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**Australian and
New Zealand
Theological
Library
Association**

ANZTLA NEWSLETTER



**No. 47
August 2002**

Conference issue

Theme:
Building Theological Libraries

- The President's Page
- Speakers:
 - Stuart Whelan Building on an idea—CathLINK Australia
 - Patrick McArdle Building the three-way relationship
- Visit to Australian Centre for Christianity and Culture
- Conference Reports
 - Pettee Workshop
 - First impressions
 - The Veep's View
- Conference Photo

Coming up in the next issue:

- More Conference Papers, including -
 - Building and managing your music collection Robyn Holmes
 - Building services to distance students Sue Cox
 - Building relationships with vendors Nina Waters

**AUSTRALIAN AND NEW ZEALAND
THEOLOGICAL LIBRARY
ASSOCIATION**
ABN 83 120 294 174

ANZTLA is an association of libraries and individuals involved and interested in theological librarianship. It seeks to co-operate with the 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 communications 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, preferably on floppy disk, or forwarded via e-mail as an attachment.

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.

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The President's Page

In presenting this, the report to the 17th Annual General Meeting, it was timely as we move to a new management structure for ANZTLA, to read in the ATLA Newsletter, Sharon Taylor (President) reflecting on the duties and legal and moral responsibilities of the ATLA Board. In part this message was influenced by the recent Enron debacle. In particular, she noted that a Board had a responsibility to, in her words "to sit up and pay attention, ask questions, and if you don't understand the answers, to ask again." That is what the Executive has been doing in the period since the last Annual General Meeting.

The previous Annual General Meeting, charged the Executive with proceeding to incorporate the Association as a company limited by guarantee under Australian Commonwealth Corporations Law. This has necessitated a careful reworking of our constitution to take into account the legal requirements of incorporation. And in doing that, many questions have had to be asked, to enable us to understand just what it is that we are working towards. This has been the major work of the Executive this year.

Since the beginning of ANZTLA, we have operated on what might be called a mutual self-help level, with the major direction being one of enhancing the professionalism of theological libraries and librarians. In agreeing to pursue the direction of incorporation last year, we in effect move now to a different level of operation, where much more will be required of us. It is important that in doing so, we do not lose sight of the real reason for our existence and the groundwork that was so carefully laid by far-sighted earlier members.

The other significant on-going project has been the future of the **Australasian Religion Index**. You will be aware that the agreement with the Centre for Information Studies has been discontinued and that a Review Committee has been working to find a way forward for the

future. We have had no printed index since 2000, and it is vital that we move forward with this project. In the meantime the indexers have continued with the indexing work, and we are grateful to the interim editorial team of Philip Harvey, Ruth Millard and Lawrence McIntosh for the work they are doing to ensure that the data will be ready for future input.

The Executive has made much use of email to enable it to function efficiently across the water. Without such electronic facilities, it would have been very difficult to achieve the same level of information sharing and amending. The internet has also made it relatively simple to look at the charters and codes of practice of other similar organizations. Our own ANZTLA Forum and web site have enabled distribution to members of draft documents for consideration before this AGM, although it is acknowledged that not all of our members yet have access to this means of communication.

Last year's very successful conference held in Auckland, was the first time that ANZTLA has worked closely with the SPATS librarians, although we have had some individuals attend in the past. I have heard recently that SPATS has an interest in ensuring that a group of librarians from their Association attend the 2003 conference. We were made more aware of the close on-going relationships we have with the Pacific, our responsibilities to that part of the world, and their special needs and reliance on ANZTLA libraries. A library consultation for this same group was held at St John's College for the two days following the Conference, through which we hope that the groundwork of a network amongst themselves was laid, and some further library skills were gained.

Lynn Pryor has notified her intention to step down as editor of the Newsletter. Lynn, we owe you a huge thank you for the many years given to this work.

..... contd. Page 8

BUILDING ON AN IDEA:
**CathLINK, the Australian Catholic Library
and Information Network**
*Stuart Whelan, Library Manager, St Patrick's Campus
Australian Catholic University*

- **What is CathLINK?**
- **Inspiration from Hans Arns!**
- **Development Grant from Vice Chancellor's Fund**
- **Profiles of target agencies gathered**
- **Searching possibilities of database**
- **Technical aspects**
- **Future Directions**

What is CathLINK?

The simple answer is that it is a web-based gateway to Australian Catholic libraries and information agencies. It aims to raise awareness of available resources, promote research and facilitate the sharing of information within the Catholic community.

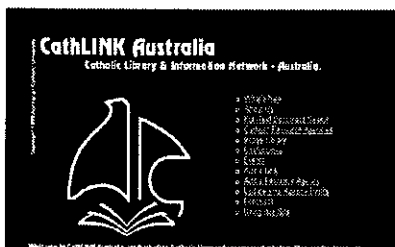
CathLINK is an initiative of Australian Catholic University Library. ACU is a publicly funded university with teaching and research in education, the social sciences, health sciences and theology. It has six campuses located in Brisbane, Sydney, Melbourne, Ballarat and Canberra.

CathLINK has been created to assist interested individuals and researchers find information in an increasingly diverse range of Catholic organisations including:

- Diocesan Agencies
- Religious Communities
- Catholic Universities, Colleges and Seminaries
- Counselling and Pastoral Institutes
- Catholic Education Offices

The inspiration for CathLINK came out of *Sharing the Word*, a paper written in 1998 by Hans Arns, the then Librarian of the Catholic Institute of Sydney. In this paper Hans advocated increased co-operation between Catholic resource organisations to facilitate access to what he saw, as valuable, but under utilised resources. His main suggestion to address this issue was for the creation of a central agency to act as a single referral point for those seeking information on any aspect of Catholicism.

While this never came to fruition, the idea did strike a chord with Stephen Oakshott, the library manager of our Sydney campuses. Stephen believed that a website could do what Hans was suggesting, but at a fraction of the cost. Spurred on by both professional and personal interest, Stephen put together a proposal to develop a website and was successful in obtaining \$17,000 from the Vice-Chancellor's Initiative Fund. *Contd. over*



What became known as CathLINK had found support from both within the Library and the University. For ACU Library, it was one of a number of web based initiatives and part of the drive to establish a digital library. For the University, the project had a natural fit within its Strategic Plan, which calls for stronger partnerships with the both the Church and the community.

In May 1999 the CathLINK Team began work with a mail-out to gather information from target organisations. Profiles of 75 information agencies from all over the country were entered into the CathLINK database, with details of their services and collections. The site and web pages were designed and the logo chosen. The CathLINK logo brings together several ideas into a single composite image. The dove symbolises the idea of message and communication and the open book represents the information agencies that have come together to make their resources available.

Since its launch by the Vice-Chancellor, Peter Sheehan in February 2000, CathLINK has undergone further development. With the appointment a Web Development Librarian at the Strathfield campus, the original website has been expanded to improve access to research materials. CathLINK now provides links to the major national and international Catholic web sites.

The CathLINK home page gives access the following features:

The Resource Agency Search

This allows searching of the profiles that have been entered into the database by entering a location, organisation name or subject. Performing a search returns a list that gives the full name of the agencies that meet the criteria and also their location.

By selecting an individual entry the profile of the agency can be viewed. This provides the contact details, an email address and a link to the website. Other information includes the opening hours, a short history of the agency, details of the

collection size, major subject areas and services available to the public.

Full text Document Search

The vast number of religious resources on the Internet has inspired the CathLINK team to create a full-text on-line document search. This recently added feature indexes scholarly sites that provide access to full-text documents via the web. Beginning with Early Christian Studies and Church documents, there are plans to extend the coverage over time.

Useful Links

The Useful Links page provides a subject gateway to a wide range of websites covering what may be of interest to those looking for Catholic information and resources. Arranged by category this section aims to be a comprehensive listing of Australian Catholic websites and includes many major international ones as well.

Image Library

The demand for good quality religious images by educators and students alike has led to the creation of an Image Library. There are 161 optimised on-line images in 15 different categories that can be downloaded and used freely. There are also links to other sites of interest.

TECHNICAL & DESIGN ASPECTS

CathLINK is a dynamic service that needs to adapt constantly to changes in technology and user requirements. This is the only way such a service can remain relevant and viable over time. Consequently the website has undergone considerable development since it was first launched and underlying this has been a concern to make the site easy to use and easy to maintain.

The CathLINK web pages are of a consistent and simple design, with a white background to facilitate printing. There is little or no graphic content to allow faster page transmission. A principle of "two step display" has been adopted throughout, so that any link can be reached within two "clicks" of the home page. There are top and bottom navigation bars to enable users to move about the site with ease.

The logo features on all of the pages to give identification, no matter at which point one enters. It also works as a "back to home" button.

The site has been registered with 16 popular Internet search engines to increase the chances of CathLINK being retrieved in a search. The URL for the home page has been submitted along with a suggestion for the categories under which it might be included. The goal is for CathLINK to be displayed at the top of the page of search results.

To ensure that the site is easy to find and to enable discovery, an extensive list of keywords relating to its purpose and content has been included in the metadata in the HTML header for all of the pages.

CathLINK is hosted on its own dedicated NT server and uses a Microsoft Access Database. The information search and retrieval capability is provided through ASP or Active Server Page programming. This is a scripting language that is used to provide interactivity within a web page and to run database queries. The ASP programming for CathLINK is contracted out.

So that the focus of work on CathLINK is on developing content, routine maintenance has been simplified as much as possible. Through ASP there is the facility for agencies to update their profile in the CathLINK database online and in real time, using the password protected update option. New agencies can submit a profile online that will be added on approval.

