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NEWSLETTER

No. 28

April 1996

AUSTRALIAN AND NEW ZEALAND THEOLOGICAL LIBRARY ASSOCIATION

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

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

Contributions are invited of relevant articles and items of interest to theological librarianship; scholarly articles; information on all aspects of librarianship; book reviews; library profiles; and news about libraries and librarians. Articles should be typed, double spaced, and if submitted on disk, IBM or compatible in Word or AmiPro is preferred. Please send articles to the editor.

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

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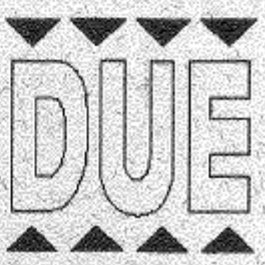

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Australian and New Zealand Theological Library Association Newsletter 28

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ANZTLA AFFAIRS

With this *Newsletter*, you will receive registration forms and information about the forthcoming conference in Perth, 10-13 October. From the program of outstanding speakers, with an appropriate emphasis on information technology, and from the arrangements in general, it is obvious that our members in Perth are doing their best to make their first conference a truly memorable one. The day trip to the historic town of New Norcia will be a very special event. Because some members will have difficulty attending because of timing, it is particularly important that those who will be present register on time, to give the planners a clear indication of the size of the group they will have to cope with. If you have any queries about the conference, please contact Lynn White, Baptist Theological College of WA, phone (09) 361 9962, fax (09) 362 1603.

You may recall that, at the last AGM, we decided to investigate the possibility of holding the 1997 conference in Fiji. Unfortunately, it does not suit our colleagues in Fiji, due the the unavailability of accommodation at any suitable time for a conference. Accordingly, the Executive has decided that the twelfth conference will be held in Brisbane in 1997, probably in conjunction with (and, possibly, overlapping) the ANZATS Conference, and probably in July.

Nominations are called for the *Trevor Zweck Award* for 1995. The award is for an outstanding contribution to theological librarianship by a librarian or a non-librarian. It is for one specific contribution, not for years of service. Please send your nomination, with a short paragraph supporting your choice, through your regional chapter, to the Secretary, Val Canty, 20 King William Rd, Wayville SA 5034, fax (08) 373 4874.

The Editor of the *Newsletter* has indicated her wish to relinquish the position at this year's AGM. Please give thought to a possible replacement and offer your services, if you are willing to take it on.

By the time you read this column, all libraries should have received instructions about the updating of the *Australasian Union List of Serials in Theological Collections (AULOTS)*. Libraries in the South Australian chapter, which are acting as a pilot study group, are finding it a sizeable task, requiring a substantial commitment of time and effort. You will hardly need to be reminded,

however, how important a tool this is for resource sharing in Australia and New Zealand, as, indeed, also in other countries.

During the last couple of months, a lot of behind the scenes work has been going on to revise and correct the faulty volume 6 of the *Australasian Religion Index*. As subscribers have been advised, a replacement copy of the complete volume will be despatched from the Centre for Information Studies, when the task is finished. Meanwhile, technical changes are in process for volume 8 (1996); they will not be obvious from the printed edition, but will make the database easier to manage and more flexible to use. The possibilities of publishing a cumulated edition of volumes 1-7, and an electronic version (e.g. CD-ROM or on-line) of the whole database, will be pursued when the work on volume 6 is completed).

I have accepted an invitation to speak at the forthcoming American Theological Library Association Conference in Denver, Colorado, 21-24 June 1996. I have also received funding to visit several libraries in the United States and in Europe. While this will be a good opportunity to create or strengthen links and to see what other theological libraries are doing with information technology, it will also be a good opportunity to strengthen links with theological library associations in America, Britain and Europe. The itinerary includes Minneapolis, St Louis, Columbus, Lancaster, Richmond, Cambridge UK, Louvain, Oberursel, Neuendettelsau, Regensburg and Rome, and will take me away from Australia from 17 June to 29 July.

(Revd) Trevor Zweck
President

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ANZTLA NEWS

From New Zealand:
Denise Drake of the Bible College of New Zealand was married in December and is now Denise James. Our sympathy goes to **Helen Greenwood** whose mother died this month in Canada.

From Western Australia:
Trevis Lawton has left New Norcia's Benedictine Library for the coastal town of Mandurah south of Perth to take up the position of City Librarian. An introductory message from Sue Johnson, the new librarian at New Norcia follows:

> As a farmer's wife and ex-school librarian, I have been on an almost vertical learning curve in the three months that I have been librarian to the Benedictine community at New Norcia.
>
> It is not the weight of the Benedictine scholarship tradition, but the computer cataloguing programs absent from my previous existence as a librarian, which has unnerved me.
>
> The collection of religious books is huge, collected by the Benedictine monks during the one hundred and fifty years they have been in New Norcia.
>
> Some old and rare books were brought from Spain and Italy last century, and some secular books are rare examples of nineteenth century Australiana. We also acquire a good selection of recently published books and serials.
>
> Trevis Lawton, the previous librarian, set up a structure to classify the entire collection. We have made a good start, with details of over twenty two thousand books already entered on the database. My task is to continue cataloguing and there is no shortage of work for many years.
>
> A visit to New Norcia is on the itinerary for the ANZTLA Conference in Perth in October, so you will have the opportunity to see this famous historic monastic town.

If the library and the monastic life doesn't interest you, then the Spanish architecture will. I look forward to showing the town to as many of you as possible.

From NSW:

Lynette Champion and **Judith Goodwin** are retiring from their positions as office bearers for the NSW Chapter. New Chapter office bearers are **Rhonda Barry** as chairperson, and **Vesna Cosnic** as secretary.

The Rabbi Falk library has joined ANZTLA and the librarian, **Ilana Cohen**, has contributed some information for us about this Library:

The Rabbi Falk Library, The Great Synagogue, Sydney.
A profile by Ilana Cohen

The Great Synagogue, a majestic feature of the Elizabeth Street townscape facing Hyde Park is the best-known Jewish building in Australia. Within its walls are classrooms, a synagogue hall, offices and a library.

The Rabbi Falk Library was established in 1956 at the Great Synagogue, Sydney, 166 Castlereagh St. A large part of the collection is from Rabbi Falk's personal library. It is located on the ground floor of the Synagogue near the clerical and Rabbinical offices. The collection is catalogued using the New York Public Library Jewish cataloguing format. The "English" section includes works in languages with Roman script, including German, Polish and English. The "Hebrew" section includes works where the majority of the script is in Hebrew or Yiddish.

The library includes a microfiche reader and genealogical microfiche. Photocopying is available on request. Inter-library loans are available. Borrowing is limited and most items must be viewed in the reading room.

The Rabbi Falk Library collection provides information on Jewish laws and customs, Hebrew learning resources, modern and historical material on Jewish communities, and novels. It holds Jewish newspapers in hard copy format including the Jewish News and Jewish Times. The collection includes rare and valuable religious books and a collection of Jewish serials.

The collection currently stands at 6500 items, including 3712 English titles. 25 serial titles are held, with 3 currently being received. The Library is staffed by 2 volunteers who maintain and catalogue items for the collection. Clerical support is available from the Synagogue office staff. The Library's reading room is also used for other purposes, including use as a Jewish place of worship, a classroom and as a meeting room.

The Falk Library is essentially a storehouse of rare and valuable Judaica, religious texts, and Hebrew works. Preservation and conservation of these books is the primary aim of the Library.

Enquiries regarding the collection can be made to the librarian, Ilana Cohen, on 02 267 2477 or e-mail I.Cohen@unsw.edu.au

From Victoria:

The Yarra Theological College has closed and the College is now being serviced from St Paschal's Library - more information nest Newsletter.

AUSTRALASIAN RELIGION INDEX

Published jointly with Centre for Information Studies, *ARI* indexes
approximately 70 Australasian religious studies serials.
Two issues each year, second issue is a cumulation.
Subscriptions are $65.00, $50.00 for ANZTLA members.
Inquiries to: Centre for Information Studies,
Locked Bag 660
Charles Sturt University
Wagga Wagga NSW 2678

CONFERENCE PAPER

Maximizing Theological Resources: The Role of New Technologies and the Internet for Theological Library Cooperation

by Al Hurd

Part I: The Importance of Standards for Cooperation

My presentation will be in two parts with the one this morning pertaining to general issues for library co-operation; and the one this afternoon focusing on similar material but with specific examples and references to co-operative efforts that have set standards and laid the groundwork for library co-operation using the Internet as a technological opportunity to develop what I will characterize as a "Religions and Theologies Global Information Village". It is a "village" in which any user, with an interest in religion and theology (with Internet access a given), can avail themselves of information in religion and the related fields.

Co-operation means many things to the library community. In the twentieth century it has focused on cataloguing standards, shared cataloguing, and the building of national union catalogues that reflect the holdings of the participating libraries within a country. Cooperation has also meant the sharing of resources through what is becoming an arcane method, interlibrary loan. This process has been enhanced by online bibliographic databases, such as OCLC, RLIN, WLN, Utlas in the United States and Canada, and locally for you, the Australian Bibliographic Network (ABN). Resource sharing has also been enhanced by technologies such as photocopying, rapid overnight (if the patron is willing to pay) delivery, and more recently by scanning and file transferring via the Internet, and fax. All of these technologies and networks have converged in various ways to contribute to fulfilling the needs of patrons, and I might add, raising their levels of expectation for what libraries can do, or can provide.

Libraries have also fostered the development of collections through local, state, and national co-operation. In the US the Farmington plan is well known for focusing the collection development policies of many of our major research libraries, from the late 1940s through the 1970s. Yesterday you were urged to participate in the Distributed National Collection development conspectus program under the auspices of the Australian National Library. We also have seen other kinds of co-operative efforts in the United States, such as the Center for Research Libraries (Chicago, Illinois) that acts as a co-operative compact storage library for many contributing libraries. Some of these facilities are now shifting their programs toward preservation centers as they become filled to capacity and their retrospective content becomes threatened by the brittle book syndrome. In the United States major co-operative preservation programs developed in the 1980s. The Research Libraries Group (RLG) and the ATLA co-operative preservation programs are well known for their systematic approach to preserving nineteenth and early twentieth century monographs, serials, and pamphlets in the areas of history, literature, art, archaeology, languages, and theology and religion.

Library co-operation among nations has been fostered by International Federation of Library Associations (IFLA), which has made important contributions to fostering such standards as the International Standard Bibliographic Description (ISBD). This in turn helped define the MARC record format, which is now the industry standard for the transfer of cataloguing records and is also used by ATLA as the transfer standard for its bibliographic data to OPACS. These standards enabled the development from the 1960s onward of many bibliographic utility networks, such as OCLC, RLIN, ABN, WLN, and Utlas that have transcended and carried libraries to new levels of resource sharing.

I could continue with more examples of what co-operation has been; you could from your knowledge and experience of theological librarianship and ANZTLA co-operative efforts add many more examples. What is evident from the examples I have given, and your own experience of co-operative efforts as an association of theological libraries and librarians, is that co-operation of most kinds, and especially during the past fifty years have contributed to maximizing resources for our end users. And, I would add, it has been driven by both the development of standards and prevailing technologies; without these resources sharing would have been moribund. What I think will continue to foster co-operation, as it has in the past, is the needs of our end

users. In re-engineering parlance, the customers, whose expectations will be increasingly driven by new technologies, will continue to define the services libraries provide. As we look ahead we are already anticipating users who no longer want printed materials. Let me qualify that a bit. That is, when searching end users want electronic information and text which they can select, review and then download to print, all from their own desk top. I believe it will be a very long time before the desire and convenience of holding a printed document in one's hand is replaced by a monitor's screen. These rising expectations of users will force us to think about new ways to co-operate. The Internet, which we have heard so much about with respect to its promise to answer many resource needs, can only be brought to a fulfilment of these needs through new co-operative efforts among libraries and library professionals. Because the Internet can link you "virtually" to another library or person, or many libraries and persons, and in real-time, it must be seen as the new vehicle for co-operation among libraries.

I want to emphasize again that over the last twenty-five years, the standards that became protocols for the development of bibliographic networks and for undertaking significant preservation programs have been the handmaidens of technologies. Since the 1980s the acceleration in the development of computers, like PCs or the UNIX boxes along with their respective software applications, have opened new vistas for librarians and users alike. These I predict will continue to redefine what libraries do and become well into the twentieth century.
We are all too well aware of the costs of acquiring the basic technologies and the electronic tools, such as databases on CD-ROM or Internet access. Finding the financial means to enter this brave new technological world will be difficult, especially as the generational-life of technologies continues to shorten. At this time there is a technological Darwinism going on in society as a whole and it reaches down into the microcosm of our institutions. As librarians we will need to learn how to adapt to these technological changes, or like many species in a short time, we will become extinct.

Internet access! How many of your libraries now have this? How many of you who do not now have Internet access, will have it within the next 18 months? How many of you cannot afford it, or have no means of acquiring it?

The Internet is the network of networks! It is now one of the most influential shapers of a world culture! Despite what we may personally think of the Internet, it is here to stay. I think it is a positive resource, but a bit unruly, brash, and undisciplined at this time. But it is also my view that the Internet is the place where theological libraries and librarians must begin to to explore and foster a new generation of co-operation among the libraries of the world. This co-operation will not be limited by geographic boundaries.

I am not sure yet what the nature of this new co-operation will be. Up to now there have been a number of collaborative efforts among groups of scholars, associations, learned societies, and institutions with similar interests and information needs. On the other hand, there is a strong layer of radical individualism on the Net that represents the spectrum of human nature; that is, it includes the good, the bad, and the ugly. What I have found very interesting in those who write about the Internet is the perception of it as a tool capable of fostering and building community.

Let me comment further on the notion of community in the context of the Internet. What I find exciting with respect to what is being said about the Internet fostering community, is that those writing about it refer to the historic message of Christianity and the church, as well as other major world religions, about the importance of community for building and sustaining human relations. One of my sources for this observation is Howard Rheingold's book, The Virtual Community: Homesteading on the Electronic Frontier.

Rheingold speaks at times with an almost religious fervour about how he has entered into new communities through a computing conferencing system that he calls the WELL (that is, the Whole Earth Lectronic Link). With respect to the dynamic of the WELL he observes that "the technology that makes virtual communities possible has the potential to bring enormous leverage to ordinary citizens at relatively little cost—intellectual leverage, social leverage, commercial leverage, and most important, political leverage. But the technology will not itself fulfil that potential; this latent technical power must be used intelligently and deliberately by an informed population" (pg. 4). Rheingold asserts, correctly I believe, at another point that "The experience" [of Computer mediated Communities, that is those using the Internet to communicate with one another] has

awakened whole groups of people to ". . . rediscover the power of co-operation, turning co-operation into a game, a way of life—a merger of knowledge, capital, social capital, and communion. The fact that we need computer networks to recapture the sense of co-operative spirit that so many people seemed to lose when we gained all this technology is a painful irony" (pg. 110). I would urge all of you to read Rheingold. He not only provides an excellent history of the development of the Internet, but he also casts the potential of Internet in a positive light—we need this view at this time because of the many frustrations and negative things that are said about what the Internet is and fosters.

