



# **ANZTLA NEWSLETTER**

**No 41  
August 2000**

## 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 preferably in Word 6.0 electronically, on floppy disk, or in hard copy (to be scanned).

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

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Full page \$A120; half page \$A60. Advertising material should be tendered copy ready electronically, on disk or hard copy. *Circulation* : approximately 130 subscriptions to theological library managers and other readers interested in theological publications.



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# President's Report

## 1999 / 2000

On the occasion of the fifteenth annual conference I take the opportunity to advise members of the work that the Executive and others have done since we last met in Adelaide.

The Executive has been able to meet on three occasions during the year. At the meeting in July the decision was made to establish a sponsorship programme for theological librarians of the Pacific region. The programme is available to subsidise attendance at ANZTLA conferences, for the purchase of professional resources, for training or education (including travel) and to subsidise expert assistance or consultancies. The scheme was advertised and the Executive approved the application of Semiti Ravatu of the Pacific Theological College for assistance in attending the 2000 conference. Recent political events in Fiji have meant that, at the time of writing, we are unsure if Semiti will be able to attend the conference. If he is unable to attend the offer will be held over for the 2001 conference.

The issue of an ANZTLA home page was raised and the Executive feel that this is a matter of prime importance. The issue is to be discussed as part of the New ANZTLA Projects paper being delivered on Saturday morning and it is hoped that at that meeting progress will be made for the establishment of a home page at the earliest possible date.

The production of ANZTLA brochures to promote the Association and its publications is another area the Executive has been working on. It is envisioned that two brochures be produced – one to promote membership and the other to promote the Association's publications. The issue of membership of the Association is of concern to the Executive. Currently there are about 93 members (with approximately 30 of these being non-financial). We need actively to promote the Association and its work to encourage new members. The changing nature of tertiary education in Australia and New Zealand opens the way to the possibility of seeking membership from the various faculties and departments in which theology and religious studies are taught. It was always the intention of the Association to include these types of libraries so adding a broader viewpoint to our work.

The other major issue which the Executive has been involved with is the *Australasian Religion Index* (ARI). During the year the Editorial Committee resigned and the Executive appointed an interim Committee to produce the current volume. A further committee was appointed to review all aspects of the compilation and production of ARI. The committee, consisting of Stephen Connelly, Lynn Pryor and Tony McCumstie, is progressing in their work in ensuring the continuation of this most valuable publication. A new Memorandum of Agreement of Association between ANZTLA and CIS is being negotiated and the Executive feels that until this process is completed it should assume the role of the Association representation on the ARI Editorial Board. Accordingly there will be no elections to the Board at this meeting.

Work on the ANZTLA Standards for Theological Libraries continued during the year with a final draft being circulated to members in April. This draft is to be presented at the AGM for ratification. My thanks go to the various chapters, the Committee which supervised the final preparation and especially to Lawrence McIntosh for the final polishing.

This year has seen a number of long standing members leave the theological library scene. Barbara Frame, Gillian Forwood, Janet Bell, Ann Close, Susan Lockeridge, Natalie Schwarz have all moved

on to new areas and we wish them all the best for the future.

I record with sadness the death of Pam McIntosh. Pam took a keen and active interest in the Association and often accompanied Lawrence to our conferences. We extend to Lawrence and his family our deepest sympathies. We honour a lady who was a friend to many of us.

*Kim Robinson  
July 2000*

## **The Vice President's Plenary of the 15th ANZTLA Conference Sunday 9th July 2000**

On Thursday afternoon, 6th July, the usual person (Philip Harvey, Joint Theological Library, Parkville) gave two and a half hours of cataloguing opinions for nothing. ANZTLA cataloguers were warned of the deteriorating international standard of Cataloguing-In-Publication information and pre-publication MARC records from agencies. They were overwhelmed with the complexities of subject clusters and the proper definition of the mystical land Oceania. Runners-up in 'The Worst Subject heading of the Year' were 1. 'Pride and vanity - History of doctrines - Early church, ca. 30-660.' Pride and vanity is what we are trying to overcome, so turning them into doctrines does not make much sense. Then an old favorite, 2. 'Catholic Church - Algeria - Hippo (Extinct city) - Bishops - Biography.' No prizes for guessing who. Placegetters were, 3rd 'Tents', from a book entitled 'The social context of Paul's ministry : tentmaking and apostleship / R. F. Hock'. Judge's opinion: It is not even graced with '-Biblical teaching' or '-Religious aspects.' Is this a book you take on a weekend bushwalk? Not my first choice. It certainly won't help me pitch a tent. 2nd Prize: 'Bible. O.T. - Prophecies - Commonwealth countries', and 1st. place: 'Cowboys, Australian aboriginal'. Small 'a' Aboriginal to begin with. This touches on the whole question of specific Australian and New Zealand subject headings. Why not 'Stockmen'?

After apologising, Fr Austin Cooper (Master of Catholic Theological College, East Melbourne) said 'Apologies' was not the topic of his keynote address. Despite its outward appearance as a history of the late Habsburg Empire, this lively address asked the question: is there a way of breaking down racial and national rivalries?, what Austin called "the 19<sup>th</sup> century heresy of nationalism." In what must be the longest twenty minutes in quite a while, we were shown how the Austro-Hungarian Empire was an example of multiracial and multinational peaceful cooperation, something achieved through the living out of Christian values. We should operate against enclaves. The Empire had its symbols and people identified with that. Personal opinions were on offer, for example, anyone who didn't appreciate sitting in a high baroque church listening to Mozart would have to be tone deaf and stupid. Through the slide show some delegates realised that once more we had been left in the dark about C.S. Lewis.

Friday morning Judith Bright (St John's College, Auckland) opened the session on archives, asking is a theological institution an appropriate place to store records? She argued that librarians and archivists have the same objectives but different management practices. Where "appropriate" archives are established you need a collection development plan, one that can be seen in context and so Judith used her own library of St John's as the example of how that can be made to work.

Michael Piggott (Melbourne University Archives) then took the floor, saying archivists had to be shamelessly opportunistic, as there is no money in archives and little recognition. Archival materials are unique, therefore needing greater concern for preservation. Access and confidentiality are of much greater prime importance to an archivist than a librarian. Archives and records are inextricably linked so archivists need to connect with the people who make the records. He alerted us to the fact that archives of the future are already being created electronically, something not all of us are instantly aware of.

Lynn Pryor (Churches of Christ, Mulgrave) expanded on her study of the State Library of Victoria, shedding further light on that pillar of Victorian Victoria Sir Redmond Barry. That august institution was founded with 3,000 books; by Barry's death in 1880 it held 100,000. It was a practical insight into the collection delegates were to visit that afternoon. One was left to conjecture, in the session that followed, how Barry would have managed the new environment of electronic serials.

Anne Morris-Bannerman (St Mark's, Canberra) warned us of the obsessed and spreading empire of technological change. She confronted us with our own financial constraints in such a world, which are leading us to problematic choices when we see precious information being put into the control of private businesses and operators over whom we have no control or influence. This, in turn, sends nervous tremors through a library world concerned by the reality of too much information. Gayle Villaume (DA Books) helped us to put into focus our own means of dealing with this environment. She advised that the same criteria in the print environment applies to the electronic. What access do we want? Special libraries with dispersed clientele can use the internet and other resources to their advantage. 7,500 E-journals are now available; they are already moving into specialised areas (meaning also expensive) though they have a definite problem with archiving that does not effect hardcopy. Gayle saw big changes in the next three years, though when asked why three explained that was about as far as we can be confident of predicting, given the volatility of the whole situation. Clear models will emerge and publishers have started making firm decisions already.

On Friday afternoon the conference diverged, one group visiting the libraries of College Crescent in Parkville - Trinity, Ormond and Queens - each with their special theological collections, while the other group went downtown to the SLV. Of the hundreds of thousands of books in the SLV our group found the one book misshelved, which the guide, trained for any contingency, instantly whisked to a shelving trolley. A splendid and noisy visit was only interrupted once when the normally affable Rare Books librarian Brian Hubber was rendered speechless after one of our number said anyone could tell it was a John Knox Bible by the tartan bookmark. Delegates returned in the evening for the shortest AGM in living memory.

Next morning, at the first Joint Session for many years, Davis McCaughey and Geoff Jenkin invited us to look at the future and the past and to consider the centrality of theological libraries through time. Davis McCaughey (retired Professor of New Testament at the Theological Hall, Ormond College) spoke of the joy of reading in itself. He drew a historical picture of information change, speaking of the effects when print took over from orality in the 18<sup>th</sup> century. We were taken through the modern crises of faith and literary studies with all their paradoxes, only then to have reinforced the need for libraries, whether old-fashioned or not. Not all communication is of the same kind. What is at stake is humanity, thinking, talking and writing in the presence of God and of fellow members of the human race, a world that by definition includes Karl Barth's CD collection. Geoff was introduced as the immediate past Director of the immediate past Centre for Ancient and Classical Languages at Melbourne University. He introduced us to the very early history of the theological library. The invention of the codex in the 4th century altered both the concept of information management for the Ancients and the means by which they talked theology. We learnt of Origen's classifying skills and Saint Jerome's reputation for not returning books on time. Geoff emphasised the need for "creative control" in our librar-

ies and what occurs when that is not happening. He gave us the sobering warning that you must put people in charge of libraries who believe in them.

Tony McCumstie (Mannix Library, East Melbourne) related the trials and tribulations of planning a new library and the corresponding 'dabda' of the librarian: denial, anger, blame, depression and what was that last one again? oh yes of course, acceptance. Relations with architects must be dogged. Always know which way the doors swing. Watch the building process at all times if you want an office bigger than a broom closet. Function versus Aesthetics does not have to be a stand-off, but they must both be given proper consideration. Tony and his staff appear to have survived the shift from Clayton, wiser for the experience. He implored us, when building, to seek all the advice we can get.

The ANZTLA President and Vice President had collected ideas during the year for new Association projects. Kim Robinson (Moore College, Newtown) presented the list, which was discussed in the Practicalities session on Sunday afternoon. (1) The possibility of a consortium of libraries sharing databases or other means for access to electronic serials. (2) Maintenance of a thesis list for new theses in the subjects of religion and theology. (3) Union Catalogue of Books for those without access to Kinetica. (4) An ANZTLA website which would be both promotional and also give access to other relevant information, e.g. the ARI Thesaurus of descriptors. (5) A New Zealand bibliography of religious titles. (6) An updated edition of the Pettee Classification on disk.

