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ANZTLA NEWSLETTER



**No. 48
December 2002**

HARVEST BIBLE COLLEGE
LIBRARY

Conference issue - Part 2

**Theme:
Building Theological Libraries**

- **Keynote Address - Rev. Canon Dr. Graeme Garrett**
- **Speakers:**
 - Robyn Holmes : Building and managing your music collections**
 - Sue Cox : Building services to distance students**
 - Nina Waters : Building relationships with vendors**
- **An Afternoon at the National Library**
- **Building co-operation between theological libraries**

Coming up in the next issue:

- **Building and managing your music collections—part 2** **Robyn Holmes**
- **The Privacy Act : its implications for libraries** **Helen Culshaw**
- **One-person libraries : isolated?** **Catherine Halsall**

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THEOLOGICAL LIBRARY
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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.

**ANZTLA Membership And
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Special Feature!

Colour Centre-spread—Pages 24 and 25

EDITORIAL

Welcome to the December 2002 Newsletter. The balance of the major papers from the July Conference in Canberra is included in this issue. We hope you find them stimulating reading!

Philip Harvey has kindly edited the Keynote Address presented by Dr Graeme Garrett. For those who were at the conference, you know how pivotal to his presentation were the projected illustrations of classical art. We are thrilled to present them in our special colour spread (pages 24 & 25), as well as photographs sent by the Western Australian Chapter

Robyn Holmes' paper was a little long for this issue and so part 2 will be included in the April 2003 Newsletter. Her arguments for music being included as part of our collections are very compelling.

Lesley Utting missed the Canberra conference as she was on study leave. Her report gives valuable insights into ways of enhancing professional development opportunities. She also sent a few colour photographs, which are included on page 25.

ANZTLA has links with other related groups, one of them being the National Catholic Resource Centres Network. Susan Melhuish has reported on the 2002 Conference held in Brisbane.

Acknowledgment of the source of the cartoon (p.17) is given on page 46.

My thanks again to Wendy Davis (for proof reading), Lavinia Gent (for clip-art) and the wonderful support of the other half of the Editorial Committee, Jocelyn Morris.

Responses from members were positive regarding our proposal for Open-book to handle distribution of the Newsletter. Time constraints have meant that we were unable to begin the arrangement with this issue but will in the New Year.

Val Canty

DEADLINE FOR NEXT ISSUE

15TH MARCH, 2003

ABTAPL UNION LIST OF PERIODICALS

Noted in the June (2002) issue of the **Bulletin of the Association of British Theological and Philosophical Libraries** is the news that the Union List is now available on the internet at <http://www.le.ac.uk/abtapl/>

Included are the philosophy, theology and religious studies journal holdings of 44 different institutions in the U.K.

THE PRESIDENT'S PAGE

Incorporation

It is nearly six months since our very successful Canberra conference and the Annual General Meeting. In that time, I am pleased to report that the huge amount of work associated with ANZTLA becoming incorporated as a company has been completed. The Association's application to incorporate was accepted by the Australian Securities and Investments Commission on Monday September 9, 2002.

Many thanks to Stephen Connelly especially and other members of the Board (formerly the Executive) for all the work that had to be completed to get us to this point.

In order to transfer your existing membership to the new organisation, you will need to complete the appropriate "Consent to be a Member" form if you have not already done so. There are separate forms for individual and library membership. Details are on the ANZTLA web site (www.anztl.org) or from Stephen Connelly.

ARI

There have been a number of enquiries as to the status of the Australasian Religion Index. I can report that by the time you read this, we should have purchased from the Centre for Information Studies, Charles Sturt University, their share of the copyright and electronic data of the previous issues. This allows us to go ahead and publish further issues.

A subcommittee, chaired by Helen Greenwood, has been set up to organise publication of the next volumes and to recommend future directions. It would welcome some more members. At this stage, it is probable that we will continue with a paper-based product until systems are in place to enable some form of electronic publication.

AULOTS

Many thanks also to Tony McCumstie who has completed the new edition of AULOTS - the Australasian Union List of Theological Serials - on which so many of us depend for locating of such serials. It is a huge undertaking, and we are very appreciative of all the work involved. This is available electronically on our web site, and for downloading. Paper copies are available for purchase on request with details on the web site.

2003 Conference

Planning has begun for the 2003 conference in Western Australia, and we look forward to seeing many of you there.

Judith Bright

Theological libraries : Meeting Angels?

Rev. Canon Dr Graeme Garrett is an Anglican priest in the Diocese of Canberra and Goulburn.

Currently, he is the Pat Wardle Senior Lecturer in Theology at St Mark's National Theological Centre, Barton, A.C.T.

His research interests are:

- *Systematic theology*
- *Twentieth century Protestant thought*
- *Preaching*

The following is an edited version of Dr Garrett's keynote address to the ANZTLA Conference in Canberra, July 2002.

The associated paintings, to which he refers, are included in the colour centre spread of the newsletter.



A theological library is to the church what memory is to the individual. Were it not there, were it to be damaged, or lost, or impaired, the church would lose a great deal (not all, since the church has other forms of collective memory) but a great deal, of its sense of identity through time. The library holds, nurtures, transmits, and guards the story of our life as Christian communities.

Without our libraries we would be hopeless amnesiacs. You, the librarians, are the keepers of our memory. In that sense the keepers of our identity as people of God.

And a theological library is to the individual believer what food is to the body. The movie *Babette's Feast*, based on a story by Karen Blixen, is the tale of a woman who, through a range of circumstances, provides a most marvellous feast for a rather uptight religious community who have never dared to eat or drink more than a very spartan kind of diet.

Babette turns on this brilliant, rich, endless, unimaginably succulent dinner, with wonderful wines to match. The little group can hardly believe what they are tucking into. This is food beyond their wildest dreams.

So too is the theological library to the searcher. Looking back across my own journey of faith I realise what a 'Babette's Feast' is held within the quiet walls and shelves of the library. Here the wealth of the faith is served without fuss or pretension to any half-starved believer like me who didn't even dream of what was possible.

I want to look at the place of theological libraries in the life of faith through the perhaps unusual prism of Mary, the mother of Jesus. My mind was stirred in this direction a few weeks ago when in the liturgical cycle of readings we came to the story of the ascension of Jesus as told by Luke in Acts 1.

Jesus and his followers are on the Mount Of Olivet after the resurrection. He gives them some instructions about the mission of the church and then is taken from them into heaven. They're left there bewildered, bereft and uncertain of what to do now.

Looking back we realise this is the moment of the birth of the church proper. This is the time when the community of faith has to take up the challenge

of being witnesses in the world to what God has done in Christ.

They run back to Jerusalem and, the text says, entered an upstairs room to pray and talk. The text gives a list of blokes names: Peter, James, John. The usual suspects. And then it adds, "All these were constantly devoting themselves to prayer, together with certain women, including Mary the mother of Jesus ... ". Mary was there at the very birth of the church. This little footnote, as it were - I hadn't seen it!

The New Testament has a number, not great, but a number of these references to Jesus' mother, and her place in the story of Christ's mission in the world. The artists of the church across the ages have not missed these references, as I tended to, perhaps because of my protestant upbringing.

Seen in Mary is the example of faithful life in response to Christ. And still more, she is an example of a type of the life, ministry and mission of the church of Jesus in the world.

I want to look at four moments in the Gospel that describe Mary in relation to Jesus.

1. Annunciation.

"In the sixth month the angel Gabriel was sent by God to a town in Galilee called Nazareth, to a virgin engaged to a man whose name was Joseph, of the house of David. The virgin's name was Mary. And he came to her and said: 'Greetings, favoured one! The Lord is with you'."

Mary is there right at the start of the whole story of Jesus' life, ministry, and mission.

Gabriel appears to Mary and presents her with this extraordinary challenge: to become the bearer of Christ, the incarnate son of God, the bringer of the salvation of God into history in a new and comprehensive way.

It is a dramatic moment. No doubt about that. In Fra Angelico's Annunciation (Florence, ca. 1449) (see picture 1) the

moment appeals to the artist. Here is the meeting of heaven and earth. The angel is a go-between between God and humanity, represented in Mary. The angel is half-human, half not (symbolised by the wings). He is from the realm of heaven, but entering the realm of earth. Human and not human.

In the painting the angel has wonderful colours. His stance is leaning forward to the task: intent, urgent, confident, articulate. He knows what he's there for and what message he has to give.

Mary is stunned. She is wondering, fearful, surprised; not quite believing her eyes and ears. But she is interested. 'Will I let myself get involved with this amazing, harebrained scheme?'

We know her answer. What would history have been if she had said 'No' - which she could have?

This picture is us too. Lesser of course, but analogous. There are moments when the challenge of God confronts us, as a church and as individuals. Will you take me into your life? Will you risk bearing me? Carry me? Introduce me into this part of the world where you live? It is risky, as for Mary. We don't know where it will take us.

This is a picture of what the church tries to do week by week, through sermons, through its life in the world. This too is a picture for the library.



Paul Tillich's *Dynamics of Faith* is, for me, an angel on the shelf of systematic theology. This is one work that

turned me into a theologian and saved my faith. It was not big, like Mary's encounter, but big for me.

Every day of the year this happens in our libraries. People meet angels. The call of the Lord is heard in new ways. The challenge is there.

The library preserves stories of a thousand annunciations like this. Augustine's confessions. Luther's encounter...over

with Romans. Julian of Norwich's vision. Here they are. The presence of angels in our midst. They can and do speak again.

In a sense the theological library is an angel in waiting, wings folded for the moment, but waiting to fly. The library exists in the world as a present possibility of meeting between heaven and earth.

You are the tenders of the angel.

2. Mother and Child

There are literally hundreds of pictures of the Madonna, in various poses. This one by Gerard David (ca. 1510) (see picture 2) is of the flight into Egypt.

In Matthew's Gospel, after the wise men depart, an angel appears to Joseph and tells him to take Mary and the child to Egypt to avoid the death threats of Herod.

We don't have a great deal of information about Jesus' childhood. There is this story, and the story of Jesus' debates in the temple and his parents' anguish that he seemed lost.

Artists seek to capture something of the momentous quality of that period of Christ's life and the part his parents played in it. There's something very fundamental about this kind of picture. It goes to the very heart, the essence of a mother's love toward the child and the child to the mother. It is the centre piece of human generation, continuation of race, culture. Without this there is no humanity.

Here is Mary: gentle, protective, fascinated, watchful, concerned. And the child, looking forward, away from her, outward into the world. We see the donkey, trees, rivers, cities, houses. There are grapes to enjoy; all possibilities of future: life, work, words.

Also we see a terrible destiny, foreshadowed by darkness. The symbol of the grapes foreshadows his death. Mary is overarching, present. She is dedicated to nurture. She teaches, loves, assists and supports the child in life and destiny.

Joy, quietness, peace. This moment is,

again in a derivative way, our moment too. If the angel is the call, this picture captures something of what it means to answer in the affirmative.

These are the moments when we, individually and even more in community, suddenly realise anew what a treasure of grace is in our hands; what a potential for good and justice, hope and for reconciliation, for challenge and possibility, is right here in our midst. We have hold of it; have nurture of it; have part of it; have in a kind of a way the responsibility of it; we stand behind it; direct it out towards the world; launch it into new situations.

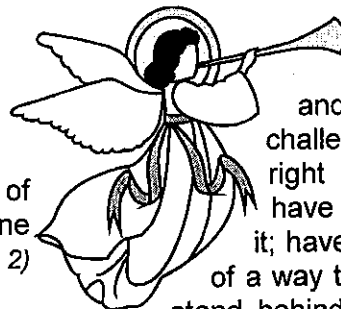
This is one strong image of the theological library. It is one way that we care for, nurture, protect, prepare for the work of the Gospel in the world. We remember Julian of Norwich's remarkable vision of the hazelnut, which she held in the palm of her hand.

"And with this insight he [God] also showed me a little thing, the size of a hazelnut, lying in the palm of my hand. It seemed to me as round as a ball. I gazed at it and thought, 'What can this be?' The answer came thus, 'It is everything that is made.' I marvelled how this could be, for it was so small it seemed it might fall suddenly into nothingness. Then I heard the answer, 'It lasts, and ever shall last, because God loves it. All things have their being in this way by the grace of God.'" (Revelations of Divine Love, Chapter V)

For Julian the hazelnut (like the mustard seed in Jesus' parable) somehow stood for, even contained, the whole of being. It looked so tiny, so limited, so fragile.

Suddenly, it seems, it could just fall into nothingness. And yet its being is secure and its meaning of utmost importance, because God loves it. And God's grace is with it.

These sorts of thoughts must have been with Mary too, don't you think? This tiny



child, helpless, dependent, vulnerable; but also my child; and also loved of God; and thus part of the work and redemption of God in the world.

