ANZTLA

ANZTLA NEWSLETTER

No 44
August 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 or on floppy disk; hard copy for scanning acceptable.

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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ANZTLA Membership and Subscription to the Newsletter:
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Advertising in *ANZTLA Newsletter*:
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 2000/2001

The Association is currently holding its 16th annual conference and we can look back on sixteen years of activity and accomplishments. We have achieved a great deal for which we should be very proud. Projects such as AULOTS, ARI, the Newsletter, ANZTLA Forum and the Standards have all been appreciated not only among our own members, but also in the wider library world. Perhaps our most important accomplishment is the creation of a network of colleagues working together. The work of the chapters and the annual conference in building friendships and working relationships cannot be overestimated.

I was able to promote the Association and its work at the 29th General Assembly of Bibliotheques Europeennes de Theologie (BETH) held in York from 30th August to 2nd September and at the Annual Conference of the Association of British Theological and Philosophical Libraries following the BETH conference from 2nd to 4th September. Also attending these conferences were representatives from the American Theological Library Association. With representation from most of the world theological library groups we were able to have a very full discussion of the state of theological libraries. I found it encouraging to see the issues and problems we face in Australia and New Zealand are much the same as those faced in the wider, older established library world. It was a privilege to be able to meet colleagues from all over the world. The plans of the American Theological Library Association for establishing a committee on international theological librarianship should be noted and our Association should try to become actively involved when, and if, the committee is formed.

While on the subject of international links I would like to say how pleased I am that we are able to further the links we have established with the libraries of the Pacific region. It is very good to have a large number of delegates from the Pacific region at this conference. There will also be a two-day workshop with these librarians after the conference. It is my hope that the Association will continue to foster close ties with librarians of the Pacific region.

At the conference last year in Melbourne a number of Working Groups were set up. Progress reports of these groups will be discussed in the Practicalities session of this conference but I will mention the work of one of those groups. The Website Group has been very active during the last year and the results of their work can be seen at http://www.anztla.org. They have worked hard at creating a web site the Association can be very proud of. The Working Group and the Executive have had many discussions and much correspondence and the *ANZTLA Web Site policy document* is before the Executive for approval. The group has now finished the project they were asked to attend to and the Association will now have to discuss the future management of the site. This matter has been added to the New Business section of this AGM.

The executive has also spent much of the year in discussions with the ARI review committee. Last month we circulated to members the June 2001 report of the committee for information and comment. Shortly after the last conference the Executive was advised by the Centre for Information Studies of its intention to end its commitment to ARI. This meant that the review committee had to refocus its attention from its main function of looking at the existing relationship with CIS to a secondary function of securing ARI's long-term future. The committee took up this responsibility and has worked hard at looking at possible ways forward. I would encourage the members to read this report and to give their views to the Executive by July 30, 2001. The production of

ARI for the last twelve years is one that the Association can take great pride in and its continuance, in whatever format, is of the highest priority.

The issue of the incorporation of the Association has been before the Executive for a number of years. The buying out of the Centre for Information Studies rights in ARI has made the issue one to address with some urgency. The Secretary has outlined in his letter of June 15 2001 the work of a group appointed to look into incorporation. The motions he listed will be put to this meeting in the New Business section.

The Association would like to congratulate one of our members on the publication of her first book. The title by Elizabeth Jordan is *Reconciling women: a feminist perspective on the confession of sin in the Roman Catholic tradition* (Strathfield, NSW: St Paul Publications, 2000. 1876295295)

During the year two long-standing members have left. We wish both Blan MacDonagh and Mara Goodall all the best for the future and thank them for their contribution to the Association during their membership. I also record the death of Elaine Royes, the librarian of the Salvation Army Training College in Sydney. She was a very active member of the New South Wales chapter.

Finally I would like to thank the Association for their support of me during my term as President. Stepping down from this position I look back on a time of some major changes but of much progress. I will continue to support and encourage the work of the Association and the new Executive from my position as a rank and file member.

Kim Robinson
President

Sixteenth Annual Conference of the Australian And New Zealand Theological Library Association

A REPORT
by the
Vice President Philip Harvey

Conference held at Vaughan Park, Torbay, via Auckland, New Zealand 5th to 8th July 2001

In the Thursday afternoon Cataloguing Session we looked at the 'de-theologisation' of Library of Congress subject headings, a subtle problem (Theology) replaced by dash Religious Aspects dash Christianity. There was also an open discussion, which in fact will go on for years, about the dichotomy (albeit a false one) about our catalogues and their place in the worldwide electronic environment. How far should we go in treating our catalogues as reference tools? Where do we draw the line? Amongst other contenders for the coveted Worst Subject Heading of the Year, we heard of: 'Culture shock - Description and travel' (say no more); 'Thomas Merton, 1915-1968 - Meditations' (we do not meditate on Thomas Merton, but on what he said and wrote); and 'Conflict management in the Bible' (no arguments about its questionableness).

On the Thursday evening Chris Szekely of Manukau Libraries Nga Whare Matauranga o Manukau, showed how promoting ourselves is fundamental to our job of getting done what has to be done for our users. It is not possible to have multiculturalism in New Zealand Aotearoa without biculturalism, an interesting consideration for Australians. Chris was coordinator of research into why Maori were not using libraries. Amongst other reasons, because of lack of intellectual access, they have to decode the means to the materials, and they only use libraries where other Maori work. One solution was to take the libraries out to the Maori. Dedication to Maori language comes out in bilingual dedication in the public libraries, for example Chris's own Manukau library, which was to be called Dawson Road Library (in Dawson Road, oddly enough) before a lobby group succeeded in having it named Tupu Library. Tupu means new growth.

Friday morning, Tony Westcott of St John's College spoke of publicity and the importance of defining our core business. He reminded us that we work inside church systems and need to get through to as well as beyond those systems. We have captive markets, so that in advertising we need to think about who we want to use the library and what we want the library to represent. Brian Flaherty of Auckland University Library talked about promoting ourselves using electronic resources. He contrasted the internet with a huge building site, apposite after seeing slides of the state of his own library at present. We learnt the astonishing fact that the Vatican is seriously considering making St Isidore of Seville the Patron Saint of the Internet, because he made the world's first encyclopedia (20 vols.). Consequent searching on the Catholic Community Forum revealed that indeed

rum revealed that indeed this occurred in 1999 and that he is also patron of computer technicians, computer users, and computers; that Isidore is traditionally depicted beside a beehive may be more than coincidental. Brian stated that by 2010 most information will be taken off the Internet. In the future, librarians will increasingly become involved in publishing, perhaps a theme for a future conference. And he asserted that librarians now need to be IT literate, by definition.

Friday afternoon we heard from Filomena Davies, Lorraine Orman, and Lesley Utting on promoting ourselves as experts. Information literacy is not just about computers and technology. It is our business to show people they have to learn how to learn. Today people are in danger though of killing themselves with information stress; there is even a Dutch professor who has researched the subject. While empowering people with different literacies, we have to be aware of Information Fatigue Syndrome. Being a passionate teacher is important, we have to make a difference when it comes to searches.

This is the first year the conference photo opportunity was noted in the program; future planners may want to extend the time frame for this section from ten minutes. Efforts to include the beach view in the pictures were applauded by Lawrence McIntosh with the comment, "It's good to have something to look at." A special ecotheology practical session was scheduled for the truly determined. Librarians disappeared off to the beach and into the undergrowth, bescarved and clutching packets of Fruit Tingles. A questionnaire that went with this experience had one reply to the request Define 'Ecotheology': ecotheologyologyologyologyology.

The AGM was held in the evening. The Association voted for incorporation. We agreed to fixed terms for President, at last. And we elected a new President who is both a New Zealander and a woman, which is a very good thing. Some amongst us even learnt that people in elected positions can do more than one job at the same time.

On Saturday we took a daytrip to theological libraries in Auckland. The conference dinner was held on site and we all agreed that the cuisine at Vaughan Park was uniformly excellent, likewise the superb selection of local wines courtesy of Margaret Grigg. We had the great bonus of Scottish songs being performed, then after dinner enjoyed a ceile. There was a dance, a first for ANZTLA. Delegates, some of them delicates, who try to avoid the cut and thrust of conferences suddenly found their toes being trodden on by Lawrence McIntosh, or received a flying elbow from Val Canty.

Jocelyn Morris gave a very detailed presentation on special collections next morning, Sunday. We were reminded of Helen Greenwood's code, "know your collection." Stakeholders in our libraries know they have marvellous collections that can have political as well as scholarly uses and should be promoted accordingly. Jocelyn asked the basic question we all need to ask ourselves at times: if not for readers, then for whom are we saving all this stuff?

This year we had "ad breaks" (i.e. site insights) from Beverley McKenzie of Salvation Army Training College, Upper Hutt, New Zealand, Judith Curtis of College House Institute of Theology, Christchurch, New Zealand, Eileen McComber of Pacific Regional Seminary, Fiji, and Mark Hangartner of University of Auckland Library Te Tumu Herenga. Mark also composed and conducted a special Sunday morning liturgy.

