

ANZTLA NEWSLETTER



RECEIVED
18 SEP 1997

NOT TO BE REMOVED
FROM THE LIBRARY

No 32
August 1997

AUSTRALIAN AND NEW ZEALAND THEOLOGICAL LIBRARY ASSOCIATION

ANZTLA is an association of libraries and individuals involved and interested in theological librarianship. It seeks to co-operate with Australian and New Zealand Association of Theological Schools and to promote its aims and objectives insofar as they apply to libraries and librarianship. However, membership is open to all libraries and individuals sharing the interests of the Association, upon payment of the prescribed fee.

The ANZTLA Newsletter is published three times a year to provide a means of communication between members and interested persons.

Contributions are invited of relevant articles and items of interest to theological librarianship; scholarly articles; information on all aspects of librarianship; book reviews; library profiles; and news about libraries and librarians. Articles should be typed, and submitted to the editor in hard copy (for scanning).

ANZTLA holds an annual conference, in association with the conference of the Australian and New Zealand Association of Theological Schools where practicable. Local Chapters of the Association in the major cities provide a forum for local interaction.

ISSN: 1030-701X

- President: Kim Robinson, Moore Theological College
1 King Street, Newtown NSW 2042
Phone: 02 9577 9880 Fax: 02 9577 9898
- Vice President Philip Harvey, Joint Theological Library
Ormond College, Parkville Vic 3052
email: P.Harvey@ormond.unimelb.edu.au
- Secretary: Stephen Connelly, Joint Theological Library
Phone: 03 9347 8480 Fax: 03 9349 1857
- Treasurer: Lynn Pryor, Churches of Christ Theological College
P O Box 629, Mulgrave North Vic 3170
Phone: 03 9790 1000 Fax 03 9795 1688
email: cctc@cctc.com.au
- Editor: Lynn Pryor
- Executive Member: Jocelyn Morris, Centre for Ministry,
16 Mason Drive, North Parramatta NSW 2151
Phone: 02 9683 3655 Fax: 02 9683 6617

ANZTLA Membership and Subscription to the Newsletter:

- | | |
|--|------------|
| Association membership (inc Newsletter subscription) | \$A40 p.a. |
| Newsletter only | \$A20 p.a. |
| Overseas surcharge | \$A5 p.a. |
| Payment to Treasurer | |
| Some back issues available from the Editor (\$7.00 each) | |

ANZTLA

NEWSLETTER



Contents

President's Report 1996-1997	<i>Wendy Davis</i>	3
Theological Education for the Future Church and the Future World	<i>Paul Inglis</i>	5
Response to the paper of Paul Inglis	<i>Ray Overend</i>	14
Binding has no Bounds	<i>Tony McCumstie</i>	20
Trends in Research Methodologies and their Implications for Theological Librarians	<i>Patty Overend</i>	21
What's in a Name?	<i>Elaine Mortimer</i>	27
Measuring up to User Expectations		
Part 1: A wish list for an undergraduate student	<i>James Matthews</i>	35
Part 2: What I want from a Library	<i>Rosemary Gill</i>	36
The Object of Subject Headings	<i>Philip Harvey</i>	38
Site Seeing	<i>Mary Novello</i>	43

No 32
August 1997

Editorial note

This, the third issue of the Newsletter since the change of editorship, contains the papers presented at the Association's annual conference held in Brisbane July 3-6 1997. Paul Inglis presented us with a challenge for the future - futures studies are affecting our theological worldview, and this in turn will determine the information needs of theological library users and thus how we theological librarians must adapt in response to those needs and demands. Ray Overend's response paper was equally challenging.

Patty Overend's presentation provided a bridge between the keynote issues and the more practical issues addressed by our other speakers: Elaine Mortimer on interlending and document delivery; Philip Harvey's pearls of wisdom on subject headings; and the users who expressed their ideas on how the libraries they use measure up to their expectations.

A summary of the conference would not be complete without an account of our visit the bindery of Fred Pohlmann, provided for us by Tony McCumstie.

The papers on volunteer assistance in libraries will appear in the December issue of the Newsletter.

Let me conclude here with an expression of thanks and appreciation to Irene Mills for her invaluable contribution to the Association in her work as the Editor of the Newsletter since 1993. Irene has transformed not only the format but also the quality of the publication as a professional journal. Thank you, Irene.

I trust that those unable to attend the conference will benefit from reading the papers as much as the participants did from hearing and discussing the issues.

Lynn Pryor
Editor



President's Report 1996/1997

Wendy J Davis

It was in the midst of grief that I took office in October 1996, the death of our esteemed and much loved founding President, Trevor Zweck, still fresh in our minds. Trevor's knowledge and wisdom is sorely missed and I still find myself wondering sometimes what he would do in a given situation and wishing that I could ask his advice.

However, life goes on and so does the work of the Association. Notice of a change to the constitution to include the office of Vice President was one of the Association's first actions for this year. The Association at its 1996 AGM also accepted Tony McCumstie's proposal concerning the publication of the third edition of AULOTS. ANZTLA agreed to provide funds as necessary. It is extremely pleasing to be able to report the successful completion of this project. AULOTS 3 is currently being published and more than \$800 in orders has already been received.

Thanks must go to Tony and his team, and to Corpus Christi College for its generous support of this project. The need for an updated edition of AULOTS was seen as urgent. Now that this has been achieved, it is time to consider the future of AULOTS as an ongoing project of the Association. There is an obvious need for such a publication, however its future needs to be looked at in light of changes in the Australian library scene, particularly the redevelopment of ABN and the impact of technology. The future of ANZTLA's other major publication, ARI, also needs to be monitored.

ANZTLA has proved over time, that it is an effective vehicle for bringing together specialist libraries in the field of theology in Australia and New Zealand. It is our voice. Jocelyn Morris and the New South Wales chapter took the opportunity to make our voice heard at the recent Gardini inquiry into library co-ordination and representation. The review was sponsored by the Australian Council of Library and Information Services (ACLIS), the Australian Library and Information Association (ALIA) in conjunction with the National Library of Australia to consider "the needs of the Australian library industry and profession to determine its needs for leadership, representation and co-ordination into the 21st century"¹

Their submission covered a number of issues pertaining to the national scene and concludes that librarians involved in ANZTLA are grappling with many of the same issues which challenge other sectors of the library industry. Therefore it is important that groups such as ANZTLA are involved in decision-making about the future of the profession.² The results of the review favour the amalgamation of ACLIS and ALIA to form one peak body representing the Library and Information industry with provision for consultation with such associations as ANZTLA. Further information is available in *Incite*, June 1997.

Now that these projects are complete, I would like to suggest three areas for future consideration. There have been many changes in theological libraries in the past few years. Are these changes for the advancement of theological libraries and librarianship, or are they merely expedient?

It is time for us to dust off the ANZTLA standards and have another look at them. By and large they

¹ *Incite*, February 1997

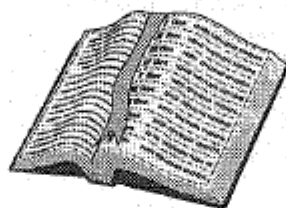
² R Barry et al, *Strategic Review of Library Co-operation & Representation Submission*, p 6

are as pertinent now as they were in 1988, however technology has had, and will continue to have a huge effect on the delivery of library and information services. Our standards, like our collection development policies, should be changing and evolving to reflect the changing environment and our commitment to continuous improvement. This may be an appropriate time to reconsider this cornerstone of our Association.

In considering the future, let us not forget the past. Should ANZTLA have an archive so that the documents of the past twelve years that detail clearly the growth and development of the Association are not lost?

Finally, the relationships with ATLA and the International Council of Theological Library Associations that Trevor Zweck began should be nurtured so that ANZTLA can contribute to interlibrary co-operation on an international scale. Technology is shrinking the world so that in the very near future international co-operation will become as important as co-operation within Australia and New Zealand.

Although this year has been a particularly busy year on a personal level, I have enjoyed my work as President and wish the Association and the incoming President all the best for 1997-98.



Brisbane Conference Keynote Address

A brief comment

Some of the immediate responses to Paul Inglis' presentation, *Theological education for the future church and the future world* suggested that the theme was of doubtful relevance to ourselves as librarians.

While the vocabulary and concepts of futures research may seem too 'big' and the thrust of theological education not really something we can stick our noses into, I feel that we too need the foresight and imagination that Paul recommends. Theological education is the *raison d'être* of most of our group and as such something about which we must surely care.

Paul encouraged us to take hold of a positive vision of the future and as librarians to be proactive, to be open to change, not merely reactive - or even worse, reactionary.

In 1991 at a joint ANZATS/ANZTLA session, Lawrence McIntosh touched on a similar theme in terms of our professionalism. He observed that some librarians are active, some reactive and some hardly active at all. He challenged us to move from the custodial, servant role to embrace a sound professional mode - one in which our education, experience and expertise could be influential and beneficial to our institutions. I encourage you to reflect on the issues raised by this paper.

Carolyn Willadsen
Pius XII Seminary, Banyo, Qld.

Theological Education for the Future Church and the Future World

Paul Inglis

Introduction

Machiavelli said:

It must be considered that there is nothing more difficult to carry out, nor more doubtful of success ... than to initiate a new order of things. For the reformer has enemies in all those who profit by the old order, and only lukewarm defenders in all those who would profit by the new order, this lukewarmness arising partly from fear of their adversaries, who have the laws in their favour; and partly from the incredulity of mankind, who do not truly believe in anything new until they have had actual experience of it. (Malone 1981: xv).

A new order of things is challenging theological education. In a world in which technology has replaced nature as our fate, promised us life but given us pollution and the alienation of consumerism, it is more important than ever that the Church should enter into the politics of our existence and proclaim the hope and love of the God who came to bring us life and bring it more abundantly. Within the theological world, there is evidence that the dominance of scientific positivism is breaking down, and with that breakdown, our modes of theological education, interpretation and practice from the recent past are less and less pertinent. This is the heralding of the end of certitude, and as Habermas has proposed, a move *inside* modernity. The neat fit of *certitude and domination*, in other words of magisterial symbolization and political hegemony, and their alliance for economic and political purposes, and the justification of this alliance through Christian theology is now very much in retreat. But the retreat has taken a long time to proceed and a solid residue of its former character still exists. This residue is out of sync with the world and denies or rejects or refuses to join the cultural change. In fact, in my view, it is caught in a time warp of Cartesian ideology where all thinking is grounded in objectivity, pursuing pure reason which denies the body and the earth, and holds rigidly to the masculinity of thought and power.

Much the same thing has happened in the secular world. There is a soft voice calling us to reject much of what is happening to us. The call for a shift from an anthropocentric, materialistic, short-term, high-impact, rapid growth outlook to one that embraces long-term thinking and involves stewardship has been motivated by a concern for future generations. It has also been pointed out that there are immediate benefits for the shift, not the least being the enhancing of our capacity to care (Slaughter, 1996, 70). But the shift raises at least three questions:

- Can the future be studied before it has happened?
- What social values will dominate our lives in the near future?
- What practical applications do theological studies have when addressing the identified imperatives of the future?

The answers lie within the field of a theology that is practically powerful. Powerful theology is more than an intellectual exercise. It is a theology that serves the Church and responds to the needs of a changing world. It is a theology that has unpacked the realities of today's world

and reconciles the world to God. There will be resistance to change towards powerful theology and not all change can be assumed to be good. But change accompanied by a well-informed community is more likely to achieve the goal of renewing the whole world which is the persistent call of God. McMahon makes the point that:

Unless we move from a theology based on rewards and punishments towards a theology of life and death, crucifixion and resurrection, we will be unprepared for the entry into the new world of universal community. (McMahon 1991: 131)

Views of our future

The world is rapidly heading down the corporatist, managerialist path after a brief flirtation with Habermasian critical thinking, postmodern exposure of the weaknesses of the search for objective truth, Foucauldian struggles to understand our historical limits, and feminist analyses of power relationships. Despite the virility of all of these discourses, an age of grand management is coming upon us and appears to be impervious to these debates. It has been brooding for a long time. Dominant in this development is the growth of the global economy, orchestrated by international commerce. Such development has created a society that has become increasingly hostile to our well-being. Increasingly, modern western cultures are failing to do what cultures are designed to do: to give our lives meaning - a sense of identity, belonging and purpose, both socially and spiritually - and to provide a sound framework of values to guide what we do.

The sinister grand management of our lives is, however, and perhaps thankfully, accompanied by a western postcolonial sense of guilt. The guilt is being fed by the growth in knowledge about our cultural and ethnic arrogance and ignorance of the past, abuse of the environment, and an inability to sustain employment and standards of living. Significantly, we are constantly reminded that we are the last generation that can save the world. Suzuki reminds us also that the western world must make the first changes, because we consume the most (Ferrier et al, 1991, 124).