So too the hazelnuts of our libraries. Mountains out of molehills! Sometimes they don't seem to look like much - tiny, understaffed, under resourced, could fall into nothingness - And yet they contain and nurture a treasure. The treasure of the word of God, with all the potential that that holds for the future. This is part of your work. And it is loved of God.

3. Pieta

In Michelangelo's Pieta (St Peter's, Rome, year) (see picture 3) we see every parent's nightmare. Mary is cradling her dead son, taken from the cross. This is rooted in the story of the passion. Almost all friends forsook and fled; only a few women stayed to the bitter end, including Mary. His passion 'pierced her heart like a sword'.

We witness the pain of the mother in the presence of suffering and brutal death. Mary is there, doing what she can: strong, courageous; determined.

This also is us; again on a much lesser plane, but true nonetheless. At times we probably all felt like this in our faith and work. We've given it our all and look at the outcome. Of course, we are aware that this situation is part of the very fabric of Christian life in the world.

Times of agony. We know - if from no other source than reflection on the life of Mary's dealings with Christ - to follow Christ is to take up the cross. This journey took her to dark places, moments of disappointment, agony, grief, loss.

It must have seemed as if the whole thing was a failure and a tragic one at that. All those hopes in the angel, and the child, come to this.

Would Mary have said 'Yes' to the angel if she had known this?

There are elements of this picture in our libraries as well. Now I don't really want to

be so crude—well wrong—as to suggest that the agonies we go through in trying to "make do" in our libraries, often with scant resources and shrinking budgets, so that the work is hard and often frustrating.

This is true for many of you. No easy task. Sometimes there is a painful gap between what we can see we need and what we are given resources to do.

There is a tendency sometimes for us to speak of the pains and frustrations of life as 'our cross', at best analogy and at worst wrong. The cross we are called to bear is the suffering in the world that comes to us as opposition to our representation of the kingdom of God for Christ's sake. He suffered opposition for the kingdom, as he represented it. This is weariness from the daily routine of life, not the cross in this theological sense: privation or persecution for God's sake is.

That said, the church does face this reality in its life. Christian faith is not the 'house opinion' of contemporary Australian life and culture. We are more marginalised than we have been; public opinion is running more against us than at other times (some brought on ourselves).

There is a cost in trying to represent Christ's cause in the world, and to the extent that *that* brings pain and privation, something of this picture is ours as well.

But our libraries hold a great deal of this picture in their walls. The theology of the cross is a huge part of the content of our collections.

I recently received a letter from a young minister in rural NSW. He described how he had recently had to minister to a family who had lost their a child because of the wildly improbable circumstances of the child swallowing a small plastic toy and it getting caught in the oesophagus and eventually choking him.

He wrote about the parents' anguish and about his own struggle to try to offer a ministry of hope, healing, resurrection. And he asked if he could come and talk with me about it. He said, "I need to have references, some readings, that ...over

can help me make theological sense of this."

Now this is *this* picture (the *Pieta*). Where can we find courage and perhaps some understanding of this? Libraries are a huge repository of help in the valley of the shadow of death. Many Christians, from Mary onwards, have faced and lived this sort of pain. They have left behind for us some light, some hope, some comfort that we can now draw upon and without which we would be much poorer.

Of the many examples, I think of Bonhoeffer's *Letters and Papers from Prison*, the writings of this great saint, born from his struggle with evil, torture and death for the sake of the Gospel. Here I meet someone who knows what it is like to stand in the place of the *pieta*, but to stand here in faith.

4. Ascension

As I said at the start, the story of the ascension of Christ is the moment of the birth of the church. Jesus is gone from this world to God. The disciples are left puzzled there alone to work out what is to happen next. Mary is at prayer.

I can't find a picture of Mary here, but I do have Durer's image of the praying hands. (see picture 4) This part of the story Mary follows through with the great mission of Christ, started way back with her encounter with angel so long ago. She never dreamt what that angelic invitation would mean; if she knew would she have agreed? No?

She here sees it through, part of the community of church at prayer at the very start of its mission in the world. Perhaps this is the most comprehensive picture for our purposes.

Theological libraries can be and are places for meeting angels; aspects of the churches nurture of the gospel in the word; places of refuge and help in the face of deep sorrow and struggle when all around is seems to be in ruins and pain overwhelms us.

But maybe above all theological libraries are about this: the prayer that accompanies the mission of the church in the world. How are we to be the church in the world? How are we to worship God in the world? How are we to proclaim the message of grace in the world? How are we to be what Paul calls ministers of reconciliation in the world?

Nowhere in all the wide annals of the church, are these questions addressed with such imagination, depth, responsibility, and rigour as they are within the walls of our libraries. Here is the great deposit of the churches' effort to think out what it means to be disciples of Christ in the hugely diverse contexts of human life in time and space.

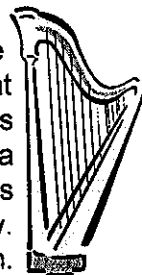
We cannot know how the church has tried to be the church, how it has succeeded and how it has failed in the past, without what is housed and cared for in our libraries.

We cannot know how the church is presently trying to be the church and how it is succeeding and how failing, in other parts of the world, without the reports of these actions collected in our libraries.

We cannot begin to think responsibly about how we should be the church, or evaluate how well or how poorly we are succeeding in our attempts, without the critical materials on Bible, history, theology and praxis that our libraries put at our disposal.

This is the possibility that your work keeps present, alive and accessible for us every day of the year.

It is no accident that artists, following the New Testament, see Mary as a great example of what church and faith is about. Mary's moments with Christ are, at a lesser level of course, also ours individually and as community. Call; nurture; suffering; mission. These moments name what we are as Christians. These are the moments that our libraries, your libraries, foster, care for, make available, encourage us.



ANZTLA CONFERENCE

10-13 JULY, 2003

Venue: Perth College, Mt. Lawley, W.A.

Nurturing Theological Education

A conference update

ANZTLA members planning to attend the 2003 Conference (Perth WA) will be pleased to know that all activities associated with this event are shaping up to be as successful as the previous Conference held in this fair city.

Guest speakers include

- **Grant Stone**, Senior Librarian at Murdoch University, who is more than happy to talk about managing a library with limited funds - the money squeeze.
- **Paul Genoni** lecturer in Information Studies in the School of Media and Information at Curtin University is keen to talk about reference services.
- **Bruce Bott**, Senior Librarian from the University of Notre Dame Australia will share practical ideas about information literacy.
- **Sr Veronica Brady**, author and academic is looking forward to giving the Keynote address on the first evening of the Conference.

The Conference venue is Perth College — an Anglican girls school (with its stylish rooms and added entertainment facilities for those desiring R&R from complex Conference issues) - which has added a new wing to its site. After visiting the complex the organising sub committee chose the new library with its lovely "window scape" of outside views as being the most appropriate area for formal gatherings.

Elisa Marino our roving photographer will be on duty each day especially when delegates gather at New Norcia for the official Conference photograph.

Do join us for the 18th Annual ANZTLA Conference as we endeavour to support (and nurture) you in your professional role within a Theological Library.

Denise Hallion
WA Chapter



BUILDING AND MANAGING YOUR MUSIC COLLECTIONS

Robyn Holmes,
Curator of Music, National Library of Australia



As Curator of Music at the National Library of Australia, Robyn Holmes is responsible for collection development, documentation and promotion of the music collections as well as for developing national infrastructure in music.

As a musicologist, Robyn previously held academic positions in music at the University of Adelaide (1975-89), the Canberra School of Music and The Australian National University (1990-2000).

Robyn has ongoing research interests in the area of music and liturgy, specialising in the 18th century, though in recent years she has focussed more on Australian music.

She has chaired major national projects in Australian music, including the *Anthology of Australian Music on Disc*, a joint project of the Canberra School of Music, the Australian Music Centre and ScreenSound Australia.

Robyn is currently responsible for developing a new collaborative web service called *MusicAustralia*.

I. Building your collections: the musical perspective. Why music in theological libraries?

Most traditional thought systems across diverse civilisations have accorded music a central place in the cosmos, the social order and the human mind. Whilst music-making itself may be linked to everyday functions and human pleasures, its dominant place in the belief systems of many cultures gives music status as a mirror of the inner world or as a form of communication that links to the realm of the spirit, conveyed in a multitude of types, forms, styles and modes of sacred musical expression.

It is not surprising that such a significant proportion of the world's musical repertoire is religious in orientation. Equally, music is integral to the life of organised religion and spiritual practice across many cultures and faiths.

I have taken as my text for this paper the following statement from the *Constitution on the Sacred Liturgy*, Vatican II, 1963:

The musical tradition of the ...Church is a treasure of inestimable value; ...it forms a necessary or integral part of the solemn liturgy...whether it adds delight to prayer, fosters oneness of spirit, or invests the rites with greater solemnity ...¹

This statement is a summation of hundreds of such tracts on music and the church, repeated in various guises, ever with subtle differences, in Catholic, Protestant, Jewish, Orthodox, and other traditions over centuries.

Given that music has such a seminal, integral role in the life of the church, should we not argue that learning in music is essential across the curriculum for theological education? And what obligation does that place upon libraries, as the resource hubs for theological learning, to incorporate music into collections, services and resources?

Let me demonstrate the significance of music to key aspects of theological education based on four recorded music examples.

1. Theology

AUDIO: J.S. Bach's *Mass in b minor*. Excerpt from the Credo "Crucifixus—Et Resurrexit".

This music represents the central tenet of the Christian faith: God's self-revelation and sacrifice through the passion, death and resurrection of Christ. The musical imagery here speaks this directly to our heart and mind: at once an intellectual and emotional understanding that unites text, music and soul.

The slow descending chromatic steps of the recurring bass encapsulate the meaning of 'Crucifixus', overlaid with old style un-accompanied counterpoint, line against line, to the final descent of burial in "Sepultus est".

The spiritual joy of resurrection is immediately juxtaposed through the more contemporary musical gestures of the "Et Resurrexit": the rising melodic lines, the rushing rhythm, the exuberant counterpoint, the trumpets and drums in the triumphal key of D Major. Here we witness the core of the theology of death and resurrection, sacrifice and redemption, the mystery of Christ crucified and raised from the dead.

The music renders the mystery knowable, unifies the word and its meaning into a reenactment that lives for the moment in its very performance. It takes the past into the present; it not only depicts the image and arouses the emotions but, through its very musical language, it represents central theological concerns inherent in the Mass.

We could merely argue that Bach's musical style is wholly grounded in a particular cultural and historical context that accounts for its approach, its theology and its musical rhetoric. Knowing that context of course makes more sense of the music itself.

But there is a wider significance and implication here: music has the power to enact complex concepts, to invite us to hear and feel and understand difficult



ideas in a highly immediate way. This both feeds and nurtures our understanding of theology and reminds us of the power of music as a medium for worship and prayer.

2. Liturgy and worship

AUDIO: Byzantine Chant: Excerpt from Monday liturgy for Holy Week

Public or private worship, ritual and prayer, in synagogue, temple, chapel, monastery, desert or home: with or without singing? Almost all faith traditions – indeed most traditional societies – have a complex of sacred rites in which music plays an essential role in communal ceremony.

Across many traditions, music is fused in rites with text, gesture, action or visual imagery to heighten the solemnity, to perform the text with greater emphasis or understanding, to draw participants into the realm of contemplation of meaning, to connect with the spirit, or to cohere and overlay the action with a sense of the 'sacred'.

Understanding such roles of music is essential to its effective performance in any context. Some ability to perform the rites – or to lead those who do – with a level of artistry and aesthetic judgment appropriate to the context is an essential for any person actively seeking to minister within a faith.

The integrity of the rite and its power as worship is dependent upon its performance, whether simple or elaborate, intimate or public, informal or formal. Inappropriate or poorly performed music can mean poor liturgy; and poor liturgy weakens the expression of the inner meaning of faith.

3. The community of faith

AUDIO: 19th century Australian hymn, *The King's Highway* by Emma Woolley (published in Sydney 1872, dedicated by permission to the Lord Bishop of Sydney. Possibly the first hymn published by an Australian woman composer).²

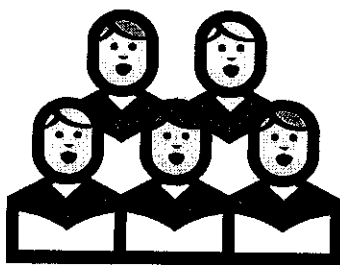
The title of the most recent Australian

ecumenical Christian book of song ...over
*Together in Song: The Australian Hymn
Book II*,³ encapsulates a third dimension
of music – the power of music to “foster
oneness of spirit” amongst a community of
faith. The editor notes:

Our prayer is that the book will be an aid to
worship now and into the new millennium,
and that those who choose to use it will be
‘filled with the Spirit’ as they ‘sing psalms
and hymns and spiritual songs’.⁴

This implies music for use by all –
refreshing that practice of communal
spiritual singing for which we have
evidence dating back to the ancient
Greeks.

