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Conference Papers

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by Robin Radford, Suzanne Ryan & David Hilliard

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Eccles 12.12
or
The Challenge of Dangerous Writings from Solomon to Strong

Norm Habel

Introduction

I am not a librarian but I love books, I write books and I read
books. One of the great discoveries of my life is that books are
dangerous and that librarians can be even more dangerous.
But that discovery came quite late in my life. When I said to my
father that I wanted to go to high school, he said I was 'bloody
mad'. He said I would need to ride my 'bloody bicycle' ten miles
to town and ten miles home. Which I did! In Year 12, my high
school English teacher said 'Habel, your English is hopeless.
You will never write anything!' At 30, after I completed a PhD,
I discovered I could write. But I discovered so much more.
Books can be dangerous.

Wisdom – Dangerous Books in the Library

'Of making many books there is no end'! How ironic! How
arrogant! As the author of Ecclesiastes, known as Koheleth
or Qoheleth, is finishing his own book he complains about the
writing of too many other books. He does not make a pitch
for people to buy his latest tome and be enlightened about the
meaning of life. Instead he maintains that *'of making many
books there is no end'* and adds, 'and studying them too much
is a pain in the proverbial'!

Proverbial happens to be the operative word. Qoheleth, who
claims to speak for King Solomon, is a collector of proverbs,
wise sayings of the ancient world. Solomon, you may recall,
was the first librarian in the biblical tradition. He is the one
who gathered proverbs and attracted the wise and the famous
from nearby countries to hear his royal lectures on life. Being
ambitious by nature, Solomon attempted to establish a realm
that would be hailed as a genuine monarchy. That means not
only an ostentatious palace and a heavy taxation system, but
also a wisdom school; a school for the elite, where men (not

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women) are trained to be counsellors, ambassadors and judges. A library was an integral part of an ancient wisdom school.

In such a society, only those identified as the wise could read and write. As part of a monarchy competing with nearby monarchies, wisdom literature was not confined to the tradition of old man Moses. Proverbs and wisdom writings came from Egypt, Babylon and beyond—wherever Solomon's ships sailed or his mercenaries meandered. In one of the books in that library of books, a volume we call the Book of Proverbs, there is a collection of proverbs entitled Thirty Sayings (21.17, 20). Now we know that this collection of sayings comes from Egypt, taken from a collection known as the Teaching of Amenemope.

Such books are dangerous! They reflect views of life, nature and society that are not derived from Moses or the prophets. They reflect the wisdom of the world, of people abroad. Wisdom writings are dangerous because they have a radically different orientation to that espoused by the prophets and priests of Israel. And, because they are collected from far and wide, they may include the experience of those who could not read or write—the ordinary people. So, to make the library called Proverbs acceptable, the politically correct editors of the day added that 'wisdom begins with the fear of the Lord'. Wisdom sayings, however, have their origins in lands where the fear of the Lord of Israel was an unknown. Wisdom books are different and dangerous.

I recall my youth on the farm in Yulecart, Victoria. Yulecart was a rather anti-intellectual community comprised of down-to-Earth farmers. Books were not part of our lives. In our home we had a Bible and a devotion book, nothing more—no Dickens and no Donald Duck. In the one room primary school there was no library—at least not one that I recall using! Books were for the elite, the educated, the

'toffs' as I my father called them. I grew up playing with earthworms, not books.

Of course, we knew wise ways to survive on a farm. 'Red sky in the morning, farmer's warning. Red sky at night, farmer's delight'. 'Check for spiders before you sit on the dunny'! Or 'When the hot North wind blows, sit on the veranda and watch the horizon for bush fires'. Books are almost as dangerous as bush fires. Read them and you begin to think you are somebody—a 'bloody toff', as my father would say.

The context of Qoheleth's statement about making many books is not only about becoming wise, but also about the art of studying and organising many proverbs. In other words, Qoheleth claims to be a librarian. He asserts that proverbs from the wise can function as goads, prodding people in the proverbial so that they come to their senses and see life as it really is. (Eccles. 12.11)

Then comes his warning! Accepting the prodding of proverbs is one thing; making many books, however, is another. That is dangerous! As if the whole worldview of wisdom was not problem enough, the business of making books is even more problematic. Is Qoheleth's own book designed to illustrate his point?

