Douglas software. In the meantime, he tried to organise a Swiss association of theological libraries – but this remained an annual meeting without a fixed structure. Still, the WCC was admitted to the Conseil/BETH as an extraordinary member during a meeting in Geneva with Herman Morlion, Etienne D'hondt and Patrick Lambe from ABTAPL. At this meeting, Pierre Beffa was elected as president of BETH, succeeding André Geuns.

As president, Pierre Beffa insisted on regularly attending the annual meetings of the national associations. He ensured a strengthening of relations with Atla by participating in its annual meeting and through an exchange programme between BETH and Atla. As a collaborator with the WCC, he participated in many international ecumenical meetings. He published numerous articles on libraries and ecumenism and on theological literature of the Third World in *The Ecumenical Review*, the WCC's journal. He was the editor of the Index to the WCC's official statements and reports from 1948 to 1994. Together with IDC (Inter Documentation Company), he microfilmed the General Correspondence from the WCC archives. Yet he always remained anxious about the future of his collections because of the many reorganisations at the WCC. Pierre Beffa retired in 2002.

Odile Dupont, *2007–2012*

Odile Dupont was the first woman elected president of BETH. After a scientific education and a position in Lebanon, she returned to France, where, eventually, she became librarian of the 'Institut Catholique de Paris' (ICP). There she managed the important 'Bibliothèque de Fels' and the new subterranean library which also brought together other libraries from ICP, such as BOSEB (Bible) and IFEB.

Thanks to her scientific background in documentation, Odile Dupont was always an advocate for the training of users in online research and so the 39th General Assembly of BETH in Nice had as its theme: "Searching and Researching Scripture: Biblical Study in the 21st Century." Together with the other French Catholic universities, she succeeded in setting up the common catalogue ORIGENE, and also collaborated on SUDOC, the French central catalogue.

Given her knowledge of libraries networking and her position in BETH, thanks to the collaboration with Atla, she was also able to collaborate on interreligious dialogue and the importance of libraries in this endeavour. This resulted in opening a new IFLA Special Interest Group: RELINDIAL (on this,

see her chapter in this book). She was also the editor of an important book on the subject: *Libraries Serving Dialogue* (2014).

Thanks to her knowledge of the French library world, new members were registered with BETH: The 'Bibliothèque de Port-Royal', the 'Bibliothèque municipale de Lyon', and a representation of the 'Bibliothèque nationale de France'. Since 2013 Odile Dupont has retired, but she is still active in ABCF and the Relindial IFLA SIG.

Geert Harmanny, 2012–2022

Geert Harmanny, born in 1959, was elected president of BETH, *in absentia*, in Belfast in 2012. An almost whole new board started with him: Carol Reekie, Marek Rostkowski, Matti Myllykoski, Svein Helge Birkeflet, Marian Papavoine (webmaster). Veronique Verspeurt stayed on as Treasurer. After studying history at the University of Groningen, Geert soon got a job in the library of the Theological University Kampen. In 1996, he became librarian. He not only developed his library considerably, but also intensified cooperation with other libraries, such as that of the Protestant Theological University (also located in Kampen until 2012). For years he has been active on the Board of VThB, the Dutch association of theological libraries, of which he has been the chairman since 2006.

Convinced that professional knowledge must be shared, also as chair of BETH he attached great importance to cooperation. He strived to give the lectures at the annual BETH conferences more substantive weight. On his initiative, it has become customary to grant scholarships to employees of institutions for whom travel and conference costs are too high. Under his leadership, the Board of BETH has strengthened ties with Eastern Europe, by organising congresses in Wroclaw (2014), Zagreb (2017) and Lviv (2020/2021 – only online, both in 2020 and 2021, due to the Covid pandemic). He renewed the connections and contract with Atla and strengthened contacts with different publishers and database vendors by inviting them to BETH meetings to give presentations and hold relevant discussions.

Geert Harmanny pushed for the temporary hiring of a paid person for the BETH secretariat, in the person of Matina Ćurić, also secretary of BETH. At his encouragement, the national associations of Switzerland, Finland and Sweden were welcomed as new ordinary members. In 2022, he will step down as president after 10 years, with many thanks from all involved.

On the history of BETH: *Marian Papavoine and Etienne D'hondt*[5]
https://beth.eu/about-us/history/

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5   With thanks to Marjolijn Palma.

Bibliothèques Européennes de Théologie: Member Associations

Arbeitsgemeinschaft Katholisch-Theologischer Bibliotheken AKThB

After the Second World War, the library system in Germany had to be restructured. Losses to its collections – also in ecclesiastical libraries – forced libraries into finding new forms of cooperation. Thus, among other things, the idea of connecting academic Catholic libraries and ecclesiastic libraries emerged. The aim was to form a community of libraries of non-governmental universities, seminaries, abbeys, Christian institutions founded by donors, larger religious institutes, and ecclesiastical associations to jointly articulate their interests. In addition to frequent exchange of information between library directors on specialist issues, the project aimed at facilitating and promoting academic work. Due to this emerging collaboration, a constant professionalisation of library staff had begun during this time.

The foundation of the Association of Catholic Theological Libraries (AKThB) on 11 August 1947 at the University of Philosophy and Theology Sankt Georgen, Frankfurt, marked the start of this cooperation. The AKThB was designed to bundle all matters relevant for the German Catholic libraries. The association invited all ecclesiastical Catholic libraries to join the collaborative association.

The association 'Buchhilfe Deutscher Ordensbibliotheken' (Book-Aid: Association of German Libraries of Religious Orders, 1937–1941) served as a basis. An advisory board was appointed to assist the executive committee, which represented the AKThB externally on a political level. The committee tries to maintain a presence of library-related issues on public agendas. The general assembly has to decide on the topics the AKThB will act and focus on. While the general assembly meets once a year, the executive committee and the advisory board meet at least once or twice more. Fortunately, the number of library members rose from 39 to 156 by 1999. Since then, the number has been steadily decreasing. This trend can mainly be explained by the dissolution of many monasteries. It raises the question of what will happen to the libraries of those monasteries, some of which are highly valuable. This is one of the most pressing questions concerning the AKThB today!

As early as 1970, the German Bishops' Conference recognised the AKThB as a competent body regarding questions concerning the academic ecclesiastical library system of the Catholic Church. Doing this estimation justice, the AKThB has repeatedly questioned decisions made by church leaders.

In 1994, an impulse by the Pontifical Commission for the Cultural Patrimony of the Church triggered a sustained discussion, which in 2009 the AKThB

finally put into writing in the *Guidelines for the Preservation of Endangered Ecclesiastical Library Collections*. This document was recognised by the German Bishops' Conference.

The Roman document *Ecclesiastical Libraries in the Mission of the Church* published in 1994 placed cultural assets of ecclesiastical libraries under special protection, which had already been realised by comparable writings regarding church archives and museums. Against the background of endangered ecclesiastical cultural assets because of the dissolution and merging of monastic libraries, this document formed the starting point for further writings and activities. Examples are the founding of the Interdenominational Commission on Old Library Collections in 1995 and the Naurode Declaration of the AKThB, a declaration of protection for endangered cultural assets, in 2002. In 2005, the association published a handout to reach a wider public. Finally, the *Guidelines for the Preservation of Endangered Ecclesiastical Library Collections* were recommended to respective libraries by the German Bishops' Conference in 2009. They functioned as a framework of recommendations for diocesan libraries and were distributed via official gazettes of individual dioceses. One of the core ideas is that ecclesiastical book collections are primarily the responsibility of ecclesiastical libraries; in the event of dissolution, transfer to a diocesan library has priority. Specialised librarians have to examine the case in the event of dissolution. Finally, in the event of dissolution, ideational values are to be preserved, especially regarding library collections originating from before 1800. The respective institutions should respect and implement these regulations. However, often the consideration of economic questions is the key element deciding on the dissolution of libraries.

The specific tasks of libraries demand special answers. Thus, in the late 1980s, the development of IT became one of the most pressing questions in ecclesiastical libraries. For this reason, we set up a joint IT committee with the Association of Ecclesiastical Academic Libraries (VkwB) in the working group of Archives and Libraries of the Protestant Church. The committee's main purpose was to assist libraries in the selection of library systems. Launched in 1994, the joint virtual library catalogue, the 'Virtual Catalogue Theology and Church' (VThK), is one of its most ambitious and successful projects so far. The continuous enlargement of this catalogue ultimately led to its wide recognition. Today, the VThK can be consulted on the landing page of the 'Karlsruher Verbundkatalog' (Union Catalogue of Karlsruhe)!

Old collections are abundantly available in ecclesiastical libraries. This is why the AKThB and the VkwB set up their own Committee for Old Collections, which offers specialist advice on questions concerning old collections. Furthermore, all mediaeval manuscripts and the incunabula of the Catholic and Protestant libraries are to be recorded and indexed. In 2006, the committee

listed its goals in a paper entitled "Brief Rules for Dealing with Old Library Collections." The Committee for Old Collections carefully observes all book movements that may be related to library changes.

Catholic ecclesiastical libraries of the AKThB can be found throughout the German-speaking countries. Federal states, 'Bundesländer', almost exclusively decide on specialist issues concerning libraries. It was therefore logical that the libraries meet in regional Länder-groups in addition to the general annual meeting, partly in consultation with Protestant libraries. They discuss specific regional problems, e. g. the participation in library networks.

Since 2000, Christian universities of both denominations have formed their own group to have a space for exchange on their specific tasks and experiences. They want to maintain contact with their respective research institutions and faculties and guide students through the vast and confusing field of disjointed information.

Monastery libraries and their issues form another section of the AKThB. The guidelines developed by the AKThB aim at providing assistance for their special needs. In addition to maintaining the historically grown collections, librarians responsible for monastic libraries must, above all, ensure the supply of literature in the present. On the one hand, the vitality of a library depends on the abilities of the library director. On the other hand, however, it is central that the monastery direction and all monks and nuns identify with their library.

Currently, monastic libraries probably face the greatest problems. Due to the aggregation processes within the monastic landscapes of the various religious orders, many monasteries experience dissolution. Whenever possible, the libraries of such dissolved monasteries should be integrated into other ecclesiastical libraries, for example diocesan libraries. They are, however, unable to accommodate the great quantity of books.

Lastly, diocesan libraries need to be mentioned. They are large regional libraries, which are sometimes understaffed. Often, they have the status of a small library of a federal state but specifically catering to the Catholic population of a federal state. They provide information on church communities, but also on countless ecclesiastical institutions, foundations, and associations. Life of religious communities takes place in political, social and cultural areas. Diocesan libraries allow their visitors to trace ruptures and transformations as well as the lines between winners and losers of the past and present, that are given a voice there.

Ecclesiastical libraries support scholars and interested non-academic individuals with their research. They open up paths towards interpreting historical processes. They show how history could have possibly taken alternative turns, or what we could learn from the past for the future. Catalogues have to be

designed in such ways that they arouse the curiosity in the user. In order to do this, ecclesiastical catalogues must constantly enrich state catalogues with new corporate bodies, authors, and, above all, media of all types (books, journals, regional and local newspapers, grey literature, electronic platforms). Church issues relevant beyond academic theological circles need to be brought into current public discourse.

People are situated within webs of relationships and publish their ideas in a wide variety of printed and digital media. They are connected in their desire to let as many people as possible engage with their works, follow them and value them. Libraries show the public the diverse facets of the church, or indeed of life.

AKThB website: http://akthb.de/   *Georg Ott-Stelzner*

Asociación de Bibliotecarios de la Iglesia en España
ABIE

Libraries and Bibliographic Heritage of the Church in Spain
The Church has played, and plays, throughout the history of Spain, a fundamental role in the creation, conservation and dissemination of culture in general, and of books and its libraries in particular. During the 19th century, the State confiscation processes, among others, resulted in the suppression of religious orders and the seizure of their properties. In the chaos of this management, in the best of cases, some bibliographic collections were integrated into university libraries, on other occasions they remained in oblivion when not destroyed or sold. The bibliographic heritage that disappeared at that time is incalculable, not only for the Church, but also for Spain. According to some authors, this was the moment when Spain left the intellectual rhythm of Europe. It was not until after the Spanish Civil War that the Church libraries began to solve their problems. The Second Vatican Council represented a bibliographic renewal in a time of loss of religious vocations. It is in this context of maximum bibliographic production and low vocations where ABIE arises.

The Association of Church Librarians in Spain (ABIE)
Creation. After the birth in 1969 of the sister organisation Association of Church Archivists in Spain, there were several attempts (in 1969, 1972 and 1985) to create a Spanish association of Church librarians. The final germ occurred in 1991 when José María Martí Bonet, president of the Association of Church

Archivists at that time, managed to bring together 15 directors of ecclesiastical libraries who formed a Management Commission to shape the Association. This Commission drew up the statutes, which were approved in November 1993 by the Episcopal Conference and the Constituent Assembly was held in April 1994, attended by 27 library directors and where the first board of directors came.

According to the Statutes (article 1), the ABIE is constituted as a national, non-profit canonical public association, set up by the Spanish Episcopal Conference at the request and by agreement of the librarians. The ABIE for its operation is governed by its Statutes and outside of these, by Canon Law. The relationship with the Episcopal Conference occurs through the Episcopal Commission for Cultural Heritage. Its Board of Directors is made up of a president, a vice president, a secretary, a treasurer and three members.

It is necessary to specify that from the beginning, the ABIE is an association formed by professionals (librarians) and not by institutions (libraries). The reason was to prevent large ecclesial libraries, such as university libraries, from having a determining role in the course of the ABIE.

Aims and objectives. Article 4 of the Statutes contains the fundamental purposes of the ABIE:

– promote the defence, conservation and dissemination of the Catholic religious doctrine and culture and the pastoral action of the Catholic Church through the service of its libraries;
– collaborate with the hierarchy of the Catholic Church to adequately put its bibliographic heritage at the service of society.

To achieve these purposes, the ABIE outlines the following objectives in its Statutes:

– provide historical, bibliographic and documentary support to the various institutions of the Catholic Church that are dedicated to the religious and moral formation of the faithful;
– contribute to the good conservation, organisation and cataloguing of the ecclesiastical libraries of Spain;
– promote the preparation of inventories and catalogues of the ecclesiastical bibliographic heritage of Spain;
– assist in the training of its members in library matters;
– encourage collaboration among its members to facilitate their work and better solve common problems;
– promote the holding of national meetings for the study and development of its activities and encourage the participation of its members in national or international meetings related to libraries; at this point, it is worth

highlighting the integration of ABIE into BETH, on behalf of the Spanish ecclesiastical libraries, as well as the incorporation in 2008 into FESABID (Spanish Federation of Archival, Library, Documentation and Museum Societies);

– promote ecclesiastical libraries and librarians within the national and international library scene.

Activities. Because of some of the objectives outlined in its Statutes, the ABIE has been carrying out the following activities.

– Summer Courses: since 1997 at least one training course has been held in summer. The topics and teaching staff can be consulted at http://www.abie.es/actividades/cursos.

– Publications: the most important to date was the *Guide to libraries in Spain* in 2003.[1] A directory of Spanish ecclesiastical libraries, ordered by their Diocese, is currently available on the ABIE website.

