ANZTLA

ANZTLA NEWSLETTER

No 43
April 2001

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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Report of the 29th General Assembly of BETH and the ABTAPL Annual Conference 2000

Our President, Kim Robinson, attended these conferences in York, UK. We reprint this report, followed by a paper presented by the BETH President, Andre Geuns.

This year ABTAPL hosted the 29th General Assembly of Bibioth6ques Europeennes de Theologie (BETH) held in York from 30th August to 2nd September. This was followed by ABTAPL's own Annual Conference from 2nd to 4th September, with the theme "Theological Libraries in the International Context". Some 40 delegates attended part or all of the joint conference at the College of Ripon and York St John. Our overseas colleagues were from libraries in Europe, Scandinavia, USA, Australia, and Africa (Democratic Republic of the Congo). Some attended as BETH delegates, some represented their national theological library associations (ATLA and ANZTLA), some were there as observers; some are also overseas members of ABTAPL.

On the evening of 30th August, we were welcomed to York by Canon Edward Norman of York Minster. The same evening Andre Geuns, President of BETH welcomed delegates to the Assembly. BETH has 20 members, representing some 1500 librariies. It was the first meeting. with the Australian and New Zealand Theological Library Association (ANZTLA) represented by their President, Kim Robinson; he is also a member of the executive of the Forum of Asian Theological Libraries. The Executive Director of the American Theological Library Association (ATLA), Dennis Norlin, had attended several Assemblies of BETH and this time he was joined by another member of the Board of ATLA, Melody Mazuk, as an observer; this year's ATTA conference had proposed setting up a committee on international librarianship, which would have links with BETH and RLIT, the Latin American theological libraries association. Father Suarez Alba said that the Spanish theological libraries association (ABIE), which he represented, wanted to foster links with libraries in South America.

The remainder of the BETH meetings were held over the following 2 1/2days. Andre Geuns announced that he would be stepping down as President of BETH in 2001. The member associations of BETH presented their annual reports. Barbara Wolf-Dahm presented a report on the MACS (Multilingual Access to Subjects) project, which involves the British, French, German and Swiss national libraries. Penelope Hall reported that there had been little progress with the Ethereli project. Funding was being sought and a working group was set up. It was agreed that co-operation with the MACS project should continue and develop.

Kadoc (Catholic Documentation and Research Centre), Belgium, the Johannes Lasco Bibliothek, Emden, Germany and Lausanne University Library, Switzerland were accepted as Extraordinary Members of BETH. The Deutsche Bibliothek Frankfurt, Germany had become an Extraordinary Member with effect from 1st January 2000. The BETH Assembly for 2001 would be held in Erfurt, Germany from 5th to 10th September, for 2002 in Salamanca, Spain, from 21st to 26th September (dates to be confirmed) and for 2003 in Italy. The minutes of the Assembly and related reports would be posted on the BETH website.

There were presentations by Eileen Crawford from Vanderbilt University on the Technical Services Website for Theology and Religion; by Thomas Riplinger on Tubingen University information and documentation services and by Dennis Norlin on the ATLA website and ATLA products which are available, including the new Serials Project (ATLAS). The latter presentation took place in the York public library where we were able to use their Room 18,

a suite of 18 computers which are available free of charge for public use, offering a wide range of software, including access to the internet. This also gave delegates an opportunity to look at the BETH website and to recommend others to colleagues.

Many of the ABTAPL delegates arrived on Saturday 2nd September; that evening a Conference Dinner took place with Rev. Graham Cornish as guest speaker. Graham is President of the Library Association for the year 2000 and for several years he has been a member of the Committee of ABTAPL. ABTAPL's Autumn General Meeting vas held on 3rd September. Andrew Lacey reported that just over one-third of the copies of the *Guide to Theological and Religious Studies Collections of Great Britain and Ireland* had been sold. Publicity information and copies of a review had been sent to various publications and other suggestions for promoting the *Guide* would be welcome. The next edition of the *Union List of Periodicals* was due for publication early in 2002. John Howard had written an article about ABTAPL for a Librarians' Christian Fellowship publication; Judith Powles suggested that it could be adapted for inclusion in the Library Association *Record* and Margaret Ecclestone suggested that the LA *Branchlines* might be interested in publishing an article about this Conference. The Spring 2001 Conference would be held in Exeter.

This meeting was preceded by a panel session based on the theme of the ABTAPL conference "Theological Libraries in the International Context", chaired by Michael Walsh, Librarian at Heythrop College. Some of the papers presented appear in this *Bulletin* and it is hoped that others will be published in a later issue. Dennis Norlin spoke about ATLA, outlining its membership (850); an international relations committee was to be set up. Rev. Goma Ndamba, Librarian of the Protestant University in the Congo (DRC), had attended the ABTAPL conference in Edinburgh in 1983. The main stock of the Library at the University is theology, but also includes economics, law and science; in 1993 the Library and its stock were destroyed in lootings. As one of the delegates said, listening to him speaking put our "problems" into perspective. Kim Robinson then talked about ANZTLA, its activities and plans for the future, including the preparation of a website; their next annual meeting will be in Auckland, New Zealand in July 2001. Sue Parkes, Director of SPCK Worldwide, described its work and Pierre Beffa, Librarian at the World Council of Churches, spoke about his library which operates in the context of a worldwide organisation. Andrd Genus closed the session with his thoughts on how religious libraries cope with diversity in Europe.

Several visits to libraries in or near York had been arranged and the reports follow. Our thanks are due to colleagues at the British Library Boston Spa who organised the conference and visits on our behalf.

Websites referred to above:
ATLA http://www.atia.com
BETH http://www.theo.kuleuven.ac.be/beth
MACS Project bttp://infolab.kub.nl/pd/macs
Technical services website for Theology and Religion http://divinity.library.vanderbilt.
     edu=A/TS/techriical.htm
University of Tubingen http://www.uni-tuebingen.de

Marion Smith
Birmingham Central Library

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Other items in this issue of ABTAPL Bulletin which may be of interest:
- Accounts of library visits as mentioned in last paragraph of report above : Ampleforth Abbey, York Minster Library, The Bar Convent, and British Library Boston Spa. Pp 8-11
- "Information and documentation in theology and religious studies in Tubingen" by Thomas Riplinger, University of Tubingen, Germany. Pp 25-27
- "Technical services website for theology and religion" by Eileen Crawford, Vanderbilt University. Pp 28-29

From ecclesiastic to theological libraries: how religious libraries cope with diversity in Europe

Andre Geuns

Introduction

At last year's annual ATLA conference, the main theme of this year's meeting was announced in rather general terms: international theological librarianship. This theme has been a focus of attention for both ATLA and BETH (formerly known as the Conseil) because it is considered "beneficial to both Conseil and ATLA members". The organisers of this year's Conference added a complementary element to the general theme: "Embrace the diversity". This expresses ATLA's conviction that international theological librarianship involves coping with diversity, a proposition that European librarians can surely endorse. Without being technical and overly precise, "to embrace" has something poetic that leaves it open to a myriad of interpretations. To embrace implies at least two participants, each of whose individuality remains intact in the action. In the best cases, the "hug" could lead to the creation of a completely new creature, again with its own individuality. Should the event result in the elimination of one of its partners, one could speak of a deadly embrace, a case surely not intended by the theme of our meeting.

In Europe national, geographic, cultural and religious diversities are numerous and deep. Our history shows that in many cases the embrace of our diversities has tended to be a deadly one. The most evident manifestation in recent history of the suppression of diversity is National Socialism and its absolutist theory that, when put into practice, suppressed other races and left destruction and disarray throughout Europe.. Differences were effectively recognised and indicated. Prisoners in the Austrian Malthausen concentration camp were required to wear a triangle having a distinctive colour according to group: Jews, Gypsies, political prisoners. This practice both displayed diversity and established inferiority to the dominating race.

I refer to this negative example because it resulted in the conviction that Europe had to change and led to the creation of a new spirit of union and solidarity among European peoples and their diverse cultures. This diversity is an element we will always carry with us. Thus year, Europe is celebrating the fiftieth anniversary (18 May 1950) of its first steps toward a major integration of our diversities, when twelve NATO foreign ministers adopted a programme for strengthening ties between western nations. We have started out in a new direction, have commenced a new adventure. No one knows where this will end. Old habits are not easily abandoned, the need to discard old certainties and reactions force us to question our willingness and determination to work in this new spirit. It is evident that a monetary union on its own will not suffice. Some form of political, social and cultural integration will be required. The question is how theological libraries and librarians can play a role in this stunning process.

The rise of Associations of Religious Libraries

The origin of religious libraries on the European continent lies a long way back in human memory. Although church libraries had worked for centuries to collect and preserve theo-

logical documents, often preserving ancient manuscripts, there was initially little concerted co-operation and no form of association. The libraries of those times jealously guarded their valuable and often impressive collections, their independence and their limited access. The disastrous situation following the Second World War forced them to go beyond their own enclosures and seek support from similar libraries and colleagues. Consistent with the general political and cultural climate that urged Europe's political leaders to strive for greater unity, librarians felt for the first time the urgent need for much closer co-operation. Faced with the need in 1947 to rebuild what had been thoroughly destroyed, the librarians of private universities, seminaries, abbey, and monasteries in (then West) Germany decided to found the "Association of Catholic Ecclesiastical Libraries" (AKThB). Libraries in other countries followed suit, gradually growing toward a federated body in 1961: the International Committee for the Co-ordination of the Associations of Libraries of Catholic Theology" (C.I.C.). This is where we now stand.

The twelve associations now operating within Europe represent about 1500 libraries. Ten of these comprise the institutional members of BETH; the other two are affiliated to BETH and represent libraries in Hungary (EKE) and Switzerland (SUISSE). Nine major theological libraries unlinked to national associations are the individual members. BETH still has much work to do. Numerous European countries have no association for existing libraries; many libraries have not yet opted to join their national association. The most noteworthy case is Italy whose national directory lists 1500 ecclesiastical libraries while only 300 are members of ABEI. It is estimated that about 3000 religious libraries, with a stock of 100 million often historically valuable volumes, are active in Europe.