We were privileged to stay at such a beautiful location and with such comfortable accommoda

tion. The whole conference was a pleasure to attend. The New Zealand Planning Committee are to be thanked for their foresight in selecting Vaughan Park and also for the sometimes fretful implications of that decision, especially the ferrying of delegates from places all over Auckland, not just the airport. We were given a marvellous variety of perspectives on promoting our libraries and how to do that shamelessly, in the loosest definition of that word.

Following the scheduled conference there was a two day consultation for visiting Pacific Island librarians. By this time the Vice President was already on the train steaming to Rotorua.

Special Pacific Consultation : Helen Greenwood reports:

The two-day South Pacific Association of Theological Schools consultation took place at St. John's College following the ANZTLA Conference. There were seven participants from theological colleges around the Pacific, plus Judith Bright, Helen Greenwood and Kim Robinson. We were joined by Jie Deng, a person new to the field who is currently working at New Covenant International Bible College in Auckland. Jeanette Little was able to be with us on Monday morning and led an initial session discussing possible topics and facilitating an exchange of ideas. This was followed by a walk around the Kinder Library, looking at various areas and procedures; this was used as a starter for discussion on how things might be done elsewhere. After lunch, there was a practical, hands-on session on mending books, led by Shelley Walker, a student at St John's with particular expertise in this area. Then followed a general discussion on acquisitions.

On Tuesday, we spent the morning at Auckland University's New Zealand/ Pacific department. We had a training session on computer databases that have particular relevance to Pacific studies and then took a look around the department. In the afternoon, we went to the trade exhibit at the conference of the International Association of School Librarians being held locally and on the way back, a brief stop at a local shopping centre. The Consultation concluded with a meal hosted by the Pacific faculty and students at St. John's College.

Delegates to the Pacific consultation following the Conference:
Back row (l-r): Eileen McComber, Cindy Vanuaroro, Faatulituli Setu, Aukilani Tuuiai, Gabriel Lovanitila, Helen Greenwood, Judith Bright, Denise James
Front row (l-r): Kaakoa Ioane, Jie Deng, Jeanette Little, Savu Tawake, Kim Robinson

The Consultation was a great opportunity for all of us to get to know each other and learn from our different situations. We'll be keeping in touch in the future with mutual help where necessary.

Brackets Theology:
The gradual disappearance of Specialist Theology headings in Library of Congress Subject Headings

Philip Harvey

The parenthetical qualifiers (Theology) and (Christian theology) used in Library of Congress Subject Headings have served more than just a useful purpose in delineating and demarcating subject areas in theology. Their original implementation answered the critical need for works in theology dealing with major subjects. Very often the theological approach to a subject necessarily involves a set of specialised questions, as is the case with any academic discipline. The subtlety and breadth of this theological discussion can be different in kind, though not in value or standing, from discussions of a subject in other fields. Very often theological discussion joins and overlaps work in other disciplines while maintaining its own exacting first principles.

Reasons for using parenthetical qualifiers include the following: "when ...the term or phrase has several dictionary definitions" [1] and "to remove ambiguity or to make more explicit a word or phrase that is obscure." [2] The qualifiers here serve this purpose superbly. The phenomenon, therefore, of rationalising or straightening (Theology) headings by replacement with the bland and vague subdivision 'Religious aspects', is not welcome in our specialist catalogues. A recent example is the new heading 'Truth — Religious aspects — Buddhism, [Christianity, etc.]' [3] This is a replacement for 'Truth (Christian theology)', a subject within theology itself that can only lose out with the broad sweep of the new heading. The very idea of Truth having a religious aspect could be the subject of whole conferences and there would still be argument years later. Meanings of veritas include the medieval understanding of truth as inseparable from concepts, statements or propositions; the position that God is truth itself, in an absolute sense; and the tradition that treats Scripture as God-breathed truth or inspired truth. These are theological discussions of great significance, not as well served by the new heading as by the old. Their definitions come from theological as distinct from religious discourse.

This widespread change observable at LC, where headings with the qualifiers (Theology) or (Christian theology) in brackets are being replaced by the subject on its own with the addition of the subdivision '-- Religious aspects — Christianity', means replacing headings with one set of meanings for a heading with a different, sometimes completely separate set of meanings. The wisdom, let alone the foresight, of this change of mood or attitude remains impossible to gauge. Specificity, that catch-cry of cataloguers everywhere, is being overlooked in the name of rationalisation. Simplification of theology headings for the sake of the average user of a general catalogue is an unsatisfactory practice, a change that penalises everyone, the unknown average user included.

It hardly seems believable that theology headings of this type could be treated as a subset of religious headings, and to reduce them to an 'aspect' even more astonishing. 'Truth' and 'theology' are connected often enough, the history of the relationship so close-knit they would seem inseparable, at least to a theologian. We are led to the unfortunate conclusion that theologians and theological librarians are not consulted on these sorts of changes, as who would want '-- Religious aspects' in preference to the much more meaningful 'Truth (Christian theology)' ? The new heading would seem to be no more than an expedient, there to cover the most literature with the minimum of fuss, never mind the subtle distinctions understood by the real users of the terms. The generalists win out over the specialists, for whom the headings were created in the first place and for good reason.

'Freedom (Theology)' [4] has suffered a corresponding change and we can anticipate more. Then what about 'History (Theology)' [5]? This heading, like others in the brackets (Theology) variety, no longer exists. In this case it is replaced by the non-synonym 'History — Religious aspects — Christianity'. Here is a perfect example of where the replacement heading does not represent either the scope or the subtlety of its predecessor. Books at the Joint Theological Library under the previous heading include writings on salvation history and the whole discussion of God in history, historical consciousness and theological foundations, patristic teaching on history, biblical interpretation of history including understandings of the prophetic and apocalyptic imaginations, and many works on the whole modern theology of history. All of these require 'History (Theology)' as a priority, not all require 'History - Religious aspects - Christianity', and some would be ill-served by such a heading. The replacement fails to recognise the breadth and depth of the subject under discussion, its special meaning within the discipline of theology, or its requirements as a field of enquiry separate from the generalising and hugely generalised heading 'History - Religious aspects - Christianity'.

Another problem with all this religious aspecting (from the verb, to religiousaspect) of headings is that cogent, exact subdivisions have been thrown into long precis strings. 'History — Religious aspects — Christianity — History of doctrines — 20th century' is not only getting too long to make much sense anymore, it has usually lost the user half way through. No one wants a subject heading in the form of an Emily Dickinson sentence. Headings that go for miles across the screen have lost sight of the original purpose of subject cataloguing, I would assert, namely conciseness, accuracy, directness, brevity and the plainest sense that the language can offer.

In all cases, our one solution is a concerted implementation of See and See Also references. It is critical that our catalogues do not lose sight of the original (Theology) headings, for the reasons outlined above.

This is not to say new headings are not being created with the time-honoured qualifiers. For example, one new heading is 'Theology of religions (Christian theology)'. The scope note for the heading follows: "Here are entered works on the Christian theology of religions other than Christianity as a means of salvation. Works on the relations of Christianity with other religions are entered under Christianity and other religions." [6] Here we have an example of the opposite kind, a new heading that tries to be specific about a subject that is still in the throes of formation. Suddenly the qualifier is of vital importance to the main term, and for reasons known only too well to a theological cataloguer.

The term 'theology of religions' is of nineties vintage, an inevitable product of interreligious dialogue and religious plurality, especially in Western societies. Previously we would have used at least 'Christianity and other religions' for any works of this type, where the direction is the very basic, "here are entered works on the relations of Christianity with other religions." In our own experience we know that this venerable heading in fact has been used to cover much more than simply relations with other religions; it has served to cover almost anything that deals with Christianity in comparison with other religions, and with the whole business of comparative religion from the Christian perspective. This new heading heralds a change in direction, if not consciousness itself. But what does it mean? The best answer comes not from the book in hand, but from a search of the terms on the internet.

> Plurality is a serious obstacle for the religious adherent. The close contact that we
> now have with people of other religions, has forced us to acknowledge the prob-

lems that the reality of religious plurality brings. The two major problems involved are: (i) epistemology and the nature of religious truth; (ii) the basis of soteriology.

Quite simply, the fact that there is a choice of religious traditions to follow, forces the question of how we make the choice between them, and once the choice is made, how to prove that what one believes is true. If all religions are mutually exclusive, as on the whole they purport to be, then surely one is true and the others false. If this is the case, then it must also be possible to distinguish between religious truth and falsity. The problem is that this is not the case.

Soteriology is at the heart of a Christian theology of other religions. Religious truth has to be involved in any discussion of religious plurality, but for the Christian, it is the question of the status of religions that has to be embraced. It is the status of religions, including that of Christianity, that informs Christianity of its role, and its self understanding. The question of how, and if, salvation is possible through other religions, has to be at the centre of a Christian response to plurality, the purpose of which, is to reveal Christianity's identity, its relationship to other faiths, and its overall perception of the world.