The spiritual song or hymn, psalm or
response has been historically
characterised by
s i m p l i c i t y ,
intelligibility and
clarity of style.
Musical repetition,
syllabic style (that is
one note one
syllable), moving and
u n d e r s t a n d a b l e
words that often instruct and explain
precepts, and a known relationship
between music and text all facilitate group
participation and ease of memory.



The role of participatory music-making in
all kinds of settings makes knowledge of a
broad range of spiritual songs an essential
component within any theological
education.

Where once this knowledge was generally
confined to a local musical tradition and
language group, more recently cross-
cultural, even inter-faith, borrowing and
subsequent internationalization has
enriched the repertoires of many faiths,
juxtaposed historical and contemporary
sources, and necessitated broader
understanding and knowledge of the
diversity of cultural practice.

4. Church History

Audio: “Dina Helaga Aj”, sung in the Papuan
Motu language, meaning “During Sabbath”

In those cultures with notated musical
histories, music provides a key monitor of
historical change within religious life, an
important record of changing church
practice. The reforms, for example, of
Luther affected the course of music
history just as they affected theology itself:
the two strands of church and musical
history are interwoven.

In oral traditions, the communal function
and ‘aide-memoire’ that music provides to
religious practice enables continuity to the
past, a kind of living tradition that
accommodates past customs and present
realities. Because music can be re-lived,
re-enacted and re-invented, it documents
not only past religious practices and past
thinking – broader than music itself – but
enables us to experience this or gain
insight in a dynamic, ever-present way.

- Could the significance of the elaborate
settings and rites of the Requiem Mass
in the 18th century Catholic Church be
so understandable without Mozart?
- Could the tenets of the Protestant
Reformation remain so instructive
without Luther’s hymns or the English
psalm settings?
- Could we perceive the changing needs
of our community without the range of
spiritual songs that convey meanings
and attitudes across changing
generations?
- Would the ‘missionising’ of the Pacific
be so evident without the creation of
Pacific Christian musical styles that
fuse indigenous musical practice and
language with the tradition of Western
hymns?
- Can we understand contemporary
Australian spirituality without any
knowledge of cultural diversity?

◇ ◇ ◇ ◇

My four examples have intended to
convey that music collections should form
an essential resource in all theological
libraries, that a knowledge of music is
intrinsic to the curriculum as a whole and,
at the very least, should support studies of

theology, church history and liturgy.

The provision of music for contemporary worship also supports active communities of faith in theological colleges. Moreover, cross-cultural and inter-faith understanding is more accessible when experienced through the immediacy of music, requiring access to a range of at least recorded music experiences.

This, then, provides a 'recipe' for core collection development in music in theological libraries, documented both in score and recorded sound:

- Some key musical 'treasures' that provide insight into the significant tenets and belief systems of the faith;
- Some historically representative repertoire that provides insight into past liturgical practice, changing notions of spirituality and communal worship, and the major social, structural and intellectual changes within the Church or organised religion;
- Some practical sources for music-making that will support current liturgical practice and communal worship;
- Some cross-cultural and inter-faith sources that provide broader cultural understanding, as well as a range of material that provides insight into our society.

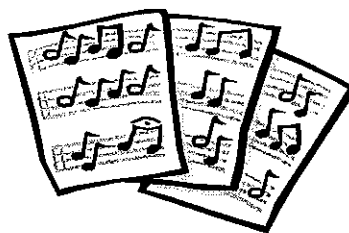
II. Building your collections: User perspectives

What to select from this range of content, however, is equally determined by the functions of your library, your institutional contexts and your community. Who are your users, what do they need, and how will you best provide resources and services?

Some obvious further questions underpin this.

- What is the philosophy of your organisation?
- What uses will the collection have?

- Are you serving denominational or ecumenical or broader interests?
- Are you training ordinands as well as supporting academic study and/or community outreach?
- What is the general scope and coverage of your collections?
- Is your library part of a larger organisation and how large is your collection budget?



- What opportunities exist for cooperative collecting and

sharing arrangements with other libraries?

I will explore these issues as they directly influence users of music collections through imagining some user scenarios:

I am a trained musician and I want some splendid music for my small choir of singers to perform during the Gradual at our college's end of year valedictory service. The theme of the day is salvation. But where can I find scores that I can use?

User issues: High level of user music literacy; the wide range of musical resources needed for perusal and selection of repertoire; provision of multiple copies of scores; use as against preservation.

I have a research project to undertake on the forms and orders of Western liturgy from the 13th to the late 16th century. How can I find out what elements of the liturgy were sung and if and when this changed?

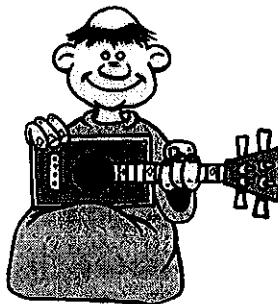
User issues: Need for research level access to a representative range of scores; music only likely to be available in expensive scholarly editions or antiquarian or facsimile editions; access to CDs reconstructing historical performance practice; access to specialist musical information, indexes, books and journals.

I am going to undertake a six week stay serving a community on Tiwi Island in the

Torres Strait. The pastor there tells me the people love to sing during worship but desperately need some new resources. The trouble is I do not know whether they read music or learn by ear. How can I find some materials to take with me that will be appropriate? If I can find some music, can I make multiple copies? ...over

User issues: Access to range of cross-cultural materials and a variety of contemporary sources, both in sound and score; web access to musical sources; information on copyright in music; some historical information on religion and culture in the Torres Strait.

My lecturer was so excited yesterday: she had discovered this musical score in the library that she said demonstrated how the English church musicians and nobility kept their Catholicism secretly alive during the period of the destruction of the monasteries. The trouble is that I can't read the music and the thesis she referred us to is so full of technical jargon that I can't understand it. But I really want to find out about it!



User issues: Lack of user music literacy; lack of information on music in church history sources; specialist technical jargon of the music history literature.

I have been attached to a local parish where the organist has just left. However, I have a small group of kids who want to form a band for our family services. I am keen to help them but I don't know how to access any music for them to play and I can't arrange it myself.

User issues: Range of contemporary sources required; web access (for contemporary music); need to access parts for performance; music unlikely to be in the specialist music library with which you have reciprocal borrowing rights; need to find music suppliers; prohibitive cost of music for the 'kids'.

I know this old hymn tune but I cannot find

the original version of it. Where could I access the original words?

User issues: need to maintain access to older out of print materials as well as contemporary sources. Need for music reference materials, including thematic indexes and on-line music resources.

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Music users make special demands on us – partly because they range from the trained musician through to the musically non-literate, and partly because they want to access every range of resource, from the serious research inquiry through to sources to listen to or perform, across contemporary, historical and cross-cultural styles.

III. Building your collections: the Library perspective

Each institution will need to determine its collection building policy with the following key issues in mind:

- What level of musical knowledge amongst your users are you going to support?
- Are you able to invest in a core collection or just order, hire or borrow music on demand?
- Can you invest in and manage a representative range of musical scores for research?
- Do you need to support your own community with resources for worship?
- Can you supply scores and parts for practical use; that is are you able to support music resources for performing, as well as study and research?
- Can you also supply listening and multimedia facilities and resources?
- Can you provide access to a keyboard or other sound source for people to create sound from the score?
- Do you have the knowledge to select and support specialist information on

music, and if not, how can you provide other forms of access to it?

- Given that much church music is unpublished, do you need to archive any materials and support any archival collections?

Part of the problem is that, today, non-specialist users are less likely to be able to read music than they once were and thus find it difficult to access musical information from a musical score. Mostly, they need to be able to hear as well as see! In recent decades, there has been a marked change in thinking about what kind of documents properly represent the 'music', and therefore what libraries should collect.

A score may be considered a mere artefact and not the music itself! A sound or audio-visual recording used to be considered the supplement to the musical score; now more often the score is considered the blueprint for the live realisation of the music that is documented in recording. Often the oral version is now disseminated first before being realised in notation.

Unlike the Western classical music canon, much music, including more popular contemporary music, is not notated. Sound rather than score has become the prime means of access to music for the

general user and younger musicians, yet the vast array of past musical treasures of the Church exist in complex musical scores or parts, much of it written in older styles of notation.

Thus the earlier days of the theological library focussing on a core of the Western classical church music 'canon', collecting beautifully presented scores and often rare musical editions, has long gone.

Theological libraries need not only to care for past musical treasures but must ensure that music remains a vital and relevant core collecting field, for research and study, for use in worship, for performance and for enrichment.

¹'Constitution on the Sacred Liturgy', chapter VI, Sacred Music, promulgated by Pope Paul VI, Dec.4, 1963. Published in *The Sixteen documents of Vatican II and the instruction on the Liturgy*. Vatican Council 2nd, 1962-65. St.Paul Edition, Magister Books, Boston, 1967. P.49. (Note that translations vary; 'oneness of spirit' = *unity of minds*; 'invests the rites with greater solemnity' = *confers greater solemnity upon*

(IV. Managing your collections: The Library Perspective will follow in the next issue of the Newsletter. Ed.)



Concert pianist meets on-line searcher

Building services to distance students

Sue Cox, Charles Sturt University

Sue Cox has worked at the Bathurst campus of Charles Sturt University since 1989 most of the time as Distance Education Librarian.

She finds the role varied and satisfying and has seen considerable change over the past 10 years, notably with online communications technology and the growth in electronic resources.

Sue has completed a Graduate Diploma in Management by Distance Education through Central Queensland University and so understands the demands of study, work and having a life!

Her interest in flexible delivery of library services is maintained through contact with colleagues and membership of the Australian Library and Information Association (ALIA) Off-Campus Special Interest Group.

Previously, Sue worked for the Australian Catholic University (ACU) in Sydney as Curriculum Librarian.

1. Introduction

This paper takes a look at the building of library services to Distance Education (DE) students. Over the past twelve or more years, my involvement with this area of librarianship has witnessed unprecedented growth. From a very small number of DE students at Australian Catholic University, North Sydney, and progressing to 4,000 at Charles Sturt University (CSU) in 1990, to 22,000 today, the following forms an outline of observations and experiences.

2. Foundation

An underlying foundation stone in providing a library service at a distance, is the **minimal distinction** between on and off campus (distance education) students. This is best illustrated by the CSU Library homepage (www.csu.edu.au/division/library/). The links, borrowing conditions, access to online resources, and assistance are available to all CSU students.

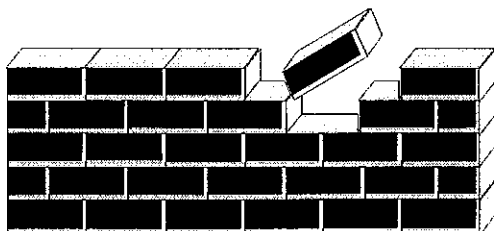
3. Building Blocks

A major consideration in introducing a DE library service revolves around an adequate **budget**. Total infrastructure to be supported and maintained includes staffing, delivery charges (post and fax), telephone, stationery, furniture and equipment, and space.

Partnerships with similar or larger organisations may prove beneficial to staff and students. An example is St. Mark's Theological College whose students enrolled through CSU benefit from access to a range of book and periodical resources across CSU. Notably, full-text databases, as well as **ATLA Religion** are at their disposal, which is often not possible for a small single institution.

Reciprocal arrangements can also be a saviour. CSU is a member of UNILINC, a consortium made up of universities and other educational groups using a shared library system, and offering free reciprocal borrowing to members, staff and students for in-person borrowing.

CSU DE students also benefit from an informal agreement proposed at an ALIA Distance Education conference in the early 1990's. This arrangement allows access to the periodical collections of CSU, University of South Australia and Deakin University libraries to each other's students via their home



library. For example, if CSU is unable to supply a requested periodical article to a student, library staff search the catalogues of the other two institutions for holdings. If held, the request is forwarded to the owning library where the article will be copied and despatched directly to the CSU student free of charge.

4. Framework

The framework establishes the basis for providing a DE library service.

Distance Education **policy and procedures** are required to set guidelines for all staff to follow. Issues requiring clarification could include: number of requests allowed (per day, month, semester, year?), renewals, sanctions, charges.

An absolute essential is knowledgeable, accessible and committed **staff**, to provide a fair and responsive service.

The staffing structure must allow for flexibility to cope with demands in peak times. Such effective use of staff time and skills can be illustrated at CSU, with one position being split between Distance Education and Acquisitions. During quieter times such as semester breaks, the Acquisitions section benefits with full-time staffing—time that may be "paid back" to DE at busy times as required.

Support from management within and outside the library is essential to building a successful library service. Collection of statistics and monitoring turnaround times form the basis for a case for staff increases.