On Sunday morning the Joint Theological Library at Ormond College conducted internet sessions. Stephen Connelly talked on the ever-expanding access to reference materials via this electronic medium, while Philip Harvey and Hal Cain demonstrated the marvels of OCLC and Kinetica. That afternoon Lawrence McIntosh and Stephen Connelly gave a joint report of the Conspectus work on the evaluation of Melbourne College of Divinity libraries. This was considerably enhanced by the arrival, hot off the press, of the Conspectus report itself.

Other highlights of the conference included a site insight from Kathy Caddy of the Bible College of Victoria, Lilydale. A trade fair involved some of the best religious bookshops in Melbourne as well as computer demonstrations. A tour of Newman College helped familiarise delegates with the architecture of Walter Burley Griffin and his wife.

*Philip Harvey*

### Keeping in touch via the Forum?



ANZTLA-forum is an email discussion list which aims to assist members of ANZTLA (either personal or institutional) to keep in touch – share information, ask questions, seek professional advice of one another, etc.

To subscribe send an email to : [majordomo@ormond.unimelb.edu.au](mailto:majordomo@ormond.unimelb.edu.au).  
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(Case use is not important)

# Theological librarians: the custodians of civilisation

Austin Cooper

I begin this talk with a picture of an old lady. The lady in question died in March 1989 in a nursing home in Switzerland at the age of 96. Her death came rather suddenly, her last illness being comparatively short: just a few weeks before her death she was photographed in Rome after the last of her several private audiences with the pope. When she died she was buried with some pomp in Vienna, the capital of Austria. At her Requiem Mass, the liturgy used no less than thirteen different languages. She was later interred in the crypt of the Capuchin Friars church a few blocks away, under a plain black marble slab like dozens of others in the crypt. The whole elaborate funeral received a great deal of TV coverage throughout Europe, and leading newspapers throughout the world commented on her passing. *The Times* went so far as to note the event as marking the 'Passing of the Austro-Hungarian Empire'.

The lady in question was Zita, the wife of Charles, the last emperor of Austria and King of Hungary who reigned for the two years from November 1916 to November 1918. Her father was the Grand Duke of Parma, the last ruler of that independent Italian state who lost his throne in 1860 when the forces moving towards a united Italy overran the greater part of northern Italy. During the first world war, two of her brothers were serving as officers in the French army and were to play, with Charles and Zita, a valiant but abortive effort to end the carnage that was destroying so much of Europe, and of course, which was to destroy the Austro-Hungarian empire.

What was the Austro-Hungarian Empire?

I. In 1910, the population of the three parts of the Habsburg Empire was the following:

Austria	28,572,000
Hungary	20,886,000
Bosnia-Herzegovina	1,932,000
Total of the Habsburg Empire	51,390,000

II. Population of the West 'Austria'

Germans	9,950,000
Slav speaking peoples:	Czechs 6,436,000
	Poles 4,968,000
	Ukrainians 3,519,000
Southern Slavs:	Slovenes 1,253,000
	Serbo-Croats 783,000
Latin speaking peoples:	Italians 768,000
	Rumanians 275,000

III. Nationalities in the East 'Hungary'

Magyars	9,945,000
Germans	2,037,000
Rumanians	2,949,000
Slav speaking peoples:	Slovaks 1,968,000
	Croats 1,833,000
	Serbs 1,106,000
	Ukrainians 473,000



What held it all together? We can never dismiss the strength of what is; of the historic fact, of being in possession. On a fateful day towards the end of the first world war the prime minister and foreign secretary had their usual audience with the emperor, Charles, at the Schönbrunn palace outside Vienna. On the way down the two stood on the landing and discussed where they would lunch when they returned to the city. Things were in a terrible state but things had been bad before, life continues, horrors pass. Little did they realise that within hours the empire would no longer exist and the world they knew would never be the same. History is always written with the burden of hindsight: we know how the story unfolds. So much has been written about Central Europe under that impression that what has happened, had to happen: that the dismemberment of the old empire was somehow inevitable. History is also written by the victors; there does not seem to be much point in listening for muffled voices or looking at the silent lives. But perhaps they have some values to impart, nonetheless.

Another unifying factor was its imperial family. It is hard for us to realise how strong this was. When I was a student in USA in the early 1960s I was fortunate enough to have some lectures by Hans Kohn: he was in his day, the foremost historian of nationalism. He was an Austrian Jew who escaped Austria just before Hitler annexed the republic. Entering the lecture room one morning he announced with some pride: "Ladies and gentlemen: today is the birthday of my old emperor." The Hapsburg family had been there for more than nine hundred years. The best remembered was Franz Joseph 1848-1916, the longest serving head of state in Europe for some considerable time. He was also a hard working, if somewhat unimaginative man: but he embodied the best traditions of the family. In a recent interview, Dr Otto Hapsburg, the eldest son of Charles and Zita and a member of the European Parliament and President of the Pan-European Union said

Race and nationality never played any role in the thinking of our family. Even religion did not. My father was a very modest and mild person. It was difficult to rouse him to a state of anger but I remember a scene at our dinner table – it must have been in 1918 – that made a deep impression on me. Somebody at table made an anti-Jewish remark. My father flew into a rage... (*Crisis*, April 1990, p. 27)

Another unifying factor was the army, and to a lesser extent the navy. The army had a disproportionate number of Germans and Hungarians in the officer ranks, yet not always. The defence forces never had commanders and ranks of the same nationality: Polish officers might command a regiment of Croatian soldiers and so on: but there were 80 words of command, in German, that everyone had to know. And it all worked! Indeed it worked very well - despite falling behind the other great powers in its expenditure on the forces. Historians now recognise that the army remained an efficient fighting force: indeed it won its last battle even after the Empire had officially fallen apart! (see Alan Sked, *The Decline and Fall of the Hapsburg Empire 1815-1918*, London: Longmans, 1996)

The empire also had its unity in economics. Historians are now more aware of its growing economic strength: the western sector was heavily industrialised; the east was primarily agricultural. And as well as a splendid system of railroads, it has its main street: the Danube river.

But there was also a cultural unity. In the 1860s the imperial government undertook a vigorous programme of rebuilding Vienna, when the French were doing wonders with Paris - in the wonderful baroque period with its associated music of Haydn and Mozart and others.

But surely the great achievement has been the existence of a supra national state in an age of increasing nationalist hatreds. Just imagine that in the old imperial days some 12% of Vienna's population were Jews, almost as many were Czechs. No wonder that the sight of it filled a nationalist fanatic like Hitler with horror.

I was repelled by the conglomeration of races which the capital showed me, repelled by this whole mixture of Czechs, Poles, Hungarians, Ruthenians, Serbs and Croats, and everywhere, the eternal mushroom of humanity – Jews and more Jews. To me the giant city seemed the embodiment of racial desecration. (*Mein Kampf* (1974 ed) p. 114)

This sort of comment seems to me to make the study of Austrian Hungary a worthwhile occupation; and for the Christian especially so. It will always be the case that we humans are confined in our vision, limited in our interests and stultified in our appreciation of people and things different from ourselves. One would have thought that in an age which was called 'The Enlightenment' we would have learnt greater toleration. That age prided itself on just such an attitude, yet ironically enough, it was speedily followed by a hardening of differences in what more recent people call Nationalism.

This Nationalism was no mere attachment to home and hearth; to one's family, folk and the familiar. It carried with it a bitterness, an hostility and a detestation of all who were different. It had its worst and logical climax in the horrors of the Nazi persecution of Jews and others in the Holocaust.

It simmered long in Europe and flourishes still in post Colonial Asia and Africa. We see evidence of its strength almost daily on our TV sets at news time. The disease is of European forging where it periodically rears its ugly head afresh. Yet it need not have been so. There have been some wonderful examples when people have refused to make hostility and prejudice their chief attitudes. Catholics in Germany long withstood some of its earlier excesses in the Kulturkampf, which sought to bludgeon Catholics into the nationalistic vortex. The Iron Chancellor, Prince Von Bismarck, sought to subdue the possible disaffection of Catholics on the border lands of the new Prussian dominated Germany: Catholic Poles in the East looking to an independent Poland, Catholics in Bavaria looking south to Austria as a natural partner and those in the Rhineland possibly more sympathetic to France. But German Catholics managed to remain proudly German and staunchly Catholic.

Sadly it was otherwise in that greatest of European political legacies: the Austro-Hungarian empire that I've been speaking about this evening. Here no less than 13 separate and often conflicting nationalities were held together by the bonds of dynastic loyalty, imperial pride, economic advantage and that indescribable bond of historic fact. That is, the sheer power of what is in possession. It had simply survived and prospered for centuries. And what has managed to do so is not always a thing to be destroyed.

Austria-Hungary was a Catholic entity in that the vast majority of its subjects were in communion with the Holy See, but it was also potentially catholic in having sizable minorities of Orthodox, Unitates and Protestants. In overcoming the hostilities between nationalities and churches Austria Hungary offered a unique opportunity for simply being Catholic in the modern world. Some of its leading citizens managed to see the vision: that foremost Catholic gentleman of the 19<sup>th</sup> century, Franz Joseph, Karl Leuger, the great Christian Socialist mayor of Vienna, and Joseph Strossmeyer, (1815-1905) Bishop of Djakovo in Croatia who was both a Southern Slav patriot, an imperial loyalist and a Catholic in mind and heart. Sadly these were exceptions. For the most part Church people either accepted a privileged position in society and adopted a polite and detached inertia, or else they sided with the nationalist forces of disintegration. Often clergy who should have preached a gospel of peace became propagators of a divisive nationalism. The figures are interesting. The final imperial census of 1910 revealed a patch-work of religious allegiance as well as linguistic and nationalist origins:

**Denominational Statistics:****Austrian Provinces.**

Latin Rite	20,661,000
Greek Rite	3,134,000
Armenian Rite	2,000
<b>Total Catholic:</b>	<b>23,797,000</b>

Jews	1,225,000
Greeks (Eastern)	607,000
Evangelicals	491,000
Old-Catholics	13,000
Of no confession	6,000
Mohammedans	1,000
Of other confessions	8,000

**Hungarian Provinces**

Latin Rite	10,229,190
Greek Rite	1,907,936
<b>Total Catholic</b>	<b>12,207,126</b>

Evangelicals	3,823,061
Greeks (Orthodox)	2,882,695
Jews	896,466
Unitarians	70,260
Of other confessions	15,837

**Bosnia and Herzegovina**

Greeks (Eastern)	673,000
Mohammedans	549,000
Catholics	339,000
Jews	8,000
Of other confessions	4,000

The old monarchy on the Danube cannot simply be relegated to the romantic world of the undying charm of Haydn and Mozart and the flamboyance of baroque architecture. Austria Hungary presented a unique opportunity and this opportunity was lost. In the end it proved the major casualty of World War I. And the internecine conflicts of a shattered Central Europe haunt us still. The heavy price of division and discord is still being exacted. The present pope, in 1993 lamented 'the racist pretensions and (evils) of nationalism' (*Tablet* 4/12/1993) in the guise of civil war and ethnic cleansing. The implementation of a truly Catholic vision would have made it otherwise.

