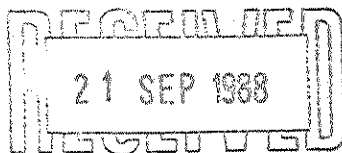


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NEW ZEALAND  
THEOLOGICAL  
LIBRARY ASSOCIATION

NEWSLETTER

NO. 5

AUGUST, 1988

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## AUSTRALIAN AND NEW ZEALAND THEOLOGICAL LIBRARY ASSOCIATION

ANZTLA is an association of libraries and individuals involved in 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 the payment of the prescribed fee.

The ANZTLA Newsletter is published three times a year to provide a means of communication between personnel involved in and interested in theological librarianship. Contributions are invited of articles and items of particular interest to theological librarianship: scholarly articles; information on all aspects of librarianship; book reviews; library profiles; and news about libraries and librarians.

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

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## EDITORIAL

Our thanks to all those who responded so promptly to the Library Profile proforma included with the last issue of the Newsletter; thanks too for the encouragement Philip and I have received for our efforts to establish the Newsletter as a professional journal, and for your promises of contributions. We look forward to receiving them and including them in future issues.

Three items in the ANZTLA Affairs (p.10) require your immediate attention:

- (1) *ANZTLA Standards in Theological Libraries*
- (2) *Australasian Religion Index*
- (3) Professional Development

Your reactions/comments before the Conference would be appreciated so that points discussed will be representative of all members, not just those gathered in Canberra. A sample of the Australasian Religion Index should have been forwarded to you quite recently.

At the last meeting of the Victorian chapter a sub-committee of Pettee Classification users was formed to compare notes on difficulties/problems encountered. We have met on a couple of occasions and have subsequently collated a list of all new numbers created and added to the schedules. We believe these could be beneficial to other Pettee users. Copies will be distributed to those interested. Philip Harvey would be pleased to receive any contributions you may wish to make. It is proposed to send John Trotty (USA) the completed listing when achieved.

In our December 1987 issue we included a photograph of some delegates to the 1987 Conference (see p3). In response to a request for identification of the same, they are: (from l to r) Hal Cain, Ridley College, Melbourne, Queen's College, Melbourne, and Carmelite Institute, Donvale; Val Canty, Parkin-Wesley College, Wayville, SA; Lawrence McIntosh, Joint Theological Library, Melbourne; Beth Nichol, Knox College, Dunedin, NZ; Kim Robinson, Moore College, Sydney.

In this issue of the Newsletter we have introduced a new section, Reviews. These include reviews of both books and journals, in particular some new journals published in Australia over the past two years. We welcome your contributions to this new area of our Newsletter - either a review of a new journal, or a copy of a journal to be reviewed.

## LITERATURE AND THEOLOGY<sup>1</sup>

*This article was first published in the Bulletin of the Association of British Theological and Philosophical Libraries, vol 2, no 2 June 1988. It is reprinted with permission of both the author and the editor of the Bulletin.*

My guess is that all sorts of new problems confront the long-suffering cataloguer in theological and philosophical libraries these days; and the same must also be true in English Studies libraries. Indeed, the full title of my paper might have been, 'Literature and Theology: Researchers' Dream, Librarians' Nightmare'. Broadly speaking, the sea change which some have been pleased to call 'the crisis in English' has led to two major developments in the subject. First, 'literary theory', which draws upon philosophy, anthropology, linguistics and sociology, has moved from the margin towards the centre of the arena; and this is reflected in the introduction of new courses on methodology and theory in British universities. Secondly, many more scholars are now committed to the formal investigation of the relationship between their own and other disciplines. Colleagues in my own department, for example, are working in the areas of literature and the visual arts, literature and history (and specifically the history of science), and the multi-disciplinary subject of women's studies. In my view, this second development will, in the long term, prove to be even more significant than the first.

The academic discipline of English has, of course, always looked outwards to other disciplines. At Cambridge in the late 'sixties, Basil Willey's 'background' books were still essential reading; the 'moralists' paper was a fairly popular option; and undergraduates were expected to acquire a sound understanding of the intellectual and cultural context in which the literature of each period was written. English, however, and particularly Leavisite English, tended to be somewhat colonialist in its appropriation of material that could be called 'background' and thus be kept in its place. Indeed, Leavis' establishment of a secular canon of English literature seemed to fulfil Matthew Arnold's prophecy in the 1880s, that most of what then passed for religion and philosophy would be replaced by poetry (*The Study of Poetry*).

Today, however, there is a growing awareness among English specialists that many of the boundaries between academic disciplines are marks on maps rather than real topographical features; that students of texts, or narratives, or systems of signs, may be members of departments of English, modern languages, classics, linguistics, Middle Eastern studies, religious studies, philosophy, sociology, or visual arts; and that the

trained student of literature can learn much from, say, the biblical scholar, and vice-versa.

This last example brings me to my own area of special interest, and in order to provide a glimpse into some of the things that are going on in the field of literature and theology, I propose to say a little about a new English journal, of which I am one of three associate editors. I shall then go on to say something about my own work on Victorian literature and theology in relation to death and the future life.

