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# ANZTLA

## NEWSLETTER

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- 5 MAY 1998

No 34  
April 1998

## 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, and submitted to the editor in hard copy (for scanning).

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.

ISSN: 1030-701X

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### **ANZTLA Membership and Subscription to the Newsletter:**

Association membership (inc Newsletter subscription)	\$A40 p.a.
Newsletter only	\$A20 p.a.
Overseas surcharge	\$A5 p.a.

Payment to Treasurer

Some back issues available from the Editor (\$7.00 each)

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## Notes from the Editor

With this issue of the Newsletter you will have found a questionnaire from Helen Greenwood, seeking information for a Membership Directory which she has kindly undertaken to compile for ANZTLA members. Your prompt response would be greatly appreciated, so please take a few minutes to fill out the questionnaire and get it into the mail to Helen quickly.

The opening articles on Volunteerism include some from the Brisbane conference (1997), as well as a couple reprinted from other sources which I thought readers might find helpful. Patrick Graham's letter to ATLA members published in their Newsletter you should find interesting in an era when *customer service* seems to be an all-important buzz word.

To complement Helen's Bibliography of New Zealand publications included in the last issue, this time we have Kim's bibliography of Australian resources. Both of these bibliographies were taken to the ForATL consultation which Kim and Helen attended last October. Rhonda Barry's contribution *Reference resources 1997* keeps us up-to-date on recent important resources for our collections.

Recently the closure of theological libraries has become a topic of discussion amongst colleagues. Blan MacDonagh gives us her perspective on the demise of the Diocesan Resource Centre in Adelaide.

## ANZTLA Affairs

Work is proceeding on the preparation of the 1998 Conference and most of the details are now arranged. The brochures for registration should have been received by members by the time this Newsletter arrives. As a reminder the Conference is on from 1st to 5th July at Moore Theological College in Newtown, Sydney. If anyone has not received the registration forms please contact either Jocelyn Morris (02-9683 3655) or myself.

At the Conference we will be presenting our third Honorary Life Membership and also there will be a presentation of the Trevor Zweck Award. These awards allow the Association to show its appreciation for work done on its behalf.

Chapters should have received information from Tony McCumstie concerning possible guidelines for future editions of AULOTS. Can I encourage each chapter to look seriously at these guidelines and to respond to Tony with any comments prior to our Conference. We will have this matter on the agenda of the AGM and it will help with the meeting if most of the thinking on this matter has been done at chapter level and not on the floor of the AGM.

In March I was able to attend the first Executive Meeting of the Forum of Asian Theological Librarians in Taipei. We spent much of the meeting working on a draft Constitution and on the production of a promotional brochure. The member from Korea was unable to attend the meeting due to the financial crisis in her country. I feel that the potential for cooperation between libraries in the area is unlimited and that this cooperation will produce access to an invaluable resource of material that presently is mainly known only in the originating country. In visiting the host library and others during my time away I was struck by the amount of material which, to my knowledge, is seldom seen in either Australia or New Zealand. I begin to see more clearly the concern which Rita and John England (who were instrumental in the formation of ForATL) have over the dissemination of Asian theological resources.

*Kim Robinson*  
*President*

# Volunteers and the State Library of Queensland

Brian Randall

## Synopsis

*In a presentation to ANZTLA's twelfth Annual Conference held in Brisbane on 6 July 1997, Brian Randall, Manager of the John Oxley Library, briefly discusses the role of volunteers within libraries and archives, particularly in relation to the State Library of Queensland. He highlights the many benefits as well as some of the problems or difficulties which can emerge over time. However, he argues that the benefits flowing from the involvement and input of volunteers far outweigh any of these difficulties or problems.*

Volunteers form an important component in the operation of many libraries and archives, in particular within special or research libraries where the need to arrange and describe material prior to access is so important. At the John Oxley Library, which houses the State Library of Queensland's history collections, volunteers are able to assist with a range of activities including:

- newspaper clipping
- transcribing manuscript material
- typing transcriptions
- identification of material, in particular photographic images
- special "one off" projects
- listing material
- library tours, and
- community library activities (eg. assisting with exhibitions)

It is important to consider the interaction between professional staff and volunteers in terms of appropriate duties being undertaken by each. Ongoing consistency of approach to work such as arrangement and description of manuscript and archival material necessitates consistent control or supervision of projects by the professional staff involved with the volunteer performing, essentially, a back-up or supporting role. The relationship between librarian or archivist and the volunteer can be argued to be a partnership and when operating in this way it can be particularly successful.

I would like to examine one such arrangement which recently operated at the John Oxley Library and which illustrates both the many positives as well as some problems which can emerge. For some time a team of volunteers worked at the John Oxley Library, specifically assisting with the arrangement and description of material from the Uniting Church in Australia's archives. This collection is amongst the largest held at the John Oxley Library and comprises a wide variety of material. The volunteers involved all had connections with the Uniting Church and were familiar with its operation. This has a number of benefits including the ability of volunteers to provide, over time, an insight into the operation of the Church which resulted in effective description of material. In addition, the material was able to be better described contextually, that is, a more accurate historical description was able to be put in place. Volunteers were able to assist with identification, in particular with the photographic images contained in the collection. These volunteers were committed and positive about the work involved as well as being reliable and working well together.

The main task undertaken by this team of volunteers, usually numbering six or seven, was listing individual items within series on specially prepared listing sheets. An associated task of great



importance, which is ongoing, is the indexing of the Church's births, deaths and marriages records.

Large quantities of archival material were involved, and the listing of material by Church volunteers was seen as an important step in gaining an understanding of what was in the collection. There was also the backlog to be dealt with, which in the main comprised the initial material handed over to the Library in the 1980's and early 1990's. In terms of size, the Uniting Church in Australia's archives comprises approximately seven hundred shelf metres of material. In many ways the collection was taking up a significant proportion of the time of library staff, in terms of arrangement, description and provision of access. As a means of overcoming this constraint the Uniting Church in Australia contributes, by way of a full time archivist, to the operation and maintenance of the collection. The programme of Church volunteers, although an important component, is presently on hold but hopefully will be revived in the near future.

But, in looking at this specific collection in the John Oxley Library, were any difficulties encountered in the use of volunteers? A number of real as well as potential problems were identified, and these relate mainly to resource constraints within the Library. For instance, difficulties were encountered in "keeping up" with the volume of listings generated by the volunteers. Some volunteers were less interested in this listing work than others. Moreover, John Oxley Library staff time was limited and was, at times, insufficient to provide adequate supervision of work.

#### **How were these problems dealt with?**

In terms of "keeping up" with the volume of listings created by the Uniting Church volunteers, this proved to be an ongoing difficulty. In essence, the stage beyond these handwritten listings was to input the information to a database enabling some basic level of intellectual control over material as well as allowing for material to be accessed. This input of information was, by necessity, undertaken by Library staff. Over time, this task proved difficult to continue. Backlogs developed, negating to some extent, the excellent listing work undertaken by volunteers. Many would argue that arrangement and description of archival and manuscript material is most effectively undertaken at the one time and that arrangement and description done in stages simply proves counter-productive.

Some volunteers were less interested than others in this listing task. Library staff searched for alternatives, for instance indexing of material or inputting to a database, details of births, deaths and marriages. However, this takes time in terms of locating suitable alternative tasks and then providing initial training and ongoing supervision. It is however vitally important that volunteers are provided with work which is both interesting and stimulating. Finding such work is not as easy as it might sound. The reality is that much of the work in libraries and archives is routine, for instance transcribing, listing and indexing must be done. This is not a problem which is any better or worse in the case of the Uniting Church collection, it can be said to apply across the whole range of library activities. In my experience, those volunteers matched with tasks in which they are interested are far happier and work far more effectively than otherwise.

Unfortunately, staff limitations within the John Oxley Library, meant that insufficient time, particularly in terms of supervision and guidance, was being provided to the Uniting Church

volunteers. Desk duties, reference queries and other duties were becoming more demanding of staff time, allowing little time to devote to overseeing the tasks being undertaken by these volunteers. This problem became increasingly more evident due to a shortage of staff, over a prolonged period, in the Library's Archives and Manuscripts Unit. This can be a particularly frustrating problem to deal with, and in this instance we had no alternative but to put on hold the Uniting Church volunteer programme. It was at this point that negotiations were commenced aimed at employing an additional archivist to work specifically on the Church's collection. It has always been seen that, in due course, the dedicated Uniting Church archivist would be in a position to re-commence the volunteer programme and provide volunteers with adequate and relevant guidance and supervision, but in a more structured and controlled manner than was previously the case.

Some of the valuable projects which have been undertaken by other volunteers working the State Library of Queensland include:

- The index to World War 1 and Boer War soldiers' photographs from the *Queenslander*;
- Identification of motor vehicle photographs;
- Identification of train photographs;
- Indexing of the *Boomerang*, *Queensland Heritage*, *Queensland Society and Homes* as well as *Pugh's Almanac*;
- The newspaper clipping project;
- Maintenance and arrangement of the ephemera collection;
- Indexing and organisation of the *TV Week* photographic collection;
- Index to fires reported in the *Australian Insurance and Banking Record*;
- Pre-separation index; and
- The index to personal names in the John Oxley library manuscripts collection.

In conclusion, it can be seen that projects such as these are invaluable contributions to collection development and enhancement of access. To a significant extent, without the assistance of volunteers, it would be difficult to achieve the range and depth of work undertaken. On balance, it is clear that volunteers are an invaluable asset to any library or archive and their individual and collective contributions cannot be overstated.

Brian Randall  
Manager, John Oxley Library, Brisbane

#### An "Odd Spot"

A theology student at the German University of Goettingen stole no fewer than 17,000 books totalling A\$411,662 in value over five years, police said. The student stole an average of 14 books a day, some of them rare or irreplaceable, before a bookseller gave his description to the authorities.

# My Work as Library Volunteer

Jeanette Warne

Volunteer, Kenmore Christian College, Brisbane

Until my 'retirement' in January 1992 I was a Registered Nursing Sister providing care for residents in an Aged Persons Home. The then Principal of Kenmore Christian College, Rodney Tippett, heard that I was retiring and approached me asking if I would be prepared to provide oversight of the college library in a voluntary capacity. In the past, it had been maintained part-time by a student supervised by a faculty member. This was proving to be an inadequate arrangement.

I replied that as a nurse I knew *nothing* about libraries. I could hardly find my way around the local public library. Mr Tippett explained that while the College had no funds available to pay me a salary, they were prepared to underwrite the cost of training me as a library technician at an Institute of TAFE.

Suddenly I was confronted with a mid-life career change - and I decided to take the plunge! For the next three and a half years I attended TAFE part-time and quickly put into practice my learning as I also maintained the KCC library part-time.

