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ANZTLA

Australian and New Zealand Theological Library Association Limited

ANZTLA Newsletter No. 55
April 2005

HARVEST BIBLE COLLEGE
LIBRARY

In this Issue

Reflections on Twenty Years of ANZTLA

Peter Hollingworth on Spirituality in the Public Domain

Michael Gorman and Nigel Barbour on the Future of the Journal

Paul Chandler on Carmelite Antiquities

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AUSTRALIAN AND NEW ZEALAND THEOLOGICAL LIBRARY ASSOCIATION LIMITED

ACN 101 980 287

ANZTLA is an association of libraries and individuals involved and interested in theological librarianship. It seeks to cooperate 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. ANZTLA holds an annual conference and local chapters of the Association in the major cities provide a forum for local interaction.

For further information see the web site: www.anztl.org

ANZTLA NEWSLETTER

ISSN 1030-701X

The ANZTLA Newsletter is published three times a year in April, August and December 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, on disk, or preferably forwarded via e-mail as an attachment.

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Advertising

Circulation is approximately 120 subscriptions to theological library managers and other readers interested in theological publications.

Full page \$A120; half page \$A60.

Advertising material should be tendered copy ready electronically, on disk or hard copy.

ANZTLA Membership and Subscription to the Newsletter

Association membership (including Newsletter subscription)	\$A50.00
Newsletter only	\$A25.00
Overseas surcharge	\$A10.00

Payment in Australian dollars to
Treasurer ANZTLA LTD
Lynn Pryor
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(Bank Drafts in US dollars require a further \$A10.)



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Twenty years of ANZTLA

Reflections from Three Presidents

Popular memory attributes the lead for the Australian and New Zealand Theological Library Association coming from the South Australians, and there is no question that the South Australians were well-organised early and endeavoured to involve libraries in the other states in forming an association. However, recent historical work by Val Canty, herself a South Australian original, reveals that visions and groundwork for an association were happening in various parts of Australia through the late seventies and early eighties. An active correspondence between potential participants was being conducted, showing a keen awareness of other theological libraries with common needs and goals. The need was there, the interest was growing, it was simply a matter of people communicating further, and making contact, in order to make it happen. It is a mistake to think now that we look back at some golden age. In reality it was as it always is: the problems were different, the challenges were different.

One happily abiding feature of ANZTLA is its ecumenical harmony. It is genuinely irenic in nature and welcomes involvement across denominations and religions. The common interests and needs that draw us together have been instrumental in the foundation of the Association, they are the factors we keep coming back to. The daily challenges are the stuff of our work together, whatever aspect of librarianship we may be handling at the time.

If there is one ideal or quality that we work with in order to maintain the standards, it is

collegiality. Every kind of theological library is represented in ANZTLA, and every size of library. Sensitivity to the needs of all our members has strengthened as the years pass, to the degree that it is a main characteristic of the Association. Out of such collegiality there has sprung camaraderie and friendship. Even sharing the differences has helped us grow in our understanding of our own work. Perhaps the size of the Association has helped with this close-knit sense of belonging, we being fortunate enough to get know nearly everyone in the Association if we put our minds to it.

The chapter organisation of ANZTLA is another blessing, where there is close on-going awareness and discussion of local needs as well as the larger issues in our field. Each chapter has developed its own special character, not surprisingly a reflection of the personalities and histories of the different regions. This chapter system has been a particular strength when it comes to organising the annual conferences. Everyone gets a turn to work for the common interest. The chapter conference committees are the main form of corporate involvement that we experience and enjoy on an annual basis.

Here now are three views of ANZTLA from three of the elected Presidents, given on this twentieth anniversary.

The Spirit of ANZTLA

Tony McCumstie works at the Mannix Library in Melbourne and is the current President of ANZTLA

In writing this reflection to mark the 20th anniversary of the foundation of the Australian and New Zealand Theological Library Association, I would like to focus on the spirit that underpins the Association and sustains it rather than events and achievements (which, hopefully, will have been considered by other contributors).

Everything the Association has done and continues to do is possible only because of the generosity, willing participation and co-operation of its members. From the very beginning, it was the dedication and commitment of a few like-minded people who paved the way for the formation of what has become ANZTLA. Needs were identified, possibilities were explored and the necessary work done to produce the goods.

Having been established, ANZTLA provides an environment in which more needs and possibilities can be identified.

Regional chapters serve to both facilitate communication, support and co-operation at a local level and also act as a conduit for individuals to connect to the larger theological library scene across Australia and New Zealand. The rotation of the annual conference from chapter to chapter escalates this dynamic to the international level. It also provides an opportunity for individuals, regardless of the size of their library or their professional circumstances, to contribute to the overall endeavours of the Association through participation in conference organizing committees.

Each year the Association's conference brings together delegates from libraries all around the region. This coming together of librarians from such a wide variety of circumstances and backgrounds offers an unparalleled opportunity

for people to meet, confer, support and inspire one another. While the conference only lasts a few days, the relationships (both professional and personal) that are established there persist through the year and result in either the achievement of some common task or personal development that assists individuals in their own library workplace or career.

It is well worth noting that two speakers giving a presentation on mentoring at the 2004 conference remarked that ANZTLA is already well advanced in this area. They identified what we may take for granted, viz. regional chapters and the annual conference, as key means by which peer-mentoring relationships can be established and develop.

The generosity of ANZTLA members - be it in performing some task or participation in some project or just in being available to one another - is the basis of our Association. I would hope that each member may read the Association's "Mission Statement" on the website (<http://www.anztl.org/Pages/about.html>) and consider ways in which they may be able to contribute the work of the Association at one level or another.

Something that struck me when I attended my first ANZTLA conference in 1994 and continues to impress me year after year is the genuine personal warmth that exists at such gatherings and the welcome that is extended to newcomers. There is a communal spirit evident within the Association that sustains it and enables it to be what it is and do what it does. It is a spirit of generosity, of co-operation and concern one for another. This spirit was instilled in ANZTLA by those who founded the Association and has been fostered by those who have been a part of the Association over the past twenty years. This spirit is still evident today and it is our responsibility to ensure that it continues into the future.

Wendy Davis works in the Adelaide Theological Library and was President of ANZTLA from 1996-1997

My term as president was an interim one. I was elected at the Perth conference in October 1996 following the death of Trevor Zweck, who had been our founding President. The grief we shared at that time was heart-felt, particularly for the South Australian chapter members, who had worked closely with Trevor for many years. I had been close friends with Trevor since we studied together in library school in 1980.

Trevor's death was quite sudden, following a fairly short period of illness. He suffered many health problems over the years and one of his most memorable qualities was the courage and fortitude with which he faced these difficulties. His deteriorating eyesight could have given him reason enough to retire, especially considering the importance of eyesight to a librarian who spends most of their working day reading something! But no, Trevor doggedly continued

on, such was his dedication to theological librarianship and ANZTLA. His last overseas study trip was cut short by his final illness.

Trevor's death marked a major turning point in the life of ANZTLA. As he was one of the founders and leading lights of ANZTLA it was difficult to think of ANZTLA without Trevor and I think it took us all a while to recover and to start thinking about ANZTLA in a "post-Trevor" light. It required the members of ANZTLA to reevaluate their roles. It gave us an opportunity to tap the wealth of talented and dedicated librarians who have led ANZTLA forward.

The highlight I remember was that during my term the 3rd edition of AULOTS (the first edited by Tony McCumstie) was published--I got to write the preface and sign it as President!

The Trevor Zweck Award

At the Annual General Meeting of ANZTLA in 1994, held at Ormond College in Melbourne, Coralie Jenkin proposed from the floor that an Award be instituted "to a person who has contributed to theological libraries in Australia or New Zealand." Significant amongst the terms were that "the recipient be a person who, in the opinion of the Executive Committee [the forerunner of the present Board], has made a significant contribution to the development of theological libraries in Australia or New Zealand in any way during the previous twelve months"; that "recipients will not necessarily be librarians"; and that "no person receive the Award on more than one occasion." To honour Trevor Zweck's contribution to ANZTLA this Award is known as the Trevor Zweck Award

In fact, the Trevor Zweck Award is the highest accolade that ANZTLA can award. It is awarded to an individual (not an institution) in recognition of an outstanding contribution which has furthered the course of theological librarianship. It can be awarded annually but, since its inception in 1996, has only ever been awarded once before. Members of the Association nominate a person to receive the award and this must then be approved by the Board. It has only been awarded twice, to Tony McCumstie for his work in producing AULOTS 3 and to Ruth Millard for her work in organizing the Consortium Task Group.

Judith Bright works in the Kinder Library at St John's Theological College, Auckland and was President of ANZTLA from 2001-2003

The 20th anniversary of the founding of ANZTLA encourages a look back to where we have come from, to the significant achievements of this Association, and of theological librarians themselves. Prior to the inaugural 1986 ANZTLA conference, there had been a library consultation 'tacked' on to some ANZATS conferences, at which many librarians were represented by a faculty person from their institution. The coming of age of the theological librarian as a professional and able to speak in their own right was in its infancy. So it was with a good deal of excitement that that first conference took place.

As one who was at that first Canberra conference, and was later elected as President (2001-2003), it is interesting to reflect on the past. Each President has had new and different challenges. During a dinner address at the 2002 conference, I quoted our first President Trevor Zweck when he looked back at our achievements. Trevor wrote

- 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 co-operation,
- we have published and distributed literature on theological librarianship,
- and we have fostered contact with other library associations and groups.

My term as President was the first appointment of a New Zealander to the position, and the first time that I remember that those nominated were asked to speak in support of their nomination, prior to the election. The distance between members of the executive (later Board), and the impossibility of face to face meetings ushered in an era of conducting Board business by email when necessary.

Considerable work led to ANZTLA becoming ANZTLA Ltd, the annual general meeting having resolved to incorporate the Association according to Australian law, and having passed a constitution to enable this to happen. We also completed a process of evaluation of suitable software for our indexing project, the Australasian Religion Index.

The opportunity to stand for President is one that all members should consider seriously as part of their professional development, and in order to assist our Association to continue to move forward. It is a challenge, but one that I offer to all members of ANZTLA.