The first issue of the journal *Literature and Theology* was published by Oxford University Press in March 1987.<sup>2</sup> Its editor is Dr. David Jasper, who has been joint secretary (with Dr. T.R. Wright) of the National Conference on Literature and Religion since its foundation in 1982 under the presidency of Dr. F.W. Dillistone. The third associate editor of the journal is Dr. Nicholas Sagovsky, with Dr. John Milbank and Mrs. Alison Milbank as review editors. The publication of the first issue of *Literature and Theology* marks the beginning of a new phase in the development of an increasingly significant interdisciplinary area, continuing in print the discussion of matters which have concerned the National Conference, including narrative, the intellectual and cultural context of writing, hermeneutics, the nature of myth, language and semiotics, and the art of translation.

It is perhaps a sign of our times that three leading literary critics have in recent years turned their attention to the relationship between literature and theology: Northrop Frye in *The Great Code*, Frank Kermode in *The Genesis of Secrecy*, and George Steiner in *After Babel*. The work of these three critics - all of whom are on the journal's advisory editorial board - reflects something of the range of pressing and challenging topics which are of concern to both disciplines. That range is also reflected in the first three issues of *Literature and Theology*, which include articles by literary scholars and theologians on matters which are of interest and significance to both groups. But where, one asks, is the poor librarian to shelve the journal? And how, come to that, is *Literature and Theology* to be classified?

#### INTERDISCIPLINARY STUDIES IN PRACTICE

My own current research presents less of a problem, I hope, being classifiable as Eng. Lit., although much of the material analysed is theological. The idea for the study, which is eventually to be published by Cambridge University Press, evolved from the realization that although nineteenth-century theological controversies concerning eternal punishment and the future life had been thoroughly investigated by Dr. Geoffrey Rowell of Keble College Oxford, in his book, *Hell and the Victorians* (1974), no large-scale work on this crucial,

but now somewhat inaccessible area of Victorian thought and belief had been carried out in the literary field. A long course of reading followed, taking in large numbers of sermons and tracts, biographies and reminiscences, anthologies of sacred poems for mourners and popular guidebooks on heaven, as well as the relevant major works of the period, both theological and literary.

The book that has emerged is divided into two parts. Following an introduction on the grounds of hope in the Bible, and questions of doctrine, biblical authority, and religious language associated with that theme, I examine in Part One each of the 'four last things' (death, judgement, heaven and hell) in separate chapters, often drawing upon material which is unfamiliar today but was widely read in the nineteenth century. In Part Two, four further chapters are devoted to Dickens' novels, Tennyson's *In Memoriam*, Newman's *The Dream of Gerontius*, and Hopkins' *The Wreck of the Deutschland*, which are discussed in relation to the concepts, models and methodologies explored in Part One.

Eschatology was a highly controversial subject in the Victorian period, as a glance through any collection of religious tracts or indeed general periodicals will reveal. In the absence of definite and coherent teaching on judgement, heaven and hell in the New Testament, a wide range of doctrinal positions, each based upon a few individual texts, were defended on sectarian lines. Four conflicting views on eternal damnation were current in the 1870s, for example, and ideas of heaven as community and heaven as a place of worship proved difficult to reconcile. Some of the radical truth claims of the New Testament which had always seemed either enigmatic or contradictory now became questionable in the light of the Higher Criticism.

My argument is that in grappling with these themes and debates, theologians and creative writers were engaged in a collaborative effort which threw up profoundly significant questions concerning the nature of religious belief, experience, and language. Both preachers and poets, for example, confronted the problem of finding a discourse which could convey a sense of the transcendent in an increasingly scientific-materialist world. Hans Frei, in his study of the relationship between realist narrative and the 'Eclipse of Biblical Narrative', shows how in the second half of the eighteenth century (in England the period of the rise of the novel) a great reversal had taken place in German biblical criticism: interpretation had become a matter of 'fitting the biblical story into another world with another story rather than incorporating that world into the biblical story'. The Victorian novelist or poet who attempted to write of the 'invisible world' in a secular form and from a 'this-worldly' perspective faced a similar challenge. In the attempt to

speaking of that which is 'beyond words' or to narrate the unnarratable, such as the mysteries that are death and the future life, language comes under great pressure, and communication - in death-bed scenes, for example - can break down. It is in these critical moments of stress or fracture in the discourse of consolation that both the provisional nature of the writing project and the grounds of Christian faith are laid bare.

## BETWEEN WORLDS

At the centre of these concerns, I argue, lies a tension between what can broadly be defined as 'horizontal' models, which tend to be experiential and gradualist in orientation (stressing the continuity between life and death, for example), and 'vertical' models that are often theocentric, scriptural, and catastrophist. I discuss the processes of death and bereavement as rites of passage in Victorian death-bed and graveyard scenes, using Victor Turner's adaptation of Van Gennep's famous concept, and try to show how in the horizontal dimension, the dying person as 'passenger' passes from the fixed state that is life to the fixed state that is death (or the 'next world', depending on one's perspective), via an ambiguous 'liminal phase' that is marked off by two disruptive (and 'vertical') moments: that in which death is anticipated, and the moment of death itself.