– Technical Conference: since 1997 the ABIE Technical Conference has been held annually, as well as its Annual Assembly. From 1983 to 2008 all the papers were collected in the Cultural Heritage magazine: documentation, studies, information, and since 2007 on the Association's website (http://www.abie.es/actividades/jornadas) they are available in full text, in pdf format.

– Annual reports: without systematic character, reports on the status and activities of the Association have been published and can be found on the BETH website. These reports correspond to the periods 1999–2000, 2011–2012, 2018–2019 and 2019–2020. Likewise, on the ABIE website you will find the Memories since 2018.

Projects. Since the birth of the ABIE, there have been two main projects to which it has aspired, although without materialising to date: the constitution of a network of Ecclesiastical Libraries and the creation of a collective catalogue, in addition to other projects secondary such as digitisation of funds and online training.

– Ecclesiastical Libraries Network: for the ABIE, being an association of people (librarians) and not of institutions (libraries) is a handicap for organising a library network, although said network could be a consequence of the achievement of any of the other projects previously discussed.

– Collective Catalogue: a collective catalogue, to which more ecclesiastical libraries with their respective collections were joining, could be the germ of the Network of which we spoke above, and that could have led to the implementation of a common library management software, allowing

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1   Conferencia Episcopal Española. Comisión de Patrimonio Cultural, *Guía de las bibliotecas de la Iglesia* (Madrid: Editorial Edice, 2003).

obvious savings and synergies between libraries. This idea was outlined by Víctor Sanz, director of the University of Navarra library, at the I Technical Conference in 2007, with his presentation "The Church Library Network: A Viable and Necessary Project." A firm proposal was presented years later to the Episcopal Conference itself, but the lack of funding led to the abandonment of this ambitious project.

– Training: in recent years the Board of Directors of ABIE has tried to redouble its efforts in training activities. Due to the difficulty of finding suitable dates for face-to-face training and taking advantage of technologies, online training has been promoted, especially after the COVID-19 pandemic, through platforms such as Zoom, MS Teams or Webex. The installation of a Moodle-type Learning Management System (LMS) is also being studied.

– Digitisation: finally, through public subsidies or through initiatives to digitise bibliographic heritage such as the one undertaken by Google, the aspiration is to convert the valuable collections of Spanish ecclesiastical libraries into electronic format and put them in value through a common catalogue or repository.

ABIE website: http://abie.es/   *Francisco José Cortés Martínez*

Literature

Conferencia Episcopal Española. Comisión de Patrimonio Cultural. *Guía de las bibliotecas de la Iglesia.* Madrid: Editorial Edice, 2003.

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Association des Bibliothèques Chrétiennes de France
ABCF

The ABCF aims to encourage librarians to work together and to promote the study of religion. It provides librarians with a range of services to meet the

various difficulties they may encounter professionally, in order to give every-one the widest possible access to in-depth Christian thought. This approach is the logical continuation of what led to its creation.

As early as 1957, the need was felt to train those in charge of ecclesiasti-cal libraries and create a greater sense of community. On the initiative of Fr. Mech (1911–1999), of the Jesuit Faculty of Lyon Fourvière, Fr. Villepelet (1906–1975) and Msgr. Jouassard (1895–1981), Dean of the Faculty of Theology, a first meeting was held in Lyon. It had an ambitious programme, inspired by the 'Diplôme de technicien des bibliothèques' (DTB), but adapted to the con-ditions of the seminary librarian's job: modules on acquisition, conservation, cataloguing, and relations with other institutions, in particular public librar-ies, and those of Catholic universities, offered to participants. Its success – 40 librarians from seminaries and religious houses attended) shows that it met a need. In 1958 a service of mutual aid for ecclesiastical libraries (SEBE) was set up thanks – to the work of Fr. Dominique Bullier and in 1963 Fr. Mech filed the statutes of the ABEF: 'Association des bibliothèques ecclésiastiques de France'. The aim of this association was to unite and support the libraries of the French houses of religious studies.

During this time, the closure and reorganisation of many seminaries endan-gered their libraries, while the need for resources for the apostolate was felt in the dioceses, both for clerics and laypeople. Among other associations, the ABEF played a decisive role in helping seminary libraries in this transition which led to the creation of diocesan libraries. Since 1971, the ABEF has pub-lished its *Bulletin*, a link between all members. It is now available online from the association's website: http://www.abcf.fr/index.php/bulletins.html.[2]

At its 1998 congress, the ABEF took the name of ABCF, 'Association des Bibliothèques Chrétiennes de France': it now brings together Christian librar-ies of all types. The ABCF has had an important influence in the evolution of diocesan libraries, ensuring their modernisation and the professionalisation of their managers, a role it still plays today.[3]

In 2005, Odile Dupont, then Director of Libraries at the ICP (Catholic University of Paris), joined the ABCF board as International Delegate. Elected president of BETH in September 2007, she was called to the IFLA (International Federation of Libraries Associations and Institutions) Congress in 2009, where Fr. Silvano Danieli, director of URBE ('Unione Romana Biblioteche

2   Irénée Noye, PSS, "Aux origines de l'A.B.C.F." *Bulletin de liaison de l'ABCF* no. 124 (Dec. 2003): 2–3. abcf.fr/images/bulletinPDF/bull_abcf_124.pdf [accessed 20 May 2021].

3   Odile Dupont, "Les réseaux français et européens de bibliothèques religieuses," *Bulletin des bibliothèques de France* (BBF) (2010) : no. 1, 54–57, bbf.enssib.fr/consulter/bbf-2010-01-0054 -011 [accessed 20 May 2021].

Ecclesiastiche'), asked her to open a group of libraries in the service of inter-religious dialogue. The RELINDIAL group was opened in April 2012, under the auspices of the IFLA Social Science Libraries Section. Since the beginning, the ABCF has been a strong supporter of the group and more recently, of the project '*Relindial Cartonera*: Creating books to connect our lives'; the current ABCF secretary, Sophie Vasseur, is the Lead Librarian for the project within IFLA.[4] This activity has already reached more than 800 people, thanks to the mobilisation of librarians and teachers who have enabled these people to dialogue and create together, small steps in the direction of dialogue, and the association is constantly promoting this action.

The SEBE, created in 1958, was replaced in 2009 by the use of an Internet mailing list. This service facilitates the search for out-of-print books and the direct transfer of books to other libraries. It facilitates communication and maintains the link between the different members.

The primary mission of the ABCF website (http://www.abcf.fr/) is to represent the association by making available institutional information (organisation, history, list of members, etc.) and information that it issues (newsletters, etc.). The website is a unique way of communicating, it is also a tool for exchange and training. ABCF is also present on Facebook, which gives additional and complementary visibility.

In 2020, nearly 190 Christian libraries joined our association: diocesan libraries, universities, specialised institutes, seminaries, monasteries, convents, various institutions … They have benefited from the following services: *Bulletin of the Association des Bibliothèques Chrétiennes de France*, promotion of training, help in managing a collection, exchanges of experiences, research into out-of-print works, transfer of books between members, links with other libraries and internationally … The congresses, which are always much appreciated, pursue their objectives of training and cohesion by allowing the participants to share their experiences and knowledge.

At the beginning of 2020, we sent each diocese the "Charter of Christian Diocesan Libraries," co-signed by Msgr. Norbert Turini, President of the Council for Communication of the French Bishops' Conference. The aim of this charter is to help us better understand the functioning of a diocesan library and to open up avenues for the future. A similar study is being carried out for monasteries and convent libraries.[5]

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4 RELINDIAL IFLA SIG, "The Relindial Cartonera Project," https://www.ifla.org/publications/node/59424 [accessed 20 May 2021].

5 ABCF, "Charte des bibliothèques chrétiennes de France et de leurs bibliothécaires." http://www.abcf.fr/index.php/outils.html. [accessed 20 May 2021].

In *Bulletin* 163 (2020), "Literature and Spirituality," Br. Jean-Pierre Jossua, OP, theologian, offered us his contribution "From Theology to Literature." He is one of the pioneers of what he calls "literary theology, which is divided into two parts: on the one hand, the literary writing of Christian reflection, and on the other hand, the theological reading of literature." In *Bulletin* 164, "Uses and Users of Diocesan Libraries," we have chosen to give a voice to students, researchers, teachers and authors. What links do they have with their libraries? How can we accompany them, guide them, what tools do they need? These are all questions we must ask ourselves in order to make the library an indispensable link in the chain of research.

Every two years, a congress is organised alternately in Paris and in a provincial city, where various members of diocesan libraries, theological centres, Catholic universities or Protestant faculties, monasteries, but also members of the National Library of France can meet. We hope to meet again in September 2022 for three days. "How can a Christian library be a vector of dialogue and unity," is the theme we have chosen to develop together. Conferences, roundtables and library visits will punctuate these three days. In a society marked by individualism and communitarianism we believe that "Preserving books and encouraging their reading and distribution is an activity that is very close to the Church's evangelising mission."[6]

We hope that we can always count on the spiritual and material support of our institutions, so that our libraries continue to live and develop under the guidance of trained librarians who are concerned about the influence of the Gospel. As living, changing places, may we respond to the mission entrusted to us: "to be places of culture, formation and evangelisation," by helping the reader, the student, the researcher to draw from the Source in order to grow and hold on to the faith.

ABCF website: www.abcf.fr   *Florence Capy*

Literature

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6 Francesco Marchisano, "Les bibliothèques ecclésiastiques dans la mission de l'Église," *Pontificia commissio de bonis culturalibus ecclesiae*, 19 March 1994.

Noye, PSS, Irénée. "Aux origines de l'ABCF." *Bulletin de liaison de l'ABCF no.* 124 (Dec. 2003): 2–3. abcf.fr/images/bulletinPDF/bull_abcf_124.pdf.

RELINDIAL IFLA SIG. *The Relindial Cartonera Project.* https://www.ifla.org/publica tions/node/59424.

Associazione dei Bibliotecari Ecclesiastici Italiani
ABEI

ABEI, 'Associazione dei Bibliotecari Ecclesiastici Italiani', was born in 1978, in the Abbey of San Nilo in Grottaferrata from an offshoot of the Ecclesiastical Archives Association (AAE, 'Archiva Ecclesiae'). The atmosphere of an Eastern rite environment on the outskirts of Rome reminds us of the catholicity – in the etymological sense of 'universal' – of books and culture that do not tolerate boundaries or restrictions of rite, faith, or nationality and in its denomination, the privilege of people, librarians rather than libraries.

The foundation of the ABEI also responded to an important institutional innovation of the Italian Republic, dating back to 1974: the establishment of a Ministry dedicated to cultural heritage, with competences coming from the different ministries (for the State archives and for libraries). It was a sort of Copernican revolution where the State took care not only of the 'function' of archives, libraries and museums – documentation for archives, training for libraries (school, university, etc.), conservation and exhibition for museums – but also of their own heritage in its own 'cultural' as well as 'functional' value, with consequent new needs for conservation, enhancement, fruition.

The new Ministry had first of all to recognise and identify the cultural heritage of our country. It was the essential premise to protect, enhance, and make it usable.

The world of ecclesiastical libraries was very jagged and varied in all respects: ownership bodies, functional typology, accessibility, technique and completeness of cataloguing, extent of heritage, etc. An adequate coordination was then necessary, and this process produced more stable ties among libraries (always in need of funds for the preservation of collections) and the new Ministry and Italian Episcopal Conference (CEI, 'Conferenza Episcopale Italiana'). The consequence was a more adequate 'public' usability, with rights and duties, therefore, on both sides.

The collaboration of ABEI, which time after time strengthened its initiatives and increased the number of associates, favoured the signing of an Agreement between Ministry and CEI for the preservation and usability (access and consultation) of Italian ecclesiastical libraries.

From the very beginning, we may identify four fundamental strands of the Association's activity: drafting of the statutes; census of libraries; professional training; editorial activity for connection, communication, and formation.

Statutes

The statutes, which were first drafted on October 20, 1979, underwent various adaptations partly required by civil laws. The 1989 version was particularly important, as it was approved by the President of CEI with a decree dated January 30, 1990. This meant an official recognition by CEI. The version currently in force was approved by the General Assembly of CEI on June 26, 2014 and was also officially recognised by CEI. The statutes are supported by a Regulation, determining its application.

Census of Libraries

Lists of names and addresses of libraries were periodically published in the information bulletin *Bollettino di informazione* since the early 1980s. A more complete recognition was then carried out in two stages. The first one began in January 1987 and ended with the Yearbook of Italian ecclesiastical libraries, published by Bibliografica in 1990; it contained 405 entries.[7] A second and more complete list followed a few years later.[8] It gathered 1,469 cards, as the result of a meticulous and systematic analysis of the results of two mailing lists, both paper and electronic, with double submission of the form for those who did not respond to the first one. The data were periodically updated in the *Information Bulletin*, in a special section. The census has no longer a paper document and was transferred on to the Internet;[9] the data migrated – at least in part – into the register of Italian libraries, which is easily accessible and updatable. The census was then extended to the patrimony of the libraries, and precisely to religious periodicals; the project was set by ABEI in 2006; the database, constantly implemented, is available on the Association's website.

Finally, just a few words on ABEI-CD: the attempt of a collective catalogue of ecclesiastical libraries; three releases came to light in the years 1999–2001.

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7   Associazione Bibliotecari Ecclesiastici Italiani, *Annuario delle biblioteche ecclesiastiche italiane: 1990* (Milan: Editrice Bibliografica, 1990).

8   Associazione Bibliotecari Ecclesiastici Italiani, *Annuario delle biblioteche ecclesiastiche italiane: 1995* (Milan: Editrice Bibliografica, 1995).

9   http://www.abei.it/ricerca_be.php.

Training

Training courses for ecclesiastical librarians were organised very early on. Training courses and study seminars were also accompanied with other activities, useful for professional improvement and for mutual knowledge, e.g. local study days.

Editorial Activity

Another line of activity undertaken early by the ABEI is publishing. The first product is the *Bollettino di informazione*, immediately promoted as an indispensable means of connection between the members of the Association and continuously published since 1981. It is a source for the story of the Association and hosts many of the texts of the reports presented at ABEI conferences.

The first volumes printed by ABEI are the proceedings of the first Conference, *Le biblioteche ecclesiastiche aperte al pubblico* (*The ecclesiastical libraries open to the public*), edited by Dante Balboni,[10] and the *Lezioni di biblioteconomia per bibliotecari ecclesiastici* (*Lessons of ecclesiastical librarianship*), which collect "the lessons held by the teacher of the ABEI in the courses it organises for the professionalisation of ecclesiastical librarians" (1983).[11]

It is worth mentioning here *Acolit*, a list of authorities in the religious field, a work tool conceived and entirely created within the Association. It was suggested in 1995 by the intuition of Prof. Mauro Guerrini, member of ABEI, and immediately created (with the firm support of Bibliografica publisher), by a committee made up of ABEI members. Four volumes have been published so far, starting from 1998, each one dedicated to a sector of the ecclesiastical world.[12] We hope that *Acolit* will have a further development not only with the gradual coverage of the still uncovered areas of the religious sector, but also with an expansion of the use of its data, so far available only in paper format.