20th Annual ANZTLA Conference

Bringing the pieces together: theological libraries into the 21st century

Sydney : 6-10 July 2005

Bringing the pieces together: Theological Libraries into the 21st century is the focus of this year's Conference in Sydney. It is the hope of the Sydney Chapter that delegates will come away from the Conference with new insights into the various 'pieces' of the library service, with ideas and 'hands-on' resources to help our services into the 21st century. From one person libraries through to larger organizations, across both countries, we believe that delegates will gain from the insights of the speakers that we have invited and the many opportunities to talk to colleagues.

Those arriving on Wednesday can take advantage of the free tickets for the 5th Australian Christian Resources Exhibition held at The Dome, Sydney Showground, Olympic Park. Public transport information will be available on arrival at Sancta Sophia College, the Conference venue.

The pre-Conference sessions take on different forms each year, and this year we have invited Ian McLeod from Ebsco to give a session on ATLA Online. Ian will guide us through the database and handle all the questions you'd like to ask. In the afternoon we will continue the tradition of the annual, highly useful Cataloguing Forum.

The Conference officially begins with the welcomes on Thursday afternoon and we are pleased to have Fr Edmund Campion to give the Keynote address on Thursday night.

We thought we'd take the conference off-site on Friday (catching some of the sights of Sydney) and visit Veech Library at Strathfield for the morning sessions. Performance measures has been an issue for many of the Sydney libraries and the session from Isabella Trahn and Beth Marnane will open the topic up and provide insights from two librarians active in this area. Anne Hocking will give us a tour of Veech Library and host lunch. After lunch we will head north to the Uniting Church Centre for Ministry, home of Camden Theological Library for the afternoon session. The session will be about service to multicultural users with input from librarians, lecturers and users. Friday night will find us all back at Sancta Sophia for the Annual General Meeting and then off to the cafes of Newtown for supper.

If you've ever had someone say to you 'it must be great working in a library, sitting around reading books all day...' then you'll appreciate the Stress Management for Librarians session on Saturday morning. Ling Caslick is a psychologist and counsellor who will provide tips and practical advice about how to keep calm and unstressed in our working environments.

This is followed by a session designed to give an overview of the booktrade. We have invited several professionals in the trade to talk about the process of the creation of a book, the publishing process and how the book trade works. This is one of those 'everything you ever wanted to know...' sessions, so please come with all your questions.

Saturday afternoon can be spent touring various libraries around Sydney – or taking in a few of the tourist sights. Either way, it's back to Sancta Sophia College for the Conference Dinner – celebrating 20 years of ANZTLA.

Sunday morning is the traditional Ecumenical Service followed by the final session – The Entrepreneurial Librarian. Whether you are in a one person library, or part of a larger organization, there are ways to be entrepreneurial – even on a shoestring budget. The idea of this session is to look at that idea – and offer all sorts of resources to get you going, entrepreneurially.

We hope that you will join us in Sydney for the 20th Annual ANZTLA Conference.

PreConference: Wednesday 6th July
Conference: Thursday 7th July – Sunday 10th July .

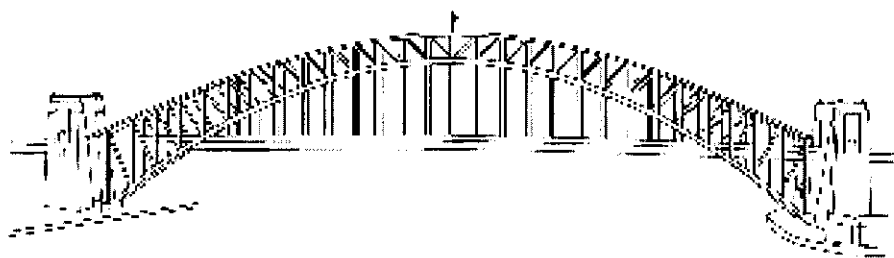
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Or visit the ANZTLA website at www.anztla.org

See you in Sydney!

Linda Heald
For the Sydney Organising Committee



“Does spirituality have a place in the public domain?”: an address to the Institute for Spiritual Studies

by Peter Hollingworth

The following is the text of an address given by the Right Revd Dr Peter Hollingworth AC OBE to the Institute for Spiritual Studies in Melbourne on Wednesday 27th April 2005.

Dr Hollingworth was the Anglican Archbishop of Brisbane and is a former Governor-General of Australia.

There is a widely held political dictum that in the modern, secular, pluralist democratic state, there can be no place for the influence of spirituality or religion on the part of the churches or other religious bodies.

In beginning this address, it is important for me to offer some general definitions of what I mean about some of the key words in that first paragraph.

Firstly, *spirituality*. This refers to spiritual mindedness, devotion to the things of the spirit, the disciplined approach to one's spiritual life, the opposition to materialism, secularism and hedonism, obedience to the laws of the church or other religious bodies. It is also related to spiritual formation, which is the theme of the Christian's life after the Baptism. It is to do with justification and the process of sanctification, involving the imitation of Christ.

There are two strands to spirituality which must be held in balance, although this is not always the case. The first is devotion to the justice of God, implying a public dimension to one's spiritual life and the second is to do with the evangelical pursuit of spiritual life and piety, implying the personal and individual aspect of spirituality. These two perspectives enjoin us to become more like Christ in our personal lives and to live this out in society, pursuing a world which bears the marks to the Kingdom of God.

Religion – there are only five references to the word in the New Testament and they are mostly to describe what religion is not. We may draw from the Latin however, noting that 'religio' means to bind. Religion is about the ordering,

disciplining and containing, the regulation governance and codification of spiritual insights. Religion provides the structure for spiritual life, both corporate and individual. It interprets the scriptures, lays down spiritual and moral laws, and formulates doctrine and commandment, involving matters of faith and conduct. The task of religion is to edify and instruct its followers, offering guidance to them as they live out their lives on earth.

Turning now from the sacred to the secular, so to speak, we need to consider three more terms. By '*modern*', I refer to the epoch of modernity which covers roughly the last 500 years in Western Europe. It refers to that period known as the Enlightenment which commenced at the end of the 15th century and developed a distinctive philosophical and aesthetic tradition. The Enlightenment placed humanity in the centre of the equation, believing that human beings were capable of knowledge, reason and achievement beyond previous imagining. This corresponds with the dawning of science and human enquiry into the nature of the universe and is illustrated in the Copernican and Newtonian revolutions in scientific thought. This focus upon reason, scientific enquiry and humanism has been the dominant thrust over most of that period into the late 20th century, when much of that thinking has been challenged by another movement called 'postmodernism'.

The second is the term '*secular*' which is a word often misunderstood. It refers to the affairs of this world as having their own integrity without reference to the divine, although it is not in its nature necessary anti-religious. Its integrity is based upon having its own laws,

precepts, ordinances and conventions. As the modern world has witnessed an extraordinary explosion of human knowledge, this has led to new processes which the sociologists describe in terms such as 'differentiation of function', 'specialisation', 'professionalisation' and the division of society into distinct sectors for administrative purposes. These are natural outcomes which arise when the earlier undifferentiated world is unable to contain new areas of knowledge.

Although this is a necessary and understandable development, one of the outcomes for the churches is that religion has been forced into a particular sector or category, where religious bodies are expected to exercise "the religious function", but with the term being defined in a limited and restricted way. The idea of a narrowly prescribed role for religion comes into being as a result of the eighteenth century dictum of "the separation of church and state", which is most clearly articulated in countries like the United States. However you will not find that phrase referred to in the Australian Constitution nor, I believe, in the United States Constitution. It is a dictum which has been elevated to the status of an unchallenged political doctrine by those secularists wishing to contain the power and influence of the church.

It is important in conclusion to differentiate between "secularisation" which refers to a long historical and sociological process and "secularism" which is a form of closed anti-religious ideology. The first does not necessarily imply the presence of the latter, although the two are invariably confused.

The third term is "*democratic*"; this is the term with which we are all very familiar and it applies to notions such as the sovereignty of the individual, elected representation, the consent of the governed, the freedom of choice, assembly, speech and, by extension, the media. It implies majority rule and the accountability of governments to their citizenry. The rule of the law, which is a cornerstone of democracy also has the task of protecting citizens from undue control and exploitation by powerful interests which may seek to limit their freedom.

What all this amounts to is that over the course of human history there has been a long and

steady shift from ancient to modern societies, in the sense that a predominantly sacred world, where religious faith is pervasive and dominant, gradually changes into a secular, differentiated world where in the West at least, spiritual and religious influence and acts have gradually been eased out of the public domain. The notion of 'coming of age' of humanity has tended to imply that religion is no longer warranted in the affairs of the state. Conversely, religion is depicted and caricatured as superstitious, authoritarian, and divisive, as a basis for the claim that religion needs to be restricted. So the doctrine of 'separation' has been the mechanism by which this has been procured. The other way this process can be described is that of "desacralization", a term which also describes the process but from the opposite perspective to secularisation.

Looking back at history, there is a good reason for this to have happened in the wake of the "wars of religion" in the 16th and 17th centuries. At the end of that period, political philosophers who were developing the notion of democracy judged that the best thing to do about religion was to keep it out of the affairs of state, restricting it to the realm of the private and the spiritual. In this way its dominance over political affairs could be contained.

There are of course risks in making sweeping generalisations, so it will be helpful if we turn to Richard Niebuhr and a significant little book he wrote in 1951 called Christ and Culture. These five responses about the relationship between church and state and Christ and culture are all responses which were appropriate to each age or epoch in Christian history and therefore are worth elaborating.

1. The Early Church – Christ stands over against the world as there is an inherent conflict of values between them.
2. Thomas Aquinas – Christ is the fulfiller of mankind's cultural aspirations, with the churches' task being to restore the institutions of the true society.
3. St. Augustine – Christ is the transformer of culture, with the churches' task being the conversion of man in his society.
4. Martin Luther – Christ is the hope of the world who stands beyond history, with Christians accepting the paradox of trying to be faithful to both.

5. 19th Century Liberalism – Christ is the climax of the world's cultural heritage, with Christianity an integral part of that heritage.

Where does Australian society in the 21st century fit within this schema? Australia, along with most Eastern European states, has for some time experienced a situation where the churches have had a diminished influence on the wider society. The churches have to work with fewer resources and there is less public confidence in the clergy, who have always had a bad press. Furthermore, they have limited expertise effectively to engage in wider fields involving highly technical and expert issues. Generally speaking it must be said that even when they do stand together, the churches are a shrinking part of a wider society which is increasingly pluralist in its nature and where other pressure groups seek to counter that limited influence for their own particular purposes.