So what can you do to foster global co-operation among theological libraries and librarians by using the Internet? My answer is similar to those you have heard from several other sources and voices during this conference.

If you want to "maximize your resources" you must find ways to connect to the Internet, where as Reingold observes, you will rediscover a new sense of the co-operative spirit and, I might add, a very diverse community. Once you are connected to the Internet here are some items for your consideration:

1. Develop a home page that describes your institution's mission and purpose. From that collection conspectus you were urged to develop by your colleague from the Australian National Library, you can advertise what kinds of collections you have to offer to those interested in theological education or to the general, public. You can also describe the services you provide to general users and researchers.

2. Add files of your serial holdings and bibliographic records of your collections linked to your home page on the Internet. This can be done using HTML mark up language, which enables you through your home page to leverage and augment your local resources to similar kinds at other locations throughout the Internet.

3. Beyond your local collections and services you have an important role in the development of the "Religions and Theologies Global Information Village," which I will have more to say about this afternoon. This "new community" will need to be built on a spirit of co-operation and resource sharing.

Thank you for this opportunity to comment on fostering new futures for co-operation among theological libraries through the use of the Internet.

Part:2 Leveraging Standards and Technologies for the Development of The Religions and Theologies Global Information Village on the Internet

I. Technological Foundations for Library Resources

This is the second part of my presentation to you. I want to acknowledge the contributions that John A. Bollier, ATLA's Director of Development, made to this part of the presentation. This presentation deals with the impact of technologies on our current discipline—theological librarianship.

Rip Van Winkle, in Washington Irving's eighteenth century fantasy, The Legend of Sleepy Hollow, slept for twenty years—right through the American Revolution! While out hunting, he lay down in the woods to take a nap, but when he woke up and returned to his little village on the Hudson River, he found that the world had passed him by. Everything had changed, the people, the houses, and even the flag, with the Stars and Stripes having replaced our common ancestor's Union Jack.

In the last quarter of this century another revolution—a technological revolution—has been changing the whole world, even more than the political revolution that changed Rip Van Winkle's village of Sleepy Hollow. It is also more significant than the recent political upheaval, "revolution" if you will, of the former Soviet Union as well as political and cultural upheavals elsewhere in the world. And if we wish to survive as

theological librarians and educators, it is important that we not sleep through this technological revolution as Rip did during the revolution of his day.

In this presentation I want first to identify some of the milestones marking the development of the information revolution in the last twenty-five years. These milestones represent the development of standards and new technologies, when taken together, become a major catalyst for library co-operation locally and worldwide. Second, I want to suggest to you some co-operative strategies ATLA has been working toward to improve global access to theological resources now and in the future. Third, I would like to share with you a model that I mentioned to you earlier in the day, which I have called until a better phrase can be turned, the Religions and Theologies Global Information Village. I believe there are many crucial issues facing all libraries. But how we respond to the technological challenges today will in large measure determine whether our institutions and the roles we play in them will be around tomorrow.

Libraries, including theological libraries, have long been interested in co-operation. No library ever has enough material to supply the needs of all its users. This is true for the great libraries, the National Libraries of Australia and New Zealand, the Library of Congress, the libraries of the Harvards and Yales, the Oxfords and Cambridges, as well as libraries of more modest scale. None ever has sufficient funds to acquire all the materials it needs or to catalogue all it acquires. In response to limited fiscal and collection resources libraries have long sought ways for sharing both their collections and their cataloguing. The most significant of these efforts have actually occurred within the career spans of many of us here today.

For example, the Anglo-American Cataloguing Rules (AACR) of 1967 resulted from early international efforts at standardization. The second edition, AACR2, appeared in 1978 and is still used today as the international standard for cataloguing. By using these protocols along with increased access to national bibliographic networks libraries have been able to share their cataloguing records and not do costly original cataloguing for every piece they acquire.

Concurrently, the International Federation of Library Associations and Institutions (IFLA) developed the International Standard Bibliographic Description (ISBD). And in 1966 Henriette Avram and others at the Library of Congress developed MARC, Machine-Readable Cataloguing, which has become the bibliographic Linqua Franca for sharing cataloguing records through computer networks.

With these standards and protocols in place, the way was then clear for the development of the bibliographic utilities. In North America, consonant with the spirit of free enterprise, not one, but four such vast networks developed and continue today, albeit with many permutations along the way.

The first was the Ohio College Library Center (OCLC), which was organized in 1967 and went online in 1971 to produce computer-generated catalogue cards. As well as providing shared cataloguing, in 1979 it offered a highly successful Interlibrary Loan subsystem. As its on-line services, products and membership rapidly expanded, it became a de facto national bibliographic utility. In recognition of its nationwide expansion, it deleted Ohio from its name in 1977 and became simply OCLC, Inc. In 1981 its name was changed again to its present name, Online Computer Library Center, Inc., while retaining its same acronym, OCLC.

In the meantime, there developed a whole array of some nineteen state or regional networks, such as NELINET, SOLINET, PALINET, which served as intermediaries for distributing OCLC's products and services to local libraries, large and small. Today OCLC, the largest of the bibliographic utilities, has some 20,000 participating libraries and a database of over 31 million records.

However, many large research libraries in the United States were not satisfied with OCLC because of its lack of quality control over the cataloguing records libraries submitted and because individual libraries did not have access and control over their own records. Thus, in 1974 four major research libraries, the New York Public Library, and the university libraries of Harvard, Yale and Columbia, formed a consortium called the Research Libraries Group (RLG). Harvard subsequently withdrew, but Stanford University in California soon joined. In fact, the automated bibliographic system that Stanford had earlier developed, with the acronym BALLOTS (Bibliographic Automation of Large Library Operations), was adopted by RLG and

given the new name, Research Library Information Network (RLIN). Subsequently, many of the major American university research libraries withdrew from OCLC and affiliated with RLIN, thus causing considerable hard-feelings and competition between the two utilities.

In addition to its RLIN network, RLG has three other major programs: co-operative collection management and development, resource sharing, and preservation. Of these three, resource sharing through Interlibrary Loan and the preservation microfilming of endangered materials have been highly successful. However, co-operative collection development for reducing expensive duplication by the use of the RLG Conspectus has not really taken hold. For in actual fact, large research libraries are willing to refrain from collecting only in areas they consider marginal to their own programs.

When RLG had severe budgetary problems in 1991, RLG and OCLC considered merging. But negotiations were not successful and the two continue as rival networks. However, agreement was reached for the loading of RLIN records into the OCLC database. As RLG has recently opened its membership beyond the large research library category, its membership has now jumped to 143 members.

The third American bibliographic utility is the Western Library Network, which began in 1967 as the Washington Library Network, but changed its name as it expanded throughout the Pacific Northwest of North America. Its online system for cataloguing and resource sharing has always emphasized a high level of bibliographic control. I suspect that you are more familiar with this Library network than I as WLN has licensed its system for use by the National Libraries of Australia, New Zealand and Singapore, as well as to universities in the United States.

The fourth North American system is, of course, Utlas, which began in 1971 as the University of Toronto Library Automation System. As it was widely adopted throughout Canada, it gradually separated from the University of Toronto until in 1985 it was sold to International Thomson Limited (ITL). Thomson retained the name Utlas, but not as an acronym because it was no longer a part of the University of Toronto. Utlas has expanded from Canada to the United States, Japan, China and Taiwan.

ATLA has had direct experience with three of these four bibliographic utilities since 1984, when ATLA began its Monograph Preservation Program. Since then ATLA has added records to OCLC for the 30,000 monographs and 1,800 serial titles it has filmed and catalogued. It has also submitted these same records for tapeloading into RLIN and Utlas.

However, ATLA first employed information technology in 1974 when it began using the Philosophers Index software for the computer production of the ATLA Religion Indexes. Subsequently, in 1989-1993, as part of its International Christian Literature Documentation Project, ATLA developed its own indexing software known as AIDE (Automated Indexing Data Entry). This software now enables ATLA staff to enter data easily, evaluate it, correct it, transfer it to other systems, provide for various output formats (print, digital, and electronic) and distribute it electronically to users in a fashion parallel to the MARC tagged record format. ATLA makes wide use of this software for the production of its indexing products and has offered it to its strategic partners both in the United States and abroad.

ATLA moved into CD-ROM technology in 1989 when the ATLA Religion Indexes first appeared in that format as produced through a contract with the H. W. Wilson Company. In 1990, 1991 and 1992 the H. W. Wilson Company produced three more annual editions of this CD-ROM. However, by 1993 ATLA had invested in the technology and staff required for producing the Religion Indexes on CD-ROM itself. With this new capability, ATLA has since brought out on CD-ROM the annual Religion Indexes in 1993, 1994 and beginning in 1995 2 updates annually. It has also produced new CD-ROM publications on CD-ROM including an annual Ethics Index, intended for business, medical, law and social sciences libraries; and, a Biblical Studies Index, intended for individual researchers and priced accordingly. The ATLA Religion Database, 1949– now consists of more than 820,000 records, and is also available for tapeloading directly into the Online Public Access Catalogues (OPACs) of large library systems.

Although ATLA continues to publish indexes in print format, it recently completed the technical and operational steps required for moving from the print-oriented to the electronically-oriented production of its

Religion Indexes. Since Gutenberg printed his first Bible in 1456, print has been the universal medium for scholarly communication. But now more and more libraries, and individuals, are demanding that information, whether it be the ATLA Religion Indexes or some other reference tool or text be in electronic formats. Therefore fewer and fewer users any longer want the large heavy printed volumes or sets of information that cannot be searched interactively rather than serially. In fact, ATLA's printing jobber has said that when our annual order for print copies of the Religion Indexes declines to 500, he is then going to change careers, because he knows that will be a sign that his days as a printer are numbered.

II. Future Co-operative Strategies for Theological Library Associations

What are ATLA's co-operative strategies to improve global access to theological resources now and in the future? On recommendation of ATLA's Advisory Committee on Technology and by action of its Board of Directors, ATLA has determined that it can best meet the challenges of the information revolution only in alliance with strategic partners both at home and abroad. With users demanding more and more information from all parts of the world and with the cost of technology escalating, ATLA believes that no one theological library association or religion indexing agency by itself can survive this revolution. And so during the past five years ATLA has developed a strategic plan to seek partnerships with other theological and religion indexing agencies both in the United States and throughout the world.

Currently ATLA's domestic partners are the Catholic Biblical Association, for producing an Old Testament Abstracts on CD-ROM, and the Catholic Library Association, for producing the Catholic Periodical and Literature Index on CD-ROM. Abroad ATLA is working with the University of South Africa in Pretoria for producing a CD-ROM of the South African Theological Bibliography.. In Latin America ATLA is working with ISEDET an evangelical institute for theological studies in Buenos Aires to assist in automating the production of the Bibliographic Teologica Comentada del área iberoamericana (BTC) and with the Biblical Seminary of Latin America in San José, Costa Rica for developing a Latin American Theological Information Network (LATIN).

ATLA is also in contract discussions with the Pontifical Biblical Institute in Rome for the electronic production and distribution of the Elenchus of Biblica. Moreover, ATLA is continuing its partnership discussion with the University of Tübingen Library for the distribution of the recently automated Zeitschrifteninhaltsdienst Theologie on CD-ROM and online.

In addition to these partners in Latin America, Europe, Africa and the United States, ATLA is in partnership discussions with other libraries, theological faculties, and producers of religion and theology databases in Rome, Basel, Warsaw, Budapest, Bratislava and Prague.

In ATLA's partnerships, the producers of the databases continue to own the copyright to their data, but they grant to ATLA the rights for producing and distributing their data on CD-ROM and online on the Internet. The major portion of royalties from the distribution of these materials in electronic formats will go to the database owners, with ATLA receiving a sufficient percentage to cover its costs. Thus, producers of indexing databases in religion/theology need not duplicate ATLA's investment in high cost technology and staff for the electronic distribution of their records, but may use ATLA as a vendor for this purpose.

In addition to adopting the CD-ROM technology, ATLA now is well along the way toward implementing in 1996 an Internet node for the online distribution of its database, as well as the databases of its partners.

Our interest in the Internet is both commercial, that is offering products and services for fees, as well as a free service for routing users with special and broad interests in religion to the "best of the best" on the Internet. Let me now turn to the third and final part of my presentation.

III. The Internet's Potential: New Models for Library Cooperation

The sources for this part of my presentation are twofold: (1) The Report of the ATLA Advisory Committee on Technology and the ATLA Internet Planning Committee, (issued in May 1995). (For those of you subscribing to the ATLA Newsletter a copy of this Report was included with the May 1995 ATLA

Newsletter), and (2) The second source I would like to acknowledge is the Engineering Indexes model of the Engineering Information Village, which can be found on the EI home page. I have used with permission the EI Information Village as a model for what I call the Religions and Theologies Global Information Village, recognizing that engineering and religious information systems serve different users and purposes.

I have used the plural of religion and theology as my vision for this global information village is inclusive of all religions and theologies. I invite you to help me come up with a better name—preferably one that lends itself to a good librarian's acronym! Follow along and I will tell you about the key places to visit in the Religions and Theologies Global Information Village.

IV. Conclusion

If we are to take seriously the information revolution being fostered by the Internet we need to continue to co-operate and work closely together in the field of theological librarianship. Steps that can lead to enhanced co-operation include the following:

1. Continuing to work locally and nationally we can co-operatively build union list of serials pertinent to your library collections and Australia and New Zealand in particular.

2. ANZTLA can expand the coverage of ARI to reflect all that is published in religion and related fields in this geographic region

3. Member libraries of ANZTLA can complete the collection conspectus urged on you yesterday by the National Library.

4. All members of ANZTLA must examine the possibilities for connecting to the Internet through a local university, college or Internet provider. This will, as it does for all libraries on the Internet, provide unlimited opportunities to find new resources, but most importantly it will enable your libraries to co-operate with similar ones throughout the world. If this is not feasible, begin lobbying the National Library for assistance. If it is serious about resource sharing, it might include in its strategic plan modifications for ways of assisting institutions, such as yours, to ramp up to the Internet.