## Advantages of the Situation

- **New Skills**

I went from being a (fast) two finger typist to a touch typist (even if a very slow, not so accurate one). I learnt that Pettee is a cataloguing system and not being small minded. I now have an Associate Diploma in Applied Science, Library Technician.

- **Flexible Working Hours**

I can choose work hours which suit me and fit into my family and social life.

- **Social Contacts**

My social contacts broadened immediately through TAFE and KCC contacts. I also found that there is a strong network amongst theological library staff in Brisbane. This has now broadened further through contacts made at the recent ANZTLA Conference.

- **Purpose in Life**

My whole perspective of opportunity for Christian service has been enlarged.

- **Freedom to Say NO!**

Because I am not being paid, I am not afraid of losing my job if I decline to do something with which I do not feel comfortable.

## Disadvantages of the Situation

- **No Pay**

I must stress that although my time is given voluntarily, there was a reciprocation by KCC as they paid all my TAFE costs, including the provision of expensive text books. The College has



also been generous in other areas. For example, it was very pleased to pay all my costs for the ANZTLA Conference.

• **Work Hours**

At one stage circumstances caused my hours to become full-time. I have since been able to reduce them, and with odd exceptions, keeping to these reduced hours. However, because work hours are flexible, there can be a tendency to see things that need doing so you keep going and complete them.

As you can see, the advantages of being a volunteer far outweigh the disadvantages. I am pleased that I am able to make a contribution in this way.

\* \* \* \* \*

***Those who hope in the Lord will renew their strength***

*They will soar on wings like eagles;*

*they will run and not grow weary, they will walk and not be faint.*

***Isaiah 40:31***

*Louise Talbot*

*Volunteer, St Francis' College, Brisbane*

Without this knowledge I would not be able to speak here today. I have been a volunteer for about 20 years. I have volunteered at play group, the kindergarten, pre-school, primary school (reading groups, science, cooking and craft groups), tuck shop, junior football club, high school and in the parish.

My children have now grown up: my daughter Tracy is 20 and studying for the Bachelor of Human Services at Queensland University of Technology and my son Daniel is 19 and studying for the Bachelor of Business at Australian Catholic Unity.

I think my volunteering went with being a mother, and wanting to help with everything my children were interested in and deciding to stay home to raise my family, but also deciding it didn't mean staying in the home.

I am now a volunteer in the library at St. Francis College. My husband Gavin is training at the college to be a priest, so when the librarian Sue Lockeridge mentioned on orientation day 18 months ago that they needed someone to volunteer to type the catalogue cards into the computer, I thought "I can do that; that doesn't sound too difficult." Was I wrong! It wasn't just copy typing, it was really using the computer and the old brain, but with Sue's patience and help I managed to surprise myself and the family and I love it!

But why did I volunteer this time? We decided not to live at college. Gavin had done some of his studies part-time, so he knew everyone, but I didn't. I felt I needed to be part of the college community, I needed to have a sense of belonging so working in the college library has given me this.

As I said before I have volunteered in many situations, and I thought volunteering in the library was going to be easy. It wasn't, but it was most challenging! Volunteers fill a void in the community. There are not enough paid positions but the work still has to be done and without volunteers some places would not be able to function.

Pluses for being a volunteer are: you can usually decide when you want to work; you can fit it in around the family. If you don't like the work or the people you can move on and do something different. You meet interesting people and form lasting friendships. It keeps you informed with the world today and modern technology, e.g. the computer. It also helps build self esteem to know you can do a particular job. The only negative aspect I have found is that sometimes you feel used, for example, some people would say "She's a good worker. She'll do it!", so they leave you with everything to do. But you get over that attitude because that can happen whether you're paid or not.

I try to work on the principle of this little saying,

"You can give without loving, but you can't love without giving"

meaning: you can volunteer because you think it's the right thing to do, but if your heart's not in it you'll hate it. But if you volunteer because you really want to and you're a caring person you'll love it.

*Louise Talbot*

*Volunteer, St Francis' College library, Brisbane.*

## Getting the work done with volunteers

*Edythe Feazel*

### Why use volunteers?

Christian education and volunteers are traditionally paired. We remember that Harvard, Yale and most other colonial colleges were privately founded and supported with the goal of training pastors and furthering the kingdom of God. These schools were voluntarily financed and guided. Great libraries such as the Boston Athenaeum and the Library Company of Philadelphia were also begun and staffed with volunteer labour. The tradition of volunteer excellence, initiative, and vision is well established.

Many libraries of the 90s have mature collections which require labour-intensive maintenance. They are coping with demand for expensive access tools on CDROM, and are struggling with escalation in serials prices which erode materials budgets. Most libraries have backlogs of special collections which are inaccessible to patrons. At the same time, administrations are reducing staff size, eliminating departments, barely maintaining levels of service, or worse yet, reducing them. As librarians scramble with their backs against the Red Sea to continue to provide the best possible service with limited resources, one solution may be to initiate a volunteer program.

Herb White cautions us that the use of volunteers is a double-edged sword, that your funding body will never give you money for additional staff if you can get the work done free.<sup>1</sup> Using unskilled volunteers may give the impression that library work is easy, that no skills or training are necessary. But experience has shown that there are more positive results than negative when the program is properly administered. Volunteers are used in hospitals and schools all the time, but not to operate on patients or teach classes.

#### *Their work is valuable*

Sometimes the belief that anything worth having is worth paying for causes people to devalue the work of volunteers. However, libraries do pay for the services of volunteers by supervising, training, and recognising them. We have already seen the value of volunteer-initiated efforts in the founding of schools and libraries. When we believe in volunteers, we empower them to do their best.

#### *Their work enhances library jobs*

The work that volunteers do should supplement, not supplant, that of the regular library staff. Their presence frees the staff from repetitive tasks, allowing staff to use their special training and skills in more productive and creative ways. By understanding how the library works, and how pressured the staff feel trying to deliver quality service, volunteers can be effective ambassadors to the funding community to bring additional support. Volunteers can also be instrumental in solicitation of materials. The Newberry Library's annual book fair netted \$25,000 to \$35,000 a year, and was entirely run by volunteers.<sup>2</sup> Volunteers can bring a new outlook, a different perspective, and added talents to the work force.

#### *Volunteers raise staff morale*

As volunteers perform meaningful duties and assist in providing valuable service, the paid staff recognise the resulting savings in time and effort. They appreciate the lifting of the burden and take renewed energy.

#### *Volunteers enable libraries to maintain and expand services*

The tasks that volunteers are currently performing in libraries result in savings of time and dollars that can lead to service not possible without them. The use of volunteers may expand in the future. As we go on to discuss the profile of the typical volunteer, we can see that modern trends toward earlier retirement, limited financial support for educational institutions, lower college enrolments, increased demand for sophisticated tools and services, a more highly educated populace, more discretionary time available, and more people working in unfulfilling jobs point to an increased potential pool of volunteers.

### **Who are the volunteers?**

Volunteer workers are unpaid staff who give of their time and energy to assist an organization or institution to conduct certain kinds of programs or specific services. Volunteers are generally part-time workers, giving time over periods of short or long duration.<sup>3</sup>

One out of every five persons over the age of sixteen in the United States has been a volunteer according to the Current Population Survey of 1990. The typical volunteer is white, thirty-five to forty-four years old, and most likely a college graduate. The higher the income, the more

likely one is to volunteer. Twenty-two percent of volunteers are women; nineteen percent are men. Most work less than five hours a week. Four out of ten work half the weeks of the year. Thirty percent work *every* week.<sup>4</sup>

The Gallup survey of 1990 showed an average of two hours per week worked. Sixty-two percent of volunteers do so to do something useful; thirty-four percent volunteer to do enjoyable work; twenty-nine percent want to benefit family and friends. Seventy-five percent of the people surveyed said they would not refuse if asked to volunteer.<sup>5</sup>

Often, one hears the lament that the volunteer pool has grown smaller, attributing this to the fact that more women have entered the work force. This is not supported by the recent Gallup poll. Ninety-eight million adults volunteer. Another source states that over half of the United States population is involved in some type of volunteer activity on a regular basis.<sup>6</sup> The typical volunteer believes that one's actions can make a difference. He works best with short-term commitments and flexible hours. He wants to learn new skills, to develop new relationships. She is interested in being a leader, in helping to make decisions, and in looking for opportunities for personal growth. Volunteers are more likely to work for religious organisations than any other group.

Not only have they something to give, but they also have needs to be met. Reasons that people volunteer include:

1. They want to receive warm fuzzies, to feel useful, needed, and to make a contribution.
2. They want to make social contacts, to get out of the house, to combat boredom and loneliness.
3. They want to renew or learn new skills to enable them to enter the job market.
4. They want to impact and influence others.

#### **The essential management steps**

The church is not an institution to be served, but a force to be deployed. We must use tried and true management skills in enabling people to offer their gifts of service.<sup>7</sup>

Without the support of the director and staff, a volunteer program is destined to fail. Some directors are philosophically against using volunteers, but initiate a program to satisfy upper administration. Other directors think that volunteers are OK, but only for menial tasks. The ideal director will be confident in the program and value good volunteers.

#### **Planning**

##### *Who will supervise them?*

It is essential to appoint a volunteer coordinator whose job will be to do the required preliminary planning, and who will supervise volunteers once they are on the job. This person will be in charge of recruiting, assigning duties, scheduling and rewarding. He will handle conflicts and solve problems. She will decide to what extent volunteers will have autonomy in performing their jobs.



### *What will they do?*

It is important that volunteers be given meaningful work to do. How does one determine that work is meaningful? Ask yourself these questions: "Is it useful, significant?" "Does it serve the mission of the school?" "Does it provide service to your clientele?"

The trend for volunteers is to move away from devoting large blocks of time on a regular basis. Jobs that can be split into tasks are ideal. Necessary skills should be easily learned.

The time and energy to recruit and to train volunteers may preclude their use for some projects. The contemplated programs and services must be planned bearing in mind the possible termination or unavailability of volunteer staff. The use of volunteer persons should be considered as a temporary measure pending the employment of staff. The ALA Guidelines strongly state that volunteers should not supplant or displace established staff positions.

Volunteers should also not do work that is essential, because they are hard to replace. "Useful" is a special project that will enhance. "Essential" includes interlibrary loans and photocopying. Volunteers can be assigned to essential work, but not more than three to four hours per week, the amount a staff person could pick up if necessary.<sup>8</sup>

Brainstorm with your staff and make a list of possible tasks, ideally those with a low priority and no specific deadline which various volunteers can work on over the year.