10   Dante Balboni, ed., *Le biblioteche ecclesiastiche aperte al pubblico: atti del 1. convegno: Roma, 24–25 aprile 1979* (Rome: Associazione Bibliotecari Ecclesiastici Italiani, 1980).

11   Antonio Alecci, ed., *Lezioni di biblioteconomia per bibliotecari ecclesiastici* (Rome: Associazione Bibliotecari Ecclesiastici Italiani, 1984).

12   Mauro Guerrini et al., eds., *ACOLIT 1: Bibbia, Chiesa cattolica, Curia romana, Stato pontificio, Vaticano, papi e antipapi* (Milan: Editrice Bibliografica, 1998); Silvana Chistè and Lino Mocatti, eds., *ACOLIT 2: Ordini religiosi* (Milan: Editrice Bibliografica, 2000); Fausto Ruggeri, ed., *ACOLIT 3: Opere liturgiche* (Milan: Editrice Bibliografica, 2004); Paola Pieri, ed., *ACOLIT 4: Padri della Chiesa e scrittori ecclesiastici occidentali* (*secoli 2.–13.*) (Milan: Editrice Bibliografica, 2010).

Institutional Activities

ABEI played a significant role in the stipulation and implementation of the Agreement between the Ministry of Cultural Heritage ('Ministero per i Beni e le Attività Culturali') and CEI on the preservation and consultation of archives and libraries owned by the Church.[13] The Agreement is still an important point of reference, as confirmed by a conference organised in the decade of its signing. ABEI undertook a deep collaboration with CEI for the realisation of the undersigned commitments: the scheme-type of regulation for ecclesiastical libraries; a first list of diocesan reference libraries.

ABEI organised annual conferences, firstly on a regional basis, and then always on a national basis, which have been held every year without interruption at least since 1990, in every part of Italy and often in 'peripheral' locations, also to enhance the less frequented local realities. The conferences have always been open to everyone, including non-members, and have been organised in close collaboration with the host diocese and/or with civil institutions.

ABEI established its own library in 2004, under the name of its first president, Msgr. Angelo Paredi; it is largely made up of works donated to the Association, especially relating to librarianship and bibliography. This book collection is deposited in the library of the Theological Faculty of Central Italy, of which it constitutes a separate collection that can be freely consulted. It counts over 1,100 volumes.[14]

ABEI *and the Evolution of Ecclesiastical Libraries*

In addition to the activities listed so far, we present a few traits of the evolution that occurred in the world of ecclesiastical libraries in these forty years.

First of all, the progressive declericalisation of ecclesiastical librarians, with the net increase of lay and young librarians also in managerial positions, and an increasingly significant female presence is reflected in the composition of the Board of the Association.

Another evolution is the modernisation of the 'librarian's tools', with the progressive adoption of computerisation. In 1997, ABEI's website was launched alongside the bulletin for a more complete information about the life and the activities of the associative activity, extended with special links to other realities: libraries, bodies, institutions, and databases.

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13   Cfr. "Intesa [fra il Ministero per i beni e le attività culturali e il Presidente della Conferenza Episcopale Italiana]," *Bollettino di informazione – Associazione dei bibliotecari ecclesiastici italiani* 2 (2000): 5–12.

14   Cfr. "La Biblioteca "mons. Angelo Paredi" dell'Associazione dei Bibliotecari Ecclesiastici Italiani," *Bollettino di informazione – Associazione dei bibliotecari ecclesiastici italiani* 1 (2005): 5–7.

And then, there is the progressive opening of libraries to the outside world: not only with public access, no longer limited to the community or institution owning the library, but also with the sharing of catalogues and joining collective networks.[15] Currently the data of all ecclesiastical libraries are visible on BeWeB.[16] Some nodes remain uncovered, especially on the minor material.

The increasing collaboration with national and international institutions is important too. At the European level, with its adhesion to the 'Conseil International des Associations de bibliothèques de théologie', carried out in 1981, with the participation in the annual assembly of the institution, now called BETH, alongside national associations and highly prestigious library institutions, also international.

ABEI collaborated in the organisation of the historic symposium dedicated to religious libraries held as a separate session parallel to the work of the IFLA World Congress held in Milan in 2009. This 'parallel session' of the Congress took place on 24 August 2009 at the Ambrosiana Library. It was centred on the function of libraries and books in interreligious dialogue; representatives of the Jewish, Christian, and Islamic tradition attended. The records of this meeting have also been published.[17] It was the first meeting of this kind hosted by IFLA in its conferences. Later, favoured by the 'Parallel Session', in 2012 a Special Interest Group was established within IFLA: RELINDIAL, Religions: Libraries and Dialogue.

The activity of ABEI will certainly persevere for a long time, but in what forms will be up to the assembly and the Board to establish. Librarians will give a valid contribution, with their constant, patient, daily work. They promote culture and love for books and libraries, making them loved, pursuing critical

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15   The National Library Service ('Servizio Bibliotecario Nazionale', SBN) is the network of Italian libraries promoted by the Ministry of Cultural Heritage. It is coordinated by the Central Institute for the Union Catalogue of Italian Libraries and for Bibliographic Information (ICCU, 'Istituto Centrale per il Catalogo Unico e le Informazioni Bibliografiche'). The SBN network was established with the goal of overcoming the fragmentation of library resources. Today, the network includes state, ecclesiastical, local, university, school, public and private institutional libraries. The libraries taking part in SBN are grouped together into local or thematic hubs.

16   https://beweb.chiesacattolica.it/. BeWeB – Online ecclesiastical heritage, is a showcase displaying the systematic census-taking carried out by Italian dioceses and ecclesiastical cultural institutions on their self-owned holdings belonging to their historical, artistic, archival, and library assets.

17   Silvano Danieli and Mauro Guerrini, eds., *Babele Bibbia e Corano dal testo al contesto: Dalle culture ai libri di culto: funzioni moderne delle biblioteche nelle tradizioni religiose delle civiltà del Mediterraneo.: Milano, Biblioteca Ambrosiana – Sala Accademie, August 24th, 2009* (Rome: CEI, 2010).

thinking, dialogue, respect, and mutual enrichment. Study and thought are always together, to enlighten and integrate each other, because, as Confucius stated, "Learning without thought is pointless; thought without learning is dangerous."

ABEI website: http://www.abei.it   *Fausto Ruggeri and Stefano Malaspina*

Association of British Theological and Philosophical Libraries
ABTAPL

ABTAPL is the Association of British Theological and Philosophical Libraries, an organisation of libraries and librarians working with theological and philosophical collections and related materials in the UK and beyond. It provides an informal network for sharing information and experience, for consultation, for advice and for support for both individual problems and continuing professional development. The only membership qualification is to have an interest in the bibliography, librarianship or management of our specialist subjects.

ABTAPL was founded in 1956 to bring together librarians working with or interested in theological and philosophical literature in Great Britain. Its purpose was to improve the bibliographical information available, to reveal some of the little-known collections on these subjects and to help smaller libraries lacking professional expertise. Originally it was to be the UK member of an international theological libraries' organisation set up in 1954 by the World Council of Churches. Unfortunately, this body did not long survive but many of its aims and objectives are now carried out by the 'Bibliothèques Européennes de Théologie' (BETH).

Some of ABTAPL's original objectives can be found in an earlier organisation, SCOTAPLL (the Standing Conference of Theological and Philosophical Libraries in London). After World War II, the UK's Library Association wanted to develop co-operative schemes which would make materials of all kinds more accessible. One of these ideas was a project for allocating to each library service in Greater London a section of knowledge which they could then develop and build into a significant collection. On being allocated the fields of Philosophy and Religion, Westminster City Library, under the leadership of Robert L. Collison, Reference Librarian from 1948–59, began to contact other libraries, initially in London, likely to have substantial collections in these fields.

From this an ecumenical group of librarians was formed which "constituted a friendly circle, flexible but long-lasting, that gradually extended itself

over the whole country."[18] The Rev. Roger Thomas, Librarian at Dr. Williams's Library, generously made his library available as headquarters for the new group and provided "just that degree of stability and encouragement that was so valuable."[19] From the very beginning institutions representing other faiths were included, e.g. the Jewish Historical Society and the Buddhist Society. For its first few years ABTAPL worked alongside SCOTAPLL, with the latter acting as a regional branch of the national association. However, by 1964 SCOTAPLL had ceased as a separate entity, transferring its funds to ABTAPL.

This description of ABTAPL's roots helps to explain its broad multi-faith and non-denominational ethos.

From its inception the Association continued a regular pattern of meetings as established by SCOTAPLL. A *Bulletin* was launched which included articles describing theological and philosophical libraries, features on professional matters, information about new publications, forthcoming meetings and other notices. This became one of the Association's most successful ventures. John Howard, in his overview of ABTAPL in 1974, highlighted that the chief evidence on which any assessment of an Association's success or failure should be based is the written record and in this case the *Bulletin*. He said, "In my opinion, the Bulletin is not only the evidence, it was also the success of ABTAPL."[20]

Sadly, when the *Bulletin* Editor stood down in 1966 the Association virtually came to a standstill until 1974. John Howard described this period as "the doldrums"[21] and ascribed it to a lack of leaders. He recognised that too many libraries in small theological colleges and seminaries did not have the funds to support full-time qualified librarians. Fortunately for ABTAPL when John became Chairman in 1974, he devoted great energy into reviving the Association. When he stood down in 1982, he then became editor of the *Bulletin* from 1983 until 1987 remaining on the Committee until 1996. During this lengthy period his enthusiasm completely revitalised the Association.

Under John's Chairmanship the new committee proposed the following:[22]
– regular talks and visits to appropriate libraries in Greater London;
– revival of the *Bulletin*, for current information on the bibliography and librarianship of religion and philosophy;

18   Robert L. Collison, "SCOTAPLL and ABTAPL: The Early Years," *Bulletin of ABTAPL* New Series 1, no. 34/35 (March 1986): 13.

19   Collison, "SCOTAPLL and ABTAPL: The Early Years," 13.

20   John V. Howard, "The Association of British Theological and Philosophical Libraries: A Personal View of Its Past, Present and Future. Part 1," *Bulletin of ABTAPL* New Series 1, no. 1 (Dec. 1974): 12.

21   Howard, "The Association of British Theological and Philosophical Libraries," 13.

22   Howard, "The Association of British Theological and Philosophical Libraries," 15.

– publication of a *Directory of Theological Libraries in Britain*;
– possible compilation of *British Union List of Serials in Religion.*

All these objectives were achieved and the Association has continued its pattern of regular meetings and visits ever since. A new series of the *Bulletin* began and a Union List of Periodicals was established, as well as a directory of Theological Libraries.[23] Other publications followed.

One of the most significant ventures was the introduction of the annual residential conference beginning in Durham in 1978. These were organised for many years by Mary Elliott of King's College London, Honorary Secretary and conference organiser from 1974–1986. Like John Howard, Mary's enthusiasm for ABTAPL helped to ensure that the Association continued to thrive over the following years The residential conference became invaluable not only for showing the wide variety of modern library practices in many different institutions, but also giving opportunities to meet other librarians in the same specialisations, especially for those working in isolation with no prospects of otherwise broadening their professional education. Long standing friendships have been formed and new professional networks developed. Over the years many places and libraries have been visited and many themes explored, such as disaster planning, archive administration, library design, and management techniques.

With regard to international relations Mary Elliott not only organised the UK meetings over the years but also she became ABTAPL's representative at the meetings of the 'Conseil International des Associations des Bibliothèques de Théologie', now BETH. This fruitful relationship has continued ever since, with Penny Hall and Marion Smith amongst others representing ABTAPL for many years. ABTAPL has also developed excellent relations with other national associations including Atla and ANZTLA, with delegates from ABTAPL attending their meetings and vice versa. Much has been gained from this mutual cooperation.

Current membership in 2020 was 129, made up of 95 institutional members, 10 personal members and 24 retired members. Although the closure and/or merger of various institutions and collections has inevitably led to some resignations, it is a good sign that new members are still joining and former members re-joining.

ABTAPL continues meeting twice a year, a day meeting in the Autumn, which includes a visit to a library in the specialisation, and a residential conference in the Spring. In 2020, because of the Coronavirus pandemic, the Spring conference was cancelled, but the Autumn meeting was held online. In future,

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23   Emma R.L. Lea, *A Guide to the Theological Libraries of Great Britain and Ireland*, ed. Alan F. Jesson (London: ABTAPL Publishing, 1986).

meetings may be held as hybrids with some attendees in person and others online.

The full list of current publications is available on ABTAPL's website. These include the *Bulletin*, the *Union List of Periodicals*, a *Directory of Current Institutional Members*, and the *ABTAPL Guidelines for Theological Libraries*. Members have access to a free online discussion list which can be used for loan requests, advice on a number of topics or indeed anything within the subject areas. ABTAPL also organises training days on topics such as copyright, social media, and archive administration. These provide an inexpensive means of professional development for members and have been very successful.

The biggest project launched in 2019 was the collection of Dawson eBooks for librarian/archivist, made available to ABTAPL members. Following Dawson's demise, ABTAPL has successfully switched all the Dawsonera ebook titles to Brown's VLeBooks. A benchmarking exercise is being continued and extended with more libraries being encouraged to take part.

The Association records its thanks to the many officers and committee members who have given their time over the years on a voluntary basis in addition to everything else they do. Without their service, commitment and enthusiasm ABTAPL would not be the flourishing organisation it is today.

ABTAPL website: https://abtapl.org.uk   *Judith Powles*

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Verein der BibliothekarInnen religionsbezogener Institutionen der Schweiz. Association des bibliothécaires du domaine religieux en Suisse
BibRel.ch

History

BibRel.ch is a relatively young association of librarians working in theological faculty, seminary, ecclesiastical, church related, or other religious libraries, formally established as 'Verein der BibliothekarInnen religionsbezogener Institutionen der Schweiz' (in German), 'Association des bibliothécaires du domaine religieux en Suisse' (in French), on 22 September 2015 in Fribourg.

But its history goes back more than thirty years, as the first gathering took place in Geneva, at the Ecumenical Centre, the headquarters of the World Council of Churches (WCC), 26 October 1990.[24] The venue was initiated by Pierre Beffa, the Director of the WCC Library, receiving the personal backing from the General Secretary, the late Rev. Dr. Emilio Castro, to bring the Swiss theological librarians and libraries closer together, thus, to foster and strengthen their professional and institutional ties and cooperation.

First attempts of such collaborative endeavours date back even earlier, in the seventies and eighties, when ad hoc committees of theological librarians of university libraries gathered – both in the French and German speaking part (as the 'Commission des bibliothécaires suisses de théologie'[25] and the 'Arbeitsgruppe theologischer Bibliothekare'[26]), to better coordinate their acquisitions and improve the supply of academic theological literature in the country. Whether these early undertakings were influential for the creation of this new national gathering that started in 1990, is difficult to say, but is worth noting.