5. We must, as library organizations or associations, across many nations begin to work closely together in in organizing the wealth of information on world religions that resides on the Internet. To this end, I propose that leadership of ATLA, ANZTLA, Association of British Theological and Philosophical Libraries (ABTAPL) in Great Britain., the Latin American Theological Information Network (LATIN) and other associations who are interested in a co-operative project on organizing religious information on the Internet, to meet once face-to-face in order to plan the Religions and Theologies Global Information Village. Once we have a plan we can then implement it thorough "teleconferencing", listservs, and e-mail.

6. We can also, for a very small membership fee, become associate members of the World Conference of Associations of Theological Institutions. This membership would link us, worldwide and in an ecumenical way, with theological education and educators.

7. We will need to work closely with our respective church bodies and with other non-Western religions so that as they too ramp up to the Internet the information they have about their religions can be accessible to theological education, clergy, laity and secular culture.

8. Finally, as we explore further possibilities for co-operation, we will want to consider technical issues, such as mirrored sites of the information to be found in the Religions and Theologies Global Information Village.

In summary and conclusion, I have suggested that our new co-operative task for the last five years of this century is to organize the Religions and Theologies Global Information Village. This means: establishing

closer links to theological libraries and librarians throughout the world. For purposes of establishing criteria or standards for evaluating the content of the information that will be included and provided in the Global Information Village we must be intentional in relating to learned societies throughout the world that represent the academy. Our goal at this point is to find and maintain the "best of the best" for our customers, who ever they may be. Our second challenge will be to seek out sources of non-Western Christianity and world religions as we need to think inclusively about the diversity to be included in it.

Organization of the information in the field of religion on the Internet is our new challenge The Internet itself provides us with a vehicle for not only maximizing our local resources, but a means to disseminate them in new and different ways to others who may not know of their existence.

Thank you for this opportunity to address the issue of maximizing library resources for theological study!

CONFERENCE PAPER

SHARING RESOURCES NATIONALLY: SOME PRACTICAL STRATEGIES

Rachel Jakimow, Assistant Director, DNC Office, National Library of Australia

Introduction

> "There is a boy here who has five barley loaves and two fishes, but what is this among so many? Then Jesus took the loaves, gave thanks and distributed them to the people as they sat there. He did the same with the fishes and they had as much as they wanted" John 6: 9, 11-12.

Coralie Jenkin in her article *Library co-operation: if libraries can do it, they do it together*[1] said that whatever approach to co-operation libraries followed, the feeding of the five thousand should be the text. Taking this analogy further, I would like to suggest to you some practical strategies for sharing national resources and answering the question raised at the end of the article "How can we, through co-operation, make our resources sufficient for the multitudes?"

The boy with the original five barley loaves and two fishes can be equated to the individual library or resource centre, the multiplied loaves and fishes the national resources, collection management tools the baskets in which the loaves and fishes are carried for distribution to the multitudes - our internal and external clients, with the DNC Office, the guide in this co-operative venture of feeding the five thousand.

Loaves and fishes: resources in theological libraries

To begin with, what do the multitudes know about the loaves and fishes? How do theological libraries advertise their resources?

The April 1995 ANZTLA Newsletter included a compilation of statistics[2] from four main categories of theological libraries:

- Those which provide clergy training, usually to degree or post-graduate qualifications;
- Schools and training institutions which may offer degrees, but usually not post-graduate qualifications (i.e. Bible colleges, Missionary training institutions);
- Do not have students (i.e. church administrative libraries, resource centres, parachurch organisations); and

1 *Australian library journal*. vol 41, no 1, Feb 1992, p 69
2 *ANZTLA Newsletter* No. 25, April 1995. (insert)

- Combines two or more of the above functions or serves an additional function as well (i.e. teacher training).

These libraries provide e a combined total of approx. 1,900,00 monographic, serial and non-book resources, with an average collection size of 31,560 to their customers. Two libraries hold more than 130,000 volumes each - Joint Theological College, Melbourne and Moore Theological College in Sydney, with another four holding more than 60,000 volumes each. These are Mount St Mary's College, Hawke's Bay, NZ, St Marks National Theological Centre, Canberra, New Norcia Library, WA, and Luther Campus, Adelaide.

Not unsurprisingly collections in theological libraries are strong in theology, church history, missions, philosophy and comparative religions. There are many important rare book collections including that of the Benedictine Monastery at New Norcia, WA, founded in 1846 by the Spanish Benedictine, Rosando Salvado. However, the unique resources of theological libraries are not generally known to the wider library community. Of the 59 libraries surveyed, seven added their holdings to the National Bibliographical Database and a further seventeen make their resources available through interlibrary loan.

Further information on the "loaves and fishes" of theological and other libraries holding collections of religion and theology can be found in *Collections of religion and theology in Australia and New Zealand* compiled and edited by Coralie Jenkin and published by AUSLIB Press in 1992. This publication was compiled to assist in the location of religious and theological materials held in 320 libraries in Australia and New Zealand and includes collections held by bodies which define themselves as religions, and collections held in academic, public, state and national libraries. Primary and secondary school, hospital and church libraries and bookshops, personal libraries, libraries which are not open to the public, and archives are not included.

The *Australasian union list of serials in theological collections* compiled by Hans Arns, is a resource directory which brings together information on the locations and holdings of theological journals from 85 libraries in Australia and New Zealand. Much of this information is not available from any other source.

For libraries with access to the Internet fishing in international waters can net you such fish as the *APS research guide to resources to theological and religious studies*[3], *not just Bibles: a guide to Christian resources on the Net*[4], and *Catholics Resources on the Net*[5] Closer to home, we can find information about the Benedictine Monastery Library at New Norcia[6]. Trevis Lawton, in his paper *Religious libraries in cyberspace*[7], referred to the Internet as the ideal reference tool for the use of religion libraries - the computer version of distributed information. As libraries face the future in a networked world, they will have to operate in a transition environment, covering the continued publication of print information as well as the growth of electronic information, with increasing emphasis being placed on access to information by the customer, whatever the location.

The Baskets: collection management tools

Stage one in the process of sharing resources nationally has been completed - we know that theological libraries have unique hidden resources, we know where these libraries are located, and if we have access to AULOTS, we can find a particular journal. Before proceeding to the next stage, libraries need to manage their collections so that the needs of the customers may be met as completely, efficiently and economically as possible. Collection management tools such as Conspectus, collection development policies and co-operative agreements are the baskets in which you will co-operatively organise your loaves and fishes for distribution to the multitudes. The DNC Office is actively working with groups such as the Australia and New Zealand

3 Faculty of Theology, University of St Michael's College, Toronto, Canada. URL: http://www.utoronto.ca/stmikes/theobook.html

4 Institute for Christian Leadership, USA. URL: http://www.iclnet.org/pub/resources/christian-resources.html

5 Carnegie Mellon University, Pittsburgh, PA, USA. URL: http://www.cs.cmu.edu/Web/People/spok/catholic.html

6 URL: http://stour.net.au/heritage/nnnl.html

7 *ANZTLA Newsletter* No. 23, August 1994, p.32-41

Theological Libraries Association, to help them provide better services to their customers in and efficient and effective way through the development of collection management tools, leading to the sharing of national resources.

For each of these collection management tools, we will examine the benefits, the support from the DNC Office, and how resources can be shared nationally to achieve results.

Conspectus

Conspectus is a standardised, internationally recognised, method of evaluation which provides a formula for identifying the strengths and weaknesses of a collection, and which non-librarians find easy to understand. Through input of assessment data into the Australian Conspectus Database, which contains assessment records from 44 participating libraries, including St Marks National Theological Centre in Canberra, you inform other libraries about your collection strengths and your unique collections and as a result add more loaves and fishes to a distributed national theological collection. Further information about assessment of collections using Conspectus and the Australian Conspectus Database is available in *The Australian Conspectus Manual* and *An Introduction to the Australian Conspectus*

Benefits

There are a number of benefits to undertaking Conspectus, of which I will mention a few:

- It shows your organisation, or governing body, precisely where the collection is going in relation to its missions and goals;
- Library staff will increase their knowledge of collections, resources and services;
- It provides a framework for other library planning activities such as collection development policies, acquisition plans, strategic plans and operational plans;
- It defines the strengths and weaknesses which need to be addressed in collection development;
- It provides an easy tool for customers to understand the quality of the collection;
- It can be used in library impact statements to show the effect on the collection of curriculum changes;
- It can assist scholars and researchers in planning their use and visits to other key collections in their area of specialisation; and
- It provides the information foundation for co-operative collection activities with other libraries.

As anyone who has undertaken Conspectus will tell you, one cannot deny that there are real costs incurred - at the planning stage, at the implementation stage at the assessment stage and in terms of resources. However, it is the most significant of collection management activities since it defines current collection strengths, acquisition commitments, and goal levels for inclusion in collection development policies and collecting agreements and the process can also include a range of other necessary activities such as weeding, shelf checking, preservation and binding and revision of storage capacity.

I realise that, as libraries with limited resources at your disposal, it is always difficult to find extra resources for any collection management activity but you need to know who you are, and where your collection is going. To survive and develop in a climate of static or shrinking budgets and rising costs, you need to be able to clearly indicate that you are meeting your customers needs efficiently with the resources available. Conspectus provides librarians and customers with quantifiable indicators of the adequacy of their collections. Administrators seldom have the time to grasp the fine points of collection assessment but they can readily appreciate that a 'good' collection is Level 3b and a very poor one is Level 1b. At the end of the day, the core management issues which libraries need to address are:

> *NOT knowing your collection can have a high opportunity cost - higher than the cost of active collection management;*

and
Can you afford not to know the strengths and weaknesses of your collections and their direction, and be able to articulate these to your customers in an easily understandable way?

The Conspectus motto is **Conspectus is not an expense, it's an investment in continuous collection management.**

Support from the DNC Office

What support does the DNC Office give to libraries who wish to undertake Conspectus? It provides:

- information and documentation on how to assess collections using Conspectus;
- links to other libraries who have used Conspectus and who could offer support in the implementation process;
- comparative reports which show the assessment data from other libraries whose data has been input into the Australian Conspectus Database. At the moment fourteen libraries have completed assessments for the Philosophy and Religion Division of Conspectus. (reports can be for either broad topics such as Religion or specific topics such as Christian theology); and
- it answers enquiries about Conspectus - either directly or through network discussion lists such as our own DNC-L or conspectusnet which is run from WLN in Seattle, USA.

Sharing resources nationally

Some of you might be thinking, "That's all very well, but how can I do it on my own?" My answer is - by working together, great success can be achieved. ANZTLA, using its existing co-operative infrastructure, and its organisation into state chapters, could work together to ease the burden on individual libraries by addressing the issues of skill and cost involved in undertaking Conspectus. Group training processes in the assessment process could be held, run by staff from libraries who have already received training; group support could be provided in the evaluation process; a central theological Conspectus database could be maintained in each state with joint purchase of the software, central inputting of data for contributing libraries, and exporting of data on disc for input into the Australian Conspectus Database.

Collection Development Policies

The next collection management I wish to discuss is the collection development policy. This provides a framework for library staff to identify the needs of customers, think through library goals, commit themselves to these goals, and establish priorities for allocating funds.

Benefits

Some of the reasons that libraries compile collection development policies are:

- They relate the goals and missions of the library to the goals and missions of the institution;
- they inform customers, administrators and other libraries of the scope and nature of the existing collection and the plans for continuing development;
- they set the standard for selection, weeding, and preservation of material for the collection;
- they can be reviewed regularly and updated in response to the changing needs of library customers;

- they provide the pattern and framework to ease the transition from one library manager to the next; and

- they provide the basis for co-operative acquisitions, collection development and management between libraries at local, regional and national level.

A collection development policy will include information relating to the library's collections including relationship of the collection to the mission of the organisation; the purpose of the collection development policy; the clientele served and access to the collection; the subject areas in which the library collects, selection, withdrawal and preservation principles; co-operative relations with other libraries, and a review process.

Support from the DNC Office

In order that other libraries might be encouraged and assisted to prepare collection development policies the DNC Office has established a clearinghouse of collection development policies, including both print and electronic versions, which is located at the National Library. These collection development policies are catalogued onto the NBD, and made available through inter library loan. A complete list of policies held is available from the DNC Office or through the DNC Office Home Page on the National Library Webserver.

The DNC Office package on collection development policies includes the ACLIS *Guidelines for the preparation of a collection development policy*, information on the purpose of a collection development policy and the content of a collection policy statement, a bibliography on writing a policy, and examples from existing policies.

Sharing resources nationally

The DNC Clearinghouse already contains four collection development policies from theological libraries. These are St Mark's National Theological Centre in Canberra, the Joint Theological College in Melbourne, the Sydney College of Divinity, and the latest addition - the Rabbi Falk Library at the Great Synagogue in Sydney. Libraries who are commencing or who are thinking about formulating a collection development policy might like to contact these libraries with the purpose of sharing their experiences, and to obtain peer support in the preparation process. Alternatively, libraries within the same geographical vicinity might like to follow the example of the member institutions of the Sydney College of Divinity whose joint collection development policy includes the separate policies of all members in one volume.

Co-operative agreements

Barbara Frame, in the article *Lifting the lid on co-operative collection development*[8] says that 'co-operative collection development is something that we have to take very seriously..... We see it as the only way, in a climate of static or shrinking budgets and rising costs, that we can meet the increasing needs of the people that we are in business to serve'. And so we come to the final basket in which we are going to carry our loaves and fishes - the co-operative agreement.

Benefits

Why should libraries enter into co-operative agreements?

- they formalise co-operative arrangements between libraries;

- libraries can base collecting decisions on a knowledge of collection strengths and intentions of other libraries;

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8 *ANZTLA Newsletter* No. 17, August 1992. p27-30

- they record libraries' intentions for collecting, preserving, and making available collections in designated subjects; and

- they bind the organisation, rather than the library, into clearly defined collaborative relationships of mutual benefit.

The basic elements of any co-operative agreement are:

- the names of the organisations involved;

- the content, format and collection levels of material collected by each organisation; access arrangements;

- period of time covered by the agreement;

- mechanisms for making suggestions and recommendations between libraries; and

- an evaluation process.

Types of co-operative agreements which might be entered into by theological libraries include:

- Regional - e.g. Western Australia, Adelaide;
- Denominational - e.g. Catholic, Protestant;
- Libraries with similar customers - e.g. Seminaries, Bible Colleges, Universities; and
- Subject-based - e.g. comparative religion, hymnology.

Support from the DNC Office

Once again support in the process is available from the DNC Office. Copies of the *ACLIS Guidelines for collecting and access agreements* and existing agreements are available, information on similar co-operative agreements, either ratified or in process, can be provided, and we can provide comments on draft agreements if requested.