To open its doors to this great variety of theological collections and welcome this many-sided diversity, BETH has been obliged to change its official name on three occasions. It started in 1961 as an exclusively Catholic institution (International Committee for the Co-ordination of the Association of Libraries for Catholic Theology). In 1972, it was opened to the libraries of theological institutions that have no direct link with the Roman Catholic Church (International Council of Associations of Theological Libraries). Finally, two years ago, the European Association decided to stress its European character while opting for a shorter, more striking title (BETH or European Theological Libraries). The three-fold name change demonstrates the increasing need to include the different types of libraries spread throughout Europe. It is an expression of the need to embrace diversity. Associations affiliated with BETH had done the same earlier. While only two of them modified their name, a majority of them gradually adopted an affiliation policy that was not directly linked to a specific church or faith. The French librarians recently abandoned their ecclesiastical attribute, replacing it with the more general term "Christian". The Dutch association, which started in 1946 as an ecclesiastical organisation, adopted the more general expression "theological" in 1974. While these changes might seem unimportant, they indicate the librarians' desire to enlarge their co-operation to include a greater range of libraries.

The typology of the European Associations
BETH's institutional members, being national associations, do not share identical characteristics. A first and major distinction relates to their belonging to a particular church. There is, however, no clear-cut line. In most cases, church-related associations reflect the situation in a country that has a clear majority presence of one church and a minor presence of members of other denominations.

A second distinction encompasses the associations' attitude toward non-Christian religious libraries. The by-laws of eight of the twelve associations (ABCF, ABEI, ABIE, AKThB, EKE, FIDES, VKWB, VRB) only accept Christian libraries. Although some may be willing to be more lenient, no non-Christian libraries are listed as members. Four associations, however, (ABTAPL, ABTIR, VTB, SUISSE) are open to non-Christian libraries, although only two (ABTAPL and SUISSE) have enrolled a few Buddhist, Islamic and Hebrew libraries. It would not be unrealistic to posit the future membership of non-Christian libraries, given the increasing immigration form other countries, cultures and religious traditions.

A third aspect that should not be underestimated in Europe is the presence of theological literature in institutions that have no direct connection with any ecclesiastical organisation. In many cases, these are libraries run by public authorities, such as national and/or university libraries.

While some of the 12 European associations have no significant impact outside their national frontiers, seven have a certain appeal for foreign libraries or librarians: AKThB has 18 foreign partners (11%); VKWB, 3 libraries (2%); ABCF, 9 (4%); VRB, ABEI and SUISSE each has one. Only ABTAPL claims a considerable quantity of foreign associates: 70 of the 190 libraries (27%). This is probably due to the open policy ABTAPL has pursued and to the widespread accessibility of the English language. The presence of foreign libraries in ABTAPL clearly surpasses the proportion of foreign institutional affiliates in ATLA: 17 of the 284 institutional members (6%).

ABTAPL is the association with the greatest active response to a modern multicultural society. I am convinced that the experience acquired by our British colleagues can be of assistance to other European nations who now or who will soon confront changes arising from augmented social and cultural diversity. Increasing immigration and the need for integration pose on of the major challenges to European nations. Libraries can and should play an eminent role in this process of harmonisation in human society.

Are our libraries equipped to answer the numerous demands of a culturally diverse community? The answer to this question is still rather vague and incomplete due to a lack of sufficient data. One element in the response is the great variety of theological libraries, and the rich heritage of documents they possess. An analysis of these holdings reveals tow main categories. First there are libraries that serve ecclesiastical institutions directly (eg. Libraries of religious orders and monastic, diocesan and seminary libraries). These libraries generally operate for a specific group of users and have limited accessibility. Second are libraries orientated toward a wider public and not directly linked to any particular ecclesiastical organisation. This two-fold division has implications for the co-ordination and functioning of theological libraries in Europe.

Challenges for the future

1. Co-operation among ecclesiastical and non-church libraries
Neither category has a monopoly position in Europe. While the public sector's role in fostering integration and harmonisation in a multicultural society is easy to predict, it is logical to assume that church organisations would be concerned first with their own flock, on condition that they do not become exclusive or hermetically closed to the presence of other relig-

ious convictions or communities. Libraries containing religious literature that are run by more neutral or public authorities are not urged to limit their accessibility to any specific segment of society. By definition, they are required to serve a broad public without regard to creed. European libraries have a rather long tradition in this field. Many libraries continue to care for collections of religious documents, although the situation is not identical everywhere. Some nations have a consistent policy on this matter. Within the context of legal deposit, Germany, France and Switzerland have assigned certain libraries to collect all religious literature published in the country as well as a large selection of original language theological publications from other countries. Germany, for example, has "Sondersammelgebiete". For religion this has been assigned to the library of the University of Tûbingen. In France, the National Library of Strasbourg has the responsibility (Pôle d'Excellence). This policy has contributed greatly to making a wide range of theological literature available to a very broad group of users. This task is one that ecclesiastical libraries would likely be unwilling or unable to perform.

Among conditions for the harmonious organisation of theological library services is that ecclesiastical and general theological libraries respect one another, co-operate, and try to complement one another in their undertakings. This is the main motive in the change from 'ecclesiastical' to 'theological' in library names: the desire to involve both categories in common action. It is encouraging to note the recent increased participation of public libraries in BETH, brought about, in part, by the greater openness and accessibility of ecclesiastical libraries. The recent evolution in European society urges us on to go further in this direction. Political leaders in Europe are increasingly convinced of the importance of a well-functioning multicultural and multifaith society. Some recent examples: the President of the French Republic received an official visit from four high-ranking representatives of the Islamic community, implicitly recognising that Islam has become the second religion in France. Starting this academic year, Islam is being taught in some German schools. The University of Bologna (Italy) inaugurated a library for its Centre of Islamic Sciences on 13 January 2000. Yet much remains to be done to foster a greater understanding of diverse cultures and traditions. Even when religion cannot be considered the unique underlying factor in this comprehensive attitude, culture and civil society have an important role to play in the process. Theological libraries of all types will have to contribute to this process.

2. An international project: ETHERELI or Multilingual Thesaurus for Religion
In the framework of this Conference, it seems fitting to stress the intercultural aspects of this project. Previous thesauri and cataloguing systems, such as U.D.C. or Dewey have certainly proven their value, but they can be considered children of a time when cultural and theological trends were mainly dominated by western Christian traditions. Approaches to religious reality are, and will increasingly be, different. The influence of other traditions, the reactions of other ethnic groups have an impact on theological reflection. Religious beliefs are numerous and sometimes are mutually exclusive. A common language – essential in this case - does not yet exist. This is an obstacle to mutual understanding and exchange of thought. This difficulty exists firstly within the Christian tradition, even before taking into account the properties of non-Christian religions. For example, Catholics speak of "Eucharist" or "Mass" while Protestant traditions tend to refer to a similar reality as the "Last Supper" or "Evening Meal". Many misunderstandings has been caused by this disparity of terms. Attention to terminology coming form non-Christian traditions might cause still greater problems for traditional or new cataloguing systems. The contribution of emerging countries is certainly positive, and confronts us with the question of our willingness and ability to reach mu-

tual understanding. This applies also to theology and thus to theological librarianship. If ETHERELI intends to "embrace the diversity" authentically, these factors cannot be overlooked. International librarianship will have an important role to play here. It would be hard to imagine the production of this kind of thesaurus without the cooperation of people from different countries, cultures, languages and religions. I am convinced that we stand at the start of a new and exciting experience. Given the multitude of languages and cultures present in Europe, we should take the lead here, but I would like to invite peoples from other continents to provide contributions that arise from their point of view. This may take the solutions to problems more intricate, but they will certainly be more rewarding for all. To navigate more easily and more accurately the enormous amount of available information on each religion, in itself a vast and diverse world, libraries and their users need better tools for accessing this variety. ETHERELI is not the only such effort. The University of Derby's Religious Resources and Research Centre is making a serious effort in the same direction with its *Religions in the U.K.: a multi-faith directory* (Weller, ed. 1997). This deals with the principal world religious traditions with significant communities in the UK and other inter-faith initiatives in Great Britain. Another example in *MultiFaithNet* a newly developed internet gateway to global electronic resources and interactions of world religious traditions and communities and the practice of inter-faith dialogue. These European initiatives should be compared with efforts in this field being made in other parts of the world. The co-operation of many will be urgently required.

It is therefore a pleasure for me to announce that ETHERELI has recently been integrated in a wider project. The national libraries of Great Britain, France, Germany and Switzerland launched the MACS project, a multilingual access application for all fields of science. BETH has been asked to take charge of defining terminology to be used in the various sectors of theological knowledge, while relying on the technical support of the general project. This contact between MACS and BETH shows that broad projects of this kind depend on large-scale international cooperation. BETH alone does not have available the means necessary to provide the required technical support, while single ecclesiastical library structures might not be ready or able to take care of all the implications of multicultural and inter-faith approaches in this vast matter.

3. Co-operation in Europe and beyond
The assumption of a new name aims to express more clearly the European context in which we operate. As demonstrated, co-operation among theological libraries in Europe does work, even with its geographic limits and with the majority of libraries operating in a Christian context. We will have to repeat our appeals to the libraries of Eastern Europe, still poorly organised because of their limited means. Two factors make this situation stressful: increasing secularisation and the expansion of a pluralistic society. Yet libraries have a great opportunity here. Although many people have lost real contact with the churches, some of them are still attracted to the cultural and artistic phenomena these churches have produced and continue to produce. Libraries are part of this picture; people who seek an answer to life's questions can frequent them.

Immigration and the geographical confluence of beliefs it brings are still a recent phenomenon. Most "new" religious communities operate in a sphere of propaganda and proselytism. Many of the "new" churches' libraries may not yet be in a position to commit themselves to an authentic dialogue with their Christian colleagues. The UK, with a longer history of settlement and migration, has already confronted the integration of new religious resources into

national life in the form of the great world religions. This makes ABTAPL the only European national religious library association with inter-religious membership, even if the numbers are not yet great. Slowly but surely other nations will undergo the same evolution. In the near future we can expect a discussion of, and policy for, enhancing our understanding of and sensibility for the multi-ethnic and multi-faith milieu in which we will be living. We can only hope that our answers will be more genuine and generous than in the past. It will not be easy for some Europeans to modify routine; it may be difficult to change customs and attitudes. The experience with assimilating Jewish libraries into religious library associations is not really a positive omen. Although there have long been Hebrew libraries on the European continent, only a few of these libraries participate in the associations, and then only in the UK and Switzerland. No contacts exist as yet in other countries.