In the Victorian age, highly conventionalized social customs and funerary rituals eased the transition from the death-bed to the bed that is the grave, and consolatory Christian literature emphasized the continuities between this life and the next, and particularly the idea of heaven as community. The burial service in the Book of Common Prayer, however, far from reinforcing these manageable stages of separation, consoled Victorian mourners (as it had their ancestors) through affirmations of faith which are based upon some of the most challenging paradoxes and contraries in the New Testament, including passages from John 11 and I Corinthians 15, which speak of a resurrection that is, so to say, against nature: of life in death, of incorruption in corruption, of rising in descending. These horizontal and vertical dimensions often intersect in Victorian death-bed and graveyard scenes, and Henry Bowler's painting, *The Doubt: 'Can these dry bones live?'* (Tate Gallery) provides an excellent visual example of this. Such paradoxes and contraries are finally resolvable only through faith, and the ultimate Christian paradigm of the kind of intersection I am describing is, of course, the cross itself.

## HYMNS

It is in their hymns - the most enduring and widely familiar form of nineteenth century lyric verse to this day - that heaven is most



successfully conveyed by the Victorians as a 'vertical' spiritual reality rather than merely a 'horizontal' projection of earthly desires. Moreover, it is in their hymns - particularly in their liturgical use - that the literary and theological dimensions converge most naturally. Although an act of worship is diachronic, and thus 'horizontal' in the sense that it moves through time and presupposes a revelation that is historical, it is also synchronic, or 'vertical', in relation both to the divine reality and to the universal Church, each of which is in a different sense 'present'. This is reflected in the dominance of the present tense in liturgy, as in the words 'I believe in God', "give us this day our daily bread", and 'We are not worthy so much as to gather up the crumbs under Thy Table'. Victorian hymns exploit both the diachronic and the synchronic potentialities of liturgical language in order to speak of heaven within the present of an act of worship. Heaven may be now, or not yet, or now and not yet. The continuities and discontinuities between this fleeting world and heaven are conveyed in the language of hymnody through special uses of tense and syntactic construction.

Within the dominant present tense of hymnody, what I call the 'eternal' present of heaven as an affirmed transcendental reality can be distinguished from both the 'liturgical' present in which the hymn is sung and the 'existential' present of a mortal lifespan (as opposed to a future post-mortem existence). It is perhaps fitting to end this paper with a brief examination of the hymn which was liked by Tennyson better than most: Bishop Heber's 'Holy, Holy, Holy', appointed for Trinity Sunday. Heber adapts passages from the Book of Revelation to his own purposes. Having put the words of the four living creatures in the mouth of the worshipper in the liturgical present of his first line, Heber suggests a promise of continued and regular earthly worship through the durative 'shall' in his second:

Holy, Holy, Holy! Lord God Almighty!  
Early in the morning our song shall rise to Thee!  
Holy, Holy, Holy! Merciful and Mighty!  
God in Three Persons, Blessed Trinity!

Continuity between the liturgical and eternal present is established in the second verse:

Holy, Holy, Holy! all the Saints adore Thee,  
Casting down their golden crowns around the glassy sea;  
Cherubim and Seraphim falling down before Thee,  
Which wert, and art, and evermore shall be.

In the Revelation it is the elders who cast down their crowns, and the elders are differentiated from the transfigured saints and the angels. Heber's adaptation, however, strengthens the parallel between the earthly congregation and the heavenly host of the redeemed. The line 'Casting down their golden crowns around the glassy sea' is one of the

most vivid and memorable in nineteenth century hymnody, and one that epitomizes the sense of synchronic worship in heaven that is a feature of the period. The rhyming of the durative 'casting' and 'falling' reinforces the effect of the thrice repeated 'Holy, holy, holy', which is itself given temporal universality in the echoing triple structure of the line, 'Which wert, and art, and evermore shall be'. Verse 3 returns to the liturgical present, and in the final verse a universal song of praise to the Trinity broadens to a Benedicite offered on behalf of the threefold creation of 'earth, and sky, and sea':

Holy, Holy, Holy! though the darkness hide Thee,  
Though the eye of sinful man Thy glory may not see,  
Only Thou are Holy, there is none beside Thee  
Perfect in power, in love, and purity.

Holy, Holy, Holy! Lord God Almighty!  
All Thy works shall praise Thy Name, in earth, and sky, and sea;  
Holy, Holy, Holy! Merciful and Mighty!  
God in Three Persons, Blessed Trinity!