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24   See the minutes of the "1ère réunion des bibliothécaires suisses de théologie" (BibRel.ch association archive).

25   In the minutes of the first gathering, 26 Oct. 1990, Pierre Beffa refers to a 'Commission des bibliothécaires suisses de théologie en Suisse Romande', which no longer exists.

26   See "Beschlussprotokoll der 'Arbeitsgruppe theologischer Bibliothekare'" (session 25 Febr. 1976 in Bern: "Die Arbeitsgruppe versteht sich als lose Kontaktgruppe der Fachbearbeiter 'Theologie' an schweizerischen öffentlichen und privaten Bibliotheken. … Die Zusammenkünfte werden von einem Dreier-Ausschuss vorbereitet, dem die Herren G. Bührer, C. Layani und B. Rehor angehören. Kontaktstelle ist Bernhard Rehor, Zentralbibliothek, Luzern." Previously, a 'Kontaktgruppe Fachreferenten Theologie' (Protocol 17 Sept. 1975 Luzern), under the leadership of Dr. Christoph M. Werner, invited colleagues from Swiss university libraries responsible for theology and religious studies for a 'Bibliothekarengespräch Theologie an Schweizer Bibliotheken' (3 July 1975, Stadt- und Universitätsbibliothek Bern), where also Prof. Dr. François Bovon, convener of the 'Commission des bibliothécaires suisses de théologie en Suisse Romande' participated.

For many years, these meetings of Swiss theological librarians were held and organised informally, in a spirit of collegiality and friendship, without a president, without any structure, nor funds. The meetings were organised around visits at the hosting institution, be it a faculty/seminary, other church or mission related, or religious library/documentation centre, with guest lectures from professors/scholars of those institutions. Every meeting included the roundtables of the participants who reported on their current projects, cutting edge issues of librarianship, ranging from computerisation of library systems in the early years, and more recently projects of digitisation, retrospective cataloguing, multilingual subject indexes, management of e-resources, information literacy courses, restructuring of university libraries, etc.

Name and Organisation

The issue of the organisation, structure and name of the group has come up at different times starting in 2002 in Aarau. Opinions were controversial. Should the informal gathering receive a more official, representative, and legal character and structure? 2003, at the meeting in Porrentruy, a compromise formula was found, with a president elected for a three years' period, to moderate the annual meetings and officially represent the group. The first president was Yvan Bourquin (Lausanne). An administrative assistant was entrusted with the registry of the members. H.J. Haag (Zürich) filled this role until his retirement in 2013.

Also, the naming of the group gave rise to many heated discussions and differing proposals. Only in 2008, at the meeting in Engelberg, an official (German) name for the 'association' was found and adopted: 'Vereinigung der BibliothekarInnen theologischer Institutionen der Schweiz', in short VEBTIS. The French name remained unchanged: 'Groupe des bibliothécaires suisses en théologie'.[27]

At the 2014 meeting in Berne, some committed colleagues from Basle, suggested building a committee to prepare for the establishment of a formal association, with bylaws according to the Swiss Civil Code, art. 60ff.[28] This resulted in the founding assembly held at the University of Fribourg ('Bibliothèque interfacultaire d'histoire et de théologie') on 22 September 2015, where BibRel.ch

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27   Earlier meetings have been named "Treffen der Bibliothekare theologischer Institutionen in der Schweiz" (25 Nov. 1991, Zürich), "Rencontre des bibliothécaires suisses en théologie" (6 Nov. 1992, Lausanne), "Rencontre annuelle des bibliothécaires en théologie" (Basle, 15 Nov. 1994), "Groupe des bibliothécaires de théologie de Suisse" (Aarau, 7 Nov. 2002).

28   See Protocol 18 Nov. 2014: "Wir bilden eine Gruppe, die die Vereinsgründung und die Statuten vorbereitet. Dazu gehören Cécile Bossart, Guy Roland, Susanne Schaub, Paul Stalder und Caroline Weber."

was finally born! René Schurte (Zürich) was elected President, along with two other Board members, Caroline Weber (Basel) as Secretary, and Marianne Tsioli (Geneva) as Treasurer.

The Association is open to individual members and institutional membership, affiliated with any type of religious library or documentation centre, thus open to all religions. Colleagues from an Evangelical seminary 'Pilgermission St. Chrischona' (Basel) meet with those of an 'Israelitische Cultus Gemeinde' (Zürich), a 'Benediktinerabtei Engelberg', or a 'Centre pour l'information et la documentation chrétiennes' (Lausanne).

As formal association, BibRel.ch became eligible for integrating the national library association, called 'Bibliothek-Information-Schweiz', first as an 'interest group', and since February 2021, as a 'member section' representing the religious/theological libraries of the newly established Swiss library association, called BIBLIOSUISSE (founded in 2018).

Since 2019 the Association has a new president, Markus Jost (Fribourg), and secretary Gabriela Jenzer (Berne).

Relations with BETH

Pierre Beffa, the 'founding Father' of VEBTIS, rich of his numerous international contacts and experiences as Director of WCC Library, as Secretary of BETH (1996–2002) and later as its President (2003–2007), has always been a living and personal link between the Swiss and European colleagues from BETH throughout his career, and as long as he actively participated in the VEBTIS meetings. His enthusiasm and commitment inspired others, such as the writer, to engage closer with the European theological library community. So, it was but a logical consequence that BibRel.ch became an ordinary member of BETH in 2016.

List of Presidents

2003–2005	Yvan Bourquin (Lausanne)
2006–2008	Cécile Bossart (Basle)
2009–2013	Guy Roland (Geneva) serving 2 consequent terms
2014–2018	René Schurte (Zürich), since 2015 as President of BibRel.ch
2019–	Markus Jost (Fribourg)

website: https://bibliosuisse.ch/Sektionen/Bibrel.ch   *Andreas Waldvogel*

Egyházi Könyvtárak Egyesülése
EKE

The Hungarian Association of Ecclesiastical Libraries, 'Egyházi Könyvtárak Egyesülése' (EKE) was founded in 1994 by 23 initiative-taking, determined librarians. From the beginning it aimed at being an ecumenical community to support the professional work of librarians practicing in libraries owned and maintained by different historical churches, denominations, religious orders, etc., and has succeeded in this goal. According to its Statues[29] the association's main goals are as follows: to facilitate the cooperation of ecclesiastical libraries; to foster the elaboration of concerted standing points concerning professional dilemmas and challenges; to exchange professional experience and expertise in domains such as the roles of ecclesiastical libraries in church and society; the formulation of collection building principles and metadata management; and the preservation of old and rare collections. The number of member libraries at its highest was 76, while presently it is 62. There are 8 libraries from the neighbouring countries historically rooted and reconnected to the organisational structure of Hungarian churches. Members of the association represent many types of libraries (school libraries, research libraries of institutions of higher education, and libraries of different ecclesiastical bodies and hierarchies, such as bishoprics, dioceses, religious orders) and unite libraries of historical churches (Catholic, Lutheran, Reformed, Unitarian, Serbian Orthodox, Baptist, and Jewish).

The association's main body is the general assembly that holds one meeting each year. Management of routine duties are undertaken by the president and a body of ten board members, with the help of the secretary and the treasurer, supervised by a board of three. The president and the board members are elected by the general assembly and prior to his or her election, the president must serve as a board member. Each of these titles and responsibilities are held for three years. The general assembly may be attended by all librarians of member libraries, but each library has only one vote as membership is primarily institutional, not personal. There is a thoughtfully designed balance of control: the number of board members follows the ratio of the denominations of member libraries, and the Catholic and Protestant churches post their candidates for presidency alternately. Yearly conferences are hosted in turn in different parts of the country by member libraries.

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29   Az Egyházi Könyvtárak Egyesülésének módosításokkal egységes szerkezetbe foglalt alapszabálya 2.§. https://eke.hu/sites/default/files/eke-cimtar-2020-5_0.pdf.

The first few years in the life of the association were spent in grounding the mutual personal and professional confidence of librarians belonging to different churches and denominations. It was a time dedicated to making personal acquaintances and being initiated into the different communicational, spiritual and factual legacies of libraries with a variety of facilities, collections, and professional potential. The present principles and statutes emerged step by step with continuous feedback for optimal functioning. Before 1989, ecclesiastical libraries were mainly silent and in shadow, obscure to the public eye, underfinanced, and struggling with preserving their heritage. The new opportunity of reaching out to colleagues of other ecclesiastical institutions accelerated both an independent and common acting of libraries grounded on professional interest and self-advocacy. This had at least two major results: firstly, professional librarianship within ecclesiastical libraries was advanced, and secondly, the ecclesiastical library as a distinguishable type in the national library system of Hungary began to be seen, heard and, what is more, pulse together within the whole wider profession of librarianship.

The first nine years were followed by a more established phase with new opportunities and challenges. International connections have been established (e.g., BETH, AKThB) and some personal connections have resulted in institutional memberships from the neighbouring countries. A clear structure of the annual conference has been developed with one day concentrated on national scale issues and professional novelties, a second focused on the particular results of member libraries, and a third envisaged for field work and exchange of experience in line with guided tours in hosting institutions. Communication channels have been launched and visibility has also been increased by an opening toward non-ecclesiastical librarians and associations. Working groups have undertaken specific foci such as callings for applications for funds; joining national working groups; promoting our publications; writing reviews about important professional books and journal articles, etc. Policy makers and other library associations have acknowledged our association by inviting our opinion on emerging legislative, strategic, and ethical issues. However, in 2006 member libraries were stricken by a serious cutback in financial support (and another one in 2008) that decreased the number of our professional staff and endangered sustainment of ongoing projects and library services. The association objected, but without much result. In response, member libraries have resorted to increasing their application for funds for specific tasks and aims. Many member libraries opted for and obtained a public status so as to be able to apply for funds along with state owned public or research libraries. The financial constraint enriched the ways in which ecclesiastical libraries interacted with their patrons, and more attention has been paid to

the mediation and experiential cognition of our cultural heritage. Moreover, becoming a public library meant an opening towards new strata of potential patrons. The association strengthened its visibility, advocacy, and support of members by creating a union catalogue as a first priority. The compilation of the bibliography of ecclesiastical-religious works and launching a concerted acquisition were considered of no less importance but has not been fully achieved according to original plans.

The present phase in the life of the Hungarian association (EKE) is marked by a steady and balanced existence. Ecclesiastical librarians working in member libraries have obtained the license to perform the professional inspections initiated and required by the state. The work they perform serves also as a basis for benchmarking among ecclesiastical libraries. The principles of total quality management developed for the field of librarianship on a national scale are more and more applied and documented in our member libraries as well. One member library has already obtained the title of 'qualified library'. From 2014 the funding of libraries went back to normal, which gave an impetus for further individual progress. The association acts as a supportive body by (1) organising one-day conferences and trainings; (2) providing information on topics of national interest, such as changes in relevant laws and legislation, available funding sources, or ongoing national projects worthy of participation; and (3) organising the visitation of individual libraries in the form of open days, so as to form a collegial bond among librarians of all types of libraries (ecclesiastical and non-ecclesiastical). All these events are of interest for a growing number of librarians outside the membership of EKE.

The pandemic challenged our membership, but also served as an opportunity for making up arrears of work such as stocktaking, arrangements of stacks, digitisation, data curation, and amendment in our databases. We are grateful that even working in home office mode was made possible by directing new acquisitions to home addresses and collecting the processed and equipped documents back to the libraries.

The association faces an oncoming generational shift in the near future: unfortunately, as time passes the presence of the 'founding fathers and mothers' is fading, although their legacy still acts as a beacon. The words of Béla Miksa Bánhegyi, OSB, former director of the Library of the Abbey of Pannonhalma, founder and first president of EKE, prove to be a never fading legacy: "I cannot avoid drawing the conclusion that there not only has to be room left for love in the ecclesiastical libraries, but love must dominate there. Librarians must love the library and the books therein. They must love one another and their colleagues working in other libraries – by this I have disclosed that collegial sympathy would not suffice – and they must love their readers and researchers,

and those who come on inspection. I know this is not easy, but who said that it would be easy to fulfil the Scripture's command of love? And who said that it would be easy to be an ecclesiastical librarian?"[30]

EKE website: https://eke.hu/   *Ágnes Bálint*

Federacja Bibliotek Kościelnych
FIDES

The 'Fides' Federation is an association of official representatives of libraries belonging to the Catholic Church in Poland or remaining wholly or partially under the supervision of Church authorities. The Federation currently associates 82 member libraries, including most of the libraries of theological faculties and major seminaries in Poland, diocesan and religious. The primary goal of the Federation is to improve the activities of Polish church libraries, to implement technical progress, and in particular to coordinate work on the computerisation of these libraries.

The Federation was launched on September 23, 1991, on the initiative of Fr. Krzysztof Gonet, the then deputy director of the Library of the Major Metropolitan Seminary in Warsaw. An initiating group was established at the meeting of representatives of leading church libraries in Warsaw. In 1993 cooperation was established with the American Theological Library Association (Atla).

After four years of operation, on March 18, 1995, the FIDES Federation was officially established by the Polish Bishops' Conference and received a statute and legal personality, in the Church and state alike. The legal status obtained in 1995 allowed the Federation to develop. On June 20 1995, the first General Assembly of the Federation of FIDES Ecclesiastical Libraries was held. The seat of the Federation was Warsaw, which it is until now. The patron of FIDES has been the martyr of World War II, St. Maximilian Maria Kolbe, a Franciscan friar. At the General Assembly every three years, the Federation board was elected, and the issues of church libraries were dealt with, mainly their computerisation. Experiences were also exchanged. In 1995 the journal *Fides: Bulletin of Church Libraries* was started and has been published to this day.

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30   "In memoriam Bánhegyi B. Miksa OSB, az Egyházi Könyvtárak Egyesülésének első elnöke," in *Egyházi Könyvtárak Egyesülése Jubileumi Konferencia: 25 éves az Egyházi Könyvtárak Egyesülése, 1994–2019*: Budapest, 2019. III. 5. ([Budapest]: Egyházi Könyvtárak Egyesülése, [2019]), 53.

Over the next following years, the Federation tried to implement the tasks and goals it had set for itself. It made contact with the Centre for Archives, Libraries and Church Museums at the Catholic University of Lublin, the Orchard Lake Theological Center in the USA, the Pontifical Commission for the Cultural Heritage of the Church, the American Theological Library Associations (Atla) and the 'Unione Romana Biblioteche Ecclesiastiche' (URBE). It also started cooperation with the National Library of Poland, in which, among other things, a computer database on FIDES libraries was created. Federation representatives actively participated in many conferences organised by the community of Polish librarians.

Since 1995 'Fides' has belonged to BETH as one of the fifteen ordinary members of this organisation. The Federation delegate takes part in the annual General Assemblies of BETH.

The Federation, like any association, has a Board and an Audit Committee. The supreme authority is exercised by the General Assembly. Membership fees are the main source of financing for the Federation.