Sharing resources nationally

Trevor Zweck in his editorial to the May 1994 issue of the ANZTLA Newsletter, which was devoted to interlibrary cooperation, said that "The concept of a Distributed National Collection is one that relies on cooperation on a very large scale, and a national collection in religion is one that the Association is being urged to look at very carefully"[9] The benefits of sharing your resources nationally through active cooperation, include access to a wide range of resources, improved collections, better service to users, better use of resources, technology and time, and working with other librarians. [10]

Libraries in Sydney, Adelaide and Western Australia have already entered into co-operative arrangements. As previously mentioned, the Sydney College of Divinity prepared a joint collection development policy to:

- raise awareness of the areas of specialisation in the various libraries, and to maximise their use by faculty and students;

- maximise the benefits gained from limited financial resources by avoiding duplication of specialist materials;

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9 *ANZTLA Newsletter* No. 22, May 1994. p.1

10 Jenkin, Coralie. *Australian Library Journal*, vol. 41, no. 1, Feb. 1992. p.65

- provide foci for resources for post-graduate studies, and enhance the interdependence of the constituent Member Institutions of the Sydney College of Divinity; and

- raise awareness of the resources offered to the Church as a whole and to the general community, and to play our part in the Distributed National Collection.[11]

The Adelaide College of Divinity has informal cooperation in the area of serial subscriptions and cancellations, and the acquisition of expensive monographs and reference works. Formal cooperation exists in the form of reciprocal borrowing rights with the supply of joint library cards for a fee of $20. Funds raised are distributed to each college and used to offset costs[12]. In Western Australia, members of the WA Chapter of ANZTLA publish a guide to all member libraries, produce an annual list of serial holdings, maintain a database for expensive monographs, and rotate meetings between member libraries to share information, ideas and useful tips. A Joint Working Party has been established to examine areas of cooperation between the three Catholic Libraries in the Chapter[13].

Co-operative efforts will help you to provide your customers with much better library resources than if you continue to work independently. By sharing resources nationally, you will help the distribution of the loaves and fishes to the multitudes.

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11 Sydney College of Divinity. *Joint collection development policy...* 1992. p.1.
12 *ANZTLA Newsletter* No. 22, May 1994. p. 22-23
13 *ANZTLA Newsletter* No. 22, May 1994. p. 19-21

COLLECTION EVALUATION FOR THEOLOGICAL LIBRARIES: PLANNING AND IMPLEMENTATION

Trevor Zweck

In the past decade, there has been a growing emphasis on the theoretical aspects of collection development in Australian and New Zealand theological libraries, with nearly all of the major libraries and a significant number of smaller libraries having produced written collection development policies. However, little of this activity appears to have been based on serious collection evaluation. While the reasons for this lack are not difficult to understand, the objects of this article are to take away some of the mystique surrounding collection evaluation and to encourage librarians to undertake an evaluation project that will provide them with a scientific basis for collection management and for co-operative collection development. It does so by demonstrating how such a project might be carried out in a library which is sufficiently typical of theological libraries in Australia and New Zealand as to serve as an illustration and for the hypothetical project to provide some kind of model for possible emulation. While specific methods are recommended, the discussion embraces all the generally accepted methods, with sufficient bibliographic references to provide access to basic information on them.

In making the following proposals, some of the harsher realities of life in theological libraries in Australia and New Zealand have been taken into consideration. Chief among them is the fact that such libraries do not have high staffing levels and, therefore, do not have much time to spend on any but the most pressing everyday demands of providing an adequate library service. Another is that the librarians who serve such libraries, even if they have had a professional library education, are not likely to have had much training in collection evaluation. For such reasons, the methods proposed need to be reasonably straightforward and quick and easy to implement.

Lohe Memorial Library

The Lohe Memorial Library serves the three schools of Luther Campus, North Adelaide, S.A.: Luther Seminary (for the training of clergy), Lutheran Teachers College (for the theological training of church teachers), and Lutheran School of Theology (for the theological education of lay people). The three schools currently have 160 internal and 260 external students, pursuing the following programs: Bachelor of Theology, Bachelor of Arts in Theology, Graduate Diploma of Theology in Education, Graduate Diploma in Ministry, Master of Education and Master of Theology. The masters programs are a matter of major concern to the library, because, although it has been possible to satisfy accrediting committees that there are adequate resources for postgraduate study, there has always been a lingering doubt about the assumptions involved.

It has been noted elsewhere (Zweck, 1988, p. 90) that the general lack of involvement by universities in theological education challenges all theological libraries to take on something of the role of a research library. This is a policy which the Lohe Memorial Library has been pursuing, with limited resources, for the past fifteen years. During this time, the monograph collection has grown from 23,000 volumes to 79,000, supplemented by 10,000 volumes of periodicals and 450 current serials subscriptions. Permanent staff numbering 3.4 (EFT), currently supplemented by 2.0 (EFT) for retrospective conversion purposes, serve a clientele represented by nearly 1000 registered borrowers (including a large number of students of other Adelaide colleges of theology). While the vast majority of users are undergraduate students, there are significant, and increasing, numbers of postgraduate students and researchers, whose needs must be anticipated and met. G. Edward Evans has suggested that acquisitions must be based on clear and foreseeable patron need, the context of his remark indicating that he is talking about needs that will surface within a year (Evans, 1970, p. 298), but the research collection must endeavour to provide for potential needs which may not show up for many years. While the Lohe Memorial Library currently has a collection development policy, it is not based on rigorous collection evaluation. The proposed evaluation is intended to serve as a basis for filling this need, while also giving a clearer picture of the capacity of the library to serve the growing needs with which it is confronted, especially in the area of postgraduate research.

Objectives

The design of the project follows the seven steps suggested by Gorman and Kennedy (1992, p. 132-137, 162) and Lockett (1989, p. 3), the first of which is to set objectives. The first main objective is suggested by McLachlan and Trahn's assertion that '... a sound collection development policy statement requires a detailed assessment of the present state of the collection (McLachlan and Trahn, 1982, p. 60)'; the second, by the need (expressed above) to determine the adequacy of the collection to support the developing postgraduate programs and research role of the institution. It is hypothesized that the library will be shown to be adequate for such a role, at least in specific, identifiable areas of the collection. Hence, the following are the aims of the project, adapted to the specific situation from Gorman and Kennedy's more extensive list (Gorman and Kennedy, 1992, p. 128):

(1) to gain a better understanding of the scope, depth, and utility of the collection;
(2) to serve as a basis for the preparation of a detailed collection development policy;
(3) to serve as a guide and basis for future collection development;
(4) to determine the adequacy and quality of the collection, especially for the support of postgraduate education and research;
(5) to identify strengths and weaknesses in specific subject areas, so that strengths may be built on and weaknesses rectified.

Literature Review

There are a number of good reasons for beginning a project such as this with a review of the literature. It helps you to build on and benefit from previous research in the area and to grasp a better overall understanding of what you are doing; it introduces you to the research methodologies and techniques which have been used; and it may also reinforce your belief in the value or necessity of what you are doing. (Cf. Mauch and Birch, 1993, p. 105-111).

Charles van Heck III (1993, p. 106) has noted a 'lack of use/user research data on theological libraries', which would seem to be substantially correct. Since it is definitely true of the Australasian situation, the review of previous research will have to include the projects of non-theological libraries, such as Swinburne (Arthur, 1986), the State Library of New South Wales (Schmidt, 1989), the University of New South Wales (McLachlan and Trahn, 1982), and the State Library of Victoria (Whitehead, 1989). While all of these were clearly dependent on use/user studies, both Arthur (p. 32) and Whitehead (p. 42) also acknowledge dependence on what are obviously qualitative evaluations; the latter, in particular, speaking of assessments which were 'largely a matter of judgement (p. 44)'. The need for both qualitative and quantitative studies for this project is developed below.

Van Heck (1993, p. 106) has also suggested that theological libraries should model their evaluation efforts on those of public libraries, on the basis of their supposed similarity in size, budgets, and personnel. Leaving aside questions of the factualness of his suppositions, the really important consideration for comparison is not the size of the library, but the nature of its activity and, this, in the case of theological libraries, is specifically academic; hence the choice of mainly academic and research libraries on which to model a theological library's evaluation, rather than public libraries (as suggested by Van Heck).

Within the narrower field of theological librarianship, one would have to begin a review of the literature with Coralie Jenkin's pioneering Australian effort at the Joint Theological Library, Melbourne (Jenkin, 1987) and the project of the Sydney College of Divinity (SCD), the first co-operative theological library evaluation in Australia (Sydney College of Divinity, 1993; Smith and Goodall, 1993).

Looking overseas, the reports on collection evaluation projects are restricted almost exclusively to North American libraries. The first of these appears to be the acquisitions overlap study of the eight libraries of the Boston Theological Institute in 1970 (.Lewkowicz, Oliver and Diener, 1975). The conference of the American Theological Library Association (ATLA) held a collection development conference in 1978; it included several papers on collection evaluation projects, the most interesting of which is John Kossey's

report on his research at Ambassador College, Pasadena CA, in which books were classified according to curricular use levels (Kossey, 1978).

Several studies involving theological and religious collections have been carried out at universities and colleges in the United States. They include the list-checking assessments of the Religion collection at the University of Mississippi in 1979 (Ferguson, 1979) and the major study of the History of Christianity collections at Ohio State University in 1984 and 1985 (Shiels and Alt, 1985; Alt and Shiels, 1987).

Other studies in theological collections are useful for illustrating specific assessment techniques. They include the circulation studies at Cornell College, IA (Stiffler, 1983) and the citation analysis studies in Biblical Studies at Notre Dame University (Gleason and Deffenbaugh, 1984), and in four topics in Christianity and Religion at the University of Illinois at Urbana-Champaign (Stelk and Lancaster, 1990). A citation study of the expected mutual interdependence of Biblical Studies and Ancient Near Eastern Studies was carried out by Yitzhaki (1986) and one on the nature of scholarly communication within the discipline of theology (on the basis of ninety-nine periodicals indexed in *Religion Index One*) by Julie Hurd (1984). Also of relevance to theological libraries is the study of Lauer (1989) of the time delay of publication and the overlap of book reviews in theological journals.

Data Collection Methodology

Since no single method of collection assessment has proved sufficient, on its own, for adequate and reliable evaluation, it is proposed to use three methods, one of each of the three groups of assessment techniques: user-oriented, collection-centred and non-quantifiable. The specific methods are: a Document Delivery Test, a verification studies and a visual appraisal. It is expected that any problems associated with any one of these methods will be counter-balanced by the other methods.

User-Oriented Studies

User-oriented studies are based on the assumption that 'use' is a reliable indicator of 'value'; but, as Gorman and Kennedy point out (1992, p. 161), this is not necessarily so - especially if, as is generally the case, use is measured in terms of the number of items circulating or the number of times a particular item circulates. Yerbury (1984), replicating work done by Bookstein, has demonstrated that the very concepts 'use' and 'read' are tricky ones to pin down precisely, that respondents to surveys interpret these terms differently (p. 19), and that they therefore tend to underestimate their use of the library (p. 21). Notwithstanding all these problems, it is probably still true, as Fussler and Simon maintain (McGrath, 1971, p. 284; cf. Gorman and Kennedy, 1992, p. 163), that past use is the best predictor of future use; and this is one justification for this kind of study. While use studies may not indicate the full extent of user demand, significantly omitting non-use and failure to supply (Osburn, 1982, p. 45), they will provide comparative data on the use of various parts of the collection, thus providing some guidance for the determination of desired collecting levels.

According to Osburn (1982, p. 45), the justification for use studies is that 'the proportion of the community that depends seriously upon the library is growing smaller'; but this can hardly be said of theological libraries, where ever spiralling circulation statistics (Greenwood, 1995, Table 2) are putting tremendous pressure on over-worked and under-paid staff. The professional librarian will be concerned to provide, not only for the 'demands' of users, but also for their 'needs' - a term which is just as slippery as 'use'. Though Evans works with the assumption that 'use' equals 'need' (Evans, 1970, p. 298), Gorman and Kennedy point out that there are such things as 'subconscious need' and 'yet un-expressed need' (Gorman and Kennedy, 1992, p. 92-93); to which it may be added that there may be differences of opinion on what constitutes a need. For example, a student may choose a different book from that recommended by a lecturer, because it is easier to understand or because it happens to suit his preconceived ideas, and may find the resulting essay severely penalized because (in the opinion of the lecturer) the book which was really 'needed' was left sitting on the shelf! The librarian will want to be alert to such dimensions of need and to observe, as Gorman and Kennedy (1992, p. 161, 163) suggest, that what has happened in the past may not reflect what should have happened in the past, nor what ought to happen in the future.

Document Delivery Test. The caveats above and the purpose of the whole evaluation suggest that the most useful use/user study for this project is the Document Delivery Test. Developed by Orr and others in a medical library context (Orr *et al.*, 1968), it aims to asses the library's ability to provide items needed when they are needed, combining availability and accessibility into one index number, the 'capability index' (CI), by measuring the adequacy of the collection and the speed of delivery of items required (Hall, 1985, p. 39). Following the method suggested by Gorman and Kennedy (1992, p. 164), the procedure will be to design an instrument that lists a number of documents considered most likely to be needed by students, and then to determine how many are available at the time, and how long it takes to make them available; and thus, through the capability index, to provide objective information on the ability of the library to supply such needs.

The Document Delivery Test is recommended for use in theological libraries because it is a reliable measure of the ability of the library to fulfil the needs of users, is easy to design and can be carried out with minimal disruption to library services. Using a sample of 300 items, it takes about four hours to administer and is considered 95% reliable. Its validity depends on the sample representing actual needs of library users (Hall, 1985, p. 39).

Shelf Availability Test. The shelf availability test is a relatively straightforward method of determining whether items required by users are owned by the library and, if so, whether they can be located by those users. Originally developed by Saracevic, Shaw, and Kantor (1978), it uses a clever 'branching line analysis' to indicate the reasons for user failure to locate wanted items. It has been further refined by Kantor (Hall, 1985, p. 44) to include five categories of user failure: (1) failure of the library to acquire the item; (2) failure of the user to copy the call number correctly; (3) failure to find the book because it is in circulation; (4) failure of library procedures (e.g., re-shelving); and (5) failure of the user to find the book when it is actually on the shelf. All this data is tabulated on a complex Availability Analysis Form (Hall, 1985, p. 48) to yield a quantifiable Measure of Availability (MAV). This technique measures real failures of real users, which, one would venture to hope, would be considerably less in a modern, automated library than the fifty-fifty rate Trueswell found in 1964 (Trueswell, 1965, p. 22); but, while it yields useful information, this would seem to have as much relevance to user education and library administration as it does to collection development. Moreover, with respect to availability studies in general, Goehlert's analysis of the reasons for user failure to find required items (Goehlert, 1978, p. 370) leads to the pertinent observation that most initial failures can be turned into eventual successes (through better searching, interlibrary loans, etc.) and that (within reason) library users are happy to receive the item eventually, no matter how long they have to wait for it.