There are examples too numerous to mention of Catholics being divided by nationalist prejudices. To give but one contemporary example. No sooner had the strong arm of communist domination been lifted from the Baltic states, than the Catholics of Lithuania refused to allow the Polish Catholic minority celebrate a Polish language Mass in the cathedral of the capital, Vilnius. A senior Church spokesman is reported as saying that it would not be possible for 'the Polish enemy' to have Mass 'in our national shrine'. (*Tablet* 20/4/1991)

The old story learnt in the process needs remembering: Humpty Dumpty cannot be put back together again. But that does not mean we should fail to be delighted by his genial countenance, or lament his being cruelly shattered. It is worth remembering Austria Hungary, both for what it managed to achieve, and also for what it failed to do. History should teach and encourage and warn. But somehow the best can be preserved in a more homely fashion. When Dr Otto Von Hapsburg was elected to the European parliament. The Premier of Bavaria met him in the foyer and welcomed him by saying 'Thank God we have the Empire back with us again'. In the words of the *Times Literary Supplement*, (16 February 1996) the same gentleman 'has adapted the Hapsburgs' role as hereditary politicians to modern circumstances with remarkable intelligence, sense and humanity.' That is something each of us can do as we seek ways of keeping alive and making real the essential Christian attitude of love for all and knowing neither Jew nor Greek. And who better to do that than the custodians of civilization – librarians in theological colleges and the like.

*Fr Austin Cooper*  
Principal, Catholic Theological College  
Melbourne

# ***Bible College of Victoria***

## ***A Site insight***

I first became aware of the Bible College of Victoria one hot February day in 1981. We had just moved into our home with two children. I was ill with my third pregnancy and feeling very homesick, as I had not wanted to leave Oregon and move to Melbourne with my Australian husband. As I lay there feeling sorry for myself I heard the strains of one of my favorite hymns come through my window. At first I felt this was a sign from God and then as my mind became more lucid I wondered why the used car lot owner was playing hymns and thought it very positive. (In America the only people with loudspeakers were used car lot owners.) Sometime later my husband informed me that there seemed to be a Bible College a short distance away. I then found out that they often housed conferences and that would have been the source of the hymn singing that hot day. That was my introduction to the place where 14 years later I was to commence my career as a theological librarian.

Bible Colleges were part of a movement that developed in the early part of the twentieth century to provide theological training for evangelical Christians. This was partly a result of the division in the Christian church with the modernist-fundamentalist movement. These institutions were sometimes denominational, sometimes nondenominational, often operating at a high school level and training men and women as evangelists, missionaries, religious teachers and pastors for the conservative Protestant evangelical churches. They were united in one theme, that mainstream Christianity had lost its roots and was no longer faithful to the gospel.

The Bible College of Victoria, originally called Melbourne Bible Institute, was part of this movement. It was started by a middle-aged Anglican clergyman with one student in 1920. Since then many thousands have gone through its doors and many of those have gone out to the mission fields.

There are now many different Bible Colleges, some of these are church based and some are not. They also have varying degrees of academic achievement as one of their goals. At BCV I see this as one of the ongoing tensions of the place. All of the faculty are highly trained with doctorates from reputable institutions, and like academics the world over they take pride in what they do and expect high standards of work from the students. They also know that often the best church workers once they leave college are the students who perhaps did not do so well academically. So how do we cater to a wide clientele? How does the college cater to both groups without lowering its standards?

Another tension is that which comes from community life. Until recently BCV has insisted that all single students live on campus. This has changed in recent years. The reason behind this was that many of them would be living in community on the mission field and they needed to learn how to live in community while still in the safety of their own culture. I had two years of living in community in the Alaskan bush and this has given me some insight to the struggles that they face. (I often tell them how lucky they are not being snowed in for nine months with each other, that really separates the sheep from the goats).

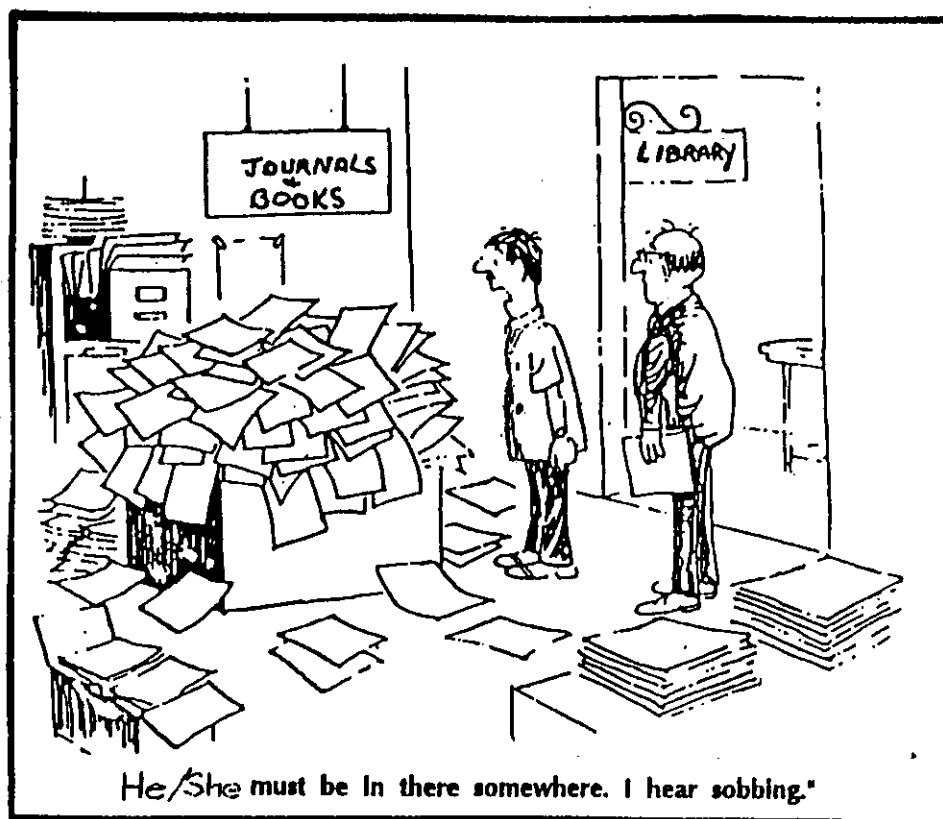
Students are expected to do duties on a weekly basis to help keep their fees down. Residentials are expected to do five hours a week and non-residentials 2.5 hours. They help with the meals and general

maintenance around the place. The library has the equivalent of about 20 hours of duties a week. Which is how we can manage with just one full time librarian.

The community aspect affects the faculty and staff as well as the students. We are expected to have a cell group and to attend chapels, prayer days and other college events. We are also the only Bible College in Australia (if not the world) that has an aviation program. In 1995 Mission Aviation Fellowship, in conjunction with the college, started a program to train pilots. They would also receive theological training. Many of these graduates have gone to work with missions that have aviation as one of their components. In 1999 a program to train flight engineers came into being. There are very few places that train flight engineers in the secular world. There is a world wide shortage of flight engineers. At present we have about 30 students in what is now called the Mission Aviation Course. This has certainly changed the tone of the campus with all these young men who aren't academically inclined studying here.

To make things even more interesting BCV now issues its own degrees. In the past it was associated with Australian College of Theology. We now have many students studying for the Master of Divinity as well as at doctoral levels. Like many other Australian colleges we have many Asian students. It all makes for a very interesting place to work.

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# **Subject clusters : synonymous terms in Library of Congress Theological Subject Headings**

*Philip Harvey*

Certain subjects have a choice of headings, all of them close in meaning and each seemingly valid. Here are twelve such 'clusters' with relevant distinctions that might be useful for these headings.

(1) Spiritual life / Religious life / Christian life / Religious experience / Spirituality / Spiritual direction / Spiritual formation / Religion / Mysticism

Unquestionably one of the commonest headings in theological library catalogues is 'Christian life'. It is the fallback for every general guide to ethics, conduct of life, spiritual life and so forth. 'Christian life' can cover everything from extreme asceticism to aggressive discipling. It is often the alternative when 'Christianity' gives too much the sense of the big picture, but it can also be the easy way out of defining a particular form of piety or devotion. Its value resides nowadays mainly in the fact it can be subdivided by author under denomination. As a practical access point it lost its effect long ago. Sometimes we are caught between this heading and 'Religious life', a heading that can cover anything under the sun so long as it's defined as religious, and that is sometimes used interchangeably and indiscriminately with the heading 'Religion'. In fact 'Religious life' is meant to be used in the narrow sense of "works descriptive of, or seeking to foster, personal religious and devotional life",<sup>1</sup> which is not how it is used in many cases. Very often the heading 'Religion' is used precisely to describe works in that narrow sense. This can touch on the thing known as religious experience, for which no adequate heading exists. All these headings are used at times to talk about religious experience and in part because 'Experience (Religion)' is a heading narrowly concerned with religious psychology rather than any of the broader forms of experience that are called religious.

Inevitably in this discussion we stumble across that grand indefinable term 'Spirituality'. 'Christian life' is frequently used as a synonym for 'Spirituality', 'Spiritual life', and all things spiritual, but all too often this is an escape from applying a specific heading. It has to be granted, the language of the clouds of unknowing is ineffable, mystical and special; it does not always lend itself to a hard noun like a subject heading. However, 'Spirituality' and its associates do have definite usages and we are asked to keep to them. 'Spirituality' is used for works that "describe the proper relationship to God or present a history of it within a particular Christian denomination." We take the lead from the words on the book in this case; if the word 'spirituality' is used prominently then we trust that is what the author means. This can sound like a tentative way of going about things, but the risk is that the word itself today is so overused and abused it has come to have both precise religious meanings and very warm and fuzzy meanings. 'Spiritual life' is subtly distinct from 'Spirituality'.

In this case we use the heading "for works recommending religious practices by which individuals may attain the proper relationship to God or may attain their religious objectives." It is for books that show how to live spiritually, rather than what spirituality is as defined. The heading covers

material that is directional or that is exemplary of the spiritual life. This has to be distinguished further by 'Spiritual formation' ("...works on the development of spiritual disciplines and spiritual growth.") and 'Spiritual direction', a heading with a special meaning within church orders in particular, where direction in the spiritual life is in fact understood to be direction in life generally speaking. An awareness of these minor differences of usage in certain contexts does help, but we can be forgiven on occasion for thinking that they all mean the same thing. In this whole discussion we have to keep in mind that term from another era, 'Mysticism'. We are assured that most mystics would not have known they were being mystical at all, rather espousing a practice of spiritual life or recording the same. Quite often works on mysticism overlap with this more popular word 'spirituality' and it is up to us to make the fine distinctions.