From the beginning, libraries have been invited to join and a uniform catalogue data format was implemented, developed for Fides, based on the MARC BN format of the National Library. The use of the MAK library program from the National Library was also encouraged. Thanks to the efforts of the Federation, the MAK program was installed in over 80 church libraries and numerous basic training courses and training for program administrators were conducted. The Federation was the first to accumulate data from the Bibliographic Guide, the official List of Prints in the Republic of Poland, published by the National Library (current title: "Journal List of Prints Published in the Republic of Poland: Bibliographic Guide," since 2010 published in the form of PDF files) and began downloading current data via the Internet. In the years 1991–1995, the creation of the central catalogue of Fides libraries began. Available on the Internet since 1993, it was the second online library catalogue in Poland after the databases of the Library of the Wrocław University of Technology. In 1994 the Federation released the first CD-ROM with a central catalogue and other proprietary databases.

In the years 1999–2009 the Office for the Development and Computerisation of the FIDES Federation operated, organising training courses and assisting in the installation and updating of the installed MAK program. The Office also developed the central catalogue and was engaged in providing access to the FIDES databases on the Internet. It also coordinated preparatory work for the conversion of the FIDES databases to the international MARC 21 format and the work on creating the *Dictionary of Key Words in Theology and Ecclesiastical Sciences* which was only registered in the trial version.

In October 2004, in place of central catalogues, the Federation created and launched the FIDKAR multi-search engine (distributed catalogue of FIDES libraries), based on the Z39.50 protocol. It included about 100 databases: catalogues of books of church libraries, catalogues of diploma theses, and bibliographies of the content of journals. Currently, in cooperation with the Catalogue of Polish Scientific Libraries NUKAT, the Central Catalogue of Libraries 'Fides' (https://katalog.fides.org.pl/) is being created in the Koha program, which is systematically joined by other libraries of the Federation (currently there are 27 participants of the project).

In September 2006 the FIDES Federation launched its own digital library: the Virtual Book Collection of the FIDES Federation (https://digital.fides.org .pl/dlibra), based on dLibra software, entering the network of digital libraries in Poland. The Electronic Bibliography of Theological Sciences (http://biblio .fides.org.pl/) was made available on the Internet, created by merging partial bibliographic databases created by the FIDES libraries and data from the Bibliography of Journal Contents. This database was created by the Federation of Ecclesiastical Libraries FIDES in cooperation with the National Library. Currently, it has over 139,000 descriptions of articles and indexes the content of 230 titles of Polish theological, religious studies and broader ecclesiastical sciences, as well as the content of over 520 collective works (publishing series, jubilee books, conference materials, etc.). It mainly includes publications issued by church colleges and theological faculties.

At its 337th Plenary Meeting, held on October 18–19 2006 in Warsaw, the Polish Bishops' Conference entrusted the function of the Delegate of the Polish Episcopate for the Federation of Ecclesiastical Libraries FIDES to Bishop Andrzej Siemieniewski. In 2017 the statutes of the Federation were updated and approved by the General Assembly. The changes were approved by the Polish Bishops' Conference.

In accordance with the text of the statutes, the Federation currently aims to act for the evangelising mission of the Church by caring for the development of Polish church libraries and improving information about their resources. In particular, it seeks to carry out the following tasks: (1) including church libraries in the current civilisation changes, especially in the area of new information and communication technologies; (2) preservation and promotion of cultural heritage accumulated in church libraries; (3) documenting activities and popularising knowledge about church libraries; (4) integrating the community of church librarians and preparing them for new challenges through appropriate forms of professional development.

FIDES website: https://www.fides.org.pl   *Grzegorz Filipiuk, OFMCap*

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Forum for teologiske og religionsfaglige bibliotek
FTRB

The history of FTRB can be traced back to the early 1970s. According to one of the founding mothers of FTRB, Karin-Helene (Nenne) Hognestad, subjects specialist ('Fachreferent') at the university library in Trondheim, three theological subjects specialists met in 1972–73, drawing plans for a journal article index. The index never saw the light. But the wish for further contact and cooperation was obviously there, which can be seen in the first written source of the early FRTB history, from 1983, as well as in an interview with Nenne Hognestad.

An invitation, signed by Helene Hveem, one of the other founding mothers and chief librarian at MF, the Free Faculty of Theology, to several theological libraries expressed the wish for an informal meeting place to discuss actual and common matters. It was also invited to discuss the establishment of a permanent group of librarians and subject specialists from Norwegian theological libraries.

The meeting which took place in 1983, gathered ten librarians from several academic libraries; from state university libraries as well as from free, private owned theological institutions. This meeting marked the start of FTRB. Participants agreed on the need for a forum like this, and decided for a meeting frequency once a year, no more no less. Further, it was decided to keep FTRB as a completely informal forum, without statutes, board, elected leader, secretary, treasurer or economy. One opted for a system with a contact person, who was to circulate among the participants, and responsible for a minimum of contact. After this session, the meeting went directly to practical matters: a discussion of the usefulness of Dewey in a theological library, and a demonstration of the new and, at that time, revolutionary possibilities for searching in foreign databases, such as the French FRANCIS. Despite the loose and informal

structure, this way to organise and keep up the contact and yearly meetings has continued more or less the same way for the following, nearly forty years. It still functions.

FTRB is an acronym for 'Forum for teologiske og religionsvitenskaplige bibliotek' (Forum for Theological and Religious Sciences Libraries). But this has not always been the name of the association. In the 1980s and 1990s the Forum was exclusively for theological libraries, and for one and a half decade it was called 'Forum for Theological Libraries'. At the end of the last century, librarians in charge of the science of religion took part in the meetings, and the name gradually changed in a broader, more inclusive direction. Since 2002, the Forum has been called with the FRTB name. But in fact, and typical for FTRB, a certain, definitive name has never been decided. It just came into use, to reflect a shift of scope.

The number of FTRB members is relatively few, simply because there are few possible candidate members. Several of the state university libraries are represented in FTRB, but not all, even though they have collections as well as librarians in the FTRB field. Many of the private theological libraries are represented and have been so for many years. They are all libraries within Lutheran institutions. FTRB is, of course, an ecumenical forum, but other confessions were very seldom represented. The Baptist Theological Seminary used to be a member but dropped out many years ago. There is an excellent Methodist collection in Oslo, but they have never been part of the FTRB. The reason for this is the economy and the lack of professional librarians and librarianship in smaller libraries. There is not, and has never been, a separate Roman Catholic library in Norway. But the Roman Catholic Church has in some way been present in FTRB, by Catholic librarians and subject specialists working in the university libraries. From 2010 on, the Norwegian National Library has been a FTRB member. In general, the number of libraries within FTRB is more or less ten, and the number of librarians taking part in the meetings never exceeds fifteen.

The main point in FTRB is the yearly meeting; just to meet and know of each other, to exchange knowledge and experiences, to inform on plans, changes and economy, to discuss library technology, databases, cataloguing rules, subject words and thesauri, and, with a certain focus over the last ten to fifteen years, library training and courses for users, students as well as scholars. The last twenty years has seen an interesting shift of themes, from an inward library focus to a more outward view, with excursions and presentations of ongoing scholarly work and research projects.

Despite certain initiatives over the years to cooperate on journal subscription and book acquisition (without success), FTRB has never been a productive group, with one exception, in a project called RINTT. The Norwegian National

Library has always been in charge of the national journal article database. In the midst of the 1990s, this database had 1980 as the starting indexing year. FRTB considered this a weakness, especially for research in theology as a historical discipline, and initiated RINTT: Retrospective Indexing of Norwegian Theological Journals. All FRTB members asked their mother institutions for economic support, and FTRB succeeded in financing a librarian to do this retrospective work. The librarian worked in the National Libraries journal department, and indexed, from 1994 to the end of 1996, 22,000 articles from seven theological journals. This was a successful project, of great and lasting importance for studies and research.

As a national forum, FTRB has no tradition of international contacts. Such contacts have been kept up only by single member libraries and librarians. Many years ago, back in 1993, there was one Nordic theological library meeting, held at Åbo in Finland. The ambition was to establish a Nordic network for theological and religious libraries, but it all ended with the ambition. FTRB's international network is the BETH network. Thanks to Penelope Hall, the BETH 'missionary', FTRB was elected ordinary member of BETH at the General Assembly in Rome in 2006.

FTRB has, through its forty years, been an important factor and meant a lot for participating librarians and their libraries. The yearly meetings, with discussions and information, are of great value and inspiration for all librarians being members of the FTRB family.

FTRB website: https://sites.google.com/view/ftrb/start   *Svein Helge Birkeflet*

Nätverk för teologiska bibliotek i Sverige
NTBS

History of Theological Education in Sweden

The study of theology, as well as theological education, has a long history in Sweden. When Uppsala University was founded in 1477 and Lund University in 1666, theology was one of the main subjects for study. Around 1830, these universities went from primarily focusing on theological research to also educating priests for the Church of Sweden. In the 1970s, theology became part of the subject of religious studies at the universities and it was decided that the subject should be non-confessional. Hence, the confessional parts of the education of priests were taken over by the Church of Sweden. Education of pastors for the free churches was done at theological seminaries owned by the larger denominations. In the 1990s, these seminaries received university college status.

Network for Theological Libraries in Sweden (NTBS)

The network for theological libraries in Sweden (NTBS) was founded in 2020. It is an informal network of libraries and librarians working with theological collections and related materials. The members of NTBS are the libraries of Ersta Sköndal Bräcke University College, Johannelund School of Theology, Lutheran School of Theology, National Library of Sweden/Rogge library, The Newman institute, University College Stockholm, and Örebro School of Theology/Academy for Leadership and Theology. The objective of the network is to share information and experience related to theological librarianship. At the first network meeting last autumn, it was decided that the network wanted to apply for membership in BETH. As of 2021, NTBS is a formal BETH member.

Member Presentations

Johannelund School of Theology

Located 70 km north of Stockholm in Uppsala, Johannelund School of Theology (JST) is the educational division of The Swedish Evangelical Mission (SEM), a Lutheran renewal movement within the Evangelical Lutheran Church of Sweden. Founded in 1856 in Johannelund, Stockholm, the original focus was equipping missionaries, which later developed into education for pastors and theology students. In 1970, the school moved to Uppsala. Today, approximately 275 students are enrolled in undergraduate and graduate programmes in biblical studies, systematic theology, and practical theology with church history. The Johannelund library's primary task is to support the students and teaching staff in their education and work, and thus, it is not open to the public.

The Newman Institute

The Newman Institute, named after St John Henry Newman, was founded by the Society of Jesus in 2001 as the first Catholic University College in Scandinavia since the Reformation. The library, situated in the heart of the Institute, holds approximately 8,000 titles. Yet in total, thanks to the donation of the Jesuits library of almost 30,000 titles, the Newman Institute holds an even larger collection of mainly theological literature, this also is thanks to large donations from private libraries. Several prominent researchers in biblical exegesis were received into the Catholic Church during the second half of the 20th century and generously decided to donate their private collections to the Newman Institute.

Since 2010, the Newman Institute has offered undergraduate programmes in theology, and since 2013 in philosophy. Most recently, The Newman Institute started a Master programme in Systematic Theology. In addition to the above-mentioned collection of exegetical literature, the collections include

church history, systematic theology, patristic theology, and a wide range of philosophical literature. The combination of philosophical and theological studies relates to the Jesuit learning tradition. At present, there are around 250 students enrolled at The Newman Institute. The Institute is also closely affiliated with *Signum*, a periodical giving a Catholic perspective on areas relating to society, church-life, and culture.

University College Stockholm

University College Stockholm (UCS) is owned by the Uniting Church in Sweden (a new denomination formed by the merging of the Methodist Church in Sweden, the Swedish Baptist Union and the Swedish Mission Covenant Church). Its history dates back to 1866 when the first two seminaries for the education of pastors were founded. Today UCS includes both Stockholm School of Theology (THS) and the Stockholm School of Human Rights and Democracy (HRD). In turn THS is itself made up of two departments: The Department of Religious Studies and Theology and the Department for Eastern Christian Studies (Sankt Ignatios College). Currently about 900 students are enrolled at UCS annually. UCS has doctoral programmes in Biblical Studies, Systematic Theology, Eastern Church Studies and Practical Theology with Church History and Church in the Contemporary Society.

The collections of UCS library contains primarily books within the fields of theology and religious studies and human rights and democracy. The primary task for the library is to provide support for the students, researchers, and teaching staff in their work. However, the library is open to the public.

Örebro School of Theology/Academy for Leadership and Theology

Örebro School of Theology (ÖST) was founded in 1908 by the Baptist pastor John Ongman. Ongman lived for a while in the United States and brought back some progressive ideas; for instance, women were accepted at the seminary from the beginning. The ÖST was owned by the Evangelical Free Church until 2017, when it merged with the seminaries of the Swedish Alliance Mission and the Swedish Pentecostal Churches into the new organisation, Academy for Leadership and Theology (ALT). The ALT currently offers a four-year Pastor and Leadership programme and a three-year Theological programme, as well as two Master level programmes.

The research library of the ÖST presently holds approx. 60,000 print volumes and 50 print journals in addition to e-books and databases. The collections cover primarily the subjects of theology and religious studies. The library's growing Karl Kilsmo collection consists of books and serial publications about the Reformation period, with special emphasis on the Anabaptist

movement and its subsequent development of the Mennonite movement. The library is open to members of the public after contact with the librarian.

NTBS website: https://altutbildning.se/   *Maria Brolin*
natverk-for-teologiska-bibliotek-i-sverige/

Suomen teologinen kirjastoseura
STK

The Finnish Theological Library Association (STK) was founded in June 2017 by two Finnish theological librarians, chief information specialist at Helsinki University Library Matti Myllykoski and information specialist at University of Eastern Finland Library Jussi Hyvärinen. Matti Myllykoski had attended BETH annual conferences since 2010, and Jussi Hyvärinen, for his part, attended BETH annual conference for the first time in September 2016 in Helsinki and immediately became interested in domestic and international cooperation of theological librarians. As a result of the common interests of these two colleagues and their libraries, the Finnish Theological Library Association was founded the next year.

The objective of STK is to strengthen contacts and mutual exchange between librarians who work with theological materials at the universities of Helsinki and Joensuu. The main common concern is the drastic development of our concept of collections to the concept of connections. There are other libraries in Finland which have theological collections but have not taken part in STK's activities, among them Åbo Akademi Library in Turku, Finnish Theological Institute Library in Helsinki, and New Valaam Monastery Library in Heinävesi. STK's aim is also to cooperate with them whenever they need our advice and support.

Collections of Theology at the Helsinki University Library

The faculty of theology at the University of Helsinki is the heir of the faculty founded in Åbo (Turku) as part of the Royal Academy in 1640. In 1829, after the great fire in Åbo, it became part of the University of Helsinki. The seminar library of the faculty became later the Theology Library, which, in turn, was integrated into the Helsinki University Library, when all big and small libraries of humanities and social sciences were brought under the same roof in 2012. Back then, the collection of the Theology Library included about 90,000 volumes, while the total collection of the new library amounted to approximately 1 million volumes. The classification system was left intact. The printed

collections were reduced by removing a great number of double copies. In practice, however, this kind of one-copy-only policy as a guideline for unifying the collections could not be realised without significant compromises. Thus, in Helsinki, there is one library for humanities, law, education and social sciences, and the collection of the former Theology Library has become a part of it; instead of a theological collection, we must rather talk about theological materials, which are intertwined with other materials of the Library.