It is only by means of a thorough investigation into the three main positions of exclusivism (salvation is attainable only through the Christian church), pluralism (all religious traditions are equally salvific), and inclusivism (the Christian God saves adherents of non-Christian religions), that the true perspective of Christianity's relationship with the world will be recognised. [7]

The major hazard though with this heading is its potential misuse. Those without the subtle scope note in front of them, let alone the explanation just given (and in truncated form), can interpret the heading any way they like. On the face of it, there is no reason not to ascribe 'Theology of religions' to any work dealing with the concept of religion itself, thus far covered by the heading 'Religion', or to a work on a group of religions from the Christian position, usually represented by the heading 'Religions'. The specific question of salvation is not instantly apparent, nor is that what people will go looking for in the work before daring to use this heading. Even though the subject itself is a growth area within theological discourse, another reason for infinite caution is that the discourse could veer off into other subjects or broaden to include them. We witness here another recent phenomenon, that of trust in literary warrant alone, literary warrant being the usage of the term in a substantial amount of the literature. Terms barely out of the mouths of their inventors are picked up by cataloguers as the purest objective proof of a new subject area. The innate conservatism of cataloguing is certainly being put to the test by this newfound relish for the term first used yestereven.

One theory about the disappearance of the (Theology) qualifiers is that it is part of a larger de-Christianisation of LC subject headings. This in and of itself is no bad thing, it must be said. The religious bias in LC, Dewey and other monoliths of library science has been long overdue for review. The revisions that have taken place display a growing awareness of the very experiences that helped make possible 'Theology of religions (Christian theology)'.
That LC nevertheless remains inconsistent in its own practices must be owned. For instance, the heading 'Christianity - Relations' cannot be used and is a See Ref to the heading

'Christianity and other religions' [8] We are instructed that for "works limited to relations with one religion, an additional subject entry is made under the name of the religion with the subdivision 'Relations – Christianity', e.g. Buddhism - Relations - Christianity." All other religions have a 'Relations' subdivision except Christianity. This seems to be the result of an inability on LC's part to change its main heading, 'Christianity and other religions', created in the long ago, and make it uniform with the general practice. Thus, it must be used as a coverall for comparative study, interreligious dialogue, and theological conversations. The name of the religion being compared with Christianity is the subdivision. So, just as we are captive to the inventions of LC, LC itself is captive to its own inventions.

Sources

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6. Ibid., v. 8, no. 4, August, 2000, p. 6.
7. Sorauer, Paul M. A. A Christian theology of other religions : introduction. On the website of the Department of Theology, University of Exeter, August 2000.
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A new publication

Now available: *Presbyterian ministers in Australia 1822-1901 : biographical register*, by Rowland Ward and Malcolm Prentis. Published by New Melbourne Press to commemorate the centenary of the Presbyterian Church of Australia. ISBN 0958624151. The price is A $40 for a 304 page paperback edition (A4) thermal bound with clear front, including packaging and postage in Australia. Same cost for spiral binding if required (please specify on order). Case binding to thesis standard can be arranged at extra $40 incl. GST. Send orders to Dr Rowland Ward, New Melbourne Press 358 Mountain Highway, Wantirna Victoria 3152 Australia. For further enquiries email: rowlandw@optushome.com.au

A full review of this work will follow in December Newsletter

Promoting ourselves on the web

Brian Flaherty

Scribbling this in front of a crackling fire in a hut at Arthur's Pass, a crisp night sky outside and a possum skating across the tin roof. We've spent the day walking in the hills above the village – up to the Devil's Punchbowl with Patrick on my shoulders, Annie and the other children up in front. Ten days away from computers, email and the Internet - a great relief!

It is easy to become isolated. I don't mean up here in the mountains, but in Auckland at a large University Library. You forget that many libraries don't have the same resources, the same budget, nor the same demand (yet) for the "e"s – e-journals, e-books, e-resources in general. (I've enjoyed wandering into small libraries while on holiday, feeling that sense of community and intimacy lost in larger organisations). But in another sense we are all facing the same challenges as librarians – how to retain our traditional skills and strengths while learning to harness the new technology.

There is no doubt that traditional circulation of books and serials will decline as we move through the various stages of hybrid libraries. The University of Auckland Library web gateway LEARN (the Library Electronic Academic Resources Network) for instance provides access to over 200 databases, 8,000 e-journals, hundreds of selected Internet resources and we are now starting down the road of acquiring e-books with a subscription to NetLibrary. The technology has not yet reached the stage where large chunks of text and even whole books can be read on screen – I think all of us when faced with more than two screens of de
nse text hit the print button – but this will happen. And in five to ten years time when reading devices are cheap, flexible and waterproof the old argument about reading in the bath will disappear. What student would not like to be able to fit all their text books, reference books and recreational reading into a portable, and easily readable device? There will certainly be a role for printed books in libraries but it may not be our primary focus.

And it is not just content that is being delivered via the web. The University Library provides a number of electronic services – from e-reserves to "Ask a Librarian, an electronic reference desk. Many of our clients don't set foot in the physical Library. The Library web site received over 13 million hits in 2000 (an increase of 430% over three years) and the majority of these were from outside the Library, in computer labs, offices and from home. You'd be surprised how many people are logged searching ABI-Inform at 4.00am!

All of this relies on increasingly sophisticated technology to authorise and authenticate clients and to deliver tailored information services to their desktop. What is becoming obvious is our reliance on technology. What do you do when your OPAC crashes? How many Dewey numbers can you pluck from memory to help clients browsing the shelves blindly? As we move more and more towards "virtual" libraries the stability of our computers, servers and networks becomes mission critical. My concern is that IT is often not seen as a shared responsibility but an annoyance or mystery that is pushed at the Systems Librarian or farmed out to commercial support services. IT staff are increasingly expected to bridge the gap between what their colleagues ought to know and what is necessary to deliver library services.

This is not to say that many librarians are not rapidly learning new skills and some libraries provide excellent training for staff. And yes, we have learnt how to search the Internet efficiently and are reasonably comfortable with email. But as a group we like to portray ourselves as IT-savvy professionals without really questioning our individual levels of knowledge. For instance, how many of us can:

unzip a compressed file?
upgrade a browser plug-in?
install a printer driver?
change our proxy settings?
defrag a hard drive?

These are basic skills that should be part of a computer drivers license for all librarians. How can we grapple with the large-scale "hybridisation" of our libraries and the related issues of maintaining and improving services to our clients if we can't explain to someone over the phone how to troubleshoot a simple problem with their computer. To quote Eric Lease Morgan "Why would anyone trust a librarian, whose profession is about information and knowledge, who hasn't mastered a computer?"

At the Online Conference (the biannual showcase for new library technology and innovation) in Sydney last January one librarian stood up and complained that IT people just don't understand us and our issues. She was greeted with empathetic murmurs. This had me squirming in my seat. Surely we should be the ones bending over backwards to understand IT professionals. We are asking them to lead the charge for us in current library "techno-wars" – the daily battles with technology. This is *our* information revolution but instead of driving the bus down the information highway, too often we are to be found in the back seat wishing it would just slow down.

How can we teach information literacy effectively when we are still struggling to become computer literate?

Where are the NZ librarians working on the Standards committees, pushing forward the important work on X500 directory services, Z39.50, XML protocols, EAD / RDF / Dublin Core and other metadata standards?

Why are most IT Librarians male? Does it reflect the general "boys with toys" explanation of the IT industry gender imbalance? Or is it also to do with the stereotypical image of our own profession – an aging, mostly female workforce, hesitant perhaps to get "down and dirty" with computers. My intention in pointing this out is not to offend anyone but to question some of our responsibilities as librarians. At a recent AGM of the LIANZA IT-SIG five people turned up, all men. Another librarian commented with relief that a particular library conference had avoided IT speakers.

And where are the Library IT visionaries – too often they are too busy fixing printers and cleaning up after computer viruses?

So how do we upskill ourselves, become comfortable with the technology and the jargon? My answer would be to read, read, read. Take home that copy of *Computers in Libraries* , print out the articles from Ariadne, D-Lib, Bibliotech Review etc. Read through the IT Weekly even if you don't understand all the buzzwords – it will slowly seep into your head through osmosis! And make time to explore that piece of software on your desktop. Pull down the file menus, open the help screens. None of us can smugly think we know enough, nor can we afford to feel "IT'd out". Library managers should regularly evaluate their staff computer skills and staff development programmes should include regular training and "top-up" sessions. They don't need to be expensive packages provided by external training agencies. If you have a library assistant who is a whizz with fixing printers ask him or her to run a session in your staff meeting.