University sections outside the library, including student administration, student services, finance, lecturers and the Vice-Chancellor play an important role in promoting and acknowledging the library service.

The DE library service and the part off-campus students play in the institution may also require promotion within the library as rarely seen clientele can be easily forgotten.

For the service to be real to the targeted

students, its details must be **communicated**. Face-to-face venues may be orientation sessions, residential schools and personal visits. Other methods include print or online versions of the DE Manual, brief information sheet and student newsletter. A popular online form is the *Ask a Librarian* short question/answer forum.

Currently, the *Ask a Librarian* e-mail queries are handled and distributed centrally via the Library's Executive Office. As this is an area experiencing continual growth, up to 2,000 queries last semester, we have investigated various online management systems. The two short-listed systems are Refracker and Quantum, although neither have been adopted at this stage.

Points of **contact** to meet all student needs should include all accessible technologies. For queries and requests, these may be post, phone, fax and/or online.

When introduced by CSU library in the 1970's, the 1800 free call phone number was a major incentive for DE student contact. Over the past five years, however, the online request forms and e-mail queries have outstripped phone usage.

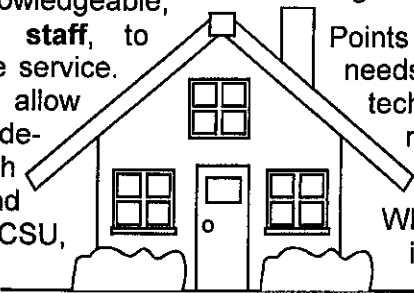
5. Walls and Roof

This part equates "The Service".

Loans of books and AV materials with borrowing times equitable to those of on campus students, and the ability to renew. Sanctions may be applied to encourage circulation; however a grace period may be required to cover return postage time.

Library considerations regarding **returns** cover the cost of charges one way or two, and/or courier delivery. As postage figures to interstate CSU students increased, a courier service was investigated and adopted due to speed of delivery and cost effectiveness.

Copies provide a useful alternative when only a book chapter is required, and the item then remains available. Copying free of charge is recommended,over



perhaps with limits, to save on administrative record keeping. All copy requests must comply with Copyright law (Section 49(2A)), and paperwork must be accurate and stored for four years.

Technological developments and "just in time" requirements for resources have seen the emergence of alternatives to a print or post copy service. Notably at CSU is the Electronic Reserve collection, made up of scanned articles/chapters requested more than once by DE students. The collection is arranged by subject code and author, and is also hyperlinked from the web catalogue. With the remote access of online journals, electronic resources, and full-text databases, a slight decline in photocopying statistics has been noted.

Reference services have also undergone recent significant changes. Print-based reference resources first made way for CD-Rom products, and now online databases.

The current offerings of full-text databases covering most subject areas has brought about a change from mediated searches, to the majority of students now conducting their own searches remotely. The preference for full text, ie. needing the article now, has also impacted on the search style adopted by students.

Desktop delivery of copied resources is an exciting recent development in services to DE students. While working alongside Interlibrary Loan colleagues who use Ariel software to scan and deliver documents in TIF format to another library's IP address, DE staff experimented with delivery to an e-mail address. Its immediate success caused this to be the default delivery method to over 100 offshore students of CSU.

This was a vast improvement on the sometimes erratic postal delivery, or at cost recovery, the expensive fax service. Still, some students without appropriate imaging software, or e-mail capacity could not receive this desktop delivery.

New Ariel software is now in use, allowing documents to be scanned in PDF format. We now mount the scanned document on

a local server for 14 days or 5 viewings, and send an email message to the student outlining how to access their document. All the student requires is Adobe Acrobat Reader, free software obtainable from the web but already loaded on most computers.

With the purchase of another three scanners for CSU libraries, this service will increase to include DE students in Australia from 2003.

6. Windows

Information literacy poses a particular challenge regarding DE students. Many will not visit the campus during their course of study, but great value can be gained from at least one visit. Residential Schools are an opportunity to program library classes in conjunction with lectures. Specific information skills are linked to an up-coming assignment to give added meaning.

A successful tutorial program has also been developed by Karin Smith, Information Services Librarian. In conjunction with lecturers, Karin designs a tutorial aimed to develop information literacy skills as a pre-requisite for a following assignment.

The tutorial guides students through the selection of an appropriate database, choosing keywords, applying Boolean logic and truncation, searching the library catalogue and determining availability of an article. This exercise is assessable, being worth 5%, and is marked by librarians.

For remote instruction, the CSU library offers Web-ezy, an online interactive library skills tutorial. It covers many facets of gaining research skills via modules based on CSU systems, styles and resources.

7. Completion

To conclude, Dubbo campus, the new node campus of CSU completes the full circle of our approach to library services. Dubbo was planned to be unlike any other CSU campus.

Many lectures are presented via Interactive Video link from Bathurst or Wagga

Wagga. The lecturers may visit, usually as part of orientation, and on-campus support is available.

A small core collection of materials is housed at Dubbo, and online resources and links are encouraged. To make available the rest of the CSU library collection

to Dubbo campus students, who are classified as on-campus or internal, they are also offered a DE library service. Thus, we return to the foundation stone in building a DE library service: minimal distinction between student types.



AULOTS4
Australasian Union List of Serials
In Theological Collections
4th edition (2002)

ISBN

0-9750054-0-5 (PDF file)

0-9750054-1-3 (Loose-leaf)

0-9750054-2-1 (Web pages)

Now available!

AULOTS consists of a list of serial titles in alphabetical order. For each title, there is a list of libraries with holdings for the title and details of the extent of the holdings for each library.

This edition of AULOTS contains existing holdings for 5256 serial titles held in 96 libraries in Australia and New Zealand. It includes journals of importance for theological and religious research as well as journals relevant to the study of the history of religion, especially in Australasia. A valuable list of the contributing libraries includes their addresses, contact numbers and details of inter-library loan arrangements.

The cost of printing and binding the publication in the format used for earlier editions has become prohibitively expensive. In order to make the union list as widely available as possible, it has been decided to distribute it in a number of ways.

- AULOTS can be browsed on the Association's website
<http://www.anztl.org/Aulots/Aulots.html>
- AULOTS can be downloaded free as a PDF file from the website
<http://www.anztl.org/Pages/publications.html#AULOTS>
- AULOTS can be purchased either as a loose-leaf (or spiral bound) publication for AUD\$35.00 **or** on compact disk as a PDF file for AUD\$10.00

Orders (specifying format required, delivery address and billing address) can be emailed to: ANZTLA@ctcmelb.vic.edu.au

or posted to: ANZTLA
c/- Mannix Library
PO Box 146
East Melbourne Vic 3002
Australia

Building relationships with vendors: the Horizon ASP solution by epixtech

Nina Waters, Leeper Librarian, Trinity College,
University of Melbourne.

Trinity College has three distinct parts with different needs. An examination and re-evaluation of policies and procedures for the library paved the way for the decisions about the future of our services.

Current research illustrated evidence of shifts in corporate behaviour. Robert Baldock in particular, discussed his "top ten shifts" in *Destination Z: the history of the future*. I identified five of these as themes throughout my presentation.

- Broadening the range of products and services on offer.
- Virtualisation of organisations.
- Identifying ways in which companies can get closer to their customers.
- Forming strategic alliances.
- Customisation.

Trinity College has an interesting and diverse composition that has its own various parts driving their own particular needs. I needed to draw these together.

Residential College

The residential college required a tertiary academic library for its 270 students. It supplements the facilities available at the University of Melbourne. We also have additional post-graduate students and visiting research fellows. The college also provides a highly regarded tutorial extension program for students who are non-residential and fee-paying.

Theology School

Our Theology School, which celebrates its 125th anniversary this year, is pioneering the concept of accompanied online learning as a way of making the study of theology more accessible to students. A need for easy access to resources for online students, including

overseas, was urgent. These included electronic databases and links, and the provision of online assistance through an email-query.

Foundation Studies Program

Trinity College also caters for a pre-tertiary program for 750 students from various parts of the world. This is monitored by the University of Melbourne and has rigorous standards that must be met in all subjects.

A variety of information literacy needs for these students occurs across the various intakes throughout the year. Some students have never used a library before, while others have very sophisticated skills. There was an urgent need for an extensive variety of materials for the Foundation Studies students.

In summary, there were three distinct parts of the College; a development of interactive web based programs; and a need for efficient access to all resources on a library home page. We needed a reliable and sound library system and technological infrastructure.

An evaluation of the library interior and layout indicated the urgency to maximise the physical space. The library was relatively new, only four years old, and it would be sometime before any further building would be considered.

Hence the importance of electronic access to resources and the development of a library home page as a central focus for access to resources was a way that we could broaden our range of products and services on offer.

A web based catalogue could promote awareness of our special holdings and collections for academic researchers and enable a virtualisation of our organisation.

Multi Media Classroom

One possible way of extending the library space was to take out a wall downstairs between two tutorial rooms and create a new Multi Media classroom. This has a totally interactive and exciting interface and is ideal for Information Literacy and orientation for students.

This new facility supports and enables the development of teaching resources dictating the use of information technology and the development of courses that may be completed off shore.

Trinity College, LIC & Austhink

An interesting partnership has developed with Professor Tim van Gelder, a resident tutor and recent winner of the Eureka prize for Critical Thinking for the software *Reason!Able*.

He provides the products of Austhink and services free of charge to the Trinity College community. This reinforces the overall benefits of having a Learning Innovation Centre (LIC) and together, the hosting of visiting scholars in online education, and working to develop joint opportunities. I feel that it is more important to have the time to take the opportunity to be involved in such projects.

Why our library services changed and why Trinity chose the Application Service Provider (ASP) solution for Horizon by epixtech.

Examining the Cost Factor

The server for the library had crashed the previous year and data was lost, and so when I began work at Trinity College, I was asked what I wanted to replace it with. This enabled me to examine exactly what we wanted to purchase and whether we would we stay with the same system (Dyrix 180) or look at some other system.

How long would it be before I would have to budget for another server, other peripherals, upgrades and further maintenance? What did I want to provide in the future?

Cost Benefits

A once-off implementation cost was financially efficient for our Accounts Department. All hardware and software costs are eliminated, and the very appealing annual subscription fee was affordable for our small institution.

This enabled budget for systems management to be predictable and without any surprise hardware crashes. The elimination of administration and system maintenance at the library also reduces resource costs.

Reliable Access

We also had ongoing and frustrating problems with our Teinet access to the catalogue from our diverse and remote users, so the consideration of a web based catalogue was vital.

Here we were trying to promote our resources and users were having basic problems with searching the catalogue. We needed a sound infrastructure for future developments and access.

Integration of all our future resources with a web based catalogue, and other new modules directly applicable for the three parts of the College within a secure environment were vital.

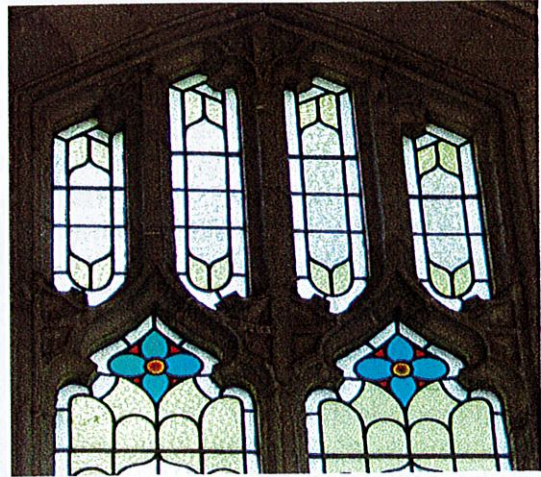
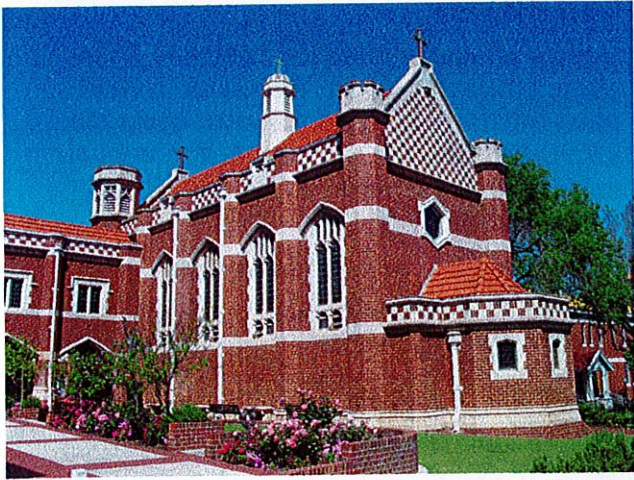
Provision of resources could then incorporate the integration of scanned documents for reserve, the integration of the 856 tag for URL links and the integration of the 956 tag for videos, all of these features that we wish to utilise.