Sometimes seen from a myopic Christian view of the end times, this plea to save the world can be ignored because of a desire to hasten the end times. On the other hand if we have not shown our capability of stewardship of the earth, how can we hope to live in community at the end time. It is a dystopian view of the future which depresses and compromises the message of hope given through Christ and re-emphasised by Peter.

... By his great mercy he has given us a new birth into a living hope through the resurrection of Jesus Christ from the dead, and into an inheritance that is imperishable, undefiled, and unfading, kept in heaven for you, who are being protected by the power of God through faith for a salvation ready to be revealed in the last time. (1 Peter 1:3).

Despite the call of the epistle writer, there is plenty of support for a dystopian view. The advance of science, technology and the media and with them the world-wide process of secularisation has placed faith in God under greater threat than ever before. As Bosch (1993, 3) declares: "why turn to religion if we ourselves have the ways and means of dealing with the exigencies of modern life?" The West is slowly but steadily being dechristianised. Fifteen years ago, in Europe and North America, an average of 53,000 people were permanently leaving the Christian church from one Sunday to the next (Barrett, 1982, 7). The world can no longer be divided into Christian and non-Christian territories separated by oceans. We now live in a religiously pluralist world, in which Christians, Muslims, Buddhists, and adherents of many other traditional religions mix daily. This has forced Christians to re-examine their stereotypical views about those other faiths and about society generally. It has also brought the Christians under critical focus by less affluent groups. Western theology is suspect in many parts of the world (Bosch, 1993, 4). It is often regarded as irrelevant, speculative, and the product of ivory

tower institutions. In many parts of the world there has been an active development of regional or cultural theologies to displace the colonial theologies of the past.

Australia's colonial theology

Meanwhile in Australia, the reasons for not making the links between the Australian experience of life and theological scholarship are twofold. The first is our deep affection and commitment to a European brand of the faith, and the second is the hitherto lack of speculative futures-oriented theological discussion. Where has theology been in the great cultural debates, the economic planning, and any number of ethical, moral and political issues that affect the lives of Australians? Shaw (1988, 15) has traced this neglect to the way in which the Christian faith was presented to the early communities of convicts and gold diggers. Within these two great formative experiences the conservative minds were scornful of attempts to make links between religion and Australian life. Christianity was conceived as a conditioning experience which kept us within the European mindset.

Theological education in Australia also has not greatly developed what Fiorenza (1988, 89) identifies as the essential characteristics for a changing world:

- (i) being self reforming of itself and of theological enquiry
- (ii) informed by the church's identity and mission, and
- (iii) placing a theological vision of ministry or a professional conception of ministry at the centre of its task.

The new mission frontier

We need now to acknowledge in the western world that the theological frontier has shifted from the mission field to the local congregation (Mead 1994, 56) and God is calling the church into a secularised world where its mission and its life must once again be defined. Theological education for an increasing number of lay people and a return to professional theological education, which addresses social change, by practising clergy will be the vehicles for responding to this secularisation process. The theological education industry is on the edge of a great new role in society. As facilitators within this industry, theological librarians will have the option to be important gatekeepers for dramatic and worthwhile changes.

As economic rationalism and the effects of the international economy begin to filter through society, more importance will be placed on money than ethics and morality. Theological education has not escaped and will not escape the iron grasp of this powerful discourse. As knowledge increasingly becomes recognised as a product to trade in, it will become more difficult to offer courses unless they offer immediate economic return to the clients. The earliest victims of these developments are already the arts and humanities which have been close allies of theology.

Theological education has two reasons for surviving in this climate. It has to have an opportunity to grow outside the seminary and theological college as it has begun to do to meet the emerging demands of new audiences, and, for its own credibility, to provide a response to the changing social fabric which is threatening the continuation of mainstream Christianity and the natural shift of the mission field to the congregation.

This mission field offers 'learning points' which are cyclical and almost predictable. There are very specific moments in the life of congregations and communities when people feel a challenge to change and to act. They are unique and sometimes do not last long. But they are educative moments. Others occur relatively unexpectedly and are often critical to the life of the community. They are moments that can, to a certain extent, be foreshadowed by an awareness of future trends and with the use of futures tools. Can we respond to these moments theologically and practically using futures tools?

Futures Study

Our relationship to the future is an *active* one. One useful definition of 'the future' is that it is 'a principle of present action'. People individually and collectively exert their will and purpose on it and attempt to shape it according to their perceptions, needs, beliefs and values. Futures study, research and practical action all require a grounding in a sound knowledge of the past and the present. Such knowledge is subject to critical assessment in the process of generating ideas, purposes, goals and visions for the future.

The study of futures is both intellectually stimulating and empowering. It allows people to make new connections and to see things in a new light. It draws on the innate capacity of the human brain/mind to engage in *foresight*, or futures thinking. Until recently this capacity has been largely undeveloped. However, it is greatly enhanced by *future concepts, tools and methods*. The former permit a futures discourse to develop and the latter increase the analytic power of futures studies. The result is that 'the future' ceases to be an 'empty space', and many hitherto unclear issues and concerns spring into focus. As people develop informed foresight about the 21st century world, they will experience many shifts of value, focus and attitude. They will discover that most fears, negative attitudes and dystopian images of the future rest on misperceptions that can be put to more constructive uses. In learning how present actions will shape future consequences, individuals and groups gain access to new sources of understanding and action. This has great potential for congregations which recognise that they are the mission frontier and want to be active participants in shaping their community's future.

General competencies developed in Futures Study are:

- knowledge
- critical thinking
- creative thinking
- researching and managing information
- communication
- working co-operatively
- cultural understandings

Specific skills and processes developed include:

- developing and evaluating alternatives and choices
- exploring futures literature
- clarifying values
- considering the needs of future generations
- exploring the implications of different metaphors for time, choice and change
- linking past, present and future
- using specific indicators to assess global and local well-being (or 'health')
- using and critiquing futures imaging processes
- understanding and using social innovation processes
- understanding and using the foresight principle
- understanding and critiquing trends, scenarios and forecasts
- mastering simple futures tools eg futures wheels, timelines, cross-impact
- using simple environmental scanning processes
- exploring the loop of futures scanning
- making and using futures files
- investigating the knowledge base of Futures Studies
- developing agendas for the 21st century.

Applying futures concepts and tools in congregations

Working experimentally is the key to making some of the changes we need to make for the future church. Contemporary pedagogy also emphasises the experimental nature of teaching and learning. It acknowledges the great variety of circumstances that exist in the context of the learning experience and the need to trial a variety of approaches to learning problems.

Not the least of the learning problems for all of us is the way in which the changing context of our faith requires new perspectives on the messages of the bible.

It is now clear to many of us ... that we are in a quite new interpretative situation that constitutes something of an emergency. That emergency in interpretation is the result of a radical shift of categories of culture, for which interpreters of faith in the West have not been well prepared. It is inevitable that our categories of interpretation are deeply influenced by and largely informed by the modes of culture in which they are practised, as in every generation. (Brueggemann 1993: 1)

The bible in all its problematic characteristics is the 'live' word of God. The role of the bible is therefore crucial in the enterprise of developing the counter culture to commodity consumerism which pervades western world views. It is also the key to responding to the needs of the new mission frontier of the congregation.

A theological education that addresses the big questions

With great imagination and commitment, a new theological education paradigm, armed with a willingness to use the biblical text appropriately can operate inside and outside colleges. It can help church communities align themselves to the new mission field and respond to the dystopian view of the future through a strong commitment to conceptual empowerment and provision of tools and skills which address the needs of ordinary Christians in ordinary communities and congregations.

A new dynamism is emerging in the Church, but often not accompanied by the sort of theological education that would bring about a new consciousness for addressing the big questions that have become social imperatives. Theological education has to demonstrate that it can move out of the institutions and be a tool for congregations as they re-invent themselves to address these imperatives. At the same time as this restructuring of life in the congregations is going on, the development of new resources for the restructuring will become an urgent need.

Futures studies developed in the present century precisely to facilitate this process. It gathers material from nearly all fields of knowledge into a coherent relationship, permitting us to ask the big questions - the kind of questions that are often ignored or glossed over - and to derive sensible answers: Where do we want to go? What do we want to achieve? What problems need to be solved if we are to attain a truly sustainable society? One clear example of how the neglect of these questions has been disastrous is with the human devastation of our environment, but many of the questions are social, political, economic and philosophical as well. The Ehrlichs (1988) have argued that it is not simply numbers that are, *per se*, the measure of over-population; instead it is the impact of people on ecosystems and non-renewable resources. Importantly, it is the impact of people from developed countries such as Australia, on the world's resources which is truly frightening. A baby born in Australia uses more than a hundred times the world's resources than a baby born in Bangladesh (Borrell 1990, 4).

Importance to the community

Citizens of tomorrow need to be prepared for a world which will be significantly different from the world of the 1990s: a world characterised by severe environmental problems, rapid technological change, globalism and expanding information networks. The Church would not be doing its duty to individuals or society if it did not look ahead with every means at its disposal and then continually adjust its work in the light of new knowledge.

Beyond all of that, a futures oriented theological education clearly serves as a preparation for the kind of active ministry that will be much in demand as humankind approaches the great transition of the early 21st century. This is the time when the deeply embedded, but unsustainable, growth trajectory of the industrial era will either exceed global limits or be guided into a different historical phase by wise collective decisions and actions. But politicians and policy-makers cannot work miracles, nor can they work alone. The miracles will happen as the congregations become active in the process.

Institutions working with congregations

Seminaries and theological colleges come under criticism as much as universities and technical colleges when graduates ask 'Why didn't they prepare me for this?' Loren Mead (1994) asserts that this is caused by the existence of two cultures - the institutional one and the congregational one - different ways of thinking and working, different reward systems and values, even different languages. Using a Foucauldian concept of pushing our thinking to and beyond the traditional margins of what is acceptable, he has observed that the series of boundaries of life that one actually crosses have an unusual potential for growth in emotional and spiritual strength. These are part of the 'learning moments' of individual and congregational life. They are moments of potentially extraordinary growth and learning. At the individual level they are the definers of change. For the congregation they are the entry point into the world. The boundary between the congregation and the world outside has become more important than it has been for 1600 years. Every lay Christian worshipper crosses that boundary at least twice a week.

The concept of the boundary gives us a framework for developing some of the lay education we need for the church of the future. It also provides the point of reference for futures focussed theological education for lay and ordained ministries. It gives us the points at which to apply futures tools and concepts.

Changing roles

I believe the role of pastor or priest will change dramatically in the next few years. There will be a steady shift from theological expert to pastoral technician, someone who doesn't define the limits of what can be achieved but instead responds to the needs of the congregation by calling on and capitalising on the local talent. He or she will be constantly challenged about the quality of the church's mission, and how to make it relevant.

Just as the role of mainstream educators is going through a significant shift from transmitters of knowledge to facilitators of thinking, the role of theological educators and librarians will also change dramatically in the next few years. There will be a steady shift from curriculum facilitator to knowledge technician, someone who doesn't define the limits of what can be learnt but instead responds to the demands of the learner and of systems to satisfy the market or the need. This market will be influenced greatly by values that are managed by the various media, including influential academics and writers. This is already raising ethical questions about *quality of learning*, and theological educators will be challenged to link quality to *relevance* where relevance will be heavily overlaid with the need to respond to local as well as global imperatives.

Accessing the resources

For theological librarians this is of profound significance. If we acknowledge the shift of the Church's mission to the new frontier of the congregation, theological resources, which are scarce and expensive commodities, will have to follow. At the same time the economic base of the churches is the parishes, although greater initiative for centralised investment is apparent. New ways of making easy access to these resources will need to be found. The resources will also need to be appropriate to the new audiences with an increasing emphasis on practical lay ministry, community ministries, and linked to secular concerns.

We know that technology will both aid and hinder the process. Churches are beginning to catch up with the knowledge networks, such as the Internet and CD-ROM. For many congregations there is much greater diversity of technical talent than has been acknowledged in the past. There is also a growing awareness of the link between 'activism' in the community and the 'vitality' of a congregation (Kaldor et al 1997: 110).

On the other hand there is yet to emerge a general attitude that change can be good, can be managed, and that lay ministry involves a significant proportion of the congregation. There is also no uniform approach to ministry that works in all situations. But a 'vision' is critical to an effective congregation (Kaldor et al 1997, 141). The skills of developing a vision, relating to the uniqueness of a community, grounding it in biblical truth, discerning appropriate changes and new directions requires more than the single-mindedness of a good pastor. It calls for the collective intelligence and commitment of a team of thinkers and practitioners in the congregation. 'Trickle down theological education' will not achieve this. The theology that the pastor brings from the seminary will be insufficient to address the demand for more caring ministries, the uncertainties and changes that a congregation passes through, and an appropriate response to the other institutions that exist alongside the church in most communities.