Following is a list of jobs that volunteers can and do perform effectively:

- Preparing books (including sorting, inserting security targets, shelving, mending, labelling, filing)
- Filing government documents
- Inspecting, cleaning, and/or fixing equipment
- Loading paper and toner
- Recording books for the blind
- Providing Information & Reference services
- Writing grants
- Fund raising
- Preparing overdues
- Helping with PR campaigns (Publicity materials, displays, exhibits)
- Organising historical, archival, genealogical, or other special collections (sheet music, drawings, personal papers)
- Assisting at the circulation desk
- Giving library orientation tours
- Working with clipping and/or pamphlet files and providing crowd control
- Indexing local publications (college, student publications)
- Assisting with conversion projects
- Training other volunteers
- Dusting shelves, caring for plants
- Helping with book sales (sorting, pricing, selling)
- Searching new orders for duplicates
- Sorting and opening the mail (stamping periodicals)
- Pulling card sets
- Preparing bulk mailings

Other questions to consider at this stage are the number of volunteers needed or the number of hours needed per week.

### **Communicate With Your Staff**

Basic to the success of the program are prior planning and approval on the part of the paid staff. They should share in the responsibility for planning, because they can then share in the success of the program. Communicate with them and seek their input in the planning stages. Allay their fears that volunteers will replace them. Build a support framework of acceptance.

### **Policy, Budget, and Legal Considerations**

Prepare a written document to anticipate and forestall problems. Check with your Human Resources Department to see what kind of insurance coverage your institution has for work-related injuries or operating a college vehicle. Establish some funds for advertising and for recognition and reward of the volunteers on a regular basis. Decide what kind of record keeping you wish to establish. Prepare a Policy & Procedures Manual. Plan for training.

### **Recruiting**

Where will you find your volunteers? Libraries with good, established programs rarely need to recruit at all. The need spreads by word of mouth among the volunteers themselves. But if you are just beginning, the big trend now is to recruit senior citizens. Other groups of possible volunteers are graduate students, churches, friends groups, alumni, and international students.

### **Job Descriptions**

Job descriptions enhance recruitment efforts by focusing your search, thus enabling you to select only qualified volunteers. The prospective volunteers themselves can make more intelligent decisions about committing to the project when they know the details. Job descriptions should include the title and purpose of the job, the activities and responsibilities of the job and the scheduling and duration of the job. Establish a definite period of commitment. The volunteer's supervisor should be clearly identified; stipulate that volunteers will be evaluated. Make the main focus of the document the expected results, not the enumeration of duties.

### **Marketing**

You can use specific tasks as part of your advertising notices to create interest. Include some motivation that will appeal to volunteers. Some motivational ideas are:

- Helping others appeals to a need to enhance one's self worth.
- Improving the institution appeals to the human desire for immortality.
- Using your talents, gifts, skills is an outlet for creativity.
- Learning new skills enables one to gain work experience.
- Meeting new people satisfies the need for personal relationships.
- Gaining recognition and influencing others appeals to power motivated people.
- Putting faith into action is an opportunity for Christian service.
- Empowering others appeals to those with high achievement drive.
- Showing that you care is a role model for others.

Select a target group and gear your advertising accordingly. You may seek to present talks to target groups and include an audiovisual component, illustrating the school, students, graduates, present volunteers. Some places to advertise are:

- Churches
- Academic Departments
- RSVP (Retired Senior Volunteer Program)
- Condominium associations
- Large companies' pre-retirement seminars
- Clubs (sororities, service)
- Grocery stores
- High Schools for students or retired teachers
- Newspapers
- Libraries
- Friends groups
- United Way

### **Interviewing and Hiring**

Using an application form will enable you to get a feel for the potential volunteer's needs and suitability for the tasks you have decided to assign. The form should include the kind of work needed, the amount of time available, the specific times the candidate wants to work, and the question, "Why do you want to volunteer?" You may also want to ask for references.

In the interview, express appreciation that the individual is willing to volunteer his time. Make the job duties and the time commitment clear. Explain any policies. Show them your manual. Your goal is to discover what would satisfy the volunteer, then match the volunteer with the task. Ask, "Do you prefer social activity or solitary work?" Senior volunteers often want socialisation. If you put them in a back room sorting all day, you likely will lose them. It is better to put them in a more public area and include them in staff breaks. On the other hand, if they see their volunteer activity as a job after retirement, they will want a set schedule and set tasks, and a no-nonsense attitude. For this type of person, doing the job is as important as socialising. Another good question to ask is, "What would make you feel like you've done a good job?"

### **Orientation and Training**

Your volunteers will only be as valuable as the training they receive. The first day the volunteer coordinator should try to make the volunteer feel comfortable and to anticipate as many questions as possible. Introductions to all of the staff and a tour of the facilities are mandatory. Allow volunteers to get to know you and assure them access to you as they need it. Make sure each one knows where to hang her coat, store her valuables, find the restroom, eat lunch. Go over the mission of the college and the organisation of the library. Talk about your service philosophy, what to do in an emergency, and how to deal with an unruly patron. Give each one access to the P & P Manual so they have a written source they can consult after you have shown them what to do. Go over how they will be evaluated.

### **Evaluation**

Setting up a formal evaluation procedure allows the volunteers a chance to have input in decisions affecting the program. On a regular basis, ask their opinions of their work, and ask if their needs are being met. In return, tell them how they are doing, or how they can improve. After all have had a chance to give input, make a list of the positives and negatives. Move quickly on any problems that surface, such as tardiness, gossiping, failure to work assigned

hours, or inattention to detail. Share your findings with your staff to make adjustments in the program and report successes.

If a volunteer needs some improvement, there are a range of options to choose from:

- Reminder
- New assignment
- New supervisor
- Retrain
- Retire
- Benign neglect
- Fire

Firing a volunteer is admittedly difficult. It should be done immediately in cases of abuse of a patron, or theft of materials. Sometimes, if all other avenues of improvement fail, then a nice speech on how a mismatch has occurred may soften the blow.

When a volunteer decides on his own to leave, use an exit interview or questionnaire as another source of evaluation.

### **Recognition**

Volunteers need lots of attention: coffee, snacks, greetings when they arrive, conversation. But formal recognition is the volunteer's paycheque. Plan to use as many of these ideas as possible, keeping in mind that each person is unique and will respond to different kinds of reward.

- Banquets, complete with entertainment
- Lunches out
- Letters, notes, oral communication, certificates, plaques
- Articles in newsletters, newspapers
- Public chart with hours worked posted
- Opportunities to interact with ranking administrators
- Conferences, continuing education
- Staff meetings and parties, social hours with donuts
- Control over their job
- Pins, smocks, badges, tee shirts
- Use of equipment, a desk, mail box, coffee mug
- Free parking, fine waivers
- Radio interviews
- Gifts (bookmarks, pens, candy)
- Birthday recognition Paid position

### **Conclusion**

Both frustration and elation are emotions which the volunteer coordinator may expect to experience while supervising a crew of busy volunteers. Some may prove slow and tax your patience; others may take charge of a project and complete it efficiently. Doubtless, with good planning and supervision, the library will benefit greatly from the work of volunteers. Avoiding the pitfalls by investing the time and effort required to manage volunteers will lead to a harvest of benefits. Just as with paid staff, when the volunteers feel satisfied and productive, the entire library and its patrons can see positive results.



### Endnotes

1. Herbert White, "The double-edged sword of library volunteerism". *Library Journal* (April 15, 1993): 6.
2. Mary Wyly, "Uncommon human resources : the Newberry Library Volunteer Program". *Library trends* 41, no.2 (1992): 322.
3. *Guidelines for using volunteers in libraries*. Chicago : American Library Association, 1971.
4. Howard V. Hayghe, "Volunteers in the U.S. : who donates the time?" *Monthly Labor Review* 114, no.2 (1991): 17-23.
5. Wyly, "Uncommon human resources", p.317.
6. Rashell Karp, *Volunteers in libraries*, Chicago : American Library Association, 1993, p.1.
7. Carole Obrokta, "Media in catechesis." *Catholic library world* 60 (May/June 1989): 247.
8. Rosalind Dudden, "Volunteers : how to keep them coming back." *Colorado libraries* 17 (June 1991): 14

*Eadythe Feazel is Technical Services Librarian at Indiana University, Kokoma, IN.*

*This paper was presented in a workshop at the 1994 ACL Conference. Reprinted with permission. First published in The Christian Librarian v.38, no.3, 1995.*

## Before you recruit: Preparing for effective volunteer involvement

*Susan J. Ellis*

1. Why does your library want volunteers in the first place? e.g. 'volunteers diversify and expand the programs we can offer to our patrons.' 'Involving volunteers allows us to *stretch the budget* way beyond what we otherwise might be able to afford.'
2. Determine what role they will play in fulfilling your mission. Exactly what will volunteers be expected to accomplish? What goals and objectives are you going to set for volunteers?

**Task analysis:** Examine the many services your library provides, and carve out meaningful assignments that can be accomplished in two to four hour intervals, perhaps weekly. Ask: 'What needs to be done around here? Identify all the unmet needs of clients and staff. List large and small projects that have been on people's "wish lists" for a long time. You are not promising that volunteers can be found to do all of these things, but only when you know what work is required can you develop a strategy for recruiting the types of volunteers able to handle those necessary tasks.

- What are we doing now that we would like to do *more* of?
- What *unmet needs* do library users have that we presently can do nothing about?
- What would *support* the staff in their work?
- What might we do *differently* if we had more skills or time available to us?

### The Question of Professionalism:

1. It is possible to identify many tasks done in the course of a day that do not require the training of a librarian, but still are part of the job.
2. If a librarian supervises work, she/he is still involved with it even if someone else does a large part of it.
3. Library work benefits from a combination of expertise in librarianship and knowledge of a world of special disciplines.

### Volunteer Job design considerations:

1. Continuous, ongoing volunteer assignments, but also short-term and one-time work projects.
  2. Things individual volunteers can do but also what teams of two or three volunteers (family units?), or larger groups of people, can do. This may include "job sharing".
  3. Periodic assignments that allow the volunteer to be "on call" to help as necessary.
  4. Work that can be done by anyone willing to be instructed ("generalist" positions) versus work that requires previous experience or skills ("specialist" positions.)
  5. Assignments dealing with people, with things, or with ideas.
- Hands-on work, or thinking / planning work, or work based on observation. Keep in mind that volunteers can be flexible, particularly in their schedules.
  - "Homework Corner" co-ordinator - coordinating and monitoring an after-school program in which children or teens can do homework in a designated, supervised area of the library.
  - Library Orientation Leader - not only helping new users to become familiar with library resources, but also doing so in foreign languages, sign language, or whatever special form may be required.
  - Vertical file developer - focusing on building collections of pamphlets, photographs and other materials in special subject areas, as well as maintaining the condition and organisation of the files.
  - Special Research Assistant - under the supervision of a librarian, conducting special-request research for library patrons.
  - Display Creator - decorating bulletin boards and organising display cases.
  - Community Organisation Liaison - representing the library at community meetings, giving tours to local community groups, etc.
  - Patron Surveyor - conducting surveys of library users to assess satisfaction, identify needs, and gather other data, including surveying populations not using the library but desired as a target audience.
  - Off-hours Access Provider - either monitoring the library for use at unusual hours or making an off-site library "sampler" available in a community agency. (Note that volunteers who keep a library open at off times - such as at night during exam periods - do not have to provide the full range of library services normally provided by librarians. The key for library users is often simply *access* to the collection.)