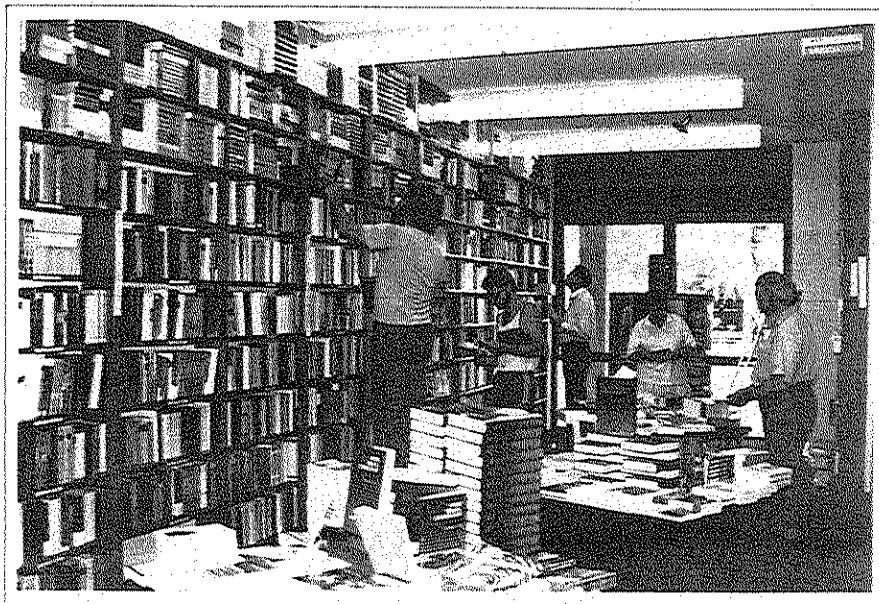
I hope I have given some insight into some of the issues relating to the intersection between literature and theology. What remains for the theological librarian is perhaps the greater problem: how to cope with the needs that such interdisciplinary studies generate.

#### NOTES

1. This is an adapted version of a paper delivered at the ABTAPL Conference, Lancaster, Easter 1987.
2. For a review of this journal see ABTAPL *Bulletin*: No. 40, November, 1987.

Dr. Michael Wheeler, Senior Lecturer in English Literature at the University of Lancaster.

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## ANZTLA AFFAIRS

The Executive Committee met in Canberra on Monday, 13th June (while most people were having a holiday) and dealt with a long list of matters, most of which are reported here.

### 1988 Conference

Plans were drawn up for the forthcoming conference at Burgmann College, Australian National University, Canberra, 8th-10th September, 1988, under the theme "Preserving the past for the future". All subscribers to the newsletter should by now have received the brochure containing the program and the registration form. If you have missed out, or if you know of others who may be interested, please contact Peter Mendham at St Mark's, Canberra (062.73.1572) immediately.

### Future Conferences

The Executive is recommending that the 1989 Conference be held in Auckland, New Zealand, 2nd-4th July. This should be very suitable for our New Zealand hosts and for all states of Australia except Queensland; not only is it during school holidays, but there is an extra week of holidays for sightseeing after the conference. Regarding the latter, the Executive considered that any conferees wanting to tour New Zealand would probably prefer to make their own arrangements, rather than have a group tour organized.

In 1990 and 1991, we suggest that we hold our conference in conjunction with the ANZATS/ANZSTS Joint Conference, i.e. in Brisbane in 1990 and Sydney in 1991.

### Nomination

Assuming the membership accepts the proposal of holding the next conference in Auckland, the Executive would like to nominate Judith Bright to serve on the committee for 1988/89.

### Standards

The Executive had before it submissions from Victoria, New South Wales, and South Australia regarding the standards document. The following amendments will be placed before the members at the meeting in September as a result of these deliberations:

- 2.i "The place of the library and of the Librarian ..."
- 2.iv. "The Librarian shall be responsible to the governing body or head of the institution ..."

- 2.x. "... in Sections 2. iv-ix above".
- 3.iii. "The appointing body shall ensure that the Librarian and library staff have appropriate professional qualifications in librarianship, management, and theological or religious studies."
- 3.iv. "People shall not be appointed to the library staff unless they are in sympathy with the aims and objectives of the institution".
- 3.v. [Previous 3.iv.]
- 6.iii. "... it will inform the acquisition of materials, whether by purchase, gift, or exchange: ..."
- 7.i. "The institution shall provide a centrally located library building or suitable and sufficient space for the housing of its library resources, proper amenities for the accommodation of students and those engaged in research, and for the work requirements of the library staff".
- 10.i. "... rationalizing collection development and in sharing information".
- 10.ii. "The library shall participate in the national inter-l library loan system and, where practicable, in other national networks".

If you have any further improvements to suggest please let us have them in writing before the Canberra conference.

#### Newsletter

It was decided to mount a determined campaign to boost the number of members of the association and of subscribers to the Newsletter. All ANZATS libraries who have not yet joined are being approached to become members (at a cost of \$20 including Newsletter subscription). Bible college libraries are also being canvassed to encourage either memberships (at \$20) or subscriptions to the Newsletter (at a cost of \$15). If you know of any individuals or institutions which could benefit from or make a worthwhile contribution towards ANZTLA, please encourage them to become members or subscribers. Our aim is at least 80 subscribers by September. It is intended in future to send a specific

invoice to each member/subscriber (probably with the November issue) and to have a deadline for receipt of payments.

