

Australian and  
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Theological  
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# ANZTLA NEWSLETTER



**No. 50**  
**August 2003**

## CONFERENCE ISSUE

Theme:  
*Nurturing Theological Education*

### Conference Papers:

- The Loneliness of the Librarian Veronica Brady
- The Librarian as Censor Placid Spearritt
- Reference in the Digital Era: Science, Art or  
Shot in the Dark Paul Genoni

### The Veep's View

Philip Harvey

### Interest Spots:

- Publishing Theology in a Globalised Market Audra Kunciunas
- Refectory Reading Mike Tunney
- Talua Ministry Training Centre Library Cindy Vanuaroro

### First Impression:

ANZTLA Statistics 2001

Kerrie Stevens

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*Next Issue:* The Money Squeeze  
Time Management  
Some Pre-history of ANZTLA .....and more

Grant Stone  
Philip Harvey

**AUSTRALIAN AND NEW ZEALAND  
THEOLOGICAL LIBRARY  
ASSOCIATION LIMITED**  
ACN 101 980 287

ANZTLA is an association of libraries and individuals involved and interested in theological librarianship. It seeks to co-operate with the 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 communications 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 on floppy disk, or forwarded via e-mail as an attachment.

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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ABN 66 101 980 287

Association membership (inc. Newsletter subscription)	\$A50 p.a.
Newsletter only	\$A25 p.a.
Overseas surcharge	\$A10 p.a.

**Payment in Australian dollars to  
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**ANZTLA NEWSLETTER**  
**ISSN : 1030-701X**

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*Circulation:*  
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library managers and other readers interested  
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# **ANZTLA NEWSLETTER**

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## **CONTENTS**

	<b>Page</b>
<b>Editorial</b>	<b>4</b>
<b>The President's Page</b>	<b>Tony McCumstie 5</b>
<b>The Loneliness of the Librarian</b>	<b>Veronica Brady 6</b>
<b>The Librarian as Censor</b>	<b>Placid Spearritt 10</b>
<b>Next ANZTLA Conference</b>	<b>17</b>
<b>The Veep's View</b>	<b>Philip Harvey 18</b>
<b>Reference in the Digital Age: Science Art or Shot in the Dark?</b>	<b>Paul Genoni 21</b>
<b>Reading at Monastic Meals</b>	<b>Michael Tunney 27</b>
<b>Publishing Theology in a Globalised Market</b>	<b>Audra Kuncionas 29</b>
<b>My First ANZTLA Conference</b>	<b>Kerrie Stevens 32</b>
<b>Talua Ministry Training Centre Library</b>	<b>Cindy Vanuaroro 33</b>
<b>Report of ANZTLA Board 2003</b>	<b>Judith Bright 35</b>
<b>All you need to know about ANZTLA</b>	<b>36</b>
<b>Office Bearers 2003-4</b>	<b>37</b>
<b>Contact details for contributors</b>	<b>38</b>
<b>Haworth Press Advertisement -</b>	<b>Inside back cover</b>
<b>ANZTLA Statistics 2001 -</b>	<b>Supplement</b>

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## Editorial

It is with a great sense of relief that I present the August issue. Over the last few weeks I have been battling a hard-drive crash at work and a dreaded computer virus at home which have caused delays in production and enormous stress.

This issue of the Newsletter brings the first batch of papers presented at the recent conference in Perth. For those who were fortunate to be there to hear the various speakers, maybe the reading will bring memories of the particular occasion. My hope is that the papers read well for those who will experience the message for the first time.

We have been able to cajole two first time attendees to present their impressions—thanks to Kerrie Stevens (Harvest Bible College), whose article appears in this issue and Pek Goh (Murdoch University), who will offer her comments in the forthcoming Newsletter.

As an alternative summary of the conference, Philip Harvey gives *The Veep's View* in his incisive and unapologetic style.

Interest Spots in Perth were just that— all varied and informative: Michael Tunney (New Norcia), Audra Kunciunas (John Garratt Publishing) and Cindy Vanuaroro (Talua Library, Vanuatu) presented fascinating glimpses into their own particular experiences.

The December issue will contain the balance of papers, including Philip Harvey's article on Time Management (presented to the cataloging session at the beginning of the conference) and Grant Stone (Murdoch University) on *The Money Squeeze*.

A concern expressed in Perth—highlighted in *The Veep's View*—was that there are members who are not familiar with how to become part of the ANZTLA-forum. Please read page 36 and if your questions are not answered, then make contact with one or more persons listed on pages 37 and 38.

We are grateful for the full-page advertisement placed by Haworth Press and trust members will find it of interest.

This year marks the 25th anniversary of the first Consultation of Theological Librarians held at La Trobe University, Melbourne, in August 1978. This was the first ever gathering of librarians in theological institutions in Australia and New Zealand. Although it wasn't until a particular consultation in Brisbane in 1983 that moves were made to consider forming an association, it seems to me that we need to record the history of those early days. In the next issue of the Newsletter, I hope to present various contributions from librarians who were the planners and promoters.

By way of apology—the long awaited article by Philip Harvey, cataloguer extraordinary, on *New Formats* (as promised last time) has been delayed, partly because fatherhood has been such a buzz!

The statistics for 2001 are included here as a Supplement, with thanks to Ruth Millard for all her efforts. Also included is information from the Forum of the Asian Theological Libraries Association (ForATL). Please read again the report by Jocelyn Morris in the last Newsletter (No. 49, pp.19-21) and take to heart her final reflection.

My grateful thanks to all who assisted in the production

*Val Canty*

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## The President's Page

This is the first time I have addressed the entire Association as its president. The very first thing I want to do publicly is thank Judith Bright for her work as President over the last two years.

In the very short time that I have been President, it has already struck me just how difficult it is to have meaningful communication with Board members who are on either side of the Tasman and in three states within Australia. In her time as President, Judith steered the Association through the process of incorporation which entailed the not insignificant task of reworking the constitution. To manage the process of incorporation in spite of the communication and logistical problems imposed by geography, is truly a major feat. Thank you, Judith!

In almost the same breath, I would like publicly to thank Stephen Connelly for his wonderful contribution to the Association over six years as Secretary. Along with Judith, Stephen has borne the brunt of the incorporation workload. Following incorporation, the role of Secretary in the Association involves significantly more responsibility and administrative work than it did in the days when Stephen could regularly report to the Annual General Meeting that there had been no correspondence during the previous twelve months. I'm sure the in-coming Secretary, Rhonda Barry, will benefit from the Stephen's experience.

Another couple of "thank you's" are required – this time to Ruth Millard and Catherine Halsall. Ruth has announced that she will not be pursuing her career as ANZTLA statistician beyond the compilation of the statistics for 2002 and so we thank her for producing what are very helpful statistical reports. Catherine has generously offered to take on the role of statistician and we thank her in anticipation of the scintillating reports she will no doubt produce for us into the future.

Elsewhere in this issue of the Newsletter, Philip Harvey will be presenting an overview of the recent conference in Perth as only he can. For my part, I would simply like to congratulate and thank the W.A. conference committee for organising what I thought was a particularly enjoyable and rewarding conference on all fronts – content, pace, style and general 'feel'.

Of course, the success of the conference depends largely on the attitude and contribution of those attending. I think this year's conference is a sign that the Association is healthy and successfully meeting its principal purpose "to provide a framework whereby librarians and other people and groups interested in theological and religious libraries and librarianship can interact, learn and work towards the development and improvement of theological and religious libraries and the role and function of such libraries in theological education".<sup>1</sup>

The framework is there in the form of the Board, the regional chapters, the annual conference and the relationships that individuals have with one another. I encourage all members to avail themselves of opportunities to continue the work of the Association - to support one another (and seek one another's support) to improve the scope and quality of theological librarianship in our region.

*Tony McCumstie*

<sup>1</sup> ANZTLA Mission Statement. See <http://www.anztl.org/Pages/about.html>

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# THE LONELINESS OF THE LIBRARIAN

Veronica Brady

University of Western Australia

*Sister Veronica Brady, a member of the Loretto Order, has taught for many years in the Department of English at the University of W.A. specialising in Australian Literature. Having retired in 1994 she is now a Senior Research Fellow in the Department.*

*For many years she has been concerned with social justice issues particularly justice for Aboriginal Australians, environmental protection and world peace. She has also been a member of various boards from the Australian Broadcasting Corporation to the Appeals Tribunal of the Department of Social Security.*

*Her books include "Caught in the Draught" and "Can These Bones Live?"*



The title of this paper in your program is 'The Lure? Lore of the Library'. However, on reflection, I have changed it to 'The Loneliness of the Librarian'. My next move—a pause to remember that we are on Noongah land and to honour the people who have lived here and cared for it for thousands of years—may suggest why my new topic might be to the point.

Recently I came across a reference to a paper by Rav Joseph Soloveitchik, 'The Lonely Man of Faith'<sup>1</sup> and I suspect, even hope perhaps, that it may apply to you as librarians, especially perhaps as librarians who work in theological libraries. Let me explain.

I do not want to assume that you yourselves are theologians or belong to the church groups you serve. But I hope I can assume that you believe in your profession and its commitment to the fundamentals of what we call the humanities, fundamentals which to my mind have much to do with the concerns of theology. That belief, I suggest, may—perhaps should—set you at odds with a world in which libraries are increasingly at the service of information or, with luck, of knowledge, but has little to do with wisdom. (I will spend some time later in reflecting on the difference between them.)

I presume therefore that, as Soloveitchik says, if you are not to be too lonely you need to be sustained by a community of friends which is not a matter of the social surface but existential in depth, based on a shared sense of reality and value. 'Understaffed, under-funded and often misunderstood' as you may be, this sharing may be one of the fruits of your coming together here.

This emphasis on loneliness may sound negative. But be of good heart, margins can be good and creative places: it is often 'from the deserts that the prophets come' or, to put it in less exalted language, those who think outside the circle often think most incisively and powerfully. Consider, for example, Wittgenstein's insight:

'The general form of propositions is : This is how things are.' That is the kind of proposition that one repeats to oneself countless times. One thinks that one is tracing the outline of the thing's nature over and over again, and one is merely tracing round the frame through which we look at it.

A picture held us captive. And we could not get outside it for it lay in our language and our language seemed to repeat it to us inexorably.<sup>2</sup>

So let us set aside the language of our culture and of the courses, professional journals and culture which may be part of this *répétition*, take the frame off, and see what emerges.

To begin with let us reflect on the meaning of the word 'library'. As you know, it has to do with books—the root meaning of the word comes from the Latin for 'book'—and it is a word with a wonderful history. Consider, for example, the resonance of 'the book', as applied to the Bible or the phrase 'the book of nature' or sayings like 'bring to book', a 'closed book' or being in someone's 'good books'. The conclusion of St John's Gospel even suggests God's high regards for books, telling us that 'if everything Jesus did were written down, ... the world itself could not contain the books that would be written'.

It is true that this might seem sadly old-fashioned. There is much talk, today of the 'death of the book' and an increasing amount of your professional time is taken up with computers, information systems and so on and so forth. But that brings us to the distinction between information, knowledge and wisdom, a distinction I would like to reflect on not to be pedantic but because I think the crucial issue people in your profession face is not so much the means you use—whether it be books, leaves of paper bound together covered with black marks or computers, machines usually shaped like a kind of box with a television-like screen displaying black marks similar in kind to those in books, figures diagrams and so on—but the end we hope to serve.

As things are today, by and large the goal of many if not most libraries is to provide information, give access to facts, figures, trends and so on within the present order of things. Computers do this very well, perhaps better than books.

Knowledge comes next, and it may be that books are just as effective, if less fast in their delivery here, though if you define 'knowledge' as understanding of general truths or principles, general erudition about the world and human behaviour, it may be a cumulative rather than

instantaneous affair. As you know only too well most clients of libraries want what they want as quickly as possible, so you must bow to their needs. But in the libraries in which you work, I suggest you are professionally privileged, since the goal of theology is not mere information or knowledge but wisdom, something quite different, threatened perhaps in the kind of world we inhabit.

Its etymology suggests why this is so. The word wisdom derives from two Anglo-Saxon words, *wys*, the equivalent of the Greek word *arete*, the perfection of a thing or quality, and the suffix *dom* which has to do with dwelling, with some abiding state. So it implies an awareness of reality in the deepest sense, a kind of dwelling or being at home in a cosmic sense, in things as they ultimately are. Scripture sees wisdom as a maternal presence, caring for creation and showing us how to be at home in it. Evidently the kind of knowledge theology is about is of this kind, and that is why you may feel lonely at times.

That is not to say that you will not use computers but, as I have said, your goal is different and involves a different kind of reading since it is concerned with a different kind of knowing, the kind associated with reading books, in particular the kind of books which have a certain magical quality about them since they attempt to create new kinds of experience, knowledge or insight, setting us free from the trammels of the way things actually are to open up a world of possibility. As Sir Philip Sidney wrote in his *Apology For Poetry* this is knowledge of a special kind. All others have the works of nature as their principal object but

only the poet [by which he means the creative writer or thinker], disdainful to be tied to any such subjection, lifted up with the vigour of his own invention, doth grow in effect another nature, in making things either better than nature bringeth forth, or quite anew.<sup>3</sup>

....contd. over page

Literature does this but so does philosophy and, most especially perhaps, theology since it is attempting to speak about what is ultimately unspeakable, the realm of what Karl Rahner calls

the "silent one" who is always there, and yet can always be overlooked, unheard, and because it expresses the whole in its unity and totality, can be passed over as meaningless.<sup>4</sup>

What you are enabling therefore is an activity which goes against the grain of our culture and can be dismissed as useless or merely idealistic. But contemporary history tells us how dangerous those who attach the word 'mere' to idealism can be and the frightening nature of a culture prepared to agree with them.

Heinrich Blucher, German and Jewish, who escaped from Hitler's Germany and later married Hannah Arendt, knew this :

The random undercurrent of human events [today] is a maelstrom, driven by interests that suck us down into the depths. For an interest is not the cunning of reason but the obfuscation of reason. This societal maelstrom has smashed into European history and flooded it ... [creating a] boiling mass of ghostlike, isolated individuals ... [who] want to move directly from the past to the future by leaping over the present, as if a future could ever open up for human beings who have lost sight of eternity.<sup>5</sup>

In this world human beings seem increasingly superfluous, not even means to an end but simply not part of an equation which is based mechanically on calculations of economic profit and technical efficiency. The search for understanding and meaning, belief and beauty, give way to these imperatives and community becomes a matter of 'the weird irreality of closely packed human beings', and indifference to and sometimes even vengeance towards others and the rest of creation, a way of life .

As a teacher for most of my life, I am convinced that librarians also have a

teaching role, keeping alive the kind of reading which leads to wisdom and is therefore counter-cultural since it is essentially active rather than passive, a reading which involves a rewriting, challenges the ego asking it not only to think but to imagine also and thus to think more deeply about accepted notions of reality and value and in this way to come to the self-knowledge that results from self-interrogation and releases us from the tyranny of the known, which refuses to respect the unknown.

Milton argued for this in his passionate defence of freedom of expression, the *Areopagitica* writing that

the light which we have gained was given us, not to be ever staring on, but by it to discover onward things more remote from our knowledge.<sup>6</sup>

In this sense truth is not a matter of dogmatism but openness to revelation and steadfastness and patience in its pursuit.

You need, too, to defend tradition, the contract between those who are living, those who are dead and those who are yet to be born, as Edmund Burke described it and thus keep memory alive and with it the sense of eternity so lacking in the culture of instant satisfaction and constant titillation.

Archives are crucial, even if archivists are sometimes the loneliest people in your profession. Theologically, too, it is crucial to keep memory alive, in this country especially, since the forgotten dead, those already vanquished or forgotten, like so many Aboriginal people and nameless pioneers defeated by circumstance, have a meaning as yet unrealised in the struggle for justice, understanding and forgiveness.