Reprinted with permission from: *The Christian Librarian: Journal of the Association of Christian Librarians*, v.39, no.2, Apr.1996, pp.55-59. Notes on an adaptation & expansion of chapter 1 of *The Volunteer Recruitment Book* Philadelphia: Energize Inc. [5450 Wissahickon Ave, Philadelphia Pa 19144], 1994. The book may be ordered from Energize, Inc.

Energize, Inc. is an international training, consulting and publishing firm specialising in volunteerism. Their website, located at <http://www.energizeinc.com/total/voli.html>, includes a compilation of articles and excerpts, listing of conferences/classes, online bookstore, job bank and many other services.

**Kerrie Hunter** has moved from her part-time position at Ridley College, Melbourne, and is now working one day a week with Ann Close at Whitley College, Melbourne. **Kathryn Duncan** has joined Ruth Millard as Assistant Librarian at Ridley. Kathryn is a student at Whitley College, and has previously been librarian at Australian Conservation Foundation and the Salvation Army.

# The Value of Customer Service

*M. Patrick Graham*

"Customer service" is a phrase that I hear with increasing frequency these days. Our local facilities management division has undergone a restructuring to help it provide better service to libraries and other "customers" within the university. Similarly, the university's center for pastoral services, which provides chaplains to the various university hospitals, must consider how it will provide cost-effective services to its major "customers". Libraries, of course, are hardly exempt from these considerations, and so when I meet with colleagues locally, one of the greatest concerns is how to collaborate to improve the services that we offer our "customers".

It is clear that a business model - always present to some degree in academic libraries - is becoming even more prominent in many of our institutions, as nearly everyone is identified as a "customer". In medicine, it is managed care that is blamed (or praised) for the major transformations in the way that health care services are offered. There is enormous impetus to search for greater efficiencies, and this is sure to have an impact on chaplain services, as hospital administrators question the value of those services. Similarly, the public has shown growing interest in holding educational institutions accountable to the communities that they serve and in insuring that they are attentive to their "customers" and operate as efficiently as possible.

These developments come as no surprise to any of us. As academic belt-tightening has become more the order of the day and library budgets have come under increasing pressure, we have been forced to reassess the efficiencies of our own operations. The services that we provide are by no means free to our parent institutions, and we have been compelled to identify more clearly which users are entitled to our services, what are the services to which each is entitled, and how the library can best serve the larger institutional mission. It is clear that a business model has something to offer this process.

While many of us are sympathetic to elements of the foregoing, which of us is not committed to offering excellent service and avoiding waste? Academic institutions are different from hardware stores, and there are aspects of what we do that do not lend themselves easily to strict quantitative analysis. There is more to the library's story than can be told with circulation statistics, number of volumes added, and the like. This, it seems to me, presents a serious challenge to the way that we think about our libraries, service communities, and how we articulate the "story" of our institutions. Will we, for example, tell the "story" just in terms of FTE ratios and ATS/ATLA statistics for institutions of similar size, or will we find other ways to assess the quality of the collections that we build and the services that we provide? Will we find effective ways to assess the appropriateness of the "fit" between a library and the institution served - noting that, just as no one school can be "best" for all students, so no one library can be "best" for all institutions?

So, while the language of "customer service" helps us think about a part of the library's story and certainly gets at a critical element in our profession's system of values, something important may be lost if we simply adopt the phrase uncritically from the business world and fail to conceive and articulate this value in a way that is consistent with our settings in academic (and in some instances, theological) institutions and does justice to the "non-business" aspect of our organizations.

*M. Patrick Graham*

*Pitts Theology Library, Emory University*

*ATLA President*

*This item was the President's Message to ATLA Newsletter readers, v.45, no.2, November 1997.*

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# ANZTLA 13th Annual Conference

1st - 5th July 1998  
Moore Theological College, Sydney

Opening address : *Religion in Australian society*  
Peter Bentley, Christian Research Association

Sessions include: *Theological publishing and libraries*  
Speakers include: Mark Simpfendorfer, Open Book  
*Industrial issues*  
Phil Teece, Personnel & industrial relations, ALIA  
*Distance education*  
*Subject Headings*  
Philip Harvey, Joint Theological Library

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## Improving on our Pettee difficulties: updates and tags

*Philip Harvey*

### **Pettee Classification update**

On April 2nd 1997 I received a letter from John Trotti at Union Theological Seminary in Virginia. The main gist was that updating of the classification had been slow but that UTS was now in the last phase of reducing all changes and putting the whole update on computer disk. At that time they had only gone through the first few letters of the classification, and Trotti predicted much hard work and expense before the whole project was finished. He did not spell out how comprehensive this update was, how up-to-date it was prepared to be, or whether or not it was an update concerned primarily with American numberings.

My colleague Hal Cain sent out a request for information on Atlantis (ATLA discussion list) and I have collated the findings as follows:

Dottie Thomason at Union Seminary in Virginia says (5 June 1997)<sup>1</sup> that it is hard to estimate how many libraries in the States now use Pettee. Subscriptions to *Pettee Matters*, last issue August 1992, numbered 13 in Australia and 43 in the US and elsewhere. So something like a quarter of users are probably in Australia. The general vagueness of information displayed by those who did respond to our call is an indication in itself of Pettee being a dying star in America.

Libraries in the United States continue to change over to LC Classification. Reasons given include:

- Nothing is done about updating Pettee.
- Pettee is an outdated classification system.
- LC classification is taking over, if it hasn't already, as the preferred system in the US
- It is easier to manage LC numbers on computers systems, especially when they are already on the record.
- Faculties and library committees are persuaded by LC's universal acceptance, ie. it pays.
- An inability to find staff who have even heard of Pettee, let alone how to apply it
- High costs associated with original classification.
- Confusion of some students who use Pettee for the first time (Note: how Pettee could be more confusing than LC at first glance escapes my understanding!)

Julia Pettee herself would not have been surprised by these developments. "In my opinion, in the very nature of things, neither a classification of knowledge nor a book classification can have more than a limited period of usefulness. Our library catalogues have much more chance of permanence than our library classifications and will probably be useful long after the present topical arrangement of our books has grown hopelessly out of date."<sup>2</sup>

None of this affects us very much though, as we are not in a position to change our classification overnight. (It is worth remembering that some of these libraries are larger college libraries.) Nevertheless we have reached a point where authority for updates is at a critical impasse. As Alvaro Perez, Library Director at Latin American Biblical University, Costa Rica, said to us in his email, "updating the system in an isolated way is like ... creating islands with no bridges between them"<sup>3</sup> ie. there is a lack of standards.

This leaves Australian classifiers in a perennial quandary. What are we to do? Wait for the Trotti updates? Or go ahead with our own irrespective of what may come out of Virginia? Until now we have done the latter, and it is my feeling that, in many respects, we have reached the point of no return. We simply cannot backtrack now to suit the changes (whatever they may be) that Trotti adds to his new edition. What kind of newness will there be in this new edition? We might find we are still leading the US with original numbering and that Trotti's additions will be too late.

As it is, we wait and watch. Not a very satisfactory situation. And while we wait, I see no reason not to continue with the antipodean practice we have set in train: pool our numbers, discuss them in Pettee Sessions at the annual conference, come to some mutual agreement, maintain the new numbers as our own Australian standard. The practice we have recently begun of refresher courses, both at the local chapter and national levels, has come of necessity and is a welcome boon to our handling and understanding of the Union System.

Communication with those at Richmond, Virginia, continues. In her original letter Dottie Thomason said that John Trotti "is trying to get the whole schedule, additions and all put into Wordperfect on a disc."<sup>4</sup> I asked her what was meant by "additions", were they simply the additions listed in Pettee Matters from time to time or were they a systematic update. I asked if this was intended as the long-awaited new revised edition. I also asked what UTS intended doing with the disk. Would a disk or hard copy of same be available to libraries? Could it be accessed or downloaded on the Internet? Was this update to be treated as authoritative? Replies to these questions are still coming, but then I am presuming whatever is happening at Virginia will take some time yet to emerge.

#### **MARC tags with Pettee numbers**

Certain libraries in the States use specific approved tags for their Pettee numbers, though when these records are downloaded the tag changes to suit their local system. We cannot do this at present in Australia, mainly because the tags are not used on ABN.

The two signs of hope in this area are the 079 (Other Classification Number = OCN) and 084 (Other Call Number = OTN) Tags.

079 is specially devised for schemes other than the major ones, but to get Pettee on it requires an application to ABN for the letter in the first indicator. OCN would then simply need to have P added to it and we could fill in our numbers at will. The feeling is that at the present stage in ABN's history it is unlikely to do anything about new requests for tags. However, if we wait and see what happens next, the National Library

may be quite prepared at some future date to accept our proposal for a Pettee Tag at 079. The main thing we need to do is have a united front on this issue, with all ANZTLA libraries that use the system supporting the proposal.

084 has a Subfield 2 that can be filled in with the letter z. This z permits classification codes other than those listed in the 084 introduction to be used in the subfield a. In other words, 084 can be used now using the subfields a and 2 for Pettee numbers.

At the Joint Theological Library we think that 079 is ultimately more useful than 084. The sooner we can make a request for a Pettee code at 079 the better. Until then, if we are agreed, we could use 084 until such time as we get approval for 079. Of course, if your need is simply to see what other libraries have given as their classification number this can easily be answered by searching the holdings statement attached to any ABN record.

### Endnotes

1. Thomason, Dottie. (thomason@utsva.edu). (1997, June 5). Pettee classification. Email to Hal Cain and Philip Harvey.
2. Pettee, Julia. "The organization of knowledge and its bearing upon library classification", Archives, the Burke Library, Union Theological Seminary in the City of New York, [n.d.], in Graham, M. Patrick, et al, (eds.) (1996). *The American Theological Library Association : essays in celebration of the first fifty years*. p.192.
3. Perez, Alvaro. (bsebila@sol.racsa.co.cr). (1997, June 9) Message from A Perez. Email to Hal Cain and Philip Harvey.
4. Thomason, *ibid*.

**The Benedictine Community of New Norcia, Western Australia  
is holding**

**a New Norcia Studies Day on Saturday 20<sup>th</sup> June 1998, 10am – 3pm**  
at St Ildephonsus College, New Norcia. Speakers and discussions will focus on the theme : *Heritage and Development : a discussion of New Norcia's future*. Cost including lunch and refreshments : \$20.00 waged person, \$10.00 concession. More details from Wendy Pearce on phone 08 96548018, fax 08 96548097, or email [norciawa@newnorcia.wa.edu.au](mailto:norciawa@newnorcia.wa.edu.au). Register by sending full name/address/phone and fax plus cheque to Wendy Pearce, Archivist, Benedictine Community, New Norcia 6509 by 11<sup>th</sup> June 1998.