We, like ATLA, consider ourselves an association of theological libraries without regard to creed or church affiliation. This makes it difficult to explain why these libraries are absent. To be honest, inter-religious dialogue runs the risk of becoming a question of pure brainstorming when libraries of different religions never meet, do not know one another or never work on a common project. Dialogue without practical applications, such as shaping library policy, could become a sterile exercise that only adds fuel to prejudice, intolerance and disrespect. We have had enough of these sentiments in the past.

As to geographical limitations, it should be noted that BETH did not completely abandon its international ambitions. Recent contacts, mainly with ATLA but also with RLIT (Latin American theological libraries) and ANZTLA (Australian and New Zealand Theological Library Association) should be interpreted as efforts in this direction. After all, European co-ordination is also international since we are still different nations. Yet we must admit that, in practice, we have not gone very far. Except for ABTAPL, contacts with libraries on other continents are still rare and only occasional. Very often they are reduced to the exchange of books relegated to the closed stocks of out-of-use volumes. Surely these documents might still find a new and , in some cases, positive destination and thus serve a good cause. But honestly, dumping our surplus is not really a generous and authentic contribution to international librarianship, with all respect for the people who provide this service. Little is currently being done in Europe for the exchange of theological librarians between various countries. Only ABTAPL has sponsored a few exchanges. The Deutsche Forschungsgemeinschaft (Germany) promotes international exchange and offers financial help. To my knowledge, no one from the theological sector has thus far applied.

Conclusion
In conclusion, I wish to repeat the appeal I made to you and to colleagues in Europe at last year's conference to consider the creation of an international federation of associations of theological libraries, in a form and with a structure open to discussion. My impression is that the idea has made little headway since then. Of course we should not create another coordinating body just to hold meetings and tour the world but our ideas about "embracing the difference" could remain very abstract and provide little enrichment. What will happen, once this Conference closes? Do we return home with lofty proposals that will change nothing because of a lack of follow-up? It is already difficult to keep up with all the ideas, trends, opinions and creeds that are in circulation in a particular region of the world; it is still more problematic to intercept feelings, reactions, customs and ways of life that are geographically and humanly very far from our own. Librarians are supposed to be in a good position to play a key role in this exchange of opinion, mentality and attitude in a spirit of open confrontation

and respect for one another.

The new reality in Europe has taken the first steps in recognising, harmonising and integrating its numerous differences, the authentic treasures of its culture. There is still a long and hazardous way to go, but it is worth trying. Theological librarians should not make the mistake of falling behind. Once we have set off in this direction in Europe, we will be better equipped to share ideas and projects with colleagues from other parts of the world.

References
1. ATLA *Annual report 1998-1999,* p. 15.
2. Note its etymological origin (em+bras/brachium in Latin): to take or clasp in the arms (*The New Hamlyn Encyclopedic World Dictionary*) ISBN 060050297X
3. See Schmalor, Hermann-Josef, *Die Arbeitsgemeinschaft katholisch-theologischer Bibliotheken (AKthB)* in Genneberge, G. (ed.), *Conseil International des Associations de Bibliotheques de Theologie, 1961-1996.* Leuven: Bibliotheek van de Faculteit Godgeleerdheid van de K. U. Leuven, 1996, p. 9 (ISBN 9073583173)
4. *Summary of Proceedings* of ATLA 1998 Conference (Leesburg) pp. 237-242 and 1999 Conference (Chicago) pp. 247-252
5. The main data of this paper have been furnished by a recent questionnaire sent to all institutional members of BETH, complemented by data from the national directories of ABTAPL, AKThB, VKWB,VRB AND VTB.
6. For further information on both projects see the article: Weller, Paul "Multi-faith information resources: religions in the UK and multifaithnet" in *Bulletin of ABTAPL,* v.5, no. 2, June 1998, pp. 19-33.
7. See the article: Geuns, A. "What shall we do with the Conseil?" in *Bulletin of ABTAPL,* v. 7, no. 1, March 2000, pp. 7-10.

Further information on BETH and its membership can be found on the website at http:// www.theo.kuleuven.ac.be/beth

Andre Geuns
President, BETH

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ANZTLA STATISTICS

1999

compiled by Helen Greenwood

NOTES

Reporting categories:

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

B. Schools and training institutions which may offer degree, but not usually post-graduate qualifications (i.e. Bible Colleges, Missionary training institutions)

C. Do not have students (i.e. church administrative libraries, resource centres, parachurch organizations, etc.)

D. Institutions offering non-theological courses in addition (i.e. teacher training)

Table 4 Library expenditure

* Please look carefully at the total in column [25]. The interpretation of the question varies from library to library.

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

Key to tables

{ } = calculations made by statistician
[ ] = approximations supplied by library

STAFF SALARIES 1999

Scale	Category A	Category B	Category C	Category D	TOTAL
Professional	8	0	3	2	13
Church salary	4	0	0	0	4
Other	5	5	3	2	15
Not specified	10	9	5	3	27

AUTOMATION 1999

System	No. of libraries
Athena	2
Bookmark	7
Catalist	4
Dbtextworks	2
DRA/UNILINC	2
Dynix	10
Excel	1
Horizon	1
In-house	1
Informatif	1
Inmagic	4
Library master	1
Metamarc	2
Not automated	1
Not specified	1
NT4	1
Oasis	6
Urica	2

COMPUTER PRODUCTS 1999

Product	No. of libraries
1991 Census	1
20:21	3
Anchor Bible Dictionary	1
ATLA Religion indexes	20
AUSTROM	1
Bethany Bible	1
Bible in English	1
Bible Library	1
Bible library	1
Book of Concord	1
Bookshelf	1
Butler's Lives of the saints	1
Catechism and scripture	1
Catholic Periodical Index	3
CD Bible	2
CD-Word	1
CETEDOC	1
Christian history	4
Compton's Interactive Bible	1
Dead Sea Scrolls	3
Early Church Fathers	5
Encarta	2

Product	No. of libraries
Encyclopedia Britannica	5
Encyclopedia Judaica	1
ERIC	1
Expositors Bible commentary	1
Global ministry mapping	1
Gramcorp	1
Greek & Hebrew Tutors	6
Illustrated Catholic Bible	1
Index New Zealand	1
Internet access	24
Issues in the news	1
John Calvin collection	1
Justice and equity	1
Karl Barth. Kirchliche Dogmatik	1
Kinetica	1
Library of Christian Latin texts	1
Lion Bible	2
Logos Bible	3
Luther's world	1
Macquarie Dictionary	1
Master Christian library	1
National Geographic	1
Nelson's Reference Library	1
New interpreter's bible	1
New Testament Abstracts	4
NIV study Bible	1
Old Testament Abstracts	3
Old Testament foundations	1
Online Bible	1
Papyri	1
PC bible atlas	1
Perseus	1
Phi Greek documentary	1
ProQuest	2
Religious and Theological Abstracts	8
Sage Digital Library	3
Serials in Australian libraries	1
St. Thomas and the Summa	2
Teachings of John Paul II	2
Theological journal library	1
Thesaurus Linguae Graecae	2
Time	1
Vatican Documents	2
Welcome to the Catholic Church	1
World book encyclopedia	2
ZID	1

TABLE 1A 1999 LIBRARY STAFF

INSTITUTION	STATE /NZ	PROFES-SIONAL [1]	PARA-PRO-FESSIONAL [2]	LIBRARY SUPPORT [3]	TOTAL STAFF [4]
1. Adelaide Theological Library	SA	1.60	0.00	0.50	2.10
2. Baptist Theological College of WA	WA	2.10	0.00	1.00	3.10
3. Carey Baptist College	NZ	1.00	0.00	0.70	1.70
4. Catholic Theological College	VIC	1.80	0.00	0.50	2.30
5. Centre for Ministry	NSW	2.00	1.00	0.00	3.00
6. Churches of Christ Theological College	VIC	0.40	NA	NA	0.40
7. Holy Cross Seminary	NZ	0.00	1.00	0.00	1.00
8. Joint Theological Library	VIC	2.50	0.00	1.80	4.30
9. Kingsley College	VIC	1.00	0.00	1.00	2.00
10.Knox College	NZ	1.00	0.40	0.48	1.88
11.Luther Seminary	SA	3.80	1.00	1.20	6.20
12.Moore Theological College	NSW	2.00	4.00	0.00	6.00
13.Morling College	NSW	0.72	0.43	0.53	1.68
14.Nazarene Theological College	QLD	0.00	0.50	0.50	1.00
15.Pius XII Provincial Seminary	QLD	0.60	NA	NA	0.60
16.Presbyterian Theological Centre	NSW	1.00	0.00	0.00	1.00
17.Presbyterian Theological College	VIC	0.50	0.00	0.00	0.50
18.Reformed College of Ministries	QLD	0.80	NA	NA	0.80
19.Reformed Theological College	VIC	0.30	0.00	0.00	0.30
20.Ridley College	VIC	1.20	0.00	0.20	1.40
21. St. Andrew's Greek Orthodox Theological College	NSW	1.00	0.00	0.00	1.00
22.St. Mark's National Theological Centre	ACT	1.70	0.30	0.00	2.00
23.St. Paschal College	VIC	1.60	0.00	2.20	3.80
24.Trinity College	VIC	1.00	0.00	0.60	1.60
25.Trinity Theological College	QLD	0.64	NA	0.56	1.20
26.Whitley College	VIC	1.00	NA	0.30	1.30
TOTAL		31.26	8.63	11.77	52.16
AVERAGE		1.20	0.41	0.51	2.00
MEDIAN		1.00	0.00	0.50	1.60