#### To conclude

What I have been saying may make you feel lonely. But in a culture 'distracted by distraction' it may be important to ask the large questions and take a long view. Let me leave you then first of all with Milton's vision of the library as a powerhouse of thought,



the mansion house of liberty ... ; the shop of war hath not there more anvils and hammers waking, to fashion out the plates and instruments of armed justice in defence of beleaguered truth, than there be pens and heads there; sitting by their studious lamps, musing, searching, revolving new notions and ideas wherewith to present ... the coming reformation.<sup>7</sup>

And if that seems too energetic, I offer you Yeats in praise of contemplation, reading's apogee, the first stanza of 'Long-Legged Fly' :

That civilisation may not sink,  
Its great battle lost,  
Quiet the dog, tether the pony  
To a distant post ;  
Our master Caesar is in the tent  
Where the maps are spread,  
His eyes fixed upon nothing,  
A hand under his head .  
*Like a long-legged fly upon the  
stream*  
*His mind moves upon silence.*<sup>8</sup>

Veronica Brady  
University of Western Australia

## References

- 1 Soloveitchik, quoted in Randi Rashkover "On the Loneliness of Faith", *Crosscurrents* 52:4 (Winter 2003), 436
- 2 L.Wittgenstein, *Philosophical Investigations*. Oxford, Blackwell, 1974, 114-115, 48e
- 3 P.Sidney in *The Norton Anthology of English Literature I*. NY, Norton, 1962, 426
- 4 K. Rahner, *Foundations of Christian Faith*. NY, Crossroad, 1985, 46
- 5 H. Blucher in *Correspondence of Hannah Arendt and Karl Jaspers 1926-1965*. NY, Harcourt Brace, 1992, 278.
- 6 Milton, *Areopagitica* in *The Norton Anthology of English Literature I*. NY, Norton, 1962, 908
- 7 *Ibid.*, 911.
- 8 *The Collected Poems of W.B. Yeats*. London, Macmillan, 1971, 381.

## ANZTLA 2003 CONFERENCE PHOTO



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# The Librarian as Censor

Fr Placid Spearritt OSB

New Norcia , WA

*Placid Spearritt was raised in Queensland.*

*He has an MA in philosophy from University of Queensland and later worked in the University library.*

*In 1958 he became a monk of Ampleforth Abbey in Yorkshire (UK), where he was Prior from 1979-1983. While there he gained a Doctorate in theology/philosophy from Fribourg, Switzerland.*

*His duties at Ampleforth included teacher, librarian and archivist.*

*From 1983-1997 he was Prior, then from 1997, Abbot of New Norcia.*



"I have in my time seen a sad decline in manners and morals," words uttered by a certain English Jesuit, after which he paused and added, "said Adam to Eve." Father Freddie Turner had been Librarian and Archivist of Stonyhurst College from 1967 until his death in 2000.<sup>1</sup> Well, manners and morals are still declining, so it's natural that censorship should be increasing, and that protests about censorship should be increasing also.

In recent years we have been establishing at New Norcia, a couple of reading rooms with a view to encouraging first the monks and now our resident guests to browse the kind of books that we think would be good for them to read. So we have found ourselves having to make choices of what to include, and therefore to make choices of what to locate elsewhere. That has left me feeling a little uneasy, because it feels like censorship. Hence my decision to air this topic with you. I have come to the conclusion that librarians are inevitably censors, that it is desirable that they be aware of that fact, and that they stand to benefit their clients and themselves by keeping the relevant problems under discussion.

My personal prejudice is against censorship in any shape or form. But I suppose it depends on what you mean by censorship. Generally the word has a pejorative meaning for me, and the thesaurus on my word-processing programme feels the same way about it. To censor, it says, is to edit, to cut, to expurgate, to bowdlerise, to stifle, to gag and to repress. So I suppose I could have called this paper the Librarian as Editor, Cutter, Expurgator, Bowdleriser, Stifler, Gagger and Repressor. You probably wouldn't be offended if I commended you on your editing skills, but you might not be so happy to be congratulated on your expertise in stifling, gagging and repressing.

Let me propose some more ameliorative equivalents for the work of censoring which I am about to claim you do every day. To censor, I say, is to edit, to select, to highlight, to emphasise, to expand, to open out, and to encourage.

Aristotle has a principle that contraries are in the same genus.<sup>2</sup> For example, black and white are contraries, but they are both colours. So gagging and setting loose are contraries, but they are both exercises in the way a librarian might deal with a client on a trail of research. You may not be familiar with the sin of censorship in the library, but I'm sure you know the temptation to give less sympathetic

attention to the reader whose topic, whose approach and whose importunity you dislike than to the student whose sweet reasonableness, evident need and obvious potential bring out the best in you. If you fall for the temptation, I am suggesting that you negatively censor the one by saying, "So much of my time and no more", and affirmatively censor the other by saying, "Not that dictionary which is now out of date, but this one which has superseded it." Or maybe you don't have to say that. Maybe you pre-censored the dictionary shelf for all your clients by weeding out the second edition when the third edition was accessioned.

When I was librarian of Ampleforth Abbey I made a point of keeping all the editions I could lay my hands on of the Catholic moral theology manuals. Only by comparing them could you establish exactly when it ceased to be a mortal sin for tram-drivers to work on Sundays, for instance. On the other hand, you would only confuse the browser wanting to assess Catholic attitudes to work on Sundays now by giving equal prominence on the current reading-room shelf to all the works on moral theology from Augustine, *Saint* to Ratzinger, *Cardinal* Joseph.

You all make decisions about what is put on open access, what goes to stack, what goes out altogether, what is purchased and what is not, what is promoted and what is not. You can't give special promotion to everything: that would be a contradiction in terms, and although I'm accusing you librarians of being censors, I would not dream of accusing you of being contradictors of terms.

One form of censorship I have suffered from myself is the limitation imposed by library opening hours, or rather, library closing hours. Some libraries in Europe are only open to readers from 10 to 12 in the morning and from 5 to 7 in the evening. If you've travelled a hundred miles or more to consult their manuscript collections, you can feel very censored. Another nasty example I met as an undergraduate was the reservation system. The lecturer would set us an essay and

strongly recommend us to consult three particular books as well as the other forty-two in his bibliography. The librarian had thoughtfully provided multiple copies of the three books, ten of each. There were fifty of us in the class. The copies were all frozen for the duration of the essay. Censorship was my name for the system, and I was willing to blame the lecturer, the university budget control officer, the government, the publishers, and the librarian.

Of course librarianship is not the only form of censorship. Parents have to be censors. If you put the medicine chest high on the wall to be out of the children's reach, you'd better put the home medicine handbook up there too once the young ones start reading. Probably the most discussed areas of censorship these days are sex and violence on television, and pornography on the internet. Most of us I think would want to do some nannying by way of protecting quite young children from exposure to things that would do them harm, but most of us would be a bit uneasy about deciding at what age particular children should be exposed to what extent to what kinds of information about sex and violence. People who think nobody should ever under any circumstances be informed about either violence or sex are in my opinion quite dangerous, and their utterances should be censored.

But I digress. I was saying that censorship is widespread outside the library walls. Bankers keep a close eye on your credit card balance, and they've trained their computers to bark at you and bite



you if you overstep the limits they have determined for you. Some of my computer programmes are constantly censoring my compositions telling me that I have performed illegal actions and I am about to be shut down, stifled, gagged and repressed. The editors of letters to the editor must surely suppress more than half the letters

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received, and to judge by the quality of the letters they choose to publish, they are rendering conspicuous service to the reading public by censoring the rest. The telecom people will censor your phone number if you ask them nicely, so that the phone book appears to tell enquirers that you are not on the phone at all, and not resident in that town either.

We have a civilised custom in the monastery of inviting refectory guests to a cup of coffee and a glass of port in the parlour after lunch and before siesta. The table talk there often flows from the reading we have been hearing during lunch, but sometimes a guest will ask, "Have you been writing any good articles lately?" When I answered the other day that I was writing a paper on the Librarian as Censor and coming to the conclusion that everybody was a censor, this particular guest drew my attention to Tim Flannery's account of the problem faced by some of our academics when Pauline Hanson claimed in her book, *One Nation*, that many Australian Aborigines had been cannibals. Flannery says:

Hanson's claim was itself attacked violently, her accusation emphatically dismissed by many academics as evidence of Hanson's contemptible ignorance. And yet the debate troubled me deeply, for I knew that even a casual perusal of the Australian anthropological and historical literature indicated that cannibalism was indeed practised in some Aboriginal societies, albeit in a very different way from that claimed by Hanson. ...

While the debate was raging there was no room for equivocation, and every academic I saw interviewed over the issue chose to deny the evidence of cannibalism in Aboriginal societies, which most must surely have known of.

...

The feeling of those times – the time of *One Nation* – was very like being in a war. It was a winner-take-all battle between a reactionary old Australia with its belief in *terra nullius* and an emerging, post-colonial and reconciled Australia. And as in any war, the first

casualty was truth, and it was those on the liberal left as well as those on the right who were, almost wholesale, willing to sacrifice that truth for contingency.<sup>3</sup>

Although I am advocating a certain kind of censorship by librarians, I need to add that there are particular dangers in censorship when the censors consider themselves enlightened, whether to the right or to the left. In the 1950s when I was an impressionable young adult, there were two infallible authorities in the world, each claiming world-wide allegiance, and each producing daily newspapers that faithfully presented their ideologies and faithfully censored any material that deviated therefrom. Stalin was pontificating on every subject under the sun in *Pravda*, and Pius XII was doing the same thing in *L'Osservatore Romano*. I understand that that kind of censorship no longer applies to *Pravda*. I think there is a higher risk of the wrong kind of censorship in religious institutions than there is among governments. I guess the highest risk is to be expected in theocracies. Hence the importance of theology that is both profoundly faith-filled and profoundly intelligent and critical; hence the importance of theological librarians.

The more the explosion of information erupts, the more necessary it is for us to have plenty of censorship performed for us, lest we be drowned (changing the metaphor a little) in an ocean of irrelevant information and false information: the phone book, like your computer or the airline flight schedule, is out of date and positively misleading five minutes after it was produced.

Put yourself in the position of a Buddhist without ready access to a library, wanting to know something about the Christian church. The place I go first these days when I want to know anything is [www.google.co.uk](http://www.google.co.uk). That very useful reference tool would immediately offer this Buddhist enquirer 1-10 results of about 2,650,000. Actually it wouldn't be quite immediately. It took 0.12 seconds when I tried it last night. And although Google

does its best to prioritise entries for you, it doesn't pretend that it gets the priorities right, and it often doesn't. I reckon somebody who had the time might usefully prune the total number of those entries to say 1,650,000.

It is not only that we need protection as consumers. We have to be active censors all the time ourselves. We must do our own filtering for ourselves and for one another so that the appropriate degree of focus is given to the most important pieces of information for whatever task we have in hand from moment to moment. You know what it's like trying to listen to some astonishing news item on the radio while you're navigating your car in strange city territory while the backseat driver is enquiring whether you know the one about the Englishman, the Irishman and the Iraqi.

We are all censors, whether we know it or not. It's like the fact that we're all philosophers: we necessarily have some working presuppositions about reality which shape our world view and enable us to make our practical decisions. We're all theologians, perhaps especially those of us who would claim not to be: that would be a highly theological position to adopt. Molière's M. Jourdain was astonished to learn that he had been talking prose for forty years without knowing that he was doing so.<sup>4</sup> But he was, all the same.

The library catalogue of the English Benedictine monastery in Paris in the eighteenth century had a section called Hell, which contained such morally dangerous material as the Authorised Version of the Bible and the *Book of Common Prayer*. The hand-written catalogue remains in Paris where it was requisitioned along with many of the books after the French Revolution.<sup>5</sup> The monks fortunately escaped to a less censorious country, and are now (I mean their descendants, I mean their monastic successors, are now) leading an edifying and ecumenically enlightened life at Douai Abbey in Berkshire. Their library no longer has a section called Hell, and I'm sure the two books I mentioned are now shelved along-

side others of their class on open access.

In case you think that historical example is a peculiarly Roman Catholic piece of depravity, let me put some questions:

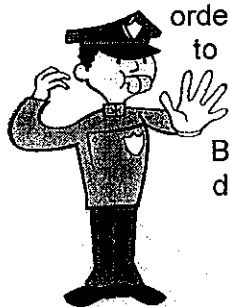
- Have you ever noticed that the earlier Bibles in your collection were published by licence of the King?
- Have you wondered what happened to the heads of those who printed Bibles not licensed by the King?
- And where have you shelved your library's copy of the *Book of Mormon*?

I would not want to deny that there are some peculiar, very peculiar, Roman Catholics who cultivate censorship as one of the principal duties of their faith. There was and probably still is a group of vigilantes who kept an eagle eye on the accessions list of the Catholic Library in Perth for anything that might offend their pious eyes, and who played through every catechetical video before it was released to the unsuspecting gaze of innocent seventeen-year-old rugby players. But I suspect even that phenomenon is not restricted to the Holy Roman Empire. It belongs to every kind of fundamentalism, which is a religion in its own right, parasitic upon every Christian denomination or non-denomination, upon every faith or refusal of faith known to the human race.

As abbot, I pass on to the library most of the printed matter sent to my desk by fundamentalists of all persuasions. I think it is a part of our crazy mixed-up reality that needs to be preserved for the benefit of posterity, so that future generations will understand the odds against which we are pitted, and judge us more sympathetically. But I do in fact censor some of this fundamentalist material. I have a file in my office called Lunatic Fringes, and from time to time the items there move to the file of the same name in our archives. I don't mind if posterity judges my judgments perverse, but I draw the line at putting the ephemera deriving from the Little Pebble, for instance, into our library. And I hasten to add I was doing so even before he was excommunicated.

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One piece of deception I have myself practised was the deliberate displacement of some of Rudolf Bultmann's books on scripture. I was at that time the assistant librarian who did the work at Ampleforth, and Fr Barnabas was the librarian who



ordered the books. He used to read *L'Osservatore Romano*, and I didn't. So he knew that Bultmann's ideas were dangerous to the faith and morals of young monks studying scripture. I reckoned that if *L'Osservatore* bothered

to censure them they must be saying something original, something worth considering. So when some volumes came in by donation, I duly shelved them in the philosophy section of the library. I was the philosophy teacher, and Fr Barnabas who taught moral theology and canon law was not in the habit of browsing the philosophy shelves. You might (correctly) deduce that this incident was in the steam age of the monastery library, when books were classified by instinct and shelved by fixed shelf numbers. It's an example of censorship working one way in Fr Barnabas' intention, and a different way to meet my subversive purposes.

That example might have put fresh heart into some of the frustrated assistant librarians here present. And it might have rung alarms for some of the frustrated principal librarians. On what authority does this non-practising ex-librarian presume to put ideas of insubordination and sabotage into the heads of precocious young things who lack the wisdom of grey-bearded – I'm sorry, grey-haired – experience? That's another issue that deserves attention: on what authority?

Most professional librarians are employees of some other person or of some institution, and to some extent they would feel morally bound to follow the policies laid down by the employing body. Yet I would hope that in many cases the librarian would feel some obligation to give a lead to the employer, to educate it, to

open its horizons. In the lectures he gave to us library students at the University of Queensland, the late Harrison Bryan used to inspire us with the story of how much the rise of public libraries depended on their pre-history in the Workers' Educational Association. The free public library was an avowedly ideological ideal, and we were the beneficiaries of the dedicated librarians who made sure the ideal was realised.

I'm not sure whether you are lucky or unlucky if your employing authority has a set of explicit policy statements. Such documents seem to be necessary to salvation in the world of management these days. The more detailed the policies are, the less room there is for a librarian to be a force for good or for evil, to act as a human being. I suppose it depends on whether you are the kind of person who likes to know where you stand, or the kind who likes to take a little leap sideways from time to time.

Personally I'm in a rather vulnerable position in this regard. As abbot of the monastery I don't want and don't expect to sit on the farm committee or to issue it with many directives; and the same would go for most of our other departmental management committees. Our monastic liturgy committee finds me a little volatile to deal with, and I feel sorry for the librarian, the archivist and their respective committees, because I make sure I chair those committees, and those who know me well would tell you that I am not above throwing my weight around when I think I know what I'm talking about. Perhaps monastery librarians should have special training in how to run a good library without the abbot's noticing what they're doing.

It would be taking things a bit too far to refer here to the war criminals' normal defence that they were only following orders from above. Suffice it to say that librarians should be not blind slaves of their employing bodies, but intelligent and responsible servants of their employers and their clients and their fellow librarians.

The more the managers are preoccupied

with the immediate needs of the present moment, the more important it is for librarians and other enlightened members of staff to bear in mind the needs of future generations of readers. Abbots may come and abbots may go, but a monastery library should go on forever. I have often heard myself say, though I'm not sure it's right, that the average life-span of a Benedictine monastery is 250 years. In any case, some of them have lasted four times that long, so I would encourage monastery librarians to take a long-term view when they are going about their censoring; and the same principles would apply to librarians in universities and other ecclesiastical establishments.

Librarians who have the responsibility of deciding what to keep in and what to keep out of their collections are a bit like the fathers (not mothers) of the church who took on the task of deciding what would go into the canon of the scriptures and what would be kept out. Those of us who haven't looked into the Biblical apocrypha and pseudepigrapha might have a vague idea that there is some very weird stuff in those books, and I'm sure that's right. But I'm also sure that there is some very weird stuff also in the books that did make it into the agreed canon of scriptural texts.