Circulation Studies. For a library with an automated circulation system, the collection of circulation statistics is relatively simple, and as the Lohe Memorial Library has been operating such a system for more than the three years Trueswell (1966) considers necessary for such studies, it would be possible to compile such statistics. However, circulation studies are undertaken for four main reasons: (1) to identify items for weeding; (2) to identify a core collection and items for relegation to storage; (3) to identify use of items in various subject categories; and (4) to identify the user population (Gorman and Kennedy, 1992, p. 165); only one of which is relevant to the present project.

Using the last circulation date as a basis, Trueswell (1966) has developed a system for determining how many items in the collection are needed to supply any desired percentage of loans (even 99%); it is possible to work back to the date since which the desired percentage of loans have been checked out. The items circulating within that time frame constitute the core collection, and any items which have not circulated since the cut-off date become candidates for relegation or storage - neither of which are aims of the present project. Nor is there any need for this library to identify its population base, for the users and uses of a theological library are bound to be very homogeneous.

A technique for identifying use patterns in various subject areas, however, warrants some consideration. Wenger, Sweet and Stiles (1979) have gone beyond simple usage totals to develop the concept of the C/I (circulation/inventory) ratio, according to which usage of a subject area is related to the number of items held in each respective area. This data could be helpful in determining strengths and weaknesses, but there are so

many factors affecting the circulation of different parts of the collection (e.g. relation to courses, requirements of lecturers, enthusiasm of students, and nature of the subject) that a great deal of subjective evaluation is still required - and that will be provided by other methods.

In-House Use Studies. In-house use studies have been designed primarily for use in conjunction with circulation studies to provide a clearer picture of total use of the library. The basic method is to count items left on tables and re-shelving shelves, working on the assumption that their location in these places implies 'use'. McGrath (1971) found that in-house use was roughly equivalent to borrowing of materials, but subsequent studies have revealed substantial variation between the two types of use and, indeed, between the in-house use of items from different subject areas.

In-house use studies are particularly relevant, however, to non-circulating collections, such as (in most libraries) periodicals. In this case, the cooperation of library users is required, for marking used items in some specified manner, and the validity of the data collected will depend on the extent of such cooperation. While declining budgets may force libraries into such studies in the interests of cancelling subscriptions for little used items, the more important agenda for theological libraries in Australia and New Zealand is to rationalize subscriptions in cooperation with other libraries, to maximize the coverage of theological periodical literature within regional areas and across Australasia as a whole.

Collection-Oriented Studies.

Collection-oriented studies operate on a 'stimulus-response' pattern, based on the needs of users (Gorman and Kennedy, 1992, p. 166). They can be used to assess the size of areas of the collection related to the subject areas of the curriculum. Since the data collected are statistical, these methods of assessment are quantitative, rather than qualitative; and, for this reason, it is proposed that the method chosen be supplemented by a non-quantifiable visual appraisal.

Verification Studies. Verification studies involve the checking of library holdings against standard checklists or bibliographies, to assess the adequacy of the library to supply the items most likely to be in demand (Gorman and Kennedy, 1992, p. 166). The biggest problem for theological libraries is to find suitable checklists; and, since any checklist is (inevitably) immediately out of date, it will probably be necessary to supplement any previously used list, if not, in fact, to construct a custom-made one. However, the effort involved in the selection or compilation of a checklist provides an excellent opportunity to introduce a qualitative factor into a quantitative method, if the checklist itself contains quality items. It is chiefly for this reason that verification studies have been chosen for the present project.

As one of the primary goals of the proposed evaluation is to assess the adequacy of the collection to support postgraduate and research programs, it is considered that the checklists to be used should focus specifically on materials appropriate to this level of study; in terms of the Australian Conspectus codes (Henty, 1992, p. 9-12), levels 3b and 4. Some of the distinctive features of these levels are the inclusion of all significant reference works, retrospective materials, periodicals and foreign language materials of all kinds; and the list to be used must include such features.

While the Conspectus will be used to define levels of adequacy, however, it is a different question altogether whether to use its very detailed breakdown of the subject matter (with more than 100 categories within the Dewey 200 class alone). Studies by Saunders, Nelson and Geahigan (1981) at Purdue University cast considerable doubt on the value of both the Dewey and Library of Congress class numbers in defining the literature of a subject. While this is not so likely to be the case with the Pettee Classification (which is used at the Lohe Memorial Library), as it is based on the same traditional theological quadrivium as the courses offered at the institution, it is proposed, rather, to develop subject categories on broader divisions of the theological quadrivium, each of which will have to be aligned to the appropriate sections of the Pettee Classification. (If the data is subsequently to be mounted on the national Conspectus database, it will also have to be recast in terms of the Dewey categories).

The procedure is to divide the collection into appropriate subject areas, to choose suitable bibliographies for each, and to select (by random sampling) a sufficient number of items from the bibliographies to constitute a checklist. It would be good to be able to find checklists already compiled, but, in the case of theological libraries, there are few to be found. The SCD checklists (Sydney College of Divinity, 1993, p. 169-302) have been criticized for their choice of source bibliographies (Sydney College of Divinity, 1993, p. 317) and for not focusing sufficiently on distinctively research materials (specifically, foreign language and reference materials) (Sydney College of Divinity, 1993, p. 329); and the researchers themselves admit to poor choices in two areas (Sydney College of Divinity, 1993, p. 126).

The SCD researchers decided on twenty-eight subject areas, based on the traditional theological quadrivium and adapted from the categories used in *Religious and Theological Abstracts* (Sydney College of Divinity, 1993, p. 129). You can choose as few or as many categories as you wish, according to the aims and purposes of the development of the collection, guided (where applicable) by the institution's curriculum, but not limited to it. For the present project, it is proposed to use the following twenty-seven categories:

Reference

1. General and Theological Reference

Biblical

2. Biblical Languages
3. Old Testament
4. Intertestamental Literature
5. New Testament

Theological

6. Philosophy
7. Prolegomena
8. God, Trinity
9. Creation and Providence
10. Redemption/Christology
11. Sanctification/Soteriology
12. Church, Sacraments
13. Christian Ethics
14. Sociology of Religion
15. World Religions

Historical

16. Patristics
17. Medieval Church
18. Reformation
19. Modern Church

Practical

20. Practical Theology
21. Pastoral Care and Counselling
22. Worship and Liturgics
23. Homiletics
24. Christian Education
25. Missiology
26. Art and Architecture
27. Spirituality

Citation Analysis. Citation analysis is based on citations in bibliographies, lists of references, and footnotes, usually taken from journal articles (e.g. all the articles in one or more annual volumes of key journals in a subject area), which are analysed in various ways to yield empirical data for qualitative judgements (Nisonger, 1983, p. 164; cf. Gleason and Deffenbaugh, 1984, p. 111). Fitzgibbons summarizes its uses as follows: 'The results of these studies have been used to guide the selection of journals for library collections, to determine the adequacy of coverage of secondary services, and to trace the structure of knowledge and the flow of communication within a discipline (Fitzgibbons, 1980, p. 294)'. While the latter use would be

valuable for pinpointing key journals within a discipline, it really has more to do with understanding the structure of the discipline than with collection development. With regard to the current situation, pinpointing key journals can be done very simply, by consulting expert opinion and by checking items covered by indexes and abstracts. It would seem that there is, as yet, no unanimity on the validity and value of citation analysis studies, and Fitzgibbons warns that they should not be used in isolation from other methods (Fitzgibbons, 1980, p. 297, 321).

Standards. Standards may be either quantitative or qualitative. While the former were much in evidence in the early years (beginning with the 1930s and 1940s), more recent standards tend to be mainly qualitative (Nisonger, 1992, p. 83; cf. Hall, 1985, p. 20). The standards applicable to theological libraries in Australia and New Zealand are the *ANZTLA Standards for Theological Libraries* (ANZTLA, 1991, p. 4-10). These standards are qualitative, rather than quantitative, stating, *inter alia:* 'A library's collections shall be of sufficient size and quality to support the institution's instructional needs and, as applicable, to facilitate approved research programmes (p. 8)'. While this advice will be taken into consideration, it suggests no particular methodology, nor does it call for any quantifiable measures. The same is true also of the standards of the Association of Theological Schools of the United States and Canada and the *Guidelines for Theological College Libraries* of the Association of British Theological and Philosophical Libraries (ABTAPL, 1990, p. 2-31).

Qualitative Methods.

Qualitative, or non-quantifiable, methods rely on expert opinion, rather than counting, and aim to assess how well the collection is meeting the needs of its present and potential users (Gorman and Kennedy, 1992, p. 169). It is the opinion of George S. Bonn (1974, p. 279-280) that: 'Of all the ways in which to evaluate a library's collection, finding out what its users think of it comes closest to an evaluation in terms of the library's objectives and mission'. It has been noted above that the effective use of many of the user-oriented and collection-centred methods is dependent on qualitative judgements, and this is, in itself, sufficient warrant for the use of qualitative methods. However, they also provide reliable data for the professional librarian to look beyond immediately expressed needs, to consider also potential needs of future researchers, as well as providing the resources by which all users may be challenged to expand their outlook (Gorman and Kennedy, 1992, p. 163).

One of the problems involved in the use of qualitative methods by Australasian theological librarians is that they do not have the specialized training required for making the judgements required (Gorman, 1992, p. 9-10); however, the problem can be overcome, in an academic setting, by getting lecturers involved in the appraisal process. While they will need some training in understanding the Conspectus levels, they are already experts in their respective fields, have worked with research collections, and are, in most instances, very well aware of the strengths and weaknesses of the local collections with which they have to operate day by day. In the case of Luther Campus, all lecturers have at least a masters degree, and seventy-five per cent also doctorates, in most cases gained at overseas institutions with outstanding library collections. These observations are supported by Anthony Arthur's use of academic staff (together with library staff) in producing qualitative assessments, based on collection-centred measures, in the Swinburne project (Arthur, 1986, p. 30, 33).

What is being advocated is, in short, a visual appraisal of the relevant subject areas of the collection by people who have a sound understanding of the literature of the subject, as also of the educational objectives of the institution (Hall, 1985, p. 18). They will be capable of giving a quick assessment of the size, scope, and quality of the collection and of the recency and general condition of the material.

It is considered that the combination of the visual appraisal with the verification studies and the Document Delivery Test will be sufficient to provide an adequate evaluation of the collection, with as many checks and balances as can reasonably be expected. Such a combination provides the best situation for achieving subjective judgements of quality which are based on objective measures of quantity. Such a procedure was planned for the Sydney College of Divinity collection development project, but faltered on the grounds of the

reluctance of lecturers to pass judgements on the collections of other members of the consortium (Smith and Goodall, 1993, p. 15). Due note will have to be taken, however, of the fact that the very lecturers who do much of the selection of resources will be assessing the parts of the collection for which they have done the selection.

Population Samples

The fourth step in the evaluation is to select the samples of the populations to be assessed, in this case, for the Document Delivery Test, the verification studies, and the visual appraisal. The best source of titles for the Document Delivery Test will be the reading lists of the three schools of Luther Campus and the three schools of the Adelaide College of Divinity (1996), the most prolific users of the collection. A ready-made alternative would be Beacon Hill Books' *Recommended Theological Texts*, which is revised annually on the basis of textbook orders placed with the bookshops by theological colleges all over Australia and New Zealand (Open Book, 1996). The size of the sample to be taken from this work will be guided by the Sample Size Table (Hall, 1985, p. 120). The selected titles will be entered onto Document Delivery Test Data Sheets (Hall, 1985, p. 35) and handed to student volunteers, who will be selected, at random, from those who enter the library. The completed sheets will be followed up by library staff, who will enter the results on the Document Delivery Test Analysis Form (Hall, 1985, p. 40) and calculate the Capability Index.

The verification studies will be carried out on the basis of checklists compiled from select bibliographies, identified for each subject area from works such as Gorman and Gorman's *Theological and Religious Reference Materials* (1984) and Kepple and Muether's *Reference Works for Theological Research* (1992), updated by Lawrence D McIntosh's regular survey, 'Major theological reference materials', in the *ANZTLA Newsletter* since 1990 (McIntosh, 1990). Since it is desirable to maintain as much objectivity as possible in such choices, due note will be taken of the incomplete list of titles indicated in Gorman and Howes' proposals for the SCD project (Sydney College of Divinity, 1993, p. 142-143).

The visual appraisal will be carried out on the basis of appropriate modifications of the CAP Faculty Survey Form (Hall, 1985, p. 139) and the BYU Faculty Periodicals Survey (Hall, 1985, p. 150), as suggested also for the SCD project (Sydney College of Divinity, 1993, p. 149-151). Lecturers will also be provided with the definitions of the various Conspectus levels.

Data Analysis

The data collected on the forms for the three collection methods will then be analysed. The Document Delivery Analysis Form provides for the calculation of the Capability Index (CI). These data will then be tabulated on a simple chart, showing the raw scores of the number of items located by each process, the percentage of the total items this number represents, and the percentage of the items acquired which the number represents (see Hall, 1985, p. 107-108). A CI of 50 is desirable, as it would indicate that 50% of items likely to be requested can be made available within one day.

In the verification studies, the number of items on the checklist found in the collection will be totalled for each subject category. The percentage of items held to the number of items in the checklist for each category will then be calculated. All these figures will be listed on a simple chart, showing, by subject category, the number of items in each sample, the hit rate of items found in the collection, and the percentage of the latter to the former (see Hall, 1985, p. 17). Considering that it is largely research material that is being sought, a hit rate of 60% would be very pleasing, but the quality of each section will have to be interpreted in terms of the objectives of the library and the desired collecting intensity, which, in this case, will tentatively be 3b or 4 in Conspectus terms, since such levels have not previously been determined.

The overall analysis, however, may well determine that such levels are not realistic for all the categories listed, the actual levels being determined, finally, by the visual appraisal. These results will be tabulated on a simple chart showing, by category, the Existing Collection Strength, the Current Collecting Intensity, and the

Desired Collecting Intensity. It will then be necessary to determine what is required to bring sub-standard categories to the desired level or whether it is necessary to modify expectations.

Facilitating Replication

At every step, every reasonable effort will be taken to facilitate replication of the exercise by others, not only for their benefit, but also so that further studies, undertaken under similar circumstances, can be used to verify the findings of the present project. In particular, to facilitate co-operative collection development among Australian and New Zealand theological libraries, it is necessary to arrive at understandings of the Conspectus levels which will be the same for all libraries; e.g. that a coding of 3b or 4 will indicate the same quality of collection wherever it is located. The best chance of achieving such understandings would seem to be by ascribing commonly accepted values to the scores of verification studies based on sound checklists, especially if those values are consistent with the Conspectus level codings determined by a visual appraisal.