Unless we can prove our ability to manage the changes in the information industry we are in danger of becoming marginalised and irrelevant. At the same time New Zealand librarians have a ma-

jor opportunity to shape our country's information future. LIANZA is doing a good job lobbying the government to create a national information strategy. Our library educators are turning out committed and IT literate graduates. But we need to articulate our vision and show where we are heading as a profession. In other words *walk the talk.*

If you look at the increasingly public face of many libraries, our electronic front doors, you find a dog's breakfast of web sites, some with broken and out of date links, some with barely more than a list of opening hours. One library site was last updated in 1997. Few have a professional feel to them, with little thought given to design considerations, nor to marketing services to our clients. Compare our web sites to banks, real estate agents, even undertakers. Yes, we need to cater to clients with slow Internet speed and old computers, but we don't need to sacrifice all attempts at innovation. We do not exactly give the impression of leading edge, information professionals. Our web presence sometimes looks more like a cottage industry of amateur "dabblers".

True, we don't get the government grants that the Australians do, nor the research funding in Britain, but we should be doing a lot more. Here's some of my list:
- dynamic, well designed web sites that deliver up to the minute information resources
- a national digital collection along the lines of *Picture Australia,* where a number of libraries have digitised heritage resources and provided the metadata for a central repository managed by the National Library
- personalised information portals where clients can create their own information environments
- leadership in resource discovery on the NZ web scene (is Te Puna Web directory still being updated?)
- well managed, high profile intranets that have a vital role in organisation cultures
- regional and national digital archives for the preservation of and long term access to online publications (along the lines of NLA's Pandora)
- showcases for the use of metadata – DC , EAD, RDF etc – in information retrieval
- an ever increasing collection of quality, well organised electronic resources delivered to our clients when they want them and how they want them.

This afternoon we stopped in at the Otira Hotel, a run-down, ramshackle building with peeling purple paint and rotting weatherboards – the last survivor of a once-thriving settlement. We got talking with Bill, the taciturn publican, who bought the place (pub, railway cottages, the lot), for $63,000 a couple of years ago! Hearing Annie mention how her grandfather had worked on the railway tunnel and her uncle had taught at the now-derelict school, he proudly brought out a photo album from behind the bar, keen to locate her family history. There was Dick Seddon in front of the hotel on his way to the West Coast , a stage coach passing through town, grainy school photos from the between-wars era...

"Did you find the photos in the pub?" I asked. "No, they're from the Turnbull Library. I got them off the Internet," he answered nonchalantly.

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Launching An Information Literacy Programme

*Lesley Utting
And
Lorraine Orman*

The Ayson Clifford Library is located at the Carey Baptist College in Auckland. The College was established in 1926, and the Library currently contains about 27,000 items. It subscribes to 120 periodical titles, offers access to numerous CD-ROM databases, provides Internet access for students, and makes the catalogue available via the Internet. Users consist of College staff, university students, NZQA students, pastors and subscription members. Students are both onsite and distance, while the pastors are situated throughout the country.

The introduction of an expanded Information Literacy Programme came about as the result of comments made in the College staffroom, which coincided with the fact that the Librarian, Lesley Utting, was studying information literacy at the time. The comments were along these lines: "Have you noticed how many of our students are including information from the Internet in their essays? But they're often not using reliable sources, and they hardly ever provide correct citations so we can't check their references. It's a real problem."

The Library staff did some brainstorming about ways of tackling the problem, and as a result the Librarian asked for time to deliver a presentation to academic staff during the next Staff Development Day.

Initially we considered a presentation directed at the lecturers which would inform them about information literacy. However, upon considering the literature, the Librarian decided that a bit of smart psychology was needed. We decided to both inform and upskill the lecturers by talking them through a session which would subsequently be presented to students. We hoped that the lecturers would expand their own knowledge of information literacy and support our proposed programme at the same time.

We developed a Powerpoint presentation which included online demonstrations of the databases and tools mentioned during the talk. We felt it was necessary to use up-to-date technology to avoid the possibility of the staff and students deciding that this was just another routine promotional session about the library, and thinking, "I know all this."

The presentation to the staff covered the following points:

❖ What is information literacy?
"An information literate person is one who:
  ❖ recognises that accurate and complete information is the basis for intelligent decision making
  ❖ recognises the need for information
  ❖ formulates questions based on information needs
  ❖ identifies potential sources of information
  ❖ develops successful search strategies

❖ accesses sources of information including computer-based and other technologies
❖ organises information for practical application
❖ integrates new information into an existing body of knowledge
❖ uses information in critical thinking and problem solving."

❖
❖The Six Steps of Information Literacy (a simpler model of the above):
  ❖ Defining information
  ❖ Locating and retrieving information
  ❖ Selecting information
  ❖ Organising and synthesizing information
  ❖ Presenting information
  ❖ Evaluating the information process

❖ Why are we introducing an information literacy programme?
  ❖ To cater for the wide range of information literacy abilities among Carey students
  ❖ To introduce staff and students to the concept of information literacy
  ❖ To develop an awareness among students that information is available from an increasing variety of sources
  ❖ To help students cope with "infoglut" as electronic sources become more overwhelming
  ❖ To help provide Carey students with the skills to become lifelong learners

❖ The **Programme** for 2001:
  1) Library Introduction (Orientation):
      ❖ Voluntary or at request of lecturers
      ❖ Library tour
      ❖ Location of collections and facilities
      ❖ Location of research tools
      ❖ Brochures and point-of-use guides
      ❖ Library procedures
      ❖
  2) Course-specific sessions on library and research skills, worked out in conjunction with the lecturer, eg. He Akoranga Pukenga/Learning Skills course proposed):
  Session 1 to cover:
      ❖ Different collections/formats
      ❖ Types of information in different collections
      ❖ Using the catalogue and locating material
      ❖ Self-directed Worksheet (assessed)

  Session 2 to cover:
      ❖ Revisiting learning areas from Session 1
      ❖ Introduction to journal indexes and fulltext databases
      ❖ Introduction to finding information on the Internet

  3) Research skills presentation to first-year students:
      ❖ Delivered during lecture time, using data projector
      ❖ Pertinent and fast-moving (approx. 30 minutes)
      ❖ Demonstration of new library system (Liberty)
      ❖ Introduction to Index NZ online (journal index)
      ❖ Introduction to Findarticles.com (fulltext articles)

Conclusion:
- ❖ We need the support of academic staff
- ❖ We need feedback from academic staff
- ❖ We want the programme to be flexible, responsive, and integrated into Carey courses as much as possible

Feedback from staff on the Programme outlined above was varied. Most lecturers were immediately supportive, but there was some initial discussion of the need for students to use the Internet during their research. However it was concluded that many students will probably be determined to use the Internet, so they should be introduced to the necessary information literacy skills.

Progress on the initiatives described above has been varied. The Research Skills presentation to students was delivered three times at the beginning of Semester One. As outlined to the lecturers, it was delivered using Powerpoint and online demonstrations, and it covered the following areas:

Library catalogue:
- ❖ Available on the Library homepage
- ❖ Ability to do own renewals and reserves (forthcoming)
- ❖ More user-friendly searching facilities

Religious and Theological Abstracts:
- ❖ Indexes hundreds of journals in the subject areas
- ❖ 80 of these journals held in this Library
- ❖ Many more journals available in other theological libraries

Index to New Zealand Journals (INNZ):
- ❖ Indexes NZ journals relating to the social sciences
- ❖ Some journals available in this library
- ❖ Others widely available in Auckland libraries

Findarticles.com database:
- ❖ Indexes hundreds of international journals
- ❖ Full text provided free on the database
- ❖ Available via the Internet

"Your Library offers books, journals, CD-Roms, audiocassettes,videos, databases, Internet access, study carrels, coffee, PLUS friendly staff. *How can you manage without using the Library?*

There was a noticeable increase in the number of students using the Library resources after these presentations, and also students asking for training in how to use specific tools such as RTA and the Internet. We felt that by going into the lecture room we were able to build a rapport with the students that we hadn't achieved before.

Feedback from the academic staff was extremely favourable. A flow-on effect developed as lecturers realised the benefits of tailoring such a presentation to their particular topics, and the library staff have been asked to present several such sessions. The presentations were particularly effective when we tailored the presentation round a current essay topic for the course, and did some prior research of our own.

- ❖ Introduction to finding information on the Internet
- ❖ Follow-up small group training sessions available

4) Voluntary small group training sessions on research tools:
- ❖ Within Library
- ❖ Scheduled or as requested

5) Research skills/information literacy section within the Library pages on the College website (to be prepared during 2001).

The He Akoranga Pukenga/Learning Skills course has not yet been delivered at the College, so plans for the course-specific sessions in the Library are currently on hold. However the planning has been done and the lecturer is still enthusiastic, so we hope that this will happen. The Information Literacy section of the Library webpages is also still in the planning stages.

A point-of-use guide called *Finding Information on the Internet* was prepared in response to that dreaded question, "Can you show me how to use the Internet?" The guide is aimed at beginners and covers Getting started, URLs, Hyperlinks, Search engines and directories, and Evaluating Internet information. It is available in two versions; one for use in the Library, and one for distance students. The next point-of use guide to be prepared will be for the library catalogue (Liberty).