TABLE 1B 1998 LIBRARY STAFF

INSTITUTION	STATE /NZ	PROFES- SIONAL [1]	PARA-PRO- FESSIONAL [2]	LIBRARY SUPPORT [3]	TOTAL STAFF [4]
1. Bible College of Queensland	QLD	0.30	0.00	0.60	0.90
2. Bible College of Victoria	VIC	1.00	0.00	0.50	1.50
3. Canberra College of Theology	ACT	1.00	0.00	0.00	1.00
4. College House Institute of Theology	NZ	0.00	0.50	0.00	0.50
5. Divine Word Missionaries	VIC	0.20	0.00	0.00	0.20
6. New Creation Library	SA	0.00	0.00	2.00	2.00
7. Perth Bible College	WA	0.00	2.00	0.00	2.00
8. Salvation Army Training College	NZ	0.38	0.00	0.00	0.38
9. Strikeforce Ministry Training Institute	QLD	0.00	1.00	1.00	2.00
10. Sydney Missionary and Bible College	NSW	0.60	1.00	1.40	3.00
11. Tabor College	VIC	0.60	0.00	1.40	2.00
12. Tahlee Bible College	NSW	0.50	0.00	0.75	1.25
13. Vianney College	NSW	0.60	0.00	0.00	0.60
14. Worldview Centre for Intercultural Studies	TAS	0.22	1.00	0.33	1.55
TOTAL		5.40	5.50	7.98	18.88
AVERAGE		0.39	0.39	0.39	1.35
MEDIAN		0.30	0.00	0.33	1.25

TABLE 1C 1999 LIBRARY STAFF

INSTITUTION	STATE /NZ	PROFES- SIONAL [1]	PARA-PRO- FESSIONAL [2]	LIBRARY SUPPORT [3]	TOTAL STAFF [4]
1. Carmelite Library	VIC	0.40	0.20	0.20	0.80
2. Catholic Education Office	QLD	1.00	0.00	0.00	1.00
3. Colin Library	NSW	0.00	0.50	0.00	0.50
4. Diocesan Resource Centre	SA	1.00	0.00	1.00	2.00
5. Dominican Fathers Studium Library	VIC	0.33	0.33	0.00	0.66
6. Mollison Library	VIC	0.20	0.00	0.00	0.20
7. New Norcia Library	WA	1.00	0.00	0.50	1.50
8. Rabbi Falk Library	NSW	0.20	0.20	0.00	0.40
9. St. Benedict's Monastery	NSW	0.20	0.60	0.00	0.80
10. Sisters of Mercy	VIC	1.00	0.00	1.00	2.00
TOTAL		5.33	1.83	2.70	9.86
AVERAGE		0.53	0.18	0.27	0.99
MEDIAN		0.33	0.00	0.00	0.80

TABLE 1D 1999 LIBRARY STAFF

INSTITUTION	STATE /NZ	PROFES- SIONAL [1]	PARA-PRO- FESSIONAL [2]	LIBRARY SUPPORT [3]	TOTAL STAFF [4]
1. Australian Catholic University - McAuley Campus	QLD	5.50	7.00	2.20	14.70
2. Australian Catholic University - Mt. St. Mary's Campus	NSW	6.00	9.00	2.00	18.00
3. Avondale College	NSW	4.00	1.00	1.50	6.50
4. Catholic Library of WA	WA	3.40	0.80	1.00	5.20
5. Eymard College	VIC	0.15	0.00	0.00	0.15
6. Tabor College (SA)	SA	1.00	0.00	0.00	1.00
TOTAL		20.05	17.80	6.70	45.55
AVERAGE		3.34	2.97	6.70	7.59
MEDIAN		3.40	0.80	1.00	5.20

TABLE 2A 1999 LIBRARY SERVICES

INSTITUTION	STATE/NZ	TOTAL LOANS [8]	ORIGINAL ITEMS LENT [9]	PHOTOCOPY ITEMS LENT [10]	INTERLIBRARY LOANS			
					TOTAL ITEMS LENT [11]	ORIGINAL ITEMS BORROWED [12]	PHOTOCOPY ITEMS BORROWED [13]	TOTAL ITEMS BORROWED [14]
1. Adelaide Theological Library	SA	15686	NA	NA	116	NA	NA	33
2. Baptist Theological College of WA	WA	13469	NA	4	4	1	1	2
3. Carey Baptist College	NZ	4020	5	2	7	5	37	42
4. Catholic Theological College	VIC	5038	22	6	28	16	10	26
5. Centre for Ministry	NSW	20871	50	18	48	28	8	36
6. Churches of Christ Theological College	VIC	4450	0	3	3	1	1	2
7. Holy Cross Seminary	NZ	NA	1	6	7	0	0	0
8. Joint Theological Library	VIC	19060	NA	NA	256	NA	NA	40
9. Kingsley College	VIC	1933	NA	NA	NA	NA	NA	NA
10. Knox College	NZ	9014	32	49	81	41	25	66
11. Luther Seminary	SA	14197	95	101	196	16	18	34
12. Moore Theological College	NSW	15275	140	179	319	25	17	42
13. Morling College	NSW	15397	NA	NA	47	NA	NA	24
14. Nazarene Theological College	QLD	341	NA	NA	NA	NA	NA	NA
15. Pius XII Provincial Seminary	QLD	328	11	20	31	11	23	34
16. Presbyterian Theological Centre	NSW	4082	4	8	12	10	69	79
17. Presbyterian Theological College	VIC	NA	6	4	10	5	3	8
18. Reformed College of Ministries	QLD	380	0	3	3	5	1	6
19. Reformed Theological College	VIC	1163	0	8	8	2	11	13
20. Ridley College	VIC	17208	6	12	18	5	11	16
21. St. Andrew's Greek Orthodox Theological College	NSW	NA	1	3	4	0	1	1
22. St. Mark's National Theological Centre	ACT	20732	NA	NA	61	NA	NA	128
23. St. Paschal College	VIC	3800	0	10	10	0	0	0
24. Trinity College	VIC	[4500]	0	4	4	0	0	0
25. Trinity Theological College	QLD	4346	1	7	8	0	7	7
26. Whitley College	VIC	9790	5	13	18	3	1	4
TOTAL		205080	379	460	1299	174	244	643
AVERAGE		8917	20	23	54	9	12	27
MEDIAN		5038	5	7	12	5	7	16

TABLE 2B 1999 LIBRARY SERVICES

INSTITUTION	STATE/ NZ	TOTAL LOANS [8]	INTERLIBRARY LOANS					
			ORIGINAL ITEMS LENT [9]	PHOTOCOPY ITEMS LENT [10]	TOTAL ITEMS LENT [11]	ORIGINAL ITEMS BORROWED [12]	PHOTOCOPY ITEMS BORROWED [13]	TOTAL ITEMS BORROWED [14]
1. Bible College of Queensland	QLD	[15000]	1	10	11	0	3	3
2. Bible College of Victoria	VIC	NA	2	3	5	17	17	34
3. Canberra College of Theology	ACT	1323	10	0	10	50	0	50
4. College House Institute of Theology	NZ	2349	8	1	9	19	6	25
5. Divine Word Missionaries	VIC	[520]	0	0	0	0	0	0
6. New Creation Library	SA	NA	NA	NA	NA	NA	NA	NA
7. Perth Bible College	WA	2400	NA	NA	NA	NA	NA	NA
8. Salvation Army Training College	NZ	1592	NA	NA	NA	NA	NA	NA
9. Strikeforce Ministry Training Institute	QLD	NA	NA	NA	NA	NA	NA	NA
10. Sydney Missionary and Bible College	NSW	8400	NA	NA	NA	NA	NA	NA
11. Tabor College	VIC	11080	0	0	0	0	0	0
12. Tahlee Bible College	NSW	NA	NA	1	NA	NA	NA	1
13. Vianney College	NSW	4980	9	1	10	NA	NA	19
14. Worldview Centre for Intercultural Studies	TAS	10272	0	0	0	0	0	0
TOTAL		57916	30	16	45	86	26	132
AVERAGE		5792	4	2	6	12	4	15
MEDIAN		2400	1	1	5	0	0	3

TABLE 2C 1999 LIBRARY SERVICES

INSTITUTION	STATE/NZ	TOTAL LOANS [8]	INTERLIBRARY LOANS					
			ORIGINAL ITEMS LENT [9]	PHOTOCOPY ITEMS LENT [10]	TOTAL ITEMS LENT [11]	ORIGINAL ITEMS BORROWED [12]	PHOTOCOPY ITEMS BORROWED [13]	TOTAL ITEMS BORROWED [14]
1. Carmelite Library	VIC	343	6	2	8	NA	NA	NA
2. Catholic Education Office	QLD	2870	NA	NA	NA	NA	NA	NA
3. Colin Library	NSW	NA	7	1	8	1	1	2
4. Diocesan Resource Centre	SA	12170	0	1	1	1	1	2
5. Dominican Fathers Studium Library	VIC	NA	0	5	5	0	0	0
6. Mollison Library	VIC	110	NA	5	NA	NA	NA	NA
7. New Norcia Library	WA	[70]	[5]	[6]	[11]	NA	NA	NA
8. Rabbi Falk Library	NSW	NA	[3]	[3]	NA	NA	NA	[6]
9. St. Benedict's Monastery	NSW	NA	0	2	2	2	0	2
10. Sisters of Mercy	VIC	500	0	0	0	0	0	0
TOTAL		16063	21	25	35	4	4	12
AVERAGE		2677	3	3	5	1	1	2
MEDIAN		343	0	2	5	1	0	2

TABLE 2D 1999 LIBRARY SERVICES

INSTITUTION	STATE/NZ	TOTAL LOANS [8]	INTERLIBRARY LOANS					
			ORIGINAL ITEMS LENT [9]	PHOTOCOPY ITEMS LENT [10]	TOTAL ITEMS LENT [11]	ORIGINAL ITEMS BORROWED [12]	PHOTOCOPY ITEMS BORROWED [13]	TOTAL ITEMS BORROWED [14]
1. Australian Catholic University - McAuley Campus	QLD	93893	40	212	612	601	792	1393
2. Australian Catholic University - Mt. St. Mary's Campus	NSW	77469	780	407	1187	310	178	488
3. Avondale College	NSW	41341	168	122	290	27	8	35
4. Catholic Library of WA	WA	19917	0	0	0	0	0	0
5. Eymard College	VIC	{460}	0	2	2	0	0	0
6. Tabor College (SA)	SA	22251	NA	NA	NA	NA	NA	NA
TOTAL		255331	988	743	2091	938	978	1916
AVERAGE		42555	198	149	418	188	196	383
MEDIAN		22251	40	122	290	27	8	35