### **Australasian Religion Index**

One hour of the forthcoming conference is being devoted to a discussion of the pilot project to create our own index of religious and theological periodicals. When you have perused the sample issue, please think up some constructive comments to bring up at the conference - to help us to decide whether the project is worth proceeding with.

### **AULOTS Revision**

The revision of the Australasian Union List of Serials in Theological Collections is in progress, but will take some time to complete, as it is being done in the Secretary's spare time. If there is anyone in a position to be able to help in this project, Hans would like to hear from you!

### **Finances**

The financial situation of ANZTLA is a little precarious at the present time, mainly due to the non-receipt of memberships and subscriptions. There was considerable uncertainty as to whether we could afford to hold a meeting of the Executive Committee, because of the travelling costs involved. Nevertheless, the Executive is recommending that membership fees remain at \$20 and subscriptions at \$15 for next year, in the hope of attracting a greater number of members and subscribers. Meanwhile, if you have not paid for the Newsletter you are receiving, please bear in mind that the rest of the association is shouldering the expense!

### **Lim Chin Chin**

Among the one hundred people arrested in Malaysia last October on suspicion of having acted contrary to the interests of the country was Lim Chin Chin, Head of the Resource Unit of the Malaysian Council of Churches. She has been detained without trial for "spreading liberation theology". The Executive believes we should express our solidarity and support for a fellow theological librarian by protesting to the Prime Minister of Malaysia about her continued detention without trial.

### **Edmund Perrin - Statistician**

Edmund Perrin has advised me that he will not be applying for the position of Chief Librarian of the Centre for Ministry, North Parramatta, which is currently being advertised. As he moves out of the field of theological librarianship, we thank him for his contribution to the work of the Association, especially as Statistician, where he has done valuable work in revising the statistical form and designing a computer program to handle the data. Edmund also presented a paper to the 1983

ANZATS Library Consultation, and has been a firm supporter of the co-operative effort over the years. Thank you, Edmund, for your support and God's blessings on your future undertakings!

This move, of course, leaves the position of Statistician vacant and we would be thrilled to hear from anyone who would be willing to take over this important responsibility. An appointment will have to be made in September.

#### **National Library Summit**

As President of the ANZTLA, I have been nominated by the Special Libraries Section of the Library Association of Australia, as a person who should be invited to attend the Australian Library Summit in Canberra, October 18-20, 1988.

Actual invitations are issued by the ALS organizing committee; however, the nomination by the Special Libraries Section is already recognition of the importance of theological libraries on the national library scene.

#### **Professional Development**

An issue which was not discussed by the Executive, but which I would like to air at the Canberra conference, is that of some kind of basic library education for theological librarians who have had little or no formal library training. Is there a need for, say, a week-long course for such people? Would there be sufficient interest in such a course? Would it be financially viable? Would the teaching expertise be available? Bring your ideas to Canberra!

(Rev.) Trevor Zweck,  
President.

## **NEWS**

#### **Luther Seminary Relocation Planned**

Following decisions of the General Synod and the General Church Council of the Lutheran Church of Australia, it is planned to relocate Luther Seminary, together with Lutheran Teachers College, on a common campus in a metropolitan area, providing that a suitable site can be found and that suitable arrangements can be made for the working together of the two institutions. If this cannot be achieved within two years, the redevelopment of the North Adelaide site/s will be reconsidered.

## REVIEWS

### Monographs

*Keeping archives* editor-in-chief Ann Pederson. Sydney: Australian Society of Archivists Incorporated, 1987. 374pp. \$29.00. ISBN 0 9595565 9 1. This work is available from *Keeping archives* PO Box 83, O'Connor ACT 2601. The quoted price includes postage.

*The small archive's companion*. Leo J. Ansell. Toowoomba: Church Archivist's Society, 1987. 263pp. \$15.50 ISBN 0 949122 04 1.

Do you have the responsibility of preserving the archives of your institution? Perhaps, like me, you have a great quantity of unorganised material in a back room waiting to be sorted and indexed in order to make them accessible to researchers. Having no training in the keeping of archives, you scratch your head and wonder where to begin. Many small organisations, such as churches, societies and associations, depend on voluntary assistance and guidance for the care and management of their archives. Finding information on archival principles and practice has often been difficult, for people charged with the responsibility of preserving and making available for research the important archival material of the institution. These two publications will go a long way in the quest to solve your problems.

*Keeping archives* was designed as an introductory manual addressed to those who are interested in becoming archivists. The expressed purpose of this manual is "to provide practical guidelines based on sound archival principles and wide experience for the management of archival and manuscript collections, however small" (Preface, ix). It is essentially a manual for the archivist appointed as the sole custodian of a business or institutional archives. It will be most useful also for the student of archives management, enrolled in a course at a university or college.

*Keeping archives* covers the basics of archival administration in a practical and informative way. The opening chapter introduces us to the archival profession. The second covers the basic procedures to be followed in getting started. Written by archivists from different areas of the profession in Australia, the various chapters move us through acquisition and appraisal, accessioning, arrangement and description, and so on. An excellent chapter deals with conservation.