As Christianity is increasingly accused of being largely responsible for the wanton exploitation of the earth, for the abuse of human rights, and for supporting colonial domination over conquered races, it is challenged today to 'look afresh for a vision of creation and re-creation that will affirm God as the source and sole measure of time and space and the sole author of life and hope, to whom we are accountable for our stewardship' (Limouris 1990, ix).

While God has overlooked the times of human ignorance, now he commands all people everywhere to repent, because he has fixed a day on which he will have the world judged in righteousness by a man whom he has appointed, and of this he has given assurance to all by raising him from the dead. Acts 17:30-31 (NRSV)

The questions about the shape of the future range across many dimensions. The theological dimension cannot reside in the fixity, intransigence and commitment to the past or some unchanging model of divinity and angry rejection of the world in which we live (Brady 1991, 146). Jesus' church lives in faith, hope and love for God who is always ahead of us. This is the creative and liberating force our society needs because it offers a way out of political, psychological and spiritual dependency on structures unable to meet the needs of our future.

Futures Study

Our relationship to the future is an *active* one. One useful definition of 'the future' is that it is 'a principle of present action'. People individually and collectively exert their will and purpose on it and attempt to shape it according to their perceptions, needs, beliefs and values. Futures study, research and practical action all require a grounding in a sound knowledge of the past and present. Such knowledge is subject to critical assessment in the process of generating ideas, purposes, goals and visions for the future.

The study of Futures is both intellectually stimulating and empowering. It allows people to make new connections and to see things in a new light. It draws on the innate capacity of the human brain/mind to engage in *foresight*, or futures thinking. Until recently this capacity has been largely undeveloped. However, it is greatly enhanced by *future concepts, tools and methods*. The former permit a futures discourse to develop and the latter increase the analytic power of futures studies. The result is that 'the future' ceases to be an 'empty space', and many hitherto unclear issues and concerns spring into focus.

When this enhanced capacity to engage with 'the future' is implemented in specific areas (such as education, strategic planning, proactive management, wealth-creation and governance), Futures Study contributes substantially to social and economic well-being. People who examine Futures in a purposeful way and gain access to the concepts, tools and methods of Futures Studies will have their world-view transformed. As they develop informed foresight about the 21st century world, they will experience many shifts of value, focus and attitude. They will discover that most fears, negative attitudes and *dystopian images* of the future rest on misperceptions that can be put to more constructive uses. In learning how present actions will shape future consequences, congregations can gain access to new sources of understanding and action appropriate to their needs.

Opportunities to invent and re-invent, imagine and re-imagine, the present and the future, form part of this creative process. Here a partly-empirical knowledge base of trends, changes and issues (drawn from scholars and research communities around the world - and increasingly accessed via the Internet or offered through open and flexible theological learning programs), will provide a number of rich starting points. The important point which needs to be restated here is that this knowledge base will be dependent on combinations of theology and many other disciplines. *Alternative strategies and courses of action* can then be discussed and debated. *Consequences* can be considered and present action to shape a desirable, viable future may be decided and acted upon.

Conclusion

The future is not a great mystery. Simple trend analysis can provide fairly accurate predictions of behavioural, attitudinal, social and economic changes that are likely to occur in the next few decades. The future church will configure itself around already self evident or emerging characteristics and values. A study of these characteristics and values using futures tools embedded in a framework of theological decision-making would increase the likelihood of a church that has relevance to future generations.

Since the Enlightenment and the Industrial Revolution, change, transformation and discontinuity have occurred in many domains and fields. So it has become increasingly necessary to discern how a range of different paths lead to different futures, in order that we may select those that accord with our preferences and needs. A policy of drift is no policy at all - too much can go wrong and the risks are now quite profound. They are unnecessary and foolish and ignore the call to be good stewards of the earth.

Theologically informed Futures Studies will help demonstrate that individuals can make a difference. They can develop a *range of alternative visions*, identify *long term trends and issues*, discuss, debate and *communicate justifiable options*, and, instead of feeling victimised by change, constructively *participate in the change process*. Thus Futures Studies provides part of the grounding for life in a fast-moving post-industrial era and the congregation becomes the critical seat of learning and action.

The shifting paradigm of the Christian mission cannot be dealt with by floating prophets or academics who don't commit themselves to congregational and community contexts. Neither can they be addressed through 'trickle-down theology' that is not responsive to local circumstances and issues. The tensions that exist in congregational life between the pastoral and the political need to be treated holistically. Tina Beattie (1997: 3), a mother of four children, completing doctoral studies in theology at Bristol University, has recorded her conviction that the pastoral and the political aspects of the faith must be kept together (1997:3). She says:

We are not called to the same task in the Church. We are all called to what St Anselm described as 'faith seeking understanding' - a life of discipleship and commitment to our neighbours that is replenished at the wells of our faith, including the theological and social teachings of the Church. Only through this process of nurturing our campaigns with theological understanding, can we avoid becoming 'clashing cymbals' in our approach to social issues.

The key to the success of this enterprise is a theological education that is contextual, futures oriented and boldly addressing the imperatives of our times. Will we be worthy of the call to equip the whole people of God for the future?

References

- Australian Episcopal Conference (1996) *A new beginning: eradicating poverty in our world: a pastoral statement from the Australian Catholic Bishops Conference*, Blackburn, Vic.: Harper Collins.
- Barrett, David (1982) *World Christian Encyclopedia*, Nairobi: Oxford University Press.
- Beattie, Tina (1997) "Politics and Enchantment", in *The Tablet*, on the World Wide Web, <http://www.thetablet.co.uk/pparticl.htm>, 1-5.
- Brady, Veronica (1991) "Church and society: a comment", in Paul Henman (ed.), *Crosstalk: topics of Australian Church and Society*, Brisbane: Boolarong Publications.
- Borrell, Andrew (1990) "Wealth, poverty and the environment: a Christian perspective", *Tear Target*, Winter, 2-5.
- Bosch, David J. (1993) *Transforming mission: paradigm shifts in theology of mission*, New York: Orbis Books.
- Brueggemann, Walter (1993) *Texts under negotiation: the bible and postmodern imagination*, Minneapolis: Fortress Press.
- Ehrlich, Paul and Ehrlich, Anne (1988) "Population, plenty and poverty", *National Geographic*, 174 (6), 914-941.
- Ferrier, T. et al (1991) "Community living: a comment" in Paul Henman (ed.) *Crosstalk: topics of Australian Church and Society*, Brisbane: Boolarong Publications.
- Fiorenza, Elizabeth Schussler (1988) "Thinking theologically about theological education", *Theological Education: Supplement II*, 89-107.
- Kaldor, P. et al (1997) *Shaping a future: characteristics of vital congregations*, Open Book Publishers, Adelaide.
- Limouris, Gennadios (ed.) (1990) *Justice, peace and the integrity of creation: insights from Orthodoxy*, Geneva: WCC Publications.
- McMahon, Dorothy (1991) "Community living" in Paul Henman (ed.) *Crosstalk: topics of Australian Church and Society* Brisbane: Boolarong Publications.
- Malone, D (1981) "The Sage of Monticello". in *Jefferson and his time*, v.6. New York: Little, Brown and Company.
- Mead, Loren (1994) *The once and future church: reinvesting the congregation for a new mission frontier*, New York: The Alban Institute.
- Shaw, George (1988) "Beyond discipline: the historical context of theological thought in Australia", *St Mark's Review*, March 1988, 14-20.
- Slaughter, Richard (1996) "Implementing foresight for future generations" in Richard A. Slaughter (ed.) *The knowledge base of future studies, Vol. 3: Directions and outlooks*, Hawthorn, Vic.: DDM Media.

Dr Paul Inglis is a lecturer in the School of Cultural and Policy Studies in the Faculty of education at the Queensland University of Technology. His doctoral research focussed on the development of learning independence by distance tertiary students. In 1995 he completed a Bachelor of Theology at the Brisbane College of Theology. He is Vice President of the UCA's National Network for Distance Theological Education (Coolamon College) and Education Manager for the Pine Rivers Uniting Church. He is a member of the Ministerial Education Board for the UCA Queensland Synod.



Response to the paper of Dr Paul Inglis: *Theological Education for the Future Church and the Future World*

Ray Overend

Dr Inglis' paper echoes the theme of a billboard you see as you begin to drive from Brisbane Airport towards the city. It says "Welcome to the Future". Paul has given us a superb picture of some of the features of a new church and a new world. He has stood up like signposts some of the dimensions of the Gospel that often never get raised from the page of God's Word.

As we look across the contemporary scene, we might well be reminded of the three disciples on the Mount of Transfiguration. Had Peter remained silent, the three future apostles just might have witnessed something momentous in the glory of God. But, like a postmodern journalist, Peter's impulse was to freeze the experience of the day into a human box, a religious icon. Under the impact of humanism we have certainly frozen the Bible's message into stylised theologies which seem sometimes to capture so little of the wonder of God himself.

If, in the hope of making fresh and poetic discoveries about beauty itself, you turn up a dictionary or an encyclopaedia under the term *flower*, you will be disappointed. A flower is usually defined simply as a *reproductive structure*. It is that of course. But you will find little to inspire you to poetry, such as the way the colour of flower and stem always harmonise, as do the colour of stem and leaf. The song that flowers sing to the whole of humanity is scarcely mentioned.

Indeed, since its inception, every edition of the Encyclopaedia Britannica has contained an article on *inspiration*, yet the latest edition has none. The modern worship of the practical and pragmatic has led God to withdraw a further measure of his spiritual light from Western society. As with the ancient people of Babel, the result is fragmentation. The continual forming of new independent churches is a postmodern feature. Our theologies and philosophies have been saying more and more about less and less.

Dr Inglis is challenging us to anticipate a church that embraces the holism of the Gospel, and a world that finds in the church both a love and a theology that answer the search for meaning within the contemporary community. Only 'powerful theology', he says, can counter the increasing threats of economic rationalism, orchestrated as they are by international commerce.

Thus perhaps the most frightening reality to which we need to be awakened is that which Paul calls a *new age of grand management*. It has, he says, been brooding for a long time. 'Increasingly modern western cultures are failing to do what cultures are designed to do: to give our lives meaning - a sense of identity, belonging and purpose, both socially and spiritually - and to provide a sound framework of values to guide what we do.' To Dr Inglis' remarks here I would only add that the sovereignty of God should be acknowledged to be a more significant change agent than any signs from which we might seek to predict future trends.

However Dr Inglis is surely right that theology must go beyond a doctrine of future redemption and provide a full sense of purpose and direction for life on earth. He is also right that responsible theology must include a demand for stewardship of the earth. A theology that sells concession tickets to heaven and proclaims only doom and gloom for the earth may just miss an inner point to the Gospel.

Not long ago I found it a chilling experience to be invited into the midst of twenty Christian professionals in Honiara, Solomon Islands. Present was a medical specialist involved in malarial

research, with accompanying ethical questions of no small significance. Present also was the governor of the Reserve Bank. School teachers were present. The Secretary to the Prime Minister explained to me his purpose for setting up the fellowship of the evening. He drew a time line on a blackboard, summarising the curriculum of theological and local church teaching over the last 100 years within their denomination of (now) 500 churches. He said that there was nothing in that curriculum that helped him in his daily role as soundboard to the PM in major national and regional decisions. The libraries had nothing. And every person in the room made a similar complaint. I came back to Brisbane and immediately wrote a series of studies for Christian professionals in Melanesian society. The medical researcher, later visiting Brisbane as a Post-graduate Examiner for the School of Tropical Medicine, said to me: 'Ray, nobody has ever introduced us to those concepts before!' Sometimes our theology is educating people for yesterday, not explicitly for today, and hardly at all for tomorrow. What would we say of our library collections?

At this point a few practically minded librarians call out, 'Hang on! I do not have much say in the policy and direction of my library - Help!' I was asked to join the curriculum advisory committee of a Christian Arts faculty in Brisbane. Did they really want to hear a visiting outsider? I began my association with them by asking what was the new faculty to achieve - was there a philosophy of the humanities in place? I finished up writing one. If as a librarian you can present a philosophy of library, the sound of your voice might be very welcome. A faculty will not appreciate you or your needs until that faculty comes to see that a library is far more than a collection of resources. A library is the place where every subject meets. A library is one place where people move from knowledge to wisdom. A library is a place where life comes together.

Changing curriculum in theological institutions might sometimes be a hefty business. But libraries can make an immediate change in filling curriculum gaps. In fact from Open Book I bought for my Solomons' doctor friend a copy of the IVP *New dictionary of ethics and pastoral theology*, a book that would enlighten the world-view of any professional, and therefore a book for every theological library!