## (2) Judaism / Jews / Jewish...

One definition of 'Jew' is: "A Jew is anyone whose mother is a Jew." An interesting definition in light of their patriarchal past. Dictionaries will say a Jew is anyone descended from the Hebrews. What we all know is that being Jewish doesn't necessarily have to mean following the religion of Judaism.

There are also those who convert to Judaism who were never Jews and we have the reality of Jews who convert to other faiths. This is an issue in subject cataloguing because the heading 'Jews' and its subheadings are often used interchangeably, and without apparent consideration, with the heading 'Judaism'. This is especially so with 'Jews - History', which is used frequently to mean much the same thing as 'Judaism - History'. 'Jews - History' in the pre-Christian period has come to cover what we call Old Testament history, again with the same broad brush. The two headings 'Bible - History of biblical events' and 'Bible - History of contemporary events' are so specific in scope no-one would dream of them as synonymous with 'Jews - History.' Attempts at using that Roman toponym 'Palestine - [...]' are fated to be inadequate. Because of this broad definitional usage of 'Jews' and the lack of alternatives for Bible history, we are left with no choice but to use the heading, always with an awareness of possible extra headings in the back of our minds.

It is apparent that 'Judaism' is used to mean the religion, the counterpart to 'Christianity', 'Islam', and so on. However, with a huge bulk of our material the race and the religion can mean two divergent things, not always synonymous at all. The same goes with the adjective 'Jewish' wherever it is used in subject headings. When we talk about Jewish law or Jewish literature we can be referring to a great host of things not directly connected at all with the Bible or the ancient Jewish peoples. Many subheadings under 'Jews' are religious, nevertheless, just as many headings containing 'Jewish' refer to the religion, amongst other things. A sensitivity to distinctions and accurate usage is asked for in this area because LC is not forthcoming on definitions of terms and does leave open the use of these headings for religious and theological purposes and for other purposes.

## (3) Lord's Supper / Mass / Last Supper / Communion (Sacrament)

The singular event described in the Gospels as the 'Last Supper' takes that name in LC headings. As we know, this is the institution of what is called, so as to distinguish it from that first meal, the 'Lord's Supper.' Works about the final meal of Christ with his Apostles take 'Last Supper'; all works that talk about the sacrament take 'Lord's Supper.' 'Lord's Supper' is itself an ecumenical solution to a central fact of Christianity that is doctrine, practice, and form of reflection in its own right across all denominations.

There is not one denomination that remains neutral on the meaning of what happened in the Upper

Room. Hence terms that certain churches use as their standard synonym for the sacrament are expressly not used in LC: 'Cenacolo', 'Communion', 'Eucharist', 'Holy Communion' and 'Sacrament of the Altar.' See References become the solution each one of us falls back on in giving access to a term used by none of the mainstream churches for their central act of worship. Such are the backgrounds of our users, it is wise to encourage as many See References as relevant in this case. One noticeable Catholic breakthrough is the use of 'Mass', seen as distinctively different in kind from the broad 'Lord's Supper - Catholic Church' to warrant entry. As LC does not grace us with a definition of 'Mass' I will offer my own. 'Mass' covers those works that deal with the service of both Word and Sacrament within the Catholic family of rites found in the missal and which include the Kyrie, Gloria, Sanctus and so on, as well as the communion itself. 'Mass (Music)' is used for settings of these parts of the service. LC has difficulty distinguishing the historical from the mythical, the doctrine from the worship. Cataloguers become liturgists when determining which of the subheadings under 'Lord's Supper' are strictly doctrinal from those to do with worship and practice. This is further complicated by 'Lord's Supper (Liturgy)'. Sensitivity to the background of the author is vital in the case of 'Lord's Supper'. Historical and contemporary disputes generate their own controversial versions of meaning for which cataloguers must try to blunder through with the terms at hand.

#### (4) Church work with youth / Church work with young adults / Church work with teenagers / Church group work with youth

In LC the heading 'Children' is used for "people from birth through twelve years of age." Teenage defines itself. The heading 'Youth' is for works "on the time of life between thirteen and twenty-five, as well as on people in this general age range, including teenagers and young adults." 'Young adults' are those between eighteen and twenty-five. Adults are not defined by age in LC, nor is middle age. This leaves us with a complex range of judgements and decisions: when is a child also a teenager? is a teenager simply a youth? When can youths be described as young adults? The literature often makes no distinction between ages even though it is obvious we are talking about distinct age groups that are not adult. The terminology can be as blurry to the user as to the cataloguer, yet simple inclusion of one term (youth, say) and not another (teenager) can be critical in a search. Cataloguers are not oversensitive to this predicament and are wont to take one heading for an age group and be done with it. The various headings for 'Church work with...' youth, teenagers and so forth can be variously interpreted by a user; very often the literature is talking about all the groups at once. We find that cataloguers sometimes fall back on keywords, 'teenager' or 'youth' in particular, without caring to look further at the text. Perhaps one observation can be made. In the catalogue at the Joint Theological Library the term 'youth' is clearly more popular than the others, being used to cover age brackets that cannot be contained by the language of a system. The same is the case for these age groups as main headings, so in creating See References I would encourage scope notes wherever possible and definitely See References to any broader, narrower or similar term with 'youth'.

#### (5) Aged / Aging / Middle aged / Church work with the aged

The fact that subject headings are devised by adults perhaps helps explain how everyone under twenty-five can be compartmentalised while there are no defining limits for 'Middle aged' or the 'Aged'. Adulthood remains free of age boundaries. The heading 'Aging' is remarkably loaded with personal judgements of the cataloguer, where it can mean anything



from change of lifestyle through to the final stages of senescence. A normal definition of middle age, "it's all in how you feel", is not a final test in the world of scientific definition for subject headings. It is observable again how often the cataloguer takes the cue from the author, so that use of 'middle age' or 'aged' in title or contents is the one certitude. 'Church work with the middle aged' is not an LC heading while we do have 'Church work with the aged,' the implication here being that the aged we are talking about are the ones who need help. 'Church work...' is a prefix for those in need, something that raises questions about the neutrality of the cataloguing terms. The very uncertainty in LC about what it means to grow old - who, when and how - requires the cataloguer to be extra attentive to how these terms are used for the work in hand. We must be careful here to recognise what the author means by these terms and what the user of our catalogue will be looking for. This imperative is especially important in the current environment of pre-publication information that has not been drawn from seeing the text itself and is reliant on main terms that are value-laden.

#### (6) [ ] in the Bible / [ ] - Biblical teaching

We are enjoined by the Subject cataloging manual to treat topics in the Bible thus: "Establish and assign headings of the type '[topic] in the Bible' for works containing discussions of a particular subject in the Bible and/or lists of Bible verses in which a specific subject is mentioned, for example, 'Colors in the Bible'."<sup>2</sup> This is a highly circumscribed textual range, the words of the Bible and no terms outside the Bible. It assumes that the cataloguer works with terms of a recognised specificity that are named or can be identified in the text itself, and by and large this is kept to. Common sense is abandoned though when interpreting what is meant by the subdivision '-Biblical teaching'. Almost anything new under the sun can have a biblical teaching applied to it, if current practice is to be believed. Inventions, terms and standards of very recent vintage are given this subdivision, even though they would have been impossible dreams for the conveyors of Scripture itself. We are directed to "assign the free-floating subdivision '-Biblical teaching' under religious or secular topics for works on the theological and/or ethical teachings of the Bible, or its individual parts, on that subject, for example, 'Family - Biblical teaching'; 'Salvation - Biblical teaching'."<sup>3</sup> Division of opinion begins when the question is asked, does this mean any topic interpreted with the use of the Bible can take the subdivision? If the Bible is used in discussion of some newfangled term, say 'Deconstruction', the loose use of the subdivision would seem to be acceptable, while the tight use would exclude it as a matter of principle. It becomes simply a matter of preference whether we interpret 'teachings' in this instruction to mean what the Bible teaches in the traditional sense, or to mean any interpretation of anything whatsoever that involves use of the Bible. Appeals to common sense are not always heeded in this case because there is no ready alternative other than '-Religious aspects', a subdivision that does not instantly remind the user of '-Biblical teaching'.

#### (7) Clergy - Counselling of / Clergy - Malpractice / Clergy - Professional ethics

Pastoral counselling is done by clergy and laity, but the literature is by and large directed for the use of the clergy. When it is the clergy who need counselling, something that we all know about, the heading is 'Clergy - Counseling of,' one ell or two? - but that is another discussion. Subdivisions under 'Clergy' refer back to the clergy themselves, so '-Malpractice' and '- Professional ethics' are self-evidently for works that deal with such questions when they affect a clergy person, not when they deal with how the clergy person addresses someone else's malpractice or professional ethics, or lack of them. Particular ethical questions that affect clergy require a heading

for the question and do not take the subdivision '-Clergy' which is used under names of denominations, though sometimes with further special subdivision, e.g. 'Catholic Church - Clergy - Sexual behaviour.'

#### (8) Evangelistic work / Evangelicalism

There is no subject heading for 'Evangelism,' instead a See Reference to 'Evangelistic work'. This heading, 'Evangelistic work,' covers every form of religious behaviour that could remotely be called evangelistic work: conversion, revivals, church growth, evangelism. It comes close to usurping 'Practical theology' in the range of its claimed activities. All the same, it is a heading meant to extend over all denominational divides and is understood to be active by definition. Some cataloguers fall into the trap, however, of thinking it synonymous with or a natural partner to 'Evangelicalism'. For all its manifestations, the movement known as Evangelicalism is used very precisely in LC, even though no definition is supplied. This is apparent by looking at the subheadings for 'Evangelicalism,' the majority being a list of the Protestant denominations. Two somewhat telling strings are 'Evangelicalism - Relations - Catholic Church' and 'Evangelicalism - Relations - Judaism,' the implication being that the latter are not to be confused with Evangelicalism in any way. After the Reformation the term 'Evangelical' was applied to the Protestant churches due to their emphasis on Gospel teaching. Since the 19<sup>th</sup> century the term has come to mean different things in different churches. In Germany and Switzerland the word means Lutheran, as distinct from Calvinist Reformed. In the Anglican Church it means strong emphasis on the sole authority of Scripture and a resistance to doctrines like Eucharistic sacrifice as emphasised within the Anglo-Catholic tradition. Other Protestant denominations have their own forms of this movement, which is an -ism. In other words, it is definable across churches as a recognisable type, even if the Evangelicals don't all agree with one another. As a coda to all of this old news, it is worth keeping in mind that the heading 'Evangelists' is used for modern revivalists and their kind, while the original Apostles, writers of the Gospels (i.e. the big four), and people called 'proclaimer' in the New Testament take the heading 'Evangelists (Bible)'.