The public forum has been therefore well and truly swept and garnished of significant religious influence and a values vacuum now remains at the heart of public life. There are no longer institutions with an accepted mandate to shape and inform public ethical standards, with serious consequences for the future of a "civil society". This loss of religious influence in Western society is something that deeply troubled Pope John Paul II and continues to trouble his successor Pope Benedict XVI. This is a matter which we should follow with great interest as he seeks to address the issue of secularism within the roots of his own European tradition.

This gloomy assessment should be qualified with a small exception. The interest of younger generations in Eastern religion and mysticism, coupled with various forms of meditation testifies to the fact that spirituality in one form or another still has meaning in many peoples' lives as they seek meaning and direction for themselves.

This has led to the often expressed dictum,

We must resist calls for "separation" between church and state if that means further disengagement and disempowerment for the church. We can do no better than return to the dictum of Richard Hooker that our faith stands upon the tripod of scripture, tradition and reason, all of which have to come into play as we try to work out appropriate Christian positions in the public arena.

"spirituality is acceptable today, but not religion". Consequently, the church is still excluded by being falsely contrasted with spirituality. Here I offer a lovely example from an experience of interfaith dialogue held in St Paul's Cathedral here in Melbourne some years ago between Buddhist teacher Soygal Rinpoche, a Tibetan master living in France, and me. In the presence of a full cathedral (mostly Buddhist) one of them asked the question "do you agree that humanity needs spirituality but that it can do without religion?" The Rinpoche answered the question by picking up a glass of water and holding it up to the audience. He said: "Here is a glass with water in it, empty the water out and it disperses everywhere and is lost. The glass becomes empty and loses its essential purpose because it no longer contains the vital element

of water. So it is with religion and spirituality because spirituality needs religion to secure it and hold it in place so that people can drink from its well springs." He concluded by saying, "you can't have the one without the other". I was very pleased that the question was directed to him as a Buddhist rather than me as a Christian because the audience

would be much more likely to accept this truth from him!

How then do we reclaim a place for the churches in today's society and in particular to participate in the public arena?

The first task has to be a theological one, involving the incarnational principle that the whole world is God's creation and in Christ it is the locus of His incarnation. As Christ is in the world, He can be discerned by those who believe in Him and who seek to participate in partnership with Him, working for its ultimate transformation. Thus, an incarnational theology has to be the anchor point in the journey of theological reconstruction today.

Then with regard to the role of Christians individually, we are to stand with our feet planted firmly in both worlds, as both religious

persons and as citizens, resisting the pressure to separate the two worlds and create a clear line of demarcation between things sacred and secular, church and state, private and public domains.

It will then be important to articulate how Christian values have been adapted and distilled into the Western cultural tradition without there being much awareness today of the source of those values. It may therefore be necessary for us to identify that source and to name it.

The churches have to provide the authoritative framework in which members can stand firm and here we can do no better than remember that we are called to act dynamically together to proclaim the reign of God in the world, acting as God's agents in the gradual process of its transformation. It is particularly important to remind ourselves all the time that this must be done in a spirit of humility and servanthood, for there can be no place for triumphalism in this day and age. This means we must be prepared to assert propositions which are of a "both/and" nature, rather than "either/or" assertions. For example, it is a question of upholding spirituality and religion and not one or the other. We must resist calls for "separation" between church and state if that means further disengagement and disempowerment for the church. We can do no better than return to the dictum of Richard Hooker, that our faith stands upon the tripod of scripture, tradition and reason, all of which have to come into play as we try to work out appropriate Christian positions in the public arena.

In a publication entitled Faith in the public forum edited by Neil Brown and Robert Gascoigne in 1999 for the Australian Theological Forum, the editors called for the reaffirmation of faith as being not only private but also public and for that faith to find expression in the various public forums. Quite properly they argued this was not simply an issue for individual citizens or individual people of faith reaffirming their faith in public life, but it was also a crucial issue for the churches themselves.

They further asserted the need for a re-examination of the churches' position and to face four key issues if that re-entry into the

public forum was to be successfully negotiated. This will certainly be a matter of continuing negotiation, because there are many forces in the public sphere that continue to regard religion warily and believe it has no place in public discourse and decision-making.

The first issue is a careful examination of the particular conditions governing social debate in their own situations. There is no "one size fits all" solution, due to the diversity of modern democracies. In considering the Western world, issues such as individualism, liberal democracy, economic rationalism, consumerism, the pursuit of individual rights and many other factors, present the churches

At the present moment our society seems to consist of a pluralistic collection of "private" communities each pursuing their own interests and objectives. The greater aim must be to foster a sense of "moral community" in our society as a whole.

with their own peculiar challenges and difficulties. Yet at the same time, these also provide windows of opportunity and shall be taken up.

The second issue in relation to more secular states such as Australia, is that the churches must secure a well-argued philosophical position for themselves in the public arena. A sound philosophical approach, based upon the tenets of Christian social teaching provides a measure of objectivity and sound reason in the face of criticisms of "interference" in matters outside their direct concern. This will also involve staking out a claim against secularism and other lowest common denominator moralities, arguing that in a democracy all voices have the right to be heard and that no ideology under the guise of being "secular" should be allowed to have a monopoly over public life and discourse.

The third, is that a decision must be made as to which consideration should be introduced into the public debate in the given cultural circumstances of the time. It would seem that the dominant considerations being pressed by several religious groups at present are to do with the affirmation of life, the protection of

family life, opposition to abortion, euthanasia, stem cell research, together with opposition to gay marriages and similar practices regarded as destructive of the good ordering of society. Here, as elsewhere, the churches have to make the case that their moral teaching in these matters is required by their Christian beliefs and as necessary to living the good life.

Fourth, to develop a new style of argument in an approach to the public arena which is adapted to the audience being addressed. This involves some translation of traditional theological language into terms that modern secular people can understand.

To give a good illustration of this, a decade ago the New Zealand Heads of Churches offered five principles as the basis for faith in action in society. I use this as an example of how to distil gospel values into common language suitable for the public arena and as the basis of Christian social teaching that could also be accepted by all groups and elements in a secular society.

The five principles consist of:

1. Human dignity. This is first to acknowledge that human life is derived from God the creator. It is this gift which confers equal worth and value on all created beings, based not upon gender, race, age or economic status, but upon the gift of life itself which is to be valued and defended in all circumstances.
2. Community. It is here that the rights and mutual responsibilities of the members are to be exercised in relation to one another and not simply to self; recognising that the best values are those which have been learned in the context of close and loving relationships involving family, friends and wider community.
3. The common good. This implies the obligation to pursue not only one's own interest over others, but to seek the good of all people on the basis that if one person suffers or is diminished then all are diminished.
4. The value of work. This is an instrumental expression of human worth and respect, whereby people are able to participate in God's continuing creation, to support themselves and their families and to build up the social and economic order.

5. A preferential option for the poor. Given that many people live vulnerable lives and are excluded from mainstream opportunities, this must be a major concern of all social policies as they seek to empower and improve the capacity of poor and excluded people, in ways that will include them in the wider society as active participants.

As I have already noted, modern societies are marked by rapid change, fluid value systems and a widening gap between rich and poor. The public arena has gradually narrowed its scope and now focuses primarily on economic and bureaucratic concerns which intentionally or unintentionally seem to exclude other vital issues from public view.

In conclusion, it is the task of churches and their members individually and together vigorously to contest the gradual reduction of public life to purely economic and bureaucratic procedures, which are increasingly abstracted from those moral goods which make up our sense of human community. The "space" that exists in the public forum must allow for a proper dialogue about those goods which should make up our common good and human wellbeing. At the present moment our society seems to consist of a pluralistic collection of "private" communities each pursuing their own interests and objectives. The greater aim must be to foster a sense of "moral community" in our society as a whole.

Seen in this way, there is a real opportunity for the churches and indeed all religious institutions to make common cause together in the public arena, first of all by seeking to enrich it through a sense of solidarity and trust, through public worship, through the affirmation of axioms or self-evident truths, based on the loving purposes of God as Creator, Saviour and Spirit and on a sense of God's solidarity with suffering people.

Religion has always had a hard time in this country and no more so than at present. The easy thing is to cower in the face of these attacks and retreat into the realm of the private. The hard and the right thing is to harness our beliefs and re-engage as active, critical yet humble participants in the public forum where we have always had a legitimate right to be, standing alongside others of good will.

Celebrating South Australia's Christian Heritage

An account of setting up the exhibition '*South Australia's Christian Heritage*' to be housed in the Mortlock Wing of the State Library of South Australia for a ten year period.

by Pauline Redman

In 2003 the State Library of South Australia (SLSA) underwent a complete refurbishment. The Spence Wing is now much more spacious and modern and the number of computer terminals has been increased from around 23 to 80. The Mortlock Wing, which houses much of the South Australian Collection, now also houses sixteen exhibition bays, each one individually expressing a different aspect of South Australia's history.

The Pray South Australia Committee received a donation of the amount required to sponsor the bay, and accepted the task of presenting the history of Christianity and religion in South Australia. The research team at House of Prayer For All Nations was made responsible for gathering the information. Pray South Australia stressed the idea that we should honour the men and women who had given themselves unstintingly to see this colony founded, where freedom of religion could be enjoyed by everyone.

The task was to find items in the library that would fit the story we wanted to tell. We finished up also using a few introduced items, for example a bonnet and cornet, on loan for the ten years from the Salvation Army, and an embroidered book mark from the Lutheran Archives. The Uniting Church in Australia's Historical Society donated the microfiche of Serena Thorne's diary. Serena was an enthusiastic young preacher and a vibrant young woman who in 1890 preached to a crowd of 2,000 in the Adelaide Town Hall. An excerpt from her diary is a featured text.

We felt that apart from the other obvious choices, George Angas, the early Lutheran settlers, and also the first Christian Aboriginal pastors should feature, for example David Unaipon, the man on our \$50 note. Drawings of some of Unaipon's inventions feature as background graphics. We also made mention of notable Christian women and the early work of the Salvation Army. We thought it best to focus on individuals that were 'high achievers' and not necessarily denominations as such. The Parliamentary Library supplied us with a high quality digital image of the Petition for Women's Suffrage, which was used for background graphics. The Women's Christian Temperance Union in this state collected more than 75% of the vote for the petition just before the turn of the century.