Sadly it is the Western church that has exported a myopic theology around the world. Not surprisingly, and despite our evangelistic fervour, the church of the West has been, as Dr Inglis notes, in significant decline, with members looking over the wall to other religions. And, quoting Bosch, Paul says that Western theology is suspect in many parts of the world. No wonder Paul says that the Australian church must take a fresh grip on theological vision. Surely he is right. Professional theology must broaden itself in such a way that it writes meaning into every dimension of life, not just the ecclesiastical and eschatological. 'The theological education industry is on the edge of a great new role in society', he says.

Also, how true it is that theology must grow outside of the institution; it must see itself as part of the dynamic of the church and the community, not as something purely institutional or professional. It is true also that theological education must actively plan a strategy! To be sure, the absence of proactive strategy represents regression. So, says Dr Inglis, we must not see the future as an 'empty space' (don't you like the expression?) but as something that may be anticipated and impacted. He talks in some detail of the development of *futures concepts and tools* for prediction. The people we teach should be encouraged to see themselves as involved in the dynamics of the future, and not just the moral dynamics. A theology with *outcomes* will counter the tendency of the church and the community to be 'responsive rather than forward thinking'. There is indeed, Paul says, a new dynamism out there, but it needs a future-oriented theology behind it. Equipped with an adequate theology, the church can answer 'the big questions' and give real hope to a confused world. Not only the church but, through the church, 'the citizens of the world need to be prepared for a world which will be significantly different from the world of the 1990's: a world characterised by severe environmental problems, rapid technological change, globalisation and expanding information networks.'

Seminaries and theological colleges come under criticism as much as universities and technical colleges when graduates ask "Why didn't they prepare me for this?" The answer - widespread interaction between clergy and laity and between church and world: this, says Paul, gives the stimulus that takes our theology beyond mere symbols.

The role of the pastor or priest will change, says Paul. Instead of being (amongst other things) a disseminator of doctrine and information, he or she will be more a catalyst in the process of theological discovery in the hearts and minds of the congregation. I might say here that this has in fact been happening recently on quite a wide scale in some evangelical, charismatic and Pentecostal denominations.

The role of the librarian will sometimes have to expand radically to be also a part of this dynamic. The breadth of readership will radically change. The body of the church will need access to resources as never before. Certainly theology must not become simplistic; but there will be new books written to escape the unnecessarily stylised jargon of the traditional college.

The whole concept of the theological library will broaden. Holism will be vital. With Dr Inglis, I believe that application to every practical area of life will become vital - domestic, professional, scientific, technological, commercial, governmental, judicial etc. Might I suggest that theological libraries could precede curriculum change by introducing carefully selected secular books to widen the general education of theology students. How many theology students have a developed world-view? In my experience in visiting lecturing across a spectrum of colleges, I would say, very few. How do you write meaning into the lives of others if you have not caught the meaning of life yourself?

As a Senior Fellow in philosophy at Edinburgh University, I was searching for meaning. I didn't find it, at least not until I met a simple film-writer in Paris who radiated more of the purpose of life than any of us academics! Christianity is certainly not asceticism. It well and truly involves the human intellect. But I submit that we must allow the Spirit of God to enliven our whole concept of theological education!

The growth of a theological dynamic within the whole church body will be a departure from what Dr Inglis calls the 'trickle down' mode of teaching and learning that has been a feature of modern life. Ministry will take on a new vitality. The church family itself will become an agent for change in the community that an ecclesiastical structure standing on rationalistic theology could never match.

Dr Inglis says that Christianity has been accused of at least supporting the exploitation of the earth, the abuse of human rights and colonial domination. Through a new focus in theology, people can be encouraged to 'look afresh for a vision of creation and recreation that will affirm God as the source and sole measure of time and space and the sole author of life and hope, to whom we are accountable for our stewardship'. (Lamouris, quoted by Inglis: 10 above)

So, says Dr Inglis, theological teaching should be proactively anticipating the good changes that will come in the 21st century. We must be aware of the threats of economic rationalism, of a fragmented society and of unsustainable development. But we must not embrace negativity, says Dr Inglis. He seems to be saying that within community there is something innately good. Theological education must encourage the dynamic of community as distinct from a too strong emphasis upon tradition and structure. It must also emphasise the synthesis of theology with other studies such as history and sociology and the study of futures projections. In summary, theological education should be looked at in terms of its outcomes. Correctly conceived, it can make a unique contribution to the future of the church and the world together.

As a Christian philosopher may I now draw together what would be my own personal response to Paul's challenging paper?

It seems to me that one of the most valuable features of Dr Inglis' paper is its perception of the worldview in current theology, and in our way of teaching theology. But can we expand on his thoughts here? There is a remarkable book by Parker J. Palmer called *To know as we are known: education as a spiritual journey* (San Francisco: Harper-Collins, 1993). Palmer is one of a number of educationists pointing out that truly perceptive learning only comes to those who are on a personal and individual road of discovery. Learning is an active participation in creativity. And, although most fundamentally an individual activity, learning may be richly enhanced by participation in community, especially where community contains teachers who know how to teach creatively and by participation. If this is true for learning in general, how much more true would it be for theological education? And this brings me to a second valuable feature that I see in Paul's paper - its anticipation of change of worldview in the contemporary church and in contemporary culture. His point here too however needs explanation.

Most importantly I thought that Paul might have made more of the spiritual renaissance occurring both in church and community. *Festival 96* with Franklin Graham was historic for Brisbane. Every major denomination from Catholic to Pentecostal was well represented by its leadership. In the leadership breakfasts and in the Festival itself one could sense the church breaking out of the humanism that had bound some denominations to a precious selfconsciousness and other denominations to cold tradition. Eyes looked up to God himself. Eyes looked out to the needs of the 'whole person' throughout the world. A new level of spirituality seemed to be being born, one that could build community amongst leadership, and one so genuine that it could write meaning into every dimension of life.

Sally Morgenthaler in her remarkable survey of American churches has also found a deep desire for a re-focus away from man and from market-driven evangelistic strategies to a focus upon the glory of God himself. In calling her book *Worship Evangelism: Inviting Unbelievers into the Presence of God* (Grand Rapids: Zondervan, 1995), the author is calling attention to the way church after church is, independently, entering a new level of spirituality in the knowledge of God himself and in the biblical meaning of true worship.

Parallel with what may well be the beginnings of a spiritual renaissance in the church, there is of course a spiritual awakening occurring in the Western world. Melbourne sociologist John Carroll, in his startling book, *Humanism: the Wreck of Western Culture* (Fontana, London, 1993) says that the time that Europe put man on the throne in place of God was the time from which Western civilisation began to decline. Carroll, who does not claim to be a Christian, is typical of an increasing number of academics reacting to modernism and postmodernism. World-recognised Adelaide physicist, Paul Davies, declares that science may give the 'how' to life, but, to explore the 'why', we must look to a dimension beyond the senses and beyond pure logic.

A *Zadok* publication (circulated amongst academic Christians) reports a credible survey of Australian High School students, revealing that eighty percent are now searching for a spiritual answer to life (Digby Hannah in *Zadok Perspectives*, no 51, Summer 1996). World Vision Australia's Winter 1996 edition of *Grid* says this: 'The number of Australians in mainline churches on Sunday is at an all time low but the number of Australians seeking spiritual reality is at an all time high. In essence this is the conclusion of the recently published report from the Christian Research Association.' (Philip Hughes et al (1995) *Believe it or not: Australian spirituality and the churches in the 90's*, Melbourne: Christian Research Association.)

In their 1995 book *Value Change in Global Perspective* (University of Michigan Press), authors Abramson and Inglehart record the results of research from seventy percent of the world's population - from China to England and from Mexico to Nigeria. The conclusion? That 'the gradual shift from materialist values (such as the desire for economic and physical security) to postmaterialist values (such as the desire for freedom, self-expression and the quality of life) is in all likelihood a global phenomenon.' So, while agreeing with all that Paul Inglis has said about a re-focus of theological education and its implications for libraries, I would want to ask whether the most significant emergent feature of both the church and the community is not a new yearning for spirituality. Is this the most fundamental thing that we should be investigating? After all, between the eighteenth century's rationalistic Enlightenment and the twentieth century's growing preoccupation with information stood the great romantic era represented by Tchaikovsky in music and by Benedetto Croce in philosophy. For Croce a work of art is not just the physical artefact but the (spiritual) 'expression' of an intuition.

One might ask, does the study of philosophers like Croce make any practical difference to us? Can I give a quick personal example? I had studied physics and loved playing with cameras. But I could not take one artistic photograph. Croce showed me that we don't 'take' a photograph; we 'make' it. Suddenly my pictures were judged to be works of art. Croce's writings were collectively called *Philosophy of Spirit*. All such people can contribute to a life-size theology that actually works! In *The authentic Jesus*, John Stott said:

Jesus Christ, as the logos of God and the light of men, is himself ceaselessly active in the world. Because he is 'the true light coming into the world and giving light to every man' (Jn 1:9), we dare to claim that all beauty, truth and goodness, wherever they are found among human beings, derive from him. This is an aspect of God's 'common grace', his love shown to all human kind; it is not, however, 'saving grace' which is given only to those who humbly cry to him for mercy.

I submit that, if we recognise Christ as the *logos* writing inspiration into every relational and creative and educational dimension of life, then it will be our fellowship with him, and our obedience to him, that brings us to what in John 8:32 he called *the truth* (Greek *aletheia*) that, he said, would set us free.

The emergent spirituality both in the church and the world may demand a new recognition of the inspiration of the *logos* in theology and in theological education. What would such a paradigm shift say for libraries? When the grounds of the University of Queensland were being landscaped back in the 1950s, a spacious, tree-lined area was set aside as *the philosopher's walk*. And, in the 1950s and 1960s, when you sat in the main library you didn't sit in an 'information cell'.

You sat comfortably at a large table, with a distant view and under a very high ceiling that, with the windows, also brought some daylight to your eyes. The interior of the building displayed the most beautiful marble. The whole setting perfectly modelled the beauty of the very creativity in which you were engaged in your studies of literature or history or philosophy. Because others were also sitting silently around large comfortable tables, you also had a sense of community.

For the comfort of some librarians I should add that the Spirit of God can work in theological libraries without the marble and without even daylight! But what we must have, I submit, is a true philosophy of library.

I suggest that, whilst sociological projections of the community's worldview and future are essential, as Dr Inglis so well argues, yet, paradoxically, the number of books studied by theology students might actually decrease. It was always the first rule of humanistic philosophy that the truth could not be found (Bertrand Russell told me that his whole philosophy was based on one mere assumption); under those circumstances, books must continually multiply. But if theological learning again embraces inspirational reflection, theology will suddenly become at once profound and simple.

Secondly it will suddenly become relevant to every dimension of life - because is not the *logos* the very author of all goodness, truth and beauty in the physical universe, in the moral universe, in the social universe, in the political universe and in the universe of scientific and technological development?

In other words, all of the perceptions with which Dr Inglis has challenged us are vital. And we have agreed that they have been largely overlooked in our theological and educational traditions. But yet in another sense they are the periphery to something more fundamental. It was significant that the Greeks searched for five hundred years for the bridge that might link the world of sight and sound to the world of universals and ultimate meaning - the spiritual world. They called that bridge the *logos*.

Just as the fisherman John wrote to them explaining that the *logos* was not a philosophical principle, exactly so does he write to us saying that the *logos* is not a sociological principle, but rather a living Divine Person - Christ Jesus himself.

But, on the sociological side, there is one important cultural projection that I would like to mention. To promote a stocktake of our lifestyle, Jeremy Rifkin (President of the Foundation on Economic Trends, in Washington, D.C.) has published a book with the deliberately provocative title *The end of work: the decline of the global labour force and the dawn of the post-market era*, (Tarcher-Putnam 1996). According to Rifkin, the computer revolution, in increasingly digitalising primary and secondary industry, technical education, research and commerce, will yet produce a lot of gifted people with a lot more spare time! Rifkin says that this may lead to a totally new chapter in civilisation, ushering in what he calls 'a rebirth of the human spirit' (p293).

How the church must speak prophetically at this time! The church has never faced a moment of greater challenge. Many secular thinkers and writers are recognising afresh that life will never find its true meaning just in science and technology. After all, what is the most fundamental question that the Christian must ask? I believe he and she must ask, *Why did God create me?* The biblical answer is plain. It is so profoundly simple that one does not even need to find either a library or a theologian to learn the answer. We were created in the image of God that we might fellowship with him. We were created in the image of God that we might be creative in fellowship with him.

And then we notice also that God is plurality in unity; so then the true image of God is plurality in unity in marriage, in the family and in the church (John 17:23). It is also plurality in unity in world society. God does not want every nation put in a bag, shaken up and rubbed together until they all look the same. Will an Italian ever sing *Greensleeves*? But the whimsical in British culture is as exciting as the spontaneous warmth in Italian culture. God simply wants plurality in unity.