Some, but I think not all, of our enterprising publishers do us the honour of allowing us to think for ourselves: so that we can decide for ourselves, they publish versions with and without the apocrypha – that is with and without the approved apocrypha. Approved by whom? I was going to say the generally approved apocrypha, but alas, there isn't any general approval of a canon of non-canonical books.

We sometimes vary the translation of the Bible we read at meals in the monastery refectory. And we sometimes find that the editors and publishers have varied the canon of apocrypha they include between their covers. I don't know how many times I have heard the whole of scripture read in the course of forty-five years of refectory eating, but last time round I was sure I was hearing things I'd never heard

before. The cause of this mystery turned out to be the inclusion of the fourth Book of Esdras in this particular edition of the New Revised Standard Version. I felt a bit the way your oldest customer feels when he complains that you have moved his beloved *Hasting's Encyclopaedia of Religion and Ethics* three meters away from where it has been for the last fifty-seven years.

Another bothersome question that I think librarians should squarely look at is whether you give your public what it wants or give it what it needs. You would expect the teaching staff in your institutions to put the emphasis on what the students need, whether they like it or not; though if the teachers want to be heard, they would be wise to temper the medicine that is needed with some honey of what is wanted. Probably most of us would think the librarians ought generally to mind their own business and not try to influence what the students are choosing to read, so give the public what it wants. But that seems to lower the altruistic spirit of service of the truth, which instinctively I feel is one of the qualities one would look for in a dedicated librarian.

Again it's not a question that belongs only to librarians. Lawyers, journalists and politicians are among those who should be asking themselves the question most frequently, and they are among those who seem to get the answer wrong most frequently. I have yet to find the lawyer who can persuade me that it is morally right to protect a client from just punishment when the lawyer knows that the client is guilty. Our party political democracies unfortunately seem to have got themselves landed with voting systems that ensure that virtually all major issues will be decided on considerations of what will win elections rather than on what will be best for the people.

And then the journalists: I'm sure it does not happen in other states, but the two mass-circulation newspapers in Western Australia make a not inconsiderable revenue from columns of classified advertisements for

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prostitution. That fact co-exists with a certain hypocrisy in the editorial and reporting sections of the papers, by way of selective moral indignation about prostitution. We like to complain about insufficient censorship in the mass media, on the grounds that so many of the public are so gullible. So many of them will think "It's true. I saw it on television." Of course the clientèle of our theological libraries is not gullible. Maybe not in general, but there have been some instances. A former seminarian assured me that his Irish moral theology professor had told his class in all seriousness "It's true. I read it in a book."

To go back to advertisements: I have never done a systematic survey, but I wonder whether libraries in general include classified or even unclassified advertisements in their microfilmed copies of newspapers. Advertisements can reveal a great deal of social history in their own right, and they can help readers to evaluate the seriousness and honesty of what appears in the rest of the publication.

I used to regret the censoring activities of binders who would presume to remove the publishers' advertisements from the front and back of philosophical and theological journals. In the days before the national bibliographical enterprises began, and in the days since they have been privatised and priced out of the range of respectable libraries like ours, the advertisements could be a very useful bibliographical resource.

When I used to make this complaint to my fellow-librarians, some of them would say, "Well, that may be all right for the *Journal of Theological Studies*, but would you want to bind in all the advertisement pages of the *Economist*, for instance?" One part of me says obviously not: if all those advertisements were to be bound, the world itself would not be large enough to contain all the volumes that would have to be shelved. But another part of me says we should not suppress the evidence that shows how much apparently independent and innocent writing in fact depends for its publication on the financial

backing of some very dubious enterprises.

To go back to the prostitutes: I am impressed by the claim made in the Eros Foundation's publication *Hypocrites* in April 2000, that

Australia's Christian churches and the sex industry both employ approximately 20,000 people. Since 1990, the courts have acknowledged 450 child sex assaults against employees of the church and none against the sex industry.<sup>6</sup>

I think the insinuation is probably both true and false. True, and shameful for the churches, for the Roman Catholic church in particular, in that male and female prostitutes seem to leave children alone in a way that the clergy do not. False in that it fails to name the recruitment – to put it gently – of girls and perhaps of some boys to the ranks of prostitutes as a form of child sex assault. However, in this as in many other cases, I would not be in favour of censoring the publication, for fear of losing sight of the truth it contains.

My favourite philosopher Socrates would like me to draw out of this lengthy dialectic of opinions and anecdotes of experience some attempt at a definition of the problem and a solution to it. I had hoped at one stage to be able to establish some principles by which well-disposed librarians might proceed when faced with censorship problems. I have failed to find any such principles. Perhaps there are some already circulating in ethical codes of practice in your profession. If so I would be suspicious of them.

I have arrived at the conclusion I stated at the beginning: that librarians are inevitably censors, that it is desirable that they be aware of that fact, and that they stand to benefit their clients and themselves by keeping the relevant problems under discussion.

*Placid Spearritt*  
*Abbott, New Norcia*



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**Brisbane , Queensland**

***Expanding our Horizons:  
developing strategies for the 21<sup>st</sup> century***



**1—4 JULY, 2004**  
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...from previous page

- 1 Cf P. Hardwick, "Father Turner: Some Personal Reflections", in *Catholic Archives*, 23, 2003, pp 80-84.
- 2 *Topics Book* 4.3.123b3; but cf *Book* 4.3.153a36.
- 3 T. Flannery, "Beautiful Lies: Population and Environment in Australia", in *Quarterly Essay*, 9, 2003, pp 1-73: pp 7-9.
- 4 *Le Bourgeois Gentilhomme*, II.iv.
- 5 Bibliothèque Mazarine, MS 4057
- 6 *Hypocrites: Evidence and Statistics on Child Sexual Abuse amongst Church Clergy, 1990-2000*. The Eros Foundation, 2000. Available at <http://www.eros.com.au/hypocrites.php>

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## THE VEEP'S VIEW

Philip Harvey

- *Prioritise your backlog!*
- *The goal of theology is wisdom!*
- *Decide what goes in and what stays out!*
- *The budget is a fiction!*
- *Theology is exciting and different—but also very expensive!*
- *What is relevant and irrelevant?*
- *Serendipity*
- *Creative randomness*
- *Intuitiveness*

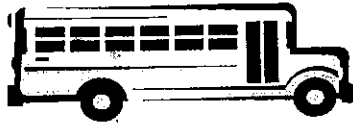
On a rainy Thursday afternoon the cataloguer at the Joint Theological Library in Melbourne conducted yet another pre-conference cataloguing session. Water seeped under the door as we heard about name authorities and the Princess Diana Problem. The Library of Congress can supply her birth date (1961) but not her death date (1997), due to a combination of understaffing, strict in-house rules, and technological inertia. To update Diana's details we must gather the information from LC's very same authority record.

The catalogue is central to our libraries, we were told. Despite huge increases in information available, the increasingly poor quality of that information makes the cataloguer more indispensable than ever. We heard about time management and such classic problems as the email addict, the backlog, and the backlog of backlogs. Don't feel guilty about the backlog, prioritise it!

Veronica Brady BVM, in line with previous keynote speakers, set a subject and then proceeded to talk about something else. The loneliness of the librarian involves the same passion for discovery as a scientist's: the passion for knowing, the passion for being unfashionable. Computers are wonderful if you are after information. Information, however, is hijacking most things in our profession. The ends we serve are what are important, not the means. The goal of theology is not mere information, or mere knowledge, but wisdom. Wisdom is dwelling in what is ultimately the case, to understand the Anglo-Saxon etymology.

When we are taught to read we are set free. It enables us to get outside the circle. Any kind of reading can be transformative, especially in theology. As Sr Veronica stated, you cannot get information about God. We have a teaching role, to keep people alive through reading, through memory, through tradition. Tradition she defined as 'running errands for the dead'. A book is taking on another life for size. She encouraged us to keep the memory alive, especially of the losers. 'The forgotten dead have a meaning yet unrealised,' as Johannes Baptist Metz says. The only way we can change things is by new ways of thinking, and that we find in theology and in books.

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'Your Enjoyment Is Our Satisfaction'

was the edifying banner above the driver as we screeched and bumped toward New Norcia next morning.

Lawrence McIntosh was moved to poetic rapture by the trip, exclaiming later "There was little fuss / on the geriatric bus."

Abbot Placid Spearritt quoted a Jesuit librarian: I have observed that there has been a sad decline in manners and morals, said Adam to Eve. This by way of a cue to his topic, that librarians are inevitably censors. We are not stiflers, gaggers, cutters or repressors. We are censors in the sense of editors, expanders, improvers.

Placid advocated a certain form of censorship for librarians. Deciding what goes in and what stays out makes us like the Fathers of the Church who determined canon, acting to include and exclude. We are very conscious of our own pseudopigrapha.

He warned us in the friendliest way possible of the dangers of fundamentalist censorship, while confessing publicly to keeping a file in his office entitled 'Lunatic Fringes'. He is on his own library committee and confided that he felt justified in throwing his weight around if he knew what he was talking about; Placid was Librarian at Ampleforth Abbey for thirty years.

Should we give the public what it wants or what it needs? The Abbot did not reach a Socratic conclusion. Only that librarians are inevitably censors, that they need to be aware that they are censors, that their censor role has to be used to keep the relevant questions under discussion.

Dom Michael Tunney later spoke on refectory reading, after which he took us on a privileged journey through the monastery, including the very same refectory and both the libraries. The archives were on the trail too, excellently laid out and cosy, though some were

struck by one notice on a large archive box: 'Organised Mess'.

Saturday brought something different. It's what you are doing with what you've already got that is your protection, it's not money that is your protection, said Grant Stone (Scholarly Resources, Murdoch University) paraphrasing the grumpy author of Ecclesiastes. "What is going on with money?" we ask. Every budget is of its time, it will change.

We are in the business of spiritual formation in the building of our collections. If we know what we desire for our collection, we know what to do with the budget; therefore we have to rank our desires. We need a series of allies, never losing friends, and all for the greater good of the organisation.

The budget is a fiction, Grant proposed, so know the narrative. The narrative we create will affect the outcome. To vary the idea, he said the budget is a game, so know the rules of the game. We don't need to thrash over the outcome this year because next year will be another year, another game, an improved replay.

He also emphasised the importance of knowing the trade, which led nicely to the next speaker, Audra Kuncinuas of John Garratt Publishing. Why are theological books so expensive? Audra asked. Answers: rising costs on small print-runs, reduced demand, the lack of a big book-buying public. Why do publishers continue selling theology? Spirituality, church, liturgy and other general religious markets subsidise specialist theology. Capitalists don't invest in theology, but in a world without meaning, to publish in theology is different and exciting.

At Practicalities, Christine Brunton (St Francis Theological College Library, Queensland) conducted an open discussion on e-journals and database subscriptions. It is a dose of realism to hear librarians putting together the shifting world of license agreements, access definitions, and changing URLs.

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Meanwhile, Sue Johnson (New Norcia Monastery, WA) led a group looking at the one person library. Two troubling messages were directed at ANZTLA itself:

1. What is/are ARI, AULOTS, Servatrixs? There are members of ANZTLA who don't know. The need to enunciate in full these abbreviated names comes loudly. People need to be reminded for the first time.
2. There are members who don't know how to become part of the ANZTLA-Forum. See elsewhere in this Newsletter for the directions.

The group touched on the question of mentoring, which was felt to be a great form of assistance, especially for isolated librarians.

- Is that the right book to order?
- How do I catalogue this one?
- Where do I go to get that request?
- Am I in the right job?

A mentor can be there to answer or at least help with any question. Others in ANZTLA are there with the information. It's a case of finding someone to talk to about your problems, in an on-going fashion.

Steven McVey (Liaison Librarian, University of Notre Dame, WA) said that in cyberspace the question is, how do we get people to judge what is relevant and irrelevant? Locating, evaluating, and using the information effectively is what we are after, he remarked, pointing to the overheads with a broom handle, like one of the characters he utilised from the tarot pack: The Guide, perhaps.

In information literacy, emphasis is placed on what we do before and after the search. It teaches generic skills that can be applied universally. Understand what you look for, match your information, critically evaluate it and manage the information carefully.

Especially important from a cataloguer's viewpoint was the centrality of learning how information is structured. If we understand the structure, be it the

catalogue or the internet even, it will be easier to work with.

Digitisation's effect on reference services has been immense, Paul Genoni (Information Studies, Curtin University) reminded us on Sunday morning. New means of communication via email and remote chat have changed our practices. Portals are available to direct reference enquiries anywhere on the Web.

He came up with the astounding statistic that in 36 hours Google receives more enquiries than all the reference questions in all the libraries in the United States per year. Reference librarians develop their art to utilise the science of technology, and to work with the shortcomings of the science.

Minimising time and effort has always been a by-word of reference. An ounce of nous can be worth more than a ton of science, Paul uttered. He encouraged serendipity, creative randomness and intuitiveness, which can serve us well whether online or at the shelves.

The Association gained great insights into individual libraries from Cindy Vanuaroro (Talua Library, Vanuatu), Rosemary Watts (Trinity Theological College Library, WA), and Val Canty with her picture history of the South Australian Chapter, the origin of ANZTLA itself.

Perth became increasingly sunny as the Conference proceeded, which was very thoughtful of the weather. The expressions of the Conference Committee were increasingly sunny also, as it became clear the Conference was turning out to be a genuine success.

We thanked our sponsors. And we thanked especially the members of the Committee (Sue Johnson, Rosemary Watts, Bridget Barry, Kerriann Lock, Sue Martin, Robin Dunn, Vicki Tkacz, Mick Stringer – and especially Elisa Marino, conference organiser) for their magnificent work throughout, and also in light of the Western Australian member implosion in the new year.

*Philip Harvey  
Vice-President, ANZTLA*

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# Reference in the Digital Age: Science, Art or Shot in the Dark?

Paul Genoni

Department of Media and Information  
Curtin University of Technology

*Paul Genoni worked at the Library of the University of Western Australia from 1980 -1993, and was Law Librarian from 1986 - 1993.*

*Since that time he has been a lecturer with the Department of Information Studies at Curtin University of Technology, where he teaches in reference librarianship, collection management and digital libraries.*

*He has a PhD in Australian literature, and maintains research activity in both information studies and 20th century Australian fiction.*



Reference librarians are currently faced with an significant change in the information gathering practices of their users. It is clear that information seekers like their information digitised and demand it in quantities that were never evident when they were relying upon libraries. For example, according to one recent estimate Google receives more reference questions in 36 hours, than all the reference libraries in the United States will receive in a full year (Quint, 2002).

An even more startling statistic, however, is that provided by the Ellis Island website in the United States. Ellis Island being of course for many years the reception point for immigrants to the USA. When its website consisting of immigration records was first launched, it received 26 million queries in the first 54 minutes, which translates to some 27,000 per second (Johnson, 2002).

Clearly, information in a digitised form is attracting new information seekers. Individuals who may have little or no experience of using reference and information services provided by libraries, are attracted to using the various services made available on the internet.

I want to discuss these developments by asking whether information seeking in the digital age is a science, an art, or a shot in the dark. The quick answer, I think, is that is undeniably all three. The challenge is to understand what that implies for the future development of reference services.

## Science

So firstly, for whom is reference a science?

Clearly the work of 'reference' is a science for those who construct the bibliographic and other databases that continue to underpin much reference work. They deal in the hard end of information systems that enable the development of the fields, tags, indexing languages, search interfaces and retrieval algorithms on which much reference work depends.

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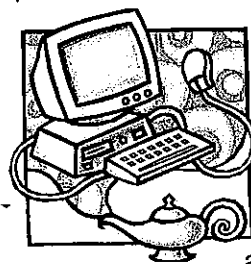
It is the outcome of their 'science' to build information retrieval systems and databases that will hopefully make possible that magic mixture of recall and precision which will mean that all relevant items on a database will be retrieved and all noise eliminated.

We can get a sense of their interests by scanning some titles of recent articles that have appeared in the *Journal of the American Society for Information Science and Technology*.

- 'Order-based fitness functions for genetic algorithms applied to relevance feedback'
- 'Rotation and scale invariant wavelet feature for content-based texture image retrieval'
- 'Implementing relevance feedback in the Bayesian Network Retrieval model'

As with many – indeed presumably most – reference librarians, I am not likely to be attracted to reading any of these articles. And even if I were, there are probably very few that I could read with a high level of understanding.

Starting with the printed bibliographic and reference tools which preceded digital information sources, information retrieval and systems experts took many of the same basic elements of descriptive and subject bibliography and automated them. Working with the power of what computers do better than anything else,



indeed the only thing computers are capable of doing – recognising specified strings of characters – they transformed the work of reference librarians and the information seeking habits of library users.