Getting agreement on all that we wanted for the display was not straightforward, and deadlines were extended many times. Looking back it was rewarding work and I felt privileged to be asked to assist in the project. The richness of the experience can't be measured. Certainly without the team effort that went into the whole process, none of this would have happened.

Pauline Redman is the librarian for the House of Prayer for All Nations in Adelaide

The Future of the Scholarly Journal

by Michael Gorman

This article originally appeared in *Dynix Institute Upstream* (January 2005) a publication of the Dynix Institute and is reprinted with permission.

The scholarly journal will disappear and be replaced by a new model (economic and technological) of article distribution.

The scholarly journal is a phrase that embraces many different kinds of communication from modestly priced literary journals to fabulously expensive science journals. All librarians know of the long-standing financial problems posed by scientific, medical, and technical printed journals and the newer economic issues surrounding print and online and print or online journals. Though there are a few truly online journals, they remain rarities in the midst of an industry that is based economically on the production and sale of printed journals.

When one looks at the literature on scholarly communication, it is evident that the discussion is centered on the question of when and how the paper journals of today and yesterday will be replaced by the online journals of tomorrow. Those discussions remind me of nothing so much as "two bald men fighting over a comb."¹ Why argue about economic models of journal publishing when there is no reason to perpetuate the journal at all?

The journal was invented more than 200 years ago to serve a small homogenous class of upper class scholars with a wide range of interests – people who might well read articles on archaeology, biology, and theology. Today, thousands of scholarly

journals serve thousands of micro-communities of intensely specialized scholars who know more and more about less and less. Despite this complete inversion of purpose and increasing specialization, journal publishers still bundle together articles and force libraries and individuals to buy those bundles without regard to the possible readership (or lack of readership) of any one article. The 20 / 80 truism tells us that 20 percent of articles account for 80 percent of reading. In other words, the economic model of the scholarly journal is based, *inter alia*, on selling five articles for each one that is heavily consumed.

But that is not the only aberration in the journal business. The journal publishing industry is the only one that has a highly educated work force (professors and researchers) *working without remuneration*. No wonder that the search for an economic model for online journal publishing has been a failure.

I have always argued that technological advances should be met with a complete reconsideration before technological change

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is implemented. Automating and/or digitizing what is, rather than what could be, always leads to failure. Such a reconsideration of the scholarly journal, if complete and if viewed from the point of view of the scholarly reader, leads inevitably to the dissolution of the journal and an economic model based on the distribution and preservation of *articles* without bundling them into journals. This is inevitable but scarcely to be accomplished with ease.

The present system was economically precarious before the Internet and the Web, even though money was made by selling the majority of the unread with the minority of the read and on the basis of a high-level, unpaid work force. How much more marginal will the profits be if only those articles that are actually used bring in any money? To some, this would mean that scholarly communication must be taken over by governmental or academic agencies and removed from the private sector. In an ideal world, that might be a practical solution, but this is far from an ideal world and it is inevitable that a capitalist society will demand a capitalist, private sector solution. If the effort and ingenuity that is going into the blind alley of digitizing books² were to be expended in a potentially more productive effort to create a viable economic model for distributing scholarly articles online, there is no doubt that a public/private solution could be found.

I envisage large subject-based databases containing articles that have been subject to peer refereeing (much as is done for refereed journals today) and that have been catalogued and indexed exhaustively, using controlled name and subject vocabularies. These databases would be maintained by commercial interests, which would also pay for the cataloguing and indexing. Libraries and individuals could subscribe to the databases, either choosing to download or print individual articles or receiving notification of relevant articles (matching the library's profile). Libraries would pay fees to distribute articles to users and to build their own databases.

There are many questions, of course: Who would be responsible for the preservation and "archiving" of articles (including those that had little or no use)? How would the fee structure for the various services offered by the article databases be set – by individual use, by size of library?

What is inevitable, in my view, is that the present ramshackle structure of journal publishing will have to be replaced by a computer-based system that distributes scholarly articles, organizes peer review and indexing, and preserves the scholarly record in perpetuity.

(Footnotes)

¹ Jorge Luis Borges' phrase. He was describing the Falklands/Malvinas War.

² See, among others: Michael Gorman, "Google and God's Mind," *Los Angeles Times*, Dec. 17, 2004; www.latimes.com/news/opinion/commentary/la-oe-nugorman17dec17,1,7568022.story?coll=la-news-comment-opinions

It's Time To Go Digital

by Nigel Barbour

Deus ex machina. The meaning of this Latin term is "god from a machine". Traditionally it related to relying on divine intervention to solve problems in a plot, but today the phrase has entirely different connotations.

At the moment in the United Kingdom (Carr 2004) and the United States (Hoover, Clark & Rainie 2004) there is a trend towards what Case (2003, p.17) calls "spirituality 'in, with and under' cyberspace". While there is less evidence of this trend in Australia, it is reasonable to expect that in the coming decade or two digital spirituality will become more important to Christians living in Australia. This is sure to have a significant impact on Australian theological libraries over the coming ten to twenty years.

Digital spirituality involves using electronic information to nourish the soul. A pastoral carer could send an e-card to a member of a group he or she is looking after. Someone else might listen to worship on an iPod. A teenager expressing his or her concern for an absent youth group member will use a Nokia mobile telephone to text the message, "RUOK". A missionary might view a Webcast of the service at his or her sending church. A minister will use a Bible on a CD-ROM to find a verse to quote in a sermon. A woman subscribes to a listserv where people post prayer requests. A theology student prints a full-text journal article retrieved from an online database. A teenage girl carries on a conversation in a religious chatroom. A

librarian checks out the Website of a particular ministry in order to answer a question a client has asked. A teenage boy adopts the role of a Christian character in a multi-user dungeon like AotC. On Good Friday, a family watches a DVD of *The Passion of the Christ*, which was obtained from a theological library. Digital technology makes all of these devotional activities possible.

Some of these things I have done myself. For example, collection management in The Salvation Army's College of Further Education (COFE) Library is ongoing, and there is no reason to expect that the books I buy today will still be valid in ten or twenty years time. Recently when I found a book on cults in my library, published in the 1970s, I needed to find out if some of the organisations profiled were still around today. As I knew there was a good chance that at least a few of these groups had embraced digital spirituality, I accessed the Internet, typing "Children of God" into the Google search engine. I discovered a Website belonging to what appeared to be a Christian

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church called "The Family". Reading the information presented there, I learned that the Children of God and the Family of Love were one and the same. They still place emphasis on literature called Mo Letters as well as the Bible. This meant I could keep the book in my library because the group started by Moses David is still active worldwide. My curiosity about his group was satisfied and there was no risk of me becoming a recruit because I was able to use the Internet to check them out.

People who use the COFE Library can use any of the computers provided to connect to the Internet in this way, however, at the moment they have little access to other forms of digitised information.

Earlier in the year, when I was conducting a tour of the library for the first-year students, one of them asked innocently, "Where are the DVDs?". I had to explain that although video cassettes were old technology, there were quite a few of them in the collection, whereas the only DVDs available were in the iWorship series. He promptly borrowed these and I made a mental note to buy more DVDs, even though this leads to two minor problems for me. First, the cataloguing module of the Alice library management software I use has no resource category for DVDs, so I have to decide whether I am going to store them with the videos or the compact discs. I shelved the iWorship material in the latter section and the copy of *The Passion of the Christ* I have just purchased will go into the former section. Second, money is allocated in the budget for books and journals, not for any other forms of electronic communication.

This problem with the budget is solved less easily. There will be no increase to the money allocated to purchasing resources in the immediate future because The Salvation Army is giving less funds to COFE. This meant I was unable to participate in the Australia and New Zealand Theological Library Association consortium this year, so users of my library now cannot access an online database. I feel this is a serious deficiency and it is one challenge I will need to overcome if I am to take my library onto the cyber-superhighway, as I must. I may have to cancel twenty percent of my print subscriptions so I can provide Web access to the ATLA Religion database as well as ATLA

Serials (ATLAS). Oddly enough, if I do so, my clients could gain access to more information because ATLAS includes full-text articles from journals not currently held by the library. It is one way that digital religious information will allow me to do more with less money. Such are the challenges presented by this trend towards digital spirituality. It means purchasing more electronic resources and providing access to at least some of the online information stored in commercial databases as well as supplying equipment which can be used to access a diverse range of religious material. I am convinced that this is where my library is headed because of the increasing popularity of digital spirituality. And when I envision the future of theological librarianship, I can only hope that somehow, some day, all of us will come to embrace digital spirituality, as this is the future.

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Carmelite Antiquities

by Paul Chandler

A visit in April 2004 to the Institutum Carmelitanum in Rome by the librarian of the Carmelite Library in Middle Park brought an unexpected windfall of rare books to the library.

The Carmelite Order began at the end of the 12th century in Crusader Palestine, and later became one of the four principal mendicant orders of the Middle Ages. The first surviving Carmelite literature dates from the 1270s. Although the order was never as large or intellectually significant as the Dominicans or Franciscans, there is nevertheless a large literary production from across these seven centuries: largely biblical, theological and philosophical before the 16th century, and predominantly spiritual and mystical thereafter, but ranging across almost every field from astronomy and *belles lettres* to canon law and psychology, even to a 1998 translation of Aristotle's *Nicomachean Ethics* into Welsh.

Every monastery had a library, large or small, and the principal *studia* in the university cities usually had quite large collections. There were, of course, various destructions and depredations, but the systematic suppressions of the 19th century were the most severe blow to the Order's libraries, with almost all of the most important dispersed. The Carmelites reached a low intellectual ebb in the 19th century (an old barb counted a learned Carmelite among the seven wonders of the ecclesiastical world, along with a simple Jesuit, a poor Franciscan, a humble Dominican, and a few others). The Order's failure to re-establish an international graduate faculty in Rome or elsewhere also slowed attempts to reconstitute library collections that would represent the Order's rich bibliographical heritage.