Library staff are very pleased with the progress of the Information Literacy Programme, particularly the presentations delivered in the lecture rooms. We feel that getting ourselves out of the Library environment and standing up in front of staff and students has greatly enhanced the profile of the Library. We have a lot of work still to do for some of our initiatives – but we believe that our Information Literacy Programme has been well and truly launched.

Source: Doyle, Christina. *Information literacy in an information society: a concept for the information age*. Syracuse, NY, Eric Clearinghouse on Information and Technology, June 1994, p. 3.
As quoted in: Booker, Di, ed. *The learning link: information literacy in practice*. Adelaide, Auslib Press, 1995.

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This may be of interest to librarians who support distance education students.

Theological Education and Distance Learning: A Working Bibliography. Compiled by Charles Bellinger c.bellinger@tcu.edu
Theological Librarian, Asst. Prof. of Theology and Ethics Brite Divinity School

Scope: This is a rough, working bibliography regarding distance learning and seminaries. Suggested additions are welcome; keep in mind, however, that I'm trying to focus on theological education. Works on distance education in secular contexts are, generally speaking, not within the scope of this bibliography. <http://libnt2.lib.tcu.edu/staff/bellinger/theo_distance_bib.htm>

AUSTRALIAN AND NEW ZEALAND THEOLOGICAL LIBRARY ASSOCIATION
17th ANNUAL CONFERENCE
4th - 7th July 2002
in
CANBERRA

Conference Venue: Blackfriars Retreat and Conference Centre is part of the Dominican Priory in Watson, Canberra. This is a spacious venue, with an internal garden and cloister walk, and is well set up for conference needs. It is close to the centre of Canberra with easy transport available. The Centre is warmly heated and has comfortable individual accommodation.

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"Bringing Dry Bones to Life":
promoting ourselves through our Special Collections

Jocelyn Morris

Abstract : The focus of this paper is special collections within theological libraries. Firstly the scope of the collections under consideration is considered, then methods of promotion and some restrictions are discussed. The paper concludes with some comments about the value of special collections to the promotion of the theological library.

Harrod's Librarians Glossary defines a special collection as:

'A collection of books connected with local history, celebrities, industries, etc. on a certain subject or period, or gathered for some particular reason, in a library which is general in character.'[1]

This can be contrasted with Ruth Hughes' specific definition:

'Special collections is a broad term, and is applied to collections of both rare and special materials...we are talking about something that is important in aggregate. An individual volume of this special collection may not be terribly exciting, but placed with its companions it completes a unique picture."[2]

Types of special collections include:

➤ Material which was published before 1800 including incunabula. Ruth Hughes asserts : "You are safe in assuming that any book printed before 1801 is of scholarly value to someone".[3]

➤ Items gathered together by a single collector, and retained as a distinct set of works by the library such as the "A B Ellis" collection at the Australian College of Ministries library, owned by the Churches of Christ in Sydney. There are institutional collections held as a single entity within a larger collection and library.

➤ Material which is locked away because of its commercial value and is issued to library patrons under supervision. Items in this category are often limited editions, or rare items which are therefore irreplaceable.

➤ Items which are set aside in secure storage due to the sensitivity of their subject matter. The location may appear in the catalogue as 'Librarians Office'. Publications relating to astrology, the occult, witchcraft, wiccan or satanic topics may be vulnerable to theft if left on the browsing shelves.

➤ Special collections can include non-print and other formats of material. Examples of these are the reel-to-reel tape collection at the Camden Theological Library in Sydney and the Löhe Memorial Library's cabinets which display medals and medallions dealing with Martin Luther.

➤ Another category of material is treated as a special collection because of the particular intellectual content of the volumes. The liturgical notation books which form the basis of the Divine Service of St John Chrysostom are one of the most significant collections located within the library of St. Andrew's Greek Orthodox Theological College in Sydney.

Special collections may be accepted by the library as static, closed collections. Some libraries acquire additional material to expand the depth of the collection and fill any gaps in holdings.

➢ Some collections contain works in a single language, often given to the library as a single donation or as a deceased estate.

➢ A library may accept the personal library collection gathered by an individual in a variety of formats, including printed, unpublished manuscripts and non-print items.

➢ Most institutions maintain a set of publications and unpublished papers written by faculty members, institutional staff or people associated with the institution.

➢ The library may receive a deposit copy of dissertations, theses, and papers submitted to meet the requirements of awards conferred by the institution.

Consider your own collection ~ which of these categories are found in your library?

"Jonathan wanted a real library, but this is cheaper."

Wallpaper. [*Liblaf One: cartoons for libraries.* Compiled by Alan Bundy. Underdale, SA: University of South Australia, 1995]

Theological libraries have a significant custodial role in preserving and maintaining the heritage and faith traditions of the Christian church. The curricula of theological institutions attempt to portray where God's people have been on their pilgrimage of faith, and that journey has a past, as well as a present and a future. In order to describe that experience fully, all three dimensions of time are necessary to the story.[4]

> It is important for us to know about the items in our care - their provenance, their content, their significance and how they relate to other material in the subject area, on the main shelves in our own collection and how they relate to other collections in the same city or country and other libraries of the same denomination and collecting scope.

Paul Schrodt puts it this way:
"Librarians... must not only study and acquaint themselves with the works within their charge, but they must be able to develop the significance of these works for their students, faculty, donors and friends".[5]

Intellectual access

If the material is a permanent part of the library collection and it is not to be weeded or sold, then it is vital that intellectual access to the material is available for all library users. As the material cannot be browsed, then detailed cataloguing records provide crucial information about the material to facilitate scholarly research.

Theological librarians need to be proactive in ensuring that people know the collection exists. There are a number of promotional strategies which may be used for special collections in theological libraries. Mary Catharine Johnson proposes a useful checklist[6]:

Audience	well-defined
Interest	relevant topics
Language	accurate, appropriate, concise, lively
Content and context	related to collection or institution's goals
Special Features	helpful
Design	logical, enticing, legible

Preparation for promotion

It is important for the library to provide information about the special collections. Details about access arrangements, composition, origins of the collection and restrictions are required. Extensive collections require their own specialised finding aids, providing description and scope of each component of the collection. These are the building blocks for promotion of the collection.

Librarians at St Mark's Theological Library in Canberra have developed a number of aids to support the use of the Tippett collection, which is held there. It is a significant research collection and now there is information available about this collection through a wide variety of media.

Promotion through presentation

The most obvious candidates for promotion of our unique or special collection will be the faculty of the institution. They are key stakeholders in the library, and it is important to enlist their cooperation. Lecturers with a thorough knowledge of their subject area may provide insight for the librarian in understanding the significance of individual items and what it means to have the collection in the library. As they come into contact with colleagues or supervise students, they can promote the collection over time.

Items from the special collection can inspire and enthuse students with the vitality of the past. For students embarking on theological study, the sense of continuity of the Christian tradition can empower them in their own studies.

There are times when faculty members or administrators may be keen to use the special collection as some kind of curriculum support for studies in a particular subject. They may argue that this in fact promotes usage of the collection.

Balance

However, as librarians we have a responsibility to balance preservation issues against access and curriculum support. The original material may require microfilming and we may need to set limits on the exposure of specific items. User education may be required in order to increase understand

ing of issues relating to handling and treatment of these particular items.

We need to be able to describe and explain the significance of the special collection and individual items, in terms which can be understood by different audiences. The way we present and describe individual volumes will depend on our listeners. Recently this writer gave presentations to the Council of Luther Seminary and also to the Retired Lutheran Pastors' Wives and Widows Association. Some of the same material was utilised in presentations to both groups, however the presentations were quite different.

Promotion through fundraising

Non-librarians see the most obvious use of the special collection is in connection with fundraising. Many people like the idea of these old books, distinctive material or special collections. They may know little about libraries, and virtually nothing about the actual items but they often show a particular interest in seeing the library "treasures". The uniqueness, the rarity, the beauty, the diverse forms, the bindings even the "bookish" smell of these objects captures peoples' attention. They quickly develop a connection with treasured works which have survived for hundreds of years, that have endured and outlived the people who owned them for a time. There is a sense of the continuity of the Christian tradition through the centuries which speaks powerfully to audiences.

Often it is people of power and influence whom we attempt to reach. If librarians want to persuade them to spend money on the library, we muster all available resources; we exploit these treasures in order to achieve the desired objective or necessary outcome. Special collections may be perceived by institutional administrators as marvellous assets which have political as well as scholarly uses.[7]

Size of collection

What about the size of the collection? Does that make any difference? There are some quite small but very significant collections, in theological libraries around Australia and New Zealand. The carefully developed collection which emphasizes specialised and comprehensive coverage of a specific subject can be of significant research value.

Gaps in collection

Special collections can even be promoted in terms of their gaps in holdings – larger libraries use this strategy regularly. It can be quite a successful ploy to appeal to stakeholders for specific items of major significance for acquisition. As an example, the University of Sydney sends regular bulletins to alumni seeking support for purchase of materials to be added to their special collections.