How successful has their science been? I think we can at least say that they built information retrieval systems that are fast and efficient replacements for their print predecessors, and in some cases they have managed to use the power of the computer to add value to the search experience.

Information scientists designing databases for a library market have probably been less successful at producing systems that were effective in the sense of being attractive or seductive to end users. The concept of 'user friendliness' was not one that information scientists were too concerned about – initially at least. This was because the technology we now understand to be necessary to support user-friendly information systems – such as

- graphical user interfaces,
- drop down menus,
- elaborate use of hypertext,
- high colour resolution, and
- attractive and intuitive design

simply did not exist. And in a sense the concept of the 'user' was also foreign, at least in the sense of end-user. With librarians working as intermediaries the science could be turned towards the goal of building information retrieval systems for use by information professionals.

In more recent years there has been additional stress placed on meeting the needs of an end-user audience, but as we shall see, there is still a gap between what constitutes 'user-friendly' in a library situation, and the levels of user orientation available on other types of sites.

### Art

Reference librarians, however, do not practice science. That is, most if not all reference librarians would agree that their job entails substantially more than using the carefully structured databases and the search engines that we have at our disposal.

In part, this is because reference librarians very soon come to realise the limitations of even the most effective retrieval systems. Indexing effectiveness is limited by numerous issues, including;

- the natural limitations of any indexing language or set of subject headings,
- the mismatch between understanding of concepts that inevitably exist between indexer and user,

- developing fields of study which produce shifting concepts and an evolving terminology used to describe those concepts,
- the inevitable limitations on the number of indexing terms that can be applied to complex subject material,
- the further complexity of relationships between topics which cannot be expressed by using Boolean functionality.

In other words information science has failed to produce the level of exactness or comprehensiveness required in many situations for highly effective information retrieval or reference work.

In these circumstances, the reference librarian, or indeed the skilled end-user is left to develop the *art* of information retrieval. They are usually prepared to harness the science in the service of their art, but they are also well aware of the limitations of the science and the extent to which they need to develop complementary skills.

The exact nature of these skills is difficult to describe or define. Exactly what skills are required to make a good reference librarian? There is of course the range of interpersonal and communication skills which are fundamental to the reference process, but the range of desirable 'personal' skills also extend to the information retrieval process itself. That is, it is essential to understand the limits of the science and the point at which the science should give way to the art.

And how do we describe this art? Phrases such as lateral thinking, thinking outside the square, and right-brain reasoning all come to mind. Sometimes it is just a good mixture of intelligence, common sense and experience, but often it is also a little more than that.

Good reference librarians possess some intuitive understandings of information and its ways. It is not too



far-fetched to speak about an 'x' factor which separates the competent reference librarian from the highly skilled. And I suggest that it is this 'x' factor which allows the skilled reference librarian to work effectively beyond the limitations of the information retrieval systems.

### Shot in the Dark

Who then practices the shot in the dark? Well it will come as no surprise to you, that this reference is, in the first place at least, to the information retrieval habits of our end-users. It is perhaps not surprising that for the most part, neither the science nor the art of reference librarianship mean much to them.

There has of course been a vast amount of research undertaken on the information retrieval habits of users in both pre-digital and digital environments. Even if you haven't read any of the research, I am sure that you are generally familiar with its conclusions; that is, that end-users are indifferent to the many efforts that have been made on their behalf to create accurate, comprehensive and systematic information retrieval tools. As Griffiths and Brophy (2002) recently concluded

a number of studies have shown that users will often trade performance for the path of least cognitive resistance.

That is, they want to minimise both effort and time.

Of course their interests in this regard have been served by the wide availability of the Internet, the development of the world wide web, and the implementation of the massive retrieval capacity of favoured search engines, in particular Google.

The key here, is the keyword search. The keyword search was enticing in library online catalogues, but it is irresistible when searching the web. Web searchers using keyword access find they inevitably get a result, frequently extending to tens or hundreds of thousands of web pages, and all (supposedly) ranked in order of relevance.

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Some recent research undertaken on behalf of OCLC (Online Computer Library Center, 2002) and aimed at assessing aspects of students' web use in the US, determined that the characteristics the respondents most associated with the web was that the 'web is easy to use' and that the 'web is self-service'. Other responses indicated that students are aware of the shortcomings of web based research, including those related to accuracy and identifying intellectual responsibility. There was little indication, however, that these negative factors deter use. Ease of access drove their use of the Internet as their information retrieval tool of first choice.

Experienced reference librarians are often suspicious – or even scathing – of web based subject searching. After all, it flies in the face of our own practice and training. The keyword web search, the 'shot in the dark', negates not only the advantages of the carefully structured science of information retrieval, but also eliminates the art of reference work.

In other words, librarians often support the view that users are 'lazy' in their information seeking habits. Although that is of course a rather pejorative expression to apply to users, who are after all, simply making a judgment – informed by previous experience – as to where their own best interests lie.

It is also important to note that research indicating that users prefer a 'path of least resistance' approach pre-dates the Internet or the world wide web. Users have always chosen the easy way in their information seeking, and it will almost certainly remain the case. And I suspect that it is also true of trained information seekers.

The first question I am likely to ask myself when faced with an information seeking task, is not, 'where can I get the most thorough information on this subject?', or 'which is the most authoritative source available on this topic', but rather 'how can I find this as quickly as possible?'. What we are dealing with here is human nature, not some puzzling or unexpected

resistance to the use of carefully structured and executed information retrieval strategies.

So I believe that it is fairly clear as to why users are irresistibly drawn to the keyword search. Firstly, it is often all that they understand of the search process. While the concepts of search fields, indexing languages and Boolean logic may seem obvious to trained and experienced users, it is not always easy to persuade users of their value, particularly when they seem to get an equally impressive result, in numerical terms at least, by simply putting in a few key terms. And secondly, because it is easy, requiring little effort or thought, and with no need to deal with the mental challenge of having to construct an accurate search strategy.

What I would like to suggest, however, is that it may be to our detriment if we believe that ignorance and laziness alone account for this preference. That is, it is worth considering whether one of the reasons why users prefer the keyword approach is because it offers just that feature that the developers of information retrieval systems do their best to eliminate – the element of 'chance'. It could well be, that many information seekers value the error factor, as a way of introducing a certain randomness, and even luck, into their information retrieval.

We are of course all familiar with the concept of serendipitous searching, and some of us may even claim – perhaps jokingly – that it is part of our repertoire as an experienced information seeker. What we are referring to by use of the term 'serendipity' is the skill and experience born of many years of practice, which allow us to take a sometimes intuitive approach to the task of information retrieval. In other words, it is closely aligned to the 'art' of reference work.

In those moments when we recognise the power of serendipity we are acknowledging the limitations to the science, and expressing our understanding that there are subtle and even mysterious ways in which an ounce of judiciously applied nous—or even luck—can sometimes be



worth a ton of science. Perhaps our users also understand this either instinctively or through experience. Just as they frequently preferred browsing in the pre-digital era, they may now prefer 'surfing' for information, rather than following the requirements of structured systems they barely understand.

There has been a spate of research in recent years into the aspect of chance or serendipity in the information retrieval process, and a growing awareness of its potential real value (Williamson, 1998; Ford, 1999; Ross, 1999; Toms, 2000). As one recent assessment (Nicholas *et al*, 2003, 28) of information seeking styles concluded;

...a lot of information is collected by unconventional, unusual or serendipitous means. Thus, maybe, what is seen as minimalist and idiosyncratic information behaviour is not so odd, strange, etc after all – maybe it is just creative. Certainly this kind of behaviour is more in tune with the thinking of Google than Dialog.

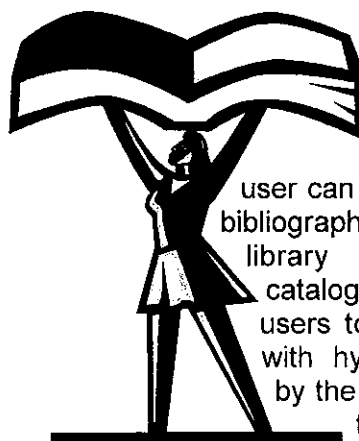
Some of the research and speculation that has taken place around serendipity (Ford, 1999) has stressed that it is information encounters that take place in just this way that result in the most creative and adventurous discoveries. That is, information which is set loose from its usual contexts and expected contiguities, will lead to the most creative outcomes and insights.

I think we could also speculate that reference librarians are inhibited by the assumption that users are looking for quite specific information (ie the emphasis in the reference interview is to find out what the user 'really wants') when often information seeking is very non-specific. The user may be wanting 'some information' about a topic that is poorly defined, poorly understood, or perhaps not even acknowledged as being a subject of information need.

While reference librarians might acknowledge the value of serendipity in their own work, they are loathe to encourage its 'use' by information seekers.

I referred earlier to some research conducted by OCLC on the web use habits of a group of US students. At the conclusion of the report they provided a list of 'Questions for further exploration and discussion', one of which was, 'Can librarians create a customer-friendly experience to match the best merchants and consumer websites?' (Online Computer Library Center, 2002, 11) It is an interesting question, and one worth briefly exploring, because it might provide some pointers to how we might best marry the science, the art, and the shot in the dark.

This can be done by referring to a model Internet site, that maintained by Amazon.com. Amazon is a particularly suitable choice, because as has recently been noted 'Amazon.com is used by many in lieu of public access catalogs' (Kenney *et al*, 2003). Why might this be the case? A simple test might answer the question.



Using almost any title retrieved from Amazon.com, the user can very easily verify the bibliographic details as in any library catalogue. Library catalogues would also allow users to easily check, often with hypertext links, books by the same author, or with the same limited

range of subject headings. On some of the more sophisticated systems it would also be possible to check for items which are shelved immediately adjacent.

If we compare that to Amazon.com, we will find that this site offers a range of additional features, typically including;

- a list of titles also purchased by customers who bought the retrieved item;
- a separate list of authors who wrote books which were also purchased by buyers of the retrieved item;
- Numerous sample pages of the book in full text 'pdf' scans, including the

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front cover, the back cover; the full index and contents pages, and excerpts from the text;

- a range of reviews of the book from reputable reviewing journals;
- reviews from customers who have purchased and used the book;
- a series of bibliographies on related topics;
- numerous subject access points.

Wherever appropriate, these access points encourage surfing or investigation via hypertext links. The page is also interactive, with users being able to post their own thoughts or reviews about the book. Needless to say, the pages are designed in a way which is intended to engage the user's interest and curiosity; they are energetic, highly coloured, densely filled – very unlike library catalogues.

A crucial element in the attractiveness of websites, such as Amazon.com, is the promise of the serendipitous moment. Using the logic of curiosity, the power of hypertext, and lure of the shopping trolley, the creators of the website have masterminded an information retrieval tool which goes some way to harnessing the power of serendipity and matching it with the user's curiosity. If users prefer to use Amazon.com as a catalogue, rather than online library catalogues, it may well be because it is a better 'catalogue' for their purposes.

What can be done to introduce the power of serendipity into the modern reference service? One suggestion is to bring about a marriage between the science of creating information retrieval systems and serendipity. As Toms (2000) has noted;

Serendipitous retrieval demands approaching information retrieval in an unorthodox manner, one that does not tightly couple the explicit match of query with result, but instead takes a fuzzy approach to the problem.

Toms (2000) has also suggested that similar activity should also be occurring at the level of the individual library.

In addition to supporting the typical information retrieval tasks, a digital

library must also support these types of activities (ie serendipity) just as generations of physical libraries have by accident supported serendipitous interactions merely through the juxtaposition of books on a shelf. A digital library must stimulate curiosity and encourage exploration so that users may make opportune discoveries.

Exactly how this might happen, Toms does not explain. Perhaps one way might be through the imaginative development of library websites and subject portals. It would seem at present that most libraries are favouring tightly-structured forms of digital access, that build upon strict hierarchies of knowledge and formalised understandings of the relationships between subjects.

Another important step, however, may be for reference librarians to acknowledge that users share some of their artfulness. The use of keywords, while perhaps being a shot in the dark, might not necessarily be a misfire. They may represent a perfectly reasonable and productive response to an information need. The science and the art of information retrieval remain paramount, but the sensible reference librarian will admit to the value of the occasional shot in the dark.

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Paul Genoni

Curtin University of Technology



## READING AT MONASTIC MEALS

Dom Michael Tunney

New Norcia

*Michael Tunney is a Queenslander.*

*Prior to becoming a monk of New Norcia (in 2001) he was a clinical psychologist with Department of Health in Western Australia.*

*He is the single parent of Claire, a gifted cellist living in Germany.*

I've been asked to speak briefly about the reading that accompanies the meals in the monastery refectory. I'll comment on three aspects of this:

- a. the organization and content of these readings
- b. some recent and current books, and
- c. the purpose of these readings.

The monks meet for a main meal at lunch and a light supper each day, both of which are taken in silence with readings. Breakfast is eaten alone and in silence.

We will visit the refectory on the tour. It is an attractive room, furnished and arranged in the traditional monastic style that you would see in monasteries of either monks or nuns anywhere in the world.

At each meal Scripture is read during the first course, which is soup and bread. At lunch this Scripture reading is from the Old Testament, and at supper from the New Testament. These are continuous

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readings, each reader taking up from where the reader of the previous day finished.

For the remainder of the meal, which at lunch is a main course and dessert and at supper a main course only, a selected book is read. At lunch this book usually has some religious focus, at supper it is usually secular in content. Currently at lunch we are reading William Dalrymple's *The age of Kali: Indian travels and encounters*, and at supper Alice Thomson's *The singing line: The story of the man who strung the telegraph across Australia, and the woman who gave her name to Alice Springs*. Dalrymple is predictably good.

At the end of lunch we read a section from St Benedict's *Rule for Monasteries* and at the end of supper the necrology for the following day. This is a list of the deceased monks on their anniversary of death from monasteries throughout the world, which belong to the Subiaco Congregation of Benedictines of which this house is part. This list goes back as far as the mid-nineteenth century. It is read daily in all houses of the congregation.

A comment on a book of note: we have recently finished reading James Carroll's *Constantine's Sword: The Church and the Jews: a history*. This is an alarming account of Jewish-Christian relations throughout history with particular attention to the Holocaust, its causes and aftermath. Even allowing that this book may not give a perfectly balanced, objective interpretation throughout, it is well worth reading for the historical facts it records and the reconciliation and correction of injustices yet to be achieved. This book was the gift of a local Rabbi

given in one of those contexts that those of us working in "old" libraries sometimes dream of.

A Library Studies student on placement here last year found that we had a rare 17th or 18th century manuscript, a copy of a 1490 Jewish *Kaballah*, later identified as the *Shoshan Sodot*. There is another copy in the Bodleian Library and a few in America. We invited members of the local Jewish community to see it, which they did with great interest. Later, the Council of Orthodox Rabbis requested that we give it to them. We did. It is now stored at the Hebrew University in Jerusalem. This has been one of the more exciting events of our library year.

Some final comments about how these readings fit into a monk's day. St Benedict, in the *Rule for Monasteries*, which he compiled in the early part of the sixth century, placed great importance on reading and listening to reading. He wanted his monks to spend several hours each day occupied in this. He even devoted a chapter of this Rule to the readings at meals.

He was highly selective about what books were to be read and he wanted the Abbot and knowledgeable others (such as the Rabbi in our case) to choose the books. He wanted the monks to come to this with open minds and hearts. He wanted them to put aside all prejudice, especially that of self-interest, listening to discern the truth. And he wanted the perception of truth to change their minds and hearts because he believed that seeking truth is, ultimately, seeking God.

Mike Tunney

New Norcia



DEADLINE  
FOR NEXT ISSUE  
15TH NOVEMBER

# Publishing Theology in a Globalised Market

Audra Kunciunas

**Why are  
theology books  
so expensive?  
And why  
do we still keep  
trying to sell  
theology?**

- Audra Kunciunas is Manager Marketing Services at John Garratt Publishing & Bookroom.
- She is currently doing a Bachelor of Theology at Yarra Theological Union.
- Her first degree was in agricultural science, so in a sense her career has moved from 'pastoral' to 'pastoral'.
- Audra is also part of the 'Future Directions' team in her parish.

[The pun is Audra's—not mine! Ed]

When the GST was introduced in Australia in 2001 and the Australian dollar was doing very poorly, especially against the US dollar and pound sterling, the book market was looking very grim. Most booksellers had their worst year for many years. Everyone in publishing and bookselling was affected, not just those in the religious and theological book market. The US dollar slipped to 48c during that financial year, and US book exports to Australia plummeted 43%. I remember saying to customers in answer to their enquiries that I had good news and bad news: the good news was that the book they were after was in stock, the bad news was the price.