The 1997 edition of *The ABTAPL Union List of Periodicals*, edited by Evelyn Cornell, is now available. The List (200 pages, A4 photocopied in spiral binding) includes the philosophy, theology and religious studies journal holdings of 37 different institutions in the UK and should prove a useful tool in tracing the locations of titles. Publication data is given for some titles. It is hoped that the coverage of bibliographical details will increase with future editions.

Cost of *The ABTAPL Union List of Periodicals* is GBP12.00, p&p GBP3.00. Cheques should be made payable to A.B.T.A.P.L., and sent to : Ms Evelyn Cornell, The Library, King's College London, Strand, London WC2R 2LS. For further information please email [evelyn.cornell@kcl.ac.uk](mailto:evelyn.cornell@kcl.ac.uk).

# The object of subjects: Some common theological subject heading problems. Part One : Places and names

Philip Harvey

Theological subject cataloguers are faced with perennial challenges of interpretation. And the increasing number of rules, far from settling matters, often only invite more opinion and conjecture. Internet discussion lists have revealed just how different the interpretations of cataloguers can be about a certain rule, and nearly always within the realms of common sense. This series of articles is intended to name these hardy perennials, to present the rules in all their manifest variety, the possible differences that cataloguers bring to those rules, and a practicable way forward wherever possible. I will, of necessity, have to be brief.

## Place names

a. Important rules to remember about place names are that the English name takes precedence over the vernacular name wherever possible (Mount Fuji, rather than Fujiyama), and that elements of the name are inverted so the distinctive portion occurs in the initial position (Eyre, Lake, rather than Lake Eyre; also, therefore, Fuji, Mount, rather than Mount Fuji).

b. Australian place names. There continues to be debate at the National library about authorities for Australian place names. No one can agree. Two reference works are or were meant to be used: (i) *Australian master names gazetteer*, now produced by Nat Map so I understand, and (ii) *BMR earth science atlas*, for geological formations. Neither of these resources is readily available or easy to consult, and I am afraid I must advise that when in doubt it is as easy to consult the postcode book. The reason often given for this impasse, but rarely put in print, is that a uniform authority for place names would mean changing great stretches of pre-existing headings. Any standard firmly declared is going to displease a majority of libraries.

c. Abbreviations of states are put in brackets after the place name, e.g. Auchenflower (Qld.) Australia is one of only six countries in the world where this jurisdiction division occurs. All other place names are followed simply by the name of the country in brackets. The Australian qualifications are (A.C.T.), (N.S.W.), (N.T.), (Qld.), (S. Aust), (Tas.), (Vic.), (W.A.)

d. Subdivisions. The general rule to remember is to "construct headings with no more than two levels of geographic subdivision, using the country as the collecting level". What that means is you can say "Church buildings - New Zealand - Auckland", but not "Church buildings - New Zealand - Auckland - Remuera". Australia complicates matters because you can subdivide by state first. An example would be "Church buildings - Queensland - Brisbane", but not "Church buildings - Queensland - Brisbane - Auchenflower", which requires an additional heading for "Auchenflower (Qld.) - Buildings, structures, etc." Subdivision is not permitted to go lower than city names.

With all these rules there are exceptions, of course, and I would direct people to read the Subject Cataloguing Manual published by Library of Congress Cataloguing Distribution Service, (5<sup>th</sup> ed., 1996, 4 vols.) if they are in doubt. One other way is to browse through existing catalogues, your



own or others', to see how things have been arrayed. An immediate grasp of the rule is made by example, so long as the records you are viewing are recent ones.

### Personal names

Personal name headings follow the pattern set down in AACR2. This is why there are so many name variations on a database like ABN. Any names following spelling in AACR1 may be different from those of its successor. A great deal of checking, merging and grinding of teeth goes on to get these uniform. Added to this is the dilemma of inconsistency in interpretation of AACR2, where special anomalies can be created when agencies have the mind to it. For example, exceptions, options and other variations riddle the Library of Congress rule interpretations.

Another thing to keep in mind about LC, is that it will not update its name authority files because this would mean taking on many trained staff who would have to spend their whole time double-checking references by authors with more than one authority on the database. Global change facilities are not available. As a result at Joint Theological Library we have to update and merge name authorities regularly, also doing the same when records are downloaded on to our system. This is why CIPs have names that do not fill all the particulars you may have on your catalogue, or in it. Some believe LC is likely to get around to this enormous authority update about when hell freezes over; however, it is possible to say now, closer to the millennium. The LC integrated system is proposed to be up and running in September 1999. Nevertheless, the message is to keep doing the necessary authority work now.

Especially tricky are personal forenames and the order of precedence for titles. As an example of given names and their challenges, we might look at saints.

There is a precedence of rules.

The first rule is that you must "include in the name any words or phrases denoting place of domicile, occupation, or other characteristic that are commonly associated with the name". (22.8A) Thus we have :

John, the Baptist  
Paul, Diaconus  
Marie de l'Incarnation

We then have the rule for saints who, as my colleague Hal Cain remarked the other day, "are now being treated like any normal person" :

"Add the word Saint after the name of a Christian saint, unless the person was a pope, emperor, king, or queen." So then :

Alban, Saint  
Teresa, of Avila, Saint  
John, Climacus, Saint

Notice that Saint therefore comes after the name and any other details that follow the first rule,

Francis, of Assisi, Saint, and not  
Francis, Saint, of Assisi

Complications begin, however, when we must deal with what I call the Irish Question. When in Ireland in 1996 I discovered that the number of St Colmans, real, mythical or other were at least in double figures. There is a school of thought says there was probably more than one St Patrick.

And the number of St Kevins that might have been about the place doesn't bear thinking about! Hence the need for 22.13B.

"Add any other suitable word or phrase necessary to distinguish between two saints." The Rule Interpretations go further advising that you "determine the uniqueness of the name of a saint from a reference source" and, if the name is not unique, that this added word or phrase be used even if dates are available. The examples in AACR2 are :

Augustine, Saint, Archbishop of Canterbury  
Augustine, Saint, Bishop of Hippo

Oddly, this doesn't seem to apply to the Apostles, who defy all the rules by having their title first and sainthood mentioned later. LC is very quiet in the Rule Interpretations about why Apostles get special treatment, and I can only suppose that Apostleship is "a characteristic by which they are commonly associated", as spelt out in the first rule (22.8A).

This whole business is only complicated further by people like bishops. The rule interpretation for 22.17C reads: "For bishops, etc., who are also saints, apply the following: (1) Add only "Saint" if there is no other saint with the same name, and (2) Add both "Saint" and "Bishop", etc. if there is more than one saint with this name." The niceties start becoming too nice altogether, and it is no wonder some cataloguers plead confusion, mystification or something even worse.

Finally there is the question of saint with surnames. Quite simply, if the saint has a surname commonly used then the name must be inverted :

Fisher, John, Saint, Bishop of Rochester, 1469?-1535

Should you find in your travels saints represented with their Christian name first followed by surname, they are examples of unreconstructed AACR1 practice and should be reversed when time permits. They are one more piece of evidence to prove that LC is not a fully autonomous unit, that old and new cataloguing exists side by side, and that the amount of work required to change these headings into something near uniformity is a very long task for someone. It remains to say, we should be grateful to those cataloguers who regularly go in and straighten out St Augustine or one of the other regulars from time to time on the national database.

*Philip Harvey, Technical Services Librarian, at the Joint Theological Library, Melbourne.*

*This article is Part 1 of an ongoing series which Philip is writing on Subject problems. His paper on Cataloguing presented at the Brisbane Conference 1997 is available from Philip at the Joint Theological Library.*

*Philip invites your responses - address to the Editor.*

#### **A few lines from Beth Prior :**

I am the librarian of the Adelaide Theological Library, a wonderful, exciting and challenging new ecumenical venture between the Anglican, Catholic, and Uniting Churches in South Australia. (Wendy Davis and Val Canty are working with me.) We have become a branch library of Flinders University, piggybacking onto their Dynix library automation system. Flinders have done a great job downloading our collected records from ABN and this forms the basis of our OPAC.

## Reference Resources 1997

Rhonda Barry

### Biblical Studies

Browning, W. R. F. *A dictionary of the Bible*. Oxford : Oxford University Press, 1996. 0192116916 \$40.00

Entries cover books of the Bible, people and places, customs, religions, worship, history, theology as well as methods of interpretation and critical analysis, notes on biblical scholars and their contributions. Entries are fairly short.

*Cambridge companion to the Bible*. Howard Clark Kee et al. Cambridge : Cambridge University Press, 1997. 0521343690 \$70.00

Evans, Craig A. *Life of Jesus research : an annotated bibliography*. Rev. ed. (New Testament tools and studies, v. 24) Leiden : Brill, 1996. 9004102825 \$73.00

*HarperCollins Bible dictionary*. General editor, Paul J. Achtemeier. Rev. and updated ed. San Francisco : HarperSanFrancisco, 1996. \$45.75

All the major articles have been reviewed and revised where necessary. Bibliographies have been updated and 100 new articles on topics such as liberation hermeneutics.

Martens, E. A. *Old Testament theology* (IBR bibliographies ; no. 13) Grand Rapids, Mich. : Baker Books, 1997. 0801021464 \$18.95.

An annotated bibliography focusing on English language works and English translations of foreign language works. Entries are arranged mostly by subject with an author index.

*New Bible dictionary*. Edited by D.R.W. Wood. 3<sup>rd</sup> ed. Leicester InterVarsity Press, 1996. 0851106595

Updates of key articles, time charts and all bibliographies and revisions which reflect the recent increase in biblical studies.

*New international dictionary of Old Testament theology & exegesis*. Willem A. VanGemeren, general editor. Grand Rapids, Mich. : Zondervan, 1997. 5 v. 0310214009 (set) \$255.00.

Counterpart to NIDNTT.

Dictionary has four main divisions: guide to essays covering aspects of OT hermeneutics and interpretation, lexical articles which form the substance of the dictionary, topical dictionary, indexes for semantic fields, Hebrew words, scripture, topics and concepts.

### Theology and Theologians

*A to Z of feminist theology*. Edited by Lisa Isherwood and Dorothea McEwan. Sheffield : Sheffield Academic Press, 1996. 185075747X \$44.95.

*Cambridge companion to Christian doctrine*. Edited by Colin E. Gunton. Cambridge : Cambridge University Press, 1997. 0521471184 \$70.00

Dudley-Smith, Timothy. *John Stott : a comprehensive bibliography covering the years 1939-1994*. Leicester : Inter-Varsity Press, 1995. 0851111564

*Evangelisches Kirchenlexikon : internationale theologische Enzyklopadie.* Herausgegeben von Erwin Fahlbusch. 3 Aufl. Gottingen : Vandenhoeck & Ruprecht, 1997. Vol. 5 Register 3525501420 \$290.00

Flikkema, B. *Edward Irving : a bibliography.* Appingedam, The Netherlands : B. Flikkema, 1997. \$6.00

Edward Irving (1792-1834) was a clergyman with the Church of Scotland and also associated with the Catholic Apostolic Church.