Use of the site is monitored with a service called LiveStats, which provides analytical reports on usage. This enables the CathLINK Team to ascertain what kind of use is being made of the site and from where. Daily, weekly, monthly and yearly reporting is available on such aspects as:

- The number of visits to the site
- The number of pages accessed per session
- The most and least commonly accessed page in ranked order

- The breakdown of the location of users by continent

Much of this information can be viewed graphically according to a user specified time period. Use of this service enables the re-evaluation of pages in light of their demonstrated usefulness.

Websites can change often and even disappear. Dead links are particularly frustrating for users and can devalue the service. Periodic manual verification of each link on every page is time consuming. To ease the demands of this task and to ensure that CathLINK is kept up to date the link checking service LinkHorizon from Nodeworks is used. This service automatically checks all of the links and then emails a report that gives details of any that are broken. This service is purchased by quota and charged per number of unique links checked. The monitoring, which involves multiple passes, can be done at any user specified interval.

Making the service more responsive to community needs and expectations is important to the CathLINK Team, so a feedback form is provided for user input.

FUTURE DIRECTIONS

Looking to the future of CathLINK there are a number of projects underway which extend the range of services and resources available through the site.

Web hosting and web development

In wanting to improve access to Catholic Resources, the CathLINK Team is making its skills and facility available to information agencies that would otherwise not have a web presence. The pilot for this is the creation and hosting of the website for the Sisters of Mercy at Singleton in New South Wales. This site enables the Sisters to make the library catalogue of the Convent Collection of some 7,500 items available through the web. It also includes information about the history of different parts of the collection, information for visitors and photographs of the Convent and other places of interest.

The creation of a web searchable catalogue involved the conversion of data from a previous database into Microsoft Access format. With ASP programming there is author, title, subject and keyword searching.

Costs associated with this project were kept to a minimum, with the Sisters paying less than \$1000. This has been a very successful venture and the CathLINK Team would be happy to speak to anyone who would like to attempt something similar.

Australian Catholic Church History Project

At this point in time many institutions are taking increasing advantage of digital technology to preserve and facilitate better access to rare and important resources. The Catholic Church in Australia is yet to take real advantage of this technology to help tell its own story. The inclusion of a collection of digitised Australian Catholic Church resources therefore represents a logical and very timely

extension to the range of services offered by CathLINK.

This project is being developed in partnership with the Veech Library at the Catholic Institute of Sydney. It is envisaged that this will be a self-contained resource, which will include a short history of the Catholic Church in Australia, from which there will be links to relevant digitised documents and photographs. These will initially be drawn from the collection held at the Catholic Institute. The participation of other Catholic agencies from around Australia will also be sought.

Building on the idea, CathLINK has grown and is developing beyond its original start. Stephen Oakshott and the Team look forward to further practical engagement with all of the information agencies involved. An important next step is the formation of a user group to facilitate greater levels of co-operation. If you have any ideas or suggestions Stephen would be happy to discuss these with you.

[Contact Stephen at :
s.oakshott@mary.acu.edu.au]



The President's Page contd. from p.4

Lynn was first appointed as editor in 1987 until 1993, and then again from 1996 until this year. We have a nomination for editor from the South Australian chapter.

Thanks are also due to Tony McCumstie for on-going work in producing a new edition of **AULOTS**. I understand that it is well on the way and scheduled for production this year.

Philip Harvey has once again run a very successful Pettee Users group workshop and a cataloguing workshop prior to the Conference proper. Philip, we are grateful for your skills in this area, and your willingness to share your expertise.

Following an inward-looking year as we

have worked to sort out a new management structure for the Association, I believe that it is time to start looking outwards, and to improve on our 'marketing' the benefits of membership to others.

This may be a task that is better achieved by local chapters – what about the many church and theology libraries that have little or no connection with the Association, and also the College and university libraries which have theology departments. Chapters – this is your challenge for the coming year.

Finally, I would like to thank the membership for their support during the year.

Judith Bright
President

July 2002

**Building the three-way relationship:
Academics, Students and Libraries**
*Patrick McArdle, Lecturer in Theology
Signadou Campus, Australian Catholic University*

In presenting a paper at an academic conference I am always torn between the need to present an astute, well-researched paper and my desire to tell stories. Today, I am in the happier situation of being able to weave these styles together in the one paper.

- **Significant relationships formed**
- **Danger!**
- **Alternative image**
- **Re-thinking and re-shaping vital in theological education**
- **Changing face of theology students**
- **Rise of theology in public universities**
- **Tertiary professionals must be vitally interested in *Learning***
- **Equip students with skills in information literacy**
- **From discussion to implementation**
- **Information literacy incorporated into course units**

Learning In Theology & The Role Of Theological Libraries

This presentation considers the research about learning in theology and the role of theological libraries, in the light of a particular case-study. At the Signadou Campus of Australian Catholic University a series of fruitful and significant relationships have been formed between academics and the library over the last four years. This has involved the blurring of neat boundaries; a preparedness by all parties to "waste" time; and an important commitment of personal resources. The results have been spectacular, more importantly, in my view this relationship can serve as a model for other theology faculties and other libraries.

Dangerous To The Task Of Theology

As with any good tale or academic paper, we need to begin with an examination of the title. *Building the three-way relationship: academics, students and libraries* is both apt and at the same time inappropriate. It is apt in that the processes involved in theological formation, teaching and research are akin to constructing a physical edifice. The process of construction brings together the skills and expertise of the academic with the needs and aspirations of students and these are bound together by the mortar of theological libraries.

The inappropriateness of the title derives from the fact that it does conjure such a physical image. The edifice that the title evokes is made up of discrete entities being cemented or bound together to form a single unit, but still retaining discrete functions. Such images are tempting to us because they neatly and succinctly detail the components encompassed in the activity. However, as Neil Brown argued in *Christians in a Pluralist Society*, this reduction of persons to components in a process is antithetical to the Christian vision of humanity, hence it is inherently dangerous to the task of theology.¹

Organic relationships

I do not offer an alternative title, but I want to ensure that your attention is of a quite different image to the

physical edifice. This alternative image is more thoroughly theological, as well as more appropriate for the enterprise of theological education. Instead of focusing on building, direct your attention to the term "relationship".

Relationships are not crude constructions; they are not formed of replicable and replaceable materials. Relationships are formed organically by bringing people together and, over time, allowing creative partnerships to form.

Where the term "building" is appropriate is to emphasise that these partnerships do not arise out of the ether; they require intent and encouragement. So, while the image of a brick-layer patiently welding bricks to mortar is inappropriate, the image of an architect securing congruity with the vision and meaning of the task is very appropriate.²

I am sure that in recent years we have all become heartily sick of the phrase, "life-long learning". Part of the suspicion that this phrase instigates is brought about by the fact that it is both patently obvious and somewhat tautological. There is also the fear that some of us have that it is an instance of the "Emperor's New Clothes".

However, the conceptual changes that the phrase suggests as being necessary identifies the need for a complete rethinking and re-shaping of the nature of education. In no field of academic enquiry is this more vital than theological education.

In 1998 the Melbourne College of Divinity sponsored a conference on theological education which brought together a number of national and international specialists in the field of theological education.³ This conference focused on the changing face of theological education in the modern era.

A range of statistics was cited by various theologians about how different theology students are now from those who studied in the field even as recently as 1980. In 1980, for example, 26 new students enrolled at the Catholic Institute of Sydney

in the Roman Pontifical degree, the number studying philosophy and theology at the Institute at that time was around 130. Almost all were male and candidates for ministry.

When that cohort commenced their formal theological studies in 1982 there were two people studying with the sole intent of gaining a theological qualification for teaching. By 1996 the number of students at the Institute had grown to 300, almost none of whom were candidates for the Roman degree but rather the Sydney College of Divinity degree.

The make-up of these students is interesting: over half are women; many have no thought of any *new* ministry deriving from their study; most have a previous academic background; a majority are happy to pursue the study as an academic discipline.⁴

In Melbourne the situation is similar; according to the June 1998 issue of *Pacifica*, 65% of the students in the MCD are female, most are married and over 35 years old, with less than 10% studying for ordained ministry.⁵ Other aspects of the new generation of students in theologates are important too: almost all are part-time students; they come to the campus to study and then have little to do with the Campus or life on the campus until the following week.

Rise Of Theology In Public Universities
This is not the total story of theology in Australia, however. In the last decade another phenomenon has also occurred in the study of theology: the rise of theology in public universities.

While Australian Catholic University may spring to mind, Charles Sturt University has, in alliance with St Mark's here in Canberra, St John's Morpeth and the United Theological College's graduate arm formed a School of Theology; Notre Dame has theology, as does the University of Queensland, Murdoch and other Universities.

At the same time, religious studies as a discipline seems to be waning in Australia,

in contrast to the experience of Europe and the United States, with both the University of Sydney and the University of South Australia curtailing their offerings in these fields.

The students of theology in public universities are quite different from those in theologates. While few are studying for ministerial purposes there is quite a split in the demographic. There are those who are older and either retired or moving toward retirement and studying theology out of interest. These students are careful and diligent, for the most part. They also bring significant maturity and a breadth of life experience to their study.

The other section of the demographic are those who are studying theology for vocational purposes; they want or need to cover a certain amount of theology in order to secure or maintain employment or to qualify for promotion, typically in teaching, but increasingly in other human services fields. The needs of these students, particularly in terms of religious knowledge, literacy and skills are quite unlike those older students or those of a previous generation.

These comments indicate that theological education is simply not what it was in Australia even two decades ago. Instead it now mirrors tertiary education in other fields: student cohorts with significant part-time numbers, or even full-time students who are working substantial hours and who are pursuing study for either purely professional purposes (ie to get a job) or simply out of academic interest.