How can we find out about these collections? Where would theological libraries be without Coralie Jenkin's book *Collections of Religion and Theology in Australia and New Zealand*.[8] Survey forms are tedious, but directories perform an extremely important function for researchers and librarians alike.

Almost forty years ago, Wallace Kirsop published what he described as "A Preliminary survey" of 'Sources in Australian libraries for the religious history of the 16th and 17th centuries'.[9] Sadly, some of the collections investigated by Kirsop have since been destroyed. He decried the paucity of data concerning collections. Thirty nine years later, there is still a need for further research into

the special collections held in ANZTLA member libraries.

Non theological collections held within theological libraries
It is interesting to consider the rich non-theological collections of material held among our libraries. Theological librarians may realise that collectively we hold many fascinating treasures. Promotion involves making the wider library and research communities aware of these holdings.

Promotion through publication
Publications offer a more permanent record of outreach efforts and are able to reach a wider audience over a longer time period. Comprehensive details about the collection, its origins and collection strengths are published in monographs or journal articles relating to the subject area. Kim Robinson's article about the Moore College Library collections has found a wider audience through publication in the library literature, than just the theological library circle. [10]

Publicity
Promotion of the special collection within the broader library community may also involve tours and presentations about the collection to library colleagues at professional development sessions. There is an obligation to ensure the collection is listed in the directories and finding aids produced for libraries. Johnson suggests publicity should be directed to your library, your institution, your community, the public arena, subject literature and national literature. [11]

Resource sharing
A rather unexpected and helpful promotion may be quite unintentional. It's a by-product of the work of other libraries and staff strongly committed to resource-sharing. In recent years theological libraries have undertaken ambitious conspectus evaluation projects, resulting in the publication of collaborative collection development documents, such as those published by the Sydney and Melbourne College of Divinity libraries. The data enables libraries and researchers to assess collections individually and in relation to each other. [12]

Promotion through the library website
Another forum for promotion these days is the library web-site. The special collection can be an attractive feature of the library section, with images of significant works. Effective website design can provide substantial information using appropriate navigation devices. Hyperlinks to related specialist collections, gateways to related collections and web listings of resources worldwide can be established through the website.

Duke University has extended this concept in their "Scriptorium" providing digital access to an ever-increasing number of ancient and fragile works. The goals of this project incorporate preservation and access objectives, however they also desire to "add value". [13]

An exciting new development for Reformation Studies is the Digital Image Archive developed by the Pitts Theology Library at Candler School of Theology, Emory University in Atlanta. [14] Digital copies of original woodcuts from the Reformation period have been made available on the internet through this project.

Different Clientele
It is possible, even likely that the library patrons who use the special collection are quite a separate and distinct group. Consider as a case study, the special collection of church music held by the Veech Library at the Catholic Institute of Sydney. A number of researchers have come to Strathfield looking for works by early Australian composers since Mrs Kit Smith organised this special collection. They may never set foot in a theological library but are interested in these

special collection. They may never set foot in a theological library but are interested in these manuscript and printed scores representing a long sacred music tradition transposed to a new continent and context. Targeting these people requires different promotional strategies and usage of the collection depends on the librarian understanding the clientele and their information needs, in addition to their specialist knowledge of the material.

Top sacred [*Liblaf two: cartoons for libraries.*
Compiled by Alan Bundy.
Underdale, SA: University of South Australia, 1995. p85]

One of the long-term consequences of promotion of the special collection may be requests for material to be used for other purposes. The Löhe collection has been used by film crews and photographers for broadcasts and publications about Christianity in Australia. A wider audience is reached through involvement in these projects.

Friends of the Library organisations

"Friends of the Library" organizations are almost indispensable in building special collections. They not only bring special collections to the library but such groups are most helpful in purchasing so-called "luxury items" - that is, the important and rare books or sets which fill a real need, but which are too expensive or too specialized in character to find a place in the regular library budget. [15] Each friend of the library is effectively a publicity officer.

Promotion through library events

Exhibitions can be extremely useful promotional opportunities. They may be quite elaborate, or simple small-scale displays – thematic, topical, historical and commemorative. Exhibitions promote interest in the library, works from the special collection are highlighted, they stimulate interest to increase donations, they offer wider exposure of the collections to members of the local library community who may refer patrons to your library. [16] Issues to consider include security, lighting, appropriate labels and the special needs of visitors such as the elderly and disabled.

A M Scham's book 'Managing special collections'[17] has a interesting chapter on public relations. Scham discusses exhibitions, receptions, social obligations, faculty relations, fellowships, publications, lectures and the media. Among Scham's suggestions is this gem:

> "Some older libraries still maintain oak walls, marble or stone fireplaces, crystal chandeliers, and a dignified setting for receptions. Even if the honoured guest has nothing to do with special collections, it is a means of attracting attention to your holdings".[18]

Scham suggests that wealthy patrons may set aside a few thousand dollars each year to be awarded to outstanding young scholars in the field. This may be a challenge for some ANZTLA member theological libraries!

New Norcia Library

The collection at the Benedictine Abbey of New Norcia in Western Australia is an interesting case study of a special collection which has been effectively promoted. Access to the library is limited- even for the librarian. And yet, their catalogue has been accessible via the internet for some years, and scholars undertake research using the collections. The glossy annual New Norcia Studies disseminates the outcomes of research work based on the New Norcia collections. The New Norcia Lecture is an annual event, the Guest Speaker for this year's event being the Director-General of the National Library of Australia, Ms Jan Fullerton. We may have a wonderful collection of material which has been donated to the library. But promoting the collection may bring some problems.

Restrictions

There may be restrictions on access to specific parts of the collection or documents which relate to living persons. Certainly the Mitchell Library has many of these. There may be restrictions on publication – the consent of the donor or the copyright owner is required for publication. In other cases there are moral restrictions to which the library must defer; for example, politically unfashionable or ethnically sensitive material which is, nevertheless, important documentation representative of its era and origins.

Advocacy role

There may be a need for the librarian to act as advocate for the special collection. This duty is well-illustrated by Paul Schrodt in this story:[19]

> "...on the open shelf of an institution where I was working, I discovered an original 1582 edition of the Rheims New Testament. Upon pointing out the uniqueness of this volume to the librarian and suggesting that it should be sequestered from the general collection because of its value as a rare book, I was deeply saddened by the outcome of my discovery. After the administration was appraised of my find, the New Testament was promptly carted off to a local antiquarian bookseller for translation into the proverbial thirty pieces of silver. It seems appropriate to relate this story if only to illustrate how little a truly "rare book" may be valued by a banal administrator and to delineate how great an opportunity for education was lost by the action taken."

Schrodt tells the history and significance of the Rheims translation and about the blood that was shed over this work. His conclusion is an impassioned plea:

> " It is my belief that the sale of this Rheims New Testament for a paltry $1500 represented an educational and administrative blunder which invites comparison only with the final financial transaction executed in the New Testament by Judas himself. It is my hope that this presentation and discussion may help preclude similar betrayals of our joint educational and religious heritage among the institutional members of ATLA".

A while ago I came across this interesting document on the internet, written by Daniel Traister,[20] whose essay commences:

> "When I began to conceive of this paper, my point was simple and straightforward. Collections formed primarily to provide for the security of materials, but not for the convenience of users, cost too much for staff and housing, with too little return in frequency of use, easily to justify themselves in an increas

ingly tough library economy. Managers of such collections must seek innova

tive ways of increasing their functionality or expect to see these collections cease to exist".

He raises major issues about the blocks and hindrances to bringing materials together with readers. He tells this story about...

the famous art historian Millard Meiss, long before he became famous. Just after he had completed his doctorate he stopped off in Paris at the Bibliothèque Nationale to see a particular illuminated manuscript. It would be in part for his studies of these that Meiss ultimately built his reputation.

But when he called for it, he was refused. This manuscript, it was explained, is too precious to be used; therefore, no one sees it. What -- the silly, brash, and youthful American asked -- are you keeping it for? Posterity, was the reply. Tell the Keeper that Posterity has just arrived, the undeterred Meiss is said to have responded; and-- whether because he or she thought Americans were posterity or simply because he or she had grown tired of arguing -- the French keeper agreed. Both the manuscript and Meiss were placed together in the reading room.

There, while examining it, Meiss felt a tap on his shoulder. Excuse me, came a timorous query from a graybeard behind him, but are you, by any chance, looking at Manuscript number so-and-so? Why, yes, said Meiss. Would you be very discommoded, the man went on, were I to look at it with you, over your shoulder? Not at all, said Meiss. They examined it together. When they had done, the older man covered the fresh, newly-doctored Meiss with thanks, telling him what an honor it was to be able at long last to have seen that manuscript, for which he had been asking for many years, and also to have seen it in such distinguished company.

But what, asked Meiss naively -- can possibly have prevented you from doing so before? Alas, responded the stranger, they never show this manuscript to just anyone. You, he continued, must be very distinguished; I am embarrassed to say that I do not recognize you. Who, me? I am Millard Meiss, and who are you? I, alas, comes the reply, am a mere nobody, just the Professor of Art History here at the Sorbonne."