There is a desperate need for cooperation in collection development among theological libraries, not only for the mutual benefit of the libraries involved, but for the benefit of the whole community. This evaluation should prove helpful to other theological libraries, because it is based on standard tests, adapted, as required, to local conditions. While other libraries may want to define subject categories differently, the Document Delivery Test, the verification studies, and visual appraisal can be utilized in much the same manner in any library.

Utilization of Results

At the conclusion of the evaluation, a report will be presented to the Faculty of Luther Campus. It will include the following elements (adapted from Hall, 1985, p. 95-98):

1. Introduction: outlining the purpose and objectives; methodology (user-oriented, collection-centred, and qualitative methods); problems encountered.

2. Document Delivery Test
   A. Analysis of results
   B. Conclusions

3. Verification studies
   A. Analysis of results
   B. Conclusions

4. Visual appraisal
   A. Analysis of results
   B. Conclusions

5. Conclusion
   A. Summary of conclusions
   B. Recommendations

Following the completion of the evaluation, it will then be necessary to implement the recommendations. This will include the preparation of a detailed collection development policy and the implementation of the policy in the selection of materials for acquisition, with specific attention to the strengths and weaknesses identified in the evaluation. By then, we will have a clearer idea of how the library is performing and whether, or to what extent, it is capable of serving the postgraduate and research needs of our users.

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LIBRARY CO-OPERATION IN AUCKLAND

Judith Bright

A number of the theological libraries in Auckland are working towards a joint collection development policy, driven by the necessity to support recently introduced post-graduate courses in theology. All are libraries belonging to the Auckland Consortium of Theological Education (ACTE) which is a consortium of theological colleges linked to Auckland University. The Colleges are Carey Baptist College, the Catholic Institute of Theology, Mount St Mary's College, St John's Theological College and Trinity Methodist College. Courses are taught at all College sites. Students have access to teaching and library facilities at all colleges, and although the colleges are situated in various parts of Auckland, many take advantage of being able to use more that one library. The last few years have seen the introduction of post-graduate degrees to the Consortium, and consequent to that, a need for library materials to resource such study.

Although the four libraries have collections which vary from 10,000 volumes to 60.000 volumes, the majority of resources have been developed only to support certificate, diploma, and more recently undergraduate degree level study. The fairly rapid move to post graduate teaching has necessitated a re-evaluation of existing resources and future directions.

One of the Librarians, while on study leave in 1993, had evaluated models of library co-operation in North America and this information was presented in a report to a meeting of the Librarians and the Heads of the Colleges within the Consortium, and from which an agreement to co-operate on the development of better library resources was made. the meeting looked at various models of co-operation development, acknowledging that no on e College had the financial resources to support collection development in all areas. A decision was made to follow a model of a dispersed collection of resources with each college taking responsibility for developing their collection in specified areas.

The Librarians met on a regular basis to determine a plan of action, to enable such development to take place. After many meetings it was agreed that some form of evaluation of existing collections needed to take place before any decisions could be made about future developments. Obvious areas of specialisation such as denominational collections were excluded from this evaluation at this stage. We were keen to use the Conspectus method of collection evaluation, but acknowledged that we did not have the time or resources to do this immediately. We are now involved in a project to assess our collections using forms similar to those used for Conspectus, but asking our subject specialists to evaluate according to the given criteria, rather that checking individual items against bibliographies. Once this evaluation is completed, the information gained, together with discussion with our faculty members will allow us to come to an agreement about areas of specialisation. It is hoped that this will in time enable a collection to be built which will support studies at both Masters and PhD levels in a range of subject areas.

Other areas in which the ACTE libraries co-operate include the purchase of CD Rom databases, the sharing of a single library card; mutual follow up on outstanding loans where necessary, and to some extent, periodical subscriptions. An information pamphlet has been produced, with gives a brief introduction to each library and the services that it offers. These will be distributed to students at the beginning of a semester.

The Consortium has a Post-Graduate Studies Committee which is responsible for approving all courses of study for masters and PhD. the Librarians have one representative on this committee, which enables us to raise any concerns about resources for a particular course of study.

In the future we hope to have access to one another's library catalogues, either on line or by other means, and also a means of rapid book delivery from one site to another.

Judith Bright is librarian at St John's College in Auckland.

The Net Result

TC Lawton

SUPERHIGHWAY SECURITY

This article is intended as a guide to the jargon challenged librarian who has to come up against the computer services department/manager and doesn't have any knowledge upon which to base their struggle to have Internet introduced to at least part of the organisation. Many computer people who themselves have little knowledge of the Net are generally wary of its introduction because of the dangers inherent in opening up any internal networks to external dabblers. It will also serve, hopefully, to help the reader understand some of the issues a bit more clearly. Unfortunately it can only touch briefly on the issues.

The Internet has brought to the masses the opportunity to communicate with a huge number of individuals, mainly unknown to the user, in a variety of formats (eg. Email, IRC, newsgroups), instantaneously (or so it would appear). The key to this is the word "unknown", for although we have gained immense flexibility in the way we now communicate in this global arena, we have also become much more open to potential electronic dangers.

In many ways the cybersociety is open to many of the crimes and problems inherent in normal society with the only differences being in the methods, scale and detectability. The first is interesting to examine from a purely esoteric viewpoint, simply to be amazed at how people can use such a seemingly innocuous technology (to the layperson) to commit the strangest (and most mundane) of crimes. It is however in the second and more importantly third points that cybercrime becomes at least as annoying as its regular counterpart, if not more dangerous.

There are a number of ways to minimise your risk upon deciding to join the global network and, although it must be stressed that there is no way of making your systems totally secure AND keeping them linked to a network, you can at least take precautions and not make mistakes based on naive or uninformed decisions and/or assumptions.

It was best said by Gene Spafford, "*The only system which is truly secure is one which is switched off and unplugged, locked in a titanium lined safe, buried in a concrete bunker, and is surrounded by nerve gas and very highly paid armed guards. Even then I wouldn't stake my life on it.*"

Whilst this may seem overdone it does highlight the important fact that your computers become at risk the minute you connect the power, it is not just a symptom of the Internet that brings potential disaster to your data: it is a by-product of using computers in general. It is fair to say that simply connecting to the Net with the intention of taking information from it (as opposed to supplying information to others) will not provide a great security problem at all. If you only run client software on machines such as Macintosh or Windows, the risks are minimal. In this category the only problems are those of nuisance value, with the potential for bigger disasters if you make errors of judgement. For example, although it is highly improbable that viruses will be loaded and executed onto your machine via Email, they *can* be loaded as an attachment to Email, however you would need to physically run the attachment. The rule of thumb says "Never load or execute anything that comes unsolicited via any source from people you don't know (and even if you do know them make sure you know what you have been sent *before* executing the files)". Commonsense to many but fatal to many more.

In terms of nuisance value, simply having an Email address can prove to be problematic. This is especially true if you have joined one or more mailing lists, identifying yourself as being interested in a particular subject. The key here is that most mailing lists are not secure environments and the entire list of subscribers to a mailing list can often be obtained by automatic means in a matter of minutes by anyone who cares to enquire. Once you have been identified and start receiving junk mail via this method the only effective way to prevent it is to change your address (and not provide a forward). Such a move can be a considerable burden because it means no-one will know how to contact you, so remember to be careful as to what list you subscribe (and remember to unsubscribe when you are no longer interested) and to whom you give your address. (While the author does not believe sending junk mail I a crime per se, it is certainly unsocial behaviour).

The same is true of Email based harassment (although this one is a definite crime). Once someone has your address your only avenue is to install some filtering software to automatically discard mail from a particular sender, or to change your address. In either case you should report the matter to a couple of sources: the postmaster of the offending site (eg. If the offender is fred@foo.com, then report it to postmaster@foo.com), and the federal police. With most cases of cybercrime the federal are a good place to complain/report the problem.

To Be Continued . . . .

CHAPTERS UPDATE

NSW Chapter:	President	Rhonda Barry
	Secretary/Treasurer	Vesna Cosnic,
NZ Chapter:	President/Secretary/Treasurer	Helen Greenwood, St John's College,Auckland
Qld Chapter:	President	Elizabeth Jordan, Trinity Theological College
	Auchenflower	
	Secretary/Treasurer	Carolyn Willasden, Pius XII Seminary, Banyo
SA Chapter:	President	Trevor Zweck, Luther Campus, Nth Adelaide
	Secretary/Treasurer	Val Canty, Parkin-Wesley College, Wayville
Vic Chapter:	President	Tony McCumstie
	Secretary/Treasurer	Margaret Zarifeh, Presbyterian Theological
	College, Box Hill	
WA Chapter:	President	Alan Meers
	Vice President	Lynn White
	Secretary/Treasurer	Trevis Lawton, Benedictine Community
		New NorciaThe Net Result

Tradition and Technology Conference
Perth
10-13 October 1996

This year's ANZTLA conference is planned with something of interest for everyone, from the one person library to the major theological libraries. The theme is "Tradition or technology". If you are battling in a conventional small library with limited resources, dated systems and big demands on your time, or if you are in a well funded state of the art library with questions on expanding information systems and services and their future directions, then this is the forum for you. Come and meet with colleagues and reflect upon your own situation. As well there is a perfect excuse having come across, to stay and enjoy Spring in the West.

One of the keynote speakers will be Grant Stone, talented librarian, bibliophile, radio personality and local preacher, who never fails to interest and entertain. A fascinating meeting of the old and the new will be presented by Mike Grant, a lecturer (described as exuberant) who is actively engaged in many multi-media organisations, as he presents on the theme of the new papyrus. A number of practical and discussion sessions are planned for maximum participation and lively exchange of ideas.

A highlight will be a visit to the historic Spanish Benedictine Library and Abbey at New Norcia. Other visits for special sessions of interest will be made to several nearby theology libraries

Accommodation for the conference is delightful, modern and convenient to the City Centre - and affordable!!

Registration forms are included with this issue of the newsletter.
For more information contact Lynn White, ph 09 361 9962, fax 09 362 1603.
Registration is due by the end of June.

ANZTLA STATISTICS 1994
compiled by
Helen Greenwood

NOTES:

In calculating averages and medians, the NAs have been disregarded.

[ ] = approximations supplied by Libraries
( ) = calculations made by statistician

Categories of Libraries:

A = Provides clergy training programmes, usually leading to degree or post-graduate qualifications (i.e. ANZATS member schools)

B = Schools and training institutions which may offer degrees, but usually not post-graduate qualifications (ie. Bible Colleges, Missionary Training Schools)

C = Do not have students (ie. church administrative libraries, resource centres, parachurch organizations)

D = Combines 2 or more of the above functions, or has additional function as well, eg. teacher training.

STAFF SALARIES 1994

Scale	Category A	Category B	Category C	Category D	TOTAL
Professional	9	3	2	2	16
Church salary	3	1	0	1	5
Other	6	5	2	2	15
Not specified	16	4	2	2	24

NOTE: Some libraries pay different levels of staff on different scales

AUTOMATION

System	No. of libraries
Automated, not specified	7
Not automated	9
ARK	1
Bibliofile	1
Catalist	4
Dynix	6
Inmagic plus	4
Metamarc	2
Oasis	5
Ocelot	1
Unilinc's DRA system	2
URICA	3

COMPUTER PRODUCTS

Product	No. of libraries
AARNET	1
ABN	9
ATLA religion databases	16
Bible library	1
CD Bible	1
CD Marc	3
CD Word	1
Dialog	1
Ellen G. White writings	1
Encyclopedia Britannica	1
Ethics index	1
Gramchord	1
Internet access	6
Macbible	1
Macquarie Dictionary	1
Nexus	1
NZBN	1
OCLC	1
Other theological library catalogues	2
Quickverse Bible	1
Religious and theological abstracts	3
Rex	1
Thesaurus Linguae Graecae	1

TABLE 3A 1994 COLLECTION RESOURCES

INSTITUTION	STATE /NZ	MONOGRAPH VOLUMES ADDED 1994 [15]	MONOGRAPH VOLUMES TOTAL END 1994 [16]	NON-BOOK MATERIALS ADDED 1994 [17]	NON-BOOK MATERIALS TOTAL END 1994 [18]	SERIAL VOLUMES ADDED 1994 [19]	SERIAL VOLUMES TOTAL END 1994 [20]	SERIAL SUBS CURRENT [21]
1. Baptist Theological College of Qld	QLD	400	13842	1160	2066	1	108	78
2. Baptist Theological College of WA	WA	1122	26825	3	290	544	3115	190
3. Burleigh College	SA	500	17466	102	2210	NA	1080	66
4. Carey Baptist College	NZ	517	21114	0	60	63	19920	82
5. Catholic Theological Union	NSW	4029	38529	0	[793]	151	[3285]	151
6. Centre for Ministry	NSW	2000	42000	17	100	130	NA	300
7. Churches of Christ Theological College	VIC	766	24889	0	[270]	[82]	2292	[75]
8. College of St John the Evangelist	NZ	2537	58673	54	864	NA	NA	332
9. Columban Mission Institute	NSW	698	19843	0	NA	NA	[4400]	202
10. Holy Cross College	NZ	NA	NA	NA	NA	NA	NA	NA
11. Luther Campus	SA	3452	73678	NA	NA	636	8600	421
12. Moore Theological College	NSW	9164	127415	164	NA	5	NA	520
13. Morling College	NSW	1200	31200	32	812	115	2925	135
14. Mount St Mary's College	NZ	938	[70000]	0	[250]	3	303	146
15. Parkin-Wesley College	SA	532	20809	0	5	72	1545	79
16. Pius XII Provincial Seminary	QLD	721	21674	0	287	130	4686	NA
17. Presbyterian Theological Centre	NSW	901	13406	352	2550	4	[2200]	101
18. Presbyterian Theological College	VIC	174	13545	NA	NA	3	NA	103
19. Reformed Theological College	VIC	495	12864	NA	788	[90]	[5790]	108
20. Ridley College	VIC	730	31923[1]	NA	683	[120]	NA	[120]
21. St Barnabas College	SA	943	19468	0	115	46	[1260]	43
22. St Francis' College	QLD	650	18500	1	547	96	1090	109
23. St Francis Xavier Seminary	SA	[600]	[26600]	0	10	140	[3500]	105
24. St Mark's Library	ACT	647	[75000]	6	NA	NA	NA	200
25. St Paschal's College	VIC	800	[50000]	2	109	151	[6850]	151
26. St Paul's National Seminary	NSW	400	[70000]	NA	[50]	2	[188]	[190]
27. Salesian Theological College	VIC	25	11500	0	0	25	948	24
28. Trinity College[2]	VIC	441	[30500]	10	396	66	[11500]	66
29. Trinity Theological College	QLD	650	17600	7	145	NA	NA	148
30. Whitley College	VIC	1785[3]	21600	[6]	[188]	[150]	[2336]	150
31. Yarra Theological Union	VIC	130	1800	0	0	71	1412	71
TOTAL		37947	1022263	1916	13588	2896	89333	4466
AVERAGE		1186	31946	77	544	116	3884	154
MEDIAN		721	26600	2	270	82	2336	120