The Book of Ecclesiastes has been described as pessimistic, realistic, cynical and even depressing. We all know the classic opening of the book: 'Vanity of vanities! All is vanity!' In Hebrew, the original reads, 'hebel of hebels! All is hebel! Hebel means wind, emptiness, vanity, nothing! In the end, life amounts to nothing, to hebel.

Ecclesiastes, I would argue, is not just another collection of wisdom sayings, another wisdom book. Ecclesiastes is tantamount to a subversive expose of the wise sayings, or rather, the wisdom library of that day, to demonstrate how dangerous

they are. What happens when you really take these books seriously and do not get seduced by a popular success ideology? A life of rich blessing and success? No, a realisation that ultimately everything ends in nothing! Humans and animals all end up dead.

For the fate of humans and the fate of animals is the same; as one dies, so does the other. They all have the same breath and humans have no advantage over the animals; all is hebel (vanity). Eccl.3.19

My task here is not to interpret the Book of Ecclesiastes, but to highlight that this dangerous book is found in the Bible. This book is the epitome of wisdom books that highlight the danger of books with an alternative perspective on God, nature and life. This book, like the Book of Job, illustrates that libraries are full of dangerous books, and that such books deserve to be read on their own terms rather than interpreted in the light of all the acceptable writings.

So my challenge to librarians is not to hide these books under a bushel, but to recognise the alternative and dangerous books, that reflect the wisdom of the real world, preserved in our traditions, even in the Bible, as an integral part of a library. Your role, I suggest, is to uncover such books.

'Of making many books there is not end, but if you are foolish enough to study the hidden ones critically you may become wise.'

Truth – Dangerous Books outside the Library

John's Gospel closes with a statement about books similar to that of Koheleth, but with a rather different twist.

This is the disciple who is testifying to these things and has written them down, and we know that his testimony is true. But there are also many other things that Jesus did; if every one of them were written down, I suppose that the world could not contain the books that would be written. (John 21.24-25)

Books, books and more books! The book problem has intensified. It is not simply a question of books without end; the books about Jesus could fill the whole world.

The real issue arising from John's Gospel, however, is not the vast array of unwritten books about Jesus' life, but the assertion that his testimony is true. John's version claims to be truth. Luke similarly begins his Gospel with a claim that he has done the necessary research about Jesus, written an orderly account of Jesus' life and 'investigated everything carefully', so that you may 'know the truth' concerning the things in his book. (Luke 1.1-4)

The task of preserving the tradition, or more specifically the truth, has been one of the functions of libraries, a sacred trust from our religious ancestors—the very apostles of Jesus Christ. The truth, it seems, needs to be protected by outside forces that present a different perspective. The Old Testament is a canon, that is, a library of books that were considered true, valid and inspired by God. That library of books was closed at the Council of Jamnia in 70 CE.

It seems that the closure of the Hebrew canon/library was due, in part, to the pressure of the Christian community which claimed new writings were also true. The debate about what books were acceptable in the library of Hebrew Scriptures, however, had been going on for some time. How did Ecclesiastes get into the canon? Books like Ecclesiastes were under dispute because they were dangerous. In the end, it seems, Ecclesiastes was accepted because of the first verse, which refers to Solomon, and the last two verses, which refer to keeping the commandments. Framed by the language of orthodox truth

they could be included in the library we call the Old Testament.

Now, of course, there are numerous books about Jesus that were written and were not included in the New Testament. They present a very different Jesus. They too are considered dangerous. Works like The Gospel of Thomas are filled with mysteries and secrets not revealed in the Synoptic Gospels. Jesus, for example, takes Thomas aside and speaks three words to him. When the other disciples ask what Jesus said, he replied that they would take up stones and cast them at him if he dared reveal the secret. (Gaertner, 119)

We now know that there were about thirty Gospels, of which the recently discovered Gospel of Judas is a choice example. Many of these Gospels were written from a Gnostic perspective reflected in the famous 3rd century library of Nag Hammadi in Egypt. Whole libraries could be dangerous if they threatened the orthodox tradition.