Each chapter has boxes or panels which serve to summarise the message of the text, making the work a valuable teaching and learning manual. Illustrations are a feature of the work, some specifically adding



to the message of the text, others being of general interest. The general format is pleasing to the eye, making the work an attractive tool to work with.

Chapters on computers and micrographics, documentation programs, public relations and user education, conclude the main text. Helpful bibliographic reference lists for further reading are found at the close of each chapter. *Keeping archives* includes a comprehensive glossary of archival terminology and is fully indexed for ease of reference.

This work is "the first comprehensive Australian book in the field of archives administration" (Preface, ix). For the novice in archives keeping wanting to know how things are done, and why, *Keeping archives* marks the end of the search. I certainly will be studying it carefully, to get myself started on archival material in my charge.

*The small archive's companion* is designed to explain, in simple terminology and concepts readily understood by the non-specialist all aspects involved in the keeping of archives of churches, historical and genealogical societies, and schools. The author, Leo Ansell, offers practical advice to the custodians of archives in organisations which do not have ready access to professional advice.

It is the writer's primary purpose to produce a practical text. Chapters cover planning and establishment of archival collections; the practicalities of management - budgeting, staffing requirements; acquisitions policy and procedures, organisation of the collection; conservation. One chapter is devoted to the employment of modern technology in archival management. A fine collection of photographic illustrations enhances the text throughout the book.

An extensive section of Appendixes is an invaluable addition to the main text: a comprehensive listing of archival associations where professional advice may be obtained; some sample in-house classification schemes; and a useful listing of suppliers. A short glossary, then bibliography and index conclude the work.

The management of your organisation's archives need no longer be an overwhelming task. These two publications will be a welcome acquisition for the custodians of archives and local studies collections.

## Journals

*Phronema* : an annual review. (Sydney: St. Andrew's Greek Orthodox Theological College. v.1, 1986). One issue per year. \$15 annual subscription.

*Phronema* is the official review of the Faculty of St. Andrew's Greek Orthodox Theological College. It was started to coincide with the commencement of Orthodox tertiary education in Australia.

Archbishop Stylianos writes "basically, the term "Phronema" signifies mind, spirit, intention. As such, it expresses the mentality, the identity, the conscience of a person or a group."

This emphasis on tradition is the theme of the articles in the first issue, which range from tradition in Christian faith, in the work of the spiritual director, in authority and in the life of the Australian church.

The second issue covers a wider group of subjects, all connected with Orthodox life and teaching, and indicate both the depth of sources and possibilities for the future of the journal. As well as theological questions (The Trinity), and social questions (poverty and riches), there are articles on liturgy, Biblical hermeneutics and comparative religion.

The journal resembles *St. Vladimir's Theological Quarterly* from New York, with its extensive coverage of all matters related to Orthodoxy. It appears determined to represent an Australian viewpoint on certain issues and to establish itself as a forum for issues that concern the Orthodox and other churches within Australia.

College news and pertinent church notices are also included with each issue.

Subscriptions from : *Phronema*. St. Andrew's Greek Orthodox Theological College, 242 Cleveland Street, Redfern, N.S.W., 2016.

*Australian Journal of Liturgy* (Australian Academy of Liturgy. v.1, 1987)

Two issues per year, May and October. \$15 annual subscription.

R. Wesley Hartley, the editor, stated the aims of the *Australian journal of liturgy* in the first issue. The journal "will fill a gap as there is no other scholarly journal on liturgy in Australia. It will be ecumenical in scope, drawing from and contributing to a wide variety of Christian traditions. It will focus on Australia and the work of Australian scholars, complementing the international journals, but will not be narrowly or exclusively Australian."

As well as dealing directly with all things liturgical, the journal also concerns itself with subjects necessarily and intimately related to the study of liturgy: language, spirituality, imagination, creation.

This journal will be of vital and central importance for the ongoing discussion of liturgy in the Australian scene. Article titles in early issues include "Barriers to an Australian spirituality", "Gendered language in corporate worship", "Heaven on earth 'Down under'".

A news and information section is a regular feature, also reports from liturgical commissions and information about future opportunities for study and research in liturgy in various centres in Australia.

Subscriptions from: Dr. H.J. Harrison, 35 Florence Street, Goodwood, South Australia, 5034.

*Women-church : an Australian journal of feminist studies in religion.* (Sydney: Women-Church. v.1, 1987). Twice per year. \$12 annual subscription.

The editors explain that the journal "is a response to a demand for a forum for the immense amount of new thinking and creating associated with the twin movements of feminism and religious studies." Growing out of a Sydney based collective which has been meeting for two years, *Women-church* is another sign of the strengthening women's movement in this country and of the life of feminism in the churches and in religious life generally.

The many diverse questions raised by feminists in the church are addressed here. The status of women, their historical place and representation, patriarchy and matriarchy - these fundamental issues are at the core of the journal's life. The religious life of women is another important area of study - indeed, anything that touches on women and Christianity.