[1] Lower than in 1993 due to stocktake and weeding programme undertaken in 1994
[2] Includes theological and general collections
[3] Includes retrospective cataloguing

TABLE 3B 1994 COLLECTION RESOURCES

INSTITUTION	STATE /NZ	MONOGRAPH VOLUMES ADDED 1994 [15]	MONOGRAPH VOLUMES TOTAL END 1994 [16]	NON-BOOK MATERIALS ADDED 1994 [17]	NON-BOOK MATERIALS TOTAL END 1994 [18]	SERIAL VOLUMES ADDED 1994 [19]	SERIAL VOLUMES TOTAL END 1994 [20]	SERIAL SUBS CURRENT [21]
1. Bible College of NZ	NZ	1677	[29000]	5	[500]	NA	NA	[250]
2. Bible College of Queensland	QLD	[800]	[10500]	[10]	[1040]	11	NA	81
3. Bible College of Victoria	VIC	1400	2700	40	NA	5	NA	207
4. College House Institute of Theology	NZ	457	16219	19	41	27	[682]	27
5. Divine Word Missionaries	VIC	324	[3300]	0	13	[30]	[500]	60
6. New Creation Teaching Ministry	SA	107	7650	NA	NA	NA	NA	NA
7. New Norcia Library	WA	[5000]	60000	NA	NA	NA	NA	[140]
8. Perth Bible College	WA	1000	10645	NA	NA	140	NA	150
9. Salvation Army Training College	NZ	230	[7800]	10	NA	37	NA	49
10. Sydney Missionary and Bible College	NSW	942	14677	91	173	361	1055	126
11. Tahlee Bible College	NSW	1840	15283[1]	456	2732[1]	66	NA	68
12. Vianney College	NSW	1327[2]	7127[2]	NA	NA	NA	NA	63
13. WEC Missionary College	TAS	683	12401	203	2404	0	NA	152
TOTAL		15767	197302	834	6903	686	2237	1371
AVERAGE		1213	15177	93	986	76	746	114
MEDIAN		942	10645	19	500	30	682	81

TABLE 3C 1994 COLLECTION RESOURCES

INSTITUTION	STATE /NZ	MONOGRAPH VOLUMES ADDED 1994 [15]	MONOGRAPH VOLUMES TOTAL END 1994 [16]	NON-BOOK MATERIALS ADDED 1994 [17]	NON-BOOK MATERIALS TOTAL END 1994 [18]	SERIAL VOLUMES ADDED 1994 [19]	SERIAL VOLUMES TOTAL END 1994 [20]	SERIAL SUBS CURRENT [21]
1. Carmelite Library	VIC	185	17000	NA	NA	75	NA	50
2. Diocesan Resource Centre	SA	579	13498	136	3717	NA	NA	71
3. Otira College	VIC	0	600	0	0	NA	NA	30
4. St. Benedict's Monastery	NSW	172	13484	0	20	40	1160	40
5. World Vision	VIC	[1000]	[14000]	[250]	NA	[1000]	NA	[800]
TOTAL		1936	58582	386	3737	1115	1160	991
AVERAGE		387	11716	97	1246	372	1160	198
MEDIAN		185	13498	0	20	75	1160	50

TABLE 3D 1994 COLLECTION RESOURCES

INSTITUTION	STATE /NZ	MONOGRAPH VOLUMES ADDED 1994 [15]	MONOGRAPH VOLUMES TOTAL END 1994 [16]	NON-BOOK MATERIALS ADDED 1994 [17]	NON-BOOK MATERIALS TOTAL END 1994 [18]	SERIAL VOLUMES ADDED 1994 [19]	SERIAL VOLUMES TOTAL END 1994 [20]	SERIAL SUBS CURRENT [21]
1. Australian Catholic University - Mt St Mary's Campus	NSW	NA	77000	NA	1000	NA	NA	545
2. Australian Catholic University - Queensland	QLD	4050	88952	NA	NA	1614	10951	1478
3. Avondale College	NSW	2200	95367	84	12953	[1050]	NA	751
4. Christian Heritage College	QLD	[4000]	[22000]	[500]	[2000]	[50]	[300]	[300]
5. Joint Theological Library	VIC	2662	[136000]	NA	NA	405	[12800]	403
6. Kenmore Christian College	QLD	600	16970	12	101	11	78	NA
TOTAL		13521	436299	596	16054	3130	24129	3477
AVERAGE		2704	72717	199	4014	626	6032	695
MEDIAN		2662	77000	84	2000	405	300	545

[1] Last year's figures incorrect
[2] Includes non-book materials

TABLE 1A 1994 LIBRARY STAFF

INSTITUTION	STATE /NZ	PROFESSIONAL [1]	PARA-PROFESSIONAL [2]	LIBRARY SUPPORT [3]	TOTAL STAFF [4]
1. Baptist Theological College of Qld	QLD	0.33	0.00	0.30	0.63
2. Baptist Theological College of WA	WA	1.90	0.00	0.75	2.65
3. Burleigh College	SA	0.00	0.40	0.40	0.80
4. Carey Baptist College	NZ	1.00	NA	NA	1.00
5. Catholic Theological Union	NSW	1.87	0.48	0.27	2.62
6. Centre for Ministry	NSW	2.00	1.00	0.02	3.02
7. Church of Christ Theological College	VIC	0.40	0.00	2.00	2.40
8. College of St John the Evangelist	NZ	2.00	0.00	1.50	3.50
9. Columban Mission Institute	NSW	0.40	0.50	0.30	1.20
10. Holy Cross College	NZ	1.00	NA	0.50	1.50
11. Luther Campus	SA	4.00[1]	1.00	0.60	5.60
12. Moore Theological College	NSW	2.00	0.80	2.00	4.80
13. Morling College	NSW	0.63	0.40	0.00	1.03
14. Mount St. Mary's College	NZ	0.80	0.00	0.80	1.60
15. Parkin-Wesley College	SA	0.60	0.20	0.20	1.00
16. Pius XII Provincial Seminary	QLD	0.60	0.00	0.00	0.60
17. Presbyterian Theological Centre	NSW	0.00	1.00	0.00	1.00
18. Presbyterian Theological College	VIC	0.04	0.00	0.00	0.04
19. Reformed Theological College	VIC	0.15	0.15	NA	0.30
20. Ridley College	VIC	1.32	0.00	0.40	1.72
21. St Barnabas' College	SA	0.33	0.00	0.20	0.53
22. St Francis' College	QLD	1.00	0.63	0.25	1.88
23. St Francis Xavier Seminary	SA	0.66	0.00	0.15	0.81
24. St Mark's Library	ACT	1.40	0.70	0.00	2.10
25. St Paschal's College	VIC	0.15	1.15	0.00	1.30
26. St Paul's National Seminary	NSW	1.00	1.00	1.00	3.00
27. Salesian Theological College	VIC	0.00	0.15	0.00	0.15
28. Trinity College	VIC	0.90	0.00	0.60	1.50
29. Trinity Theological College	QLD	0.65	0.00	1.00	1.65
30. Whitley College	VIC	1.00	NA	0.30	1.30
31. Yarra Theological Union	VIC	0.50	0.00	0.00	0.50
TOTAL		28.63	9.56	13.54	51.73
AVERAGE		0.92	0.34	0.47	1.67
MEDIAN		0.65	0.15	0.30	1.30

[1] Includes 2.0 temporary staff (retrospective conversion)

TABLE 1B 1994 LIBRARY STAFF

INSTITUTION	STATE /NZ	PROFES-SIONAL [1]	PARA-PRO-FESSIONAL [2]	LIBRARY SUPPORT [3]	TOTAL STAFF [4]
1. Bible College of NZ	NZ	1.00	0.00	1.00	2.00
2. Bible College of Queensland	QLD	0.20	0.10	0.30	0.60
3. Bible College of Victoria	VIC	1.00	0.0,0	1.50	2.50
4. College House Institute of Theology	NZ	0.00	0.50	0.00	0.50
5. Divine Word Missionaries	VIC	0.21	0.00	0.00	0.21
6. New Creation Teaching Ministry	SA	0.00	0.00	1.00	1.00
7. New Norcia Library	WA	1.50	0.00	0.00	1.50
8. Perth Bible College	WA	0.00	0.00	0.00	0.00
9. Salvation Army Training College	NZ	0.38	0.00	0.00	0.38
10. Sydney Missionary and Bible College	NSW	0.00	0.60	0.40	1.00
11. Tahlee Bible College	NSW	0.00	0.40	1.00	1.40
12. Vianney College	NSW	0.50	0.00	0.25	0.75
13. WEC Missionary Training College	TAS	0.33	1.00	0.50	0.85
TOTAL		5.12	2.60	5.95	12.69
AVERAGE		0.39	0.20	0.46	0.98
MEDIAN		0.21	0.00	0.30	0.85

TABLE 1C 1994 LIBRARY STAFF

INSTITUTION	STATE /NZ	PROFES-SIONAL [1]	PARA-PRO-FESSIONAL [2]	LIBRARY SUPPORT [3]	TOTAL STAFF [4]
1. Carmelite Library	VIC	0.40	0.20	0.20	0.80
2. Diocesan Resource Centre	SA	1.00	0.00	1.80	2.80
3. Otira College	VIC	0.00	0.00	0.00	0.00
4. St. Benedict's Monastery	NSW	0.00	0.75	0.00	0.75
5. World Vision	VIC	2.80	1.30	1.00	5.10
TOTAL		4.20	2.25	3.00	9.45
AVERAGE		0.84	0.45	0.60	1.89
MEDIAN		0.40	0.20	0.20	0.80

TABLE 1D 1994 LIBRARY STAFF

INSTITUTION	STATE /NZ	PROFES-SIONAL [1]	PARA-PRO-FESSIONAL [2]	LIBRARY SUPPORT [3]	TOTAL STAFF [4]
1. Australian Catholic University - Mt St Mary's Campus	NSW	4.00	6.00	4.00	14.00
2. Australian Catholic University - Queensland	QLD	4.40	4.00	5.60	14.00
3. Avondale College	NSW	3.50	2.00	3.60	9.10
4. Christian Heritage College	QLD	2.00	0.00	2.00	4.00
5. Joint Theological Library	VIC	2.50	0.00	1.80	4.30
6. Kenmore Christian College	QLD	0.00	1.00	2.00	3.00
TOTAL		16.40	13.00	19.00	48.40
AVERAGE		2.73	2.17	3.17	8.07
MEDIAN		2.50	1.00	2.00	4.30

TABLE 4A 1994 LIBRARY EXPENDITURE

INSTITUTION	STATE /NZ	MONOGRAPHS [22]	SERIALS [23]	NON-BOOK MATERIALS [24]	TOTAL [25]
1. Baptist Theological College of Qld	QLD	10010	2583	155	38750
2. Baptist Theological College of WA	WA	NA	NA	NA	NA
3. Burleigh College	SA	NA	NA	NA	10000
4. Carey Baptist College[1]	NZ	{30450}	{6960}	NA	{43731}
5. Catholic Theological Union	NSW	13334	8189	[2]	92390
6. Centre for Ministry	NSW	42281	19180	NA	61461
7. Churches of Christ Theological College	VIC	10312	6029	2588	34265
8. College of St John the Evangelist[1]	NZ	{43500}	{18270}	NA	{61770}
9. Columban Mission Institute	NSW	10760	7699	NA	34483
10. Holy Cross College	NZ	NA	NA	NA	NA
11. Luther Campus	SA	32798	13495	2596	201601
12. Moore Theological College	NSW	150556	23087	12530	450167
13. Morling College	NSW	21800	6600	NA	55200
14. Mount St Mary's College[1]	NZ	{29580}	{9570}	{3480}	{81128}
15. Parkin-Wesley College	SA	NA	NA	NA	19060
16. Pius XII Provincial Seminary	QLD	17000	21000	200	96000
17. Presbyterian Theological Centre	NSW	15634	3863	600	20097
18. Presbyterian Theological College	VIC	NA	NA	NA	NA
19. Reformed Theological College	VIC	9218	3470	NA	NA
20. Ridley College	VIC	19862	10527	NA	79605
21. St Barnabas College	SA	9776	2703	0	12480
22. St Francis' College	QLD	14000	8500	NA	NA
23. St Francis Xavier Seminary	SA	13203	8952	140	25116
24. St Mark's Library	ACT	18000	8000	NA	26000
25. St Paschal's Library	VIC	23556	10702	[2]	76158
26. St Paul's National Seminary	NSW	16000	8000	NA	24000
27. Salesian Theological College	NSW	800	1043	0	16000
28. Trinity College	VIC	[4000]	[1200]	875	NA
29. Trinity Theological College	QLD	18450	10930	NA	60000
30. Whitley College	VIC	17442	12229	1821	74912
31. Yarra Theological Union	VIC	1976	6608	3293	[20357]
TOTAL		594298	239389	31719	1712731
AVERAGE		22858	9207	28278	68509
MEDIAN		16000	8000	875	43731

[1] Exchange rate = 0.87
[2] Included in monograph expenditure

TABLE 4B 1994 LIBRARY EXPENDITURE

INSTITUTION	STATE /NZ	MONOGRAPHS [22]	SERIALS [23]	NON-BOOK MATERIALS [24]	TOTAL [25]
1. Bible College of NZ[1]	NZ	{21512}	{4181}	{124}	{86881}
2. Bible College of Queensland	QLD	[14500]	[1500]	[200]	[19200]
3. Bible College of Victoria	VIC	21000	5000	500	26500
4. College House Institute of Theology[1]	NZ	{9309}	{880}	{87}	NA
5. Divine Word Missionaries	VIC	3532	2008	NA	[19590]
6. New Creation Teaching Ministry	SA	NA	NA	NA	NA
7. New Norcia Library	WA	6000	3800	NA	[50000]
8. Perth Bible College	SA	9417	1975	508	14789
9. Salvation Army Training College[1,2]	NZ	{5223}	{1750}	{548}	{[25791]}
10. Sydney Missionary and Bible College	NSW	24184	14318	NA	64597
11. Tahlee Bible College	NSW	2500	2169	2295	6964
12. Vianney College	NSW	19300	4000	[3]	27000
13. WEC Missionary Training College	TAS	8162	3038	2102	13302
TOTAL		144639	44619	6364	354614
AVERAGE		12053	3718	796	32238
MEDIAN		9309	2169	500	25791