Vitally Interested In Learning

This brings me to the central assumption of this paper: the needs of students today require not simply academically proficient lecturers; nor simply librarians who are skilled in the development and maintenance of collections appropriate to academic needs. Instead tertiary professionals must be vitally interested in *learning* in order to meet the needs of students in their current guise as well as their needs in the future.

The needs of contemporary students means that what Freire termed the "banking model" of education is no longer appropriate.⁶

Equip Students with Skills In Information Literacy

In my view the most appropriate way to achieve this outcome is to build relationships between academics, students and libraries. Central to this relationship is the need to equip students with significant skills in information literacy.

Libraries, as this audience is acutely aware, are not simply physical collections of texts, nor even electronic versions of the same, they are also structures within which it is possible to "build" a collection of valuable human resources.⁷ One of the crucial assets that the human resources of libraries bring to the relationship is advanced skills in information literacy.

Academics bring to the relationship their own acumen within the disciplines or, as in the case of theology, in the contexts of their particular specialities. Students bring their needs and the sharp focus which only the demand to successfully complete assignments will bring.

Implicitly then, there is a foundation for the relationship that I think should be being built, or more accurately, nurtured. Communities and relationships are born not out of decisions to form them, but out of the recognition of mutual needs that can only be satisfied through such relationships.⁸

Such has been the instance in the case study that I have been privileged to be part of at the Signadou Campus of Australian Catholic University. At Signadou, the Library took an initiative to move discussions about information literacy programs out of the meeting room and towards implementing them on the Campus.

Decisions about collections and the kinds of sources one has access to or not are choices that are relatively easily made: budgets frequently determine areas of

expansion; the need to stay at the forefront of teaching and research dictate the increasing use of new technologies. What is more difficult to deal with is the increased need for information literacy. This is the very area that the library personnel at Signadou decided to tackle.

In 1999 the Information Services Librarian, Ms Julie McGorm, approached several academics to incorporate information literacy sessions into their units. This initiative was taken up in different ways by each of the Schools and Faculties represented on Signadou Campus

While I am not sure how much those first groups of students four years ago appreciated what was being initiated and offered to them, it certainly had a powerful impact on me.

Librarians As Active Participants

I came to see libraries and librarians as active participants *in* my units and classes instead of necessary adjuncts to my own activities. Despite "knowing" the theories of praxis education, I was only beginning to learn the necessity and scope of it. Slowly relationships have been built between academics and the library personnel.

Exploring the scope of this relationship has resulted in the School of Theology and the Library at Signadou being awarded two teaching development grants which have enabled systematic implementation of information literacy in first year and fourth year theology units over the last two years. These grants have enabled us to integrate teaching and learning, skills and knowledge related information literacy into the units.

Information literacy has been defined at ACU as, "the ability to access, evaluate and use information from a variety of sources."⁹ Our information literacy program at Signadou Campus has been designed to equip students with the skills which are necessary to complete their *present* studies in such a way that they can extend their capacities to study theology and which will also better

prepare them for their professional lives and life-long learning.

The objectives of our interventions were:

- basic training in accessing library catalogues and databases
- achieving greater understanding of the depth and breadth of library resources
- refining database searches
- achieving competency in accessing and using electronic resources
- demonstrating competency in effective research techniques
- demonstrating critical thinking skills

Our method of achieving these outcomes has three strands:

- general training in information literacy within the context of specific theology units;
- specific training in the use of electronic databases for unit and discipline purposes;
- assessment requiring demonstration of information literacy competencies in order to secure a passing grade.

Each of these strands necessitates the relationship which I have come to see is at the heart of these projects. Obviously, anyone presenting a significant teaching intervention needs knowledge and skills in the field, and also the ability to communicate the knowledge and skills effectively. So, it could be that any academic wanting to pursue such a program could do it all herself. Such an approach is, in my view, misguided and a serious waste of expertise.

In the contemporary university setting no academic has the time to maintain complete mastery of their subjects, conduct research, be involved in administration *and* stay in touch with the latest information about accessing information. The relationship formed at Signadou has as much to do with academic integrity as it has to do with teaching new skills. I am able to maintain greater contact with my discipline *because* I do not have to worry that I need to be proficient in the latest changes to databases and collections for

the next information literacy session.

The library personnel do not need to become experts in all the facets of my units, but through their expertise with the various techniques of information literacy and shaping these for the specific units, they do learn a great deal about appropriate sources of information *in theology*, about theology-specific referencing and about assessment tasks for these units.

Increased Recognition Of What Each Of Us Brings

These three strands emerged in our project. What has happened in the course of the partnership and the growing relationship between the School of Theology and the Library has been an increased recognition of what each of us brings to the encounter. There has been a need to recognise the importance of maintaining the integrity of the units in which this project has been offered.

Information literacy is not an adjunct to education, it is a method and key principle of education. This means that the program has had to be woven into the fabric of units and programs in order to try to make a single cloth to the extent that this is possible. To do that, it has been necessary to both recognise and appreciate the skills and expertise that each of us brings to the relationship.

The demands of covering the content of units such as, *Introduction to Theology* and *Introduction to Christian Ethics*, could not be allowed to dictate the entire progress of the program. Instead there needed to be the space for information literacy and alteration in the unit timing and content to permit it to take place.

Other information literacy programs at Signadou have been offered in a different mode, which I describe as "stand alone". Here the library personnel take a tutorial either within normal class time or in additional but compulsory classes. This is how my own involvement with information literacy began; however, I very quickly realised that one of the messages that the students were taking away from these

sessions was that they were less important than the other aspects of the unit, or they were optional extras.

When Julie McGorm and I applied for the grants to offer information literacy preparation to students, we believed that it was vitally important that the students see it as integral to the unit. Two ways of achieving this were adopted: firstly, to have a requirement in assessment that *needed* the skills we were teaching to be used; secondly, that Julie be seen as a central and important part of the unit too.

I have always taken the view that effective education depends on rapport with students as much as on the expertise of the teacher. For this reason I invited Julie to the opening lecture in order to introduce her and the project and then to each of the initial tutorials with the level one students.

In this meeting with the students in smaller groupings I introduce myself and invite them to do the same. Sharing stories is an important part of communities and community building. It was Julie who later noted how important these sessions had been to her effectiveness in the project. The students have responded to her as though we co-teach the unit.

The library, in particular the library manager, Nancy Clarke, reorganised rosters and schedules to enable Julie to be free not only for her teaching sessions but also for the associated planning and the meetings with students. The Library took a great deal on trust since we were not really offering too much certainty about the tangible benefits for the library.

Insights upon Reflection

Reflecting on this project, now in its second year, has brought some important insights. The risks that each of the major protagonists, the School of Theology and the Library, more personally, Julie and myself took were like seeds cast into good soil. The yield *has* been a hundredfold, in ways that we anticipated and in ways that we did not intend.

The students were seen by us as the subjects of this intervention, but it became clear very quickly that they also saw themselves as partners in the project. The level 1 students of 2001 acknowledged the difference the project made, they came to see themselves in something of a special light. They spoke about their experiences to other students.

As a result we began to get questions from students in other years about when they would be the recipients of these important lessons. The comments from students in the research dimension of the project, the unit evaluation and in focus groups assisted us to see them as partners rather than participants; as members of the learning community we had helped to form rather than clients coming to us for expertise.

One of the spin-offs for the Library has been that once Julie had become known personally, it seemed that this gave students an entrée to the other library personnel as well. Increased reference queries is one measure of this, but it is a soulless benchmark. I might as well point to the increased use of electronic databases as evidence of our success.

Instead (remember that this paper is presenting a view about libraries within a learning community) what has really demonstrated to me the effectiveness of the program is being able to walk into the library and overhear students discussing the unit content and assessment with librarians at the information desk.

I could tell that these conversations grew out of queries about finding particular kinds of information, but quickly the librarians were being asked for interpretations and opinions about the meaning of life, the existence of God, the problem of evil and the mystery of the Incarnation!

Part Of The Composition Of Learning

Libraries with all their array of resources, physical and human, are part of the academic enterprise. However, this can no longer be understood in a passive manner. The involvement of libraries and

librarians in the learning process cannot occur from the sidelines.

Instead these personnel and resources are increasingly part of the composition of learning. This is especially true for theological libraries. Theology offers the world a means of synthesising data, experience, knowledge and skills with our commitments, values and judgments in a way that assists in the creation of meaning.

The relationship between students, academics and the library that has been formed at Signadou has promoted learning and the development of skills; far more importantly, it has assisted all of us to refine and renew our sense of meaning.

As this paper draws to its close I am conscious that little has been said about the students involved in this project, except as the subjects of an experiment. It is appropriate, therefore, that the last words of this paper be a sample of their comments during the focus groups which are part of the research dimension of this project.

Sample student comments

Level 1 students

- *This program is vital... it is not just that study would be more difficult... I just couldn't do the assignments that were demanded in this subject without the Information Literacy sessions.*
- *I loved learning what was available on databases and how to access the information.*
- *This program opened doors to possibilities for me.*
- *I found that it was important to go and ask library staff when I needed to be reminded... they were all very approachable. Of course, it was made easier because we had been introduced to them. It is important to know who they are.*
- *I used this (IL) in all my other subjects*
- *Through doing this I found the value of journal articles... they (journal articles)*

are able to apply theory to specific contemporary issues...the link with assessment was vital, you really have to be able to use the skills when it is linked to assessment

- *Was done well, opening eyes to journals, IT uses; it was good intro to library staff*
- I thought it was really important that all questions were treated seriously and that there were opportunities to ask questions. This increased my confidence with the material and also to ask further questions... this increased my awareness of what was possible and meant that I actually used the databases and the library more than I would otherwise have done.