McIntosh, Lawrence. *Religion & theology : a guide to current reference resources.* Wagga Wagga : Centre for Information Studies, Charles Sturt University-Riverina, 1997. 0949060372 \$50.00

McKim, Donald K. *Westminster dictionary of theological terms.* 1st ed. Louisville, KY : Westminster John Knox Press, 1996. 0664255116

Covers nearly 600 theological terms. The entries are, however, brief, one to three sentences in length. And mention is made of only the most important way the term is used. Primary focus is the Christian theological tradition. Some etymologies are included.

Nation, Mark. *A comprehensive bibliography of the writings of John Howard Yoder.* Goshen, Ind. : Mennonite Historical Society, Goshen College, 1997. \$10.00

John Howard Yoder is a theologian of the Mennonite Church and significant in the area of social ethics. The bibliography is arranged chronologically.

*A new handbook of Christian theologians.* Donald W. Musser and Joseph L. Price, editors. Nashville : Abingdon Press, 1996. 0687278031 \$50.00

Severson, Richard James. *The confessions of Saint Augustine : an annotated bibliography of modern criticism, 1888-1995.* (Bibliography and indexes in religious studies ; no. 40) Westport, Conn. : Greenwood Press, 1996. 0313299951 \$61.00

### **Christian Church**

*The essential Catholic handbook : a summary of beliefs, practices and prayers, newly expanded.* Foreword by John Cardinal O'Connor. (Redemptorist pastoral publication) North Blackburn, Vic. Dove, 1997. 1863717110

Fox, Thomas C. *Catholicism on the Web.* 1st ed. New York : MIS Press, 1997. 1558285164 \$22.45 MIS Press, 115 West 18th Street, New York, NY 10011.

500 web sites each with a short description. Broad areas covered include Catholic organisations and people, ideas, teachings and communications, Catholic activism, spirituality, liturgy and meditation.

*Oxford dictionary of the Christian Church.* Edited by F. L. Cross. 3rd ed. Oxford : Oxford University Press, 1997. 019211655X \$138.00

Increased coverage of the Eastern churches, some issues in moral theology and developments stemming from the Second Vatican Council. Bibliographies have been brought up to date.



## Religions

*The Muslim almanac : a reference work on the history, faith, culture and peoples of Islam.* Azim A. Nanji, editor. Detroit, Mich. : Gale Research, 1996. 081038924X. Gale Research Inc., 835 Penobscot Bldg., Detroit, MI 48226-4094

Provides a perspective on the historical foundations of the Muslim community from Arabia to the Philippines and describes the pluralism that has developed over 14 centuries. Examines particular regional developments.

Arweck, Elizabeth. *New religious movements in western Europe : an annotated bibliography.* (Bibliographies and indexes in religious studies ; no. 41) Westport, Conn.: Greenwood Press, 1997. 0313243247 \$85.00

Deals with literature produced by researchers of NRMs in Europe. Where possible there are publications from eastern Europe. Working definition of NRM for the bibliography: those groups which have formed since WWII. Publications prior to that date have been included where they provide valuable background material. There are four indexes: publications/titles, subject, movements and personal names, periodicals.

*Oxford dictionary of the Jewish religion.* Editors in chief, R. J. Werblowsky, Geoffrey Wigoder. New York : Oxford University Press, 1997. 0195086058 \$100.00

Scope is the Jewish religion, as opposed to Judaism which implies a more secular focus and a broader socio-cultural perspective. Entries are accompanied by bibliographies.

*Oxford dictionary of world religions.* Edited by John Bowker. Oxford : Oxford University Press, 1997. 0192139657

Purpose of the dictionary is to provide initial bearings on subjects. Articles are short and some quotations have been included. Includes a topical index and an index of Chinese headworks giving Wade-Giles to Pinyin conversion.

## History and Archaeology

*Atlas of medieval Europe.* Edited by Angus MacKay with David Ditchburn. London : Routledge, 1997. 0415019230 \$37.00

Covers the period from the fall of the Roman Empire to the beginnings of the Renaissance, geographically from the Atlantic coast to Russian steppes. 140 maps, commentaries and an 11 page bibliography. Black and white maps.

Garcia Martinez, Florentino. *A bibliography of finds in the desert of Judah 1970-1995.* Leiden : Brill, 1996. 9004105883 \$169.00

Offers a classification of the materials by themes, topics and key words as well as by manuscript numbers, titles of the compositions and authors.

*Oxford classical dictionary.* Edited by Simon Hornblower and Antony Spawforth. 3rd ed. Oxford : Oxford University Press, 1996. 019866172X \$140.00

*Oxford encyclopedia of archaeology in the Near East.* Prepared under the auspices of the American Schools of Oriental Research, Eric M. Myers, editor in chief. New York : Oxford University Press, 1997. 5 v. 0195112156 (v. 1)\$762.00



Geographic extent covers from the eastern Mediterranean to Iran, including Egypt, Cyprus and parts of north and east Africa. Coverage extends through to the Crusades. Includes bibliographies, indexes and a directory of contributors.

#### **Art and Architecture**

Apostolos-Cappadona, Diane. *Encyclopedia of women in religious art*. New York : Continuum, 1996. 0826409156 \$80.00

Concerns the role and images of women in religious art of all the major religious traditions of the world. Includes a 5 page bibliography, subject index and some illustrations.

Murray, Peter. *The Oxford companion to Christian art and architecture*. Oxford : Oxford University Press, 1996. 0198661657

Short articles, illustrations, some coloured. Includes a bibliography.

#### **Languages and Linguistics**

*Medieval Latin : an introduction and bibliographical guide*. Edited by F. A. C. Mantello and A. G. Rigg. Washington, D.C. Catholic University of America Press, 1996. 0813208416 \$70.00

Has four parts: introduction, part 1 has a full listing of general reference and research tools including computer resources, part 2 gives introductions to a wide range of different types of Latin with discussions of specialised terminology and linguistic features and includes topics such as biblical, legal, scientific and documentary Latin, and part 3 is concerned with literary developments such as historiography.

*Theological lexicon of the Old Testament*. Edited by Ernst Jenni. Peabody, Mass.: Hendrickson, 1997. 3 v. 1565631331 \$158.00

Entries are ordered according to roots and includes an index to access derivatives, synonyms and antonyms. Evaluates each term's theological relevance by describing its usage in the language. Contains form and tradition critical comments.

#### **Miscellaneous**

*A biographical dictionary of Methodist missionaries to Japan, 1873-1993*. Edited by John W. Krummel. Tokyo : Kyo Bun Kwan, 1996. 476420019X \$108.00

Gribbin, John *Companion to the cosmos*. London : Phoenix, 1997. 185799891X \$25.00

*The Lion Christian quotation collection*. Compiled by Hannah Ward and Jennifer Wild. Oxford : Lion, 1997. 0732415365 \$39.95

Entries are arranged chronologically covering from the first century onwards. Includes translations of non-English speakers and 20th century Third World theologians. Three indexes: names, themes and key words.

Rhonda Barry

Assistant Librarian

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# Anatomy of a closure

Blair MacDonagh

## Introduction

In January 1998 the Diocesan Resource Centre, one of the member libraries of ANZTLA, was closed. It was closed for financial reasons by its parent bodies, the Catholic Archdiocese of Adelaide, and the Catholic Education Offices of South Australia. The announcement of the closure profoundly shocked both the staff of the centre and its many patrons. As this is perhaps the worst calamity that can occur to any library, it may be salutary to share our experience with other ANZTLA members.

Jocelyn Morris, in a recent article in the *ANZTLA Newsletter*, identified three categories of theological library in Australia. The Diocesan Resource Centre belongs to the third category: "resource centres (for lay people)". It is one of a network of Australian Catholic resource centres servicing the Catholic school system and/or diocesan communities within the Australian states. In South Australia, which has two Catholic dioceses, there was a single resource centre, servicing both dioceses, providing loans of print and audiovisual material to schools and parishes throughout the state.

What factors contributed to the closure of the resource centre? Funding was obviously an issue, but is it possible to identify any others? Could it be that the resource centre was no longer seen to be providing a unique and essential service? Was its historical significance negligible? Had it become irrelevant in the eyes of the funding bodies? Was it failing to deliver an effective or efficient service? Were alternative means of service delivery seen to be replacing the service which the resource centre offered? The manner in which the centre was closed make it difficult to resolve these issues, but I hope to answer some of these questions directly or indirectly in what follows.

## History of the Resource Centre

Diocesan Resource Centre collections reflect the history of Catholic libraries in South Australia as well as the needs of the communities served. During the 1980s a process of amalgamation of collections brought together the Catholic Education Office Teachers' Resource Centre and several other audiovisual, adult education and liturgy collections to make up the Diocesan Resource Centre. In 1987 there followed the 'symbolic' addition of a core collection from the earlier Central Catholic Library, which for almost fifty years had played an important role in the spiritual and intellectual lives of lay Catholics.

While the Diocesan Resource Centre may not hold a significant collection of rare and valuable historical items, the careful selection of material from earlier collections does provide a bridge for many SA Catholics to their Catholic past. This is important as not a great deal has been written about the history of Catholics in South Australia – apart from Margaret Press's two books. Paul and Margaret McGuire, prominent South Australian, founders of the Central Catholic Library, are figures about whom more could be written. On the other hand the

<sup>1</sup> Morris, Jocelyn "Who is on the Lord's side?": theological libraries on the edge', *ANZTLA Newsletter*, no.33, December 1997. p27.

responsibility of carrying this freight from the past may have contributed to the vulnerability of the resource centre at this time.

### **Resource Centre collections and services**

Historical links aside, the resource centre has for the past ten years provided a modern computerized library services with access to a central, collection of current print and audiovisual resources for Religious Education, theology, scripture, spirituality, church, liturgy, church music, personal development and social and ethical issues. The membership was broad-based and included parishes, primary and secondary schools, teachers, adult students, catechists, priests, religious, families, and individuals both Catholic and non-Catholic.

One question prompted by the closure was: "Are people not using the resource centre?" Declining membership or decreased loans might provide one justification for closing a service. This was not the case at the Diocesan Resource Centre whose membership has grown the 5000. Loans remained constant at around 16,500 per annum. Many people also used the resource centre as a reference service. We could be supplying the source for hymn music, statements on bioethical issues, or a biblical quotation. We were continually attracting new users.