The same thing has happened throughout the history of the Christian Church. Books which have been inconsistent with the truth as understood by a given community have been excluded as dangerous. Such books do not reflect the pure truth and are therefore dangerous. In my tradition, the true understanding of things was known as Die Reine Lehre, the pure teaching that was to be preserved at all costs.

When I was at the Seminary here in Australia, we rarely explored the books of the library. We had our approved texts, our Bibles and the notes from our orthodox lecturers. And while we had a boring unit called Encyclopaedia and Methodology, the focus was on the faithful authors from the past. None of the more recent writers, such Barth and Bultmann, were recommended for consideration. And, at that time, almost no one from our own Australian Lutheran Church had published anything other than a sermon or two. Our lecturers used our library to preserve the

tradition and keep our testimony true.

At some points in the history of the church, books were burned, books were banned and books were hidden. The challenge for libraries today is to explore both the traditions that were considered truth and those which were excluded as heresy or fantasy. The very nature of the beliefs and teaching of the church today is related to the literature which was excluded. We define ourselves over against what threatens us.

Does your library have a heresy section, a collection of all those dangerous books which the church has hidden or banned?

Let me give you an example. I have with me two copies of The Sixth and Seventh Books of Moses. The English edition, with the sub-title Moses' Magical Spirit-art known as Wonderful Arts, claims to come from the work of the old wise Hebrews and be taken from the 'Mosaic books of the Cabala and the Talmud for the good of mankind'. Let me give you one example:

If you want to cite and compel spirits to appear before you and render your obedience, then observe the following instructions:

1. Keep God's commands as much as you possibly can.
2. Build and trust solely on the might and power of God.
3. Continue your citations and do not cease even if the spirits do not appear at once.
4. Take special notice of the time, viz;
   Monday night, from 11 until 3 o'clock
   Tuesday night, from 10 until 2 o'clock
   Wednesday night, from 12 until 3 o'clock
   Thursday night, from 12 until 2 o'clock
   Friday night, from 10 until 3 o'clock
   Saturday night, from 10 until 12 o'clock
5. It must at the same time be new moon.
6. Complete the following circle, described in this work, on parchment, written with the blood of young white doves.
7. If you wish to undertake this operation,

be sure to consecrate the circle precisely. (Moses, 1972,. 101)

The German edition, which is somewhat different in content, also claims to be sympathetic magic, that is, Moses' magical spirit-art, the secret of all secrets. The book was apparently brought to Australia by early German immigrants from Silesia who settled in the Barossa. In due course, the book was condemned by the church as 'The Witch's Bible'. As one article states, 'A brief dip into the pages of the Witch's Bible explains why it was considered so dangerous'. (Kirby, 1980, 13)

Spells from this book can cure warts, overcome madness, raise the dead and even increase the size of nipples. The article in question says that there are probably only three copies of the book left, but that spells have been used from the book as recently as 1974. In short, I have in my hands a rare and dangerous book from my hidden tradition.

My question is whether our libraries have dared to extend their boundaries to include such dangerous books as part of our heritage. Such books do not, of course, need to be as dramatic as the Witch's Bible.

'Of making many books there is no end, but if you are faithful enough to ban some, the truth you seek may well elude you'.

Word – Books become Dangerous when Read

Ecclesiastes and the wisdom books represent a dangerous collection hidden inside the library we call the Bible. The Gospel of Judas, and many other such books that have been excluded from the Bible or an accepted religious tradition, are also considered dangerous. They are declared heresy, untrue, fit for burning.

What about the volumes we have recognised at the core of our tradition, the very books we have read and re-read, from our childhood to our dotage? Are they also dangerous? Especially if we read them with new eyes!

Jesus stood up to read and the book of the prophet Isaiah was given to him. He unrolled the scroll and found the place where it is written:
> *"The Spirit of the Lord is upon me,*
> *Because he has anointed me*
> *To bring good news to the poor.*
> *He has sent me to proclaim release to the captives*
> *And recovery of sight to the blind,*
> *To let the oppressed go free*
> *To proclaim the year of the Lord's favour".*

And he rolled up the scroll, gave it to the attendant and sat down. The eyes of all the synagogue were fixed on him. Then he began to say to them, "Today, this Scripture has been fulfilled in your hearing". (Luke 4.17-20)

After they heard Jesus reading of the text, all hell broke loose. This man was daring to read the text afresh and say it applied to him, to people in prison here and now, to the poor in Palestine. Dangerous! He claimed the Spirit of God was at work in him to liberate poor and oppressed people! Very dangerous!