Level 4 Students

- *It was good to be shown how to do it as well as told how to do it.*
- *Through this I became more comfortable approaching librarians because through this I knew what it was I wanted to know ... I had some skills and some ideas about what I needed and could confidently ask questions.*
- It is good that you emphasised that it was a habit of study and linked it to an assignment completion task.
- *Information literacy has opened doors for me and I will use it with my own students... they need to know that learning is not just a box of books or what happens in school, but that there are new/other/different sources of information and knowledge. I want to give my students the thirst for knowledge that I have now.*
- The skills in this program are just not optional... they are vital and HAVE to be taught from level one onwards. Learning about the research process

has helped my time management ... it provided a structure which actually helped the research itself. I used to be aware that there was so much I didn't know. This program has helped me see that part of my problem was that it just cannot be done in one night. I have become much more critical about what I am reading...this has helped me develop critical thinking in other subjects and other things I am reading... I even think critically when I am reading the paper or listening to the news on TV.

¹ N. Brown (1986) *Christians in a Pluralist Society*, Catholic Institute of Sydney, p.5.

² In a slightly different context, David Kelsey has suggested that "building approach" is very like the movements in manufacturing industries. See D.H. Kelsey, "Spiritual Machines, Personal Bodies and God: Theological Education and Theological Anthropology", *Teaching Theology and Religion*, vol.5, no.1 (2002), pp.2-9.

³ *Beyond 2000: theological Education in an Ecumenical, Plural and Global Context*. University of Melbourne, 5th-10th July, 1998.

⁴ G. Kelly, "Future Directions in Theological Education and Formation", *Australasian Catholic Record*, Vol.79, no.2 (2002), pp.164-175.

⁵ H.J. Pidwell, "Editorial" *Pacifica*, Vol.11, no.2 (June 1998), p.123.

⁶ P. Freire (1970) *Pedagogy of the oppressed* Herder and Herder: New York.

⁷ Kelsey (2002) cited above, discusses the importance of an appropriate theological anthropology in order to engage in genuine theological education. I think his ideas are broadly correct: this is not, however, the place for that discussion.

⁸ N. Brown (1983) *The Worth of persons*. Catholic Institute of Sydney, p.60.

⁹ C. Doyle (1992) *Outcome measures for information literacy within national education goals in 1990: Final Report*. Eric Document 351033.



You see, I don't believe that libraries should be drab places where people sit in silence, and that's been the main reason for our policy of employing wild animals as librarians.

- Monty Python skit

THE VEEP'S VIEW

Philip Harvey

- **Pettee Sessions**
- **PX35 v. WP2**
- **Cataloging conundrums**
- **Music, music, music!**
- **Catholic connections**
- **ACC & C**
- **"A terabyte is not a dinosaur"**
- **A new constitution**
- **Contributions from one and all**

The Vice-Presidential Summary of the ANZTLA Conference at Blackfriars Retreat and Conference Centre, Canberra, delivered at the final session on Sunday 7th July, 2002.

This year's Conference saw an historical first, the largest and longest Pettee Sessions ever conducted on mainland Australia. Earnest Pettee people sat with their inked lists and Green Books, analysing each other's hidden motives. Not to mention those of our revered colleagues at Richmond, Virginia, John Trotti and Dottie Thomason. Fifty pages of Richmond numbers arrived from Virginia right on the eve of this classification marathon. Users now have an enhanced picture of such complex debates as 'PX35 versus WP2', as well as the altered status of our relations with the Virginians.

Undeterred, the Veep then droned on for a further two hours to the Association's cataloguers. Postmodernism was summarily sorted out. He asked, 'What do we do with CDs in books?' The frisbee solution was rejected in favour of the occasional connection that can be ascertained between CD and book. The jury is still out. When will the Rules catch up with technological innovation? There were helpful open discussions of local library issues, as well as views aired on the handling of rare books.

Thursday night the conference opened with a Papuan choir, led by the Papuan High Commissioner and his wife, resident in Canberra. Graeme Garrett then delivered the opening address. A well-known theologian, Garrett claimed that he was no librarian, but a grateful user of libraries. Libraries are to the church what memory is to the individual, keepers of our memory and identity. A Babette's Feast is held within the walls of our libraries. He spoke of Mary's relationship to Jesus. The Annunciation asks the question, will you be in it? Will you risk bearing me through the world? We are attenders on angels, according to Garrett. Then we witnessed Mary and Child: the essential relationship between the generations. Assistance and support are crucial. The library cares for and nurtures the work of the gospel in the world. Pieta: we must also confront the conflict in the world. There is a cost involved. Our libraries hold a great deal of the theology of the cross. Then Mary is there,

Quote:

Libraries are to the church what memory is to the individual, keepers of our memory and identity.

Graeme Garrett

at prayer, in the upper room, after Ascension. Libraries contain the effort of what it is to be disciples. The materials of the church - where are they to be found, except in our libraries? Garrett singled out these four basics: call, nurture, suffering, mission.

Music followed us wherever we went. Robyn Holmes is Music Curator at the National Library of Australia. Learning in music should be central in theological education, she said. Emotional and intellectual expression of belief is founded in music. Liturgy and participatory music are central to the traditions. The music kept running ahead of the speaker as the player couldn't control itself, despite the auto-stop button. Music should be essential to our libraries and a vital part of any theological curriculum. Robyn gave scenarios that rang bells with all of us: where is that old hymn tune? How do I find music for my parish worship? Do we have the sources for that specialist Renaissance religious music research? We were reminded too of the complexities of music storage. Put the CD back in the right box, or you have just lost \$30.

Stuart Whelan of Australian Catholic University talked about CathLINK. The links between resources, agencies, documents, libraries and other sites. We were introduced to the mysteries of nodeworks and synonym metadata. The accent was on community as well as academic usage. Another interesting future project is a database of Catholic history in Australia, with relevant links to documents.

On Susan Phillips's advice, we dressed in "full survival mode" and ventured out into the chilly Canberra day. First stop was the Australian Centre for Christianity and Culture, right beside Lake Burley Griffin. Don't call it the A Triple C, call it the ACC And C! Its Director, John Parkes, said Canberra is permeated with the artifacts of native history. We were told about the idea of a national cathedral at the national capital in the 1920s, an idea that did not come to be. Bishop Burgmann used the St Mark's site for the foundation of a theological school instead. Exclusively

Anglican projects later became unashamedly ecumenical. The genesis for the Centre came from Bishop George Browning and was encouraged by the Governor-General, William Deane. The building is deferential to the landscape, a rippling roof, with native grasses reflecting the passing of the seasons, unlike the grass surrounding Parliament House, it was noted sardonically. The building creates sacred space and includes a pilgrim walk. All hospitality has to be given from a base, John Parkes said.

At the National Library, after lunch at St Mark's Theological Centre, we heard about consortia and the need to present realistic pictures of library capabilities and needs before we start out. We learnt about the digitisation program's preservation and cataloguing, a program that has not yet got round to Prime Minister Billy Hughes's teeth in full 3-D. We heard a gumleaf rendition of *Waltzing Matilda*, but were told that digitised music sheets do not include the bouncing ball because it is "controversial".

We also heard about the Library's online publications, acquisition of which can take up to seven times longer than a normal acquisition. There are 2500 titles, which doesn't sound much after seven years, but that consists of 12,700,000 files archived qualitatively. There is space enough for one terabyte on the database. (A terabyte is not the latest dinosaur find, it's 1,048,576 Mb (megabytes). There are 1,024 Mb in a Gb [gigabyte], 1,024 Gb in a Tb.) And we heard about reference services, which included the amusing aside that Stack is used by the staff when visitors to the Library ask, where are the books?

This year's AGM did not reach the giddy heights of the two-day, three session AGM in Brisbane, but almost. We resolved to incorporate the Association according to Australian law and passed a Constitution that enables this to happen. We determined to move the running of the Australasian Religion Index into a new phase, agreeing to establish a Management Committee.

Next morning Sue Cox of Charles Sturt University talked to us on services to distance students. An effective on-campus service can adapt to an efficient off-campus service. The building blocks of partnership and reciprocity were emphasised. The management needs to be reminded of the successful work of the service, an important reminder in all our libraries. Sue found that online chat was okay, but not a good idea once she had to talk to more than four people at the same time.

A good example of computer terms driving the language was the description of Dubbo School of Charles Sturt being a "node campus". Sue showed the seasoned aplomb of the technician, continuing the demonstration when the whole building blacked out.

Nina Waters builds relationships with vendors. In her paper, Nina felt that considerations should include broadening the range of products and services, identifying ways companies can work closer with customers, and achieving the 'virtualisation' of the institution. We were given a portrait of her own workplace, Trinity College Library in Melbourne, and how it has utilised theological online education and other new initiatives within the special college context. A main message was: Be proactive, enthusiastic and energetic!

Patrick McArdle talked about the happy relationships at Signadou. Congruity to the task was an apt architectural metaphor. He listed changing patterns of study: there are more women studying theology than ever before; there are fewer theology students studying directly for ministry; and the public universities now offer popular courses. These changing patterns require combined skills and conversations to build valuable human

resources for students, librarians and teachers, something achieved through the process of praxis. Library classes, information literacy - there are various means. Said one student on his information literacy questionnaire: "I would have been s*****d without that stuff."