The resource centre was unique, in South Australia at least, for its emphasis on audiovisual material. There is a collection of approximately 1000 video titles<sup>2</sup>. These were pre-booked up to 12 months in advance and sent by post or courier all over the state.

The staff provided annotated catalogues and quarterly newsletter updates to keep patrons informed. This service was important to religious education teachers and catechists, who plan their programs round their bookings. The staff included an RE consultant who could offer advice on the use of suitable material and all staff had a familiarity with the collection, which meant they could advise on content, etc. This services was much appreciated by patrons and came to be used also by university lecturers and students in ministry or presenters in pastoral care courses. Nursing home social workers and chaplains also used videos on ageing and pastoral care of the dying to show to staff.

The development of the collection to reflect what is happening on the local scene – for example the centre supported the push towards basic ecclesial communities in Adelaide – meant that the resource centre was both unique in its concentration of material as well as peculiarly responsive to local need. For these reasons there is no other services which can readily fill the same needs and which has such an intimate understanding of them.

Schools have developed a dependence on the service because they have not built up their own collections or bought material which they know they will use only rarely or seasonally. Parishes generally cannot afford to but these materials. With the price of educational videos often reaching \$100 or more, this is understandable. For searching Catholics and people of other faiths also this service provided a wealth of material to aid their faith journey. (Other Christian churches in South Australia do not have collections of comparable size and breadth.) Doing without the service now is hurting considerably.

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<sup>2</sup> In addition the resource centre holds: 16000 books; 2900 audiovisual items – cassettes, compact discs, music kits, slide kits; 50 journal titles and other newsletters; 500 posters. Special collections include an Aboriginal Studies collection.



The service was certainly labour-intensive by some standards, offering telephone consultations and prebooking of A/V material, but such support was essential for the many users unable to visit the centre personally. Special efforts were made to support teaching and ministry in country areas where resources are often scarce and people are disadvantaged by distance and isolation. However the service required an adequate staffing provision: one librarian, one consultant and one library assistant/secretary. This was generous by comparison with the generally minimalist standards of theological libraries in SA, where one-person libraries are common.

### **The challenge of technology**

One reason quoted for the decision to close the resource centre was the cost of updating and developing technology. In common with other libraries the resource centre was facing the challenge of new technologies. Operating on the Dynix automated library system we were hampered by the necessity of upgrading the system so that networking was possible. Hardware and software are currently obsolete. IT plans which I drew up some years ago looked towards networking and a web presence. As all of this was expensive, I hoped to proceed by stages and planned to make our video catalogue available on the web through the Catholic Education Office network CENET. Discussions and planning with IT staff were proceeding when we were notified of the closure of the resource centre.

Our employer, the Catholic Education Office has pioneered a high tech office environment with access for everyone to email and the internet. However, because of the peculiar arrangements under which the resource centre received all its operational funding from diocesan funds, while it was not a diocesan office and the staff were not diocesan staff, no provision was made in the budgets of either parent body for the upgrading of resource centre technology. The library system has run since 1993 on a PC486 with a PICK operating system. Only because of special lobbying and management of funds have I been able to acquire a separate PC and to be connected by email to the Catholic Education Office. The IT staff there have been very helpful, but the office did not plan to include us in their IT plans. We had to go it alone.

It is here that I think financial considerations intersect with philosophical differences. Why was it so difficult to convince our employer that we had a role in the information technology that they were pioneering? They have been cooperating in the development of EdNA, an Australian educational network on the world wide web. I saw our own role as complimentary and overlapping. The resource centre could provide resources that would be accessed via the internet. We could also assist in accessing information through the net and assessing its usefulness. Through the development of IT, hand in hand with older forms of technology, we might provide a bridge for other users disadvantaged by distance, but still not equipped with all the latest technology. Because the development of religious education material on the web is still in its infancy, the role of the resource centre in providing audiovisual material and promoting production of new material is vital.

### **Different visions of the future**

Our employer had a different vision. The resource centre was to be replaced by the new technology. Our governing bodies were also embarrassed by the need to find a new location for the resource centre, as the excellent ground floor site which we occupied had been promised to the diocese by a paying tenant, a government agency prepared to sign a ten year lease and the offer 'real money' in rent. With the church affected by cuts in interest rates and shrinking contributions from parishioners, this was too tempting an offer to refuse. Finding a suitable site

for the resource centre collections was difficult. Finally it was settled that we would remain in the same building and move to an upper floor. Plans were drawn up, but at the last moment a decision was made not to go ahead with refurbishment, but to close the centre. Behind this decision, I think, may have been a conviction that the resource centre is no longer relevant to faith and education. As my employer said to me on a couple of occasions, 'This is not the way we will be delivering education in the future,' and 'We are making the church of the 21<sup>st</sup> century'.

The diocese, we were told, had made a decision not to duplicate services. With the successful amalgamation of three theological libraries in Adelaide, on the joint campus shared by Anglican, Catholic and Uniting Church theological colleges, a separate Catholic service was seen to be an anomaly. Services, it was thought, should be combined or 'outsourced' or another joint venture should be undertaken. As a vision for the future the idea has some distinct attraction, but it is one which will take time to work through.

### **Working party**

Sudden closure of the resource centre necessitated decisions about disposal of the material. In response to overwhelming feedback from users, efforts are now being made to keep the collections together. A working party was set up with a 3 month timeline to establish what needs were being met by the resource centre and in what alternative way service might be delivered. The task in front of the working party is almost insurmountable. Closure was not preceded by a review of services, which might have clarified the issues and established priorities. The working party is to consult and determine needs, explore and cost alternative options and come up with some recommendations before the end of April 1998. Over all the proceedings hangs the spectre of continued closure and loss of the resources to the community.

If evidence were needed of the value of the service and the resources to the community, it has come from round 100 letters, some several pages long, addressed to the working party and the Diocesan authorities. Letters affirmed the need for the service, expressed disappointment over the closure and consternation about where else correspondents might obtain resources and service. There was support for a centralised collection and service as the best means to serve everyone, and concern about the commitment of church authorities to the education of the laity, which is one of the tenets of the Second Vatican Council.

### **Conclusion**

What lessons are to be learnt in all of this? The Diocesan Resource Centre espoused diversity. Was this one factor in its demise? The centre had gone through a process of amalgamation and physical expansion in the eighties. Would an attempt to reduce its collections and functions have streamlined it and made it less unwieldy in the eyes of administrators? Who should have been responsible for this process, given that there were a number of different stakeholders? Was there a lack of will to define essential services, with a consequent 'all or nothing' approach? There was clearly a failure of communication in the whole affair and a lack of shared vision.

Are the libraries which do not have clearly defined populations also at risk? Can it be that, as academic and theological college libraries gain in status and raise their profile, the resource centre has become more vulnerable under the impact of shrinking church budgets, changing technologies and – dare we say it? – the spread of economic rationalism in church circles? Or is what happened here a peculiarly local occurrence? As was said to us, 'Over the years the resource centre has changed its character. This is just one more change.'

The role of resource centres in the Association has perhaps not been fully explored. While they have a more diverse membership base than theological college libraries, they are an index of the health of church communities. If there are flourishing resource centres, this enriches and supports the lay communities from which candidates for ministry emerge and nourishes the life of the church. The death of a resource centre feels like the uprooting of a great tree; its roots go deep in the community and as it is



pulled from the spiritual soil, many small faith enterprises are shaken by its loss and will struggle to survive. Let us hope that out of this closure is born a new enterprise which will indeed help us towards the church of the 21<sup>st</sup> century.

*Blair MacDonagh*

*Diocesan Resource Centre, Catholic Diocesan Centre, Adelaide.*

## George Knight Library

The Pacific Theological College strives to uphold the good reputation of its programmes, as the most advanced theological training available in the South Pacific islands, by providing a quality theological library in terms of both the collection and the services offered to the students. The use of the library by students from other theological institutions and Bible colleges in and around Suva is testimony to the value of the library collection and the library staff's ability to assist people find the materials they need.

The George Knight Library, named in honour of the college's first principal, was opened in 1972. It now has about 20,000 books and receives about 100 periodical titles. It also has a computer database on Pacific church history, a computer-based index to religious periodical literature, access to the University of the South Pacific Library catalogue via modem, and a growing collection of microfilms, microfiche and videos related to the courses offered by the college. These developments using newer technology have become essential for the research expected from students studying at advanced levels.

The founders of Pacific Theological College intended the Library to provide advanced theological training for Pacific people that was both contextual and comparable to what they would receive elsewhere. The library tries to support these two objectives, but is finding it increasingly difficult because of lack of finance. We are struggling to purchase the new publications required by faculty for background reading for their courses.

We are also unable to build up a collection of relevant material generated by Pacific Islanders themselves (such as theses written at other institutions) and are aware that student research is hampered by a lack of library resources, including reference books and microfilms of historical records.

The library has developed to its present standard because of the contributions of many people throughout its history who have understood the importance of an adequate library for a sound theological education. It continues to rely on the generosity of its supporters.

### Computer Project

The Pacific Theological College has 10 computers available for student use. Networking throughout the College will provide a more efficient system, particularly with increased use of the computerised catalogue, and will reduce costs on printers and provide for email.

The funding for this project has come from NMZ Hamburg, a total of FJ\$43,778.71. Maintenance for the computers will come from the annual budget of the College. Our special thanks goes to the Mission Board in Hamburg and to Wolfgang Kruger for implementing this project as part of the development of PTC.

*Adapted from the account which appeared in the June 1997 issue of the PTC News : the Newsletter of the Pacific Theological College*

# A bibliography of selected books on Australian religion and theology

Compiled by Kim S. Robinson

This bibliography consists of selected titles published between 1990 and 1997 in the fields of Australian religious history, sociology and general theology. It does not include titles published in specialised theological topics.

- Adam, Enid            *The Buddhists in Australia* / Enid Adams and Philip J. Hughes.  
Canberra: AGPS, 1996.
- Bentley, Peter        *The Uniting Church in Australia* / Peter Bentley and Philip J. Hughes.  
Canberra: AGPS, 1996.
- Bilimoria, Purushottama *The Hindus and Sikhs in Australia.* Canberra: AGPS, 1996.
- Black, Alan W.        *Religion in Australia: sociological perspectives.* Sydney: Allen & Unwin,
- Blackett, John        *Fire in the outback: the untold story of the Australia-wide Aboriginal  
revival movement that began on Echo Island in 1979.* Sutherland,  
N.S.W.: Albatross Books, 1996.
- Blombery, Tricia     *The Anglicans in Australia.* Canberra: AGPS, 1996.
- Blombery, Tricia     *Faith alive: an Australian picture* / Tricia Blombery and Philip J. Hughes.  
Kew, Vic. : Christian Research Association, 1993.
- Bouma, Gary D.      *Many religions, all Australian: religious settlement, identity and cultural  
diversity.* Kew, Vic. : Christian Research Association, 1997.
- Bouma, Gary D.      *Mosques and Muslim settlement in Australia.*  
Canberra: Australian Government Publishing Service, 1994.
- Bouma, Gary D.      *Religion: meaning, transcendence and community in Australia.*  
Melbourne: Longman Cheshire, 1992.
- Brady, Veronica     *Caught in the draught.* Pymble, N.S.W. : Angus & Robertson, 1994.
- Brennan, Frank      *Reconciling our differences: the Christian approach to recognising  
Aboriginal land rights.* Richmond, Vic. :Aurora Books/David Lovell  
Publishing, 1992.
- Breward, Ian         *A history of the Australian churches.* St. Leonards, N.S.W. : Allen &  
Unwin, 1993.