TABLE 4C 1994 LIBRARY EXPENDITURE

INSTITUTION	STATE /NZ	MONOGRAPHS [22]	SERIALS [23]	NON-BOOK MATERIALS [24]	TOTAL [25]
1. Carmelite Library	VIC	NA	NA	NA	NA
2. Diocesan Resource Centre	SA	3932	1786	4698	34252
3. Otira College	VIC	0	0	0	0
4. St Benedict's Monastery	NSW	3172	2740	1716	7628
5. World Vision	VIC	10000	11000	1000	22000
TOTAL		17104	15526	7414	63880
AVERAGE		4276	3882	1854	15970
MEDIAN		3172	1786	1000	7628

TABLE 4D 1994 LIBRARY EXPENDITURE

INSTITUTION	STATE /NZ	MONOGRAPHS [22]	SERIALS [23]	NON-BOOK MATERIALS [24]	TOTAL [25]
1. Australian Catholic University - Mt St Mary's Campus	NSW	NA	NA	NA	NA
2. Australian Catholic University - Queensland	QLD	126023	105715	12000	243738
3. Avondale College	NSW	44620	61044	6051	546933
4. Christian Heritage College	QLD	[30000]	[5000]	NA	[35000]
5. Joint Theological College	VIC	114557	26472	3500	290009
6. Kenmore Christian College	QLD	6272	1923	0	11642
TOTAL		321472	200154	21551	1127322
AVERAGE		64294	40031	5388	225464
MEDIAN		44620	26472	3500	243738

[1] Exchange rate = 0.87
[2] Financial year to 30 Jun 1994
[3] Included in monographs

TABLE 2A 1994 LIBRARY SERVICES

INSTITUTION	STATE/ NZ	TOTAL LOANS	INTERLIBRARY LOANS					
			ORIGINAL ITEMS LENT	PHOTOCOPY ITEMS LENT	TOTAL ITEMS LENT	ORIGINAL ITEMS BORROWED	PHOTOCOPY ITEMS BORROWED	TOTAL ITEMS BORROWED
		[8]	[9]	[10]	[11]	[12]	[13]	[14]
1. Baptist Theological College of Qld	QLD	3035	0	9	9	0	0	0
2. Baptist Theological College of WA	WA	9558	0	0	0	0	18	18
3. Burleigh College	SA	{3600}	0	6	6	0	16	16
4. Carey Baptist College	NZ	{3276}[1]	0	0	0	0	0	0
5. Catholic Theological Union	NSW	[8000]	1	22	23	7	17	24
6. Centre for Ministry	NSW	10098	3	46	49	54	119	173
7. Churches of Christ Theological College	VIC	5470	0	10	10	0	12	12
8. College of St John the Evangelist	NZ	13700	116	266	382	61	93	154
9. Columban Mission Institute	NSW	{2346}	3	10	13	2	6	8
10. Holy Cross College	NZ	1310	11	25	26	0	0	0
11. Luther Campus	SA	23311	81	47	128	5	29	34
12. Moore Theological College	NSW	11293	26	341	367	NA	NA	NA
13. Morling College	NSW	NA	NA	NA	NA	NA	NA	NA
14. Mount St Mary's College	NZ	3563	6	22	28	0	4	4
15. Parkin-Wesley College	SA	5219	2	16	18	2	5	7
16. Pius XII Provincial Seminary	QLD	250	0	14	14	8	14	22
17. Presbyterian Theological Centre	NSW	2643	0	2	2	9	88	97
18. Presbyterian Theological College	VIC	{2016}	0	6	6	5	5	10
19. Reformed Theological College	VIC	1870	0	17	17	2	7	9
20. Ridley College	VIC	10028	4	8	12	12	20	32
21. St Barnabas College	SA	[2000]	9	0	9	10	41	51
22. St Francis' College	QLD	{10664}	4	7	11	3	9	12
23. St Francis Xavier Seminary	SA	2110	0	8	8	3	9	12
24. St Mark's Library	ACT	7072	76	41	117	3	12	15
25. St Paschal's College	VIC	NA	0	16	16	0	0	0
26. St Paul's National Seminary	NSW	1834	0	[10]	[10]	[2]	[15]	[17]
27. Salesian Theological College	VIC	{1092}	0	3	3	0	0	0
28. Trinity College	VIC	[3500]	4	5	9	3	4	7
29. Trinity Theological College	QLD	5390	0	9	9	6	21	27
30. Whitley College	VIC	10892	2	8	10	4	37	41
31. Yarra Theological Union	VIC	700	0	0	0	0	5	5
TOTAL		165840	348	974	1312	201	606	807
AVERAGE		5719	11	32	44	7	21	28
MEDIAN		3563	0	9	10	3	12	12

[1] Library closed for 6 months, these figures are estimates

TABLE 2B 1994 LIBRARY SERVICES

INSTITUTION	STATE/ NZ	TOTAL LOANS [8]	INTERLIBRARY LOANS					
			ORIGINAL ITEMS LENT [9]	PHOTOCOPY ITEMS LENT [10]	TOTAL ITEMS LENT [11]	ORIGINAL ITEMS BORROWED [12]	PHOTOCOPY ITEMS BORROWED [13]	TOTAL ITEMS BORROWED [14]
1. Bible College of NZ	NZ	13702	117	23	140	129	158	287
2. Bible College of Queensland	QLD	[12800]	0	0	0	0	0	0
3. Bible College of Victoria	VIC	10000	0	0	0	20	40	60
4. College House Institute of Theology	NZ	2653	23	7	30	9	2	11
5. Divine Word Missionaries	VIC	[150]	0	0	0	0	0	0
6. New Creation Teaching Ministry	SA	NA	NA	NA	NA	NA	NA	NA
7. New Norcia Library	WA	NA	NA	NA	NA	NA	NA	NA
8. Perth Bible College	WA	NA	0	0	0	0	0	0
9. Salvation Army Training College	NZ	NA	0	0	0	0	0	0
10. Sydney Missionary and Bible College	NSW	4988	NA	NA	NA	NA	NA	NA
11. Tahlee Bible College	NSW	(1472)	0	1	1	0	0	0
12. Vianney College	NSW	945	12	0	12	5	1	6
13. WEC Missionary Training College	TAS	NA	0	0	0	0	0	0
TOTAL		46710	152	31	183	163	201	364
AVERAGE		5839	15	3	18	16	20	36
MEDIAN		2653	0	0	0	0	0	0

TABLE 2C 1994 LIBRARY SERVICES

INSTITUTION	STATE/ NZ	TOTAL LOANS [8]	INTERLIBRARY LOANS					
			ORIGINAL ITEMS LENT [9]	PHOTOCOPY ITEMS LENT [10]	TOTAL ITEMS LENT [11]	ORIGINAL ITEMS BORROWED [12]	PHOTOCOPY ITEMS BORROWED [13]	TOTAL ITEMS BORROWED [14]
1. Carmelite Library	VIC	424	0	6	6	0	0	0
2. Diocesan Resource Centre	SA	14239	0	1	1	5	19	24
3. Oblra College	VIC	0	0	0	0	0	0	0
4. St Benedict's Monastery	NSW	[30]	0	5	5	0	0	0
5. World Vision	VIC	2857	10	0	10	[25]	[50]	[75]
TOTAL		17550	10	12	22	30	69	99
AVERAGE		3510	2	2	4	6	14	19
MEDIAN		424	0	1	5	0	0	0

TABLE 2D 1994 LIBRARY SERVICES

INSTITUTION	STATE/ NZ	TOTAL LOANS [8]	INTERLIBRARY LOANS					
			ORIGINAL ITEMS LENT [9]	PHOTOCOPY ITEMS LENT [10]	TOTAL ITEMS LENT [11]	ORIGINAL ITEMS BORROWED [12]	PHOTOCOPY ITEMS BORROWED [13]	TOTAL ITEMS BORROWED [14]
1. Australian Catholic University - Mt St Mary's Campus	NSW	60350	325	195	520	266	151	417
2. Australian Catholic University - Qld	QLD	71768	494	928	1422	703	1101	1804
3. Avondale College	NSW	40583	283	124	407	17	17	34
4. Christian Heritage College	QLD	[26000]	[50]	[10]	[60]	[100]	[100]	[200]
5. Joint Theological Library	VIC	[19600]	NA	NA	263	0	4	4
6. Kenmore Christian College	QLD	3400	NA	3	NA	NA	NA	NA
TOTAL		221701	1152	1260	2672	1086	1373	2459
AVERAGE		36950	288	252	534	217	275	492
MEDIAN		26000	283	124	407	100	100	200

TABLE 5A 1994 INSTITUTIONAL POPULATION AND LIBRARY FACILITIES

INSTITUTION	STATE /NZ	ACADEMIC STAFF		STUDENTS		REGISTERED	TOTAL
		FULL-TIME	PART-TIME	FULL-TIME	PART-TIME	BORROWERS	SEATING CAPACITY
		[26]	[27]	[28]	[29]	[30]	[31]
1. Baptist Theological College of Qld	QLD	3	15	61	202	21	110
2. Baptist Theological College of WA	WA	3	20	36	45	[400]	31
3. Burleigh College	SA	1	5	17	19	69	20
4. Carey Baptist College	NZ	6	8	30	86	278	74
5. Catholic Theological Union	NSW	4	20	45	187	269	50
6. Centre for Ministry	NSW	8	6	53	61	760	50
7. Churches of Christ Theological College	VIC	5	12	48	85	440	30
8. College of St John the Evangelist	NZ	14	NA	70	200	700	54
9. Columban Mission Institute	NSW	4	10	35	42	105	30
10. Holy Cross College	NZ	11	4	29	6	135	30
11. Luther Campus	SA	13	3	105	214	896	62
12. Moore Theological College	NSW	13	23	170	83	[350]	70
13. Morling College	NSW	7	15	167	279	NA	90
14. Mount St Mary's College	NZ	9	0	6	74	148	35
15. Parkin-Wesley College	SA	5	0	49	26	580	32
16. Pius XII Provincial Seminary	QLD	12	2	25	85	NA	46
17. Presbyterian Theological Centre	NSW	3	14	37	20	120	22
18. Presbyterian Theological College	VIC	4	9	26	42	81	14
19. Reformed Theological College	VIC	5	0	39	6	70	20
20. Ridley College	VIC	7	16	52	206	[520]	80
21. St Barnabas College	SA	3	1	34	25	120	13
22. St Francis' College	QLD	4	4	32	40	92	25
23. St Francis Xavier Seminary	SA	6	11	24	30	121	40
24. St Mark's Library	ACT	3	29	54	77	464	23
25. St Paschal's College	VIC	NA	NA	NA	NA	112	44
26. St Paul's National Seminary	NSW	[5]	[10]	[26]	[49]	252	10
27. Salesian Theological College	VIC	3	2	11	0	25	2
28. Trinity College	VIC	2	NA	275	177	[600]	60
29. Trinity Theological College	QLD	7	0	72	52	201	24
30. Whitley College	VIC	10	32	420	145	665	30
31. Yarra Theological Union	VIC	18	14	42	202	NA	0
TOTAL		198	285	2090	2765	8594	1221
AVERAGE		7	10	70	92	307	39
MEDIAN		5	9	39	61	201	31

TABLE 5B 1994 INSTITUTIONAL POPULATION AND LIBRARY FACILITIES

INSTITUTION	STATE /NZ	ACADEMIC STAFF FULL-TIME [26]	ACADEMIC STAFF PART-TIME [27]	STUDENTS FULL-TIME [28]	STUDENTS PART-TIME [29]	REGISTERED BORROWERS [30]	TOTAL SEATING CAPACITY [31]
1. Bible College of New Zealand	NZ	18	15	234	90	331	113
2. Bible College of Queensland	QLD	4	7	100	58	[170]	20
3. Bible College of Victoria	VIC	18	7	250	150	320	105
4. College House Institute of Theology	NZ	NA	7	NA	187	301	34
5. Divine Word Missionaries	VIC	NA	NA	9	NA	25	26
6. New Creation Teaching Ministry	SA	1	NA	NA	[300]	223	6
7. New Norcia Library	WA	NA	NA	NA	NA	[26]	[31]
8. Perth Bible College	WA	3	10	41	54	10	25
9. Salvation Army Training College	NZ	8	1	23	[130]	[50]	32
10. Sydney Missionary and Bible College	NSW	9	3	150	100	262	30
11. Tahlee Bible College	NSW	4	6	30	5	71	24
12. Vianney College	NSW	NA	10	15	7	54	8
13. WEC Missionary Training College	TAS	7	4	83	33	153	36
TOTAL		72	70	935	1114	1996	490
AVERAGE		8	7	94	101	154	38
MEDIAN		7	7	41	90	153	30

TABLE 5C 1994 INSTITUTIONAL POPULATION AND LIBRARY FACILITIES

INSTITUTION	STATE /NZ	ACADEMIC STAFF FULL-TIME [26]	ACADEMIC STAFF PART-TIME [27]	STUDENTS FULL-TIME [28]	STUDENTS PART-TIME [29]	REGISTERED BORROWERS [30]	TOTAL SEATING CAPACITY [31]
1. Carmelite Library	VIC	NA	NA	NA	NA	80	NA
2. Diocesan Resource Centre	SA	NA	NA	NA	NA	3868	20
3. Otira College	VIC	NA	NA	NA	NA	0	12
4. St Benedict's Monastery	NSW	0	4	4	0	NA	10
5. World Vision	VIC	NA	NA	NA	NA	600	7
TOTAL		0	4	4	0	4548	49
AVERAGE		0	4	4	0	1137	12
MEDIAN		0	4	4	4	80	10

TABLE 5D1994 INSTITUTIONAL POPULATION AND LIBRARY FACILITIES

INSTITUTION	STATE /NZ	ACADEMIC STAFF FULL-TIME [26]	ACADEMIC STAFF PART-TIME [27]	STUDENTS FULL-TIME [28]	STUDENTS PART-TIME [29]	REGISTERED BORROWERS [30]	TOTAL SEATING CAPACITY [31]
1. Australian Catholic University - Mt St Mary's Campus	NSW	174	12	636	1337	2173	188
2. Australian Catholic University - Queensland	QLD	71	15	748	950	2061	152
3. Avondale College	NSW	78	4	579	120	910	128
4. Christian Heritage College	QLD	[20]	[20]	[300]	[100]	[600]	[100]
5. Joint Theological College	VIC	NA	NA	NA	NA	532	75
6. Kenmore Christian College	QLD	4	6	26	15	65	20
TOTAL		347	57	2289	2522	6341	663
AVERAGE		69	11	458	504	1057	111
MEDIAN		71	12	579	120	600	100