Traister asserts: A story such as this has a double edge. It warns the budding curators to whom it is told that they need to be careful about whom they keep out. But simultaneously it asserts their right to question those who want in. "Posterity!" we cry, "we" remind ourselves that we work at the sort of places whose curators and keepers and staffs are bastions of the old standards, preservers -- literal preservers -- of Culture.

Daniel Traister raises the question:
        "If not for readers, then for whom are we saving all this stuff?"

Costs of Promotion
Public relations activities will be successful only if the library is fully committed to the promotion. While they will not cost as much as direct advertising, they are certainly not "free". They cost time -- time to organise, set up, contact people, and even the simplest display involves the cost of display materials, graphics. Yet even a relatively small-scale promotion can generate increased awareness and goodwill towards the library.

Significance of special collections

Is the special collection a total waste of effort, which draws the library budget away from other areas of operations? The books occupy shelf-space, they require conservation, they are time consuming, smelly and bookworms can be very unpleasant!

I am convinced of the value of special collections. The prestige and goodwill that they generate can be channelled into effective promotion of the library's services and facilities. With their bibliographic records accessible to the global community of scholars, special collections that have languished in obscurity known only to certain specialists, have the opportunity to emerge pre-eminent from within their institutional setting.[21] The special collection within the theological library is generally hidden away from the world. These books when brought to light present an immediate link with not only the theological development of the past but also with the intellectual history of the West.[22]

Traister concludes his polemical essay :

"America's special collections have a future - at least insofar as our colleges, universities, public libraries, and reading and writing have a future. The world in which these institutions and activities exist and persist, however, is changing radically, not in the direction of increased restrictions but towards expanded access and openness. Every study of the impact of the internet suggests that, even despite efforts to privatize intellectual capital, this is one of its most important outcomes - certainly in libraries".
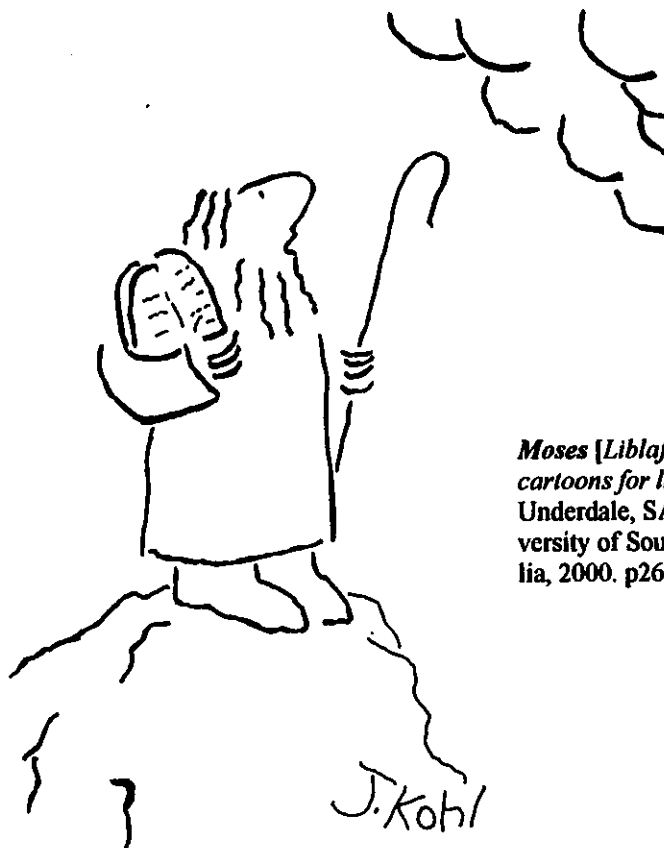
Moses [*Liblaf three: cartoons for libraries.* Underdale, SA: University of South Australia, 2000. p26.]

"What about the copyrights?"

Traister forecasts a controversial future:

"Special collections will survive. Too much has been invested in them for them not to survive. But unless we who staff them demonstrate an imaginative willingness to come to grips with this fundamental drive towards increasing openness, I, for one, will anticipate not their thriving future but rather their increasing marginalization in the teaching and research processes they claim to support."

How do you think his remarks apply to ANZTLA member libraries?

I conclude with a quote from Jaroslav Pelikan:

"Our theological libraries give Christian voices of the past and the present the opportunity to speak". Pelikan goes on to insist on the necessity of listening to a wide variety of such voices:

"for we cannot predict and hence we dare not prescribe, the channels through which the Holy Spirit will shed illumination upon His word and upon His church"[23]

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College House Institute of Theology

College House Institute of Theology has strong affiliations to the Anglican Diocese of Christchurch - the Bishop of Christchurch is the Chairman of the Board of Trustees, and Standing Committee appoints two members to the Board, but several other Board Members come from other denominations. Originally part of the College House (an independent university Hall of Residence), the theological activities formed an independent trust in 1990.

The purpose of the Institute is to offer courses in and support for Christian education in the area of the Christchurch Diocese (which extends to Timaru and across to the West Coast on the South Island. We also have the responsibility for running the Diocesan Ordination programme. The courses and certificates that we offer cover a wide range of topics designed to enthuse and inform. In recent years we have also become closely associated with Otago University by our Director's involvement in teaching some of their distance papers for the BTheol at that Institution.

The Library consists of some 15,000 volumes on two sites covering Christian theology, Biblical study, and pastoral theology. In addition to this, we have recently assumed responsibility for the administration and housing of a 2000 volume library of the Anglican Resource Centre which includes periodicals, books, videos, and audio tapes as resources for people involved in leading worship, working with youth, or who are interested in material to guide their own spiritual journey.

When I first came to College House - in the days when we taught many papers for the LTh qualification, the purpose of the library was defined as 'supporting the courses taught as well as the education and information needs of clergy and laypersons everywhere.' I am delighted to say that, 18 years later, apart from a shift from a book budget of $2000 and 530 items issued per year to a book budget of $10,000 and issues of 3,000 per year - nothing else has changed. We still loan our collection and offer library services to all comers for no fee. Many students of the Bible College in Christchurch, Distance students of Otago University, Religious Studies students of Canterbury University are heavy and appreciative users of our collection.

We have an automated library catalogue, which has recently been migrated from CATALIST to the web-capable eLM in preparation for putting our catalogue onto the web. We are charter members of the New Zealand Interloan Scheme and contributing subscribers to TePuna. Our webpage lists and annotates all new accessions and we hope within the year will provide a link to our catalogue.

Judith Curtis
Librarian
College House Institute of Theology

A Case for CD-ROMS.

Nina Suprun

Abstract: *Since the introduction of the compact disc in the early 1980's, there has been an expansion of the disc beyond audio recordings into other storage-uses, notably for computers (CD-ROM). This article is going to look at the implications of this growth for theological libraries.*

At Moore Theological College Library, there is a significant increase of CD-ROM material being acquired by the library. The CD-ROMS arrive in books or individually, with or without instructions. Why is there a growth in CD-ROM production in the marketplace? What CD- ROMS are being used at Moore? How do we notify staff and students about our CD-ROMS? How do we train staff and students to utilise the CD-ROMS?

A CD-ROM is an 'abbreviation of compact disc read-only memory, type of computer memory in the form of a compact disc that is read by optical means' ... 'they must be read by a computer, and they generally contain up to 680 megabytes of computer programs and data.' The CD-ROM is a convenient way to distribute digital information on Macintosh, DOS and Windows computers. It is durable and cannot be deleted accidentally or replaced. The CD-ROM can also be used as storage, it can be written as an archive or backup of important graphics, text, or other files. There are CD-ROMS that contain multimedia presentations and educational materials; these install additional utilities onto a computer in order to run programs.

Using the world-wide-web to find information on 'CD-ROM', the search engines found millions of hits, there was such a large hit rate, the search was narrowed down to 'Christian CD-ROM', which again showed thousands of hits, so the search was narrowed to 'Christian CD-ROM publishers' which produced 503 items. Some examples of hits were:

♦ Logos Library System CD-ROM Unlockables   http://www.worldmicro.com/bookndx.html
♦ YUL Research Guide for Christianity. Yale University Library. Selected Internet Sites and Electronic textshttp://www.library.yale.edu/div/electext.htm
♦ CCMag Past Software Reviews   http://www.gospelcom.net/software.shtml

Dr. Watson (technical editor of Christian Computing Magazine) comments:
'With more and more resources now available on CD, much of my **library now fits in a single CD case instead of several massive bookcases.**' Many libraries are facing real space problems, one CD-ROM held at Moore; '20:21 Library of Mission and Evangelicalism Resources' on two CD's and each CD contains the equivalent of two hundred books. Dr. Watson goes on to describe some CD-ROMS from different publishers, eg. Logos Research talks about many, but one that we have at Moore, is Dallas Theological Seminary journal 'Bibliotheca Sacra' from 1955-1995. This CD-ROM fills our hard copy gap between 1955-1962. Moore has a few indexes that are also held in the print version, eg. New Testament Abstracts and Old Testament Abstracts.