- Brown, Cavan Pilgrim through this barren land. Sutherland, N.S.W. : Albatross Books, 1991.
- Burke, David The Presbyterians in Australia / David Burke and Philip J. Hughes. Canberra: AGPS, 1996.
- Carey, Hilary M. Believing in Australia: a cultural history of religions. St. Leonards, N.S.W. : Allen & Unwin, 1996.
- Castles, Ian Census 86 - religion in Australia. Belconnen, ACT: Australian Bureau of Statistics, 1991.
- Census Applications Birthplace, language, religion, 1971-86. Carlton, Vic.: Bureau of Immigration Research, 1991.
- Dicker, Gordon S. Faith with understanding. Rev. ed. Melbourne : Joint Board of Christian Education, 1996.
- Dickey, Brian The Australian dictionary of evangelical biography. Sydney: Evangelical History Association, 1994.
- Dixon, Robert The Catholics in Australia. Canberra: AGPS, 1996.
- Emilsen, William W. Marking twenty years: the Uniting Church in Australia, 1977-1997 / William W. Emilsen and Susan Emilsen. North Paramatta, N.S.W. : United Theological College, 1997.
- Gaden, John A vision of wholeness / John Gaden; edited by Duncan Reid. Alexandria, N.S.W. : E.J. Dwyer, 1994.
- Giles, Kevin Christian mission across cultures / Kevin Giles, Peter Riddell, Andrew Hamilton. Burwood East, Vic. : Christian Resource Unit, World Vision Australia, 1996.
- Galatians Group The churches - native to Australia or alien intruders? Melbourne: Galatians Group, 1994.
- Galatians Group Multicultural Australia?: ethnic claims and religious values edited by Edgar French. Melbourne: Galatians Group, 1996.
- Godley, Stephen The Eastern Orthodox in Australia / Stephen Godley and Philip J. Hughes. Canberra: AGPS, 1996.
- Goonan, Michael G. A community of exiles: exploring Australian spirituality. Homebush, N.S.W. : St. Pauls, 1996.



- Goosen, Gideon C. Religion in Australian culture: an anthropological view. Homebush, N.S.W. : St. Pauls, 1997.
- Grierson, Denham Conversations at the edge of the raft: proclaiming, liberating, healing within Australian society. North Blackburn Vic. : Collins Dove, 1993.
- Habel, Norman C. Religion and multiculturalism in Australia: essays in honour of Victor Hayes. Adelaide: Australian Association for the Study of Religions, 1992.
- Harris, John One blood: 200years of Aboriginal encounter with Christianity: a story of hope. 2nd ed. Sutherland, N.S.W. : Albatross Books, 1994.
- Hill, Charles Making sense of faith: an introduction to theology. Alexandria, N.S.W. : E.J. Dwyer, 1995.
- Hughes, Philip J. The Baptists in Australia. Canberra: AGPS, 1996.
- Hughes, Philip J. Believe it or not: Australian spirituality and the churches in the 90s. Hawthorn, Vic. : Christian Research Association, 1996.
- Hughes, Philip J. Patterns of faith in Australian churches: report from the Combined Churches Survey for Faith and Mission / Philip J. Hughes and Tricia Blombery. Hawthorn, Vic.: Christian Research Association, 1990.
- Hughes, Philip J. The Pentecostals in Australia. Canberra: AGPS, 1996.
- Hughes, Philip J. Religion: a view from the Australian census. Kew, Vic.: Christian Research Association, 1993.
- Humphreys, Robert Religious bodies in Australia: a comprehensive guide / Robert Humphreys and Rowland Ward. 3rd ed. Wantirna, Vic.: New Melbourne Press, 1995.
- Hutchinson, Mark Long, patient conflict: essays on women and gender in Australian Christianity / Mark Hutchinson and Edmund Campion. Sydney: Centre for the Study of Australian Christianity, 1994.
- Hutchinson, Mark Re-visioning Australian colonial Christianity: new essays in the Australian Christian experience, 1788-1900 / Mark Hutchinson and Edmund Campion. Sydney : Centre for the Study of Australian Christianity, 1994.
- Jensen, Peter At the heart of the universe: what Christians believe. Leicester: InterVarsity Press, 1994.
- Kaldor, Peter First look in the mirror: initial findings of the 1991 National Church Life Survey. Homebush West, N.S.W.: Lancer, 1992.
- Kaldor, Peter Initial impressions, 1996. Adelaide: Openbook Publishers, 1997.

- Kaldor, Peter      *Mission under the microscope: keys to effective and sustainable mission.*  
Adelaide: Openbook Publishers, 1995.
- Kaldor, Peter      *Shaping the future: characteristics of vital congregations.*  
Adelaide: Openbook Publishers, 1997.
- Kaldor, Peter      *Views from the pews: Australian church attenders speak out.*  
Adelaide: Openbook Publishers, 1995.
- Kaldor, Peter      *Winds of change: the experience of church in a changing Australia.*  
Homebush West, N.S.W.: Lancer, 1994.
- Kelly, Tony        *An expanding theology : faith in a world of connections.*  
Newtown, N.S.W.: E.J. Dwyer, 1993.
- Kelly, Tony        *A new imagining: towards an Australian spirituality.*  
Melbourne: Collins Dove, 1990.
- Kotlowski, Elizabeth      *Southland of the Holy Spirit: a Christian history of Australia. Bicentenary ed.*  
Alexandria, N.S.W.: Christian History Research Institute, 1994.
- Lambert, Ian        *The crumbling walls of certainty: towards a Christian critique of postmodernity and education.*  
Sydney : Centre for the Study of Australian Christianity, 1997.
- Lambert, Ian        *Reclaiming the future: Australian perspectives on Christian schooling / Ian Lambert, Suzanne Mitchell*  
Sydney : Centre for the Study of Australian Christianity, 1996.
- Mavor, John E.      *Growing as disciples.* Melbourne: Joint Board of Christian Education, 1995.
- Moses, Greg        *Human beings and nature: historical and philosophical studies / Greg Moses and Neil Ormerod.*  
Kensington, N.S.W.: Sydney College of Divinity, Philosophical Association, 1992.
- Moses, Greg        *Humanity and the after life: some Australian reflections / Greg Moses and Neil Ormerod.*  
Kensington, N.S.W. : Sydney College of Divinity, Philosophical Association, 1991.
- Mudge, Peter        *Living religion: studies of religion for senior students.* Melbourne: Longman Cheshire, 1993.
- O'Farrell, Patrick      *The Catholic Church and community: an Australian history.* 3rd ed.  
Kensington, N.S.W.: UNSW Press, 1992.
- Omar, Wafia        *The Muslims in Australia / Wafia Omar and Kirsty Allen.*  
Canberra: AGPS, 1996.



- Ormerod, Neil      Grace & disgrace: a theology of self-esteem, society and history. Newtown, N.S.W.: E.J. Dwyer, 1992.
- Ormerod, Neil      Introducing contemporary theologies: the what and the who of theology today. Enlarged and rev. ed. Alexandria, N.S.W.: E.J. Dwyer, 1997.
- Ormerod, Neil      When ministers sin: sexual abuse in the churches / Neil and Thea Ormerod. Alexandria, N.S.W.: Millennium Books, 1995.
- Paproth, Darrell    Failure is not final: a life of C.H. Nash. Sydney: Centre for the Study of Australian Christianity, 1997.
- Pattel-Gray, Anne    Aboriginal spirituality past, present, future. North Blackburn, Vic. HarperCollins Religious, 1996.
- Pattel-Gray, Anne    Martung upah: black and white Australians seeking partnership. North Blackburn, Vic. : HarperCollins Religious, 1996.
- Piggin, Stuart      Evangelical Christianity in Australia: spirit, word and the world. Melbourne: Oxford University Press, 1996.
- Porter, Brian      Melbourne Anglicans: the Diocese of Melbourne, 1847-1997. Melbourne: Mitre Books, 1997.
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# Jewish Site Seeing

*With Ilana Cohen*

Many people may be interested in sites about the Jewish religion on the Internet. Below is a listing of some Australian Jewish Internet sites.

- WEJ (<http://www.wej.com.au/>) 'WEJ' stands for Jew backwards! This site includes listings of synagogues throughout Australia, including Beit Shalom in Adelaide, Leo Baek Centre in Melbourne, The Great Synagogue in Sydney, and the South Brisbane Hebrew Congregation in Brisbane. It also lists community groups, schools and has announcements about recent events on Jewish topics.
- JOIN (<http://www.tmx.com.au/>) This is 'Jewish Ozzies International Network'. This site lists a variety of useful Jewish sites both in Australia and overseas. These include the Australian and New Zealand Union for progressive Judaism (ANZUPJ), Chessed : Jewish Bereavement services and the Melton: Adult Jewish education program.
- A new facility to search for Jewish serials available in NSW and the ACT is located on the Internet at <http://www.library.unsw.edu.au/cdrom/jewsrch.htm>.

Individual organisations have their own web sites. For example:

- Rabbi Mileki's home page at <http://www.zip.com.au/-benzion/> contains sermons.
- The web page for Caulfield Hebrew Congregation in Victoria can be located at <http://www.ozemail.com.au/-chcmelb/>
- The Jewish learning centre has its web site at [http://www.wej.com.au/jlc/jlc\\_home.html](http://www.wej.com.au/jlc/jlc_home.html)
- Kehilat Masada Synagogue (on the Masada School campus) has its website at <http://www.tmx.com.au/join/synagogue/kmasada/html/>
- North Shore Temple Emanuel, Sydney has its home page at <http://ourworld.compuserve.com/homepages/jcohen/>
- Jewish libraries can be found at <http://www.wej.com.au/> under 'Communities', then under 'Jewish Journals in NSW'. This contains a listing of Jewish libraries addresses and their journal holdings.

*Note from the Editor : Thank you to Ilana for this contribution. We would like to be able to continue offering this page. So readers are invited to 'go surfing' and contribute their findings to this page.*

A further site notice from Ilana:

The Australian libraries gateway is intended to be 'a directory of current information about every library in Australia'. You should check that the information about your library is correct. You can also let the national library know if you have an internet catalogue for them to link to. Try the site at <http://www.nla.gov.au/libraries>.