Although many smaller libraries remained intact, a definitive revival really came only with the establishment of the Institutum Carmelitanum in Rome in 1950. Its tasks included historical research and publication, an annual bibliography (*Bibliographia Carmelitana Annualis* 1953-), and administration of the *Biblioteca Carmelitana*, which was built on the foundation of what remained of the Order's principal Roman libraries. Today, consisting of about 25,000 volumes by or about Carmelites, the BC is the most comprehensive such collection in the world. Other significant *Carmelitana* collections include, more or less in order of importance, the *Carmelitana Collection* in Washington DC, with 14,000 volumes, the *Teresianum* in Rome, and the *Nederlands Carmelitaans Instituut* in Boxmeer. In a field where there is little competition, our small *Carmelitana* collection at Middle Park, with about 5,000 volumes, is not insignificant.

I spent some time in Rome in the early '80s doing graduate work in theology, Latin, and paleography. The *Biblioteca Carmelitana* had a doubles room, where duplicate books from the library were kept. Legend had it that Fr Kilian Lynch, an Irishman of aristocratic bearing who was the last of the old-style priors general, had been horrified to discover the neglected state of various Carmelite libraries in Italy in the impoverished years just after the war. In one house, supposedly, he had found the exceedingly rare *Speculum Carmelitanum*

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of 1507 in a stack of books being used page by page as toilet paper. The story goes that he summoned Fr Pio Serracino-Inglott, then librarian, from Rome to the offending Sicilian convent and instructed him to remove all books of value on his authority. Other monasteries neglectful of their cultural goods were similarly stripped of them, and the library in Rome was not only substantially strengthened but also began to collect numerous duplicates of even the most valuable books. A collection of these duplicates was finely bound, furnished with bookplates bearing the prior general's arms, and presented to the refounded 13th-century house at Aylesford in England, which had been suppressed in 1538 and restored in 1949. Others went to help establish the very fine collection in Washington DC. By the '80s, however, the doubles room was no-go territory. Despite much trying, I never managed to get in.

It was a bit of a thrill, then, to be given the key and invited to ransack in April 2004, a process which took two days, and a third for packing up eighteen large boxes of books. Nearly all were hard-to-find titles of Carmelite interest which have considerably enriched the obscurer corners of our collection. 120 were pre-1800 titles, which have been added to our rare book collection, which now includes about 500 pre-1800 volumes dating from 1538, mostly Carmelitana. ANZTLA members might be interested to know of some of them.

¶ **Dialogos de Dom Frey Amador Arraiz, Bispo de Portalegre, revistos e acrescentados pelo mesmo autor nella segunda impressão. En Coimbra: na Officina de Diogo Gomez Lovreyro, 1604.**

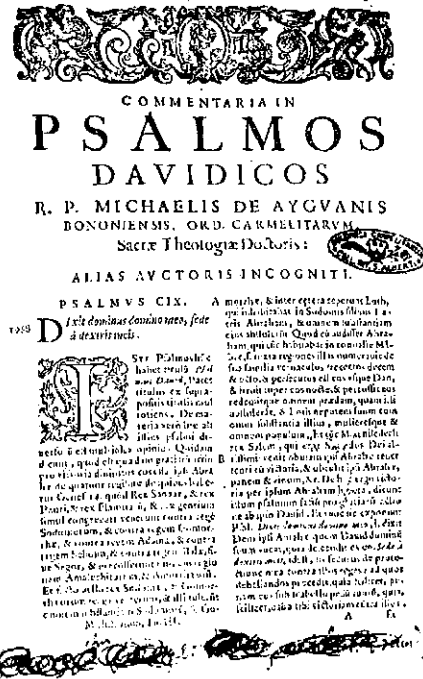
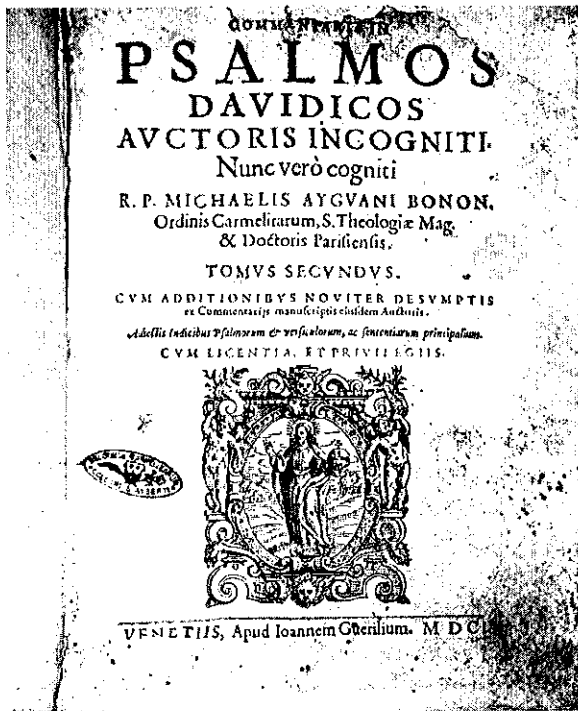
Also from the early years of the 17th century is the Dialogos of Amador Arrais (d. 1600), one of the most famous classics of Portuguese literature. Arrais joined the Carmelites in Lisbon in 1545, studied in Catalonia, lectured in Coimbra, was court preacher under King Sebastian of Portugal, and became Bishop of Portalegre in 1581, where he was considered a model of the post-Tridentine reforming prelate. His dialogues on social and religious themes, extremely erudite but clear and elegant, were first published in 1589, and Arrais spent the ten years of his retirement rewriting and polishing them. The fourth centenary of the definitive edition, published posthumously in 1604, was celebrated extensively in Portugal and Brazil.

¶ **Pietro Tommaso Cacciari. Della vita, virtù e doni soprannaturali del venerabile servo di Dio P. Angiolo Paoli, Carmelitano dell'Antica Osservanza, Libri III... In Roma: appresso Giuseppe Collini, 1756.**

Angelo Paoli (1642-1720) joined the Carmelites in Siena but spent most of his religious life in Rome, where he was known especially for his work for the disadvantaged. An accomplished networker, he managed to attract broad support for his social programs from the rich and famous, to whom his characteristic advice was, "If you want to love God, go find him among the poor". He was largely responsible for the modern state of the Colosseum: after a long public campaign he prevailed upon the authorities to have it cleared of housing and declared a shrine of the martyrs, and established the Good Friday Stations of the Cross there, a custom which continues to the present. His biographer, Cacciari, was an expert on ancient Christian writers and professor at the University of Bologna (the library also holds his 1753 edition of the works of the 5th-century pope, Leo the Great). This biography, the first, remains the fundamental source on Paoli.

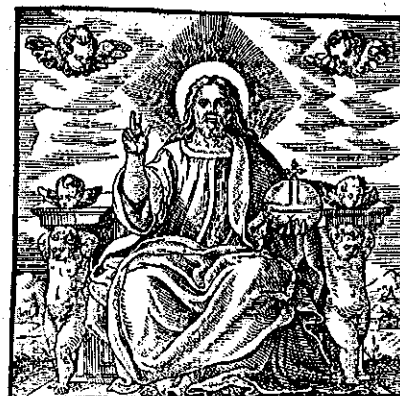
¶ **Dichiarazione della mistica vigna esposta nella facciata di Santa Maria Traspontina... in occasione di celebrarsi l'Ottavario per la canonizzazione di Santa Maria Maddalena de Pazzi... In Roma: per Giacomo Dragonelli, 1669.**

Although comparatively little-known in the English-speaking world, St Mary Magdalen de' Pazzi (1566-1607) is now considered, with St Teresa of Avila, one of the most notable female mystics of the 16th century. She joined the Carmelite Nuns in Florence in 1582, and several times in the following years experienced long series of ecstasies. She was canonised in 1669, when these ceremonies were at their most sumptuous. The Carmelite church of S. Maria in Traspontina (close to St Peter's Square in the present-day Via della Conciliazione) used the occasion to present an elaborate twelve-part display glorifying the Order and its (largely legendary) historical traditions; the present work is a small booklet providing a guide to the display. The library has a comprehensive collection on Mary Magdalen, including various early editions of her life and works (1639, 1652, 1711, 1716, 1739 &c.).



Commentaria in psalmos davidicos auctoris incogniti, nunc vero cogniti R.P. Michaelis Aygvani Bonon.... Venetiis: apud Ioannem Guerilium, 1600-1601.

The oldest work amongst this generous donation is a three-volume commentary on the Psalms by Michael Aiguani of Bologna (d. 1400). Although the Carmelites were rather late in entering the universities (the first graduate was not until 1295), from about 1350 the Order's masters seem to have specialised in biblical studies. In this area Aiguani was perhaps the most noted and certainly the most prolific author. His massive psalm commentary is his most significant work and has preserved his reputation to the present. Ironically, the first three printed editions (1524, 1581, 1588) presented it as an anonymous work, to the indignation of the Order. The general chapter of 1598 directed Basil Angussola to establish Aiguani's authorship, which he did by comparison with manuscripts in Bologna and Venice, publishing this corrected edition under Aiguani's name in Venice in 1600-1601. The popularity of the work is attested by the numerous editions over the next century, of which the library also has the Venice folio of 1603. The work was much admired by J.M. Neale: he thought it the best of antiquity and drew on it extensively for his own psalm commentary (1860-1874).



VENETIIS, M DCL
Apud Ioannem Guerilium.

¶ **Collegii Salmanticensis FF. Discalceatorum B. Mariae de Monte Carmeli Primitivae Observantiae Cursus theologicus... 10 vols. Lugduni: sumpt. Joannis Antonii Huguetan, 1679 [etc.].**

The Salmanticenses were a group of Carmelite friars lecturing in the theology faculty at the University of Salamanca in Spain. Over seventy years (1631-1701) they produced a gigantic 10-volume commentary on the Summa theologiae, the 13th-century masterpiece of Thomas Aquinas. Their collaborative technique, which involved classroom trials, consultation with other theologians, and voting on points of disagreement, made progress slow but won the Cursus theologicus unusual prestige, because the final result represented the consensus of a group of respected theologians and teachers. The Cursus was reprinted many times, and the library now holds a 10-volume set made up from various 17th-century printings.