Collections of Theology at the School of Theology at the University of Eastern Finland

The School of Theology at the University of Eastern Finland consists of two study programmes: Western (mainly Lutheran) Theology and Orthodox Theology. Its predecessor was the Faculty of Theology in the University of Joensuu (2002–2009). The theological collection of the university is mainly located in the Joensuu Campus Library, which was founded in 1969. Theologians have never had a separate Faculty library in Joensuu; it has always been a part of the main library, the signum system of which is based on the Finnish version of UDC. In the Joensuu campus Library, the theological collection is located in the same facilities as the collections of humanities, philosophy and social sciences.

As UEF offers studies in both Orthodox and Lutheran theology, the library's collections must meet the needs of both disciplines. The original core of the theological collection consists of collections received from the Finnish Orthodox Seminary in 1988, the Finnish Orthodox Public Library in 1993, and the Finnish Archbishop Johannes in 2000. Therefore, the theological collection contained predominantly Orthodox material until the university started to offer education also in Western theology in 1997, which increased the acquisition of Lutheran studies significantly. Since then, maintaining the balance between the Western and Orthodox material has been one of the library's special tasks.

The Move from Collections to Connections at Both Libraries

In 2020, a great number of Finnish academic libraries, including our libraries in Helsinki and Joensuu, have introduced Alma, a novel service platform, which greatly improves the services of local digital catalogues. On the new platform, all the search terms produce overwhelming results from web materials in comparison to the printed materials preserved on library shelves. These web materials mostly belong to databases purchased by the library, but the Alma platform also harvests some results from Open access databases on the net.

Before the turn of the millennium, the collections of the university libraries as well as theological seminaries and faculties consisted of mainly printed

books, journals, and microfilms, but included also some CD-Rom disks. In the past two decades, however, most of the journals have become electronic, e-books are preferred to printed books and sold in huge packages so that one book costs annually about 20 cents. (Another move away from collections: libraries do not own their books but rent them.) Great thematic databases have outdated most collections of old books; national libraries and other institutions in Europe and elsewhere have digitised their cultural heritage and made much of their collections openly accessible. The Open Access movement has been fruitful in promoting modern scientific work openly accessible for everybody. These developments have revolutionised all libraries, including those serving scholars and students in various fields of theological studies.

In 2012, when Helsinki University Library was recreated in the Kaisa House, the digital revolution of collections in the field of humanities and theology was only beginning. It had, among other things, in the lobby a nice area for recent acquisitions of printed books. On the seventh floor of the building, there was a large area for printed journals. Some five years later, both of these areas have shrunk into a tiny space and become almost unnoticed. As the space costs are growing and e-books are bought in masses, the printed collection that is still preferred by a minority of users – particularly those specialising in classical studies – is slowly diminishing.

STK website: https://www.uef.fi/en/   *Jussi Hyvärinen and Matti Myllykoski*
library/theology-information-resources

Unione Romana Biblioteche Ecclesiastiche
URBE

URBE ('Unione Romana Biblioteche Ecclesiastiche', Roman Ecclesiastical Libraries) was born within the Group of Librarians of the Roman Pontifical Athenaeums and was officially constituted as an Association on May 13, 1991. The Association is described with the aim of coordinating and managing the network of IT systems of participating libraries. Members of the Association are the Institutions of the Roman Pontifical Universities (Universities, Faculties and Institutes recognised by the Congregation of Catholic Education) represented by their Rectors/Deans. The General Assembly elects a President and a Vice-President for a period of three years and the Director of the Board. The Board, with the aim of animating, promoting and coordinating the activities of librarians, is composed of the Director, four librarians and the treasurer.

From 1991 to 2000, the main activity was essentially to help and promote the cataloguing and the migration of previous data among libraries, in order to constitute a basis for the establishment of a shared catalogue. In 2000, it became necessary in all the libraries belonging to the Network to migrate to a new cataloguing and IT management system: the *Amicus* platform. An important step was thus achieved in the direction of cooperation and collaboration among ecclesiastical libraries: the ultimate goal and inspiring principle of the network's activity. The logo of the URBE website, designed in that period, was intended to graphically signify this collaboration: a bundle of ears tied together, the ecclesiastical libraries, which contain the fruit, the grain of wheat, the nourishment of the knowledge, that the remarkable library patrimony of URBE makes available to students and teachers.

The goal of the Network was and remains, therefore, to coordinate and manage the network of the computer systems of the associated libraries, as established by article 2 of the Statute, but it was not meant to be exhausted only in the IT dimension. In the report for the year 2004 of the Board, held on March 14, 2005, the positive outcome of the migration process to *Amicus* was noted, highlighting the new perspectives towards which URBE should have moved:

> This cooperation has to be a way of making possible all those initiatives and services that arise from a true collaboration, the result of a lively dialogue between libraries. All of our academic institutions strongly contribute to the evangelising mission of the Church in the broadest sense of the term, and this – to some extent – must guide us to give an identity to the URBE network, which means developing among us the awareness of a specific defined cultural presence, from the very commitment of our institutions.[31]

Those services and initiatives considered important for the growth of URBE as a network of libraries and inspired by principles of collaboration took shape in the next few years. Common training, in particular, represented by the Board an important investment for the Network, which saw the relationships between the various libraries expand and deepen, helping cohesion and mutual knowledge, and started the process of standardisation of cataloguing description rules, a functional aspect for the development of URBE as a library system, rather than as a simple aggregation of autonomous and independent

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31   Urbe Official Report, 14 March 2005, in *Relazioni annuali del Direttore del Consiglio Direttivo*, vol. 5 (Rome: URBE, 2006), 56.

libraries. In fact, the question of the identity of URBE as a reality in its own right, which welcomes the particular realities of the various library institutions but which differs from them, has involved the reflection of the Board considerably:

> But what does being a network or being in a network mean? URBE was created to establish a network of libraries among the pontifical ecclesiastical universities in Rome. Since that distant 1991 a lot of progress has been made, but we have not yet managed to give an identity to the URBE network. Each library, while sharing the same software, moves with great autonomy, offering its users those services considered as most appropriate and necessary. The meaning and value that today justifies a network is something that goes beyond the possibilities of a single library. Even the URBE network, proposing itself to extremely varied users such as the teachers and students of our institutions from all over the world, and expanding to online consultation, must give itself its own identity, without detracting from the connotation of each single institution. The network itself has a distinct structure from that of the individual participants in the network: so the goal of integration is not the loss of one's identity but, on the contrary, the achievement, through cooperation, of a new collective identity. The Network intervenes precisely where the single library is unable to support the needs or requirements of the user. There must be objectives regarding cooperation for an adequate service policy towards users and consequently an adequate saving of costs, forces, and energies, which will benefit all members of the Network.[32]

There is a strong urgency to rethink the URBE structure in relation to some services that are considered essential for its development and for the future of the association, having a clear need to keep pace with advances in technology and information technology, against which only cooperation between libraries can guarantee the full realisation of their potential: the focal points identified by the Board, as stated in the report for 2006, are therefore cataloguing, strengthening internal loans and the extension of the interlibrary loan to the national and international scenario, staff training, the promotion of cultural initiatives, the management of the website and digital resources, the processing of statistics, the purchase and maintenance of hardware and software and finally, in particular, the requalification of the catalogues of the individual libraries in view of the creation of a single virtual catalogue of all the libraries in the URBE network.

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32   Urbe Official Report, 26 February 2007, in *Relazioni annuali del Direttore del Consiglio Direttivo*, vol. 6 (Rome: URBE, 2009), 38.

2007–2010 is the period in which strategies were developed and the paths traced by the Board began to be followed. Training received important impulses, improvements were made to the network systems, the URBE site was renewed, corrective action was carried out on the databases of each catalogue so that all were adapted to the MARC21 standard and the libraries, in agreement with each other, chose to adopt a common cataloguing legislation.

In 2009, the 75th IFLA Congress took place in Milan: the association, which participates in the event for the first time in its history, has the opportunity to talk about itself and to confront itself with other librarians in an international meeting focused on the specificity of religious libraries, presenting their wealth of experience and their own peculiar identity.

> These were years full of fruit, obtained not without difficulty or doubts; in 2010 the Association turns almost its twenty, it has experienced difficult moments, sometimes moments of tiredness; contradictions have not been lacking; nevertheless, we have always pushed ourselves forward by taking it upon ourselves, day after day, to reach common objectives that make the network and the services it offers transparent and functional. In our meetings we compare, we discuss; the diversity of thinking or the different way of seeing things does not prevent us from finally finding the right way to go. Having achieved some objectives, it is no longer conceivable to go back; so far, we have created the future towards which the Association can confidently move forward.[33]

The spirit that continues to animate the Board is that of those who – aware of operating and working for the good of all the academic institutions gathered on the Net – are open to dialogue with librarians and collaborators, to listening and to collaboration. Twenty years after the birth of URBE, it is possible to see that a complex collaboration programme has been launched and that today we can reap the benefits. The common organisation has facilitated updating, training, professionalism, the sharing of resources and not a few economic savings. It was unthinkable that a single library, no matter how large and efficient, would be able to manage independently what has been built and matured together in these twenty years. This collaboration was carried out in a stable manner with a Statute and with a specific purpose, that of a 'network': a network on the territory, in the same city; with common intentions and with a 'uniform' patrimony, so as to make possible a dialogue for common projects

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33 Urbe Official Report, 1 March 2010, in *Relazioni annuali del Direttore del Consiglio Direttivo*, vol. 7, (Rome: URBE, 2012), 56.

for the benefit of all libraries, and in particular for the benefit of professors and students enrolled in our universities.

> We are 'religious libraries' (where this term should be understood in the widest possible meaning) for the content of our patrimony and for the juridical aspects of belonging; but in our case we can fully call ourselves 'university libraries' due to the main purpose of our service: to support the teaching and research carried out in our universities / faculties. Consequently, the collections, services, users, and organisation of our libraries reflect the didactic-scientific physiognomy and the choices of the governing bodies of our universities. For this reason, the collections of our libraries must constantly be among the most up-to-date ones in the theological and related disciplines of our competence and also among the richest in works in foreign languages because they must satisfy the updating needs of our teachers and students, who, as we well know, cover a well-diversified and internationally vast area of origins. 'Every reader his/her book', according to the second rule of librarianship. Therefore, the task of us librarians is also to know how to respond and guide our users in the universe of specific research, in which each of our Faculties carries out teaching. The single virtual catalogue and the sharing of other resources (which can range from catalogue legislation to interlibrary loan, catalogues of periodicals, the exchange of double books, etc.) respond to this need to share tools for the benefit of the users of our universities and make our book heritage more accessible. Once this process has begun, the future – if we want – can only go on accordingly with the past, with an intensity equal to the will on the one hand to believe in the formula of cooperation, and on the other hand to cultivate and take care with perseverance what we have sown so far.[34]

The two-year period 2011–2012 was characterised by efforts to pursue the goal of the single catalogue: a collective catalogue that could offer users a single channel of information on the book heritage of the entire network and form the basis for the creation of shared services. In the ideal of the Board, this represented the tool that would finally guarantee the formation of a real identity of URBE, the landing point of cooperation between the libraries of the Network.

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34 Urbe Official Report, 8 March 2011, in *Relazioni annuali del Direttore del Consiglio Direttivo*, vol. 7 (Rome: URBE, 2012), 95.

After the pause for reflection following the suspension of the single catalogue project, together with the Board we tried to reformulate the sense of cooperation between our libraries, focusing on training for librarians, cataloguers and staff who operate in the service sector. This formula aims to enhance, through dialogue and shared reflection, the adaptation and contribution of URBE to a process of epochal transformation that in recent years has been affecting the world of information, and consequently the world of libraries. The training will, therefore, not only be aimed at the adoption of new models or new cataloguing rules but will be particularly focused on acquiring a new awareness of the changes in the role of libraries in the provision of information and on the new global dynamics of knowledge sharing.

In 2016, the URBE network celebrated 25 years since its foundation. It is a reason to rethink the past, to highlight the progress, the goals achieved but also the shortcomings and perspectives that have remained unexplored. Indeed, on 9 June of the same year, URBE organised a study day at the Pontifical Urbaniana University on the occasion of its important anniversary. During these 25 years we have been concerned with the professional training and qualification of managers and operators; we have worked to identify computer systems that meet the needs of international cataloguing standards, and we are committed to innovative and up-to-date library management choices for the benefit of the end users of our libraries. There is another term that gives further specificity to the Association: Union. A strong and demanding term that has materialised in the concept of the URBE network, inaugurated in 1994. Under the concept of the network in these 25 years, the idea of collaboration and cooperation has increasingly been identified with the aim of pursuing common objectives. The forms of collaboration can be many and varied, ranging from an unstructured level of cooperative organisation to an informal sharing of skills rather than resources, to a structured organisation in a unitary and organic way that presupposes a sharing of resources, skills, and services. In the Association, the autonomy of the single library has always prevailed over planning activities aimed at achieving a common goal. All the initiatives implemented responded to the needs and requirements of the individual Library. A collaboration project for a common purpose has not yet been possible. Perhaps time has come to take a bold step. Putting together forces and energies according to the services that the Internet must provide does not affect autonomy, on the contrary it benefits every single library.

The hope that the Network will finally take a step in the direction of building its own new identity, which has a more community and collective character, has been materialising in recent years in the renewed interest shown by the Rectors in the constitution of a single virtual catalogue, project proposed

several times, shelved in 2013, but now finally ready to come to light in the present year 2022.

At the conclusion of this excursus of the long and fruitful journey made by the Association, we can quote the words of the Director of the Board, Fr. Silvano Danieli, addressed to librarians on February 29, 2016:

> The experience and baggage we have accumulated over these 25 years do not allow us to stop now or to be satisfied with what we have achieved so far. The next milestone must see all our efforts to give the Net a new face: common services, common catalogue, "Carta dei servizi" … and what else can be achieved with the help of all those people who look at us with interest and with the participation of all of us: librarians together with our staff, who have already acquired a strong spirit of collaboration.[35]

URBE website: https://www.urbe.it/   *Marcello Sardelli*

Verband kirchlich-wissenschaftlicher Bibliotheken VkwB

In comparison to other European associations of theological libraries two attributes are outstanding for the German association 'Verband kirchlich-wissenschaftlicher Bibliotheken (VkwB)': (1) Whereas basically all European associations comprise all confessions, Germany has got two denominational associations with VkwB representing the Protestant libraries, and (2) It is a partial association of an umbrella organisation comprising Protestant libraries and archives in Germany, and therefore works closely with archives and archival matters.

Full members are scholarly libraries seated in Germany from a Protestant institution or responsible body and they must have one full-time staff at least. When these requirements are not fulfilled an affiliated membership is possible. Current membership in 2020 was 110.