As well as scholarly articles, the journal invites personal reflections, poems, cartoons, book reviews, liturgies, notices and letters. The editors trust it to be "a national journal of interest to all Australian women", and "one means of making visible women-church in Australia."

Subscriptions from : *Women-church*, P.O. Box 2134, GPO, Sydney, N.S.W., 2001.

*AD 2000 : a journal of religious opinion.* (Melbourne: B.A. Santamaria. v.1, 1988) Monthly. \$25 for 11 copies annually.

Self-styled "a new monthly magazine of religious opinion, centring on the most critical religious issues of the day", *AD 2000* is intended to fill a gap in current conservative Catholic magazines and newspapers. The

issue referred to is "the struggle around issues of doctrinal and moral orthodoxy understood primarily in Christian terms."

Early issues carry articles on the present condition of Christianity, Daniel Mannix in the Australian Dictionary of Biography, Lefebvre and the Vatican, Cardinal Ratzinger, and the issue of Charles E. Curran's licence to teach.

Subscriptions from : Freedom Publishing Co., G.P.O., Box 1443M, Melbourne, Victoria, 3001.

*Pacifica* : Australian theological studies. (Pacifica Theological Studies Association. v.1, 1988). Three issues per year, February, June and October. \$27 annual individual sb subscription. \$30 institution.

*Pacifica* arose out of a meeting of Roman Catholic theologians in Melbourne, and its initial support came from individuals and groups within the Catholic Church in Australia. However, the enterprise is ecumenical: as the first editorial hoped, it "will consistently reflect both its Catholic provenance and its ecumenical associations." It answers a clearly felt need for a journal that can voice the opinions and considerations of theologians from Australasia and the Pacific region. It is intended to cover "all aspects of theology" and to provide a forum for scholars and students. *Pacifica* is an important contribution to the international theological discussion and a momentous addition to the theological life of the Australian and Pacific churches.

Articles in early issues illustrate the breadth and promise of this journal: "Jesus Christ " the question to cultures", "Athanasius of Alexandria : a paradigm of the church of today", "The ordination of women and Anglican-Roman Catholic dialogue", "God and the nuclear catastrophe", and "The necessary angel: imagination and the Bible". All articles are prefaced by excellent paragraph-length abstracts and presented with footnotes.

*Pacifica* also carries a large book review section, again reflecting the journal's aims of being scholarly, broad ranging, ecumenical and challenging.

Subscriptions from: The Manager, *Pacifica*, P.O. Box 271, Brunswick East, Victoria, 3057.

## LIBRARY PROFILES

### St. Andrew's Greek Orthodox Theological College Library

#### HISTORY:

The Library consists of the books accumulated since the College's inception in February, 1986. Including donations from other Sydney theological libraries this amounted to 2,500 volumes at the appointment of a full-time librarian (Frank R.L. Carleton) in late September, 1987.

#### GOVERNMENT:

The Library is governed by the College. Its address is 242 Cleveland Street, Redfern, NSW, which is the location centre of the Greek Orthodox Archdiocese of Australia at the Cathedral of the Annunciation.

#### COLLECTION:

The collection covers Byzantine studies, Biblical studies, Church history, Patristics, Orthodox liturgy, theology and spirituality. There are now over 3,000 monographs, 750 fully catalogued, 12 current periodical subscriptions and 21 titles received on exchange for *Phronema*, the annual review published by the College. (See New Journals). Classification is DDC 19th edition and the catalogue is a dictionary catalogue.

#### FURTHER DETAILS:

The user constituency is the staff and students of St. Andrew's College, clergy and lay staff of the Greek Orthodox Archdiocese, and members of the Greek community. The Library is open to the public upon application. No. I.L.L. Hours are from 9 to 5, Monday to Friday. Telephone (02) 699.6145.

### Gillespie Divinity Library, St. Andrew's College, University of Sydney

#### HISTORY:

The Library came into being in 1962 and formerly served theological students of the Presbyterian and Uniting Churches as well as Sydney University School of Divinity. It now serves mainly the latter, with students working towards B.D. and M.Th. degrees.

#### GOVERNMENT:

The governing body is the St. Andrew's College Gillespie Library Committee. The Library has a staff of one, the Library custodian, Anne Prichard.

#### COLLECTION:

The collection covers Biblical studies (O.T. and N.T. studies), history and thought of Christianity (Church history), philosophy and theology) and history of religions. There is a special collection on dissent in Eastern Europe, including recently donated Keston College material. 16,150 monographs, 10,750 individual numbers of periodicals, 28 current titles. Union Theological Seminary classification. Author and subject catalogues.

#### FURTHER DETAILS:

Access if available to students, staff, subscriber borrowers and research readers. I.L.L. available. Hours in term time are 9.15 to 5.15, Monday to Thursday, and 9 to 3 on Fridays. Hours vary during University vacations and the Library is closed for Christmas and through January. Telephone (02) 51.1450.