TABLE 3A 1999 COLLECTION RESOURCES

INSTITUTION	STATE /NZ	MONOGRAPH VOLUMES		NON-BOOK MATERIALS		SERIAL VOLUMES		SERIAL SUBS CURRENT [21]
		ADDED 1999 [15]	TOTAL END 1999 [16]	ADDED 1999 [17]	TOTAL END 1999 [18]	ADDED 1999 [19]	TOTAL END 1999 [20]	
1. Adelaide Theological Library	SA	NA	751	NA	NA	NA	NA	229
2. Baptist Theological College of WA	WA	1147	30560	7	1000	NA	NA	206
3. Carey Baptist College	NZ	832	24187	25	122	NA	NA	200
4. Catholic Theological College	VIC	692	[87000]	NA	NA	NA	NA	172
5. Centre for Ministry	NSW	1350	[52000]	30	280	[190]	NA	156
6. Churches of Christ Theological College	VIC	155	22135	3	[43]	0	NA	[58]
7. Holy Cross Seminary	NZ	[78]	[25000]	NA	NA	[50]	[1450]	43
8. Joint Theological Library	VIC	2580	143500	NA	NA	NA	NA	408
9. Kingsley College	VIC	400	18400	23	3300	[408]	[15000]	146
10. Knox College	NZ	601	54686	0	475	11	NA	179
11. Luther Seminary	SA	2218	107104	1		NA	11323	325
12. Moore Theological College	NSW	6983	164865	NA	NA	305	NA	637
13. Morling College	NSW	1262	36372	49	1082	NA	NA	[190]
14. Nazarene Theological College	QLD	25	25	7	18	4	1	104
15. Pius XII Provincial Seminary	QLD	717	25182	NA	309	25	5352	219
16. Presbyterian Theological Centre	NSW	2668	19141	340	3180	143	[4320]	83
17. Presbyterian Theological College	VIC	NA	13900	NA	NA	NA	NA	114
18. Reformed College of Ministries	QLD	575	[12500]	[10]	NA	3	720	27
19. Reformed Theological College	VIC	460	15756	27	[850]	26	[6300]	116
20. Ridley College	VIC	1176	37178	11	801	[100]	NA	[130]
21. St Andrew's Greek Orthodox Theological College	NSW	912	9856	12	NA	[130]	NA	866
22. St Mark's National Theological Centre	ACT	2242	7500	NA	NA	866	NA	350
23. St Paschal College	VIC	450	50500	0	109	5	200	218
24. Trinity College	VIC	[600]	[33000]	NA	[400]	70	[11700]	65

Figures for non-book materials included with Monographs

25. Trinity Theological College	QLD	[350]	[18000]	NA	NA	NA	NA	NA
26. Whitley College	VIC	1096	26100	11	11	164	3100	164
TOTAL		29569	1035198	555	11980	2700	59266	5405
AVERAGE		1232	39815	37	799	150	5927	216
MEDIAN		717	25000	11	400	70	4320	172

TABLE 3B 1999 COLLECTION RESOURCES

INSTITUTION	STATE /NZ	MONOGRAPH VOLUMES ADDED 1999 [15]	MONOGRAPH VOLUMES TOTAL END 1999 [16]	NON-BOOK MATERIALS ADDED 1999 [17]	NON-BOOK MATERIALS TOTAL END 1999 [18]	SERIAL VOLUMES ADDED 1999 [19]	SERIAL VOLUMES TOTAL END 1999 [20]	SERIAL SUBS CURRENT [21]
1. Bible College of Queensland	QLD	931	[15373]	11	[1140]	6	NA	116
2. Bible College of Victoria	VIC	1684	34241	141	2578	NA	NA	NA
3. Canberra College of Theology	ACT	800	10826	49	1229	2	NA	41
4. College House Institute of Theology	NZ	344	14212	NA	NA	25	[810]	25
5. Divine Word Missionaries	VIC	227	[4800]	4	[12]	100	[655]	100
6. New Creation Library	SA	367	8591	NA	NA	NA	NA	NA
7. Perth Bible College	WA	725	16452	61	308	NA	NA	175
8. Salvation Army Training College	NZ	1255	10893	216	907	185	822	38
9. Strikeforce Ministry Training Institute	QLD	[500]	[8500]	[100]	NA	[20]	NA	NA
10. Sydney Missionary and Bible College	NSW	733	19252	52	460	200	1930	141
11. Tabor College	VIC	2382	19222	11	517	2764	8332	95
12. Tahlee Bible College	NSW	268	16953	30	3046	680	9040	66
13. Vianney College	NSW	673	14080	NA	NA	NA	NA	72
14. Worldview Centre for Intercultural Studies	TAS	1324	17501	169	4557	5	NA	102
TOTAL		12213	210896	844	14754	3987	21589	971
AVERAGE		872	15064	77	1475	399	659	88
MEDIAN		725	14212	52	907	25	822	95

TABLE 3C 1999 COLLECTION RESOURCES

INSTITUTION	STATE /NZ	MONOGRAPH VOLUMES ADDED 1999 [15]	TOTAL END 1999 [16]	NON-BOOK MATERIALS ADDED 1999 [17]	TOTAL END 1999 [18]	SERIAL VOLUMES ADDED 1999 [19]	TOTAL END 1999 [20]	SERIAL SUBS CURRENT [21]
1. Carmelite Library	VIC	1917	[23000]	NA	NA	60	NA	60
2. Catholic Education Office	QLD	332	4316	150	1213	NA	NA	72
3. Colin Library	NSW	115	41345	0	0	39	[3885]	35
4. Diocesan Resource Centre	SA	465	13891	183	3811	477	NA	50
5. Dominican Fathers Studium Library	VIC	240	38000	16	126	NA	NA	95
6. Mollison Library	VIC	[200]	[15200]	NA	NA	NA	NA	37
7. New Norcia Library	WA	5053	39341	3	NA	57	[300]	35
8. Rabbi Falk Library	NSW	[100]	7890	6	6	NA	[5400]	18
9. St. Benedict's Monastery	NSW	786	15638	0	73	40	1360	40
10. Sisters of Mercy	VIC	120	6000	20	[100]	[30]	NA	36
TOTAL		9328	204621	378	5329	703	10945	478
AVERAGE		933	20462	47	761	117	2736	48
MEDIAN		240	15200	6	100	40	1360	37

TABLE 3D 1999 COLLECTION RESOURCES

INSTITUTION	STATE /NZ	MONOGRAPH VOLUMES ADDED 1999 [15]	TOTAL END 1999 [16]	NON-BOOK MATERIALS ADDED 1999 [17]	TOTAL END 1999 [18]	SERIAL VOLUMES ADDED 1999 [19]	TOTAL END 1999 [20]	SERIAL SUBS CURRENT [21]
1. Australian Catholic University - McAuley Campus	QLD	5301	104502	NA	NA	72	17111	1197
2. Australian Catholic University - Mt. St. Mary's Campus	NSW	3812	105000	377	11000	NA	NA	2141
3. Avondale College	NSW	7083	98092	482	3301	NA	NA	570
4. Catholic Library of WA	WA	743	12250	445	7736	42	NA	131
5. Eymard College	VIC	[250]	[3550]	[20]	[200]	[200]	NA	30
6. Tabor College (SA)	SA	2901	23463	241	1160	NA	NA	76
TOTAL		20090	346857	1565	23397	314	17111	4145
AVERAGE		3348	57810	313	4679	105	17111	691
MEDIAN		2901	23463	377	3301	72	17111	131

TABLE 4A 1999 LIBRARY EXPENDITURE

INSTITUTION	STATE /NZ	MONOGRAPHS [22]	SERIALS [23]	NON-BOOK MATERIALS [24]	TOTAL [25]
1. Adelaide Theological Library	SA	25757	22983	NA	186319
2. Baptist Theological College of WA	WA	20000	10000	NA	30000
3. Carey Baptist College[1]	NZ	{26070}	{11850}	NA	{47756}
4. Catholic Theological College	VIC	35828	18260	NA	176444
5. Centre for Ministry	NSW	30000	10750	5000	45750
6. Churches of Christ Theological College	VIC	4397	6610	0	24890
7. Holy Cross Seminary	NZ	NA	NA	NA	NA
8. Joint Theological Library	VIC	117888	30647	6329	154864
9. Kingsley College	VIC	3500	3000	1000	7500
10. Knox College[1]	NZ	NA	NA	NA	{97664}
11. Luther Seminary	SA	35000	2000	2000	57000
12. Moore Theological College	NSW	210749	35727	11729	749819
13. Morling College	NSW	NA	NA	NA	NA
14. Nazarene Theological College	QLD	[2]	4538	989	27340
15. Pius XII Provincial Seminary	QLD	25000	25000	300	109000
16. Presbyterian Theological Centre	NSW	19414	7131	NA	29340
17. Presbyterian Theological College	VIC	NA	NA	NA	NA
18. Reformed College of Ministries	QLD	5078	275	993	28178
19. Reformed Theological College	VIC	9518	4944	275	22100
20. Ridley College	VIC	24997	13670	NA	[96000]
21. St. Andrew's Greek Orthodox Theological College	NSW	8000	370	NA	8370
22. St. Mark's National Theological Centre	ACT	30000	12000	NA	42000
23. St. Paschal College	VIC	26000	14000	NA	141000
24. Trinity College	VIC	5000	1600	NA	NA
25. Trinity Theological College	QLD	15376	14600	NA	46000
26. Whitley College	VIC	26300	15300	2900	110000
TOTAL		703872	265255	31515	2237334
AVERAGE		33518	12057	2865	101697
MEDIAN		25000	10750	1000	46000

[1] Exchange rate = 0.79
[2] Included in serial subscriptions

TABLE 4B 1999 LIBRARY EXPENDITURE

INSTITUTION	STATE /NZ	MONOGRAPHS [22]	SERIALS [23]	NON-BOOK MATERIALS [24]	TOTAL [25]
1. Bible College of Queensland	QLD	15318	2043	140	25934
2. Bible College of Victoria	VIC	23000	9000	7000	39000
3. Canberra College of Theology	ACT	4000	2700	700	7400
4. College House Institute of Theology[1]	NZ	{6478}	{709}	NA	{7187}
5. Divine Word Missionaries	VIC	[5000]	[2600]	[100]	[30000]
6. New Creation Library	SA	NA	NA	NA	NA
7. Perth Bible College	WA	NA	2821	NA	18000
8. Salvation Army Training College[1]	NZ	{6320}	{2370}	{3792}	[{23700}]
9. Strikeforce Ministry Training Institute	QLD	NA	NA	NA	[300]
10. Sydney Missionary and Bible College	NSW	25000	12000	NA	100675
11. Tabor College	VIC	10160	10536	10026	30722
12. Tahlee Bible College	NSW	4183	2542	2061	8786
13. Vianney College	NSW	10000	8050	NA	54900
14. Worldview Centre for Intercultural Studies	TAS	12400	3762	935	17097
TOTAL		121859	59133	24654	363701
AVERAGE		11078	4928	3522	27977
MEDIAN		10000	2700	935	23700