So they took Jesus outside and tried to throw him off the cliff! Dangerous indeed! The danger, it seems, is in how we read as much as in what we read! The words of a book—indeed of a whole library—are basically constant. The danger arises when people have the courage or the condition that moves them to read those same words with new eyes. The words Jesus read had been read a thousand times before. Suddenly these same words become a time bomb.

The way we interpret is known as hermeneutics. Sometimes it is viewed as a skill, sometimes an art and sometimes a necessity.

I did not really discover the explosive nature of books until I went to the USA in 1955! Prior to that time there were essentially two ways of reading the words—the correct Lutheran way and the wrong way—the Roman way! In the USA, I discovered not only a world of books, libraries within libraries, but different worlds in which I could read these same books in many different ways.

The dangerous part of my hermeneutical journey began in 1964 when I was asked to address all the Lutheran bishops on what a historical critical reading of Genesis three might look like, taking into account the ancient Near Eastern context of the writing.

The assumption of the invitees was that I, as a good young Lutheran, who had a chance to make a good impression before the big boys, would expose the evils of the historical critical method. My mistake first of all was to confront these old listeners with classic Lutheran hermeneutics and then proceed to show that an historical-cultural reading of the text was not inconsistent with Lutheran hermeneutics.

Now that was dumb and dangerous. I was accused of heresy. The presentation was printed in a small volume which became known as 'the green dragon'! At one conference in Iowa West, not one of the clergy present, other than a few former students, actually spoke to me before or after I defended my paper. I was ostracised! Genesis three is dangerous—if you dare to read it in terms of its own culture.   If you read my green dragon, 40 years later, it seems so tame! (Habel, 1965)

During the forty years that have followed, I have read Genesis three and numerous other books from numerous perspectives, aware of the specific hermeneutic implied. These orientations include:

- ANE cultural perspective
- Literary   and   source   critical approaches
- Rhetorical and tradition criticism
- History of Religions perspective
- Indigenous theology approach
- Dalit liberation perspective
- Feminist hermeneutics

In exploring all these approaches designed to interpret the library of the Bible and beyond, I was following the principles and models that had preceded me, even if they got me into trouble.

Within the last ten years, I have been one of the pioneers of a new approach which has come to be known as ecological hermeneutics. I am proud to say that a team of scholars here in Adelaide has worked with me in developing a hermeneutic that has been recognised internationally. The five volume series known as The Earth Bible represents the original foray into this field. Once again, there is a danger in reading with eyes that have never really been open in modern times.

Ecological hermeneutics essentially means reading the book from the perspective of Earth and the Earth community. My task here is not to elaborate on this new approach. The point I would like to make is that many peoples in the past have been close to Earth, experienced Earth as a mother, known Earth as spiritual and learned to affirm with Job: 'Naked I came from my mother's womb (namely Earth)and naked I shall return there' (Job 1.21). Some peoples, like Indigenous Australians, read the landscape. Earth was their library and their source of meaning.

I wonder whether, if libraries were being created anew today, whether they might not consist of a series of rooms—of worlds within libraries. As I enter a room in such a library, I am being led to think, to explore and to read from a particular perspective.—the orientation of that world. As I enter the 'Woman' room I am given the visuals, the skills, the orientation, the emotions—whatever is needed—to read

the library from a feminist perspective. As I enter the 'Untouchable' room, I am immersed in Dalit culture and learn the art of reading with a specific liberationist approach. As I enter the 'Earth' room, I am surrounded by nature and led to appreciate my connection with creation as I begin to employ an ecological hermeneutic.

I could go on. In the eco-liturgies we have developed for *The Season of Creation*, we seek to engage worshippers with the creation of which they are a part. I have written the equivalent of two or three books on this subject. Alas, they are not in any library. They are now on the website as pieces of text that people can download. In a sense, websites are also dangerous because they steal what people have written and let them loose in that great library in the sky.