### THEOLOGICAL LIBRARIAN DETAINED

Among the persons detained without trial under Malaysia's Internal Security Act last October was a theological librarian, Miss Lim Chin Chin, Librarian of the Resource, Research and Communications Unit of the Council of Churches, Malaysia. The reason appears to have been her part in the publication of some seminar papers which were critical of the government. Under the ISA, she can be held for terms of up to two years without trial. Readers are encouraged to write to the Malaysian Prime Minister, urging that specific charges be brought against her and a fair trial given or that she be released from detention. The address: His Excellency Dr Mahathir Mohamed, Prime Minister's Office, Jalan Datu Onn, Kuala Lumpur 11-01, Malaysia. For further information, read Patrick Lambe's editorial in the March 1988 *Bulletin of the Association of Theological and Philosophical Libraries*, pp.2-4.

An update from *Bulletin of ABTAPL*, June 1988: A White Paper released by the Malaysian government at the beginning of April 1988 suggests that CCM Librarian Lim Chin Chin was detained because of her promotion of liberation theology. This has been interpreted by the government as being part of a Marxist plot. After representations from Amnesty International, ABTAPL, ANZTLA, the Conseil International, members of the Faculty of Theology at Oxford, and other groups and individuals, Theresa Lim Chin Chin was released on 3rd June. She is still under a restriction order, however, and members are encouraged to urge her unconditional release.



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# LIBRARY RULES.

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I.—One Penny per Month will be charged for use of books.

II.—Any Scholar having books from the Library must keep them CLEAN and USE them CAREFULLY.


III.—Time allowed for reading each book, fourteen days; beyond which time it must not be kept without the consent of the Librarian. A fine of one penny for every week the book is kept over time to be paid to the Librarian.

IV.—Changing books — one with another — not allowed.

V.—Cards and Catalogues may be had of the Librarian, at one penny each.

VI.—Any Scholar injuring or losing the books, must replace them to the Librarian's satisfaction.

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## Retrospective Indexing of Periodicals

ATLA Religion Indexes have announced the commencement of a retrospective indexing project, covering (in the main) the first fifty years of the twentieth century. It will be known as Religion Index, 1900-1949 and will include 77 of the titles currently indexed in Religion Index One. Some nineteenth century material will also be included.

### New and Changed Subject Headings

Some new and recent changes in Library of Congress headings may be of interest to theological libraries.

Headings which are hyphenated are being converted to their unhyphenated forms whenever this can be done. Headings of the type Missions to ... have been replaced with the subdivision -- Missions.

Afro-Americans -- Missions [May Bud Geog]  
UF Missions to Afro-Americans

Church and disaster relief CANCEL

Church work with disaster victims [May Subd Geog]  
UF Church and disaster relief  
UF Disaster relief and the church  
BT Disaster victims

Missions [May Subd Geog]  
SA subdivision Missions under names of religions, religious denominations, etc., e.g. Buddhism -- Missions; Catholic Church -- Missions; Baptists -- Missions; Jesuits -- Missions; and the subdivision Missions under ethnic groups and groups of Indians for missions to those groups.

[replaces previous instruction]

Missions to Afro-Americans CANCEL

Poland -- History -- 1945 -

Random breath testing [May Subd Geog]  
BT Roadside sobriety tests



Teenagers [May Subd Geog]  
UF Adolescents  
UF Teen-agers  
UF Teens  
UF Youth

Anyone who is interested in being kept fully informed of LCSH changes can do so by subscribing to *Current Subject Headings in the Field of Religion*, a duplicated quarterly list available at US\$10.00 from Alice I. Runis, Iliff School of Theology, Ira J. Taylor Library, 2233 South University Boulevard, Denver, Co.. 80210.

### **National Library ILL Priority Service**

If you have occasion to request interlibrary loans from the National Library, it pays to add the NLA call number to your request. These requests take precedence over all others (except urgent ones) and can be sent back within three days, as they are sent direct to the bookstacks; other requests require further checking and addition of call numbers, which may delay them for several days.

## **NEWS**

### **Divine Word Missionaries Library - Correction**

The special missiology collection belonging to the Divine Word Missionaries is now housed in the St. Paschal's College Library, Box Hill, now co-owned by the Franciscans and Divine Word Missionaries. Helen Frank works three days a week as the Librarian at St. Paschal's Library, and half a day a week at the St. Dominic's Priory Library. The Divine Word Missionaries have still retained the bulk of their collection in their new library at 100 Albion Road, Box Hill, where Catherine Smallhorn works as Librarian one day per week".

## SUBSCRIPTIONS

Please fill in the form below and send it with your fee/subscription to:

Mr. Hans Arns, Secretary/Treasurer  
Australian and New Zealand Theological Library Association  
Catholic Institute of Sydney  
151 Darley Road,  
MANLY NSW 2095

I/we wish to apply for ANZTLA membership (incl. Newsletter subscription)	\$A20.00
I/we wish to subscribe to the ANZTLA Newsletter	\$A15.00
Overseas surcharge	\$A 3.00

Name(Institution/Individual):

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Address:.....

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