Outsourcing to Horizon ASP

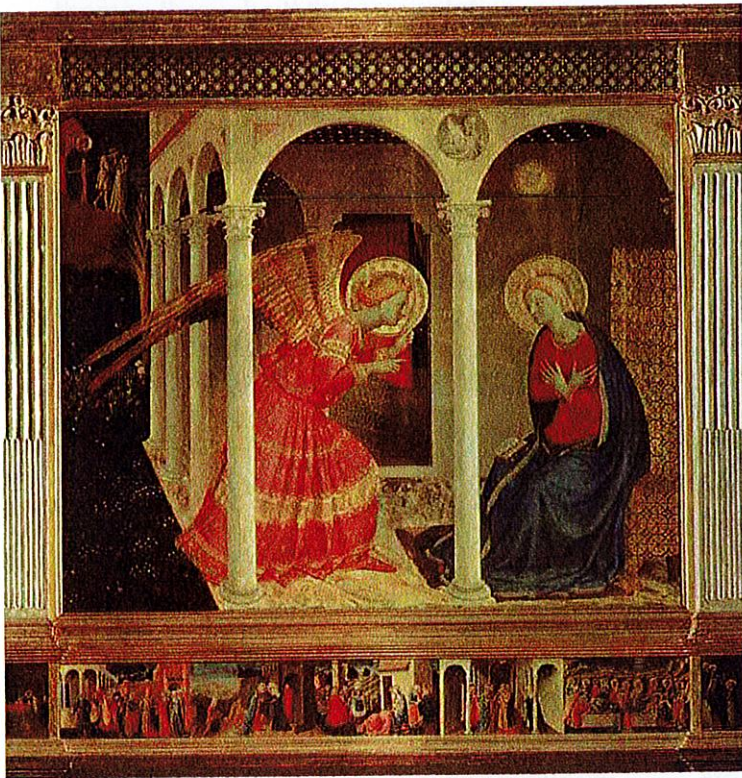
Identifying ways in which companies can get closer to their customers. Form strategic alliances and customisation.

Outsourcing ensures reliability, allows a focus on information literacy needs and teaching, while one is still able to have full control of individual system profiles and parameters. It eliminates the need for on-site technical expertise.

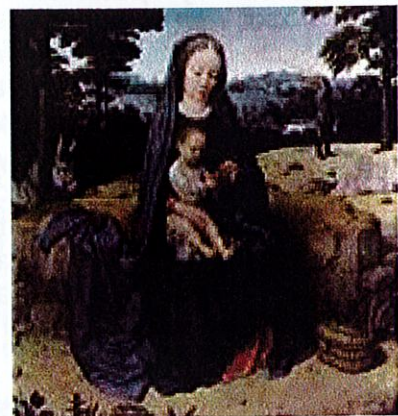
The ASP technical infrastructure enables Horizon on virtually any platform and on all types of Windows and non-Windows operating systems*contd. page 26*



Perth College Chapel



Picture 1—see p. 7.



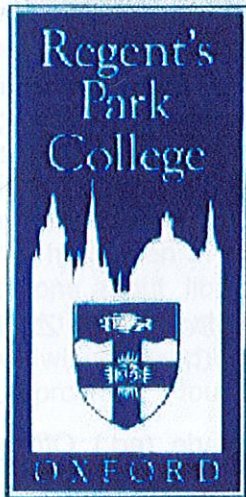
Picture 2—see p. 8



Picture 3—see p.9



Picture 4—see p.10



*A Christian
community of
learning in
the University
of Oxford*



All Nations Christian College



Spurgeon's College

(eg. at Trinity we have Windows NT, Linux and MacOS). The overall price enables the purchase of several special modules in which we are interested .

Reserve Book Room

The limitations of space are assisted by a Reserve collection that supplements resources for the three parts of the College. This allows integration of a variety of materials and enables efficient management of a labour-intensive process. Key resources can be updated and deactivated easily.

Remote Patron Authentication (RPA)

This is a cost effective access to our college-wide resources as this module runs on the ASP server and not locally. Any hardware issues are not our concern anymore. RPA authenticates people as valid users of the Library.

This means that the Tutorial Program resources we develop can be monitored and accessed by those who are authorised to do so. Access to electronic databases eg. ATLA and Proquest are enabled from beyond the campus.

The Foundation Studies Program has an agreement for library services with the University of Melbourne, and because they are a pre-tertiary group we are able to ensure access to what they are licensed to use. Off shore resources and summer courses will be developed with RPA in mind in the same way.

The Horizon ASP solution for Trinity College

We did our research and defined our needs for now and the future:

- a strategic alliance that is cost-effective
- data is housed in a protected and secure environment
- exceptional built-in disaster recovery
- an integrated collection and range of multiple sources of data and online sharing
- a reduction in labour intensive

processes & systems administration

- creates opportunity for a focus on Information Literacy

Trinity College nurtures, supports, and encourages innovation with respect to teaching and learning.

The Horizon ASP solution assists the Library to be at the forefront of these initiatives, provide a state-of-the-art library service and address questions for the future. Some future developments of epi-tech include third party product integration and these are of interest to us eg. Databases and individual access.

5 out of the top 10 and more.....

- Re-evaluate the nature of the library services.
- Understand what your clients expect from a user-friendly web interface.
- Broaden the range of products and services.
- Offer electronic as well as traditional services.
- Develop a sound technical infrastructure with first class vendor support
- Be pro-active in developing strategic alliances

Be prepared to take the initiative in building a relationship and negotiating with a vendor. It takes time and energy but it's worth it!

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Multi Media Centre <http://www.trinity.unimelb.edu.au/it/multimedia.shtml>

Reason!Able software <http://www.goreason.com/>

epixtech ASP site (note pricing is US\$)

<http://www.epixtech.com/bos/data/asp%20overview-us.pdf>

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HARVEST BIBLE COLLEGE LIBRARY

NEWS FROM CHAPTERS

Victoria

We started the year with a system of emailing any site reports or news with the minutes. This enabled time to be spent on questions and discussion arising from these, rather than going "around the table" as well.

February meeting at Whitley College Library. A special hands-on demonstration of Blackwells Collection Manager and Netlibrary was organised. Carolyn Cohn from Blackwells demonstrated Collection Manager which is a database that Blackwells customers can use for orders. She then demonstrated Net library, an electronic book service where users can browse a book online. It provides a replica of the paper copy, the text can be searched, a dictionary function gives meanings for words and it can be printed one page at a time. Kerrie Hunter then gave a tour of the new Whitley Library and its facilities.

May meeting at St Athanasius Library. There was general sharing of library business, IT issues and some special collections that libraries have gratefully received. Stephen Connelly answered questions about incorporation and the how the new structure would change the legal responsibilities of libraries. Philip Harvey had been in contact with the Joint Conference of Leaders of Religious Institutions about library closures. It was Lorraine Jelley's last meeting, she was thanked for her contributions over the years, and she showed us the Carmelite Library which would be moving to a new location by the end of the year. Gehan About provided a tour of the new library facilities at St Athanasius.

August meeting at St Paschal's Library. Stephen Connelly reported that the ANZLA Annual General Meeting had passed the motion to incorporate based on the draft constitution with two amendments. Further information will be communicated to chapters in due course. Ruth Millard has begun investigating an ATLA/ATLAS Consortium. Some discussion took place about serials management and inter-national library loans procedures. Thea Roche conducted a tour of the St Paschal's Library.

Next meeting will be the Christmas lunch in December.

Nina Waters

Reflections on Canberra conference

*Trish Blatch,
Catholic Institute of Sydney, Strathfield*

This is the second of our "First Impressions", contributions sought from members attending their first conference. The previous article in Newsletter No. 47, was by Pauline Redman. Many thanks to these two for sharing their initial experience of an ANZTLA Conference. Ed.

I was a little anxious about going to Canberra for the ANZTLA Conference. After all, I was new to the whole thing and had heard some great things about the people I would meet and the work they were doing.

My anxiety was short lived. The welcome was very warm and I soon began to feel quite special in my newness as people took an interest in me and our stories were exchanged. Common ground was soon established and I began to really enjoy the different speakers and events arranged.

Although we share so much and have so much in common I was interested to see the various faith traditions evident in the way people see and do things. I loved our differences. Indeed, I have thought about our different paths and ways of worship often since. It really was a wonderful, enlightening, educational and inspiring opportunity to see through others' eyes and to delight in new expression.

The conference was a fine balance between the beautiful and fun bits with the technical and practical things. My favourite two 'beauty' bits were the opening welcome of song that made my heart sing and the keynote address by Rev. Canon Dr. Graeme Garrett where the imagery painted by his words and the message delivered made a lasting impression.

Indeed I have related parts of Dr. Garrett's talk several times and it has been the foundation of many great conversations I have had with others.

On the more practical side of things I found plenty to think about and some really good examples on the "how to" of things. Nina Waters' talk on being brave and dealing with the big issues, although not practical for many smaller libraries, was a total breath of fresh air and I was encouraged by the "can do" attitude she espoused.

As one often frustrated by the constant need for repair of old texts and musical scores the trip to the National Library was especially interesting. Fascinating to see old and fragile things successfully restored and conserved by professionals.

News of happenings in other libraries was of special interest. Many of the talks really hit on the current issues we all seem to face. The topics of technology, reader education, training, storage and space limitations, and of course how to do more with less were all of interest to me.

The little snapshots of other libraries were inspiring, sometimes comforting in their familiarity and at times very funny. Good to know we are not alone in our work and we all have our own "special" clients who challenge us and our stressful times when things go wrong.

I especially loved being with other theological librarians. As one who sometimes doubts the value and quality of my work I found it of great comfort to be among other theological librarians. Not having to explain the 'what and why' of what we do is a great thing. The common bond held and shared is of great comfort to me.

The conference allowed me some time out from the "doing" of work to think and to take stock. It gave me the time and encouragement to challenge the way we do things and ask can they be done better? .

I have been enriched by meeting so many charming and intelligent people and look

Building Cooperation between Theological Libraries

This is a collection of contributions on the topic of Co-operation presented at the recent Canberra Conference by:

- *Jocelyn Morris, Löhe Library, Luther Seminary, North Adelaide, S.A.*
- *Tony McCumstie, Mannix Library, Catholic Theological College, East Melbourne, Vic.*
- *Nancy Clarke, Library Manager, Signadou Campus, Australian Catholic University, Canberra, A.C.T.*

forward to meeting many new and old friends next time. *Trish*

Cooperation : I

There are some key aspects of the topic of library co-operation among theological libraries.

Communication

Chapter meetings and annual conferences provide significant opportunities for discussion and mutual support. The ANZTLA Newsletter presents conference papers regularly in addition to other material. In recent years the introduction of electronic mail and discussion groups such as the ANZTLA-Forum has been beneficial.

Commitment

Commitment is a prerequisite for effective co-operation. This involves individual library staff, libraries and institutional support.

Collaboration

Theological libraries have been involved in collaborative projects, large and small, between libraries and through the Association. These include staff collaborations, which draw on the skills and

knowledge base of experienced theological librarians.

Collection Development has been a significant area of collaboration as budgets are limited and rationalisation of collections has occurred. Major collaborative activities have resulted in publication of joint policy documents from several consortia.

ANZTLA member libraries using the Union Theological Classification undertake regular revision of the scheme. This annual conference workshop is important for each librarian involved.

Within metropolitan areas, theological libraries have developed a variety of reciprocal borrowing arrangements which benefit users of all participating institutions.

Recently ANZTLA member libraries have been involved in developing consortial arrangements for provision of electronic Information services. Expansion of these arrangements is currently under consideration, particularly for electronic access to ATLA Religion Database.

Formal co-operative agreements have been developed among some member libraries. These arrangements bring benefits for library users and can be cost-effective for member libraries.

ANZTLA has a long history of support for theological libraries within Asia and the Pacific, including staff training, collection development and maintenance. This is another area which will require ongoing commitment from ANZTLA libraries and librarians.

Successful library co-operation depends on the commitment of institutions, not just libraries.

Celebration

Pastor Trevor Zweck has documented the story of ANZTLA's formation and initial

development. Is there a successor to continue this important role?

.....over

ANZTLA is a diverse organization, and every library has something to contribute to the Association.

The Association can be proud of its achievements, which include publication of Australasian Religion Index, Australasian Union List Of Theological Serials, ANZTLA Standards, ANZTLA Newsletter, monographs, festschrift and development of the ANZTLA Website.

Disadvantages

Library co-operation can take the librarian's time and energy and there is a risk of a negative impact on key library users from within the home institution.

The librarian needs to balance the needs of the individual library and the requirements of the consortia. Problems can arise when the institution does not support arrangements between their library and other institutions.

Benefits

There are positive outcomes for librarians, including professional development and improved networking when effective collaborations occur among theological libraries.

Library users gain through library co-operation with improved access to a wider range of resources.