The traditionally-published book faces a number of challenges, such as electronic books and publishing on demand (which may yet save academic publishing in general), but as I have just 10-15 minutes I won't go into these areas which demand at least a full session each. I'll discuss other challenges, such as rising costs and reduced demand.

First of all, rising costs are significantly affected by the size of the print run. Generally speaking in religious books, the days of the large print run have gone.

We know that theology titles, particular esoteric titles like:

- *The Armenian Adaptation of the 'Ecclesiastical History' of Socrates Scholasticus*; or
- *The Response of Discourse Ethics to the Moral Challenge of the Human Situation as Such and Especially Today*;
- and, finally, *Tatian and the Jewish Scriptures: A Textual and Philological Analysis of the Old Testament Citations in Tatian's 'Diatesseron'*

are expensive books because their audiences are small — although we always hope that a cheaper paperback edition will be available.

Theology publishers, even in the US, may only print 500 copies of a title for world-wide distribution. Try and make a profit out of a title in that sort of venture. The cost of publishing increases dramatically if the book has to be translated. A recent survey into Australian publishing showed that in tertiary publishing the average net profit margin was 1%!

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Publishers, such as US-based Liturgical Press, effectively subsidise their theological publishing programs by making sure their publishing mix is balanced. They put a lot of effort into more popular books, such as prayer & spirituality, church resources and magazine subscriptions. So that with a population of around 250 million and a healthy tertiary sector, even US publishers of theology are struggling to make books viable financially. No wonder that with our population of around 20 million, one thirteenth the size of the US population, there is not much theology being published here.

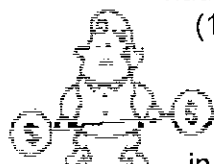
There are some Australian successes in publishing theology, but these are usually because deals are made with academic authors for books to be included on tertiary book lists.

Then there is reduced demand, and here I am speaking about two areas:

- the lack of a book-buying culture, that is the love of books, amongst Australian students, including theology students;
- the use of student readers for courses. I'm a theology student and for my last subject I paid only \$20 for a class reader from which I did all the required reading.

Despite the rising number of theology students, demand for books isn't increasing proportionally. I know from our book-room we get a smattering of theology students, but not many. Oh, that there were more George Q's who come in with their book list and order the lot!

Recently, I saw some figures that showed US marketing costs for university presses had increased from 17.4% (1988) to 19.2% (2001), yet losses (probably due to a decrease in demand, together with an increase in remaindered stock – this is where the publisher takes all the risk and booksellers simply return unsold stock) grew from 10.8% to 19.7%. This kind of trend explains the movement towards more general publishing as a



means to ensure adequate profits, similar to what religious publishers, such as Liturgical Press, are doing to make ends meet. Publishers are spreading their risk.

Include declining library sales for monographs, because of budget cuts that you as librarians are only too keenly aware of, and the theology market starts to look very depressing. Theology librarians may experience loneliness in their profession but so do those in the theology book market. We never get to experience the globalised joy as do the publishers of Harry Potter books.

One thing I learnt very quickly about publishing and bookselling is that it is a very complicated world. Books go in and out of print, books are revised, and books are sold in territories which may be cut up, seemingly at will -- we can often get the same book (sometimes with different ISBNs) from a number of different sources. As booksellers we have to make a decision about which way to go to service our customers best. We chase up titles for customers all the time, and you would know that sometimes it literally is an electronic 'paper chase'.

You may already know that the book world is divided up into territories: publishers may only have the rights to sell books in specific markets eg. there are books published by the companies we represent for which they hold only regional rights eg. the US and Canada. If customers want that book, we have to buy through, say, a US distributor (which usually means it's going to cost a bit more). There are whole book fairs devoted to buying book rights.

There are advantages in having book territories. One way of providing theology titles at more competitive prices is to buy the rights for the Australian market and locally print, say, 1000 copies. Or we can piggy-back on the original publisher's print run, saving money that way. For example: *Invitation to the Gospels* (commentary on each of the four gospels by eminent biblical scholars published in the US by Paulist Press) The recommended retail price in the US is US\$19.95; we would have had to sell it for around AUD\$40—

compared to being printed for Australian market \$29.95.

Another example is a book by Michael Casey, a well-known author and Benedictine, being published by Liguori Press called *Fully Human, Fully Alive* (based on Jesus humanity as seen through Mark's Gospel). A paperback of 400 pages, it wouldn't be too bad value for \$59.95 but by piggy -backing on Liguori's print run we can retail the book for \$34.95.

With both books we've got the price down but we still have to be able to sell those 1000 odd copies per book to recoup our costs and pay the electricity bill. This may take 2-3 years. If this was your money you were risking, wouldn't you be tempted to put it into some other investment?

Once upon a time, as publishers and booksellers, we were only focused on the Australian market. Now we have to be keenly aware of what is happening in overseas markets: not only being aware of what theology titles are available, but from which companies the books are available and at what prices they are selling books; what freight they are charging, and what specials they are offering.

Once upon a time you were only able to buy overseas books from the Australian distributor. Now the distributor's contract is worth less (some might suggest 'worthless'), publishers are becoming booksellers and working directly into distributors' markets. In the US direct sales by publishers is usual rather than the exception.

A tough book market also means cutting costs. Booksellers can no longer afford the luxury of holding large amounts of stock. There are always trade-offs.

Not only do we in the book trade have to make decisions about which way to go,

but, as librarians, you also have the burden of choice in this globalised market as you decide from where you'll buy books.

### **So, why do we continue to work in theology?**

As publishers and booksellers, the challenge is to create the right mix of books. Theology will always be an important part of that mix but we also have to stay healthy and active in the school, church and prayer & spirituality markets. We also recognise the importance of staying competitive through offering the best service we can while being mindful of costs.

Most importantly, we are excited about the amount of great theological writing being done, particularly by Australian authors such as: Mary Coloe, Frank Maloney, Tony Kelly, Patricia Fox, Kerry Hide, Dorothy Lee, Brendan Byrne, Frank Rees and so on.

There is also the hope that some of this innovative academic work will be translated into pastoral practice by courageous individuals and organisations.

A friend told me that the best description of 'globalisation' can be found in Karl Marx's *Communist Manifesto* of 1848. This friend, ever the cynic, was suggesting that 'globalisation' is just a new name for 'capitalism' – with barriers to trade diminishing and markets opening up, money is not just prince but now king.

You don't publish or sell theology because it is going to make you a lot of money. Capitalists don't invest in theology. We publish and sell theology because in this world that is hungry for meaning but looking in all the wrong places, theology is important.

*Audra Kuncionas*

*John Garratt Publishing & Bookroom*

***Some books are to be tasted, others to be swallowed,  
and some few to be chewed and digested.***

*- "Of Studies". Essays II, Francis Bacon (1561-1626)*

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## My First ANZTLA Conference

Kerrie Stevens

Harvest Bible College Library, Melbourne

This Conference was amazing! Thank you to the Perth Committee for organising something that far exceeded my expectations of what an ANZTLA Conference would be like.

This is what I feel like while writing this reflection. I have had such a great time and learnt so many useful things, that I can't wipe the smile off my face.



I thought I was sure to get something out of the Conference to bring back to my little Library, but I could never have

imagined just how beneficial the whole experience would be.

Right from the beginning when I was picked up from the airport, I was impressed with the city of Perth and enjoying myself, despite wishing for somewhere to snooze for a while. The time difference for me was only two hours, but I was tired! Now I know why the football teams can't win when they come back from the trip to Perth! The luxury of the accommodation facilities was a nice surprise and, I'm sure, appreciated and enjoyed by all who stayed there.

My Conference experience began at the Cataloguing session which was both very interesting, and a little upsetting – I think I need to rework all my subject headings! But alas, that can wait while I work on my backlog of backlogs.

The opening and welcome was indeed very welcoming with several people I had never met before introducing themselves to me and striking up conversation. Already, I felt as if I belonged.

As part of the Conference programme, a day trip to New Norcia had been

organised. I had been looking forward to this trip since first registering for the Conference, and it did not disappoint.

Our tour was excellent and involved behind-the-scenes areas where the public are not normally allowed. This trip was made all the more memorable by the rides in the rickety old bus which may have been a little daunting but really just added to the whole experience.

Saturday morning's session on the Money Squeeze was extremely useful and I have taken away many ideas for my own situation. The One Person Library Practicalities Session was especially beneficial. Just being able to talk to other people in similar situations is so helpful and everyone is so willing to offer advice and assistance.

The tour and Information Literacy Session at the University of Notre Dame and the free time in Fremantle were great. The sunny weather complemented the whole experience very well.

Having not been to a conference of any sort before, there was one question I did not know how to answer – What do you wear to an ANZTLA Conference Dinner? With that sorted out, it was a nice change to see everyone dressed for the occasion and the dinner was a memorable and thoroughly enjoyable experience.

On Sunday morning, people slowly emerged from their rooms with weary bodies and sleepy eyes, and gradually made it to the first session about Reference In The Digital Era. This again was very helpful and I am looking to implement several of the ideas discussed.

The Interest Spots, provided by Rosemary Watts and Val Canty were extremely interesting and provided a quick look into Trinity Theological College's development and the history of ANZTLA SA.

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In summing up the experience of my first ANZTLA Conference, I would have to say the best bit of all, was just meeting everyone! Being able to put a face to a name on an email, hearing about situations that are similar to your own, and getting advice and offers of future help were so gratefully received. I would also like to take this opportunity to thank every-

one I met on the conference for their helpful chats and useful insights.

And to those of you who haven't been to an ANZTLA conference yet – I encourage you whole heartedly to try to get to Brisbane in 2004 where I'm sure there will be another fantastic conference!

*Kerrie Stevens*

## **TALUA MINISTRY TRAINING CENTRE**

**Vanuatu**

**Cindy Vanuaroro**

Librarian

I would like first of all to express my sincere gratitude on this special occasion to be able to share with you some information about my library and the college. This is the second time I have been able to attend the ANZTLA Conferences. Thank you for the opportunities you give to extending my knowledge of what a library is about.

### **Brief History of the College**

Talua Ministry Training Centre is the amalgamation of two previous colleges namely, the Presbyterian Bible College and Aulua Theological Training Centre.

The Presbyterian Bible College was opened in 1971 on Tangoa Island, South Santo in the Northern part of Vanuatu. This was to provide a two year course to train lay people. The Aulua Theological Training Centre on the other hand was set up in 1977 at Aulua, on the island of Malekula, to train pastors for the Presbyterian Church of Vanuatu.

In 1986 the two colleges were combined to form the Talua Ministry Training Centre. The name Talua comes from Tangoa and Aulua, the sites of the two former colleges ('Ta' from Tangoa and 'lua' from Aulua). Talua takes up its mission from the former

colleges to train lay people and pastors, and now priests for the Anglican Church.

Talua is an accredited college of the South Pacific Association of Theological Schools (SPATS) based in Suva, Fiji.

In 1999 Talua offered its first one year Mission Training Course which offers a Certificate of Mission Studies. The mission emphasis is to train indigenous citizens to become mission workers in unreached areas of Vanuatu.

At the end of 1999, a Memorandum of Agreement was signed with the Church of Melanesia (Anglican Church) for the training of Anglican candidates at Talua. In 2000 the first Anglican lecturer was appointed to teach and the first intake of Anglican students commenced their studies.

The college enrolls about 70 students each year, married and single, and both male and female. Wives of students are also trained to be co-workers with their husbands in the church. The colleges employs nine fulltime faculty members who are specialized in different areas as theology, biblical studies, pastoral studies, church history, gospel and culture.

*....contd. over page*

## Library

The two previous colleges had their own collections which were quite small. These collections were part of the exodus to Talua, and are the basis of our collection today.

The present collection was established in 1990 as part of Talua Ministry Training Centre under the Librarian, Mrs Beryl Burke from the Presbyterian Church of Australia in NSW. I took over in 1997 after working alongside her for seven years and also doing library studies through the extension programme of the University of the South Pacific.

The primary goal of the library is to develop its theological collection in as many subject areas as possible which are relevant to the needs of Talua. The collection consists of some 9,000 volumes which includes books, audiotapes and periodicals. The library is using the Dewey Decimal Classification 21 Edition. Our collection is not yet computerized; therefore the catalogue cards are still in use.

The library primarily serves the students and staff, and other Talua community members. However, we also extend borrowing rights to the church leaders who are close to the college and students coming from high schools around Santo. Those who wish to do some projects on church polity and church history are also welcome to use our collection. We lend books to our clients free of charge. Within the college, our students have access to overnight loans of reserved materials which are expected to be returned to the library in the morning.

At the beginning of year the students and staff - especially the new ones - have one week of orientation of the college as a whole and one day is allocated for library orientation. However, students are

taught through the course of their study on how the library works and the library research skills.

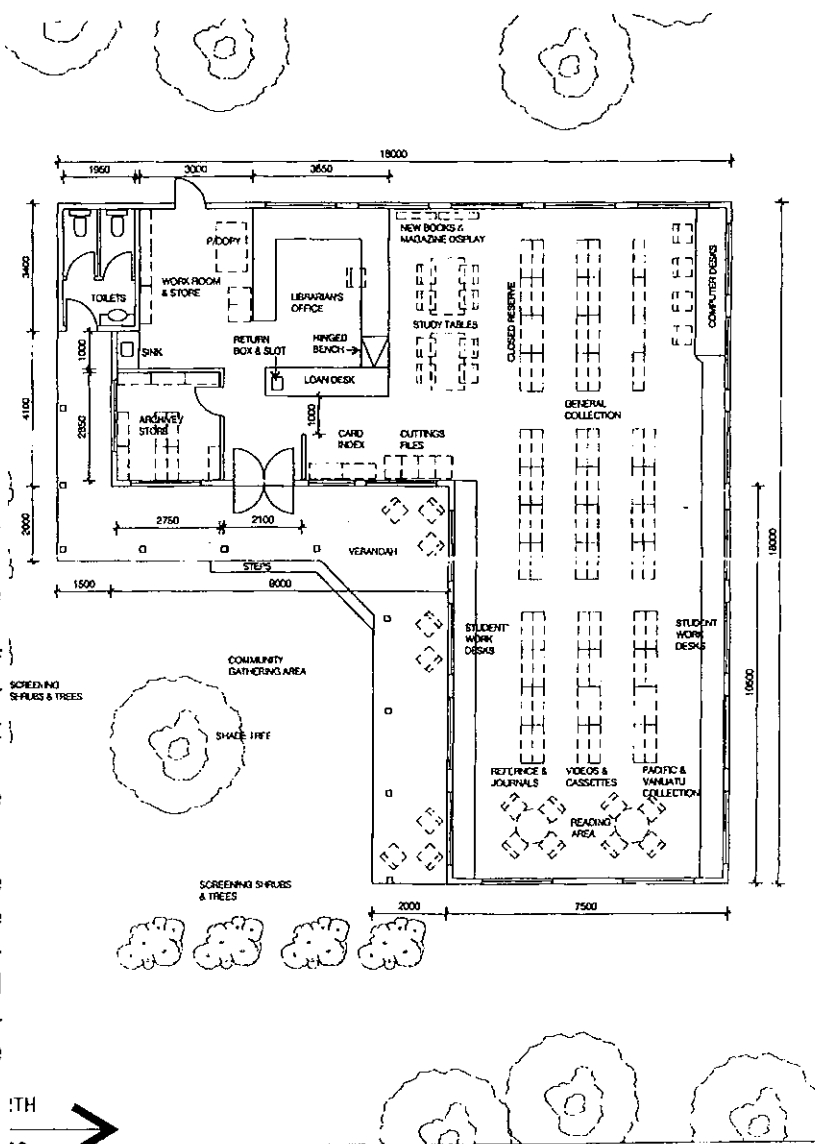
## Vision

As the college is looking towards upgrading the programmes to degree level, it is also looking towards building a new bigger library building and currently we are working on raising funds towards this. We can then upgrade the library facilities. Our present building is only 9mX 6m.

Cindy Vanuaroro

Librarian

## PLAN OF NEW LIBRARY BUILDING



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## ANZTLA BOARD REPORT TO THE ANNUAL GENERAL MEETING JULY 2003

It is with pleasure that I report on the activities of the ANZTLA Board for the past twelve months. This year has looked largely inwards with a number of structural issues to be dealt with. It is the hope of the Board that in the next twelve months, the Association can engage more with national and international library and information issues.