Denominationally it is the same. Each of the Christian denominations is emphasising a different aspect of God's truth. If we have what Paul Inglis calls 'the big picture', we can handle this. The challenges of his paper are so valid.

I do not believe that in the 21st century - if under the sovereignty of God there is a 21st century - the world will be unpredictably new in the most important respects. It will be excitingly new in all sorts of creative ways. We hope indeed that there will be deliverance from some of the selfishness of commerce that Paul describes. We hope with Paul that there will be a revolution in the way we care for God's earth. And - to go beyond Paul's paper - the book stacks in our theological libraries might be shaped around coffee tables as at *Wordsmiths* at the University of Queensland at St Lucia. (One writer said that a certain coffee shop in Paris was 'not a coffee shop, but a worldview'.) But the really big things in life will not change.

And because there *is* a big picture as Jesus said, not even the Internet - even with Bill Gates' three hundred satellites buzzing the earth - will be a substitute for sitting amongst a few treasured books and seeing fresh facets in God's unchanging truth.

*Ray Overend
Special Ministries Co-ordinator
South Pacific Partners in Mission*

Binding has no Bounds **Saturday Afternoon with Fred Pohlmann**

Tony McCumstie

After our Saturday picnic lunch in the park, we headed off to Camp Mountain to visit Fred Pohlmann a master bookbinder. It was a pleasant journey through the hills just outside Brisbane. (Did I say "hills"? Some of the hills were so hilly that the driver had to use an additional brake to ensure the bus did not end up in a ravine else the number of theological librarians may well have been significantly diminished). We only got lost once, so all in all it was a pretty good journey.

Having arrived, we were met by Fred and his wife, Gundy, and they showed us some of the work they do. "They" consist of Fred, Gundy and their son who work in a studio attached to their mud-brick house nestled in the bush on top of a mountain ridge.

We began with the bread and butter stuff - the binding of serials for libraries. A few questions were asked which Fred fielded quite happily but then we moved on to more interesting things.

Fred gave us a fascinating display of the craftsmanship and care that go into the repair and restoration of books like the ones you have tucked away out of harm's way and are wondering what to do with. Fred explained that there are basically two ways of treating a badly deteriorated volume. The first is essentially a band-aid approach which repairs the book and makes it serviceable again. Relatively cheap. The second is restoration proper, which involves matching the binding material, matching the paper where necessary, more work, more craftsmanship, more care and more expense.

Then, Fred moved on to the piece de resistance - fine binding. Fred collects and binds limited editions for himself and binds limited editions for others. These bindings are works of art in themselves. Bound in a variety of leathers (e.g. emu, kangaroo and even cane toad) and intricately detailed, the bindings are intended to complement the works they encase. Fred briefly explained some of the centuries-old techniques he uses and some of the unique methods he himself has devised. Not content with creative binding, Fred also dabbles in creative storage with cunning little hand-made boxes custom-designed to store, preserve and present the books. The standard of Fred's work is such that it is displayed in world-class exhibitions.

Fred seemed very pleased to have an interested and enthusiastic audience and fielded our questions quite happily. Over afternoon tea, we were able to chat to the Pohlmanns individually about their work and lifestyle. I, for one, came away a little envious of their creative field of work in fine binding and the idyllic setting in which they both work and live.

*Tony McCumstie,
Library Manager
Corpus Christi College, Clayton Victoria*

Trends In Research Methodologies: Their Implications for Theological Librarians

Patty Overend

Dr Inglis, in the opening address of this conference, raised two salient issues: the sociological and philosophical framework of the 'eternal present', and theology in the congregation.

This 'eternal present' speaks of relevance, of dynamic immediacy - it demands a theology that is real. More fundamentally it demands an acquaintance with the immutable I AM who is at once both transcendent and immanent. The theological academy has not always met those demands and one of the outcomes of this is a move to theology in the congregation. This has immediate import for the theological librarian, for research at all levels is driven by the needs of the community of faith and shaped by the prevailing philosophies.

To aid us in our response this paper will delineate the prevailing trends in three distinct areas: (1) philosophical trends with their implicit methodologies and fields of research, particularly as they manifest in theology and ministry; (2) trends in the research community; and (3) trends in formal theological study. The paper will then address implications for theological libraries both in resources and services.

Philosophical Trends

We are living today in the Postmodern era and our philosophies are either a postscript to or a reaction against Modernity. Language rather than science is regarded as the key to truth and knowing and this has brought the methodologies of theology and the academy closer in recent decades for, since authority in all religions resides in the utterances of their God or gods, theology has always been preoccupied with language and text as the keys to truth and knowledge. What then are these trends?

The analytical methods of modern science have been applied rigorously to language and Language Analysis has become an exquisite scalpel to analyse and deconstruct language and text. It has refined the objective type of textual criticism, which studies the text as an entity in itself, considering the various levels of structure and meaning without reference to any external influence.

In concert with developments in sociology and linguistics it has developed Structuralism - where the text is studied in its sociological and cultural context, and its validity rests in the perceived level of accuracy of representation of that context.

It has also contributed to Deconstruction - where the meanings of the text are successively peeled back to discover even more underlying meanings, or the elements of the text are juggled to create new meanings. This has particular import for Old Testament or Rabbinic studies for it is seen to have its prototype in the writings of mediaeval Talmudic scholars.

Hermeneutics has become an integral part of Postmodern philosophy and has drawn heavily on theological method with this difference; that it is hermeneutic of suspicion rather than of discovery. The authority texts (political, judicial and religious) of a society are studied for their hidden agenda. Hermeneutics has become a tool to empower the oppressed and the minorities. Its most radical expression is to be found in Liberation Theology. However it is also being used constructively by communities of faith to reflect upon and evaluate their social ministries and missiological practices.

These then are the postscripts to Modernity. But what of the reactions against Modernity?

Following the Enlightenment and the Industrial Revolution, the last two hundred years of civilisation have been characterised as Euro-centric, male dominated, individualistic, pursuing ecologically unsustainable development. To that list, the Judaeo-Christian ethic is sometimes added as a pervasive, ideological influence. The reactions are predictable.

Firstly there is a move away from Euro-centric to Afro-centric and Aboriginal cultures with an increasing interest in the religions of those cultures, comparative religious studies providing fertile ground for research. Concomitant with this, particularly in Christianity, is a move to separate the core tenets of the faith from cultural or traditional trappings. Contextualisation, as opposed to syncretism, is a global theological issue.

Feminism is not merely a reaction to male chauvinism. It is a powerful ideological force with particular attention in the academy focused on feminist literature and theology. It challenges many of the presuppositions of the major faiths and, whatever positions communities of faith take on these issues, there is a recognised need to interrogate and respond to the challenges. Green politics provides the most radical responses to the developmental juggernaut and Green Theology is increasingly providing a spiritual underpinning of the movement. Less radical theologians are researching humanity's stewardship role in the cosmos.

The response to rampant individualism has often been more rhetorical than practical, and the altruism of social justice and equity failing to materialise in the real world. The rhetoric has, however, given rise to a more definitive social gospel and a trend towards more social research within communities of faith outside the hallowed halls of seminaries.

Two other reactions which have relevance for theology need to be addressed. The first is the response of sociologists who, believing that philosophy has, in the sterility of analysis and structure, abdicated its right to speak into society, have turned to sociology to find the answers. This has, at one level, furnished the skills and resources for studying texts in their contexts. At another level it has moved right away from theoretical discourse and focused on case study as the paradigm for research. Action research (research *in situ*) has become a tool of trade. Whilst this may not impact on theology *per se*, it does impact on the research in ministry areas, particularly in the social and missiological arenas, and increasing numbers of our clientele are involved in 'applied theology'

The ultimate reaction is against the remaining absolutes of Modernity and it finds its justification in the philosophies discussed earlier. If there are no longer any absolutes, if the only certainty is change, truth becomes relative and socially constructed meaning takes precedence over it. The literary, historical and religious canons are no longer regarded as sacrosanct and we are vulnerable to radical decoding and reconstruction to fit the immediate social context, or else to extinction. This has struck at the very roots of traditional theology, questioning the validity of the sacred texts and other historical critical sources; it has also impacted heavily on the critical, textual methods.

The impact of these trends is that, including the methodologies traditionally practised in theological faculties, we can now expect to cater for the following:

- Historical research
- Textual Criticism
- New forms of Literary Criticism
- Postmodern Deconstruction
- Social Critical Theory
- Case Study
- Ethnographic research
- Action Research.

Fields of Research

Whilst philosophy impacts heavily on research methodology it has an equally significant impact on the fields of research and the following list, although not exhaustive, summarises current research areas:

- Theology
- Afro centric and aboriginal theologies
- Feminist theology
- Liberation theology
- Biblical studies
- Talmudic studies
- History
- Missiology
- Pastoral ministries
- Counselling
- Social responsibilities/Social justice
- Social issues
- Action research in local congregational; and community settings
- Contemporary religious scene.

Trends in the Research Community

In the introduction to this paper I made reference to 'theology in the congregation'. Whatever the reasons for this trend in the communities of faith it is impacting significantly on the clientele in our theological libraries and directly on our collection policies and client services.

As well as the traditional clientele preparing for a theological or pastoral vocation, an increasing number of lay persons are undertaking formal theological study. In fact, in some theological faculties the number of lay students far outstrips the clergy. Do our collections reflect this trend? Students are demanding resources which apply theology to life and particularly to their chosen profession, resources which have not always been a high priority in our libraries. The aggressive evangelism taking place in all the major world religions and the increasing multiculturalism of our societies have contributed to an increase in the number of students preparing for cross-cultural ministries and requiring resources which lie outside the parameters of traditional theology.

Another consequence of this trend towards theology in the congregation, coupled with the increasing concern for social relevance, is an increased call on our resources by local clergy and congregations undertaking less formal research relevant to their practical and social ministries.

A third consequence is the increase in the number of students studying by distance education, either individually or in local congregational groups. This will impact both on our acquisition and borrowing policies.

Trends in Formal Theological Study

The demand in society today is for formal accreditation for any course of study undertaken. In the professional world, an undergraduate degree is regarded as the absolute minimum requirement and there is increasing demand for postgraduate qualifications. Theology is not exempt from these demands. The proliferation of courses and modes of study for which our libraries have to cater is summarised below.

Types of Course

- Diploma and Certificate course (little research required)
- Undergraduate Degree: B.D., B.Th., B.Min., (course work + project/dissertation)
- Graduate Diplomas: (course work)
- Course Work Master's Degree: (includes a level of independent research)
- Research Master's degree
- Professional Doctorates: D.Min., D.Miss. (course work + research)
- PhD., D.Theol. or equivalent (research degrees)
- Post-doctoral research

Modes of Study

- Internal
- External through distance education
- External through an ANZTLA affiliated institution
- External through a local university
- External through an overseas institution with local residential schools.

Implications for Librarians

Finks (1989:356), in discussing the role of librarians, states:

We obviously owe our existence to the fact that society has a need for an institution that will store up facts and figures, the wisdom, inspiration and amusement that our fellow humans so often require. We have been invented by society and assigned the cultural role of serving those particular needs.

How then do we as theological librarians serve the particular needs of current theological research? What are the implications for resources?

Resources

Firstly we need to ensure that we have more broadly based collections both philosophically and theologically. Whatever the level of research, students need to be able to interrogate not only their particular position or theses but also to test its validity in the broader universe of discourse.

Our collections should accommodate the need to study in disciplines outside of the traditional theological parameters - sociological and anthropological texts which provide the contextual sources for students, texts which give a faith perspective on various professions - as well as providing for all the fields of research mentioned above. As stated earlier, our collections need also to reflect the balance of laity and clergy studying in our colleges or faculties.

The trend for higher degrees demands that we develop our collections at a postgraduate level. This will include not only the purchase of texts with appropriate content, but also a reassessment of purchasing policies to budget for the more expensive monographs required. We may need to consider the sharing of resources within a region if we are not already doing so. We also need to investigate possible borrowing agreements with appropriate faculty or university libraries.

The library budget will also have to include purchase of multiple copies of texts for distance education students and the accompanying mailing costs and wages for shipping of resources.

Resources should also include appropriate reference texts for research methodologies and databases for collating and processing data. Individual librarians need to consider what technology resources need to be integrated into the library to facilitate access between students and resources.

Services

But it is not enough merely to provide resources. We need to provide appropriate services for on-campus students and clergy, for external students and lay students. Engle (1986: 32), in a paper on the philosophy of College libraries stated:

I think most librarians would agree...that the Hebrew model of the personal agent, is preferred to the rational observer of ancient Greece. Our role is to intervene at the meeting place of users, book, access systems, and the ideas and information carried by those books. We intervene by verbally and physically interacting with the user and by the way we catalogue, classify...and otherwise make available the carriers of the metaphysical. We seek out those who require assistance and facilitate the contact between minds and ideas and information by the means at our disposal.