Through working co-operatively, theological librarians can develop greater trust - people trust people, not institutions.

ANZTLA is a group with an inclusive perspective, welcoming all who join this organisation.

Co-operation beyond theological libraries

The potential for co-operative ventures extends beyond this Association. There are member libraries who work closely with denominational archival agencies. Collaboration between theological and academic libraries takes place in various forms.

Theological libraries make an important contribution to the wider library community and are more accessible through web catalogues and web-based listings such as the Australian Libraries Gateway.

Conclusion

Consider the contribution you could make to the Association. Don't wait for someone else to volunteer, get involved in your chapter of the Association.

Reference

A useful discussion of this topic can be found in the chapter by Barbara Frame:

Frame, Barbara 1995 'Developing our collections co-operatively: some practical considerations' in *So great a cloud of witnesses: libraries and theologies*; festschrift in honour of Lawrence D McIntosh, edited by P Harvey and L Pryor, Uniting Church Theological Hall and Australian and New Zealand Theological Library As-

***Th' first thing to have in a library is a shelf.
Fr'm time to time this can be decorated with
lithrature. But th' shelf is th' main thing.***

"Books". Mr Dooley Says.

Finley Peter Dunn (1867-1936)

Co-operation: II

When we talk about cooperation between theological libraries in Australia and New Zealand, it is very important to be realistic in terms of what we are able to do and achieve. There are a number of factors that limit us.

A very wise person was once heard to say about our association "We are not ATLA" (*the American Theological Library Association*) - we have neither their full-time salaried staff nor their budget.

Diversity = limitations

We are, to some extent limited by the diversity of our libraries: location, collection size, staff numbers, levels of funding, focus (education, archival, community, or a combination of these), denominational.

And yet we are able to produce **AULOTS** (*Australasian Union List of Serials in Theological Collections*) involving 96 libraries, over 5200 titles and over 17500 holdings statements.

Similarly, we have produced 12 volumes of **ARI** (*Australasian Religion Index*) - an enterprise involving the cooperative effort of indexers, editors and external partners to produce, publish and distribute the index.

Considering these two more visible outcomes of cooperation between theological libraries, we must be aware that while we may be limited in what we can do, we are not actually prevented from producing the goods.

There are and always will be limits to what we can do as individuals. These limits may be due to personal skills, time constraints, institutional restrictions, etc. Not being able to attend an **ARI** editorial committee meeting does not preclude one from indexing a journal.

There may well be limits to what the Association can achieve. For example, **AULOTS** is by no means exhaustive (eg. only two university libraries contribute) and the journals covered by **ARI** are not all comprehensively indexed.

Nevertheless, the cooperative efforts of members of the Association have produced two publications that are invaluable to the theological community of the region.

Diversity = opportunity

The diversity that can be said to limit the scope for cooperative efforts between theological libraries can equally be said to actually create opportunities for cooperation.

Limited funding for small libraries creates the opportunity for the development of a consortium approach to the purchasing of more expensive resources.

Physical proximity of libraries allows for the possibility of collection rationalisation, resource sharing and joint collection development policies.

Denominational links can create opportunities for cooperative ventures to increase access to services, rationalise resources and broaden collection coverage.

Relationships to other bodies can also create additional forums in which libraries can cooperate - eg. LIAM (Libraries in association with MCD) in Melbourne and the equivalent group of libraries in Sydney.

Libraries can also work together to meet regional needs - eg. the New Zealand Bibliography of Religion and Theology project.

There is a danger when speaking of cooperation between theological libraries of thinking exclusively of formal arrangements. In some ways, formal cooperation is very good because it clarifies the situation by defining purpose, setting limits, documenting procedures, allocating tasks, etc.

Getting a formal agreement worded, documented, reviewed, signed and ratified however, can be a time-consuming process. And once documented, the formal agreement can become restrictive if circumstances warrant an amendment of some part of the wording.over

Informal cooperative ventures and agreements can be just as productive and usually prove to be more flexible and allow us to be responsive to changing circumstance. An informal arrangement can always be formalised if needs be. In our field, it would be a pity if a mutually beneficial cooperative venture did not get under way simply because the documentation hadn't been signed in triplicate.

Critical to any cooperative effort is communication between partners and potential partners. We are fortunate that the structures for effective communication already exist within the Association. The very existence of the Association itself enables the member libraries to act as single body and provides a forum for the exchange of ideas and the sharing of expertise and resources.

The annual conference, regional chapters, the email forum, newsletter and website are all means by which communication between libraries and librarians is fostered and encouraged.

Cooperation has as much to do with one's attitude as anything else. Within this Association, there is a strong spirit of cooperation that has found expression in many ways over the years.

We may not be ATLA but with that spirit of cooperation, a willingness to encourage one another and a positive attitude that enables us to recognise opportunities for cooperation, we have, do and can continue to work with one another to achieve marvellous things.

Tony McCumstie



Cooperation: III

When the Canberra Committee started planning the program for the 2002 Conference, we quickly recognised that an update on cooperation was warranted, and we agreed that a first step would be to identify cooperative mechanisms already in place. A rough survey was developed.

To identify to whom the survey should be sent, several cooperative tools already in place were used - the printed membership list produced by Helen Greenwood, the ANZTLA email list, the membership list on the ANZTLA website, and as a cross-check, the list of people to whom the Newsletter is posted.

Email was used as the initial means of approaching respondents, and postal inquiry for any where no email address could be located. No reminders were sent.

There were potentially something over 80 Australian and New Zealand respondents. Forty-one completed questionnaires were received, as well as oral communication from a few who chose not to complete the questionnaire - this stunning response

rate given the methodology was very much appreciated.

As we know ANZTLA members are very diverse. Responses were received from members of all sizes and from all the broad categories.

On the whole the information gathered was not surprising. A snapshot of the replies follows.

A database of theological holding in Australia and New Zealand

For many years now it has been acknowledged that for scholars, students and librarians, knowing just where particular titles or collection strengths are located is an elusive but sought goal. For serials in theological libraries, the several editions of *AULOTS* have proved an invaluable tool, but for monographs, contributing to and using the resources of the national bibliographic databases has seemed an obvious approach to solving a complex problem.

Of the forty-one respondents to the survey, only ten contribute to either *Kinetica* (Aust.) or *Te Puna* (N.Z.). This confirms that an enormously wealthy

national resource (the joint collections of theological libraries) is not fully available to scholars or to the ANZTLA members themselves, nor is the wealth of these collections recognised in the wider community.

To date it has not been easy for smaller, and poorer libraries to contribute to Australia's national bibliographic database - Kinetica - but the National Library indicates that it is working towards possible solutions. Having ANZTLA library holdings publicly listed should therefore not be seen as a lost cause, but one towards which ANZTLA members could continue working.

As far as acquisitions is concerned, the survey confirmed that there are only very limited consultative processes between libraries. The recent work of the Sydney College of Divinity Libraries to update its collection development policy, and the processes under way in the Adelaide libraries are most promising.

There are clear benefits to all if unnecessary replication of titles or deficiencies in holdings can be reduced, and the wider possibility - of using our combined resources for planned collection development - is a prospect of great if elusive appeal.

A number of our libraries are **archival** repositories for denominational resources, but there seem to be no joint or shared archival repositories across the libraries. Given the difficulties many much larger libraries have had in getting an arrangement like this to work this is not surprising, and the political implications would, I think, be immense. But in the (very?) long run it may well be something for which we aim.

Library Management System

There is much diversity in the type and sophistication of the Library Management Systems in use. Several libraries (those from Australian Catholic University and Charles Sturt University) are members of an external consortium (UNILINC), a couple of others have arrangements with

University Libraries for their library system; others appear to use a diverse range of software and hardware, and at least one is fully outsourced. We all live in the hope of universal interconnectivity, but at this stage the ANZTLA libraries are a good way from this.

Electronic Resources

The survey confirmed that providing access to the ever-increasing wealth of electronic resources has proved most challenging for ANZTLA libraries, and that the attempts to establish consortial subscriptions have proved laborious and not always able to be sustained.

There are several frank comments on the survey responses about the attitude of vendors to consortial approaches. Renewed attempts for a new consortial subscription to ATLA/ATLAS (*American Theological Library Association/...Serials*) are currently under way.

Borrowing arrangements

Borrowing arrangements relate to individuals (covered by formal or informal reciprocal borrowing arrangements) and also to institutions (covered by inter-library loan protocols).

Although arrangements of either kind provide the capacity for clients of one institution to draw on a wider set of resources than is available in their home library, full reciprocity among libraries is not currently available or indeed sought. Some of the considerations that affect inter borrowing arrangements both personal and institutional include:

- the basic ethos of the library and/or its parent institution towards lending to "outsiders"
- the constraints that institutional structures, policies and politics place on their libraries
- budgetary limitations that limit the capacity of a library to acquire needed items
- scale and history: older libraries often have established and rich over

collections; newer ones have great difficulty providing depth to their collections, even if their current budgets are sound and so their collections may have limited appeal to others than their own clients

- staffing limitations: it costs much staff time to set up and administer either personal borrowing arrangements or interlibrary loans
- actual monetary issues: posting books costs, and so does staff time!!
- geographic considerations: Some theological libraries are geographically isolated, others are in close proximity to one another or to NON-specialist libraries with some theological strengths - in Canberra for instance the theological resources of the National Library of Australia and the Australian National University are considerable

Personal borrowing

All of these considerations have an impact on the capacity and the will of the ANZTLA libraries to establish borrowing agreements or to provide lending access to their collections, and this was evidenced in a number of the responses to the survey's questions about personal borrowing.

In addition to these there is, however, a more complex factor that impacts on reciprocal borrowing: a concern for fair play, institutional responsibility, and equity. This was evidenced in personal comments rather than in the written responses to the survey. The following observations draw on these comments.

As already indicated the strengths of our libraries vary a great deal. All our institutions have, however, a primary responsibility of libraries to meet the basic library needs of our own clientele. The ways in which this responsibility is discharged can vary a great deal: acquisition, electronic access, careful management of the course and operation of the circulation policy to maximise access, and clearly

defined and recognised agreements with another library are all useful tools.

However occasionally things break down: an institution may embark on a new teaching venture without ensuring that the resources needed to support the students have been ensured. Students are infinitely creative and will go in search of resources wherever they can find them and this can lead to justified strains between the libraries involved.

If we as librarians are vigilant and astute in anticipating these issues we can often head off problems before they happen, and if we have worked closely with our colleagues and have clear guidelines or protocols in place, incidental problems can usually be amicably resolved. In the long run, more formal approaches to interlibrary borrowing by individuals may be desirable.

The survey demonstrated wide variations across the libraries as to whether or not formal agreements for personal borrowing are currently in place. Libraries associated with one or other of the larger theological consortia (Colleges of Divinity or Theology for instance) are on the whole better equipped to set protocols in place than those that are independent and they have on the whole done this.

Agreements cover most of the state college groupings but there is a good deal of variation as to how they operate (as far as personal borrowing is concerned for instance, Sydney College of Divinity agreements cover students and staff, Melbourne College of Divinity cover staff only). Some lack of clarity about the agreements was also reported among member libraries of these groupings. Some libraries also reported extremely limited use of the reciprocal borrowing facilities.

Libraries may also belong to other consortia that provide interlending arrangements - UNILINC for instance, covers both the ACU and CSU libraries.

The survey also confirmed that apart from libraries with formal borrowing agree-

ments, the extent to which individuals from one library have reading or borrowing access (with or without fees) to another varies a good deal among the ANZTLA libraries and lack of understanding or awareness of just what is available was reported by several of the libraries.

Anyone who has had anything to do with the attempts by University libraries to establish regional or national procedures for borrowing from other libraries will sympathise, but it seems that this is an area where producing and publishing current, clearly available information would be a first step towards clarification.

Interlibrary Loans

There is a good deal of variation about arrangements for ILLs. Formal ANZTLA chapter agreements seem to be fully operational in Queensland and South Australia. Some confusion about arrangements for ANZTLA libraries was reported from elsewhere. Many libraries also have other ILL arrangements in operation. Revisiting ILL arrangements for ANZTLA libraries may well be a good idea at this stage!

ANZTLA as a cooperative tool

The survey did not contain many surprises, but it has become clear that there are areas where clarification and change are possible.

What the survey didn't explore but what I was very conscious of, was the role of ANZTLA itself as both the expression of and tool for building cooperation.

Let me list extremely briefly some of the cooperative aspects of ANZTLA (there are others):

- **Chapter meetings** - exchange of information, professional development, establishment of regional agreements
- **Electronic developments:** both the Website and the email list - a remarkably successful tool - supplement the functions provided by the Chapter meetings, and the email list is also helpful for locating interlibrary loans, publishing information, and some quite

specialised dissemination of information (Denise Cadman's frequent communications about websites of interest). On the website I noted that membership coverage is not perfect - perhaps this is an area for chapters to do a little encouraging.