¶ **Palestina, ovvero, Primo viaggio di F. Leandro di Santa Cecilia, Carmelitano Scalzo, in Oriente... In Roma: nella Stamperia di Angelo Rotilj, 1753.**

The original monastery of the Carmelite Order on Mount Carmel was lost in 1291 with the fall of Acre, the last Crusader outpost in the Holy Land. It was not until the 17th century, with the development of missions in Persia, that the Order's attention turned again to its birthplace, and a monastery was re-established on Mount Carmel in 1631. Thereafter the Discalced friars maintained a presence in Syria and Palestine, as well as in Persia and Ottoman Mesopotamia. Leandro di Santa Cecilia published three volumes on his travels in the Middle East. This, the first, covers his visits to Mount Carmel, Tripoli, Beirut, Jerusalem and the usual holy places. Generally unimpressed with social and political conditions in the Ottoman lands, he nevertheless takes unusual pains to understand Islam and to correct misunderstandings current in the West.

¶ **Angelus a S. Iosepho. Gazophylacium linguae Persarum, triplici linguarum clavi italicae, latine, gallicae, necnon specialibus praeceptis eiusdem linguae referatum. Amstelodami: ex officina Jansonio-Waesbergiana, 1684.**

From 1607 the Discalced Carmelite friars took on extensive missions among the Christians of the Middle East, and several published grammatical and linguistic works. Angelus of St Joseph (Joseph La Brosse, 1636-1697) studied Arabic in Rome from 1662 to 1664 and then spent thirteen years in the Levant. He studied Persian in Isfahan, and took special interest in Arabic medicine and pharmacology. On his return to Europe he published in Latin his Pharmacopoea Persica (Paris, 1681) and a few years later the present work, the first substantial Persian grammar and dictionary for Europeans, with translations into Latin, French and Italian. Unable to find a willing publisher with the required specialised types in Paris, he bought his own type in 1681 and arranged the printing in Amsterdam.

P A L E S T I N A
O V V E R O
PRIMO VIAGGIO
DI F. LEANDRO DI SANTA CECILIA
CARMELITANO SCALZO
I N O R I E N T E
SCRITTO DAL MEDESIMO,
E DEDICATO AL MERITO IMPAREGGIABILE
DELL' ALTEZZA SERENISSIMA
DEL PRINCIPE REALE
GIUSEPPE
D' A U S T R I A .



IN ROMA, MDCCLIII.
NELLA STAMPERIA DI ANGELO ROTILI
NEL PALAZZO DE' MASSIMI.
CON LICENZA DE' SUPERIORI.

Reports from Chapters

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The meeting held on the 19th February was hosted by Lavinia Gent at Luther Seminary. Current activities of the member libraries were discussed. As part of her report Val gave a brief history of ANZTLA, the group then agreeing it would be appropriate for Val to finish as editor of the ANZTLA Newsletter so allowing another group to take over. New office bearers were elected: Pauline Redman to President and Wendy Davis to Secretary for the coming year.

Conference issues were discussed at the meeting on 20th May held at the Underdale campus of the University of South Australia, hosted by Ann Marie Lynch. We were brought up to date with news of what was happening at the campus and how the library was being broken up and relocated. Jo Mason was welcomed as the new resource center manager of the Anglican Resource Centre and with sadness we said farewell to Vivienne Bleby after a long association with the chapter. The good news from Luther was that Blan MacDonagh has started work as Library Manager. It was great to welcome Blan back to the chapter after her previous work commitments meant we had not seen her for a while. Luther also launched it's new website in May (www.alc.edu.au). In other news, the Adelaide Theological Library has joined the ANZTLA consortium for purchase of ATLA and Religion and Philosophy databases. Luther also have subscribed to ATLA Serials and ProQuest. The new Australasian Religion Index automated indexing programme on CD has also been trialled and generally given a good report. The State Library exhibition bay in the Mortlock Wing at the State Library of S.A. was scheduled to open mid-August.

At the August 19th meeting held in the Evangelical Library, we welcomed for the first time Robin Radford from the Anglican Archives, Lyall Kupke (Lutheran Archives) and Sue Ryan (Catholic Archives). Their input will be greatly valued. With the national conference set down for Adelaide in 2006, it was suggested we form a Steering Committee to look at venues/dates etc. and a call for volunteers.

In December we met at the Burleigh College Library and welcomed a new member, Janet Phillips from the Burrow Library at the Bible College of South Australia. Space problems continue to plague several of our member libraries – Tabor, Catholic Resource Centre, Anglican Archives and House of Prayer For All Nations. Pauline reported on the State Library Project, now completed. Lending between ANZTLA – SA libraries was discussed. News from Lohe is that the Australian Lutheran College now has Higher Education Provider status. At the close of the meeting we all adjourned to the Café 'Kibbi's' down the road in Hyde Park to enjoy our Christmas lunch get-together.

The ANZTLA Conference was held in Brisbane with Beth, Wendy, Blan and Jan attending. It was a full conference with highlights being the sessions on disaster planning, Ebsco host, and also information literacy.

We still find the networking and friendship provided by the meetings very useful and supportive. Those of us who are a little less experienced are gaining much benefit from the experience of the others in the sharing of ideas and solutions offered to the problems and hassles as they arise within our individual libraries.

Pauline Redman

V I C T O R I A

For the first meeting of the year in March the Victorian chapter met at the CAVAL (Co-operative Action by Victorian Academic Libraries) offices in Bundoora in Melbourne's north. CAVAL provided us with a meeting room and lunch. After we had completed our own meeting agenda we listened to presentations from CAVAL staff. Sue Henczel spoke on the services CAVAL provides (see <http://www.caval.edu.au>). Members were particularly interested in their training courses and consultancy. LIAM (Libraries of Institutions Associated with the Melbourne College of Divinity) subsequently hired CAVAL to conduct a feasibility study for a union catalogue. CAVAL administers the Victorian union catalogue of major academic libraries and the State Library of Victoria (COOL-CAT). We then had a presentation on disaster management and toured the CARM (CAVAL Archive and Research Materials) centre. This is a single copy repository of low use research materials owned collectively by the contributors to the store. It currently has a capacity for over one million volumes. The Centre contains last copies of valuable but low usage archival and research material. The last copy collection will ensure that good condition copies of tertiary level materials are available for future research. Information about the stored materials is readily accessible on COOL-CAT and Kinetica.

The Chapter's May meeting was held at the State Library of Victoria. The library has recently completed major renovations of its Information Centre and a restoration of the octagonal La Trobe reading room with the central dome ceiling, one of the Library's most spectacular heritage spaces. The Library offered us a meeting room to conduct our meeting and then gave us two presentations covering subjects we had chosen. The first was the AskNow online reference service which we watched in action, as a user and then from the librarian's point of view. The Digitising Initiatives Team gave the second presentation. They had prepared very useful handouts and encouraged us to come back to them with questions from our own practice in this area.

In August we visited the new site of the Carmelite Library in Middle Park, in Melbourne's inner south. Paul Chandler, the librarian, had prepared a display of some of his newly acquired treasures from the Institutum Carmelitanum in Rome (see article page 18). Those who had attended reported on their highs and lows from the recent ANZTLA conference. It was seen to have been a very successful conference and the consistently high quality of the speakers was much appreciated.

Our final meeting is always a Christmas lunch which this year took place at the café in the grounds of the Heide Museum of Modern Art in Heidelberg. It was a hot day but several members took the opportunity to stroll through the gardens and grounds or visit the galleries after lunch.

Kathryn Duncan

The following is a report from Ian Stoodley, Librarian of Malyon College in Queensland, formerly the Queensland Baptist College of Ministries College.

Changes all 'round ... except for one.

As fortune has it, at the beginning of this year our college changed both name and location at the same time. This was not done, I hasten to add, in order to escape the long arm of the law. Here is a short account of the library move, with a couple of lessons learned in the process.

On the bright side, we managed to move our 20,000 volumes and were ready for business within the space of three weeks - we had to, because that's when O-week began. At this point, four months later, the appreciative noises I hear when people enter the library make it all seem worthwhile. The most amusing reaction so far has been, "Wow, it looks like a real library!" However, at the time of the move, enduring long days without air conditioning in the grip of a Queensland summer, it wasn't always clear that it was going to come together very well at all.

Immediately after meeting each representative preparing quotes for the move, I knew which one I'd choose. However, the successful bidder was the one who underquoted their competitor to the tune of thousands of dollars ... well, you get what you pay for. In their favour was the fact that they were pretty fast. However, their expertise in library relocation showed early, for example when they were surprised that we couldn't take books out of one location and put them almost straight into the next. Or their astonished statement half way through the move, "Most of your shelving is superseded!" The main point is to say, if you want a library move to be handled without it requiring many hours of work on your own part, both in planning how the hardware is going to be de-constructed at one end and re-configured at the other, and in manhandling and sorting heavy materials (I'm not sure when I was ever so tired), then you'd best employ a re-locator who really knows what they are doing. This should be done well before the move as you will have to convince your administrators to spend the money necessary to do so.

Another lesson learned is what works on paper may not work in practice. On paper our rows of bays fitted perfectly into the space we had. In practice, they were an extra metre long. Some of this was the result of poor planning. My calculations were based on the shelf length, not the bay length (which includes posts); where two bays meet this difference is doubled. In the heat of the move, when books are arriving soon after the shelves and everyone's depending on you to get it right, you have to just put things in place and hope it all works out. Well, it didn't work out, which means I have to re-move about three-quarters of our collection in order to widen the passageways at each end of the rows. Is anyone looking for something to do in June and July? The main point of this is to suggest you get someone practical to double-check your plans before you move and also you have a reasonable amount of time in between the arrival of the shelves and the arrival of the books. In our case, a week would have been good.

I've heard it said that you should make pessimistic timelines, then add 50%. We could certainly have done with 50% more time for our move. Consequently, a few jobs like the after-move shelf check I was planning on didn't get done. However, by God's grace we are in and up and running; at least there's one constant we can count on, despite poor planning or execution.

It's great to have a new facility to work in. Apart from all the other advantages, my office is now several times larger than it was before and the largest in the college, including the principal's. When asked how this happened, I simply point out that the size of the office reflects the amount of work that's done in it. As a result, I might be searching for another library position in the near future! If so, I've already worked out my first question at the interviews: "Are you planning on moving soon?"