How can we facilitate that contact? Our first task is to demythologise the theological library and develop a user friendly library. There are practical issues which can make it user friendly but of prime importance is the personal service and encouragement of the librarian. It needs to be a welcoming place and, within the architectural constraints of the building, the resources need to be seen to be accessible. Library guides and clear instruction manuals need to be prepared and available in an open display. Copies of instructions for all programs and procedures should also be easily visible and unable to be removed from key places. Adequate library and information technology, both formal and incidental, is critical in the changing theological scene. Library orientation is essential. However it should not only be conducted for all new intakes of students, other more specific courses should be run when appropriate - e.g. conducting journal searches, accessing archival and other primary source materials, information technologies.

We need to ensure also that students receive adequate education in research methodologies. This is not to suggest that we ought to undertake such education ourselves but, if it is not addressed formally by faculty, the lot usually falls to the librarian to see the struggling student through. We need to establish reliable, speedy access to interlibrary loans and concomitant with that investigate the options for accessing overseas resources.

Internet access in the library, with a user-pays facility, can radically improve the researcher's access to current resources. It can also facilitate the search for elusive information. An increasing number of professional journals is now on the Internet and providing student access to these can reduce ILLs significantly. It also enables the serious researcher to chat with others working in the same field. The ever-increasing accessibility of resources to the student demands that the librarian keeps up to date with referencing and bibliographic trends, particularly of more obscure and electronic sources.

We also need to provide appropriate services for our distance education students. These could include provision of on-line access to the catalogue, reference and search services for users in remote areas, setting up regional resource centres.

One option to be considered with the move to theology in the congregation is combining the roles of diocesan and theological libraries. This would, of course, require the organisational structure to integrate the existing libraries and standardise the catalogue. However, there are the advantages of broadening the collection and of bringing the community of faith and the theologians into closer contact. There is also a pragmatic economic benefit in such an arrangement.

In conclusion, this paper has addressed briefly the current trends in philosophy and methodology, in theological education and in the research community. In concert with this it has considered the move of theology into the congregation, and ultimately has addressed the implications for theological librarians. Let us take up the role that Engle (1986: 32) has defined so succinctly:

...to intervene at the meeting place of users, books, access systems, and the ideas and information carried by those books.... [to] seek out those who require assistance and facilitate the contact between minds and ideas and information by the means at our disposal.

Bibliography

Engle, M.O. "Librarianship as calling: the philosophy of college librarianship". *The Journal of Academic Librarianship*. v.12, no.1, March 1986, pp. 27-32.

Finks, L.W. "What do we stand for?: values without shame", *American Libraries*, April 1989, pp 354-359.

Patty Overend

Librarian, Queensland Baptist College of Ministries

Hans Arns

Honorary Life Membership

Hans commenced work at what is now the Catholic Institute of Sydney in October, 1976 and retired at the end of 1996 after supervising the move from St. Patricks College at Manly to new premises at Strathfield at the beginning of that year.

His work for our Association has been from its formation and in conferring this Honorary Life Membership we take the opportunity of outlining his work on the wider theological library scene.

In 1977 a group of librarians in Sydney formed the Association of Theological and Religious Studies Libraries and Hans was elected the inaugural President. He also edited the last issues of the Association's journal *Syndesmos* in 1978-79.

In 1978 he, together with Robert Withycombe (of St. Mark's Library, Canberra), initiated a national consultation of theological librarians held in Melbourne. A further consultation was held in Sydney in 1979. It was not until 1983 that a further national consultation was held. This was held in Brisbane and was the first of the consultations held under the auspices of ANZATS. At this consultation Hans presented a survey of theological libraries in Australia.

He was involved in the two further consultations held in 1984 (Sydney) and 1985 (Adelaide). At the Adelaide consultation the decision was made to establish the Australian and New Zealand Theological Library Association and Hans was elected to the position of Secretary/Treasurer of the Provisional Executive.

Hans was elected to the same position on the Executive at the inaugural Conference held in 1986 and held the position until 1989. He has been actively involved in most of the Conferences since then both as participant and on a number of occasions as speaker. He also contributed a number of articles to the Newsletter.

Hans' most outstanding contribution to our Association would be in connection with AULOTS. In the early 1980's the need to update the listing of journal holdings compiled by Fr. John O'Rourke was apparent and the task of editing this update was undertaken by Hans. In 1983 the first edition of AULOTS was published by the Association in conjunction with the National Catholic Research Council. At the 1987 conference it was decided to update this edition and again Hans was appointed editor. The second edition appeared in 1990 this time in conjunction with the Catholic Institute of Sydney.

Hans' commitment to our profession and to its highest standards together with his willingness to share his enthusiasm and expertise with others more than qualify him for this Honorary Life Membership.

Kim Robinson



What's in a Name if the Results are the Same?

Elatne Mortimer

Interlibrary loans - Lending Services - Document Supply - Information Access and Delivery Services - Interlending - ILL Department: It really does not matter what name you give it, all the clients want is for you to obtain items which they cannot locate and obtain for themselves. What you call your requester - customer, patron, student, client - doesn't really matter - it is the item which is wanted.

We will go through some practices of good interlibrary loan service and I hope this will enable the process to be a little easier. This is based on the Australian Interlending Code 1996 which outlines the general principles and defines terms used.

Sending an interlibrary loan request:

- Check request details - bibliographic data, contact number; eligibility etc.
- Ensure that the request complies with the Copyright Act, if not, send it back to the client, with an explanation. Make sure all requests are signed and dated.
- Verification of a request is the requesting library's responsibility, but if you cannot find a detail such as an issue number most libraries are willing to assist. A note should be included "unable to verify". It will probably take longer, if they cannot verify the request using some of their databases. You may find that if the periodical is a weekly publication and you have only the year, the supplying library may not be as obliging. In this instance you should return the request to the client and ask for more information if possible. (If verification is difficult, the National Library of Australia provides help free of charge.)

This table of required data elements is based on the *Australian Interlending Code*, and on information from Australian libraries. It is not intended to be restrictive or prescriptive, but to be a guide to good practice.

Data Required	Monographs Reports, etc.	Journal Articles	AV
Author	yes	yes	yes
Title (of journal or article)	yes	yes	yes
Volume number if part of a set	yes	yes	yes
Date of publication/issue	yes	yes	yes
Place of publication	yes	yes	yes
Publisher	yes		yes
Series title if applicable	yes		yes
Report/Document/Series number (if applicable)	yes	yes	yes
Edition if specific edition required	yes		yes
ISBN / ISSN if known	yes	yes	yes
Page numbers		yes	
Physical and medium formats			yes
Colour standard (video only)			yes
Screening date and alternatives			yes
Transportation details			yes

Australian Guide to Interlending and Document Delivery ACLIS 1993 (p59)

- Location
- own catalogue
- union catalogues
- AULOTS
- ABN
- NUCOS (National Union Catalogue of Serials)/SERIALS in Australian Libraries
- Note at least two locations on the request form. Select the most appropriate location. Locations may be influenced by reciprocal borrowing arrangements, or if the library accepts requests by a particular mode.
- Request number: Assign a request number - usually a running number.
- Send request. Note the date that the request is sent on the request form.
- All requests for photocopies should include the statement "THIS REQUEST COMPLIES WITH SECTION 50 OF THE AUSTRALIAN COPYRIGHT ACT 1968". Some libraries will not accept requests unless a statement like this is included.

Transmittal Method

Deciding on how to send your requests depends on your resources and those of the supplying library. *The Australian guide to interlending and document delivery* sets out the mode by which individual libraries accept requests. There are many different avenues:

- Telephone
Some libraries do not accept requests by phone. If you decide to offer this service you should have a form for this purpose. Always ensure that if you accept a request by phone that it is from another library.
- Mail
All requests by mail should be on an ALIA Interlibrary Loan Request Form. These are available from the Australian Library and Information Association. A voucher and address label should be sent with the request.
- Fax
If sending by fax the request should be clearly written and typed. Find out if the fax machine is in the library or if it is remote, head the request: "ATTENTION LIBRARY".
- ABN Interlibrary Loan Module
You have to be a member of ABN to be able to use this module and you can only send requests to other libraries who have the same facility. You are charged for each transaction. It is run and maintained by the National Library of Australia and inquiries for this facility should be forwarded to the Help Desk at the National Library. As at April 1997 approximately 350 libraries were registered to use the ABN Interlibrary Loan Module and around 250 of these were registered to use the ABN Interlibrary Loan Payment Service. Small as well as large libraries use this facility.
- ILANET
This subscription service is available from a business enterprise of the State Library of NSW. Ilanet's access to document suppliers makes Ilanet an interlibrary loan facilitator. Ilanet offers you pay as you use access to databases both in Australia and overseas. It is used by libraries who do not have the facilities to access these databases. Ilanet pays any monthly minimum fees, yearly charges and upfront costs and members pay only the usage fees charges by the database vendors.

This system is also used for the sending of interlibrary loan requests and these can be sent by Ilanet, fax and the Internet. Ilamail 5.2 is an interlibrary loan management package and can be used for entering of data for interlibrary loans and unloading and sending them in a batch. It proves more cost effective to send in a batch if you have a number of requests. Ilanet has a customer service toll free number that you can ring if you have any problems.

- **Email**
Some libraries have dedicated email addresses for the receipt of interlibrary loan requests. If you choose to use this method the request should be clearly set out. This includes appropriate line spacing. It should be easy to read and include all necessary information.
- **REDD**
This is an electronic document delivery system developed by Griffith University, Queensland University of Technology and University of Queensland libraries. It uses email and WWW technology. Since its inception other libraries have been invited to join e.g.: The Australian Catholic University - McAuley Campus; University of Southern Queensland; Southern Cross University, Lismore; University of New South Wales.

This system allows the client in the university to use his/her computer, either from his/her office or home, to submit an interlibrary loan request electronically. Details are checked at the library and after a location is found, the Call Number and Request Number are added. If the supplying library is a member of REDD or has an email address, the request can then be sent on to the location electronically by the clicking of a button. This saves rekeying the request. The request is received at the supplying library and acted upon. If the request is for an article, the supplying library can then scan the article and send it electronically to the requesting library. It is then printed out on the requesting library's printer. The quality is very good though it does depend on the quality of the scanner and printer.

A Copyright declaration for Electronic Requests must be signed before the client can be registered for this service. This only needs to be done once.

- **ARIEL**
This is an alternative to fax. It has two versions:-
 receive only
 send and receive

It transmits over the Internet and can be used within Australia and overseas.

Payment Charges

In Australia at present most libraries adhere to the charges recommended by ACLIS (The Australian Council of Libraries and Information Services). Vouchers are used between libraries which are available from ALIA.

At present the recommended charges are:

Fast Track PLUS Service - turnaround time of not more than 2 hours

Fax delivery only, of articles up to 10 pages	\$39.00
each additional 10 pages or part thereof	\$3.00

Requests must be received by fax and clearly identified as Fast Track Plus. For same-day processing, requests must reach the Document Supply Service by 4.00pm (Monday-Friday).

Fast Track Service - turnaround time of not more than 24 hours

Photocopy	\$24.00
delivered by ANL courier or Express Post	\$30.00
Fax delivery of photocopies (ACT and interstate)	
one article of up to 10 pages	\$27.00
each additional 10 pages or part thereof	\$3.00
Ariel delivery of copy	\$24.00
Loan (monograph or microfilm)	\$24.00
delivered by ANL courier	\$33.00

Standard Service

Photocopy - one copy of a journal article, or chapter of a book	\$12.00
paper copy of one article or report from microfilm/microfiche	\$12.00
Fax delivery of photocopies (ACT and interstate)	
one article up to 10 pages	\$15.00
each additional 10 pages or part thereof	\$3.00
Ariel delivery - copy of one article	\$12.00
Microfiche copy - duplicate copy of one fiche title	\$12.00
Loan (monographs and microfilms)	
one monograph title	\$12.00
one loan or consignment of microfilm/microfiche	\$12.00
one microfiche title	\$12.00

The cost of a book of 50 vouchers at present is: \$165 (\$3.00 vouchers), \$315 (\$6.00 vouchers), \$465 (\$9.00 vouchers).

With electronic requests the voucher should be sent to the supplying library immediately upon receipt of the photocopy and included when the monograph is returned by the due date. It is always advisable to note on your request form the voucher number/s and date sent.