1 Exchange rate = 0.79

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[1] Exchange rate = 0.79

TABLE 4C 1999 LIBRARY EXPENDITURE

INSTITUTION	STATE /NZ	MONOGRAPHS [22]	SERIALS [23]	NON-BOOK MATERIALS [24]	TOTAL [25]
1. Carmelite Library	VIC	NA	NA	NA	NA
2. Catholic Education Office	QLD	4800	2500	9000	18200
3. Colin Library	NSW	NA	NA	NA	NA
4. Diocesan Resource Centre	SA	6000	3000	11000	43800
5. Dominican Fathers Studium Library	VIC	NA	NA	NA	NA
6. Mollison Library	VIC	308	NA	NA	NA
7. New Norcia Library	WA	5998	3271	1631	10900
8. Rabbi Falk Library	NSW	5000	NA	NA	5000
9. St. Benedict's Monastery	NSW	3858	2844	5728	12430
10. Sisters of Mercy	VIC	[2000]	[2300]	[200]	[4500]
TOTAL		27964	13915	27559	94830
AVERAGE		3995	2783	5512	15805
MEDIAN		4800	2844	5728	10900

TABLE 4D 1999 LIBRARY EXPENDITURE

INSTITUTION	STATE /NZ	MONOGRAPHS [22]	SERIALS [23]	NON-BOOK MATERIALS [24]	TOTAL [25]
1. Australian Catholic University - McAuley Campus	QLD	134853	78797	NA	938604
2. Australian Catholic University - Mt. St. Mary's Campus	NSW	91148	84144	NA	854766
3. Avondale College	NSW	34992	78662	NA	474706
4. Catholic Library of WA	WA	22876	9360	23879	56115
5. Eymard College	VIC	NA	NA	NA	NA
6. Tabor College (SA)	SA	16970	3209	NA	20179
TOTAL		300839	254172	23879	2344370
AVERAGE		60168	50834	23879	468874
MEDIAN		34992	78662	23879	474706

TABLE 5A 1999 INSTITUTIONAL POPULATION AND LIBRARY FACILITIES

INSTITUTION	STATE /NZ	ACADEMIC STAFF FULL-TIME [26]	PART-TIME [27]	FULL-TIME [28]	STUDENTS PART-TIME [29]	DISTANCE EDUCATION [30]	REGISTERED BORROWERS [31]	TOTAL SEATING CAPACITY [32]
1. Adelaide Theological Library	SA	26	63	100	240	NA	[400]	40
2. Baptist Theological College of WA	WA	3	12	31	70	NA	296	31
3. Carey Baptist College	NZ	6	8	65	74	11	300	85
4. Catholic Theological College	VIC	2	35	125	217	342	[120]	48
5. Centre for Ministry	NSW	10	26	34	52	NA	805	50
6. Churches of Christ Theological College	VIC	6	12	103	NA	NA	[450]	30
7. Holy Cross Seminary	NZ	3	5	12	5	NA	20	6
8. Joint Theological Library	VIC	17	16	NA	NA	NA	598	60
9. Kingsley College	VIC	6	6	24	135	14	200	30
10. Knox College	NZ	4	NA	NA	NA	NA	751	69
11. Luther Seminary	SA	13	11	56	14	422	1200	55
12. Moore Theological College	NSW	16	14	213	49	NA	[30]	62
13. Morling College	NSW	10	12	140	308	82	[950]	90
14. Nazarene Theological College	QLD	3	3	19	12	0	36	53
15. Pius XII Provincial Seminary	QLD	9	3	21	93	NA	NA	46
16. Presbyterian Theological Centre	NSW	4	12	71	32	2	140	32
17. Presbyterian Theological College	VIC	4	6	21	49	70	80	18
18. Reformed College of Ministries	QLD	2	18	3	22	2	113	20
19. Reformed Theological College	VIC	4	4	24	8	1	51	24
20. Ridley College	VIC	7	12	80	168	0	403	80
21. St Andrew's Greek Orthodox Theological College	NSW	12	0	25	0	25	58	22
22. St Mark's National Theological Centre	ACT	5	[15]	NA	NA	NA	350	30
23. St Paschal College	VIC	NA	NA	NA	NA	NA	256	44
24. Trinity College	VIC	NA	NA	NA	NA	NA	[500]	80
25. Trinity Theological College	QLD	6	1	18	48	NA	[260]	30
26. Whitley College	VIC	10	17	219	162	NA	[620]	30
TOTAL		188	311	1404	1758	971	8987	1165
AVERAGE		8	14	69	88	81	359	45
MEDIAN		6	12	34	49	11	296	40

TABLE 5B
1999 INSTITUTIONAL POPULATION AND LIBRARY FACILITIES

INSTITUTION	STATE /NZ	ACADEMIC STAFF FULL-TIME [26]	ACADEMIC STAFF PART-TIME [27]	STUDENTS FULL-TIME [28]	STUDENTS PART-TIME [29]	DISTANCE EDUCATION [30]	REGISTERED BORROWERS [31]	TOTAL SEATING CAPACITY [32]
1. Bible College of Queensland	QLD	7	6	70	114	NA	224	43
2. Bible College of Victoria	VIC	12	3	174	210	NA	400	130
3. Canberra College of Theology	ACT	3	3	19	15	50	93	32
4. College House Institute of Theology	NZ	1	10	0	577	16	285	34
5. Divine Word Missionaries	VIC	2	2	20	4	NA	24	20
6. New Creation Library	SA	3	NA	0	5	50	312	9
7. Perth Bible College	WA	5	6	66	57	NA	140	35
8. Salvation Army Training College	NZ	9	12	10	3	2	161	32
9. Strikeforce Ministry Training Institute	QLD	2	50	36	4	NA	40	11
10. Sydney Missionary and Bible College	NSW	10	13	141	264	NA	428	70
11. Tabor College	VIC	12	8	151	227	0	415	22
12. Tahlee Bible College	NSW	3	8	18	14	NA	50	23
13. Vianney College	NSW	2	10	26	25	NA	155	10
14. Worldview Centre for Intercultural Studies	TAS	10	5	48	10	NA	155	34
TOTAL		81	136	779	1529	118	2882	505
AVERAGE		6	10	56	109	24	206	36
MEDIAN		3	8	26	15	16	155	32

TABLE 5C 1999 INSTITUTIONAL POPULATION AND LIBRARY FACILITIES

INSTITUTION	STATE /NZ	ACADEMIC STAFF		STUDENTS		DISTANCE EDUCATION [30]	REGISTERED BORROWERS [31]	TOTAL SEATING CAPACITY [32]
		FULL-TIME [26]	PART-TIME [27]	FULL-TIME [28]	PART-TIME [29]			
1. Carmelite Library	VIC	NA	NA	NA	NA	NA	138	NA
2. Catholic Education Office	QLD	NA	NA	NA	NA	NA	368	6
3. Colin Library	NSW	NA	NA	NA	NA	NA	NA	50
4. Diocesan Resource Centre	SA	NA	NA	NA	NA	NA	3250	20
5. Dominican Fathers Studium Library	VIC	NA	NA	NA	NA	NA	NA	11
6. Mollison Library	VIC	NA	NA	NA	NA	NA	64	80
7. New Norcia Library	WA	NA	NA	NA	NA	NA	NA	[14]
8. Rabbi Falk Library	NSW	0	0	0	0	0	0	20
9. St. Benedict's Monastery	NSW	NA	NA	NA	NA	NA	NA	10
10. Sisters of Mercy	VIC	NA	NA	NA	NA	NA	101	5
TOTAL		0	0	0	0	0	3921	216
AVERAGE		0	0	0	0	0	654	24
MEDIAN		0	0	0	0	0	101	14

TABLE 5D 1999 INSTITUTIONAL POPULATION AND LIBRARY FACILITIES

INSTITUTION	STATE /NZ	ACADEMIC STAFF		STUDENTS		DISTANCE EDUCATION [30]	REGISTERED BORROWERS [31]	TOTAL SEATING CAPACITY [32]
		FULL-TIME [26]	PART-TIME [27]	FULL-TIME [28]	PART-TIME [29]			
1. Australian Catholic University - McAuley Campus	QLD	79	7	1839[1]	NA	318	1800	170
2. Australian Catholic University - Mt. St. Mary's Campus	NSW	152	167	1231	277	NA	4305	150
3. Avondale College	NSW	117	15	487	196	NA	850	315
4. Catholic Library of WA	WA	3	4	548	NA	209	1350	NA
5. Eymard College	VIC	NA	1	1	NA	NA	25	5
6. Tabor College (SA)	SA	9	NA	NA	NA	253	650	41
TOTAL		360	194	4106	473	780	780	681
AVERAGE		72	39	821	237	260	260	136
MEDIAN		79	7	548	196	253	850	150

[1] EFTSU
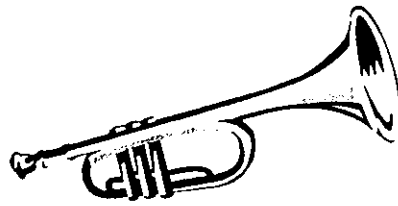
promoting

Ourselves

Or, Shameless Opportunism

Australian and New Zealand
Theological Library Association

16th Annual Conference

Vaughan Park Retreat Centre
Long Bay, Auckland
New Zealand

PROMOTING OURSELVES

5-8 July 2001

♦ In our multicultural communities

♦ With publicity materials

♦ On the web

♦ Through information literacy programmes

♦ Through our special collections

Maximize access to your library
in the 21st century

Nina Waters

Background

The Trinity College Library serves the needs of a fascinating cross-section of clientele. The greatest challenge for me is to provide the best all-round educational experience for a highly diverse group of pre-tertiary, undergraduate, postgraduate students and staff. This is an expanded brief that now includes nearly 1,000 students in total, across the three strands of the college.