At the annual dinner in Canberra last year I reminded the members of what ANZTLA has given to us and meant to us over a period of 17 years. I focussed particularly on interaction, cooperation and nurturing of members. I made the comment "for a small group with limited funding I believe we have achieved huge things". This past year has continued to add to the list of achievements by members for other members, and the wider library and research community.

### **Incorporation**

On 5 July 2002, the Annual General Meeting of the Association resolved "to form an organisation to be known as Australian and New Zealand Theological Library Association Limited and to apply for registration of the organisation as a company limited by guarantee pursuant to section 117 of the Australian Corporations Act 2000".

The Association's application to incorporate was accepted by the Australian Securities and Investments Commission on Monday September 9, 2002. Thanks are due to Stephen Connelly for much hard work in getting this to its conclusion.

### **Annual conference**

A very successful annual conference was held in Canberra in July 2002, with a range of speakers and good social occasions. The conference committee put a lot of hard work into the organization of the Canberra conference and our thanks go to them.

### **Australasian Religion Index**

The ARI Management Committee which was set up in 2002 is to be congratulated for getting this indexing tool back on track with the publication and distribution of a paper issue of volume 13, and work towards the same for volume 14. It has set up a software trial to find suitable software to assist with future publication.

### **Australasian Union List of Serials in Theological Collections**

A new edition of AULOTS has been completed by Tony McCumstie and is available in a number of different formats, including web and printed. He has also been responsible for distribution and sales.

### **Consortium**

A group was formed at the last conference to look at the possibility of forming a consortium for the purposes of a bulk deal subscription to ATLA Religion Index. This is another example of cooperation among members, and thanks are due to largely to Jocelyn Morris as convenor and the rest of the committee for the successful outcome of negotiations. 20 theological libraries have joined the consortium, and as a result ATLA Religion Index is available on line in these places.

### **People**

It is with great sadness that we have to report the death of Jeanette Little, a long standing member of ANZTLA. Jeanette was for more than 15 years Librarian at the George Knight Library at Pacific Theological College in Suva. She was a regular attendee at conferences, and in her own gentle way quietly reminded us of our obligations to libraries and librarians

*....contd. over page*

who had even fewer resources than most of us. Her contact work in the South Pacific libraries vastly improved communication and information.

### **Outgoing personnel**

Our secretary, Stephen Connelly, has decided not to stand for election this year.

I have chosen not to seek re-election as president. At the time I was first elected, I made a statement to the effect that the Association needed regular changes of president to keep it looking forward, and also to share the workload, and I still believe that that is appropriate.

We have nominations for Board positions as advertised, and all have a wealth of experience to bring to these positions.

### **Communication**

With such a scattered membership, the increasing use of the web site and the ANZTLA-Forum to keep members informed, is proving invaluable. It is now the major access to AULOTS, the New Zealand bibliography and the Association's documents such as the constitution. We are grateful to Tony McCumstie for keeping this up to date.

The Forum was managed by Jocelyn Morris until her recent departure from theological libraries. Christine Brunton has offered to continue this work. Editorship of the newsletter was taken over by Val Canty and Jocelyn Morris and, following conference last year, we opened our mail to an updated format. Congratulations to the editors and their team for a job very well done.

### **Membership**

Membership of the Association stands at 92 members – a mix of library members and personal members. Members of ANZTLA were reminded via the Forum that they needed to fill out the appropriate form to become a member of the new body. There still appear to be some members of local chapters who are not members of the Association. We encourage these people to become full members and ask the chapter office bearers to draw attention to this membership question at their meetings.

*Judith Bright  
on behalf of the ANZTLA Board*

## **ALL YOU NEED TO KNOW ABOUT**



**You will find on the web at...**

<http://www.anztla.org>

ANZTLA home page

**To become a member of the Forum look at...**

<http://www.anztla.org/Pages/forum.html>

Forum and follow instructions

**To find out more about ANZTL publications look at...**

<http://www.anztla.org/Pages/publications.html>

Publications, eg. ARI, AULOTS,  
and more

**If you do not have internet facilities, write to The Secretary**

Rhonda Barry, Moore Theological College Library,  
1 King Street, Newtown NSW 2042. Australia

---

## ANZTLA LTD OFFICE BEARERS

2003-2004

Following the Annual General Meeting held in Perth on 11<sup>th</sup> July and invitations through ANZTLA-forum the following people were appointed to various positions in the Association.

**Board Positions:**

**President**

Tony McCumstie  
Mannix Library  
Catholic Theological College  
PO Box 146, East Melbourne VIC 3002  
61 3 9412 3350  
[tmccumstie@ctcmelb.vic.edu.au](mailto:tmccumstie@ctcmelb.vic.edu.au)

**Vice President**

Philip Harvey  
Joint Theological Library  
Ormond College  
Parkville VIC 3052  
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[philip.harvey@ormond.unimelb.edu.au](mailto:philip.harvey@ormond.unimelb.edu.au)

**Secretary**

Rhonda Barry  
Moore Theological College Library  
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61 2 9577 9897  
[rhonda.barry@moore.edu.au](mailto:rhonda.barry@moore.edu.au)

**Treasurer**

Lynn Pryor  
Churches of Christ Theological College  
40-60 Jacksons Road  
Mulgrave VIC 3170  
61 3 9790 1000  
[anztla@minerva.com.au](mailto:anztla@minerva.com.au)

**NZ Representative**

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**2004 Conference  
Representative**

Christine Brunton  
Roscoe Library  
St Francis' Theological College  
PO Box 1261  
Milton QLD 4064  
61 7 3369 4286  
[chrisb@stfran.qld.edu.au](mailto:chrisb@stfran.qld.edu.au)

**Other Positions**

**Newsletter Editor**

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Brooklyn Park SA 5032  
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**Newsletter Assistant Editor**

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Tabor College  
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Unley SA 5061  
61 8 8373 8777  
[jbarwick@adelaide.tabor.edu.au](mailto:jbarwick@adelaide.tabor.edu.au)

**Statistician**

Catherine Halsall  
Prebyterian Theological Centre  
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Burwood NSW 2134  
61 2 9744 1977

**Website Co-ordinator**

Tony McCumstie  
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**ANZTLA-Forum Administrator**

Christine Brunton  
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PO Box 1261  
Milton QLD 4064  
61 7 3369 4286

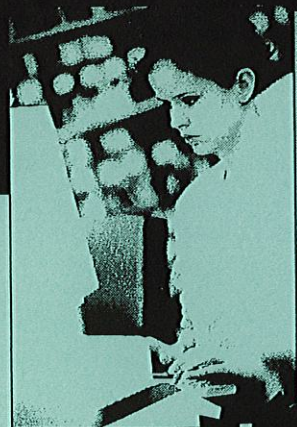
*ANZTLA members are encouraged to contact any of these people if they have any issues or questions concerning the Association. Thankyou.*

*Rhonda Barry*

**CONTACT DETAILS FOR CONTRIBUTORS**

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Cindy Vanuaroro	Talua Ministry Training Centre, P O Box 242, Luganville, Santo, VANUATU	<a href="mailto:talua@vanuatu.com.vu">talua@vanuatu.com.vu</a>

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**ANZTLA LTD**  
**STATISTICS 2001**



## NOTES ON ANZTLA STATISTICS 2001

### Reporting categories:

- A. Provides clergy training programmes, usually leading to degree or post-graduate qualifications (i.e. ANZATS member schools)
- B. Schools and training institutions which may offer degree, but not usually post-graduate qualifications (i.e. Bible Colleges, Missionary training institutions)
- C. Do not have students (i.e. church administrative libraries, resource centres, parachurch organizations, etc.)
- D. Institutions offering non-theological courses in addition (i.e. teacher training)

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

### Key to tables

[ ] = approximations supplied by library

*Ruth Millard  
Statistician*

**TABLE 1A 2001 LIBRARY STAFF**

INSTITUTION	STATE/ NZ	PROFES- SIONAL	PARA-PRO- FESSIONAL	LIBRARY SUPPORT	TOTAL STAFF
		[1]	[2]	[3]	[4]
1. Adelaide Theological Library	SA	1.60	0.00	0.58	2.18
2. Baptist Theological College of WA	WA	2.10	0.00	1.00	3.10
3. Burleigh College	SA	0.40	0.00	0.30	0.70
4. Carey Baptist College	NZ	?	0.00	?	2.00
5. Catholic Theological College	VIC	1.80	0.00	0.50	2.30
6. Centre for Ministry	NSW	2.00	1.50	0.00	3.50
7. Churches of Christ Theological College	VIC	0.40	0.00	0.25	0.65
8. College of St John the Evangelist	NZ	3.00	0.00	1.00	4.00
9. Eymard College	VIC	0.66	0.00	0.00	0.66
10. Harvest Bible College	VIC	1.00	0.00	0.08	1.08
11. Kingsley College	VIC	?	0.00	0.33	?
12. Knox College	NZ	?	?	0.00	2.70
13. Luther Seminary	SA	4.10	0.00	2.10	6.20
14. Moore Theological College	NSW	3.00	3.00	0.00	6.00
15. Nazarene Theological College	QLD	0.53	0.00	0.53	1.06
16. Pius XII Provincial Seminary	QLD	0.60	0.00	0.00	0.60
17. Presbyterian Theological Centre	NSW	1.00	0.00	0.00	1.00
18. Presbyterian Theological College	VIC	0.50	0.00	0.00	0.50
19. Queensland Baptist College of Ministries	QLD	1.00	0.00	1.00	2.00
20. Reformed College of Ministries	QLD	1.00	0.00	0.00	1.00
21. Ridley College	VIC	1.20	0.00	0.20	1.40
22. St. Andrew's Greek Orthodox Theological College	NSW	0.00	1.00	0.33	1.33
23. St. Francis' Theological College	QLD	1.20	0.33	0.00	1.53
24. St. John's College Library	NSW	1.00	0.00	0.00	1.00
25. St Mark's National Theological Centre	ACT	1.13	0.66	0.00	1.79
26. St. Paschal Library	VIC	1.60	0.60	1.20	3.40
27. Salvation Army College of Further Education	NSW	0.00	1.00	1.00	2.00
28. Trinity College - Leeper & Mollison	VIC	2.00	0.00	1.40	3.40
29. Trinity Theological College	QLD	0.70	0.00	0.50	1.20
30. Trinity Theological College	WA	0.80	0.10	0.10	1.00
31. Vianney College	NSW	0.50	0.00	0.00	0.50
32. Whitley College	VIC	1.00	0.00	0.65	1.65
<b>TOTAL</b>		<b>35.82</b>	<b>8.19</b>	<b>13.05</b>	<b>61.43</b>
<b>AVERAGE</b>		<b>1.12</b>	<b>0.26</b>	<b>0.41</b>	<b>1.92</b>
<b>MEDIAN</b>		<b>1.00</b>	<b>0.00</b>	<b>0.25</b>	<b>1.53</b>

**TABLE 1B 2001 LIBRARY STAFF**

INSTITUTION	STATE/ NZ	PROFES- SIONAL	PARA-PRO- FESSIONAL	LIBRARY SUPPORT	TOTAL STAFF
		[1]	[2]	[3]	[4]
1. Bible College of New Zealand	NZ	2.00	1.00	1.00	4.00
2. Bible College of Victoria	VIC	1.00	0.00	0.30	1.30
3. Booth College of Mission	NZ	1.00	0.00	0.00	1.00
4. Canberra College of Theology	ACT	1.00	0.00	0.00	1.00
5. Cornerstone Community	NSW	0.13	0.00	0.00	0.13
6. Emmaus Bible College	NSW	0.60	0.00	0.30	0.90
7. New Covenant International Bible College	NZ	0.00	1.00	8.00	9.00
8. New Creation Library	SA	0.00	0.00	3.00	3.00
9. Nungalinya College	NT	0.40	0.40	0.00	0.80
10. Sydney Missionary and Bible College	NSW	0.00	1.00	2.05	3.05
11. Tabor College (Tasmania)	TAS	0.00	0.00	0.38	0.38
12. Tabor College (Vic.)	VIC	0.80	0.00	1.50	2.30
13. Tahlee Bible College	NSW	0.50	0.00	0.35	0.85
14. Worldview Centre for Intercultural Studies	TAS	0.22	1.00	0.32	1.54
<b>TOTAL</b>		7.65	4.40	17.20	29.25
<b>AVERAGE</b>		0.55	0.31	1.23	2.09
<b>MEDIAN</b>		0.45	0.00	0.34	1.20

**TABLE 1C 2001 LIBRARY STAFF**

INSTITUTION	STATE/NZ	PROFES- SIONAL	PARA-PRO- FESSIONAL	LIBRARY SUPPORT	TOTAL STAFF
		[1]	[2]	[3]	[4]
1. Carmelite Library	VIC	0.40	0.20	0.20	0.80
2. Catholic Education Office Aitkenvale	QLD	1.00	0.00	0.00	1.00
3. Colin Library	NSW	0.00	0.50	0.00	0.50
4. College House Institute of Theology	NZ	0.50	0.00	0.00	0.50
5. Doogan Library, Sisters of Mercy	VIC	1.00	0.00	2.00	3.00
6. House of Prayer for All Nations	SA	0.40	0.40	0.50	1.30
7. New Norcia Library	WA	1.00	0.00	1.00	2.00
8. Rabbi Falk Library	NSW	1.00	0.00	1.00	2.00
9. St Benedict's Monastery	NSW	0.20	0.40	0.00	0.60
<b>TOTAL</b>		<b>5.50</b>	<b>1.50</b>	<b>4.70</b>	<b>11.70</b>
<b>AVERAGE</b>		<b>0.61</b>	<b>0.17</b>	<b>0.52</b>	<b>1.30</b>
<b>MEDIAN</b>		<b>0.50</b>	<b>0.00</b>	<b>0.20</b>	<b>1.00</b>

**TABLE 1D 2001 LIBRARY STAFF**

INSTITUTION	STATE/NZ	PROFES- SIONAL	PARA-PRO- FESSIONAL	LIBRARY SUPPORT	TOTAL STAFF
		[1]	[2]	[3]	[4]
1. Australian Catholic University – McAuley Campus	QLD	5.50	7.00	2.20	14.70
2. Australian Catholic University – Mt. St. Mary's Campus	NSW	5.53	6.18	1.67	13.38
3. Australian Catholic University – St. Patrick's Campus	VIC	6.00	6.30	3.80	16.10
4. Australian Catholic University – Signadou Campus	ACT	3.00	1.60	1.50	6.10
5. Catholic Library of WA	WA	2.00	1.40	2.00	5.40
6. Tabor College (SA)	SA	0.80	0.00	0.00	0.80
<b>TOTAL</b>		<b>22.83</b>	<b>22.48</b>	<b>11.17</b>	<b>56.48</b>
<b>AVERAGE</b>		<b>3.81</b>	<b>3.75</b>	<b>1.86</b>	<b>9.41</b>
<b>MEDIAN</b>		<b>4.25</b>	<b>3.89</b>	<b>1.84</b>	<b>5.75</b>

TABLE 2A 2001 LIBRARY SERVICES

INSTITUTION	STATE / NZ	TOTAL LOANS	INTERLIBRARY LOANS						TOTAL ITEMS BORROWED
			[8]	[9]	[10]	[11]	[12]	[13]	
1. Adelaide Theological Library	SA	16669	82	62	144	?	?	?	13
2. Baptist Theological College of WA	WA	[14500]	1	8	9	1	1	2	3
3. Burleigh College	SA	3086	2	1	3	10	31	31	41
4. Carey Baptist College	NZ	?	29	4	33	6	31	31	37
5. Catholic Theological College	VIC	11480	21	11	32	32	18	18	50
6. Centre for Ministry	NSW	13431	9	8	17	33	26	26	59
7. Churches of Christ Theological College	VIC	3920	0	1	1	0	6	6	6
8. College of St John the Evangelist	NZ	17000	150	78	228	34	70	70	104
9. Eymard College	VIC	[100]	[20]	[20]	[40]	[5]	[5]	[5]	[10]
10. Harvest Bible College	VIC	6831	0	0	0	0	0	0	0
11. Kingsley College	VIC	5484	0	0	0	0	0	0	0
12. Knox College	NZ	5565	28	44	72	21	12	12	33
13. Luther Seminary	SA	13059	?	?	120	?	?	?	30
14. Moore Theological College	NSW	15253	191	145	336	30	10	10	40
15. Nazarene Theological College	QLD	?	0	0	0	0	0	0	0
16. Pius XII Provincial Seminary	QLD	270	5	10	15	16	48	48	64
17. Presbyterian Theological Centre	NSW	4082	4	4	8	10	39	39	49
18. Presbyterian Theological College	VIC	?	6	5	11	2	2	2	4
19. Queensland Baptist College of Ministries	QLD	4960	15	10	25	6	18	18	24
20. Reformed College of Ministries	QLD	658	1	0	1	5	9	9	14
21. Ridley College	VIC	17636	2	2	4	1	6	6	7
22. St. Andrew's Greek Orthodox Theological College	NSW	2200	1	0	1	2	4	4	6
23. St. Francis' Theological College	QLD	4842	3	10	13	6	10	10	16
24. St. John's College Library	NSW	3000	0	15	15	3	0	0	3
25. St Mark's National Theological Centre	ACT	22000	116	70	186	95	0	0	95
26. St. Paschal Library	VIC	4158	0	10	10	0	10	10	10
27. Salvation Army College of Further Ed'n	NSW	8400	0	0	0	3	8	8	11
28. Trinity College - Leeper	VIC	3300	0	3	3	0	0	0	0
29. Trinity College - Mollison	VIC	350	3	3	6	0	0	0	0
30. Trinity Theological College	QLD	4079	9	1	10	12	4	4	16
31. Trinity Theological College	WA	1069	5	9	14	0	3	3	3
32. Vianney College	NSW	2345	2	0	2	5	0	0	5
33. Whitley College	VIC	9500	2	1	3	1	2	2	3
<b>TOTAL</b>		<b>219227</b>	<b>707</b>	<b>535</b>	<b>1362</b>	<b>339</b>	<b>374</b>	<b>374</b>	<b>756</b>
<b>AVERAGE</b>		<b>7270</b>	<b>22</b>	<b>17</b>	<b>41</b>	<b>11</b>	<b>12</b>	<b>12</b>	<b>23</b>
<b>MEDIAN</b>		<b>4500</b>	<b>3</b>	<b>4.5</b>	<b>10</b>	<b>5</b>	<b>6</b>	<b>6</b>	<b>11</b>