The conference was speckled with Interest Spots:

- Jocelyn Morris got physical about the structure and space of Luther Library in Adelaide.
- Jim Pietsch of OpenBook reminded us of where the books come from.
- Kristina Williams invited us to sit back and imagine our ideal library, one that had a strange resemblance to the Softlink Liberty 3 system.
- Linda Heald floated the idea of a directory of community borrowers.
- Kim Robinson got physical about the planned new Moore Library.
- Jenny Finlay pointed us to the brave new world of the e-book.
- Helen Brennan illustrated the challenges of setting up a new library in Wagga Wagga.
- Diane Bertelsmeier described co-operation within the Sydney College of Divinity.

One of the strengths of our Association is the ability of our chapters to organise annual conferences in their own places, that are varied and successful, often with seemingly limited resources.

This year's committee - Susan, Deveni, Nancy, Sue, and Anne - worked on a complex program. The venue of Blackfriars Priory in Watson was ideal. The homemade orange cakes were particularly enjoyable. We were stimulated, instructed and entertained.

COPY DEADLINE
For next Issue:
31st October, 2002

A TALE OF TWO DOORS

Jocelyn Morris

Library Manager, Löhe Memorial Library,
Luther Seminary

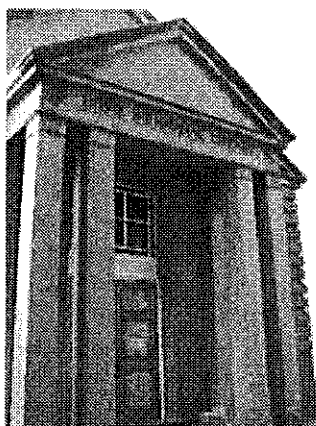
Once upon a time, there was a set of wooden library doors, very solid, heavy, high, unshakeable, hard to move. Their message was solid, reliable.

But the doors kept many people out - those who couldn't lift them, those who found them too intimidating. Their message to many people was - you don't belong, you are not welcome here, you can't come in. This is not a place where you will feel comfortable.

One day five men lifted the doors off their hinges, and took them away.

A glass door was set in place, safe for small children, easily opened.

The building suddenly looked different, more light came in, people could see inside and outside.



A relatively minor structural change can alter the ambience of a building.

The doors are one of several alterations which have had a major impact on the the look and atmosphere of the Löhe Library, in North Adelaide since 1999.

The lighting was upgraded from dingy gloom to industrial strength, with the help of a lighting expert. Now users can read spine labels on the bottom shelf on a winter's afternoon without shadow.

Tinted film has reduced glare from high west-facing windows in the public area.

Compactus units have been installed, and 12,000 older and German items were transferred into storage, at the back of the library. Current material on the main shelves is now more accessible and there is more room to browse.

We cut the top three shelves off with an angle grinder from 14ft. high shelving bays. Now the top shelf can be reached by everyone, without needing stools, steps or ladders.

Shelving was aligned in eleven rows for the first time, creating a wide central aisle, and it now has a spacious, airy feel downstairs. Disabled access to the ground floor has been much improved.

The Reference area was tripled in size, with decent seats and bright lights. Since being restored, the large oak table used by ANZTLA legend, Trevor Zweck, is now the most popular spot in the library. There has been an increase in the use of Reference works, especially now shorter students can reach top shelves.

The photocopier, sale books, free brochures and noticeboard were relocated to a new home in a different part of the library. This has given a much cleaner streamlined look at the entrance to the library.

The installation of the security system required large gates at the door, which has defined the entrance and heightened user awareness of protecting the collection.

...contd. over

Most recently, the wooden doors were removed and a glass door installed at the entrance to the library.

So what was the response?

Staff really enjoy seeing the weather and activities on the lawn outside. Library users really appreciate the light touch of the door and its improved safety, particularly with small children in tow.

I have had significant positive feedback from library users. They feel that the library is 'different' even if they can't work out how!

This doesn't resolve all the problems of a dysfunctional building.

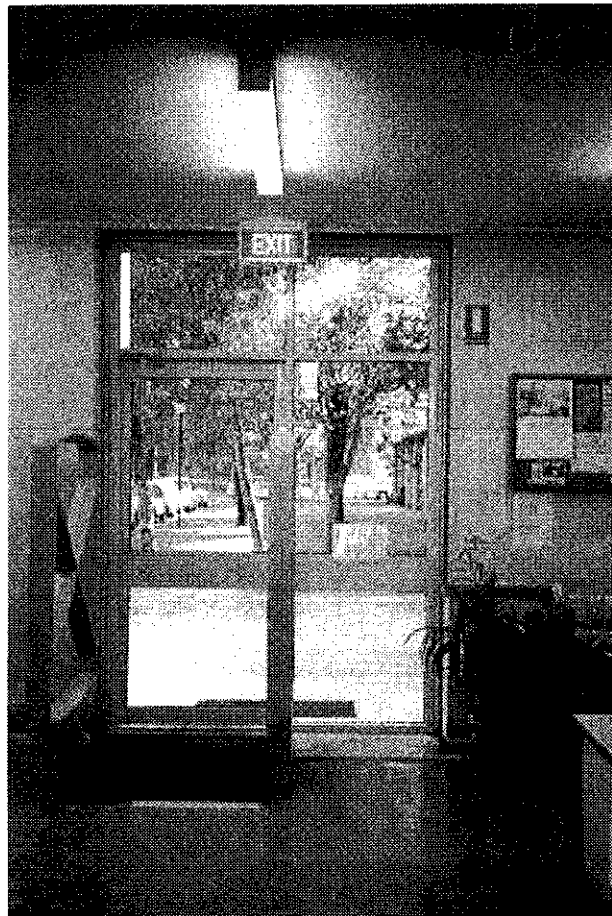
But such measures have been really worthwhile! Building a new library is rarely an option, but small changes and lateral thinking can greatly improve any library.

My challenge to you is to look around at your library's entrance and lay-out.

- How can you make some small changes which will yield big results?
- What could you do to upgrade a problem area?
- Have you identified the key design flaws?
- How could you change your physical facilities to
improve traffic flow?
create more space, improve lighting?
give library users more room in public areas?

Talk to people who use your library! Find out why non-users won't come in. In my case, it was because some of them couldn't get through the doors!

I encourage you to these matters carefully. You would be amazed at the difference that such changes can make.



SYDNEY COLLEGE OF DIVINITY JOINT COLLECTION DEVELOPMENT POLICY

The Sydney College of Divinity (SCD)

The Sydney College of Divinity was incorporated in 1983. It is a community created through a federation of Christian theological colleges for the accreditation of awards. The Member Institutions of the College commit themselves to ecumenical co-operation in sustaining a teaching programme of excellence. The College is committed to providing accredited theological education at a tertiary level, in order to prepare students for ordained and lay ministries and for further theological studies, while being very diverse in its theological traditions.

Membership of the SCD

The composition of the SCD has changed over the years as new institutions have been accepted into membership and others have departed. Within the last five years three members have joined while another three have left. The current membership comprises eleven Member Institutions:

Australian College of Ministries
(Churches of Christ)
Canberra College of Theology
(Christian & Missionary Alliance)
Catholic Institute of Sydney
Centre for Christian Spirituality (Catholic)
Coolamon College, Qld. (Uniting Church)
Emmaus Bible College
(Christian Brethren)
St. Andrew's Greek Orthodox Theological
College
Salvation Army College of Further
Education
Southern Cross College
(Assemblies of God)
United Theological College
(Uniting Church)
Wesley Institute for Ministry and the Arts
(Uniting Church)

Each of these institutions has its own library, except for Coolamon College, which is a distance education provider

and uses the resources of Trinity College Library, situated on the same campus in Brisbane.

SCD Libraries' Committee

One of the committees of the SCD is the Libraries' Committee. This is composed of representatives from each library and meets regularly for workshops and to discuss matters relevant to the SCD. The convenors attend meetings of the SCD Academic Board, reporting on library activities, and of the Institutional Membership Committee which assesses applications from institutions wishing to join the SCD.

Purpose of the Joint CDP

One of the tasks of the Libraries' Committee is to prepare a Joint Collection Development Policy. This document, which demonstrates the capacity of SCD libraries to support the curriculum and research needs of students and staff of the SCD, becomes part of the submission presented by the SCD to the Higher Education Unit Accrediting Panel. This process takes place approximately every five years.

The Joint CDP has various purposes. It seeks to:

- raise awareness of the areas of specialisation in the various libraries and to maximise their use by faculty and students;
- maximise the benefits gained from limited financial resources by avoiding duplication of specialist materials;
- provide foci for resources for post-graduate studies, and enhance the inter-dependence of the constituent Member Institutions of the SCD;
- raise awareness of the resources we offer to the Church as a whole and to the general community;
- play our part in contributing specialist information to the wider research community.

The first Joint Collection Development Policy for the libraries of the SCD was published in 1992. At that time eight libraries were involved in the process. A revised edition was published in 1997, with another revision having just been completed in 2002.

Strictly speaking the document is not a true Joint Collection Development Policy, although it does contain the individual Collection Development Policies of each participating library. It is more a collaborative report on the holdings and future plans of the various libraries of the SCD and outlines the nature and scope of their collections, showing their particular strengths and areas of specialization.

It aims to demonstrate the continuing and important role the libraries play in supporting the academic work of the Member Institutions of the SCD and to highlight the areas deemed important in the Higher Education Accreditation Guidelines for libraries.

Methodology for evaluating the collections.

The conspectus method was first used to evaluate the SCD library collections in 1991. This approach enables collections to be assessed according to standardised criteria. For each subject it identifies the level of the existing holdings and the level of current collecting in the area. It may also indicate desirable future collecting levels.