Awkward Reverence: the Little World of Philip Larkin

by Philip Harvey

Philip Larkin (1922-1985) was a large round man with a round bald head and large oblong spectacles. He is about one of the most well-known English poets of the reign of Elizabeth II, and although not as accomplished as the most well-known poet under Elizabeth I, will be in the anthologies as long as English poetry survives. He was a member of a writing circle in the 1950s called the Movement. Its literary values, agenda even, is put well in a letter of the time: "For my part I feel we have got the method right – plain language, absence of posturings, sense of proportion, humour, abandonment of the dithyrambic ideal – and are waiting for the matter: a fuller and more sensitive response to life as it appears from day to day, and not only on Mediterranean holidays financed by the British Council."¹ This has sometimes been called kitchen sink literature. Philip Larkin's other job was as a librarian.

Larkin was in personal dispute throughout his life about his own career choice. He ends one poem with the blunt warning "Get stewed: / Books are a load of crap."² Not a view one would expect from an authoritative university librarian. Not a good opener for a reference class. When we read the preceding lines though, we see why such a person could get so cranky. Life starts well,

When getting my nose in a book
Cured most things short of school,
It was worth ruining my eyes
To know I could still keep cool,

And deal out the old right hook
To dirty dogs twice my size.

But the experiences of life fill him with a disillusion that literature cannot equal:

Don't read much now: the dude
Who lets the girl down before
The hero arrives, the chap
Who's yellow and keeps the store,
Seem far too familiar.

This is an elegant reiteration of the proverb, or even perhaps cliché, that life teaches you everything you need to know, who needs books: truth is stranger than fiction. This struggle, both with the worth of literature and with his own public employment, finds expression in many of Larkin's perfectly cadenced poems and can, like so much poetry, be sourced to hidden sufferings. One of the poems most popular with English readers begins,

Why should I let the toad *work*
Squat on my life?
Can't I use my wit as a pitchfork
And drive the brute off?

Philip Harvey a poet and the poetry editor of Eureka Street.

Six days of the week it soils
With its sickening poison –
Just for paying a few bills!
That's out of proportion.

It's hard to believe that 'Toads'³ was published when Larkin was 32, with most of his working life still before him. Somehow though he must have found solutions to "the toad", or found solace in work, as he proceeded to have a successful career as University Librarian of the Brynmor Jones Library at the University of Hull. In a letter later in his life, Larkin wrote that when he took over responsibility for running the Library in 1955 it was "a nice little Shetland pony," which under his guidance had turned into "a frightful Grand National winner."⁴ A steadier, hopeful acclamation of the value of librarianship can be sensed behind the words of this short poem, 'New eyes each year'⁵, written in the year before his death. It gains added depth when we know that he died in harness.

New eyes each year
Find old books here,
And new ones, too,
Old eyes renew;
So youth and age
Like ink and page
In this house join,
Minting new coin.

The Australian poet Peter Porter once described himself as an agnostic Anglican. There are a host of such people and they would make up a large percentage of what Bishop John Spong calls the Church Alumni Society. Philip Larkin's work displays several of the characteristics of an agnostic Anglican. Like Porter, for example, a favourite pastime was to spend his holidays visiting English country churches. Once he passed by a church on his bicycle, commemorated in that famous poem and school exercise, 'Church Going'.⁶ It is worth observing that this is a personal visit and that the whole poem is missing what most of us would think of as essential to a church, the people who attend.

Once I am sure there's nothing going on
I step inside, letting the door thud shut.

The poet plays a dichotomous role, as one who questions the purpose of this church, only then to find reasons of his own that are much more

than "tasteless Common Sense"⁷ or sentiment. On the one hand he asks, was it worth stopping for, only to answer himself

Yet stop I did: in fact I often do,
And always end much at a loss like this,
Wondering what to look for ...

His feeling about being there moves from uncertainty and unease ("Hatless, I take off / My cycle-clips in awkward reverence ...") slowly toward a reconciliation with his doubts ("But superstition, like belief, must die..."), before he comes to acknowledge that

...though I've no idea
What this accoutred frowsty barn is worth,
It pleases me to stand in silence here;

A serious house on serious earth it is,
In whose blent air all our compulsions meet,
Are recognised, and robed as destinies.

What makes him change? "Awkward reverence" holds the clue, for he learns that such reverence is possible and a reality, even though it has to be said in a mildly irreverent way – by removing cycle-clips thus, he mimics the act of bowing or genuflection to the altar familiar within the Catholic traditions of the church. What changes him, or converts him even? The presence and silence of the church itself and all of those who have used it, including the "many dead" who "lie around." Then too, his own need, his own potential for acceptance rather than denial,

Since someone will forever be surprising
A hunger in himself to be more serious,
And gravitating with it to this ground,
Which, he once heard, was proper to grow wise
in ...

The poem says much about the ambivalent attitudes so many English people, not to mention people in general, have toward churches and church. Doubt, questioning, questing and some sign of hope are described as a process in the verses of 'Church Going'.

Another very direct handling of the subject of religion is the poem 'Water':⁸

If I were called in
To construct a religion
I should make use of water.

Going to church
Would entail a fording
To dry, different clothes;

My liturgy would employ
Images of sousing,
A furious devout drench,

And I should raise in the east
A glass of water
Where any-angled light
Would congregate endlessly.

What would you do if you "were called in to construct a religion"? At first glance Larkin's assignment seems a puzzling, even eccentric game. But if we are prepared to take him seriously then first we must acknowledge that water is the source of all life as we know it. Belief, in fact certainty, in water is to be affirmed, especially in a country like Australia where its presence has become a matter for restrictions and futures. How can we have meaning, or begin to make meaning, without water?

Judaism employs water everywhere in its scripture, most unforgettably in its creation myth at the start of Genesis. And the Christian religion inherits the understanding of water as maker and life-giver. Indeed, the sign of water is the definition of a Christian and even though verse three might even sound comic on first reading, it is a fair description of how baptism is often performed. 'Water' sets us thinking about religion. It also makes us wonder about the poet. After all, Larkin is setting up a rational discourse on the subject, while we know from 'Church Going' that he would be quite sceptical about holy wells, river gods, and other aqueous manifestations of the divine. When, in the final verse, he raises his glass to the east "where any-angled light would congregate endlessly," it instantly reminds us of Larkin's hard rationalist philosophy. It mocks religious symbolic action while simultaneously celebrating existence through such action. The poem remains unsettling, maybe because of the very impersonal nature of the religion espoused. Another Australian poet, Bruce Beaver, puts it well in his poetic attack⁹ on Larkin and the Movement:

Nothing was ever intended to be
extraordinary. The exceptional automatically

is suspect. Anything that can't be measured weighed and completely self-satisfiedly categorised as useful in a wholly functional fashion is out. So are you.

For all the celebration of beauty and small pleasures that we find in his poetry, Philip Larkin himself seems to have been a difficult and even disagreeable individual. Private correspondence is where we find a person at their best and worst, unbuttoned if not actually unwashed; Larkin in this respect is full of the philistine opinions and anti-intellectual attitudes of a Little Englander. His letters, and his biographies to seem extent, disabuse us of any romantic image of the poet-librarian.

Each of the thin volumes published in Larkin's lifetime is packed with background knowledge, proving Samuel Johnson's saying, "A man will turn over half a library to make one book."¹⁰ Larkin's output dwindles as he gets older. Some readers have explained this in terms of his work, that library commitments made it harder and harder to find time to write and read; we all know a librarian somewhere who no longer has time to read, they're so busy with books. Larkin's slowing up can be traced to problems in his own life, but there are also mundane explanations to consider, such as he had nothing more to say, or that he couldn't be bothered. As happens so often with artists who are highly popular in their own lifetime, the demand of the fans far exceeds the interests or abilities of their idols.

Larkin was largely a social poet, his themes the mistakes people make, and human fallibility generally. His worldview was formed by the experience of wartime England and the resulting hard-eyed realism of austerity England. Samuel Johnson also said that literature helps us better to enjoy life, or better to endure it, a position that Larkin probably shared to judge by his passion for it in the Letters. A rounded reader, Larkin identifies "the priest and the doctor" as prerequisite in his poem 'Days'.¹¹ Their presence in this poem can be interpreted as the reader wishes and some see them as grave forebodings or impractical interferences in the real business of life. A more generous interpretation would argue that their mention is quite essential for Larkin, that their presence here is necessary, unavoidable, meaningful, and even salvific:

What are days for?
Days are where we live.
They come, they wake us
Time and time over.
They are to be happy in:
Where can we live but in days?

Ah, solving that question
Brings the priest and the doctor
In their long coats
Running over the fields.

Sources

1. *Selected letters of Philip Larkin 1940-1985*, ed. by Anthony Thwaite, Letter to Robert Conquest, 28 May 1955, p. 242.
2. 'A study of reading habits', in *Collected poems (CP)*, Philip Larkin, ed. with an introduction by Anthony Thwaite. Marvell Press & Faber and Faber, 1990, p. 131.
3. 'Toads', CP, p. 89.
4. Quoted by Anthony Thwaite in the Introduction to CP, p. xviii.
5. 'New eyes each year', CP, p. 212.
6. 'Church going', CP, p. 97.
7. Beaver, Bruce, 'On re-reading Amis, Wain & Larkin', in *The long game and other poems*, University of Queensland Press, 2005, p. 91.
8. 'Water', CP, p. 93.
9. Beaver, Bruce, op. cit., p. 92.
10. Johnson, Samuel, quoted in Boswell's *Life*, 1775.
11. 'Days', CP, p. 67.

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A Report of a Theological Workshop Focussing on HIV and AIDs related Stigma

Marion Smith the Honorary Editor of the Bulletin of ABTAPL (Association of British Theological & Philosophical Libraries <http://www.abtapl.org.uk>) has asked that ANZTLA circulate information about a this report on behalf of the Joint United Nations Programme on HIV/AIDS.

This document is available online and can be downloaded or catalogued as a web link (http://www.unaids.org/NetTools/Misc/DocInfo.aspx?LANG=en&href=http://GVA-DOC-OWL/WEBcontent/Documents/pub/Publications/IRC-pub06/JC1056_Theological-Report_en.pdf)

Background

The Joint United Nations Programme on HIV/AIDS (UNAIDS) recognizes and values the efforts carried out by religious groups in care and treatment of people living with HIV infection and AIDS. This report is the first of what UNAIDS hopes will be several documents reporting on the work of leaders from different religions (Christian, Islamic, Hindu and Buddhist) addressing the challenge of HIV and AIDS from their own religious perspective.