Receipt of Request Item

- Two main types of items will be received:
 - items not to be returned e.g. photocopies
 - items to be returned eg. monographs

Upon receipt of:

- Photocopies
 - check that all pages have been received
 - note date of receipt on the request form
 - send voucher if required and note voucher number
 - file copyright declaration in date order
- Loans
 - check that it is the correct item
 - note date of receipt and date due on request form
 - inform client

Some libraries are issuing loans for a longer loan period and not giving renewals. The Due date for the client should be about four days before the item is due back to the supplying library to allow for postage time. Return item with voucher to supplying library.

International Document Supply

• Supply 1

This service is operated by the National Library of Australia. It will locate and obtain documents, conference papers and journal articles from overseas. This is especially good for those libraries that do not have the tools for finding and ordering from overseas locations. There is a flat rate for supply by mail and all charges are in Australian dollars. This is inclusive of copyright charges.

Document charge	\$27.00
Delivery charge	
Standard mail	nil
Express Post	\$6.00
Local Fax	\$3.00
STD Fax	\$3.00 for each 10 pages
International Fax	\$6.00 for each 10 pages

Contact for more information:

Supply 1
Document Supply Service
National Library of Australia
CANBERRA ACT 2600
Phone (06) 262 1407
Email supply1@nia.gov.au

- **Uncover Australia**

The National Library of Australia together with Uncover Company (USA) provides this information service. Uncover has a broad multi-disciplinary base that has over 17,000 journals including Australian and New Zealand journals. Over 5,000 new articles are added daily. You can order on-line and the article will be faxed to you within 24 hours.

Uncover Australia members pay a special discount rate of A\$11.00 plus a variable copyright fee. There is no extra charge for fax. Searching the database is free and can be used for other purposes other than ordering articles, such as verification. The quality of articles received is varied. Billing is in Australian dollars and is included in the monthly ABN invoice.

If you use any of the National Library's on-line services, registration is free. Access is via the Internet using Telnet or World Wide Web
www <http://uncweb.carl.org/>
Telnet database.carl.org

- **British Library Document Supply Centre (BLDSC)**

Since last month the British Library has a new service OPAC97. To obtain free access, you will need Internet facility and a Web browser. It includes the OPAC holdings for:-

- **Reference Collections**

- British Library Catalogue c 1450-1975
- Humanities and Social Sciences Catalogue 1976-
- Music Library Catalogue 1980-
- Science Reference and Information Service Catalogue 1976-

- **Document Supply Collections**

- Document Supply Centre Serials c 1700-
- Document Supply Centre Conferences 1964-
- Document Supply Centre Books and Reports 1980-

Requesting of items can also be done from this facility by clicking on "Request a copy" Access to their serials catalogue can also be obtained through Uncover. They also publish a catalogue called "Current Serials Received", ISSN 0959-4914.

Cost: Photocopies: A\$11.02 per unit consisting 10 pages or part thereof.
Loans: A\$11.02 per unit, 3.75 units per item (A\$41.30).

These prices are for articles and loans delivered by mail and not required urgently. Cost varies according to the Australian dollar.

Requests can be sent electronically or by fax. If you mark your request "backup", the library will try to obtain the item from elsewhere in Great Britain if they cannot fill the request.

The agent in Australia is: DA Information Services Pty Ltd, 648 Whitehorse Road, Mitcham, Victoria, 3132; Phone 03 9210 7777; Fax 03 9210 7788; Email service@dadirect.com.au

Supplying Items

When the request has been received from another library some things should be checked:

- Photocopies:
- Is it fast track?
- Is all the information complete e.g. Call number?
- Voucher required?
- Retrieve item
- Photocopy item
- Photocopy request form
- Stamp item with copyright declaration
- Send item e.g. mail, fax. (Inform if payment required.)
- File form

If you send an item by fax do not send the photocopy by mail. It breaches the Copyright Act.

- Loans
- Is it fast track?
- Is all information complete e.g. Call number?
- Voucher required?
- Retrieve item
- Issue loan on your system if possible
- Photocopy request form
- Send item (inform if payment required, include address label.)

The tools and practices we have discussed are very important, but the reality is that the number one avenue of successfully locating difficult-to-find items on interlibrary loan is networking. I suppose you have heard this numerous times, but no matter how many other ways you have for locating items, one of the best, is help from another human being. Someone who will go that extra step to help you, because they know you. They may not have met you, but have spoken to you by phone or on the email. Perhaps they have met you at a seminar or meeting. I think most job descriptions for an interlibrary loan person should include networking abilities.

In a one-person library this is particularly important. Time is of the essence when you have to do everything and the time spent networking will eventually be paid back to you. Time saved by a colleague providing some assistance in finding a location, a copyright issue or maybe clues on policies, practices or procedures will more than compensate.

Sometimes just a short chat to someone who knows your problems of too little money and not enough time, lowers the stress levels. Computers are wonderful but human contact takes a lot of beating - networking is the way.

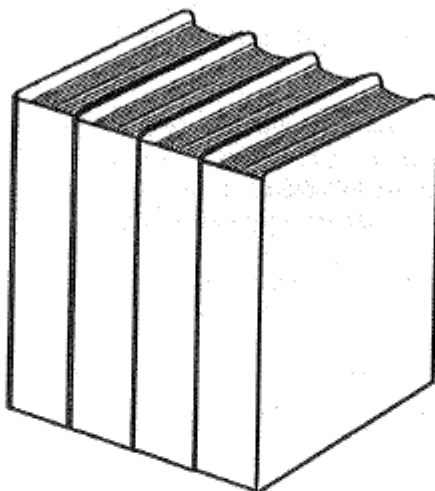
Bibliography

ACLIS (1993) *Australian guide to interlending and document delivery*. Canberra: Australian Council of Libraries and Information Services.

Barwick, Margaret M. (ed.) (1990) *A guide to centres of international lending and copying*. 4th ed. Boston Spa, England: IFLA Office for International Lending.

National Library of Australia (1997) *Australian interlibrary resource sharing directory*. 4th ed. Canberra: National Library of Australia.

Elaine Mortimer
Australian Catholic University - McAuley Campus



ANZTLA Membership Directory

At the recent ANZTLA AGM I offered to compile an ANZTLA members directory. My idea of what it should include may not be the same as everyone else's, so I will set out what I propose to do and welcome comments/suggestions/enhancements to make it as useful to everyone as possible.

What I have in mind is a simple listing of libraries, with their addresses, phone, fax and email contacts and a listing of all their personnel with indexes as appropriate. This is not meant to be as extensive as Coralie Jenkin's *Collections of religion and theology in Australia and New Zealand*, merely an ANZTLA phone book. In due course, having received input from ANZTLA members, I will send out a questionnaire for people to complete and return to me.

I look forward to hearing from you either personally or through the ANZTLA-forum.

HELEN GREENWOOD, Assistant Librarian
Kinder Library, St. John's College, Private Bag 28 907
Remuera, Auckland 1136, New Zealand
Phone: 64 9 528 3950 ** Fax: 64 9 521 2420
Email: Helen@stjohns.auckland.ac.nz

Measuring up to User Expectations

At one session of the conference three representatives of library users presented short papers on their expectations of the services of a theological library. Here we publish two of those papers.

Part 1: A Wish List of an Undergraduate Student

James Matthews

- Helpful staff
- Easy to find books (containing the right answers)
- Reverse cycle air-conditioning

Human Resources

Staff to:

- conduct orientation courses
- answer student queries
- process interlibrary loans
- maintain displays
- reshelve books
- make repairs and maintain equipment
- lend stationery, inspire goodwill, and counsel stressed-out students

Information Technologies

Printed:

- Material representing full spectrum of theological views
- Newsletters - mission and other parachurch agencies
- Newspapers - denominational and major national papers
- Contemporary journals (with no volumes missing!)
- Transcripts/proceedings of important conferences (on microfiche?)

Electronic:

- Audiocassettes - lectures, sermons, language learning aids
- Video presentations
- CD ROM facilities
- Internet access
- Computerised cataloguing system

General:

- social commentaries by secular observers
- contemporary journals
- contemporary social comment by Christian observers
- access to other libraries' catalogues - with full reciprocal borrowing rights.
- holy books and religious literature of other religions
- encyclopaedia
- fiction (Christian and secular)

- children's literature
- photocopying facilities in sound-proofed but ventilated room
- loan period in proportion to the size of the library
- realistic penalties for overdue loans
- anti-theft system

Environment

- well ventilated, maintained at ambient temperature
- rooms for group work, watching videos, listening to audiocassettes
- quiet areas for individual study
- accessible between 6 am and 12 midnight

James Matthews

Student, Bible College of Queensland

Part 2: What I want from a Library

Rosemary Gill

Back in the days when Brisbane was very much the poor cousin of the southern capitals, a friend of mine said of our city, 'Why complain? It's a comfortable place to work, and a convenient place from which to travel.' If there is a general observation I would make about what I want from a library, it would resemble that description of Brisbane: a comfortable place to work, and a convenient place from which to travel - via the most modern technology - to interstate and overseas library catalogues.

I'll talk first about the comfort factor, then touch briefly on the technology, and shall end with a short 'wish list' of what I want from a library.

What makes a library comfortable for me, for a teacher, specifically a teacher of Church History? Creature comforts aside, there are four areas I want to mention, all of which relate directly to the librarian.

1. The first involves a librarian who actively encourages me to recommend library purchases for my teaching area: Susan does that in a couple of ways. She herself makes available to me current catalogues from relevant publishers. I mark the books I want for the library (and any I want to order for myself), and return them to her. (And yes, we sometimes have to discuss cost.)

Susan also supports the practice of one of our wonderful library volunteers who gives me photocopied indices from journals in which I've expressed an interest. In that way I can follow through book reviews which sound promising; and this in turn leads to further purchases being made for my area of teaching. In short, I'm encouraged to cooperate in building up the library, in a way which helps my own teaching, and I'm thanked for investing time and thought in doing so.

2. The second factor which makes a library comfortable for me is a librarian who keeps me informed about the arrival of books I've ordered. Susan does that by giving me what is usually a monthly print-out of books catalogued. That has the advantage of letting me know what is now available on the shelves, and giving me the reference numbers for the new purchases. This means that I can use new books as promptly as possible for teaching purposes. It also lets me know about other books which may touch on my teaching area; and books in which I am simply interested.

3. The third comfort factor is ensured by a librarian who is happy to consult with me - and other faculty members - about the appropriate cataloguing of a book which seems to cross teaching areas, or 'Fields' as they're called in the Brisbane College of Theology. This is another important way of keeping me informed about what the library has to offer to me and my students; and it stops 'black holes' from forming in the collection - books relevant to my area, which might languish untouched and unread in sections of the library which I rarely consult.
4. The fourth way in which the librarian makes a library comfortable for me is by keeping me up to date with copyright laws. St. Francis' College was reviewed by Copyright Agency Limited (CAL) last year. Staff sanity was preserved by Susan and the other BCT librarians questioning CAL spokespeople until we finally had a statement, in plain English, setting out what is, and what is not, legal photocopying for me in my teaching role. Copyright laws are rightly very punitive; and it is a great relief for me to have that statement to which to refer. It adds to my comfort as a library user generally and particularly as a teacher who needs to provide photocopied material for students.

Technology now, specifically the sort that lets me track titles and authors interstate and overseas. Well, I need it! For me, a research library without that resource is like a house without a telephone. It can be easy for a Church Historian to feel isolated, or at least at a disadvantage, in Australia: I teach a great deal of European history, to help students here understand their faith roots and claim their denominational memory, warts and all. I need resources to illustrate, as well as explain, the history of countries which many of my students have not visited, and traditional ways of life and inherited beliefs and prejudices which are very hard for them to grasp. As Australian society becomes less and less Euro-centric (let alone Anglo-centric), I find that the more modern of these resources are not always readily available in this country. I want my library to help me track them down.

My wish list: a way for my library to fast-track overseas book orders; ditto for interlibrary loans: there are only fourteen weeks in a semester, the inter-semester breaks are far from being the times of leisure one could desire, and delay in a much-needed book or article arriving can cause considerable problems in the planning of lectures and class reading. One of the units which I teach deals with the Medieval Church, so I wish for my library to find the wherewithal to build up a CD-ROM or a microfilm manuscript collection, or the capacity to tap into collections held elsewhere, to help once again overcome that tyranny of distance.

*Dr Rosemary Gill,
Lecturer in Church History,
St Francis' Theological College, Brisbane College of Theology.*

News and Notes

The amalgamation of St Barnabas College, St Francis Xavier College and Parkin-Wesley College is now well under way. The Head Librarian of the new campus library has now been announced: **Beth Pryor**, formerly of Salisbury TAFE. Beth takes up her appointment on September 15th. The libraries of St Francis Xavier and Parkin-Wesley libraries will shift to the new location after November 7th.

Marj Saunders has resigned from Burleigh College library and will be replaced by **Teresa Atkinson** at the beginning of 1998.