Conspectus techniques of measurement used in the 1991 assessment included shelf list measurement, shelf scanning, list checking (against standard collection lists), evaluation by outside experts and citation analysis.

An estimation of collection strengths was then made for each library using the collecting intensity codes as described in the Australian Conspectus Manual. These range from level 0 (subject area not collected) through minimal, basic, instructional and research levels to level 5 (comprehensive holdings able to support high level research).

In 1996 the Joint Collection Development Policy was revised and staff from each library were responsible for the evaluation of their collection. For the 2002 revision it was decided not to effect a substantial change in the review process, but to update and modify the previous document so that it provides a current representation of the collections of the SCD libraries.

Contents of the Joint Collection Development Policy

The document is in three sections:

The **first section** gives an overview of the collections of the SCD libraries. It covers the mission of the SCD, purpose of the CDP, clientele of the libraries, access to the collections, background to the collections, acquisition budgets, selection principles, serial subscriptions, special collections and subject specialisation. It also covers co-operative activities by the SCD libraries, theological resources in the Sydney region and the role of religious resources available on the internet.

The **second section** contains the individual Collection Development Policies of the SCD libraries. These cover in far more detail the same areas already mentioned in the overview, plus others such as relationship to mission of the parent institution, description of the collection, detailed subject coverage, collection evaluation, preservation activity and de-selection policy.

The **third section** contains a number of appendices. These include a policy statement on lending in SCD libraries, a table of monographic series received by SCD libraries (both standing orders and substantial holdings), a table of indexing tools available in SCD libraries, conspectus level definitions and an overview of the revision process for the 2002 Joint CDP.

Conclusion.

It is envisaged that the next Joint Collection Development Policy we prepare in five years' time may require a different methodology and format. A review of the literature of library and information science and discussion with various

experts suggests that the conspectus method of evaluating and describing library collections needs review. This should take into consideration the new electronic climate and the changing emphasis in libraries from collection development to collection management and from the ownership of resources to providing access to them.

However, in the meantime, the current Joint Collection Development Policy

remains a good indication of the strengths and weaknesses of the collections of the SCD and stands as the most useful way of illustrating how the libraries of the SCD collaborate, share resources and work together in a successful ecumenical endeavour.

Diane Bertelsmeier
Librarian
Uniting Church Centre for Ministry
Sydney, NSW

NEWS FROM THE CHAPTERS

(This space is reserved!)

CONFERENCE PHOTOGRAPH

**Canberra, Blackfriars Retreat and Conference Centre
4-7 July, 2002**



Churches and Libraries 2002

Jim Pietsch

Theology Department, Openbook Publishers

- **Social fabric of suburbia**

Church life is one of the great 'unseens' of the Australian/New Zealand social fabric. In country towns you can drive past the church on a Sunday morning and count the cars. In suburbia you can live next door and not even notice. Most people suspect that churches are losing members and losing influence on the hearts and minds of the community. And if the religious life is still important to some, it belongs to the private part of life. It certainly attracts little attention from the media – except in the case of scandal and abuse of power.
- **Perceived struggle for resources**

Church life in turn is reflected in theological colleges and seminaries. Again there is a perception that colleges and seminaries are struggling and declining, losing their established positions as leaders of knowledge and judgment within our communities.
- **National Church Life Survey**

Libraries and colleges are mutually dependent. So in the great endeavour of acquiring and storing wisdom, theological libraries too are feeling threatened, and struggle to gain the resources they require.
- **Positives and negatives of church life**

Australian churches have been well served over the past decade by the National Church Life Survey. NCLS was initiated by Anglican and Uniting Church groups and now works cooperatively and constructively with almost all denominational groups. NCLS has developed comprehensive instruments to measure what is going on within churches and in the attitudes and actions of church members. They then analyse and interpret this information to produce excellent sociological commentaries, which in turn provide well researched church resources. The NCLS methodology has now been shared with NZ and USA groups.
- **Four vital areas**
- **Connections**
- **Possible directions for theological libraries**

The picture that NCLS produces is not a simple, bleak picture of church decline. Rather they identify many different trends within church life, positive and negative.

In one of their recent publications *Connections for Life: Core Qualities to Foster in Your Church* (Openbook 2002), they identify 4 vital areas of church life and 12 core qualities which mark healthy growing churches. These are:

.

1. **Faith and Worship**
 - a. An active and growing faith
 - b. Vital and nurturing worship
2. **Our Life Together**
 - a. Growth in belonging and involvement
 - b. An active concern for those on the fringe of church life
 - c. Care for young people
3. **Community Connections**
 - a. A focus beyond ourselves
 - b. Serving the wider community
 - c. Discussing faith and inviting others to church
 - d. Integrating newcomers
4. **Vision and Purpose**
 - a. A clear, owned vision for the future
 - b. Openness to new possibilities
 - c. Empowering and inspiring leadership.

Are there similar indicators of healthy theological colleges? I do not know of any research. But based on my observations of trends in the books that are being published, and the books that are being sought I would suggest the following. As theological librarians you may be able to confirm or modify these indicators.

1. **Connections to God.** Our society recognizes and promotes a quest for spirituality within and beyond Christianity. Theology is not just an abstract system of thought, but a faith that is lived. All areas of theology must face issues of spirituality – Biblical studies, theological studies, pastoral studies as well as the more specific area of spiritual formation.

2. **Connections to One Another.** Healthy theology is involved in dialogue across denominational and traditional lines. Colleges with a strong confessional basis are considering what they can learn from and what they can contribute to other traditions. Interdenominational colleges and the university based schools deliberately grapple together with questions of meaning in our postmodern context.
3. **Connections to Society.** Theology is no longer isolated from other disciplines, and there is a growing interface between theology and other areas of knowledge such as science, ecology, sociology, education, ethics.

Some possible directions then for theological libraries:

1. A focus beyond themselves, and an openness to readers who may come from other traditions, from among the spiritual searchers, from other disciplines.
2. A sense of not only undergirding a single institution, but of sharing their body of knowledge and wisdom with others, and a belief that their holdings are a valuable contribution to the wider church and wider society.

I believe that ANZTLA expresses this spirit of a combined contribution to church and society rather admirably, and a healthy body of librarians is itself a sign of healthy theological life and healthy church life.

(adapted from a presentation to the ANZTLA Conference, July 2002)

***The librarian of today, and it will be true still
more of the librarians of tomorrow, are not
fiery dragons interposed between the people
and the books. ... Many still think that a great
reader, or a writer of books, will make an
excellent librarian. This is pure fallacy.***

Sir William Osler, 1917

"FIRST IMPRESSIONS"
ANZTLA Conference 2002

By way of encouragement of those ANZTLA members who never may have been able to attend a Conference, we have sought reflections from two 'newcomers'. This contribution is from Pauline Redman from South Australia.

In the next issue, we will include an article by Patricia Blatch from New South Wales.

Ed.

Thank you Canberra committee for a great time! As a newcomer to the ANZTLA conference scene, I thought Canberra was a beautiful place to start. Not being sure just what to expect, I rolled up with high hopes and was not disappointed.

The keynote address was from Rev. Canon Dr. Graeme Garrett. He delivered a message that said amongst other things and in not so many words that libraries can be our connection between heaven and earth and that there are angels in libraries.

Friday morning Robin Holmes delivered an inspiring talk that had me thinking about the music we had in our collection and what we might collect in the future. She laid out the 'why and how' of the very important role of music in worship. I found her talk interesting. She also included the 'what': an introductory plan if beginning a collection of music. Good ideas to think about if your library is just getting off the ground.

Mid morning we travelled to the Australian Centre for Christianity and Culture where we heard the Ven. John Parkes explain the background and current focus of the centre, and their plan for the future. It was obvious that his heart is with reconciliation as he explained the history of the site, the prayer room, the pilgrim walk and other details.

After lunch and a visit to the St. Mark's National Theological Centre Library, we travelled to the National Library of Australia and, for me, one of the highlights of the weekend. We heard about the range of reference resources available to us; digitisation of the big names and what has the most direct bearing as far as Australian history is concerned; PANDORA; and the CASL consortium.

After this we went on a tour of the Preservation Lab and Reading Rooms. To me, our National Library will always be a significant and interesting place.

There was much on the agenda about 'BUILDING':

- o Sue Cox from Charles Sturt University talked about building services to distance students;
- o Nina Waters discussed outsourcing the management of a library system with ASP and encouraged others to do the same.
- o Patrick McArdle talked about building the three-way relationship between students, academic staff and libraries and highlighted the importance of information literacy (or how to use a library to your best advantage) to all library users. He noted that when more marks were awarded students if they chose the Information literacy course options, the students achieved greater success, and at the same time, indicated much appreciation. It was good to be reminded that efforts at educating library users can make an impression.
- o Kim Robinson related to us how his library at Moore College went about the task of building a new library and why we should consult with the experts before doing so.
- o And finally, on Sunday morning Jocelyn Morris encouraged each of us to commitment firstly within our libraries and then to the other member libraries that make up the association; Tony McCumstie talked about how we could participate in AULOTS and the new electronic format that was on the agenda; and Nancy Clarke introduced the topic

which we discussed in small groups: how could the association work better for each of us and how we can better assist each other? The findings from this suggested more food for thought re future directions of the association.

- o All this and many more short 5 minute attention grabbing interest spots on cooperation between campuses, demonstrations of Blackwell's electronic library collection, and other topics.

For a library worker with not a lot of experience, there was much for me to think about when it comes to running a library. I appreciated the way the expertise among the many differing members was shared between those of us who are not quite as experienced. There were so many differing aspects, I had not thought that so much could be crammed into one weekend.