#### (9) Medical ethics / Bioethics / Religion and medicine / Medicine – Religious aspects

Two headings that give us headaches are 'Medical ethics' and 'Bioethics.' 'Bioethics' is the broader term and has come to mean any ethical discussion of biology and the life sciences. This is why it is used in such profusion for collections of essays and studies of issues to do with medicine, simply because its coverage is wider. Too often in our catalogues though the terms have come to overlap completely. Unless you are an ethicist 'Bioethics' is probably a term you wouldn't use often, while 'Medical ethics' expresses itself very neatly. Cataloguers also have to consider the multiplicity of subjects that fall under these two huge areas of human discussion, deciding when the work is predominantly and mainly about the genome, IVF or euthanasia, and when it is too complex or various to rely on specific headings. Quite often we are left all the same with the familiar two headings. Hence our over-familiarity with 'Bioethics'. 'Religion and medicine' is not a heading, rather we have that LC solution to everything 'Medicine - Religious aspects,' a heading that broadens the possibilities enormously. It hardly needs explaining that 'Religion and medicine' is not the same thing as 'Medicine - Religious aspects,' how the latter necessarily excludes a vast range of literature in religious studies where it is the religious nature of the subject that is of prime importance, not its medical nature. The two can be one, especially when religion is defined as medicine

and the two are not separable. In many cultures, including Christian ones, religion is medicine, being health of body and soul. Be that as it may, 'Medicine - Religious aspects' is sometimes the only resort for works that discuss bioethical and medical issues from a religious moral point of view. It again presumes a great deal of the user, who can be forgiven for not expecting such discussions to be listed under that heading. The need is then vital for additional headings that do mention the ethics in the work.

(10) Women in Christianity / Feminist theology / Church work with women / Woman (Theology)

The massive output of works on 'Feminist theology' and its counterpart 'Women in Christianity,' has led to an overuse of these and other headings that at times is simply expedient if not actually random. As guidelines are not given for this bunch of headings the following scope definitions are offered as a user's guide. 'Women in Christianity' is an historical, biographical and general heading for works about any women identified as being Christian. It can be subdivided geographically. It is immensely popular, probably because of its very generality. It might or might not include works of overt feminist discourse. It may include women who appear in the Bible and women you meet in the supermarket aisle. It is not meant to be confused with 'Women in church work' but very often is. This second heading is of a type. It covers works on women who are active in the church, whether lay or clergy. There is an implied social involvement here, a description of roles, and a pastoral sense. It must not be confused with 'Church work with women,' a heading that like others of its type means that we are talking here of women as the receivers, rather than the givers, of pastoral care and attention.

'Feminist theology' enjoys the same breadth of treatment as 'Liberation theology' and other theologies, the boundaries extending far beyond the subject as strictly defined. The tendency to use the heading to say what the work is, rather than what it is about, has become as common as the same fault in the use of 'Theology, Doctrinal' and 'Catholic Church - Doctrines.' The scope note itself states: "Here are entered works on the feminist critique of traditional Christian theology and on the construction of an alternative theology from a feminist perspective. Works on the relationship between feminism and Christianity are entered under Feminism - Religious aspects - Christianity." Other feminisms like Womanist theology and Ecofeminism have further enhanced the discourse and added to the alternatives to 'Feminist theology.' In all of this it is as well to remember that not all feminist works require 'Feminist theology,' that many are on subjects of greater specificity, and that the subject of women has broader coverage in addition to feminism.

Headings that always cause a great deal of heat are 'Man (Theology)' and 'Women (Theology)'. The new scope note clarifies the position for 'Man (Theology)' very well: "Here are entered works on the theology of humankind from the perspective of two or more of the world's religions. Works on the theology of humankind in a given religion are entered under Man (Christian theology), Man (Jewish theology), Man (Islam), Man (Hinduism), etc. Works on the Christian theology of the male sex are entered under "Men (Christian theology)." The paradigmatic Other in this discussion is presented in the following way. 'Woman (Christian theology)' has been cancelled, likewise 'Woman (Theology)'.<sup>4</sup> It is a fair question if this is helping anyone in any way. Why remove headings that do have a purpose and fail to replace them satisfactorily? To believe the Update Bulletin, the heading we now use for

'Woman (Christian theology)' and 'Women (Theology)' is the vague coverall 'Women - Religious aspects' with all its dependant terms as appropriate, e.g. Christianity. This would seem a backward step by LC, quite frankly. It is not consistent with the model already invented for man/men and seems based on the premise that women should be treated differently. Feminist theology itself has obviously had some part to play in the decision. In all of this it is as well to remember we are children of our time. Discussion on women is generated in great part by feminists today, with the result that feminism itself has many definitions, not one, dealing as it does with all areas of women's lives and history. In this respect, the heading 'Feminist theology' is already limited and is expected to cover too much territory in one go.

#### (11) Islands of the Pacific / Oceania / Polynesia

One of the perennial wonders of LC is the geographic heading 'Oceania,' a place that sounds like it belongs in a novel by Ursula LeGuin rather than an atlas, let alone heard in general conversation. The exact boundaries of this mystical land have always escaped even the worthiest lexicographer, so it is a surprise to check the scope note: "Here are entered comprehensive works on the islands of the Pacific Ocean belonging to the island groups of Melanesia, Micronesia, and Polynesia. Comprehensive works on all of the islands of the Pacific Ocean as well as works on the islands of the North Pacific are entered under Islands of the Pacific." Surprise, because cataloguers find this heading is often used to include large islands like Australia as well, without any additional heading for those places. Oceania is often used to mean Polynesia or one of the other island groups of the South Pacific, as though they meant the same thing. Usage is not restricted either to what the note calls "comprehensive works."

Intriguingly, 'Oceania' is not listed in the New Shorter Oxford English Dictionary. The Oxford English Dictionary states that Oceania was first coined by the French in 1812 and adopted only later into English. All usages in the OED are different, the most useful stating that Oceania divides itself into "Malaysia, Australasia, and Polynesia."<sup>5</sup> In other words, not only is Oceania not recognised as a word in common English currency anywhere, its meaning in LC is unique to LC. This is a quandary. We are asked to use a term that no one uses or knows the meaning of, for a region that might or might not include the place we live in, depending on your point of view. If scope notes can be used in your catalogue then there is a need to make strenuous efforts to present this complexity in its entirety. If you find that the work before you is about islands of the Pacific and Australia or Antarctica or other land masses surrounded by water in the general vicinity, then you would be encouraged to add headings for those additional places. Subheadings for 'Oceania' ought to be tested very closely and more helpful alternatives considered wherever possible.

In light of this piece of Americana, it is worth concluding this consideration with the OED's final citation for Oceania (1860): "In Oceania it has been asserted that nearly every island or group of islands possesses a speech which barely offers any affinity with that of the neighbouring groups."<sup>6</sup>

#### (12) Jesus Christ - Disciples / Apostles / Jesus Christ - Friends and associates / Jesus Christ - Family / Jesus Christ - Adversaries / Jesus Christ - Brethren

Anyone with an interest in the figure of the historical Jesus Christ usually develops some interest in those people close to him. The literature about these figures is enormous and so are the choices of subject heading. Let's start with 'Jesus Christ - Family.' The direction for this free-floating subdivision states: "Use for discussions of the person's family or relations with family members. Also use for genealogical works. Assign an additional heading for the name of the family."<sup>7</sup> We do not know Jesus' family name (did they have one?), but we do know he was the son of Joseph and of the line of David. So this subdivision is usable for the famous genealogical tables of Jesus, his parentage, and his relations with other members of the family (once we have determined who they might all be). On one occasion Hilda Rum-pole reminds us that this is no ordinary family. The subject heading 'Jesus Christ - Family' is used in our catalogue for diverse works on the meaning of this family for Western culture, its depiction by artists of all epochs, and even gets linked from time to time with 'Jesus Christ - Views on the family.'

There is not time here to discuss the tangled business of how many brothers and sisters Jesus might have had or if the words 'brother and sister' are used in a special sense in the New Testament, only to say we have to keep them in mind when deciding whether to use this heading or 'Jesus Christ - Brethren.' This latter heading should be taken with a grain of salt. Works on the brothers of Jesus continue to appear regularly, their function amongst other things to define what is meant by 'brother' in the New Testament, which itself is not completely definite, if at all. The people being discussed might have sibling relations with Jesus, or they may be fraternal in the sense covered by the heading 'Jesus Christ - Friends and associates.' Books in the catalogue at Joint Theological Library which take '-Friends and associates' seem to include everyone from John the Baptist to the chosen Twelve through to anybody he happened to encounter along the way who was in some way friendly. The instruction says: "Use for discussions of the person's close and immediate contacts, such as companions, co-workers,"<sup>8</sup> which can be as broad or narrow as you like when interpreting the New Testament.

The subdivision's generalness becomes an advantage nevertheless when confronted with 'Jesus Christ - Disciples,' as 'Friends and associates' clearly defines anyone who came into close contact with Jesus in the biblical stories. The instruction for the subdivision '-Disciples' reads: "Use for works discussing persons who received instruction from the individual or accepted his doctrines or teachings and assisted in spreading or implementing them."<sup>9</sup> Sounds simple, but of course in the context we are dealing with disciples take a capital D and are the *sine qua non*. To talk of disciples in the New Testament context is to talk in the first instance of the chosen Twelve, and in the second of any or all of those who chose to follow Jesus. Socrates, Thomas Aquinas, Mahatma Gandhi and Carl Jung had and have disciples, but everyone knows this is not the same thing. So we do in fact have a heading here open to misuse and misunderstanding.

The best advice would be to go softly with this heading, to consider the form of discourse and the identities of those followers of Jesus first before using the heading; alternatives are available that could give a more direct guide to who is being discussed. We have, for example, what many would regard as an exact synonym in the heading 'Apostles.' The inner circle of Disciples is normally what we mean by the Apostles, though tradition names a small coterie of extras with Apostle also: Paul, Matthias, Barnabas, Andronicus and Junius. People in the Acts could arguably all be Apostles once they are presented with the right credentials. As

there is no instruction for the subdivision '- Disciples' warning us against using it under 'Jesus Christ,' it must be assumed we have two virtually identical headings for the same subject. The subtle differences between the two are so subtle as to evaporate when it comes to applying them to a book about the chosen Twelve.