TABLE 2C 2001 LIBRARY SERVICES

INSTITUTION	STATE / NZ	TOTAL LOANS [8]	INTERLIBRARY LOANS					TOTAL ITEMS BORROWED [14]
			ORIGINAL ITEMS LENT [9]	PHOTOCOPIED ITEMS LENT [10]	TOTAL ITEMS LENT [11]	ORIGINAL ITEMS BORROWED [12]	PHOTOCOPIED ITEMS BORROWED [13]	
1. Carmelite Library	VIC	391	0	4	4	0	0	0
2. Catholic Education Office Aitkenvale	QLD	1154	0	0	0	0	0	0
3. Colin Library	NSW	?	4	1	5	1	3	4
4. College House Institute of Theology	NZ	2286	9	3	12	25	0	25
5. Doogan Library, Sisters of Mercy	VIC	378	0	0	0	0	0	0
6. House of Prayer for All Nations	SA	30	0	0	0	0	0	0
7. New Norcia Library	WA	[100]	[6]	[10]	[16]	0	0	0
8. Rabbi Falk Library	NSW	0	0	0	0	0	0	0
9. St Benedict's Monastery	NSW	?	0	3	3	0	1	1
<b>TOTAL</b>		<b>4339</b>	<b>19</b>	<b>21</b>	<b>40</b>	<b>26</b>	<b>4</b>	<b>30</b>
<b>AVERAGE</b>		<b>620</b>	<b>2</b>	<b>2</b>	<b>4</b>	<b>3</b>	<b>0</b>	<b>3</b>
<b>MEDIAN</b>		<b>378</b>	<b>0</b>	<b>1</b>	<b>3</b>	<b>0</b>	<b>0</b>	<b>0</b>

TABLE 2D 2001 LIBRARY SERVICES

INSTITUTION	STATE / NZ	TOTAL LOANS [8]	INTERLIBRARY LOANS					TOTAL ITEMS BORROWED [14]
			ORIGINAL ITEMS LENT [9]	PHOTOCOPIED ITEMS LENT [10]	TOTAL ITEMS LENT [11]	ORIGINAL ITEMS BORROWED [12]	PHOTOCOPIED ITEMS BORROWED [13]	
1. Australian Catholic University – McAuley Campus	QLD	87487	411	108	519	410	506	916
2. Australian Catholic University – Mt. St. Mary's Campus	NSW	50229	153	264	417	131	111	242
3. Australian Catholic University – St. Patrick's Campus	VIC	90398	218	97	315	172	298	470
4. Australian Catholic University – Signadou Campus	ACT	28781	268	269	537	130	154	284
5. Catholic Library of WA	WA	20339	0	0	0	0	0	0
6. Tabor College (SA)	SA	26422	0	0	0	0	0	0
<b>TOTAL</b>		<b>303656</b>	<b>1050</b>	<b>738</b>	<b>1788</b>	<b>843</b>	<b>1069</b>	<b>1912</b>
<b>AVERAGE</b>		<b>50609</b>	<b>175</b>	<b>123</b>	<b>298</b>	<b>141</b>	<b>178</b>	<b>319</b>
<b>MEDIAN</b>		<b>39505</b>	<b>186</b>	<b>103</b>	<b>366</b>	<b>131</b>	<b>133</b>	<b>263</b>

TABLE 3A 2001 COLLECTION RESOURCES

INSTITUTION	STATE / NZ	MONOGRAPH VOLUMES		NON-BOOK MATERIALS		SERIAL VOLUMES		SERIAL SUBS CURRENT [21]
		ADDED 2001 [15]	TOTAL END 2001 [16]	ADDED 2001 [17]	TOTAL END 2001 [18]	ADDED 2001 [19]	TOTAL END 2001 [20]	
1. Adelaide Theological Library *	SA	1034	[60000]	NA	NA	?	?	230
2. Baptist Theological College of WA	WA	788	33216	1	1108	?	?	189
3. Burleigh College	SA	[400]	[17900]	[20]	[475]	53	[1720]	53
4. Carey Baptist College	NZ	600	26568	10	176	?	?	212
5. Catholic Theological College	VIC	3700	[93000]	0	0	[209]	?	209
6. Centre for Ministry	NSW	1473	[54673]	6	232	?	?	156
7. Churches of Christ Theological College	VIC	355	22725	2	45	?	?	105
8. College of St John the Evangelist *	NZ	2279	80000	NA	NA	?	?	330
9. Eymard College	VIC	[370]	?	0	0	?	?	50
10. Harvest Bible College *	VIC	2575	25470	NA	NA	?	?	106
11. Kingsley College	VIC	399	20097	116	3427	?	?	152
12. Knox College	NZ	257	55267	0	0	?	?	78
13. Luther Seminary	SA	1000	105000	80	?	177	13565	297
14. Moore Theological College	NSW	10969	181551	NA	NA	?	?	654
15. Nazarene Theological College	QLD	2014	[30000]	49	251	?	?	76
16. Pius XII Provincial Seminary	QLD	661	26596	5	324	178	[5760]	?
17. Presbyterian Theological Centre	NSW	4238	24275	134	3540	?	4740	86
18. Presbyterian Theological College	VIC	682	15610	NA	NA	?	?	124
19. Queensland Baptist College of Ministries	QLD	420	18092	40	?	?	?	143
20. Reformed College of Ministries	QLD	[250]	12800	NA	NA	27	779	29
21. Ridley College	VIC	897	39356	39	855	?	?	[145]
22. St. Andrew's Greek Orthodox Theological College	NSW	560	11125	4	?	?	?	200
23. St. Francis' Theological College	QLD	920	23460	3	18	?	?	98
24. St. John's College Library	NSW	?	20302	0	0	?	?	32
25. St Mark's National Theological Centre	ACT	2500	90000	10	?	?	?	302
26. St. Paschal Library	VIC	410	[52000]	4	113	220	?	220
27. Salvation Army College of Further Ed'n	NSW	[700]	18700	[100]	?	?	?	[100]
28. Trinity College - Leeper	VIC	1500	60000	1	50	?	?	65
29. Trinity College - Mollison	VIC	350	16000	3	3	?	1541	42
30. Trinity Theological College	QLD	948	[21000]	5	?	?	?	117
31. Trinity Theological College	WA	1629	11280	89	[350]	?	?	41
32. Vianney College	NSW	700	13855	18	?	?	?	68
33. Whitley College	VIC	1065	27815	33	177	165	3430	165
<b>TOTAL</b>		<b>46643</b>	<b>1307733</b>	<b>772</b>	<b>11144</b>	<b>864</b>	<b>26474</b>	<b>4376</b>
<b>AVERAGE</b>		<b>1458</b>	<b>40867</b>	<b>29</b>	<b>557</b>	<b>123</b>	<b>3782</b>	<b>137</b>
<b>MEDIAN</b>		<b>843</b>	<b>26033</b>	<b>6</b>	<b>177</b>	<b>177</b>	<b>3430</b>	<b>121</b>

\* Non-book material included in monograph count



**TABLE 3B 2001 COLLECTION RESOURCES**

INSTITUTION	STATE / NZ	MONOGRAPH VOLUMES		NON-BOOK MATERIALS		SERIAL VOLUMES		SERIAL SUBS CURRENT
		ADDED 2001 [15]	TOTAL END 2001 [16]	ADDED 2001 [17]	TOTAL END 2001 [18]	ADDED 2001 [19]	TOTAL END 2001 [20]	
1. Bible College of New Zealand	NZ	1372	38421	6	?	?	?	[250]
2. Bible College of Victoria	VIC	1100	37000	183	2854	90	1570	?
3. Booth College of Mission	NZ	282	10700	64	1913	154	1146	41
4. Canberra College of Theology	ACT	589	11883	42	1288	?	146	47
5. Cornerstone Community	NSW	586	13420	9	?	?	?	22
6. Emmaus Bible College	NSW	232	10428	4	?	71	?	71
7. New Covenant International Bible College	NZ	1238	13934	213	?	124	?	64
8. New Creation Library	SA	280	8396	?	?	?	?	?
9. Nungalinga College	NT	[76]	[17000]	[13]	[1000]	245	?	91
10. Sydney Missionary and Bible College	NSW	1860	21832	44	610	180	3200	175
11. Tabor College (Tasmania)	TAS	610	3630	?	?	?	?	14
12. Tabor College (Vic.)	VIC	1248	23088	262	962	575	2437	86
13. Tahlee Bible College	NSW	430	17962	372	3208	504	9833	61
14. Worldview Centre for Intercultural Studies	TAS	216	18130	105	4814	?	?	84
<b>TOTAL</b>		<b>10119</b>	<b>245824</b>	<b>1317</b>	<b>16649</b>	<b>10043</b>	<b>228824</b>	<b>1006</b>
<b>AVERAGE</b>		<b>723</b>	<b>17559</b>	<b>110</b>	<b>2081</b>	<b>1255</b>	<b>38137</b>	<b>84</b>
<b>MEDIAN</b>		<b>588</b>	<b>15467</b>	<b>54</b>	<b>1601</b>	<b>139</b>	<b>2004</b>	<b>68</b>

**TABLE 3C 2001 COLLECTION RESOURCES**

INSTITUTION	STATE / NZ	MONOGRAPH VOLUMES		NON-BOOK MATERIALS		SERIAL VOLUMES		SERIAL SUBS CURRENT [21]
		ADDED 2001 [15]	TOTAL END 2001 [16]	ADDED 2001 [17]	TOTAL END 2001 [18]	ADDED 2001 [19]	TOTAL END 2001 [20]	
1. Carmelite Library	VIC	933	[25000]	0	0	60	?	60
2. Catholic Education Office Aitkenvale	QLD	161	4955	160	1291	55	?	55
3. Colin Library	NSW	41	[41461]	0	0	?	[4000]	?
4. College House Institute of Theology	NZ	219	14615	0	0	20	?	?
5. Doogan Library, Sisters of Mercy	VIC	220	4820	3	71	37	?	37
6. House of Prayer for All Nations	SA	150	[4000]	50	1500	?	30	6
7. New Norcia Library	WA	3160	47500	12	84	[100]	[450]	39
8. Rabbi Falk Library *	NSW	58	5800	4	4	?	?	140
9. St Benedict's Monastery	NSW	105	15780	1	[74]	40	[1440]	40
<b>TOTAL</b>		5047	163931	230	3024	212	30	377
<b>AVERAGE</b>		561	18215	26	336	52	1480	54
<b>MEDIAN</b>		161	14615	3	71	48	945	40

\* Figures include English language items only

**TABLE 3D 2001 COLLECTION RESOURCES**

INSTITUTION	STATE / NZ	MONOGRAPH VOLUMES		NON-BOOK MATERIALS		SERIAL VOLUMES		SERIAL SUBS CURRENT [21]
		ADDED 2001 [15]	TOTAL END 2001 [16]	ADDED 2001 [17]	TOTAL END 2001 [18]	ADDED 2001 [19]	TOTAL END 2001 [20]	
1. Australian Catholic University – McAuley Campus	QLD	2905	105357	0	0	?	17159	1165
2. Australian Catholic University – Mt. St. Mary's Campus	NSW	2820	83596	530	?	2706	?	552
3. Australian Catholic University – St. Patrick's Campus	VIC	4284	94590	?	?	647	11452	628
4. Australian Catholic University – Signadou Campus	ACT	1460	52301	0	0	?	?	289
5. Catholic Library of WA	WA	404	[10000]	395	[7000]	?	?	100
6. Tabor College (SA)	SA	1707	26903	124	1601	?	?	93
<b>TOTAL</b>		13580	372747	1049	8601	3353	28611	2827
<b>AVERAGE</b>		2263	62125	210	2150	1677	14306	471
<b>MEDIAN</b>		2264	67949	124	801	1677	14306	421

**TABLE 4A 2001 LIBRARY EXPENDITURE (AU\$)**

INSTITUTION	STATE / NZ	MONOGRAPHS	SERIALS	NON-BOOK	TOTAL
		[22]	[23]	[24]	[25]
1. Adelaide Theological Library	SA	33226	25674	0	194445
2. Baptist Theological College of WA	WA	21000	13000	0	?
3. Burleigh College	SA	9100	?	?	?
4. Carey Baptist College *	NZ	38220	16380	0	?
5. Catholic Theological College	VIC	37400	24100	0	196800
6. Centre for Ministry	NSW	30500	14000	7000	?
7. Churches of Christ Theological College	VIC	6627	4660	70	30175
8. College of St John the Evangelist *	NZ	72800	31850	1	?
9. Eymard College	VIC	?	?	?	?
10. Harvest Bible College	VIC	6995	7115	1	38809
11. Kingsley College	VIC	3785	4750	3855	?
12. Knox College *	NZ	18442	1	0	101091
13. Luther Seminary	SA	?	?	?	?
14. Moore Theological College	NSW	264862	58701	14122	788242
15. Nazarene Theological College	QLD	13833	6560	11532	?
16. Pius XII Provincial Seminary	QLD	27000	27000	700	95000
17. Presbyterian Theological Centre	NSW	30600	8055	4690	?
18. Presbyterian Theological College	VIC	10000	7000	1000	?
19. Queensland Baptist College of Ministries	QLD	22000	7000	?	?
20. Reformed College of Ministries	QLD	5884	565	2606	36055
21. Ridley College	VIC	22634	15643	1	[100000]
22. St. Andrew's Greek Orthodox Theol. College	NSW	25289	727	1	?
23. St. Francis' Theological College	QLD	14000	16000	250	?
24. St. John's College Library	NSW	5000	4000	0	?
25. St Mark's National Theological Centre	ACT	31000	13700	7300	?
26. St. Paschal Library	VIC	31520	17400	0	154000
27. Salvation Army College of Further Ed'n	NSW	30000	10000	200	?
28. Trinity College - Leeper	VIC	?	?	?	?
29. Trinity College - Mollison	VIC	?	?	?	?
30. Trinity Theological College	QLD	21664	19109	1	?
31. Trinity Theological College	WA	15500	1300	6500	?
32. Vianney College	NSW	12290	4215	607	?
33. Whitley College	VIC	30000	13000	1600	117745
<b>TOTAL</b>		<b>891171</b>	<b>371504</b>	<b>62032</b>	<b>1852362</b>
<b>AVERAGE</b>		<b>30730</b>	<b>13759</b>	<b>2820</b>	<b>168397</b>
<b>MEDIAN</b>		<b>22000</b>	<b>13000</b>	<b>654</b>	<b>101091</b>