I will certainly consider what could and will be of real value to myself and House of Prayer's Resource centre in the future. I'm sure that I learnt much and hope to be able to put some of this into practice in the future. I was certainly enriched and hugely blessed over the four days of the conference and I very much appreciate the opportunity my library at House of Prayer has given me to attend. Thank you again ANZTLA.

*Pauline Redman,
House of Prayer For All Nations,
ALDGATE, 5154, South Australia.*

NEWS OF ARI

At the ANZTLA General Meeting held in Canberra at the beginning of July, it was agreed to set up a Management Committee to "ensure active production of ARI by the end of 2002, and then to manage ARI on an on-going basis."

The Executive has appointed Helen Greenwood (St John's, Auckland) as the coordinator of this Committee. Other members are being appointed to the Committee and the hope is that they will begin work as soon as possible. The key tasks that have been identified for the committee are: financial planning, editorial and indexing, production, subscriptions and promotion.

Judith Bright

AUSTRALIAN CENTRE FOR CHRISTIANITY AND CULTURE

Building Something New For Australia
John Parkes, Director

- **Acknowledgement of first inhabitants**
- **Archaeological evidence**
- **European settlers**
- **Plans for Capital**
- **Burgmann's vision**
- **Development of ecumenical vision**
- **Theme of Reconciliation**
- **Vision for future**
- **Mission of engagement**

The History

The future is inevitably conditioned by history. Perhaps, then a good departure point for this reflection is an examination of the history of this place. The first inhabitants of the parcel of land whose story culminates in the building of the Australian Centre for Christianity and Culture were the Ngunawal people. It is very appropriate to begin with an acknowledgment of the presence of these First People as we talk about a site now dedicated to the advancement of reconciliation and understanding.

The place is deeply permeated by its indigenous roots. Archaeological evidence shows that Aboriginal people were in this locality more than 15,000 years ago. The land had food and water in abundance and the limestone plains provided a place where, at significant times, various tribes could meet. The river that flowed past the site, the Molonglo, is an Aboriginal place name. Today, of course, it has been subsumed in Lake Burley-Griffin. There is evidence that the name of our city is itself derived from the name given to it by its original inhabitants.

European settlers arrived in the district around 1820. On 28 October 1857 Robert Campbell bought 1060 acres of land for a property that he called Madura. Campbell used the land mainly for grazing stock. After he died, the property was subdivided and sub-let. The part of the property on which we now stand then became known as Rottenberry Hill, named for its tenant farmer, George Rottenberry. When Canberra was chosen to be the national capital and the Commonwealth began acquiring land, it was clear that many farmers like Rottenberry who had leases close to the centre of the city, would be asked to give up their land.

As plans advanced for the building of a National Capital, land was made available to the denominations for the establishment of 'cathedral' style churches. The Rottenberry Hill site was formally granted to the Anglicans in early 1926.

The first of three main characters in the developing saga of the site is the immigrant Anglican Bishop of Goulburn, Lewis Bostock Radford. In the 1920s it was



Australian Centre for
Christianity and Culture

clear to Radford that the Federal Government was committed to moving the National Capital from Melbourne to the Monaro Plains. It was also clear that a generous allocation was being made in the National Capital to nurture the spiritual life of the young country. Radford more than most saw the remarkable opportunity this presented, and his life became dominated by the demands of raising money and attempting to engage the imagination of his fellow Anglicans. Radford found the task of promoting St Mark's Anglican Cathedral difficult.

He began in the austerity of the Great Depression and waged a battle with his fellow Australians' parochialism and suspicion of Federal politics. His own denomination was unwilling to forgo local denominational loyalty to seize a wider vision. In the end, the vision was not enough to carry the day, and Radford himself was broken by it.

Radford's successor was the controversial Ernest Henry Burgmann, the so-called red bishop. Burgmann, the second of our main players, acknowledged the importance of the developing national capital by relocating himself in Canberra and by having the Diocese of Goulburn rename itself as the Diocese of Canberra and Goulburn.

As he settled in Canberra, his vision of a national theological library and Institute of Public Theology began to take shape. The St Mark's Cathedral site was a logical place for this development, not the least because the Government was beginning to look for some activity on the site to justify the existence of the lease. Burgmann began the work and because it was a staged development including a future cathedral, it was in accord with the lease provisions.

Little happened to the site in Bishop Ken Clements' time. Under the next two Bishops, Cecil Warren and Owen Dowling, much work was done seeking to bring to fruition the dream of a National Anglican Cathedral. Despite all efforts, and in the face of Anglican parochialism and that deeply felt Australian suspicion for all

things to do with Canberra, these efforts failed. By this time, it seemed as though the vision for a national cathedral was permanently doomed.

The Vision

The arrival in 1993 of Bishop George Victor Browning, the third of our foundational players, marked a new stage in the development of the vision. It was important to think outside the square. The drive for a national Anglican cathedral or collegiate church seemed not to be practical. Bishop George was willing to ask if the land was being given now, what might it be given for? The answer seemed to him to extend beyond the limits of denominational affiliation. Rather than celebrate denominational individuality, George was able to discern the need for a place to celebrate the place of the Christian faith in the life of the nation. So what had begun as an exclusively Anglican project, suddenly became unashamedly ecumenical.

A number of factors came together to cement a vision. From the start the planning committee which Bishop Browning had called together had a number of significant meetings with the local Aboriginal community. They sowed the seed in the mind of the committee that whatever was done on the site must have to do with reconciliation between peoples whose stories had a history of alienation.

About this time Bishop George had come into contact with two significant Aboriginal leaders, Lowitja O'Donoghue and Mick Dodson. These two became good friends and supporters. They saw possibilities of the site as a place of reconciliation for Australians. It was from talks with the Aboriginal people and the concept of a meeting place that the Tent of Meeting (of which more in a moment had its genesis.

Next was the unequivocal support of Governor General, Sir William Deane. From his first conversation with Bishop George, Sir William became committed to the vision and was a driving force for the project. He believed in the vision and was able to open doors. He was a source of energy and support for the bishop and the team.

The vision for the future was enunciated in a quote from Morris's November 1994 address to the National Church Centre Conference.

The Centre was to be:

a place where men and women can range freely over the mysteries in which we all live, where they are not obliged to look over their shoulders for fear of eavesdroppers and censors, where they are free to be wrong in order to discover right ... a place where beauty resides and love resides and God resides, and the Grail-search is re-enacted as a search for truth; for new enlightenment in old truths.

The first structure to be built was the Tent of Meeting. The idea comes from the wilderness experience of the Jewish people. Moses would take the tent and pitch it outside the camp. Anyone who had to consult Yahweh would go out to the tent (Exodus 33:7ff). The tent was also a place where people who were in dispute with one another could meet, outside the camp, on neutral ground. The focus was on reconciliation and meeting with God.

The tent symbolism can also be found in the Judeo-Christian faith understanding of the people of God as being on a journey. The tent invites shelter and rest for the continuing journey. It provides space for thanksgiving and for celebration of unity and reconciliation, at the same time suggesting that on earth there is no lasting residence and that the people of God are ready to pull up stakes and keep travelling into the future of God. (Hebrews 11:9f.) The poles of our tent were carved by local young people. In front of the tent is the symbolic fireplace, surrounded by twelve stones, which has become the spiritual heart of the centre.

The final factor in the mix which has led to the establishment of the ACC&C is the

cooperative arrangement which has developed between Charles Sturt University and the Anglican Diocese of Canberra and Goulburn. Beginning with a cooperation with the School of Theology at St Marks, the partnership has spread over into the ACC&C development. The courageous support of Vice Chancellor Cliff Blake and his successor Prof Ian Goulter and then Dean of the Faculty of Arts now pro-Vice Chancellor, Professor Ross Chambers has been a vital ingredient in the coming together of this momentous project.

A Council of eminent Australians was appointed including the likes of Sir Ninian Stephen and Sir Gus Nossel, Lowitja O'Donoghue and Hugh Mackay as well as leading representatives of major churches. A competition was called to select a design for a Centre. The Chair of the eminent panel appointed to judge the competition was Sir John Overall. The winning design submitted by Bligh Voller Nield was announced at the formal launch on 2 June 1998.

The design was described as being deferential to the landscape and assuming a spiritual quality by that deference. Viewed from the street the building would be essentially a rippling floating roof above the simplest of walls and grassed berms. Unlike the berms that are a feature of Parliament House, these are to be covered with the native grasses that are already a part of the site. Their natural condition will reflect the passing of the seasons. The architects sought to capture a vision of sacred space, being part landscape, part building. The grasslands conservation area, which was understood as representing indigenous Australians, was to be left untouched.

The Achievement

Stage One is now complete and fully funded. It comprises a 250-seat chapel, simple but flexible in design with catering, music and state of the art audio-visual facilities. There is in addition a meeting room and an intimate prayer room seating a maximum of half a dozen or so. The

chapel will be a focus for worship, arts, music, drama, literature and poetry.

Planning is underway for the second stage, the Collegiate Wing, Running along Blackall Street, and covered by an earth berm, there will be academic offices and lecture rooms, an exhibition area and a multimedia theatre. There will also be a study space for research. Although the buildings and the images are Christian, the project will encourage dialogue with other faiths in Australian life and in relation to Australia's neighbours, so that we may better understand each other.

The third stage comprises a Great Space, designed to take the shape of the activities to be held there. This will become the place where the nation meets to rejoice and to grieve. If a celebration is to be held there then the Great Space will be set up for that occasion. For a public memorial (like Thredbo or Port Arthur or the aftermath of September 11) then the space will take that shape and feel. In the amphitheatre outside, in the warmer weather, 2000 to 3000 people could gather for an event. The whole area is designed to take about 5000 people.