'CD Technology: The standard for secondary storage' a white paper states: 'Inexpensive replication, low drive costs, and the legacy of audio standards created the initial impetus for the development of the CD-ROM publishing industry in the early 1990's.' Research conducted by InfoTech, of Woodstock,

VT. Title caption read 'Worldwide installed base of CD-ROM drives now exceeds 65 million. InfoTech study finds that the **single greatest contributor to growth was the high rate of CD-ROM incorporation in desktop PCs.**' The InfoTech President Julie B. Schwerin forecast that the worldwide installed base to grow to more than 100 million by the end of 1996, 'CD-ROM is a more attractive publishing medium than ever for both consumer and institutional applications.'

Library of Congress List of Companies & Organizations providing CD-ROM :
* Alexander Scourby Products
* American Bible Society
* Biblesoft Direct
* Bibles & Publications
* Christian Book Distributors
* Christian Duplications International, Inc.
* Church of Jesus Christ of Latter-day Saints
* Hosanna
* Thomas Nelson Publishers
* Zondervan Publishing House

In the proceedings of an ICCC/IFIP (International Council for Computer Communications/ International Federation for Information Processing) Conference mentioned thousands of titles being published on CD-ROM, and
* Quality of the images and sound are hard to equal on the Web
* Limited bandwidth on the Web can make transmission of images unreliable and unsatisfactory
* Some parts of the world still encounter problems accessing networked information
* Easier to sell a CD-ROM than try to get payment for providing web access
* CD-ROM can be acquired and added to the collection

East and Leach (1998) concluded from a study of CD-ROM use by academic libraries that 'CD-ROM retains its popularity as a format for the storage and retrieval of electronic data.' If a library or archive wishes to make a manuscript collection widely available in a high quality version, while safeguarding the original from constant handling, and simultaneously generate a little income for further collection development.'If the previous comments are taken into account, then it becomes obvious that the quality of the CD-ROM would be preferred over the Web. Many theological libraries contain valuable material that may need to be preserved, and then possibly CD-ROM technology offers a viable option.

At Moore, when the CD-ROMS are ordered, if there is a cataloguing record available, it will be down loaded into the catalogue Horizon. If, however, there is no bibliographic record it will need cataloguing. Currently CD-ROMS are housed separately from the main collection. Some CD-ROMS are found in the catalogue, because they are asked for at the information desk.

The one CD-ROM that is used extensively is the ATLA (American Theological Library Association) Religion Database on CD-ROM. *ATLA Religion Database* on CD-ROM, includes five distinct indexes, searchable as a combined database. This database is used heavily and contributes to the utilisation of the serial collection. The staff is constantly training and explaining how to use this database. Next to the on-line catalogue, this would be the second

most heavily used resource in the library.

The other CD-ROMs are not used at anywhere near the same frequency as ATLA, possibly due to the lack of awareness of what is on offer.

Some other CD-ROM titles that Moore College Library holds are:
Anchor Bible Dictionary, Bible codes, Bible in English, CETEDEC Library of Christian Latin texts, Early Church Fathers, English-German Deutsch-English, Expositions Bible Commentary, Greek Tutor, Hebrew Tutor, PC Study Bible and ZID Zeitschriften Inhaltsdienst Theologie.

At Moore we would like to encourage staff and students to utilise the CD-ROMS that are available. We have two dedicated terminals that have multiple CD-ROMS loaded. One project that is currently underway is producing a **user guide** for the CD-ROMs in a pamphlet form. This form was chosen because it can be mass-produced quite effectively on the photocopier and it is not too bulky for users. We are working through the CD-ROMs to see if there is a guide and how closely it parallels the actual use of the CD-ROM. So far many CD-ROMS do not have user guides or if they do the guide is difficult to understand. The makers of the CD-ROM almost always include some help instructions on the CD-ROM itself, but unless you encourage the user to try, quite often the case is that they do not.

There have training programs, where students are asked earlier in the year if they would like to come to training sessions. They are shown how to gain access to the CD-ROM and how to use some functionality within the CD-ROM. The reality is that individuals tend to ask at the desk about the CD-ROM and staff then need to go and explain how to launch into the CD-ROM. Working through some of the CD-ROMs we have noticed that some have similar access programs for example, Acrobat or Views. This means that there is really no standard of CD-ROM development currently and each CD-ROM needs to be trialed and written up.

In conclusion, even though CD-ROMS are in the marketplace, and they save space, the reality is that it is labour intensive for staff to familiarise themselves with CD-ROMS. If user guides are required this again is a time and staff consuming procedure. However, once a pamphlet is made, it may save staff time if it is self-instructional. This avenue is possible if staff and time is allocated to this, the alternative is buying the CD-ROM material and hoping staff and students will preserver for themselves, which does not say much for client focused service.

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Nina Suprun has been employed by Macquarie University, Sydney University, University of Technology, Sydney and Moore Theological College libraries over the last twenty-six years.

Australian Library Week – blessing or curse?

Library Manager : Library Week?
Library Manager : Library Week!
Library Manager : Library Week!!!
Library Manager : Something more than balloons.

Library Staff : [Silence]
Library Staff : Too busy.
Library Staff : What do you want?
Library Staff : [Silence and deep reflection]

At Löhe Memorial Library in North Adelaide, Library Week, in the past, had been something to which we had given a perfunctory wave but to which we'd given no real acknowledgment. Struggling for recognition and funding, perhaps it was time for the wallflowers to put on their party dresses and join the dance. But as a theological library, we needed a party theme reflective of our distinctive nature.

Hence :   *Libraries are a blessing.*

After some thought and much work, Library Week at Löhe Memorial Library consisted of :
- posters and banners proclaiming "Libraries are a blessing"
- a quiz involving questions such as "What was the name of Martin Luther's dog?" with a prize for the winner from "The Open Book"
- bookmarks with a distinctively biblical theme and cartoon - "Blessed are they who return their books on time"
- a monastically themed invitation to morning tea in the library for faculty and staff with Dr Philip Davies from Sheffield Academic Press as a surprise guest speaker
- daily emails initially to campus staff and subsequently to Australian and New Zealand Lutherans giving, in intercessory form, reasons why we should count our blessings for our library
- a display of a variety of the library's "blessed" resources. A keyword search came up with gems such as Matthew Fox's "Original Blessing", Carol Ochs' "The Noah paradox : time as burden, time as blessing" and a video on Bach featuring Brian Blessed.
- a "blesséd" policy, highly popular with students of "forgiving" fines and welcoming lost books back to the fold.

The feedback on our efforts was positive and gratifying. One of our ex-seminarians responded by email with a touching tribute to our work. "Thank you for the info on Australian Library Week and the celebrations at Löhe. Thanks also for the wonderful prayers. We are certainly blessed to have such a resource at our fingertips." One of our faculty asked when the next morning tea in the library was scheduled. One of our patrons gave us a packet of cream biscuits as thanks for our efforts.

Small blessings maybe but we feel that we are truly blessed to be able to serve, educate and inform. Thanks to our Library Week initiatives, we are convinced that *Libraries are a blessing.* Thanks be to God.

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This article appeared first in Incite, July 2001. *Reprinted with permission.*

Notices

In recent months we have been saddened by the news of the passing of two people associated for a number of years with ANZTLA:

Elaine Royes, the Librarian of the Salvation Army College in Sydney, and an active member of the New South Wales chapter.

Ken Horn, honorary Mollison Librarian, Trinity College, University of Melbourne, since 1993. Nina Waters has written the following tribute to Ken and his contribution to the Mollison Library

K.A.R. (Ken) Horn
10/9/1916 - 11/7/2001

Ken Horn was born in New Zealand and completed an Arts Degree in Classics at the University of Auckland. He met Janet at University and a wonderful partnership began and resulted in five children. He was employed as assistant librarian at Canterbury University for seventeen years. During this frenetic time he was totally involved in life and much that it had to offer - singing in church choirs, playing as an organist, further studies, graduating with a Bachelor of Music degree.

When the Horn family came to Australia in 1967, Ken became the foundation chief acquisitions officer at Monash University. In 1967 he became the first State Librarian of Victoria. He retired in 1981, but filled his time with various enjoyable tasks including reading for the blind and AIDS Council work.

In 1993 he was appointed to the honorary post of Mollison Librarian at Trinity College, at the University of Melbourne. Ken catalogued much of the theological material, including the Perry Collection. But his main role was to act as reference librarian for all visitors to the Library. Bishop James Grant has written: "Ken's expertise and wisdom made freely available to library staff, students, researchers and academics, made him a greatly valued member of the wider college community. Ken and Janet were both enthusiastic supporters of the Trinity College Choir. The choir while on tour in Britain, on learning of his death on July 12, dedicated their BBC daily service program to Ken."

The Trinity community will miss Ken, a larger than life figure - I keep expecting him to walk through the library door any minute.

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