An essential part of this diverse group is our Trinity College Theological School which is my focus for this paper. The Theological School is paving the way in the field of "accompanied online learning" with its new courses available on the Internet. We have students accessing this course from all over the world and the need to evaluate and maximize access to our library's resources was vital. I took the best part of my first academic year at Trinity to evaluate and plan a course of action, going back to basics, so that the needs of staff and students would best addressed.

1. Look at your collection, the physical structure and layout - does it work?

The **collection** of the Trinity College Library comprises both the Leeper Library and the Mollison Library. The Leeper Library has its own theological collection with its own particular emphases and strengths. It seeks to have a good coverage of the set texts of the United Faculty of Theology as well as standard theological works, scholarly exegeses etc. The Mollison Library which was originally housed in the Cathedral buildings of St. Paul's, holds a wide-ranging collection of resources on Anglican theology, devotion, liturgy, history and biography. Clergy and approved lay people of the Diocese of Melbourne are able to use this collection, and also the theological component of the Leeper Library.

The Library is four years old so we would certainly not have an increase in space provided in the near future. This meant that an efficient use of every space and every metre of shelving and storage, for all the varieties of resources, was urgently **evaluated and assessed**.

- The **physical structure** of the library housed the major part of the Mollison collection across one end, and was very difficult to access. The spine labels, written on in red pen, had faded and it was difficult to locate an item on the shelf. A further substantial part of the Mollison was held in the library compactus, and consisted of material that was a varied collection of archival resources, including an extensive collection of parish histories, much of which remains uncatalogued . While the Leeper 200's were in close proximity of this collection, this still resulted in the remaining part of the library having a somewhat circuitous layout.

- A new **layout** was possible if everything in the Library was moved, and then integrated in a more efficient and logical format. A daunting end-of -year task! After many discussions about the proposed integration of the two collections which included Bishop Grant, the Executive Officer of the Mollison Library, and the Warden of the College, Professor Markwell, approval was given. An intense summer of hard labour followed. We forged

ahead, knowing that access to all resources would be easier in the long run.

2. Evaluate your procedures

- Make an assessment of the entire collection. What is housed where and why? Decisions were made about bringing out some of the resources that were housed in an Annexe collection in the compactus. Why were they there? Perhaps these resources were more useful on the open shelves. The Mollison resources still have their own special bookplate and a distinguishing spine label. No-one can believe that we now have such a large collection. The material was always there! Sometimes a fresh pair of eyes can see a more practical layout so that resources, including their layout and structure, are more accessible. Regularly evaluating what you do, and why you do it, does take time, but it can be a way of maximizing your efficiency of provision of service.

3. How to improve access to resources - get rid of that card catalogue, if you possibly can!

- A major focus on retrospective cataloguing resulted in one block of cataloguing drawers being removed. A purpose-built bench has been installed with five new iMacs connected to the network. Another block of cataloguing drawers with the remaining Mollison card collection that still needs to be catalogued, will remain. Many Mollison users still feel more confident using the card catalogue, and we try to help them access the resources that have been put onto the Dynix system.

  The collections now live together in a harmonious Dewey sequence, enhancing, complementing and supporting each other, in a way that makes each **more accessible**.

- To improve access, I have decided to purchase the **web based library system** by epixtech called *Horizon*. This system will enable all the resources of the library to be brought together through a single interface, and includes access to all the resources of the Internet. Our online theology students were a bargaining factor!

- An **ASP (Application Service Provider)** solution with epixtech means that the hardware and system administration is managed by ASP support staff remotely. That is, *epixtech* monitors the system, maintains and backs up the databases, installs bug fixes, undertakes software and operating system upgrades and re-indexing. An annual service fee maintains the support. To have the system administration off site is a bonus, particularly in libraries with one or two staff.

4. How to improve electronic access to resources - will it be used?

- The library was using the Dynix 180 library system serviced now by epixtech. The previous year before I started the server had a major crash and data was lost. Consequently the server was very fragile and due for replacement. This enabled me to capitalise on the fact that our library system needed careful assessment before any more money was spent on it.

- Our **online theology students** need easier access than our telnet link provided. Our number of licences were increased but there was still an ongoing problem if the catalogue was being accessed remotely and users were not logging off properly. The Theology School wanted to maximize our provision of services and to try to expand their online delivery of courses.

- Access to **indexes for journal references and citations** have been possible with the contacts made from the last ANZTLA conference. I have been able to join a consortia for the Proquest Religion database. A new consortia has been acknowledged for libraries associated with the MCD which enables unlimited access to the ATLA database. Our library would not have been able to access either of these without the help of this co-operative venture. Our *Horizon* system will be able to **track use of these resources and databases** which will enable us to make an informed decision at the end of the year, about whether to continue with these resources or not.

5. **Use the Internet to create links and promote your collection.**
- The next stage was to develop resources for the **theology section** of the **Library web page**. A direct link was made to the Trinity College Theology School which has password access for its online courses. Help links for searching and evaluation of web sites, online tutorial help, and a block of useful theology sites forms the basis of support for this page. An electronic query has been set up for help with any reference queries. We will be purchasing a digital sender with a view to sending resources electronically to students rather than having to fax photocopied articles. Our adult theology users like to be able to email us for assistance.

6. **Maintain the academic reference service.**
- We have many complex **reference queries** with respect to **archival material** on a weekly basis. The responsibility and the challenge of cataloguing and storing the vast Anglican repository of material that we hold is important. Trinity is undergoing a Master Planning exercise at the moment. It is vital that we are proactive when any such opportunities present to emphasize the importance of our historical collections.

- Storage of important archival material and access to other special collections must be addressed in future planning. Our responsibility with respect to historical records of our institutions substantiates the importance of this. In the Leeper Library we are looking towards providing **digital versions** of resources on the web page so that resources are not needed to be handled and possibly damaged. Consideration is also being given to storing archival records in digital format which addresses the spatial problems and limitations that all libraries and colleges have.

7. **Am I contributing to and making the most of my survival network?**
- Just as electronic networks and sharing of resources maximize our productivity for the future, so do creating supportive people networks. The **ANZTLA web page and Forum** are the best vehicle for our theology libraries to work co-operatively and ensure our respective survival.

Sometimes the most effective method of improving one's productivity is to first do something very simple . Go right back to the basics so that you maximize access to all the resources you have in your library. Then create some electronic links your colleagues and the to the wider world, and you are connected in the 21st century!

Nina Waters
Leeper Librarian, Trinity College.

Taking stock : what's in a name

Don Keast

Introduction

The occasion in December, 2000 of the first annual Löhe Memorial Library stocktake in 17 years, seemed to be largely occasioned by the popular misconception that a very small percentage of the users had, on occasion, been taking the stock. However, it did not take the stocktake team long to discern that there were other factors at work, and that these perhaps emanated from the very nature of the books themselves.

Early on in proceedings I perused a shelf of books. One volume stood out from its fellows : it had no spine label. I examined it more closely, and the reason for the lack of a label became clear : the title was : *"Is Christianity bankrupt?"*.

Mislabelled Works

Labels indeed, proved to be very revealing. The following, all labelled incorrectly, speak for themselves :

The great controversy; Library of controversy; Non-conformity; and *The lie.*

Perhaps, however, the saddest mislabelling of all belonged to the plaintive *Man, I need help.*

Items not on shelf

Of course, the main task of a stocktake is to establish what is missing from the collection. When one looks at the list of "not on shelf" items, it is hard to escape the conclusion that certain titles were predestined to vanish :

Angels : God's secret agents; The forgotten father; The forgotten trinity; The invisible father; Secret wisdom : the occult universe explained; and *Unknown soldier.*

These titles were all found to be either invisible, forgotten, unknown or secret. As for both copies of : *Destined to perish,* it was found that they had. There was no second copy of *The one and only God* – indeed it would have been heresy to have found it !

Some authors seemed to be more helpful than others. The following "not on shelf" items at least proposed a viable theory for their non-presence : *Evolution : fact or fiction?; A hole in my ceiling; Unformed and unfilled : the gap theory?* and *Your god is too small.*

In other cases, the rationale was perhaps more obscure :

Nothing but the truth [we had the nothing, what was the truth?]

Render unto Caesar : or what is truth? [it had been so rendered perhaps?]

See no evil [See no book also]

A sense of place [It knew where it was, we didn't]

To be fair to our talented stocktake team, it has to be admitted that some of the "not-on-shelf" items were actually later found with some lateral thinking and extra effort. Of course, the essential essence of such works was that they were predestined to require extra effort :

e.g. *Answers to tough questions; In search of contemporary man; Profound mystery; The unreal god of modern theology.* My favourite title in this genre was covered in dust, wedged behind some shelving and only found when the whole shelf was re-housed : *Anglican cobwebs.*

Cutter Numbers

Cutter-Sanborn numbers seem to be popular in Adelaide, although one suspects that their

main purpose is to ensure the continued propagation of the "cataloguer" species. Nonetheless, they have an inexorable logic about them and their assignments often enhance the nature of a work.

As a random sample, let us look at Cutter numbers ending in "666". As any reader of Revelation 13.18 knows, the mystical "666" is "the number of the beast, for it is man's number". We were therefore, quite unsurprised to find the triplet "666" attached to the equally powerful triplet "*Holy, holy, holy*", while a similar logic saw it appear on "*A man praying*". Perhaps more subtle occult processes also applied "666" to *Exploring English character* and *Roman Catholic claims.*

Conclusion
The pragmatic ones amongst our readers have probably concluded that the only process at work in our quirky list is coincidence. Let them then draw what conclusions they may from our last three examples :

- All titles containing the word "infallibility" were present and correct.
- The shelf containing "Presbyterianism" repeatedly fell over.
- Completely unlisted on any of our records, and in a totally surprising place in the classification, was a lone volume with a one-word title that may explain much of the foregoing : "LUCIFER"

Don Keast
Lohe Memorial Library
Luther Seminary, Adelaide

ARI Index : a message to ANZTLA members

Dear Colleague,

This is to inform you that significant changes have happened since last Spring to the production arrangements for the Australasian Religion Index.

The Centre for Information Studies at Charles Sturt University in Wagga Wagga gave notice that it had decided to withdraw from the enterprise with the completion of Volume 12. This volume is still in production and will appear during 2001. Subsequently the Executive decided to pay out the Centre by buying its share of the property. A price was agreed and the sale is now in the hands of lawyers.