\* Exchange rate = 0.91

1 Included in monograph figures

**TABLE 4B 2001 LIBRARY EXPENDITURE (AU\$)**

INSTITUTION	STATE / NZ	MONOGRAPHS [22]	SERIALS [23]	NON-BOOK [24]	TOTAL [25]
1. Bible College of New Zealand *	NZ	39785	17630	868	167990
2. Bible College of Victoria	VIC	22000	15000	3000	?
3. Booth College of Mission * 2	NZ	10507	1249	0	[27300]
4. Canberra College of Theology	ACT	7000	2800	664	?
5. Cornerstone Community	NSW	1524	456	0	?
6. Emmaus Bible College	NSW	5257	2189	0	17963
7. New Covenant International Bible College *	NZ	8782	1166	2687	?
8. New Creation Library	SA	?	?	?	?
9. Nungalinga College	NT	5372	3100	<sup>1</sup>	67718
10. Sydney Missionary and Bible College	NSW	33000	16850	0	?
11. Tabor College (Tasmania)	TAS	?	?	?	?
12. Tabor College (Vic.)	VIC	11105	10414	400	?
13. Tahlee Bible College	NSW	5329	2645	2266	?
14. Worldview Centre for Intercultural Studies	TAS	3815	3355	713	?
<b>TOTAL</b>		<b>153476</b>	<b>76854</b>	<b>10598</b>	<b>380271</b>
<b>AVERAGE</b>		<b>1279</b>	<b>6405</b>	<b>963</b>	<b>76054</b>
<b>MEDIAN</b>		<b>7891</b>	<b>2950</b>	<b>664</b>	<b>67718</b>

\* Exchange rate = 0.91

<sup>1</sup> Included in monograph figures

<sup>2</sup> July 2000-June 2001

**TABLE 4C 2001 LIBRARY EXPENDITURE (AU\$)**

INSTITUTION	STATE / NZ	MONOGRAPHS [22]	SERIALS [23]	NON-BOOK [24]	TOTAL [25]
1. Carmelite Library	VIC	?	?	?	?
2. Catholic Education Office Aitkenvale	QLD	4800	2500	9000	18850
3. Colin Library	NSW	?	?	?	?
4. College House Institute of Theology	NZ	?	?	?	?
5. Doogan Library, Sisters of Mercy	VIC	1820	2934	30	?
6. House of Prayer for All Nations	SA	?	?	?	?
7. New Norcia Library	WA	6902	3802	1707	?
8. Rabbi Falk Library	NSW	?	?	?	?
9. St Benedict's Monastery	NSW	4634	4454	364	?
<b>TOTAL</b>		<b>18156</b>	<b>13690</b>	<b>11101</b>	<b>18850</b>
<b>AVERAGE</b>		<b>4539</b>	<b>3423</b>	<b>2775</b>	<b>18850</b>
<b>MEDIAN</b>		<b>4717</b>	<b>3368</b>	<b>1036</b>	<b>18850</b>

**TABLE 4D 2001 LIBRARY EXPENDITURE (AU\$)**

INSTITUTION	STATE / NZ	MONOGRAPHS [22]	SERIALS [23]	NON-BOOK MATERIALS [24]	TOTAL [25]
1. Australian Catholic University – McAuley Campus	QLD	125077	75568	0	1010085
2. Australian Catholic University – Mt. St. Mary's Campus	NSW	105806	80250	1	?
3. Australian Catholic University – St. Patrick's Campus	VIC	159743	107984	0	1094653
4. Australian Catholic University – Signadou Campus	ACT	66796	37857	0	420701
5. Catholic Library of WA	WA	19145	13581	22571	?
6. Tabor College (SA)	SA	?	?	?	36605
<b>TOTAL</b>		<b>476567</b>	<b>315240</b>	<b>22571</b>	<b>2562044</b>
<b>AVERAGE</b>		<b>95313</b>	<b>63048</b>	<b>5643</b>	<b>640511</b>
<b>MEDIAN</b>		<b>105806</b>	<b>75568</b>	<b>0</b>	<b>715393</b>

1 Included in monograph figures

TABLE 5A 2001 INSTITUTIONAL POPULATION AND LIBRARY FACILITIES

INSTITUTION	STATE / NZ	ACADEMIC STAFF			STUDENTS				REGISTERED BORROWERS [31]	TOTAL SEATING CAPACITY [32]
		FULL-TIME [26]	PART-TIME [27]	FULL-TIME [28]	PART-TIME [29]	DISTANCE EDUCATION [30]	TOTAL			
1. Adelaide Theological Library	SA	26	63	?	?	?	?	400	500	40
2. Baptist Theological College of WA	WA	3	5	18	68	0	0	86	205	31
3. Burleigh College	SA	2	7	12	41	0	0	53	195	24
4. Carey Baptist College *	NZ	6	9	22	60	44	0	126	500	93
5. Catholic Theological College	VIC	2	39	82	162	0	0	244	300	75
6. Centre for Ministry	NSW	10	19	50	160	0	0	210	454	50
7. Churches of Christ Theological College	VIC	5	9	?	?	0	0	?	?	15
8. College of St John the Evangelist	NZ	18	3	?	?	0	0	[200]	1200	54
9. Eymard College	VIC	5	1	2	1	0	0	3	10	2
10. Harvest Bible College	VIC	5	14	150	68	250	0	468	300	25
11. Kingsley College	VIC	6	6	32	109	71	?	212	224	30
12. Knox College	NZ	4	0	?	?	?	?	?	999	69
13. Luther Seminary	SA	13	12	60	50	480	0	590	1500	50
14. Moore Theological College	NSW	16	18	236	119	0	0	355	[300]	[58]
15. Nazarene Theological College	QLD	3	14	21	34	29	0	84	30	25
16. Pius XII Provincial Seminary	QLD	9	5	19	64	0	0	83	?	46
17. Presbyterian Theological Centre	NSW	4	14	42	86	13	0	141	190	36
18. Presbyterian Theological College	VIC	4	5	30	50	1	0	81	?	18
19. Queensland Baptist College of Ministries	QLD	4	7	80	95	30	0	205	251	70
20. Reformed College of Ministries	QLD	4	5	7	57	1	0	65	[160]	18
21. Ridley College	VIC	7	12	64	155	0	0	219	475	80
22. St. Andrew's Greek Orthodox Theological College	NSW	15	0	23	5	0	0	28	55	25
23. St. Francis' Theological College	QLD	6	0	5	38	0	0	43	98	32
24. St. John's College Library	NSW	0	1	17	30	?	?	?	98	15
25. St Mark's National Theological Centre	ACT	7	19	30	39	300	0	369	1560	24
26. St. Paschal Library	VIC	3	50	?	?	0	0	200	98	40
27. Salvation Army College of Further Ed'n	NSW	?	?	?	?	?	?	?	440	25
28. Trinity College - Leeper & Mollison	VIC	35	0	300	0	19	0	319	[100]	108
29. Trinity Theological College	QLD	5	1	15	66	0	0	81	277	30
30. Trinity Theological College	WA	5	2	17	32	0	0	49	91	24
31. Vianney College	NSW	6	7	15	27	0	0	42	138	20
32. Whitley College	VIC	8	20	126	253	0	0	379	571	71
<b>TOTAL</b>		<b>246</b>	<b>367</b>	<b>1475</b>	<b>1869</b>	<b>1238</b>	<b>5335</b>	<b>11319</b>	<b>1323</b>	<b>41</b>
<b>AVERAGE</b>		<b>8</b>	<b>12</b>	<b>57</b>	<b>72</b>	<b>44</b>	<b>191</b>	<b>390</b>	<b>41</b>	<b>32</b>
<b>MEDIAN</b>		<b>5</b>	<b>7</b>	<b>27</b>	<b>59</b>	<b>0</b>	<b>171</b>	<b>251</b>	<b>32</b>	<b>32</b>

\* These figures exclude 60.5EFT ACTE students

TABLE 5B 2001 INSTITUTIONAL POPULATION AND LIBRARY FACILITIES

INSTITUTION	STATE/ NZ	ACADEMIC STAFF			STUDENTS			REGISTERED BORROWERS [31]	TOTAL SEATING CAPACITY [32]
		FULL- TIME [26]	PART-TIME [27]	FULL- TIME [28]	PART-TIME [29]	DISTANCE EDUCATION [30]	TOTAL		
1. Bible College of New Zealand	NZ	13	10	199	209	25	433	615	113
2. Bible College of Victoria	VIC	11	10	120	120	0	240	416	130
3. Booth College of Mission	NZ	3	4	14	5	0	19	205	53
4. Canberra College of Theology	ACT	3	3	22	10	?	?	50	32
5. Cornerstone Community	NSW	5	3	12	6	0	18	?	6
6. Emmaus Bible College	NSW	1	10	8	19	4	31	?	7
7. New Covenant International Bible College	NZ	16	12	70	0	200	270	350	26
8. New Creation Library	SA	3	20	0	7	0	7	325	10
9. Nungallinya College	NT	12	5	87	232	32	351	300	12
10. Sydney Missionary and Bible College	NSW	9	10	148	200	0	348	367	70
11. Tabor College (Tasmania)	TAS	0	10	9	52	0	61	75	?
12. Tabor College (Vic.)	VIC	6	14	165	253	10	428	490	22
13. Tanlee Bible College	NSW	6	5	15	1	0	16	55	23
14. Worldview Centre for Intercultural Studies	TAS	9	2	40	8	0	48	182	34
<b>TOTAL</b>		<b>97</b>	<b>118</b>	<b>909</b>	<b>1122</b>	<b>271</b>	<b>2270</b>	<b>3430</b>	<b>538</b>
<b>AVERAGE</b>		<b>7</b>	<b>8</b>	<b>65</b>	<b>80</b>	<b>21</b>	<b>175</b>	<b>286</b>	<b>41</b>
<b>MEDIAN</b>		<b>6</b>	<b>10</b>	<b>51</b>	<b>15</b>	<b>0</b>	<b>61</b>	<b>313</b>	<b>26</b>

TABLE 5C 2001 INSTITUTIONAL POPULATION AND LIBRARY FACILITIES

INSTITUTION	STATE/ N Z	ACADEMIC STAFF			STUDENTS				REGISTERED BORROWERS [31]	TOTAL SEATING CAPACITY [32]
		FULL- TIME [26]	PART- TIME [27]	FULL- TIME [28]	PART- TIME [29]	DISTANCE EDUCATION [30]	TOTAL			
1. Carmelite Library	VIC	NA	NA	NA	NA	NA	NA	140	?	
2. Catholic Education Office Aitkenvale	QLD	NA	NA	NA	NA	NA	NA	NA	?	
3. Colin Library	NSW	NA	NA	NA	NA	NA	NA	NA	6	
4. College House Institute of Theology	NZ	NA	NA	NA	NA	NA	NA	[643]	30	
5. Doogan Library, Sisters of Mercy	VIC	NA	NA	NA	NA	NA	NA	127	6	
6. House of Prayer for All Nations	SA	NA	NA	NA	NA	NA	NA	NA	?	
7. New Norcia Library	WA	NA	NA	NA	NA	NA	NA	NA	?	
8. Rabbi Falk Library	NSW	NA	NA	NA	NA	NA	NA	NA	11	
9. St Benedict's Monastery	NSW	NA	NA	NA	NA	NA	NA	NA	10	
<b>TOTAL</b>								<b>910</b>	<b>63</b>	
<b>AVERAGE</b>								<b>303</b>	<b>13</b>	
<b>MEDIAN</b>								<b>140</b>	<b>10</b>	

TABLE 5D 2001 INSTITUTIONAL POPULATION AND LIBRARY FACILITIES

INSTITUTION	STATE/ N Z	ACADEMIC STAFF			STUDENTS				REGISTERED BORROWERS [31]	TOTAL SEATING CAPACITY [32]
		FULL- TIME [26]	PART- TIME [27]	FULL- TIME [28]	PART- TIME [29]	DISTANCE EDUCATION [30]	TOTAL			
1. Australian Catholic University – McAuley Campus	QLD	69	17	?	?	?	?	?	170	
2. Australian Catholic University – Mt. St. Mary's Campus	NSW	78	8	1489	1049	1	2538	6263	112	
3. Australian Catholic University – St. Patrick's Campus	VIC	?	?	?	?	?	?	?	109	
4. Australian Catholic University – Signadou Campus	ACT	17	15	?	?	?	624	706	69	
5. Catholic Library of WA	WA	5	1	?	?	?	208	2387	28	
6. Tabor College (SA)	SA	10	28	239	194	299	732	694	35	
<b>TOTAL</b>		<b>179</b>	<b>69</b>	<b>1728</b>	<b>1243</b>	<b>508</b>	<b>4720</b>	<b>10050</b>	<b>523</b>	
<b>AVERAGE</b>		<b>36</b>	<b>14</b>	<b>864</b>	<b>622</b>	<b>254</b>	<b>1180</b>	<b>2513</b>	<b>87</b>	
<b>MEDIAN</b>		<b>17</b>	<b>15</b>	<b>864</b>	<b>622</b>	<b>254</b>	<b>779</b>	<b>1547</b>	<b>89</b>	

1. Incorporated into full and part time student numbers



**STAFF SALARIES 2001**

Scale	Category A	Category B	Category C	Category D	TOTAL
Professional	10	0	1	2	13
Church salary	10	0	0	0	10
Other	1	6	0	1	8
Not specified	11	8	8	3	30

**AUTOMATION 2001**

SYSTEM	No. of libraries
Access	1
AIMS	1
Aleph	3
Alice for windows	3
AMLIB	1
Athena	4
Automated, not specified	5
Bibliofile ITS for libraries	1
Bookmark	6
Catalist	2
DRA	2
Dynix	7
ELM	1
Heritage IV	1
Horizon	4
Informatic	1
Inmagic	2
Liberty Concordance	2
Library master	1
Library pro	1
Metamarc	3
Oasis	5
URICA 2000	1

## COMPUTER PRODUCTS 2001

Product	No. of libraries
Aotearoa	1
Australian Bureau of Statistics	1
The Age	1
Anchor Bible dictionary	2
Arthur Pink Collection	1
ATLA religion indexes	28
Auslit	1
Australia's religious communities	7
AUSTROM	1
Baker digital reference library	1
Bethany Bible	1
Bible	1
Bible & Christianity	1
Bible Chronology	1
Bible in English	1
Bible works	2
Book of Concord	1
Book of worship	1
Bookshelf	2
Butler's lives of saints	1
C H Spurgeon collection	2
Catechism and scripture	1
Catholic periodical and literature index	4
CD-ROMs (not specified)	12
CETEDOC	1
Changing Society, Changing Religion	1
Christian history	6
Church in Mission 20:21 Library	1
EMD eNewsletter	1
Collected writings of John Gill	1
Collegeville Catholic Ref. Library	1
Comptons interactive Bible	1
Compuworks Desktop Bible	1
Dead Sea scrolls	2
Discovery Ed'n Christian Library	1
Early church fathers	4
Electronic Reference Library	1
Encarta	4
Encyclopedia Britannica	4
Encyclopedia Judaica	1
Essential IVP Reference Collection	1
Expositors Bible commentary	2
Get Lost in Jerusalem	1
Gramcord	2
Greek Hebrew Multimedia	1
Greek Tutor	7
Hebrew tutor	7
Holy Land Explorer	1
Illustrated Catholic Bible	1
Informit	2
Internet facilities	16
Japan	1
John Calvin collection	2
Justice and equity resources	2
Karl Barth, Kirche dogmatik	1
Lest we Forget	1
Lingualinks	1

Product	No. of libraries
Lion CD of the Bible and Christianity	2
Logos Bible software	4
Lore of the land	1
Lutheran Worship Resources	1
Luther's Life	1
Luther's Works	1
Mabo: the Native Title Revolution	1
Marriage, family and X'n counselling	1
Master Christian library	1
Message	1
Mission and evangelism 20:21	1
Nelson's electronic reference Bible	3
New Int. Dict. Of NT Theology	2
New Testament abstracts	5
Old Testament abstracts	4
One Minute Bible	1
Online Bible	1
Online Databases (not specified)	1
Operation World	1
Ovid	2
Papyri	1
Patrologia latina	1
PC-Sig library	1
Peoplefile	1
Perseus	1
PHI Greek doc texts	1
Philosophers index	1
Presbyterian hymnal	1
Proquest	7
Reformation history library	1
Religious and theological abstracts	8
Rule of St Benedict	1
Sage digital library	3
Serials in Australian libraries	1
Spiritual Warfare	1
Teachings of John Paul II	1
Theological journal library (Logos20)	3
Thomas Aquinas and Summa	2
Time Almanac	1
Thesaurus Linguae Graecae	2
Trends 2100	1
Vatican Council II	2
WEF Theological Resource Library	1
Welcome to the Catholic Church	1
Westminster confession	1
Whole Bible Classic Sermon Collection	1
Works of John Owen	1
World Atlas	1
World book encyclopedia	1
World Christian Trends	1
World of Islam	6
World Guide	1
World Religions	2
Worldwide Prayer Guide	1
Worship Together	1
Zeitschriften Inhaltsdienst Theologio	2