The Beginnings: 1956–1961
In the very beginnings in 1956 the Protestant libraries were only a section within the 'Arbeitsgemeinschaft landeskirchlicher Archivare' (Working Group

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35   Urbe Official Report, 29 February 2016, in *Relazioni annuali del Direttore del Consiglio Direttivo*, vol. 8–9, 2021, 150.

of Regional Churches' Archivists) which existed already from 1936. Due to the impacts and damages during World War II (securing of holdings in border regions, evacuation of holdings etc.), the archives were increasingly required to deal with library issues. After 1945 the Protestant libraries slowly professionalised and in order to support those rather lone fighters, a 'Sektion für das wissenschaftliche Bibliothekswesen' (Section for academic librarianship) was founded in 1956 within the archivists' association. Very soon the librarians desired to disengage from this guardianship and establish an equal professional group.

Reorganisation and Separation: 1961

The renaming of the association, which took place in 1961 at a meeting in Berlin with the participation of the East German member churches, was programmatic: 'Arbeitsgemeinschaft für das Archiv- und Bibliothekswesen in der evangelischen Kirche – AABevK' (Working Group for Archives and Librarianship in the Protestant Church). Linguistically, the lowercase 'evangelical' makes clear that the group was open to all denominations within the Protestant Church.

1961–1993 in the German Democratic Republic

Since the construction of the Berlin Wall in 1961 only pensioners were able to get a visitor visa from the German Democratic Republic (GDR) to the Federal Republic of Germany (FRG). Therefore, the employees of the ecclesiastical libraries in the GDR had no possibility to participate in symposia or training events in librarianship of the West German working group. As there was an urgent need for further education and exchange of experience, the 'Arbeitsgemeinschaft für kirchliches Archiv- und Bibliothekswesen im Bereich des Bundes der Evangelischen Kirchen in der DDR' (AKAB, Working group for ecclesiastical archives and libraries in the area of the Federation of Protestant Churches in the GDR) was founded in 1970 and existed as a staff association until 1993.

AKAB's members were archivists, librarians and department heads of ecclesiastical archives, libraries, and authorities. Unlike the Western association, it was ecumenically oriented so that all denominations were represented (Lutheran, Catholic, Free Churches...). AKAB divided into the sections of archives and librarianship, the section librarianship comprised 41 ecclesiastical libraries and aimed to reach agreements on the development of holdings, on inter-church loans, and on the preservation and development of historical holdings.

In the GDR church members were seriously suppressed and were turned away at universities or other places of training, so that ecclesiastical librarians

hardly could get a state education. The main task for AKAB was to bring together the employees, who were for the most part in professional isolation, based on common interests and concerns, and to deepen and broaden their professional knowledge.

AKAB endeavoured to support non-professionally trained members in acquiring the necessary professional knowledge, to guide their professional qualification, which took place through self-study, and to conclude it through an examination. This training enabled to manage large libraries with more than 100,000 volumes. Since 1974, this examination was taken before the Training and Examination Board at the Secretariat of the Federation of Protestant Churches in the GDR. The professional title was 'Librarian in Church service' or, if a university degree was completed, 'Academic Librarian in Church service'. In the process of German reunification after 1990, VkwB strived for recognition of the successfully completed training to a 'Librarian in Church service' to be given the same status as the state-approved degree in West Germany and succeeded. For those affected, it was satisfaction and justice they did not have to pay for their time as opponents in the GDR with professional disadvantages in future.

The 'Kirchliche Zentralkatalog' (Church Central Catalogue) was run from 1967 to 1990 and listed more than 500,000 titles in the ecclesiastical libraries in the GDR with some outstanding old stocks. This historical catalogue was secured on microfiche in the 1990s.

1961–1993 in the Federal Republic of Germany

After the construction of the Berlin Wall the AABevK had to continue its work separately. The most outstanding achievements during the period between 1961 to 1980 were:

– The implementation of 'Innerkirchlicher Leihverkehr' (Inter-library loan of ecclesiastical libraries) in 1961 as a complementary organisation to the official inter-library loan of the state libraries which was and is not accessible for small libraries. In 1963 the Catholic libraries affiliated, and arrangements were made with the University Library of Tübingen due to its special collections mission in Theology. The aims were to enable the supra-local use of library stocks and to improve the literature supply for smaller ecclesiastical libraries.

– The publication of the *Bibliotheksführer der evangelischen Kirchen* (Library guide of the Protestant churches) listed all member libraries with their collection focus. First published in 1973 it was reissued several times until 2002 and was an indispensable information tool.

– The service of 'Zeitschriften-Aufsatzerfassung' (Journal essay service) of the 'Nordelbische Kirchenbibliothek' in Hamburg ran from 1960 to 1998 and was co-financed by the 'Evangelische Kirche in Deutschland – EKD' (Protestant Church in Germany). The library recorded essays of about 100 journals and yearbooks and delivered catalogue cards six times a year in a subscription.

Moreover, education and training events were organised. A training course for non-professional staff was established in the 1960s, a three-year-course teaching within one week each year all aspects of librarianship. This course has been conducted continuously since then! Various publications documented the work and collections of the member libraries as well as offering technical support by guidelines for cataloguing or by bibliographies.

In 1980 the umbrella association completed the restructuring and reconstitution from an association of persons to an association of institutions with two very autonomous sub-associations – one of them being the 'Verband kirchlich-wissenschaftlicher Bibliotheken VkwB' – and a change of name to 'Arbeitsgemeinschaft der Archive und Bibliotheken in der evangelischen Kirche' (Working Group for Archives and Libraries in the Protestant Church). Professional relationships were established with domestic and foreign professional associations and in 1983 VkwB became a member of BETH.

1993–2021

After German reunification in 1990, AKAB had structural difficulties in growing together with AABevK, as it had not completed the transformation into an institutional association. At its last annual meeting in 1993, it dissolved itself by a narrow majority. Most of the member libraries applied for membership in AABevK. Since 2000, cooperation with the Catholic Association AKThB has progressed massively, because both realised that in a secular society the denominations are no longer recognised individually and that the tasks can only be mastered together.

As IT development progressed, opportunities for cooperative and digital services were seized. The most important project to date is the meta-catalogue 'Virtueller Katalog Theologie und Kirche – VThK', which was developed in 2004 together with AKThB based on the technology of the 'Karlsruher Virtueller Katalog – KVK'. It enables simultaneous research in the holdings of over 60 ecclesiastical libraries and includes more than 8 million volumes. The database 'Predigtdatenbank Theologie und Kirche – PThK' enables collaborative bibliographic collection of sermon literature, therefore reduces duplication of effort, and is an important tool for sermon research. Further digital products are the KiDokS online repository with theses from the ecclesiastical

colleges and the 'Digitale Bibliothek des Kirchenkampfes' (Digital library of the Church Struggle). The periodical *Informationen für kirchliche Bibliotheken* (Information for ecclesiastical libraries) was phased out in 2009 in favour of the mailing list. Together with AKThB the *Jahrbuch kirchliches Buch- und Bibliothekswesen* (Yearbook for ecclesiastical book science and librarianship) has been published since 2000.

Beyond all these activities, training, cooperation, and professional exchange remain the most important tasks for VkwB.

Challenges in Present and Future

The increasingly secular society is the major challenge for VkwB and its member libraries: the decline in Church members and Church tax leads to budget cuts, staff reduction, closings and mergers of ecclesiastical libraries. Towards supporting institutions, the libraries have to defend their right to exist since libraries are not regarded as the core mission of the Church; they have to promote the services more actively for getting the necessary recognition. The staff has to fulfil the change in the job profile from collector to research assistant. Many libraries lack educated staff, which leads to de-professionalisation. Pricing in the e-book market makes it difficult for ecclesiastical libraries with their mostly small budgets to join and keep pace with digitisation so there is a danger of a digital divide within the library service.

The digitisation demands skilled and highly professional staff but offers many possibilities for cooperation. The lone fighting library will be unsuccessful – the upcoming challenges demand collaboration and networking amongst the ecclesiastical libraries so they can keep on fulfilling their mission.

VkwB website: https://vkwb.info/   *Anja Emmerich*

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Expertisehouders Levensbeschouwelijke Collecties
VRB

'VRB | Expertisehouders Levensbeschouwelijke Collecties' (VRB | Experts Religious Collections) serves as a consultation platform, gathering about fifty academic and ecclesiastic (diocesan as well as monastic) libraries in Flanders. Their theological and philosophical collections contain over two million titles altogether, including current theology, historical studies, manuscripts, rare books, *incunabula, curiosa, preciosa*, and more general studies into Flemish cultural heritage. This way, our association contributes significantly and specifically to Flemish librarianship and heritage. Every year, VRB organises a conference on a currently relevant topic, e.g. digitalisation, Open Access.

Our most recent achievement is the creation of a taskforce 'Orphaned Collections' commissioned by the Belgian Bishops' Conference. This operation unit provides first-line support wherever library collections are at risk of being orphaned. In times of secularisation and the persistent downscaling of religious institutions, this has indeed become an urgent problem.

History

More than 50 years ago, there did not exist an association of theological librarians at all, nor were they explicitly represented in other library associations. On March 10, 1965, the Jesuits gathered 17 theological librarians for mutual acquaintance and consultation. This meeting culminated in the foundation of the 'Vereniging voor Filosofie- en Theologie-Bibliothecarissen' (Association of Philosophical and Theological Librarians), which almost immediately, on October 13, 1965, changed its name into 'Vereniging van Religieus-wetenschappelijke Bibliothecarissen' (Association of Religious-scientific Librarians). Interesting fact: the first chairman of VRB, Herwig Ooms, OFM, also became the first chairman of le Conseil (1972–1977). His successor was another Flemish religious and VRB-member, Herman Morlion, SJ (1977–1989). Later, Etienne D'hondt, chairman of VRB for no less than 24 years, was for a long-time vice-chairman of le Conseil/BETH, too. The successors of Etienne as head of Maurits Sabbe Library (KU Leuven), Veronique Verspeurt and currently Ward De Pril, became treasurers of BETH.

Ends and Means

In 1968, VRB became a non-profit organisation and had its statutes published in *Belgisch Staatsblad* (Belgian State Gazette, September 17, 1968, no. 5376). Its primary ambition was and still is the establishment, expansion, and development of religious librarianship and the representation of professionals

working in that field. In 2013, VRB was renamed 'Expertisehouders levensbe-schouwelijke collecties' (Experts Religious Collections), while retaining the acronym out of respect for what had been achieved over those 50 years. The new name connects the original ambitions with the changed situation of religious library collections.

The *VRB newsletter* no longer exists, but we host a fine website: vrbweb.be – everything is in Dutch, of course, but everyone can visit the archives on our page and admire the many pictures of our meetings! Also worth visiting are the many book reviews on our website. The previous and next general meetings are shown, on under the headings "Actua" and "Agenda" you can read what is going on in the colourful world of religious books.

International and Interreligious Context

The fact that we are neighbours and speak the same language promotes close cooperation with VThB ('Vereniging voor het Theologisch Bibliothecariaat', Association for Theological Librarianship) in the Netherlands. In autumn 2009, Etienne D'hondt, then chairman of VRB and head of the Maurits Sabbe Library (KU Leuven), organised the first joint meeting of VRB and VThB at Brepols Publishers. Since then, we always invite each other at our general meetings.

While VRB started out as a Catholic association, we now also have several Protestant members. A valued member is FVG (Faculty for Comparative Study of Religion and Humanism, Antwerp) that aims to represent all religions worldwide. Other members have no confessional character at all, such as the Hendrik Conscience Heritage Library (Antwerp) or 'Biekorf' (Bruges) but exhibit a strong heritage factor. It also works the other way. Amongst our members are institutes that are explicitly catholic, but not libraries. KADOC primarily deals with archives of Catholic organisations in Flanders, and PARCUM is a museum of Catholic artefacts.

Board – Statistics

Until 1976, the board of VRB exclusively consisted of religious men. Kris Van de Casteele, librarian of the 'Theologisch-pastoraal Centrum' (Antwerp), became the first lay person to be admitted to the board. Two years later, the board welcomed two female members. By 1998, the board was completely laicised. In 2010, after 24 years, Etienne D'hondt passed the baton of chairman on to Erik Meganck. Year 2021, our secretary Marina Teirlinck ('Bibliotheek van het Bisschoppelijk Seminarie Gent') takes care of all administration and legal matters, Bart Janssens (*Corpus Christianorum* – Brepols Publishers) of the finances, Geert Van Reyn (Augustinian Historical Institute) of our website, and Doenja Van Belleghem (Sacred Books Bruges) of the PR.

Activities

Normally (before the pandemic) we enjoyed two general meetings and four board meetings yearly. The latter take place in a board member's professional office. Up until now, VRB hosted 112 general meetings. These show a default pattern. In the morning, we start with a members' meeting where we approve reports, discuss finances, members' new initiatives, and news from VThB, BETH, and Atla. This is followed by a guest conference on some current relevant topic. Then we all sit down to enjoy a frugal lunch together. In the afternoon, we visit an exhibition, and we never leave each other without sharing a beer, in the house or in a local bar. Apart from the installation of the aforementioned taskforce 'Orphaned Collections', we make our expertise available to the promotion of, and research into, religious books. To give an example: VRB partners with the project 'Medieval Manuscripts in Flemish Collections'.

Future

Despite the outspoken recognition of the achievements of VRB over the last years, we find ourselves faced with new challenges that we cannot neglect nor ignore. Our current situation can perhaps best be described as 'reculer-pour-mieux-sauter'. There are the conferences, the taskforce, the 'special memberships', the reconnection with the Belgian Bishops' Conference, the upgrading of our website. Visibility, accessibility, and broad cultural and social relevance are our constant care.

VRB website: vrbweb.be   *Erik Meganck*

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Vereniging voor het Theologisch Bibliothecariaat
VThB

The current 'Vereniging voor het Theologisch Bibliothecariaat' (VThB,[36] literal translation: Association for Theological Librarianship) started its life in 1947 as the 'Vereniging voor Seminarie- en Kloosterbibliothecarissen' (VSKB). This was a Catholic association with an apparently limited target group judging by the name: Association for Seminary and Monastery Librarians. From the beginning, however, the association was broader in scope than its name would suggest. Not only librarians from seminaries and monasteries were members, but staff from all kinds of other religious libraries in institutions led by Dutch religious orders – sisters, priests, and brothers. According to its first chairman, Dr. W. Couturier, SJ, "the association was founded primarily for an idealistic purpose: to bring libraries to a higher scientific level through the unification and cooperation of its members and thus to contribute to the promotion of ecclesiastical studies in particular and the cultural life of the Netherlands in general."[37] The VSKB was one of the many associations founded in the Netherlands aimed at Catholic emancipation, a typical product of Dutch pillarisation.

The newly formed association started almost immediately with a whole range of activities. Its own association magazine (*Mededelingen*) was created; summer courses for library staff were organised; and a start was made with a central cataloguing, analytical description of journals, etc. All these projects were set up and led from the administrative office under the direction of Fr. Jan Daniel Bakker, SSS, who had a great influence on the work of the VSKB. In 1950, he set up the 'Bestel Centrale' for the central purchase of foreign books at a discount. In 1959 he started the publication of *Scripta recenter edita*, an international bibliography of books published in the fields of philosophical and theological studies. Bakker also took the initiative to establish relationships with similar associations in other countries, particularly Germany and France. Informal consultations were set up with these associations, consultations that would later culminate in the establishment of the 'Conseil International des Associations de Bibliothèques de Théologie', which is now BETH.