There is a need for a broader engagement on issues related to HIV by religious leaders, and theologians, to support those working in the field. One important area is the eradication of stigma and discrimination towards People Living with HIV and AIDS (PLWHA). Stigmatization and discrimination of those who are HIV-positive is a violation of human dignity. It also fuels further infections, as fear of the stigma and discrimination associated with HIV and AIDS, undermines willingness to seek out testing. Knowing one's H status is an important aspect of efforts by individuals and communities to halt the further spread of infection.

In order to start this process of collaboration IJINAIDS supported a workshop to which 62 leading academic theologians from Christian traditions were invited. It took place in Windhoek, Namibia in December 2003. One result is the framework for theological reflection included in this report. This is a text that solely reflects the views of those who have signed it. The participants were invited in their personal capacities and they acknowledge that in many cases, doctrinal formulation rests with the competent authorities within their respective communions.

The Report's contents include:

Outcome from the workshop - HIV and AIDS related stigma: a framework for theological reflection

Speeches

- HIV and AIDS: the challenge and the context Stigma and discrimination: incarnation and the Namibian experience, by Father Richard W Bauer
- Why should Churches respond to issues of stigma and discrimination in reaction to HIV and AIDS?, by Rev Robert J. Vuhlo
- HIV- and AIDS-related stigma: living with the experience by Rev Johannes Petrus Heath
- Conceptualizing stigma, by Gil Paterson
- HIV- and AIDS-related stigma: possible theological approaches: Stigma and Christian theology, by Father Enda MacDonald
- HIV- and AIDS-related stigma: implications for theological education, research, communication and community. Stigma: implications for the theological agenda, by Dr Denise Ackermann
- HIV- and ADS-related stigma: responding to the challenge. Stigma: communicating the message, influencing church leaders and members, by Dr Musa Dube

Theology Periodicals - Free Online Content

The following list of free online theological periodical content is based on a listing prepared at Tyndale House, Cambridge, U.K. www.TyndaleHouse.com

Online Periodicals, free, that are not printed

Asian journal of Pentecostal studies

<http://www.aps.edu/ajps/>

- Full text from 1998

Biblisches forum

<http://bibfor.de/>

- Full text (German) from 1988

Bryn Mawr classical review [Reviews of scholarly work in the field of classical studies]

<http://ccat.sas.upenn.edu/bmcr/>

- Full text from 1990

Cyberjournal for Pentecostal-Charismatic research

<http://pctii.org/cyberj/>

- Full text from 1977

Denver journal [Book Reviews]

<http://www.denverseminary.edu/dj/>

- Full text from 1998

Göttinger Forum Für Altertumswissenschaft

<http://www.gfa.d-r.de/>

- Full text (German) from 1998

Hugoye: journal of Syriac studies

<http://syrcom.cua.edu/hugoye/>

- Full text from 1998

Internet archaeology

<http://intarch.ac.uk/>

- Full text from 1996

IOUDAIOS review [Book reviews]

<http://listserv.lehigh.edu/lists/ioudaios-review/>

- Full text from 2000

Jewish studies, an internet journal

<http://www.biu.ac.il/JS/JSIJ/>

- Full text from 2002

Journal for Christian theological research

<http://www.jctr.org>

- Full text from 1996

Journal for cultural and religious theory

<http://www.jcrt.org/>

- Full text from 1999

Journal for the study of religions and ideologies

<http://hiphi.ubbcluj.ro/JSRI/>

- Full text from 2002

Journal for the study of rhetorical criticism of the New Testament

<http://rhetjournal.net/>

- Full text

Journal of biblical studies

<http://journalofbiblicalstudies.org/>

- Full text from 2001

Journal of Hebrew Scriptures

<http://www.arts.ualberta.ca/JHS/>

- Full text from 1996

Journal of religion and society

<http://www.creighton.edu/JRS/>

- Full text from 1999

Journal of Southern religion

<http://jsr.fsu.edu/>

- Full text from 1998

Journal of textual reasoning (formerly Textual Reasoning: a journal of the postmodern Jewish philosophy network)

<http://etext.lib.virginia.edu/journals/tr/>

- Full text from 2002

Judaism

http://www.findarticles.com/p/articles/mi_m0411

- Full text from 1995

Lectio Difficillior : European electronic journal for feminist exegesis

<http://www.lectio.unibe.ch/>

- Full text from 2000

PentecoStudies : online journal for the interdisciplinary study of pentecostal and charismatic movements

<http://www.hollenwegercenter.net//page3.html>

- Full text from 2002

RAMBI index of articles on Jewish studies
<http://jnul.huji.ac.il/rambi/>
- Bibliography of articles on Jewish studies

SBL seminar papers
http://www.sbl-site.org/Congresses/Congresses_AnnualMeeting_SeminarPapers.aspx

Stromata
<http://www.calvinseminary.edu/pubs/stromata.php>
- Full text from 2001

TC: a journal of biblical textual criticism
<http://rosetta.retech.org/TC/TC.html>
- Full text from 1996

Women in Judaism
<http://www.utoronto.ca/wjudaism/>
- Full text from 1997

Printed Periodicals that have text online, free

Biblica
<http://www.bsw.org/project/biblica/>
- Full text from 1998

Biblicum
<http://bk.cc/biblicum/>
- Full text (Swedish) from 1972 with 3 year delay

Cambridge papers
http://www.jubilee-centre.org/cambridge_papers/index.php
- Full text from 1992

Christian scholar's review
<http://www.hope.edu/resources/csr/>
- Tables of Contents from 1995

Classics Ireland
<http://www.ucd.ie/classics/ClassicsIreland.html>
- Full text from 1994

The Conservative Theological Society journal
<http://www.conservativeonline.org/journals.htm>
- Full text from 1997

Ecumenical review
http://www.findarticles.com/p/articles/mi_m2065/
- Full text from 1995

Filologia Neotestamentaria
<http://www.bsw.org/project/filologia/index.php>
- Full text from 1994-2001

Journal of Asian Missions
<http://www.pts.edu/jam/>
- Full text from 1999

Journal of the Evangelical Theological Society
<http://www.etsjets.org/jets/journal/jets.html>

Mishkan: a forum on the gospel and Jewish people
<http://www.caspari.com/mishkan/>
- Full text from 1984 with 2 year delay

Near Eastern archaeology
<http://www.asor.org/pubs/nea/index.html>
- Full text from 1998

Newsletter for Targumic and Cognate Studies
<http://www.tulane.edu/~ntcs/>
- Full text from 1997

Perspectives on science and Christian faith
<http://www.asa3.org/ASA/PSCF.html>
- Full text from 1949, with 2 yr delay

Quarterly record
<http://www.trinitarianbiblesociety.org/site/qr/default.asp>
- Full text from 2001

Southern Baptist journal of theology
<http://www.sbts.edu/resources/publications/sbjt.php>
- Full text from 1997

Theological news
<http://www.worldevangelical.org/tnex.html>
- Some full text from 1998

Theology today
<http://theologytoday.ptsem.edu/>
- Full text from 1996

Wesleyan theological journal
http://wesley.nnu.edu/wesleyan_theology/theojrn/
- Full text from 1966, with 4 yr delay

Word & world: theology for Christian ministry
<http://www.luthersem.edu/word&world/>
- Full text 1981-1999
- Tables of contents and abstracts from 2000

Provider of multiple online periodicals

LookSmart (many free)
http://www.findarticles.com/p/articles/tn_ref

Library principles for students from the Old Testament

By Jim Farrington

(built on "Lamentations of the Father" by Ian Frazier)

Of the beasts of the field, and of the fishes of the sea, and of all foods that are acceptable in my sight you may eat, but not in the Library.

Of the hoofed animals, broiled or ground into burgers, you may eat, but not in the Library.

Of the cloven-hoofed animal, plain or with cheese, you may eat, but not in the Library.

Of the cereal grains, of the corn and of the wheat and of the oats, and of all the cereals that are of bright color and unknown provenance you may eat, but not in the Library.

Of the round pies of baked dough, topped variously and wondrously with goodness of the Earth, especially with extra garlic and double cheese, you may eat, but not in the Library, neither may you carry such therein.

Of frozen dessert and of all frozen after-meal treats you may eat, but not in the Library.

Of the juices and other beverages, you may drink, but not in the Library, unless it is that drink of two parts hydrogen and one of oxygen and only then should the mixture be held in a container of the prescribed shape and nature that miraculously do not spill even when uprighted.

Indeed, when you reach the

place where the Library carpet begins, of any food or beverage there you may not eat, neither may you drink.

Laws When at Table or in Carrel

And if you are seated in your comfy chair, keep your legs and feet below you as they were. Neither raise up your knees, nor place your feet upon the table, for that is an abomination to me. Yes, even though this might be something you would do in confines of your own domicile, your feet upon the table are an abomination, and worthy of rebuke.

Draw not with your pens or pencils or other implements of writing upon the table or the books before you, even in pretend, for we do not do that; that is why. Yours shall not be the last eyes to gaze understandably upon the words so written, and they should be as fresh for your followers as for you and your antecedents.

On Vocal Discourse

Do not speak loudly with thy neighbor or study mate within the Library; for it is as if you scream all the time. If you find a troubling idea foisted upon your eyes between the bindings of a book, your voice rises up even to the ceiling, while you point to the offence with the finger of your right hand;

but I say to you, scream not; only remonstrate gently with a knowing nod, that you may correct the fault of the author in your own essay.

Likewise, if you find your mind wandering from the soulfulness of your studies, again I say, refrain from conversing with whoever be at hand so that others might not be so distracted.

Play not the electronic gadgets fitted to your ears at such a volume as to cause others to march to your drum machine.

Though the need will eventually arise that you must give in to your ignorance of a matter bibliographic and throw yourself prostrate to the all-knowing ones in the Librarian's office, wail not despairingly nor gnash the teeth loudly, for the sound carries great and far in that part of the Library, and then many of your peers will know of your misfortune; behold, I whisper myself, yet do not die.

Various Other Laws, Statutes, and Ordinances

Attempt not to repair broken word carriers with your own tape, for these are matters better left to our specialists.

Forget not that to steal is one of the original sins, and you will be punished woefully, if not now then in the fullness of time.