The last of these subdivisions for Jesus' contemporaries (there are probably others) is 'Jesus Christ - Adversaries.' One reading of the saying "My Kingdom is not of this world" would imply that everyone was an adversary of Jesus, however for the sake of specificity let me read the rule: "Use for discussions of contemporaries who opposed the person's point of view or work." This is a word with a strong meaning; its tone is one of direct opposition and confrontation. That is certainly how 'Adversaries' is used in everyday English. Perhaps this is why there are considerably less uses of this subdivision under 'Jesus Christ', but quite a few under the Apostle Paul and Martin Luther. Normally such works deal with the named disputants over the law, the so-called Pharisees being infamous in this regard, and it is headings like 'Pharisees' that take first precedence in this area. For all the reasons I have just given, it is not surprising that 'Jesus Christ - Contemporaries,' although valid, is rarely if ever used, being too general altogether.

#### Endnotes

1. All scope notes cited are taken from *Library of Congress subject headings*. 18th ed. Washington, D.C. : Library of Congress, Cataloging Distribution Service, 1995.
2. *Subject cataloging manual: subject headings*. 5th ed. Washington, D.C. : Library of Congress, Cataloging Distribution Service, 1996. H 1295, February 1998.
3. Ibid.
4. *Theology cataloging bulletin*. Evanston, IL. : American Theological Library Association. Vol. 8, no. 2, February 2000, p. 10.
5. *The Oxford English dictionary*. Volume 7, N-Poy. Oxford : Clarendon, 1933, p. 49.
6. Ibid.
7. For this and all subsequent scope notes, *Subject cataloging manual*. H 1110, August 1999.

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### **ANZTLA Chat Room**

A note from Tony McCumstie :



The ANZTLA Chat Room still exists!  
[www.ctcmelb.vic.edu.au/mannix/pages.chat.html](http://www.ctcmelb.vic.edu.au/mannix/pages.chat.html)

Log on to this site, wait for the room to "load", then follow instructions to log in. Unless you want to be all alone and chatting quietly to yourself, it is advisable to arrange a specific time to "meet" someone in the room.

# ***The library and theological studies : an indivisible marriage***

*Davis McCaughey*

On Tuesday February 10 in the year 1767 Samuel Johnson went as was his custom to the Queen's House (on the site of the present Buckingham Palace) to read in the King's library. George III, learning that the famous writer was present, expressed a desire to meet him, and went to the Great Library to do so. He then courteously enquired of Johnson if he 'was then writing anything.' Johnson replied that 'he was not, for he had pretty well told the world what he knows'.

The rest of the conversation is instructive but perhaps not relevant to our present purpose. I begin here, however, for two very good reasons, or perhaps three. The first is that it introduces us afresh to one of the great readers of our culture, Samuel Johnson. To readers we must return again and again. For Johnson reading was a joy, an end in itself. The second is that the eighteenth century introduces us to one of the significant changes in the ways in which writing, and therefore books, came to operate in our culture. Alvin Kernan in his book *Printing technology, letters and Samuel Johnson* shows how print took over from orality. Alexander Pope in the eighteenth century, at once made much money from publishing his poems and translations, and in the *Dunciad* satirizes the new world books made possible by the printing press. Dullness is the dominating goddess of this popular culture:

Prologues into Prefaces decay,  
And then to Notes are fritter'd away.

The third reason for beginning with the eighteenth century is simply to suggest that there is nothing new: the relation between libraries and the study of theology has always been very close. This could be illustrated from a number of significant periods in the history of Judaism or the Church. The main point of these introductory remarks is, however, to suggest that the relation should not be seen as simply utilitarian. Of course theologians need books. When I came here forty-five years ago a thing that was important to those of us who would teach and learn in biblical studies was that the contents of the libraries of Qumran and Nag Hammadi should yield their secrets, and that those with technical and linguistic ability should tell the rest of us about the significance of these discoveries. But, like Dr Johnson in the library of George III, there would come a time when all had been told. There are nevertheless certain big questions which recur, which come again and again; and it is on one of these that I want to reflect briefly this morning.

It is, I suggest, a little more than a coincidence that some of us have lived through similar crises in ways of speaking about God (the subject matter of theology) and in the fate of the book (in literature and libraries). The death of God, and 'The Death of Literature', to borrow the title of another book by Alvin Kernan : one thing that the death of God, and the death of literature have in common is a tendency for the attack on the disciplines involved to be led from within. We had become accustomed to attacks on the great traditions of theological thought to come from without. Modern science, it was suggested, was antagonistic to religious thought and practice, just as the enemy of good writing was the ill-informed philistine.

Kernan, with literature in mind, wrote some words that might with a few alterations be made to apply to the study and teaching of theology.

Ours is a strange time, but it has in it, as the words quoted above suggest, few things stranger than the violence and even hatred with which the old literature was deconstructed by those who earn their living teaching and writing about it. They stood in line, fought for a place at the front of it, to demonstrate the meanness and emptiness of books and poems that had long been read and taught as the highest achievements of the human spirit. Humanism became a term of contempt, and the work of literature an illusion. The attack has abated, the old literature being stone dead, but at the moment in 1990, the most popular subjects of criticism at undergraduate and graduate courses are still those that demonstrate how meaningless, or paradoxically, how wicked and anti-progressive, the old literature has been, how meaningless is its language, how badly it has treated those who are not white, how regularly it has voiced an aristocratic, jack-booted ethos or propagandized for a brutally materialistic capitalism. As David Brooks says, describing the way in which the literary curriculum at Duke was recast in the 1980s to embody the new politics and the hatred of the old literature: "Marx is stood on his head. Literature does not reflect material conditions; it creates them. Domination, imperialism, racism and sexism are caused by their depiction in the books championed by the white male elite".

### **Where does this leave us as theological librarians?**

- \* With your libraries? The library reflects two interests: the interests of the teachers of this and past generations, and the wider interests of the subject. Literature is always bigger, a wider thing than individual taste:
  - \* Marxist criticism need not be accepted at full face to recognize the correctness of its underlying argument, that despite the revolutionary mythology of romanticism, there is and always has been, a close working connection between literature and its parent society.
- \* Secondly, you stand or sit with the reader or readers in all the variety of their interests and talents. You play about not only with books (which might be fun), but also with readers of books. More and more attention is being given in hermeneutical discussion to the reader.
- \* Thirdly, your place in that process and on that line that connects books and readers, is not merely that of a conveyor of a commodity, from producer to user, it is your privilege to link people together in a quest for the truth on a variety of matters, making author available to reader, authors to readers.
- \* You stand as theological librarians not apart from librarians of other subjects but in the mainstream of a great tradition of human learning. It is part of your responsibility to convey the disciplines of human learning in all their critical rigour (and vigour) to theological texts. In a sense no theological text is sacred, just as in another sense every serious non-theological text is sacred. Illich's book provides examples on almost every page of how fundamental to the careful reader were disciplines and considerations which were brought into being to serve monastic mumbling.

Above all the theologian needs to read

to read imaginative literature,  
not just literature on which great theologians depend.



For too long students of the Bible have only been interested in cases where biblical and theological writing show dependence one on another. The careful reader of scripture or in the central theological tradition can never be allowed to forget that he or she works in a great literary tradition. The library resources available to theologians must contain examples of those traditions, so that the imagination of the reader may be kept alive, in ever fresh ways. Ivan Illich, in his fascinating study of (or commentary to) Hugh's *Didascalion*, describes that important moment when the text that was written for pious "mumblers" was reorganized into an optical text available for logical (individual) thinkers.

### *Epilogue*

As we become more technically competent (perhaps to deal with means) the threat to our coherence is in the definition of ends and how to get there. Librarians must constantly remind the rest of us that not all communication is of the same kind. What is appropriate for the commercial world may be utterly confusing for the humanities, to which the skill of librarianship fundamentally belongs. But as the two poems below remind us, what is at stake is humanity, or if you like, members of the human race, thinking, talking, writing in the presence of God, and on the way doing so in the presence of their fellow members of the human race. To be aware of this they need libraries.

#### I

The Eagle soars in the summit of Heaven,  
The Hunter with his dogs pursues his circuit.  
O perpetual revolution of configured stars,  
O perpetual recurrence of determined seasons,  
O world of spring and autumn, birth and dying!  
The endless cycle of idea and action,  
Endless invention, endless experiment,  
Brings knowledge of motion, but not of stillness;  
Knowledge of speech, but not of silence;  
Knowledge of words, and ignorance of the Word.  
All our knowledge brings us nearer to our ignorance,  
All our ignorance brings us nearer to death,  
But nearness to death no nearer to GOD.  
Where is the life we have lost in living?  
Where is the knowledge we have lost in information?  
The cycles of Heaven in twenty centuries  
Bring us farther from GOD and nearer to dust.

I journeyed to London, to the timekept City,  
Where the River flows, with foreign flotations.  
There I was told: we have too many churches,  
And too few chop-houses. Then I was told:  
Let the vicars retire. Men do not need the Church  
In the place where they work, but where they spend their Sundays.  
In the City, we need no bells:  
Let them waken the suburbs.

Choruses from 'The Rock' I. T. S. Eliot. *Collected poems 1909-1935*. London, 1936.

## AND YET THE BOOKS

And yet the books will be there on the shelves, separate beings,  
That appeared once, still wet  
As shining chestnuts under a tree in autumn,  
And touched, cuddled, began to live  
In spite of fires on the horizon, castles blown up,  
Tribes on the march, planets in motion.  
"We are," they said, even as their pages  
were being torn out, or a buzzing flame  
licked away their letters. So much more durable  
than we are, whose frail warmth  
cools down with memory, disperses, perishes.  
I imagine the earth when I am no more:  
Nothing happens, no loss, it's still a strange pageant,  
Women's dresses, dewy lilacs, a song in the valley.  
Yet the books will be there on the shelves, well born,  
Derived from people, but also from radiance, heights.

Czeslaw Milosz. *The collected poems 1931-1987*. Penguin, 1988. p. 485.

### References

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A few contributions only this issue. Any offerings gladly accepted.

*Australian Theological Book Reviewer* is a joint effort between the Open Book and the Australian Theological Forum, taking up where the former Beacon Hill Reviewer left off – Australian reviews of Australian publications.