A Pilgrim Walk circles the native grasslands that sit at the centre of the site. Already we have established a prayer labyrinth, a forest gully and pond and an open-air chapel. The poles that supported the tent of meeting are now freestanding and have become the pilgrim poles.

We are about to commission a competition to design a great cross, 20 metres high, which will dominate the site. As the walk develops, alcoves and memorials will emerge celebrating aspects of the engagement of faith and culture. We are planning a bible garden that looks to the Abrahamic foundations of the three major faiths, Christianity, Islam and Judaism.

The pilgrim walk is already and will increasingly become a place of tranquillity and reflection; a retreat from the insistent demands of ever more busy lives. On 26th September last the Prime Minister

became the first pilgrim, and our dream is that many will become pilgrims over time.

Already we have programs of engagement. We offer prizes for religious poetry and short film. Our programs of engagement cover interfaith dialogue, a beginning of a conversation in the engagement between science and religion, public ethics. We are planning workshops on integrity in public discourse. Hugh Mackay is booked to give a public lecture later in the year. The Archbishop of Rwanda will speak at a colloquium on post conflict reconciliation and the International Court of Justice in September. Reconciliation is central to our mission. It was significant that the first public service of worship was the ecumenical service for 2002 Sorry Day 2002. Many church and community groups already use of facilities and we look forward to an expansion of use.

On the site originally given for a denominational cathedral, a facility is emerging by the grace of God that will provide a focal point for Christians and a resource for the spiritual life and journey of all Australians. The Centre will welcome all who come to use it as a place for reflection, prayer and pilgrimage. It aims to recognise and promote the indigenous contribution to an authentic Australian spirituality, and provide a focus for reconciliation.

The Centre will be a place for the study and celebration of the diverse Christian traditions and expressions of faith, which exist in multicultural Australia. It will also be a place for the exhibition, demonstration and performance of the arts, exploring their interaction with the Christian faith. Through talks and discussion, the study of Christianity and religion in Australian life will be explored. The project is unapologetically Christian. All hospitality has to be delivered from a base. Our base is Christianity. Our mission is engagement. Our model is hospitality and generosity. I hope that the vision speaks to you, and if it does, I ask you to become advocates for us.

John Parkes
Director

SUPER PETTEE SESSION

Philip Harvey

This year's ANZTLA conference included a pre-Conference session for users of the Union Theological Seminary Classification, commonly known as the Pettee Classification, after its originator, Julia Pettee (1872-1967). The session was the answer to a long-expressed need for more time to be spent at conferences on Pettee.

Richmond Correspondence

The session was enlivened by exciting news from the 'home of Pettee'. In June, Ruth Millard of Ridley College Library and Philip Harvey of the Joint Theological Library received correspondence from Dr John Trotti and Ms Dottie Thomason of the William Morton Smith Library, Union Theological Seminary, Richmond, Virginia, USA. Plans are underway to scan the Richmond copy of the Classification book and then manually edit its additions and revisions.

The ANZTLA Special Users' Group was advised that, once on disc, it would be relatively easy to add our own Australian revisions, a proposal that requires further elucidation and consideration. It can be taken that the ultimate product will be, in essence, the long-awaited new edition.

Elsewhere in the email correspondence, there was even suggestion that someone in Australia may want to take on the project. Such an expression indicates the changing nature of the relationship between American and Australian Pettee users. Dr Trotti retires in December 2002 as Director of the Library, an historic moment in the history of Pettee. Ms Thomason, Cataloging Librarian at Richmond, will continue the Pettee work there after Dr Trotti's retirement.

Australian classifiers have started exploring the Call Number index of Richmond's catalogue. Enquiries about new Richmond numbers were rewarded. On the eve of the conference, Ruth Millard received an email attachment with an ex-

tensive list, copied directly from Richmond's own working copies. Many of these numbers will be invaluable, whether as fixed subjects or guides to the practice and thinking of Richmond cataloguers.

All of this is regarded as a major breakthrough in our working relationship with Richmond, a relationship we hope will be mutually beneficial into the future. Both Ruth Millard and Philip Harvey are maintaining the correspondence with their Richmond counterparts.

Session Results

The special pre-conference session as a thorough-going success. Classifiers finally had a chance to discuss new subject areas, call number conflicts, knotty problem areas, areas of equal choice, and other daily conundrums. In the process we learnt from one another about local practices and broadened immeasurably our general knowledge of how the system operates.

Lists of pre-existing numbers were circulated. Lists of main concerns were addressed systematically. Classifiers worked together to arrive at common consensus, always with the understanding that we cannot agree every time on numbers that have been invented "at home" in the absence of a final authority.

As well as carrying away a vast array of new numbers, classifiers took tasks home with them for the group to consider and use later, including number merges and usage updates. There was a spirit of friendly co-operation, borne of creative endeavour toward a common end.

On the Wednesday evening, dinner was followed by a slightly irreverent speech about classification systems in general. Certain important reminders were made, nevertheless, about the value of our work.

Julia Pettee's words, from her speech to the American Theological Library Assoc.

in 1955, sounded as fresh as ever: "In my opinion, a special library is better served by a special classification than by a general classification system." The reason she gave then is eternally valid: "A specialist views the field of knowledge from his own particular angle, and selects from this field of knowledge the portions that are useful to him and develops those portions." She reiterated the truth that "there is nothing static about a classification scheme," proof of which was everywhere evident in our discussions throughout a productive and lively workshop.

Pettee Users Group hard at work!



Elections / Appointments

From ANZTLA A.G.M. 2002

President	Judith Bright
Vice-President	Philip Harvey
Secretary	Stephen Connelly
Treasurer	Lynn Pryor
Executive Member (from W.A. Chapter)	Steve Hall
Newsletter Editor	Val Canty
Assistant Editor	Jocelyn Morris
Statistician	Ruth Millard
Website co-ordinator	Tony McCumstie
ANZTLA-Forum Moderator	Jocelyn Morris

Editorial

Maybe it isn't usual to find the editorial on the last page of a publication, but I hope you have read this far in order to find it!

For me, this has been an exciting development. It is certainly a far cry from the humble little four-page parish newsletter I used to type laboriously on Gestetner stencils 30 years ago!

My sincere thanks to many, some of whom I must name:

- Beth Prior and Wendy Davis, my colleagues at the Adelaide Theological Library, who have been so encouraging and supportive and who, when first, tentatively, I raised the possibility of taking on the editorship, said, "Sure thing! We're right behind you" (or words to that effect)
- Lynn Pryor, the previous editor, who was quite relieved when the mob from South Australia put up their hands
- Jocelyn Morris (the other half of the editorial committee for the moment) who has come up with some great ideas and who has been such fun to work with!
- Nancy Clarke, organiser of the Canberra conference, who has supplied me with most of the papers
- Catherine Halsall for the digital photographs from the conference
- Graham Canty, for expertise and encouragement.

The Editorial Committee would love to get some feedback and to that end, will set aside (say) half a page each issue for comments—bouquets and brickbats—news, views on particular subjects of interest to us all, etc. We would also like to hear from Chapters! Brief comments will be welcome in email messages; for larger articles, please send as attachments in Word. You will find my address on p.2.

Copy deadline—31st October.

Looking into the future, for the April issue next year, we would like to have a theme: take five minutes to let the committee know your suggestions!

Thanks to Openbook Publishers, who have printed the Newsletter. ANZTLA has had a strong association with Openbook, and going back further to Jos Goudswaard and Beacon-Hill Books. Through Jim Pietsch, they have indicated their willingness to handle the distribution of the Newsletter (including picking up the cost of postage) and would include in the mailing several publishers' catalogues. **I need to hear from members if they are willing for this to happen. If there is general support, the arrangement would commence with the December issue. Be assured that we will maintain control and independence of the database. Please let me know your response no later than 31st October.**

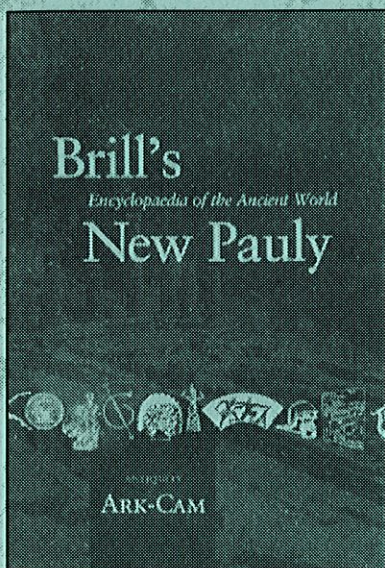
*Val Canty
Editor*

OPENBOOK HIGHLIGHTS

Brill's New Pauly

Volume 1 A - Ari

Edited by: Hubert Cancik, Helmuth Schneider and Manfred Landfester
Managing Editor English Edition: Christine F. Salazar



Brill's New Pauly is the English edition of the authoritative *Der Neue Pauly*, published by Verlag J.B. Metzler since 1996. The encyclopaedic coverage and high academic standard of the work, the interdisciplinary and contemporary approach and clear and accessible presentation have made the *New Pauly* the unrivalled modern reference work for the ancient world.

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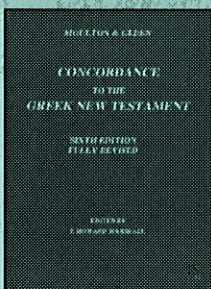
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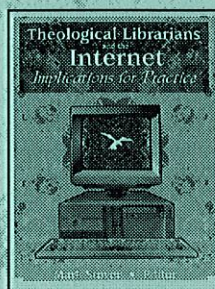
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