Around 1960 the association reached its peak. At that time, it had more than two hundred members. After that, however, the number of members fell

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36   The acronym VThB is used throughout this article although until 2009 the acronym was VTB. When the association wanted to register a domain name in 2009, it appeared that the domain VTB was no longer available and another name had to be chosen. The new domain name became VThB.nl.

37   Frans Hoppenbrouwers, *Pater Jan Daniël Bakker s.s.s.: onvermoeibaar en ongewoon*, Tilburg: Stichting Communicantes, 2020, 71.

steadily. This had everything to do with the changes in the Catholic Church: the number of registrations for seminaries and entrances to monasteries fell rapidly. As a result, the number of theological seminaries had to be drastically reduced and several monasteries had to be closed. Numerous theological libraries were closed and their collections were dispersed. The most important collections were integrated in Dutch university libraries, other parts ended up at second-hand bookshops or even in the wastepaper container – although fortunately rarely.

This development had major consequences for the VSKB. Not only did the membership decline steadily from the mid-1960s onwards, but the remaining members had less and less interest in the services of the VSKB. Due to the concentration of the seminaries in a few larger scientific institutions (many of them connected to a Dutch university), the libraries were increasingly led by professionals who no longer needed the services of Fr. Bakker. Gradually the projects, originally set up with so much enthusiasm, were disbanded. The central cataloguing was discontinued in 1964; the journal indexing came to an end in 1965. In 1970, the 'Bestel Centrale' started a new life as a 'World Library Service', separate from the VSKB (ending in bankruptcy in 1980), and in 1973 the publication of *Scripta recenter edita* was discontinued. The appearance of the meetings also changed. Whereas previously they were almost exclusively populated by religious in their habits, from the 1960s onwards, more and more members appeared at meetings in more civilian attire.

To turn the tide, it was soon decided to abolish the exclusively Catholic character of the association and to welcome representatives of other theological libraries. The 'seminary and monastic libraries' in the association's name were exchanged in 1968 for the broader term 'religious-scientific libraries' and in 1974 the current neutral name 'Vereniging voor het Theologisch Bibliothecariaat' was adopted.

In 1968, the new name not only referred to the new ecumenical character of the association, but also was proof of the increasing influence of academic libraries on the association. Most of the new members came from university libraries and regional academic libraries, as well as from libraries of the Protestant seminaries. (Unlike their Catholic colleagues, Protestant librarians in the Netherlands had never founded their own library association.) The interests of the new members were clearly different from those of the old generation VSKB members. That is why, in 1969, it was decided to work with two working groups: the scientific theological libraries and the smaller libraries. In addition, a working group for abbey libraries ('Werkgroep Abdijbibliotheken', WAB) was set up in 1973, to which abbey libraries from Flanders also joined. This division of the association into working groups, however, was not sufficient to halt the decline. Increasingly, the ever-shrinking group of religious librarians

became alienated from the academic staff of the large libraries. The latter group came to dominate the VThB. In 1980, for the first time, the chairman of the association was no longer from a religious order, although he was still a Catholic, the head librarian of the Theological Faculty of Tilburg. It would take until 1989 before the gavel was handed over to a non-Catholic, the subject librarian for theology from the University of Utrecht.

The work and position of the staff of the academic libraries differed in many respects from that of the smaller libraries. As part of large organisations, they had to work with colleagues responsible for other fields and account for time spent with their supervisors. Particularly in times of budget cuts and automation, all areas were examined with an increasingly critical eye as to whether any tasks could be combined, and time could be spent more usefully. The question, therefore, arose as to whether a separate library association for theology was necessary. Couldn't the interests be better handled within the framework of the general Dutch Librarians' Association ('Nederlandse Vereniging voor Bibliothecarissen', NVB)? Many VThB members were already members of the NVB. In 1992 it was decided to investigate possible forms of cooperation with or merging into the NVB. In 1994, the committee set up for that purpose published its report: its conclusion was that transforming VThB into a department within the NVB had many advantages but was not financially feasible within the NVB's financial framework. This conclusion was adopted by the members of the association. Many members, however, had not waited for the outcome of the discussion, but had already drawn their own conclusion and cancelled their membership, either because they no longer felt at home in the association or because they no longer saw the benefit of the association.

In 1994, the VThB met twice, but after that it remained dormant for a number of years. At the beginning of 1995, an issue of the association periodical *Mededelingen* was published for the last time. A heated discussion and the fact that neither the chairman nor the secretary of the association were working in theological libraries any longer made the association "fall into a coma" as the chairman of the Flemish association aptly put it.

Only after seven years had passed did the association awaken from this coma. The subject librarians of the Free University of Amsterdam took the initiative to convene colleagues from all the universities. There appeared to be a need for regular consultation, initially only between the academic libraries, but soon some other libraries became involved as well. At the end of 2003, the VThB made a new start. The renewed association differed in many ways from the activist association of the 1950s. There were no idealistic goals, but simply a network of colleagues who wanted to benefit from each other's knowledge

and experiences in times when theological and religious studies were considered less and less important. Since then, meetings have been held every spring and autumn. The agenda often includes matters related to new digital developments, such as digitisation, e-books and e-journals, and data management. Still, visits to old book collections are still appreciated.

Almost autonomous from the VThB, the Abbey Libraries Working Group (WAB) still functions, which is a collaboration between Catholic abbeys and seminaries in Flanders and the Netherlands, with the common goal of maintaining the BIDOC program, a software package providing accessibility for the affiliated libraries. Some members of the WAB also participate in the VThB and thus ensure the mutual exchange of knowledge between the association and the working group.

VThB website: https://www.vthb.nl/   *Geert Harmanny*

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Appendix: BETH 1972–2022: Names and Dates

1. Presidents

1972–1977	Herwig Ooms, OFM
1977–1989	Herman Morlion, SJ
1989–2002	André J. Geuns
2002–2007	Pierre Beffa
2007–2012	Odile Dupont
2012–2022	Geert D. Harmanny

2. Vice-Presidents

1972–1976	Martin Benzerath, CSSR
1976–1986	Paul Mech, SJ
1986–1989	André J. Geuns
1989–1990	Herman Morlion, SJ
1990–2012	Etienne D'hondt
2012–2016	Marek A. Rostkowski, OMI
2016–2018	Svein Helge Birkeflet
2018–2022	Matti Myllykoski

3. Secretaries

1961–1977	Johannes D. Bakker, SSS
1977–1978	Rudolf Th.M. van Dijk, OCarm
1978–1989	Juan Antonio Cervelló-Margalef
1989–1998	Isolde Dumke
1998–2002	Pierre Beffa
2002–2012	Penelope R. Hall
2012–2018	Carol Reekie
2018–	Matina Ćurić

4. Treasurers

1989–1998	Juan Antonio Cervelló-Margalef
1998–2010	Hermann-Josef Schmalor
2010–2020	Veronique Verspeurt
2020–	Ward De Pril

5. Ordinary Members

ABCF	Association des Bibliothèques Chrétiennes de France (*France*)
ABEI	Associazione dei Bibliotecari Ecclesiastici Italiani (*Italy*)

ABIE	Asociación de Bibliotecarios de la Iglesia en España (*Spain*)
ABTAPL	Association of British Theological and Philosophical Libraries (*United Kingdom and Ireland*)
AKThB	Arbeitsgemeinschaft Katholisch-Theologischer Bibliotheken (*Germany*)
BibRel.ch	Verein der BibliothekarInnen religionsbezogener Institutionen der Schweiz. Association des bibliothécaires du domaine religieux en Suisse (*Switzerland*)
EKE	Egyházi Könyvtárak Egyesülése (*Hungary*)
FIDES	Federacja Bibliotek Kościelnych (*Poland*)
FTRB	Forum for teologiske og religionsfaglige bibliotek (*Norway*)
NTBS	Nätverk för teologiska bibliotek i Sverige (*Sweden*)
STK	Suomen teologinen kirjastoseura (*Finland*)
URBE	Unione Romana Biblioteche Ecclesiastiche (*Rome, Italy*)
VkwB	Verband kirchlich-wissenschaftlicher Bibliotheken (*Germany*)
VRB	Expertisehouders Levensbeschouwelijke Collecties (*Flanders, Belgium*)
VThB	Vereniging voor het Theologisch Bibliothecariaat (*The Netherlands*)

6. Extraordinary Members

Belgium:

> Bibliothèque de théologie, Université catholique de Louvain (BTEC)
>
> Maurits Sabbe Library, KU Leuven

Croatia: Biblijski Institut, Zagreb (BIZG)

France:

> Bibliothèque municipale de Lyon, La Collection jésuite des Fontaines (BML)
>
> Bibliothèque Nationale et Universitaire de Strasbourg (BNUS)
>
> Bibliothèque de Port-Royal, Paris (BPR)
>
> Institut Catholique de Paris (ICP)

Germany:

> Erzbischöfliche Diözesan- und Dombibliothek Köln (EDK)
>
> Tübingen University Library

Hungary: The Theological and College Library of the Transtibiscan Reformed Church District (DRK)

Italy: Pontifical North American College (PNAC)

The Netherlands: IBTS Centre Amsterdam (IBTS)

Romania: Library of Theological Pentecostal Institute (ITPB), Bucharest

Switzerland: The World Council of Churches' Library, Geneva (WCC)

7. **Official Address**

BETH – Bibliothèques Européennes de Théologie

Waterkers 1

8265 JJ Kampen

The Netherlands

E-mail: info@beth.eu

www.beth.eu

8. **BETH General Assemblies**

1.	1961, 16.10.	Frankfurt, Phil.-Theol. Hochschule Sankt Georgen
2.	1962, 02.06.	Nijmegen, Administratiebureau VSKB
3.	1962, 22.09.	Frankfurt, Phil.-Theol. Hochschule Sankt Georgen
4.	1963, 01.06.	Paris, Séminaire Saint-Sulpice
5.	1964, 19.09.	Frankfurt, Phil.-Theol. Hochschule Sankt Georgen
6.	1965, 26.06.	Nijmegen, Administratiebureau VSKB
7.	1967, 14.10.	Frankfurt, Kolpinghaus
8.	1969, 07.10.	Frankfurt, Kolpinghaus
9.	1970, 23.09.	Frankfurt, Kolpinghaus
10.	1971, 13–14.10.	Frankfurt, Kolpinghaus
1 (11).	1972, 26–27.09.	Frankfurt, Kolpinghaus
2 (12).	1973, 09–10.10.	Königstein/Ts., Haus der Begegnung
3 (13).	1974, 15–16.10.	Frankfurt, Phil.-Theol. Hochschule Sankt Georgen
4 (14).	1975, 22–23.10.	Vaalbeek, Franciscanenklooster
5 (15).	1976, 14.10.	Vaalbeek, Franciscanenklooster
6 (16).	1977, 12.09.	Paris, Séminaire Saint-Sulpice
7 (17).	1978, 20–21.10.	Königstein/Ts., Haus der Begegnung
8 (18).	1979, 10.09.	Strasbourg, Maison Saint-Thomas
9 (19).	1980, 23.09.	Heverlee-Leuven, Filosofisch en Theologisch College SJ
10 (20).	1981, 14.09.	Paris, Séminaire Saint-Sulpice
11 (21).	1982, 05–06.10.	Darmstadt, B.-Knell-Haus
12 (22).	1983, 11–12.09.	Lyon-Francheville, Maison Saint-Joseph
13 (23).	1984, 02–03.10.	Köln, Erzbischöfliche Diözesan- und Dombibliothek
14 (24).	1985, 08–09.09.	Paris, Séminaire Saint-Sulpice
15 (25).	1986, 10–12.09.	Heverlee-Leuven, Filosofisch en Theologisch College SJ
16 (26).	1987, 31.08–03-09.	Denée, Abbaye de Maredsous
17 (27).	1988, 03–05.10.	Genève, World Council of Churches

18 (28).	1989, 10–11.09.	Paris, Séminaire Saint-Sulpice
19 (29).	1990, 27–29.09.	London, Royal Foundation of Saint Katherine
20 (30).	1991, 30.09–03-10.	Wien, Exerzitien- und Bildungshaus Lainz
21 (31).	1992, 14–17.09.	Strasbourg, Centre Culturel Saint-Thomas
22 (32).	1993, 10–11.09.	Paris, Frères des Écoles Chretiennes
23 (33).	1994, 28.08–01.09.	Roma, Foresteria Santa Scolastica
24 (34).	1995, 07–09.09.	Lille, Villa St.-Gérard
25 (35).	1996, 02–06.09.	Pannonhalma, Pannonhalma Archabbey
26 (36).	1997, 05–12.09.	Köln, Erzbischöfliche Diözesan- und Dombibliothek
27 (37).	1998, 12–18.09.	Krakow, Centrum Resurrectionis
28 (38).	1999, 07–11.09.	Montpellier, Centre Saint Guilhen
29 (39).	2000, 30.08.-02.09.	York, University College of Ripon and York St John
30 (40).	2001, 04–09.09.	Erfurt, Priesterseminar
31 (41).	2002, 21–26.09.	Salamanca, Residencia de los Jesuitas
32 (42).	2003, 13–18.09.	Brixen/Bressanone, Priesterseminar/Cusanus-Akademie
33 (43).	2004, 04–08.09.	Lyon, Salésiens de Don Bosco
34 (44).	2005, 03–07.09.	Debrecen, Theological Library of the Reformed Church
35 (45).	2006, 09–13.09.	Roma, Suore di Nostra Signora della Consolazione
36 (46).	2007, 08–12.09.	Emden, Johannes à Lasco Bibliothek
37 (47).	2008, 13–17.09.	Leuven, Maurits Sabbe Library, KU Leuven
38 (48).	2009, 19–23.09.	Praha, International Baptist Theological Seminary
39 (49).	2010, 04–08.09.	Nice, Diocesan Library
40 (50).	2011, 03–07.09.	Amsterdam, Amsterdam Public Library
41 (51).	2012, 08–12.09.	Belfast, Stranmillis University College
42 (52).	2013, 11–15.09.	Paris, Institut Catholique de Paris
43 (53).	2014, 06–10.09.	Wroclaw, Pontifical Faculty of Theology
44 (54).	2015, 19–23.09.	Bologna, Camplus Bononia
45 (55).	2016, 03–07.09.	Helsinki, University Library/Kaisa House
46 (56).	2017, 09–13.09.	Zagreb, Archdiocesan Pastoral Institute
47 (57).	2018, 08–12.09.	Nürnberg, Landeskirchliches Archiv der Evangelisch-Lutherischen Kirche in Bayern
48 (58).	2019, 07–11.09.	Oxford, Wycliffe Hall
	2020, 08.09.	Online
49 (59).	2021, 06–07.09.	Online
50 (60).	2022, 10–14.09.	Kerkrade, Rolduc Abbey

Index of Names