The Object of Subjects: Some Basics of Subject Cataloguing

Philip Harvey

Apparently there are those amongst us who question the need for having subject headings at all. The standard reasons given are (i) you can find everything you need via keyword searches, (ii) refer back to one!

Before I begin then, I will justify my existence by explaining the benefits and necessity of having subject headings. The general view is that subject headings provide access to materials that cannot always be found by title, author or keyword searches. By selecting common terms for broad areas of knowledge as well as specific terms, and structuring them, the cataloguer makes available a readier form of access to a wider range of relevant material.

Keyword Searching

Keyword searching, also called natural-language or free-text searching, has advantages. It may retrieve information from any linked sources and can retrieve works that use new terminology. However the reply to keyword search argument is simple: words in a title and even in tables of contents do not always give a useful lead to the precise subject of the book. Indeed, the sources can be quite misleading.

To believe that the subject of your search will appear in every title in a catalogue is to misunderstand the academic delight in weird and wonderful names for books. It leans heavily on the proposition that people will always be literal in the way they say things. It also presumes that authors include in a title all the main subjects of their work, something that is all too often not the case.

Other disadvantages of keyword as the sole subject search device are that you must also search for synonymous words to find everything, even the plurals of the words involved, and also that your sources may not contain any words that indicate relevant subject content.

Subject Searching

The other way of searching by subject is through words and phrases in assigned index terms, also called controlled vocabulary access. This structured approach to subjects (i.e. subject headings) has these advantages:

- It draws together all relevant materials on the one subject in a way that cannot be achieved by keyword or other searches.
- It draws both synonymous terms under one heading and separates the homonymous.
- It assists the user by being made in a logical fashion, the logic being something learnt through practice.
- It disallows the random introduction of just any term as a main subject, thereby reducing the likelihood of catalogue pollution or, as we witness on Internet search engines, information overload.
- The structure presents the searcher with further choices within their own search, especially through the use of subdivisions that help both in the selection process and in the range of possibilities the catalogue makes available.

Choice of Subject Headings Systems

This brings us to the choice of subject headings used in our libraries.

Sears List of Subject Headings is mainly used by school libraries and small public libraries. Special libraries also use it though theological libraries would be wanting many more, specialist terms than are available here. The latest edition I know of is the 14th (1991) edited by Martha T Mooney.

Religion Indexes Thesaurus (1994) is the latest ATLA descriptor list for indexing periodical articles. Some libraries use this resource for subject cataloguing and it has advantages. It specialises in religious terms. It is authority-controlled. It is copiously cross-referenced. It is updated. But there are disadvantages. It is restricted in its non-religious vocabulary. It is not as versatile as LC for subdivisions. It is Chicago-centric, meaning its terminology and worldview is decidedly American. In a small specialist religious library though, one not about to expand extensively, RIO Thesaurus is perfectly adequate.

Library of Congress Subject Headings. For most of us, I suspect, LCSH is the authority we have recourse to from day to day, whether in book form or via some computerised form. (And if anyone is still deciding which system to adopt, I would advise LC immediately.) LC, is the biggest, latest, best edited (some would say over-edited) and most authoritative set of subject headings. Authoritative because they are the headings approved by the Library of Congress in Washington which, as we know, has prime control and influence of library matters; in the English-speaking world. They appear on CIP, on databases, and are almost universally recognised headings in libraries.

There are several important LC resources you should know about.

- Library of Congress Subject Headings. 20th ed., 1997.
- Library of Congress rule interpretations.
- Subject cataloguing manual: subject headings. 5th ed., 1996
- Theology cataloguing bulletin. A quarterly newsletter of the Technical Services section of the ATLA, it contains listings of new and changed subject headings at LC.
- Free-floating subdivisions and alphabetical index. 9th ed., 1997.
- Cataloguing service bulletin.

Authority listings for names, subjects, and rules are also available on microfiche.

Other Subject resources

- Religious books 1876-1982, subject index, author index, title index- (New York: Bowker, 1983) 4 vols. (Still in print, US\$245 as of 1997).
- National Union Catalog (Books) Library of Congress. In book form and microfiche though not, so far as I know, available today.

But the greatest resources of ready-made cataloguing are now found on the Internet.

- Australian Bibliographic Network
- Library of Congress on the Web-
- Other library catalogues. At JTL, for example, I have book-marked Georgetown University Library Catalogue (called GEORGE) for Jesuit material, the John Rylands Library in Manchester, Sheffield University Library catalogue, and others. These are invaluable resources for the unabashed catalogue-borrower. Though it is best to be selective or you can find a mass of these building up.

Manual Description and Computer Description

This brings us to the present bifurcation in cataloguing practice into the card group and the computer group.

For the Card Group the main concerns are checking CIPs, maintaining authoritative headings in the catalogue, working with the pre-existing catalogue and all its works, and keeping subjects filed in proper order.

For the Computer Group the main concerns are checking downloaded records for accuracy, maintaining authorities (normally when you find the time), making sure that your cross-referencing and searches operate properly, making sure the whole system doesn't start playing up.

Whatever camp you belong in though, the basic steps of subject selection remain.

Subject Selection

- Discern the subject or subjects from the title page(s), blurb information, table of contents. If necessary you will have to start reading the book.
- You determine the overall subject of the book.
- You identify multiple subjects and interrelationships.
- You represent both with the subject headings at hand. You must always be sensitive to possible subdivision of the headings chosen-
- Always go for specificity. If the book is about broilgas do not start with "Birds" but go straight to "Broilgas".
- On reflection, judge if the headings selected cover all the main subjects. If not, add extra ones, but do not be overzealous in trying to include every minor subject. On average, 2 to 5 headings should be sufficient; sometimes you will need only one, sometimes you may well need 7 or 8.
- Always keep in mind the needs of your own users. There are subject headings that will be no earthly good to a user because they are outdated usage, or because there are so many represented in the catalogue they have lost all representative meaning (eg Catholic Church - Doctrines). More important still, there are subject headings not in the CIP or MARC record that for whatever reason, have been omitted and which would be necessary as well as useful to your user- You must develop a sensitivity to the possible needs of your users, thus including headings that will further assist their serendipitous way. The rule has always been, the user- is always right, even when they don't know they're looking for. It is up to us to put it before them if at all possible.

Ready-made Cataloguing

On the computer catalogue we must deal with other people's ideas about what the subject of a book happens to be. Manual cataloguers have the same job when confronted with the CIP. We spend much time judging other cataloguing then making it our own. We have constantly to be on guard against poor subject analysis, misleading subject headings, and many times no subject headings at all.

I repeatedly implore you not to believe everything you read. CIP is very often invented before the book has even been sighted. It is not out of the question that you are the first cataloguer to actually study the book. Tracings quite plainly do not always represent thoroughly the book we have in front of us. Other cataloguers supply the most rudimentary headings to works, especially if they are unfamiliar with the topic as is sometimes the case with religious material.

The records we receive from ABN will sometimes display a PRIORITY level, which more often than not means no subject headings. This is an expression of the low priority LC puts on religious works, especially foreign language religious books, and why it is we need to be ever vigilant and active to improve these records, either on ABN or at home. Furthermore, in database cataloguing there is a

temptation to include one or two subject headings and be satisfied with that Whereas there are subjects still missing that. need description. All this ready-made cataloguing is useful, but it should never be treated as sacrosanct, signed, sealed and delivered. Go back and look again at the work, discerning for yourself if the record really covers everything adequately. Also, if it still needs to cover any special local needs.

LC MARC records and CIP data can be full of specific and useful headings; they can also contain general headings, that clog up the works and are of no help to users in special libraries like our own. My favourite bete noire in this regard is "Catholic Church - Doctrines". A superabundance of this heading at JTL makes it impossible to find anything. Unless they represent a book on doctrine broadly speaking I delete them. We do not need a heading like this for every doctrine under the sun.

With all these matters, an objectivity about the subjects of a book is essential. The added gift, is it an ability or a talent(?), for common sense will always ease the problem solving process and your potential stress levels.

Philip Harvey
Technical Services Librarian
Joint Theological Library, Parkville, Victoria.



Benedictine Community Library New Norcia WA 6609

10000 books have been donated since 1992. We will accept your unwanted theological/ascetical/scriptural books and journals. Please contact our Librarian if you are interested in donating books or journals to the historic New Norcia Library Collection.

Mrs Sue Johnson Librarian, Holy Trinity Abbey, New Norcia WA 6509. Phone: 08 9654 8060(Wed-Fri) Fax: 08 9654 8097 email norciawa@newnorcia.wa.edu.au

Site Seeing

with Mary Novello

Welcome everyone to the first (and hopefully regular) column describing Internet resources of interest. This issue will focus on the resources mentioned at the Conference.

- **ABN** (<http://www.nla.gov.au/2/abn/>) is the major bibliographic information service used by the Australian library community. ABN assists in the management of libraries' collections, and in the support of interlibrary loan and document delivery.
- **ACLIS Australian Interlending Code, 1997** (<http://www.nla.gov.au/aclis/illcode.html>) outlines interlibrary loan policy guidelines.
- **ANZTLA members on the Internet:**
- **Australian Catholic University McAuley Campus Library** (<http://www.acu.edu.au/ACU/centres/library/mcauley/index.html>), as well as the other Australian Catholic University Campus Libraries (<http://jude.aquinas.acu.edu.au/library.htm>).
- **Carey Baptist College Library Services** (<http://www.carey.ac.nz/library.htm>).
- **The British Library Document Supply Centre** (<http://portico.bl.uk/dsc/>) site describes its document delivery and interlibrary loan service.
- **CARL UnCover** (<http://uncweb.carl.org/>) is a document delivery and table of contents retrieval service. UnCover is a database of current article information, with access to over 7,000,000 citations taken from 17,000 multidisciplinary journals.
- **Finding GOD in Cyberspace: A guide to religious studies resources on the Internet** (<http://gabriel.franuniv.edu/jp2/fgic.htm>). This guide provides a selective listing of Internet resources of interest to religious studies scholars and students of religion. It has been designed to assist beginners to use the Internet for religious research.
- **ILANET** (<http://www.slnsw.gov.au/ILANET/>) is a subscription service available from the business enterprise of the State Library of NSW. ILANET gives its members access to a range of information services and document suppliers.
- **SUPPLY 1** (<http://www.nla.gov.au/2/supply1/>) is the National Library of Australia's premier service for obtaining copies of reports, conference papers and journal articles. SUPPLY 1 draws on the worldwide resources of libraries and commercial document suppliers to locate and obtain required documents.

Submit items for this column either by email to M.Novello@mcauley.acu.edu.au or by post to Mary Novello, Library, Australian Catholic University (McAuley Campus), PO Box 247, Everton Park QLD 4053.

By the next issue this column will also be available on the Internet. Watch for the URL!

Catholic Theological Union

1 Mary Street, Hunters Hill, NSW, 2110, Australia
Phone:(02) 9816 3266 Fax:(02) 9816 4792

14 August, 1997

Lynn Pryor
Editor
ANZTLA Newsletter
Churches of Christ Theological College Library
40-60 Jacksons Road
Mulgrave Vic 3170

Dear Lynn,

As you are no doubt aware, Catholic Theological Union will be closing down at the end of 1998. As this information has become common knowledge some interest has been expressed by various parties in the future of the Colin Library.

It is my understanding that at the recent ANZTLA conference in Brisbane there were some informal conversations touching on the matter in which opinions were expressed about deals proposed and deals done regarding part or all of the contents of the Colin Library.

I wonder if you would care to include in the next newsletter for the benefit of your members any or all of the following information which I now pass on to you as the currently definitive state of play in this matter:

- A committee is presently working to advise the Governing Council of Catholic Theological Union Limited regarding a range of options for the Library post 1998.
- With the exception of books acquisitioned in recent years ownership of the Colin Library and its contents is vested in the Marist Fathers of the Province of Australia.
- The Governing Council of Catholic Theological Union will pass on to the Marist Fathers such options as they consider viable and appropriate once the report of the committee is received.
- The Provincial Administration of the Marist Fathers is at this time seeking the views of its membership throughout Australia on this issue
- **Absolutely NO decisions have been made and no deals done at this point. Rumours to the contrary are groundless.**

Lynn, we all realise that this library constitutes a significant resource in the context of theological education in Australia, and I can assure you and your members that those who will be making decisions about its future are keenly aware of that fact. Any questions people may have could perhaps best be directed to **Father J Carty, Provincial, Catholic Theological Union Limited, 3 Mary Street, Hunters Hill, NSW, 2110.**

I would be grateful if we could pass on that information via your newsletter, Lynn. If you have any questions for clarification, please don't hesitate to contact me by phone or otherwise.

Yours sincerely
Terry Kelly
Principal