The question of the best way forward is now being actively explored by the ARI Review Committee. The Executive wants to ensure that ARI continues to be published after Volume 12 has been released, with as little interruption as possible. At present, it seems the Association might be able to continue to publish ARI on its own and put the new systems in place to achieve this, this year. The Review Committee has been exploring the idea of ARI continuing electronically as an internet database with, possibly, a CD-ROM spinoff. The Committee is about to test a suite of programmes that could in due course provide the basis for the new ARI. More news should be available before long.

Philip Harvey
Vice President, ANZTLA
& Co-Editor, ARI Interim Editorial Committee for Volume 12

The search engine wars rage on as Google (http://www.google.com) claims to be the largest, now offering searches in ten languages. It also offers its own web directory that lists some quite useful sites under Society/Religion & Spirituality. Google has replaced Inktomi as Yahoo's search partner, thus providing a secondary search tool when the Yahoo directory yields no results.

Like Northern Light, AltaVista has now added a related pages feature for some search results. AltaVista has also introduced Search Centers for specialised searching such as multimedia where images, video and MP3/audio files can be retrieved.

Database information, pictures, multimedia, Adobe pdf files, etc constitute what is known as the Invisible Web - information that is not available using mainstream search engines. There are specific tools that can be used by informed searchers. Adobe (http://searchpdf.adobe.com/) offers online searching for the often valuable content stored as pdf files. Ditto.com (http://www.ditto.com) provides a picture-only search tool. Special multimedia search tools include Scour and Streambox.

A site summarising regional search engines is Search Engines Worldwide at http://www.twics.com/~takakuwa/search/searc2.html .

Alternative future search technologies to watch for are linguistic or "meaning-based searching" (Oingo or Simpli.com). Infrasearch and Pointera are distributed search models, as opposed to the centralised approach of current search engines. WholeWeb.net, due for release in the latter half of this year, is claiming to make available a billion indexed web pages, including database information.

From Logos comes a useful tool What the Bible says about... at http://wbsa.logos.com/default.asp?searchFor= . Typing in a keyword or topic elicits a whole list of Biblical references. Based on the New Naves Topical Bible, it is much like a quick concordance. The Discipleship Glossary (http://www.discipleship.net/glossary.htm), developed by Brother Dan Jenkins, offers a useful evangelical glossary of Biblical, theological, archaic and cultic terminology. Another useful reference tool, much like an online thesaurus, is the WordNet 1.6 Vocabulary Helper at http://www.notredame.ac.jp/cgi-bin/wn

Designed by a journalist, the Christian Symbols Home Page (http://www.fastlane.net/homepages/wegast/symbols/page1.htm) provides a clear and comprehensive summary of Christian symbols, emblems, figures and types. A recent addition is Shields and Emblems of the Apostles.

Beliefnet's topical presentation of Stephen Cook's Images of Jesus through Two Millennia (http://www.beliefnet.com/features/searchforjesus/overview.asp) focuses on the historical Christ. As well as an in-depth treatment of the video *The Search for Jesus*, a compilation of other resources is on offer. These include articles and commentaries from many scholars and writers, a quiz, a message board, a bibliography and Internet links. A multimedia presentation on the original TV broadcast can be seen at http://abcnews.go.com/onair/jesus/ .

Religion-online.org (http://www.religion-online.org/) was established in 1997 to provide scholarly online texts for Indian students who had difficulty obtaining textbooks. It is well

worth a regular look to see what classical texts have been added. Latest inclusions are C H Dodd's *The Apostolic Preaching and its Developments* and Richard Heard's *An Introduction to the New Testament.*

A plethora of resources for learning Greek can be found at NT Gateway's Greek New Testament Resources (http://www.ntgateway.com/greek.htm).

A site dedicated to the scholarly study of the works of Flavius Josephus is http://josephus.yorku. ca/ . Electronic resources for Gerard Manley Hopkins and Dietrich Bonhoeffer are available at http://www.dundee.ac.uk/english/hopkins.htm/htm and http://www.augsburgfortress.org/ bonhoeffer/ respectively.

The Oxford University Press Religion Reading Room (http://www.oup.co.uk/readingroom/ religion/) offers at least a sample chapter of about a dozen of their recent releases. Try before you buy!

Rodney Schwarz
North Adelaide

More online resources

- If you are interested in the current state of **theological publishing** (who's merged/taken over whom, etc) you might have a look at this article:
  'Making theology pay'/ Michael Walsh in *Tablet,* no.11 Nov.2000, pp.1522-1523. The Tablet can be accessed on-line at http://www.thetablet.co.uk/11112000.htm the URL for the archives. (Contributed by W. Davis)

Denise Cadman, from the Brisbane Catholic Education Centre Library, regularly sends us news of her discoveries on the web! Try some and assess them for yourselves!

http://www.academicinfo.net/religindex.html
http://www.thearda.com/
http://www.refdesk.com/philos.html
http://www.bu.edu/sth/sthlib/resources.html
http://www.iota.org/Fall99/religion.html
http://www.science-spirit.org/index.cfm
http://www.tren.com/
http://www.prchfe.org/
http://www.theologyonline.com/

Also from Denise:

- Women scholars have launched a website : <http://www.wrst.com.au/> where they will publish on-line *'The Journal of Women Scholars of Religion and Theology'.* It is called Sea Changes and it is free. It 'provides a medium for promoting the growing volume of scholarship undertaken by women in the area of religion and theology'.

♦ The Unbound Bible - <http://unbound.biola.edu/> Nearly every version of the Bible is available in many languages at this comprehensive site, including English, Biblical languages, and ancient translations. It is searchable and includes tools such as a Greek lexical parser and a Greek and Hebrew lexicon. Texts and fonts can be downloaded. The site is also available in French and Spanish.   Subjects: Bible - Versions

Yet more from Denise:

http://www.newadvent.org   New Advent let you find online answers in the Catholic encyclopedia, read the daily news from Catholic periodicals + provide many links

http://www.nccbuscc.org   Site for info on the National Conference of Catholic Bishops, US Catholic Conference + daily readings from the Scriptures which can be downloaded.

http://www.alapadre.net   Great site for research

http://www.vatican.va

http://www.christusrex.org   You can take a tour of the Sistine Chapel, section by section and it gives you many other links, including speeches of the Holy Father for the current/previous years, etc.

http://www.beliefnet.com   Ecumenical website. Gives comparisons of world religions, excellent multimedia components, and prayer tools.

http://www.catholic-forum.com   Includes index of patron saints, polls, quizzes, games, etc.

http://silk.net/RelEd   Excellent for catechist - it offers lesson plans, free religious clip art, etc.

St. Paul-Minneapolis Social Justice site : http://www.osjspm.org

• The following may be of interest WebNexus - **http://www.webnexus.fsnet.co.uk/**
This selective, annotated guide to Web sites of interest to students and scholars of Early Judaism and Christianity breaks subjects down into general Christian and Jewish links, religious studies, classical studies, library resources, publishers and booksellers, software for theology, Greek and Hebrew fonts, desk references, search engines, directories, and world news. Subjects: Christianity |Judaism.   All of these entries plus another 7,600 are in the searchable and browsable Librarians' Index to the Internet: By Librarians, for Everyone! at **http://lii.org**
      Copyright 2001 by Librarians' Index to the Internet, lii.org.

[Editor: What websites have you discovered? Care to share them with your colleagues? Send them to the Editor for the next issue of the Newsletter.]

People News

- **News from Hans Arns (Life Member)**
  Going through my mail last week after returning from another stint in Port Moresby I found the December issue of the Newsletter. I had wondered why issues had failed to materialise, but as I tended to read them at some theological library or other it seemed unnecessary to contact you. However I would be most grateful if you could add me again to the list. You may have heard that I am spending much time in Papua New Guinea, where I got the Catholic Theological Institute library in Bomana near Port Moresby Back on track again. It is now fully automated with an Athena system, staff are now reasonably trained and I have dragged a lot of books there to update the library. I also recatalogued the whole collection of some 17.000 volumes. Port Moresby is a place where nothing seems to work anymore and I nearly kiss Australian soil whenever I return. However it has been a satisfying experiment and one that opened my eyes a lot.

  Currently I am back for a few weeks before embarking on a mission to Suva to change the library at the Pacific Regional Seminary from a Catalist to an Athena system. They have made little progress on the former, which, after many years in operation, needed updating at great cost. They have a Fijian and an Indian librarian, the place is in a great location (adjacent to Pacific Theological College, with which they do much together) and is very safe compared with Port Moresby. I had promised them six months after Maureen and I visited them recently but my left eye has been starting to give trouble two weeks ago and there is danger of a detaching retina. I will probably have to make the project of shorter duration therefore. Otherwise I am well and so is Maureen who still works part-time at North Shore Hospital, after retiring as Registrar at CIS Strathfield. We have our first grandchild since last year, which gives us much pleasure.

- Farewell to former colleagues: **Blan MacDonagh**, formerly Librarian at the (Catholic) Diocesan Resource Centre, sent a message of farewell in December, as her appointment came to an end. **Mara Goodall**, Librarian at Morling College, in Sydney, has just retired at Easter. We wish them both well as they step into a new stage of their lives.

- **A new theological library** has recently been opened, so ANZTLA has a new member. The **St Athanasius Coptic College** recently began operating in Coburg, Victoria. **Gehan Aboud** has been appointed Librarian, and has already joined ANZTLA.

- With the departure of Anne Morris-Bannerman from **St Mark's Library, Canberra**, we welcome another recent appointment, **Deveni Temu**. He is already actively involved in the committee planning ANZTLA Conference 2002. We look forward to meeting Deveni in Auckland.

- The Victorian Chapter has new office bearers : Chairperson, **Nina Waters** (Trinity College, University of Melbourne), Secretary, **Kathryn Duncan** (Ridley College). **LIAM** (Librarians of Institutions Associated with MCD) also has a change of Chair: **Lynn Pryor**. **Siobhan Foster** has agreed to continue as Secretary.

- A recent casualty of a library closure has been **Philip Stark**, Librarian at Regent College, Melbourne. Those who attended Melbourne conference 2000 would have met Philip. Let him know if you know of a position available!