- **The Conference** - again for exchange of information, professional development, access to suppliers, a bit of fun
- **The National structure** - for coordination, advocacy, consortial arrangements
- **Publications** - notably *ARI*, *AULOTS* and the Newsletter.

That is, there are many tools available for building cooperation.

◇ ◇ ◇ ◇ ◇

Following this part of the session on Cooperation, a workshop discussion of issues associated with cooperation was held. Four groups were formed, and participants were asked to identify cooperative ventures that they considered highly desirable, to prioritise them and to suggest mechanisms for implementation.

As so often, time constraints limited the scope for discussing the various ventures suggested. It was agreed that a consolidated list would be referred to the state chapters for further consideration and possible development.

A range of issues emerged, but many were raised in different forms by more than one group: these are listed first:

- Share information literacy/research methodology expertise
- Develop cooperative purchasing processes including consortial subscriptions to electronic resources
- Explore and establish a consortial approach to contributing to Kinetica
- Rationalise/consolidate serial holdings
- Formalise ILL arrangements within and between chapters, rising to a national ILL schemeover

- Explore strategies for shared professional development through, for instance, regional staff training programs or workshops (listed on the website) covering issues like software, time management, information literacy
- Strengthen and extend the use of the ANZTLA Forum for professional and educative purposes, including reporting on insights gained from conferences, colleagues etc
- Strengthen *ARI*
- Maintain the currency of *AULOTS* via the web
- Explore consortia for library automation software
- Develop and maintain a community borrowers' directory
- Establish a cooperative approach to promoting standards for, eg, salaries and conditions
- Provide support for Asian and Pacific Island libraries through eg "how to" manuals, and standards for setting up libraries

One important consortia issue - the incorporation of ANZTLA - has already been achieved!

Nancy Clarke



The President's Dinner Speech

The President's Dinner Speech is placed here as, it seemed to the Editorial Committee, it relates quite well to the issue of Co-operation.

On talking to the communications lecturer at my place of work about this speech, he suggested that I should start with a joke - one appropriate to the occasion. I told him that I was going to talk about doors, and that I wasn't much good at jokes. A few days later he phoned and told me that he had the perfect library joke for me. He said that it was such a terrible joke that it was bound to amuse.

A Librarian was asleep in bed at 3 am when the telephone rang. A voice at the other end wanted to know when the library opened. The Librarian, quite annoyed at being woken, said grumpily that the library opened at 8.30 am, whereupon the caller said that he had hoped it was sooner. The Librarian wanted to know why anyone would need to get into a library before 8.30 am. The response was "I don't want to get in, I want to get out".

Doors. Why doors? Canberra is a place of significance for ANZTLA. It is our birth place. As you will know, in August 1986, a group of us met as the first Conference of the Association here in Canberra, at St Marks. Some of those inaugural conference people are here tonight. So I thought it might be fitting to reflect on what ANZTLA has given us over these 17 years.

For me personally, and no doubt for all of you, ANZTLA has been a doorway: in particular a doorway to colleagues working in the same specialised areas of librarianship. It has been the doorway to friendships, both within Australia or New Zealand and across the Tasman, stretching also to Fiji, Tonga, Samoa, Kiribati, and Vanuatu. It has been a doorway to asking for that tricky interloan request, knowing that the librarian at the other end

of the email or fax or letter, you have most probably drunk a glass of wine with, late at night in one conference venue or another.

ANZTLA has provided many doorways to theological information. Trevor Zweck, writing on the occasion of our 10th birthday (also celebrated here in Canberra) highlighted the six aims of the Association as being the framework of what we had achieved together. In his summary,

- we have provided a forum for interaction,
- we have fostered the development and improvement of theological libraries,
- we have developed and implemented standards for theological librarianship,
- we have fostered inter-library cooperation,
- we have published and distributed literature on theological librarianship,
- and we have fostered contact with other library associations and groups.

What Trevor didn't include was all the sampling of the coffee bars, restaurants, being straight nosed in other theological libraries, the bus trips and all those other things that happen as side lines at conferences.

For a small group with limited funding, I believe we have achieved huge things and together, with each one contributing, we can continue to achieve huge things. So I would ask you all when back in your own libraries to reflect on how the opening of doors has assisted you as a theological librarian and your clientele in accessing our libraries.

Reflect also on whether the doors are open in your libraries. One of our distance library borrowers obviously felt the doors were completely open to him. His overdue books came back with the following note

Dear Librarians,

I'm late. It would be hypocritical to say I'm sorry, for the return is reluctant, and

intellectually premature - but I can say 'please forgive me'.

Last year, while on leave in England, my research interests caused me to open doorways to some of the more significant of research libraries in England. This was not quite as easy as it generally is in Australian and New Zealand theological libraries, as there were no known colleagues to assist.

The most memorable request for access was to the Bodleian Library, in Oxford. Having written ahead, early one morning I joined the queue to apply for a reader's ticket. I filled in the answers to many questions, the most significant of which appeared to be whether I was a graduate of Oxford University or not. I had to confess not, and offered the name of one that they probably didn't know of in Canterbury, New Zealand. I was then in turn ushered in to Dr Pusey (which seemed somewhat significant to my Anglican College background). He also checked the lack of Oxford background, and then asked me to read the following:

I hereby undertake not to remove from the Library, or to mark, deface, or injure in any way, any volume, document or other object belonging to it or in its custody; not to bring into the Library or kindle therein any fire or flame, and not to smoke in the Library; and I promise to obey all rules of the Library.

It is somewhat difficult to keep a straight face reading those words from another era in front of a computer screen where your photograph has just been scanned, and with a room full of other people listening to you. I later found out the reason for the "Are you an Oxford graduate?" Apparently, if so, the learned gentleman goes and dons cap and gown in your honour.

So Canberra, who hosted the beginning of opening the door into our theological libraries, and as the only city to host four ANZTLA conferences, we appreciate being back here once more.

Judith Bright

An Afternoon at the National Library of Australia

Nancy Clarke, Library Manager,

Signadou Campus, Australian Catholic University

On the afternoon of Friday 5th July ANZTLA Conference delegates spent a stimulating afternoon at the National Library of Australia.

Roxanne Missingham, Assistant Director General, Resource Sharing Division had prepared a program that concentrated on new services for accessing resources in Australian libraries and on the Internet, and gave a practical demonstration of some of the issues involved in the preservation of printed materials in the 21st century. A major focus of the afternoon was the Library's role in cooperative activities with other libraries.

Roxanne introduced the afternoon with an overview of the NLA's role and responsibilities. Most notable of these is Kinetica (the national database of material held in Australian libraries) (www.nla.gov.au/kinetica). Roxanne acknowledged the practical difficulties that prevent many smaller libraries from participating fully in Kinetica, and mentioned the use of ILANET as an alternative source of Kinetica records (<http://www.ilanet.net.au/new.shtml>). She also spoke of the CASL consortium - a consortium of Australian National, State and Territory libraries formed for the purpose of acquiring cost-effective access to commercial electronic information resources.

Through this consortium the CASL libraries are able to provide online access to a wide range of Australian online resources in public affairs, business, health, literature and other areas (<http://www.caslconsortium.org/>). As ANZTLA members know, consortial deals are complex and demanding to negotiate, but they frequently are the only avenues by which libraries can provide access to electronic services.

Erica Ruthven, Manager, Digitisation Program at the NLA described some of the digitisation programs in which the Library is currently involved. The Library has been digitising images since 1995 but the program has significantly accelerated in 2002.

At the end of June 2002, images of 70,000 items were available, including photographs, postcards, cartoons, drawings, maps, sheet music and manuscript material. All material to be digitised is individually catalogued and the catalogue records display on both Kinetica and the NLA's catalogue.

Erica spoke of the process and technology involved in digitisation (including whether to scan or use a digital camera), and of the significance of the standards that have been developed.

Major digitisation projects include PictureAustralia and MusicAustralia (both collaborative ventures with other major institutions) and the digitised map collections. (For further information, see www.nla.gov.au/dsp, and www.nla.gov.au/digicoll).

As has become evident, ever-increasing amounts of information are being made available via the Internet (and not necessarily ever appearing in print format). As part of its role in ensuring that Australians will have access to a comprehensive record of Australian history and creative endeavour now and in the future, the Library decided in 1996 that it needed to address the issue of long-term access to online publications.

Margaret Phillips, (Manager Digital Archiving) introduced the Conference delegates to Pandora - an archive of Australian online publications copied with the

publishers' permission and preserved and made available for the future. The State libraries, and ScreenSound Australia are also partners in Pandora. The outcome to which Pandora is working is a national collection of Australia's online publications. (<http://pandora.nla.gov.au/index.html/>).

Following afternoon tea, Bet Dracoulis (Director, Reader Services) moved us back to the client focus of the Library's operations. She spoke of both the services available for clients who are physically present in the library and also of the increasing sophistication of services for clients who are not.

Bet pointed out that 99% of the Library's collection is in closed stacks, and therefore improvements to access to the stacks are highly beneficial to clients.

In May 2001 electronic request slips were introduced: registered clients use swipe cards to order from the stacks. The outcome has been a 12% increase in use of the collection after a trend to decline over a number of years.

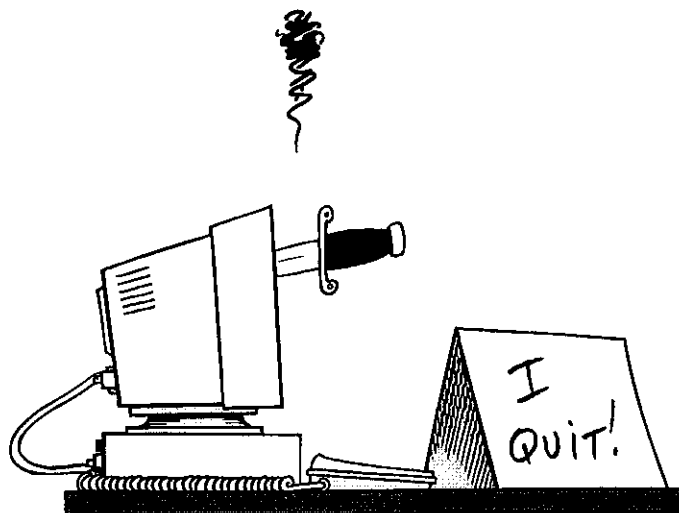
More recently the library has been extending the services it provides online. Email

has become a major access tool for many clients. However Bet reported a trial being conducted of a fully online reference service.

(Since July, this service—Ask us—a pilot collaborative service provided by Australian, national, state and territory libraries, has now become available via the Library's web page. Without any publicity, it has attracted a huge response. <http://www.nla.gov.au/infoserv/askus.html>. NC).

Finally Lydia Preiss (Preservation) gave us a guided tour of the Library's Preservation laboratories. We spoke to conservators and inspected works undergoing different kinds of preservation according to not just their condition but their identified importance.

The afternoon was packed with events and speakers. It gave the conference participants an overview of the NLA's services, and also gave us an appreciation of key issues in providing a modern library service utilizing the resources of the nation. It was a generous contribution to the Conference by the staff of the National Library of Australia.



Setting the scene for compiling a Professional Development Portfolio

*Lesley Utting,
Librarian, Carey Baptist College, Auckland, N.Z.*

Ongoing Professional Development is a topic which holds a great deal of interest for me. I have been involved in professional development very intentionally for the last 10 years or more. I have found that it brings a focus and a richness to my daily work and keeps me in touch with innovations or advances in the library profession.

There are many ways in which you can continue to develop your skills and also give something back to your profession. Whether it be by taking courses in Library and Information Studies, attending short courses, attending conferences and belonging to the local branch of your Library Association.

Remember to apply for funding via scholarships or through sponsorship from your local region of ALIA (Australian Library & Information Association) or LIANZA (Library & Information Association of New Zealand Aotearoa). The more areas in which you can be involved help build networks which can then be used to enhance your career options.

At the recent AGM of LIANZA, Hikuwai region, held in Auckland, the guest speakers were Chris Szekely (who many of you will remember as our plenary speaker at the ANZTLA Conference in Auckland, 2001) and Alison Dobbie, Library Manager from Auckland City Libraries.

Chris spoke about his visit to the International Indigenous Librarian's Forum in Jokkmokk, Sweden. Chris has been instrumental in establishing the Indigenous Librarian's Forum and he spoke about the personal and professional benefits of establishing international networks.

Alison Dobbie is a member of the prestig-

ious Bertelsmann Foundation in which librarians engage in research. She also highlighted the benefits both professionally and personally of building networks and encouraged all librarians to think of ways in which they could expand their networks.

I will now outline my most recent undertaking in the professional development area. In my contract as Librarian at Carey I am entitled to study leave which can be used either for ongoing study or for a particular project.