It is available only online at : [www.openbook.com.au/atcr%20website/Index2.html](http://www.openbook.com.au/atcr%20website/Index2.html)

*The Catholic encyclopedia* can be found on New Advent, the Catholic website :

[www.newadvent.org/cathen](http://www.newadvent.org/cathen)

See also other links on New Advent

The Wabash Center : a guide to Internet resources for teaching and learning in theology & religion :

[www.wabashcenter.wabash.edu/Internet/front.htm](http://www.wabashcenter.wabash.edu/Internet/front.htm)

# **Mannix Library**

## *A Site Insight*

In a nutshell, the Mannix Library is located within the Catholic Theological College on the edge of Melbourne's central business district. The principal aim of the library is to support the CTC's teaching enterprise by providing services to the staff and students. The collection consists of approximately 80,000 monographs and 20,000 bound serial volumes. We currently have just under 200 live serial subscriptions.

Unfortunately, few people have heard of "The Daniel Mannix Library". Until 1999, the Mannix Library was simply known as the Corpus Christi College Library. And so, some history:

In 1923, Archbishop Daniel Mannix established a regional seminary for the Catholic dioceses of Victoria and Tasmania. Corpus Christi College, originally located at Werribee, has since been located at Glen Waverley and Clayton. Anyone in the ANZTLA world familiar with "Corpus Christi College Library" would be thinking of the library as it was at Clayton.

For the first fifty years or so of its life, the library was effectively the "professors' library" - seminary students, naturally enough, had no need of a library!

With the move from Glen Waverley to Clayton in 1972, significant changes occurred in the library. It became truly the seminary library with the seminarians encouraged to make use of it. This period also saw the appointment of the first layperson as the librarian - and a woman at that!

Even more significant was the establishment of the Catholic Theological College on the same site as the seminary. CTC is a joint teaching enterprise conducted by the regional diocesan seminary and the seminaries of several religious orders. It offers undergraduate and post-graduate courses under the auspices of the Melbourne College of Divinity. With the advent of CTC, the student population was made up of seminarians from Corpus Christi, from the religious orders and a handful of lay people. The library extended its services to staff and students of CTC as well as CCC.

From 1972 until the present day, the ratio of seminarians to lay people in CTC has changed steadily in favour of the laity. While the college's *raison d'être* is still the education of students for the ministerial priesthood, the changing nature of the college has, of course, changed the profile of the library's user population and the level and nature of the services we offer.

In September 1999, the library moved yet again - to a particularly interesting building in East Melbourne. This move saw a physical and administrative separation of the library from its original owner (the seminary) and its formal transition to being the library of CTC.

The complex into which we moved is now home to CTC, the library and the Catholic Pastoral Formation Centre. This latter body offers non-degree adult education programmes. The juxtaposition of CTC and CPFC provides the library with the opportunity to extend its services to a user population that is both larger and more diverse.

*Tony McCumstie*  
*Librarian, Mannix Library*

# **New Projects for the Australian and New Zealand Theological Library Association**

*Philip Harvey & Kim Robinson*

*Paper read on Saturday 8th July 2000 at the ANZTLA Conference, Newman College, Melbourne.*

## **1. Electronic serials.**

The issue of electronic versus hard copy journals has become very real. There is a perceived need to control and regularise the sprawling expansion of this periodical medium. There is the problem of accessibility; not all libraries can achieve access satisfactorily on their own. There is the problem of monitoring pre-existing electronic journals and keeping up with new ones that go online. Questions of subscription costs are further complicated by the available lifetime of the serials; a lapse in payments can mean the journal is suddenly not available.

One project could be a consortium or consortiums of libraries sharing databases. Anne Morris-Bannerman made the original suggestion for such a project.(i) How would it work? Member libraries would need to agree to an equal sharing of responsibility. We would need to be equal partners in decision-making about which subscriptions to take out and how costs are affrayed, always with an understanding of common agreement. The means for access to the electronic serials would have to be guaranteed for all, and would include considerations of downloading and printing. A union list of serials would have to be regularly updated and be accessible to all member libraries, if not for all libraries within ANZTLA. Such a project could save wasteful duplication of subscriptions to costly serials. Libraries with such subscriptions could rationalise which titles they kept and make them available to all other participating libraries.

This raises the question of whether the project should be for all ANZTLA members or only those who are subscribing members of the project. If ANZTLA covers the costs then the answer is simple, but can ANZTLA do so and does it want to? If not, then the rights of those who pay for the service comes into play. Another option is to create a confederation of libraries willing to give access to electronic journals at any one library site to all ANZTLA members.

Disadvantages to these plans include the following. The unpredictability of cyberspace is not helpful for libraries that require the information now rather than when the site is again active or when the searcher can get through to the site via the means available. We know from experience that not all the information in the printed journal necessarily appears in the electronic form. Are there extra costs involved in downloading or using the material that do not occur with the hard copy format? The whole question of costs includes the fluctuating and expensive subscription rates, often unpredictable. Who will manage the whole project and how will it be structured?

**2. A list of new theses in religion and theology published in Australia and New Zealand.** The need for thesis lists in special subject areas has become apparent in the last year. The Anglican General Synod Office published last year a bibliography of post-graduate theses concerning the Anglican Church of Australia.(ii) This bibliography was created to meet a need of the Synod. Then Diane Bertelsmeier produced a similar bibliography of theses about the Uniting Church within the Camden Theological Library, North Parramatta,(iii) again to meet a need within that institution. This

second list has inspired a plan, already underway, to compile a list of all theses on the Uniting Church in Australia. Diane Bertelsmeier and Philip Harvey are collecting thesis citations from theological, university and other libraries as well as repositories like archives. The period covered is from 1970, though earlier theses will be considered. Post-graduate work is the prime concern, but again if there is graduate work on the Uniting Church that is special, unique or has some historical significance then the editors will consider its inclusion.

A consolidated list of all theses in religion and theology is a project akin, in magnitude and time spent, to the Australasian Religion Index (ARI). Could this be like the UMI (i.e. University Microfilms International) lists? Or, if that is too broad a subject range, could we be thinking of a thesis list in a special subject area, e.g. church history in Australia and New Zealand? Such a list would not require the fine analysis required in producing ARI nor would there be as much information to handle. It might not even be necessary to arrange by subject, certainly anyway not necessary to be assigning sophisticated subject headings. It could be a straight bibliography arranged in broad subject categories.

Questions arise, whatever we choose. What detail would we want to include? How would the information be collected and in what time period? Who would do the editing and how would it be published and distributed? An annual collection would be more realistic, rather than two times per year as is the case with ARI. Could it be maintained on the ANZTLA homepage and printed out at the end of each year or half-yearly? Subscribers would simply pay for the costs of printing and postage. Is it a list of theses only from within the recognised examining bodies of theology, or would we want to be true to the scope of the list and search out titles from the wider academic world?

The advantages of such lists include ready access to work being done in all subject areas of theology and religion; documentation of original thesis work often not available on catalogues or available only in a limited way; and, useful coverage of theses in particular collections. Disadvantages include the enormous amount of time and energy for librarians with large workloads, who are then asked to produce 'Son of ARI' or 'ARI: The Sequel'; the inevitable gaps in such a list that make it, of itself, less than comprehensive; and, the difficulties of updating.

3. A shared catalogue of books, i.e. a **union card catalogue**. This would be useful, especially for those libraries not on Kinetica.(iv) In the current electronic environment it is no longer common to hear librarians express the need for a union catalogue for sharing resources. Unless the union catalogue has a very definite purpose - say, a shared subject base or a solution to locality problems - union card catalogues are regarded as cumbersome and not viable. The generation of cards itself is no longer a regular feature in most libraries. Libraries that wanted a union card catalogue would need to have a shared vision, a joint purpose, and would need to agree on the production of cards to everyone's mutual satisfaction. On this last point anyway, the library world is decreasingly able to create such union catalogues given their changing environments built around computer networks and databases. There are other ways of cultivating shared information in such a way as to imitate the union catalogue, the most obvious being the Internet. Library catalogues on the Net can be accessed via search engines or websites, which leads in nicely to the next project.

4. The **ANZTLA website** has been talked about informally for some years, but the time has arrived when it is now very high on the action list. The facility of a website to make accessible large files of information makes it irresistible as a means for ANZTLA members to search for the latest. The democratic nature of the Internet makes such a site very useful for non-members of ANZTLA as well.

Putting aside for the moment questions about mounting the website - how, who, where and what - let's consider some projects that a website could readily solve.

1) A list of links to library catalogues. Those of us with regular access to the Internet collect library

sites, including those of ANZTLA members, when and as we need them. An updated list of such links to our libraries and, by extension, their catalogues would be time-saving and of great practical interest and use. We could be searching for holdings, cataloguing detail, classification information, as well as general detail about the relevant library. Such a page of hypertext links could contain background information about each library for the uninitiated, e.g. address, denomination, collection strengths. Essential search strategies, especially for catalogues, would be stated clearly on the page. Such a page would be of especial help to those users who do not have access to Kinetica. Such a page would help those requesting a union catalogue. As we know from experience, availability of the catalogue in this way speeds up the inter-library loan process. As with all such information of the Internet, the main disadvantage is updating the site.

- 2) Where links may change name overnight it can be frustrating to wait weeks or months while the new link is set on the website. This touches also on the vital question of who maintains the website and with what regularity.
- 3) Likewise, links to journals and lists of journals on the Internet could be loaded. We are aware of the pitfalls in this area: limited accessibility, reliability, passwords. A united plan would have to be devised by ANZTLA if this link system was to work. Other advantages and disadvantages have been covered in the first proposal.
- 4) Updated list of *Australasian Religion Index* descriptors for indexers' consultation. Helen Greenwood has compiled a list of all descriptors used in ARI from Volume One. This list contains many aberrations and curiosities in amongst the authoritative descriptors and will need to be thoroughly edited before being made available to indexers. Its value to ARI indexers is enormous, not only detailing what is acceptable in ARI but also the style in which they are presented. The list, entitled 'The ARI Thesaurus', is only available at present in hard copy; its availability online would be an ideal solution. An online ARI Thesaurus could be updated every time a new issue, semi-annual or cumulative, is published and would save on the endless printouts of updates.
- 5) Features that keep the site updated on a regular basis, e.g. ANZTLA news bulletins. ANZTLA-forum is the most immediate form of relaying the latest news and information to members of ANZTLA. The editor of the website could collect any relevant updates from this or other sources and include them here. New and emerging resources could be announced, with relevant links. There is even the question of loading the ANZTLA newsletter onto the site, though the website could never be a replacement for the Newsletter.
- 6) Websites serve as archives for organisations and this could be a utility of the ANZTLA site also. Articles on ANZTLA, more extended historical pieces, important documents that need to be referred to quickly, e.g. the Constitution - these can be listed and left on permanent access. One danger is loading too much extra information in this case; a policy that is broad and inclusive would need to be set out to avoid including pieces extraneous to the central purpose of an ANZTLA website.

Other features of the website will occur as a matter of need. Any such needs should be aired; all requests are welcome and will be considered on their merits. The first task of the website is to advertise the Association and its many activities. How much or little of this information is relevant on the website could also be open to discussion. Beyond that, as is our experience on the web, the extent of any one site is anyone's business.

5. A special project that has been discussed in New Zealand is a **bibliography of religion in New Zealand**. Religion is defined very broadly and the bibliography can include anything, even works like parish histories. The actual subject scope would have to be defined, also the style and level of the citations. The bibliography would not be limited to works written by New Zealanders, but

should include works by New Zealanders who live and work overseas (e.g. Ian Breward) as well as overseas authors who write specifically on the subject. There are works on Maori religion, for example, that fall into this last category.

The means of reporting and tabulating this material is a major consideration. This would be a much more focussed and easily accessible work than the currently unwieldy access via Te Puna, the New Zealand national database. Te Puna is regarded by many as too broad and hard to search. At one stage the planned process was, when the theological cataloguer added records a screen dump would be made of those records which was then sent to a central data entry agent. So far the mechanics of this operation have defeated those experimenting with it. Filling in online forms is seen as one solution, but there would still have to be someone to maintain the background database. The requirement would be for a simple database structure, e.g. Microsoft Access, or a bibliographical citation data program, e.g. Endnote. Te Puna was never involved in the original concept.

Neil Darragh and Rita & John England have been working as well in this area, so the Association would need to determine if this project was not a duplication of their own work. Currently Darragh and the Englands are working on a bibliography of contextual theology in Asia, a work in which Australia and New Zealand are represented. Peter Lineham produces 'Religious History of New Zealand,'(v) but that is specifically a church history bibliography. In discussion with Helen Greenwood, Peter Lineham said that any New Zealand religion bibliography like the one proposed would be complementary to what he is doing and not in competition.

The bibliography, for that is in effect the result, could simply be a printed list. This list could be published annually, perhaps as an annual supplement to the ANZTLA Newsletter, e.g. Material added in 2000. One original listing was published in the ANZTLA Newsletter, no. 33 running for ten pages.(vi) The project itself, however, has not gone any further.

6. 'Classification of the Library of Union Theological Seminary in the City of New York', commonly known as the Pettee System after its editor Julia Pettee, has had systematic updating at the local Australian level ever since the most recent edition in 1967. New classification numbers are discussed at ANZTLA conferences and common agreement is reached over the majority. However, there is a need for all numbers approved at the Australian level to be presented in one list. Also, because of new numbers being added each year, there is a need for updates.

A larger project proposal is to put all of **Pettee on disk**. The editors of such a work could start with the updated schedules according to the directions of the UTS Library at Richmond, Virginia. They could then document all approved Australian decisions. Ideally all of Pettee could be on CD-Rom. Advantages of such a reference tool include access to all the latest numbers for new as well as established subjects; clarification of the Australian standard as distinct from the classification vagaries of particular libraries, including one's own; and, a return to the updated edition practice of Pettee, albeit only at the local level.

Disadvantages are also apparent. The question of the advantage of the book over the CD-Rom for ease of access is a critical one. Searching for numbers is arguably quicker in a book than on the computer, which must be in one place at all times and can be slower to search than simply flipping a few pages. Indexing of the schedules on CD-Rom is problematic: what kind of system do we choose to get the classifier swiftly from index terms to the number or numbers of choice? how would such cross-referencing be implemented? Questions like the distinction of authorities between American and Australian, and the extent and style of layout come into play. In terms of production, we have to ask if the initial outlay is worth the final result, especially if the work is time-consuming

and needs yearly updating.

There is the question of whether such a project is really of advantage to only a section of ANZTLA. More seriously still, there is the conundrum of copyright. It has never been clarified who owns the intellectual property that is the Union Classification and until this is satisfactorily answered the risks of devising a new edition, in effect a revised and enlarged Australian edition, are too great. If negotiation with Dr John Trotti and the classifiers at Richmond becomes necessary we could find ourselves in a protracted discussion involving conflicting allegiances and varying directions.

All of that said, the need exists for a Pettee schedule that has Australian authority. Even a listing of all new numbers approved at ANZTLA conferences by a quorum of users, is a way forward. How such a list could be made, distributed and updated is a live issue.

#### Endnotes

- i. Morris Bannerman, Anne. Email to Philip Harvey, 14 February 2000.
- ii. *A bibliography of post-graduate theses concerning the Anglican Church of Australia, 1945- 1999*. Compiled by Judi Long. Sydney: Anglican General Synod Office, 1999.
- iii. *A list of theses about the Uniting Church*. Compiled by Diane Bertelsmeier. North Parramatta: Camden Theological Library, 1999.
- iv. Cohen, Ilana. Email to Kim Robinson, subsequently reported to Philip Harvey in an email of 23rd February 2000.
- v. Lineham, Peter. *Religious history of New Zealand : a bibliography*. 4th ed. 1999 Found at: <http://www.massey.ac.nz/~wwhpp/Research.htm>
- vi. 'Select bibliography of New Zealand religious and theological materials.' Compiled by Helen Greenwood. *ANZTLA newsletter*, no. 33, December 1997, p. 11-21.

## Chapters Personnel Update

### *New Zealand*

Chairperson/Secretary : Denise James, Bible College of New Zealand

### *Queensland*

Chairperson : Carolyn Willadsen, Pius XII Seminary  
Secretary : Patti Overend, Qld Baptist College of Ministries



### *New South Wales*

Chairperson : Diane Bertelsmeier, Camden Theological Library, Centre for Ministry  
Secretary : Rotating each meeting.  
Contacts : Jo Lloyd, Avondale College  
Irika Sworak, Wesley Institute for Ministry & the Arts

### *Victoria*

Chairperson : Margaret Zarifeh, Presbyterian Theological College  
Secretary : Kathy Caddy, Bible College of Victoria

### *South Australia*

Chairperson : Beth Prior, Adelaide Theological Library  
Secretary : Jocelyn Morris, Luther Seminary

### *Western Australia*

Chairperson : Lynn White, Baptist Theological College of WA  
Secretary : Kerri-Ann Lock, Trinity Theological College, Perth  
Treasurer : Maureen Ambler, Perth Bible College



# **The Melbourne Collection Evaluation Project**

*Stephen Connelly*

I am very grateful to the conference committee for inviting me to speak on the subject of the MCD libraries evaluation project. The invitation came at just the right point for the project committee as we were struggling to finalise the publication of our results. It gave us a deadline to work to, and an opportunity to mark the end of our project in a memorable kind of way.

I am also very grateful to Lawrence McIntosh for agreeing to take part in this presentation. His knowledge and experience was enormously helpful to us throughout the early and middle stages of the project. I think it is fair to say that we wouldn't have been able to achieve as much as we have done without him. On the other hand he shouldn't be blamed in the least for any deficiencies in the management of the project or in the quality of the results that we achieved. I think on the whole we feel proud of what we have achieved. But we know there are imperfections as well. Anyway, they were our doing, not Lawrence's.

The "we" in this presentation is the group now known as LIAM - the Librarians of Institutions Associated with the Melbourne College of Divinity, which was formed as a special interest group of the Victorian Chapter of the Association in late 1997 just after the MCD began a major review of its goals, structures and programmes. There are twelve libraries represented at our meetings. Eleven of them took part in the evaluation project. We have had a practical focus from the beginning of our existence; that is, a focus on what together we could be doing better. So the idea of a collaborative evaluation project was an obvious thing for us to address.

To some extent we took advantage of the existence of the review I have just mentioned because it made it more likely that the College would support a major library project. So we applied for a grant, got it and were underway.

The MCD gave us exactly what we applied for - \$4000. In the end this was enough to support the project through to fruition. However most of the labour costs involved were covered by the individual institutions, so the actual cost of the project must have been much higher. I could only guess at the actual cost of the project.

I wrote some notes for the *ANZTLA Newsletter* by way of a progress report on the project in May last year. At that stage we had passed through Stage One of the project's three stages, and had entered upon the longest and most laborious second stage. The first stage was a work shop which we organised for a number of reasons: to explain to the institutions what we were going to try to do, to reach agreement on some of the operational issues that required a choice of some sort to be made, to train those who would be involved and, ultimately, to shore up support for the exercise. In the second stage individual libraries evaluated their collections according to project guidelines.

In the third and final stage of the project we were concerned with the publication of the results. Economic considerations made us aware of the importance of identifying the potential users of any reports we produced and in which bits of information different categories of users would be more interested. So we decided to publish our results in three separate undertakings or programmes:

1. **A book.** Theological Library Resources in the Melbourne College of Divinity has recently been published. It includes the collection policies of all of the libraries that took part in the project with an introductory overview.
2. **A website.** This is now available at: [www.ormond.unimelb.edu.au/jtl/mcd](http://www.ormond.unimelb.edu.au/jtl/mcd). Here you will be able to find current editions of library collection policies and tables of their conspectus results.
3. **The Australian Libraries Gateway** ([www.nla.gov.au/libraries](http://www.nla.gov.au/libraries))

I would like to end this presentation with some reflections on the question of whether anything has changed as a result of our project and, in particular, whether there have been any benefits.

It is probably too early to answer this with any confidence. I think it would be very useful for the group to organise a formal review of the exercise, say at the end of the year when there may have been adequate opportunity for some of the evaluations to have become known, and when we ourselves have had a chance to look critically at the reports. It would be sensible for us to talk to library stakeholders in such a follow up exercise.

However, let me make some predictions.

1. Those who did the exercise will develop a better idea of their collections than they had before.
2. Collection development thinking and practice in some libraries will improve.
3. Some libraries will direct some amount of purchasing into areas that might otherwise have been neglected. There will be quite significant purchases made which would not have been made before.
4. There will be more awareness of the library and its collections on the boards and governing committees of the institutions concerned.
5. Some of the librarians concerned will be recognised for having done a good job in an important undertaking by important people in their institutions. That couldn't be a bad thing either for the librarians or their libraries.
6. There will be many people who will develop a strengthened understanding of the resources available for theological research in Melbourne. Some of these will be higher degree students who really need to know about the diversity of resources available through the network, and the strengths and weaknesses in collections.

I believe it was the hope of the library consortia that initially promoted the conspectus methodology and objectives to create the underpinning for the sort of thing that became known in Australia as the distributed national collection. So it was expected that as the number of completed conspectuses multiplied, so too would the number of interlibrary agreements on collection development issues.

I understand these hopes have been largely disappointed, and it would be surprising if LIAM libraries did anything distinctive in this regard. However, I think changes will probably occur in both the amount and the quality of discussion about collection issues at LIAM meetings once our group of libraries attend to the content of our reports.

*Stephen Connelly*  
*Chairperson*  
*LIAM*