As I was travelling to the UK, I decided to put a proposal to the Principal of the College suggesting that I visit Theological College Libraries while I was in that part of the world. I chose colleges which were doing the same core business as Carey or similar. So they were colleges where students were training for Pastoral Ministry or they offered courses with a Mission focus.

My main focus for discussion with colleagues was to be that of Collection Development. I also wanted to see what they were doing in the area of Information Literacy and what technologies they were using to support the library and its mission statement.

Once the proposal was accepted, I then made contact with the librarians at each of the colleges to make a specific time to visit. Each college had a website plus a library home page which made it an easy task to contact each librarian in person. When I came to make the actual visit I felt as if I already knew some of the people as we had communicated several times.

We started our trip in Singapore and here I visited the Singapore Bible College

(www.sbc.edu.sg) We stayed on site at SBC and so I was able to get a good look at their campus.

The library is a pleasant airy building which has only recently been finished as a purpose built library facility. The English and Chinese collections are equal in content and size with the collection numbering about 50,000 items.

We offer a Diploma in Mission (Mandarin) at Carey and by viewing this collection it reminded me of our responsibilities to provide adequate resources for our Mandarin speaking students.

We then travelled to Oxford where I was able to visit The Oxford Centre for Mission Studies (www.ocms.ac.uk) This is a post-graduate institution which is dedicated to the research and practice of wholistic Christian mission.

OCMS is situated in the heart of Oxford in Woodstock Rd. They are using a building which was originally a church; thus there are disadvantages in not having a customised building.

There is a bookshop on site where I was able to see a listing of their publications under the name Regnum Press. The Librarian was away on other business at the time I called making the visit less helpful than it otherwise could have been.

Regent's Park College, Oxford (www.rpc.ox.ac.uk) (*picture p.25*) is the equivalent of our college in NZ in that we both train students for Pastoral Ministry in the Baptist denomination and also have independent university students. These students have access to their own library plus the multitude of electronic databases and publications available from Oxford University, which contains approximately 35 colleges.

On the same site is the Centre for Baptist History and Heritage which contains the Angus Library and Archives. The Angus Library contains more than 70,000 items relating to the life and history of Baptists in Britain and the wider scene.

I was able to visit the College twice while

in Oxford and once I was accompanied by a lecturer from Carey who has a strong interest in archival matters. It was wonderful to have the opportunity to talk with our colleagues in a "sister" college of such long standing. We were made to feel extremely welcome and the exchange of ideas was beneficial to both parties.

I was able to purchase books and pamphlets from the Archives and get a complete listing of their publications. There were two librarians plus an archivist working there and we discussed attending conferences in one another's countries and even discussed the idea of doing a job exchange!

I next visited All Nations Christian College in Hertfordshire (www.allnations.ac.uk) (*picture p.25*). All Nations offers training for mission. Their mission statement reads "Mission training - not just a specialty it's everything we do".

I had a personal interest in visiting All Nation's because the father of our current Principal at Carey had been the Principal at All Nations, during the 1980's. Their book stock which numbers 38,000 volumes is scattered through the rooms of the stately old home and there are strong periodical holdings. There is an excellent, well stocked Bookstore on site which must be extremely useful for the student body and the Librarian.

The College is in a beautiful location but there was a sense of isolation and lack of connection to other colleges for sharing of resources. We were shown around the campus by a theology student who was a librarian in a former life! Stan Bruce, the librarian, was away on leave during the Easter break. I discovered that Easter is not a good time to make formal visits as many staff take extra leave around this time.

While in London, I went to visit Spurgeon's College in South Norwood (www.spurgeons.ac.uk) (*picture p.25*). The college was established in 1856 by Charles Haddon Spurgeon who was a prominent Baptist preacher.over

They train students for ministry and mission so their core business is also the same as ours and they are another "sister" college of long standing. We were made to feel very welcome and enjoyed our time having lunch with the students and staff, who are a vibrant and stimulating bunch!

The library contains c.50,000 volumes and subscribes to 100 journals. The library rambles over 3 floors with a self-issuing system on the top floor. The various floors are watched by the Librarian on closed circuit TV - with signs around saying "Big sister is watching you"- which is rather fun or maybe not! The students have to come to the bottom floor to ask for Reference help so the situation is less than ideal.

Plans are drawn up regularly for a new Library facility but never seem to come to fruition! The old perennial problem of money!

Spurgeon's College has reciprocal borrowing arrangements with three other Institutions and so their students are well catered for in the range of material available to them. Judy Powles, also manages the Heritage Room which houses the material relating to Charles Haddon Spurgeon. This material is in high demand, particularly by Americans who make regular visits to Spurgeon's in order

to lay their hands on any material relating to Spurgeon.

How did I benefit both personally and professionally from my time in the UK?

- By meeting up with Judy Powles (Spurgeons) and Susan Mills (Regent's Park College) in particular, I was able to renew the links which had previously been made by Kim Robinson when he attended the ABTAPL Conference in York in 2000.

An invitation was issued to me to attend the ABTAPL Conference in Chester in April 2002 but unfortunately our travel plans couldn't be reworked to fit it in. There will be another time!

- As a result of these contacts being made, both Judy and Susan are interested in attending the ANZTLA Conference in Perth in July 2003!
- By visiting the specifically chosen Libraries, I gained much by interacting with my professional colleagues, I enlarged my networks, I affirmed what I was doing in my role at Carey and I came back inspired.

There is something very stimulating about having time-out to talk with one's colleagues who "speak the same language" and enjoy taking the time to chew the fat. **Start compiling your Professional Development portfolio today!**

NEWS FROM THE CHAPTERS

New South Wales

The **Australian College of Ministries** (formerly the Churches of Christ) recently moved from its premises in Carlingford and will in future be providing courses only through distance education. It is planned that ACOM'S library will be relocated to the library of Wesley Institute for Ministry and the Arts at Drummoyne in Sydney. However this is pending the approval of money by Wesley Institute for the housing and processing of the collection.

The **Columban Mission Institute** is closing its College at North Turrumurra after 43 years of training priests for the mission fields of South America, Asia and the Pacific. The Columbans will instead establish three new centres in Sydney as well as a Student Formation Centre at Strathfield. The three centres, to be established at the Australian Catholic University, will include a centre for promoting communion with the Church in China, for Christian-Muslim relations and for peace, ecology and justice. The Columban missiology library will be housed in the Veech Library of the Catholic Institute of Sydney in Strathfield, with other sections of the library going to other Catholic institutions.

New Norcia Studies No.10. 2002
10th Anniversary Issue

Celebrating the reunion of the Aboriginal pupils and their teachers.

May Taylor's gift to the past pupils and Benedictine Sisters of New Norcia was an overwhelming success in the reunion of these parties in October 2001. Sr Hilda Scott OSB, Katharine Massam, Sheila Humphries and Mary Nannup in their individual ways celebrate the reunion in this issue.

St Gertrude's College is a memory for many of the girls who studied there. *What type of memory is an individual point of view!* Robin Campbell and Ingrid van Bremen had memories and research notes dating from the early 1990's to assist them in their report on the conserving of this fine building. Their report contains the original plans of the building and photographs of the work in progress as well as details of how the building is coping with its refurbishment.

Mary Eagle's research concerning Aboriginal artist Monop who drew images for Daisy Bates, brought her to New Norcia where Monop featured as a worker for several years. Her article looks at the Benedictine Mission from a different angle to the usual.

Fr Bernard Rooney's interpretation of the New Norcia Mission and Rosendo Salvado's aims for the Aboriginal people, opens new discussion points for the researcher of Western Australian history. The story expands beyond New Norcia into the surrounding 'Midlands' area which includes the Victoria Plains and Moora Shires. While many well known names appear, both Aboriginal and white, the Narrier family figure broadly in this discourse. The changes at the turn into the 20th Century and the death of Salvado leading into the 'progress' of the Aboriginal people and the subsequent results being experienced now complete this short commentary on **New Norcia's People**.

Salvado and his experiments!!

Coffee in the Western Australian bush!! Teresa de Castro is following Salvado's dreams to introduce the basic European foods to this state. Read how Salvado expressed this desire in his letter from Ceylon dated 17th October, 1869.

A further issue of the **Chronicles of the Benedictine Abbey** closes this wonderful journal. Dated January 1 to December 31 1902 you can follow the weather reports by Fr Curiel, the Chronicler. Fr Curiel also comments on the conditions at New Norcia and the changes being implemented by the new régime of Bishop Torres.

New Norcia Studies No.10 Price \$25.00 (AUS) Plus postage \$4.00 Aust \$9.00 Sea Mail If you have any queries contact the Archivist on Ph: (08) 9654 8018, Fax: (08) 9654 8097. email: archives_nn@bigpond.com

Pathways of Presence: Being and Resourcing

National Catholic Resource Centres Network Conference

Susan Melhuish,

Catholic Resource & Information Service, Adelaide

The NCRC Network Conference was held in Brisbane
30 June - 03 July 2002

Susan Melhuish has been the Coordinator of Catholic Resource & Information Service (CRIS) for nearly two years.

The centre, located at 112 Kintore St, Thebarton S.A. and previously known as the Diocesan Resource Centre, supports the Catholic Education Office and Catholic schools in South Australia.

The complete catalogue of CRIS holdings is available at <http://web.ceo.adl.catholic.edu.au/cris.html>.

Susan has developed many hyperlinks to web-sites within the CRIS catalogue.

Introduction

It's always interesting being part of a library network. You meet such interesting people and are exposed to many new ideas, insights and methodology.

For those of you who don't know about the NCRCN, it is a network that exists to provide mutual support for members involved in the provision and promotion of services and resources for religious education and faith development in the Australian Church and community.

The mission statement emphasises a commitment to supporting religious education and faith development by meeting annually, communicating regularly, exchanging information, advocating quality media and resources and sharing diverse experiences and expertise to enrich personal development and the work environment.

A Theology Of Presence

The Conference, held annually, had as its theme Pathways of Presence: Being and Resourcing. The first session presented by Jill Gowdie (Multi-Media Centre In-Service Consultant) was entitled 'All Or Nothing: A Theology Of Presence'.

Jill asked three pertinent questions:

- What is a theology of presence?
- Who is Jesus?
- Who are we?

She discussed how one lives a spirituality of presence using story, a sense of moment and company. Jill pointed out that in the early years of the Jesus 'movement', the followers of Jesus were called people of 'the way'. With Jesus living among them this way required recognition of God in them, with them and around them.

This changed people's perception of how they see each other and their world. Such a "God-in-all-people" experience was the central insight and challenge to everyday life in these early followers. In our contemporary world there is the need for authentic

experience. Using a theology of presence the focus is moved "in understanding the Divine from redemption to love; from maintenance to transformation, from exclusion to inclusion." Like the early followers of Jesus we can acknowledge God in all things.

Disability resources

The second session 'Absence and Presence: What's the Picture?' was facilitated by Trish Murdoch (Education Officer, Disability Resource). Trish emphasised the need for us to challenge our prejudices and pre-conceived ideas and how to respond to disabled people.

Examination of our resources was recommended to see if our Centres were up to date with the theories of 'inclusion, together and equal' and lists were provided of the top 10 videos, books, journals, commercial movies and conference papers available.

Cinema connections

Another interesting session was provided by Madeleine Buckley from the Brisbane Catholic Education Multimedia Centre who presented a thought-provoking session 'How do we see? Being present through movies'.

The films *Yolngu Boy* and *Colour of Paradise* were used to encourage reflection on how the characters interpret their environments and how we relate to the story shown. Is there a connection in 'our story', the Christian narrative and the stories in the films? Was God present in these stories? Such questions we explored experiencing a range of emotions and thoughts.

Water, earth, fire and air

The conference continued with sessions on internet sites, and a wonderful experi-

ence at Ocean View where at 'Four Winds' we enjoyed 'Being present as part of the Earth'.

Sr Mary Tinney led us in a ritual in which we focused ourselves a part of the earth and connected with the elements of water, earth, fire and air. A reminder of our relationship and responsibility to the earth and all that flourished upon it.

The final day of the conference included visits to Inala where Ngutanaa-Lui, the Aboriginal and Torres Strait Islander Cultural Studies Centre is housed. There we were introduced to Aboriginal culture and spirituality, entered a Bora ring and viewed Aboriginal dancing.

The last session facilitated by Tim Keating, Executive Officer, Faith Education Services, was titled 'Jesus in Art: An insight into the Gospels'. Such images presented reflected the culture and theology of the people, showed different artists through different mediums and provided a panorama of different Jesus images portrayed through the eye of each individual artist.

In Conclusion

The Conference inspired and uplifted us spiritually, gave us much to ponder and take back to our own resource centres. New ideas, insight and various methodologies abounded as well as the human connection of getting to know each of our brothers and sisters better.

Susan Melhuish

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