We may well pause, in conclusion, and wonder at the mystery of the human mind, the source of a million libraries, the source of words beyond counting. What lies behind the impulse to create libraries, to make many more books?

I want to close by citing a writer called Charles Strong, a symposium in whose honour we held here last week (July 7, 2006). Strong was a Scottish Presbyterian who was, I believe, a hundred years ahead of Bishop Spong — and considered dangerous. He was forced out of the Presbyterian Church in 1883 and in 1885 founded The Australian Church in Melbourne.

Strong's hermeneutic sought to avoid reading the text in search of doctrine and to explore the underlying spiritual dimension. His approach led him to oppose both the Boer War and World War II. More importantly, he dared to go behind all the approaches espoused until his time, and re-interpret Christianity as a vehicle for discerning the underlying Life and unifying Spirit at the core of the cosmos. He even anticipated much that we now call ecological! Let me quote a section that might appeal to you as librarians:

One of the great discoveries of today is the unity of things. We used to conceive of the various objects in this world as distinct creations—vegetable and animal were distinct, and all the species of these were distinct, and the sun and the moon and the starts were also distinct creations. Then thought began to go deeper and dig down to the root of things, and these distinctions were lost, and all were seen to be branches of a great tree whose root was one. You enter the Public Library—all around you see divisions, thousands of books, each bound up separately, having a niche of its own. What seeming chaos! How bewildering! But look closer. The librarian has gone deeper than these divisions. See how he (sic!) has classified and arranged the mass. Here is Architecture, here Geology, here Chemistry, here History, and so on all around the library. Yes, and even there thought will not stop. The philosopher comes in, and not content with these divisions and classifications, he begins to dig deeper to see whether there is not a unity beneath art, religion, politics, history and other titles under which the books are arranged. Down he goes to see if there is not one root out of which all branches spring, till he stands face to face with that wonder of wonders, the Human Mind, and the underlying Thought out of which all things spring. Down he goes like some brave diver, till even the distinction between mind and matter seems to fade away, and nothing seems real but all-creative Thought, of which matter is but the transient form. (Strong 1894, 100)

The author of Ecclesiastes concluded that in the end all is hebel, nothing or vanity. For Strong, if you dig deep enough, ultimately behind all is thought, the Divine Mind.

'Of making many books there is no end, but if you are courageous enough to read them with the eyes of another you may see yourself as never before.'

Conclusion

Of making many books there is no end. And books are dangerous, books that we have hidden inside our libraries, including that library called the Bible. Even more dangerous may be those books we have excluded from the faithful as heretical, pagan and satanic. By far the greatest danger, however, lies in the hands of the librarian. Does the librarian simply classify books according to traditional categories or does he/she dare to open not only the books themselves, but the eyes of those who read? Is the librarian the servant of the hierarchy or an agent of learning?

More and more, it seems to me, modern students will just log on or drop in to the library and bypass the pious or the professor. Will you be there simply to locate books or to locate ways of reading books in a post-modern, post-denominational, post-heresy—yes even post-digital—age?

'Of the making of meaning from books there is no end!'

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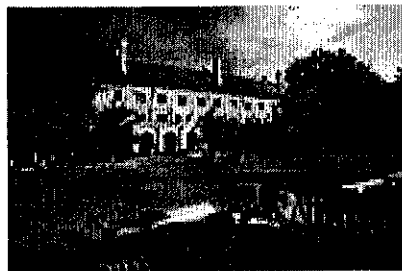
Keep on eye on the web site (http://www.anztla.org) for details

Denominational Collections: Trash or Treasure?

These papers was originally presented as part of a panel discussion between Robin Radford, Suzanne Ryan and David Hilliard on Church Archives at the 21st ANZTLA Conference held in Adelaide, 13-16 July 2006.

Robin Radford is the archivist for Anglican Archives, Adelaide which holds records for the Diocese of Adelaide and Anglicare SA.

Church Archives: an introduction

By way of introduction to the Archives presentation at the Adelaide Conference, Robyn Radford made the following remarks.

Facts

Let me start with some obvious facts. While there is some shared territory between librarians and archivists, between libraries and archives,

1. An archive is not a library, although sometimes the two functions live under the same roof;
2. An archivist is not a librarian, and vice versa, unless specifically trained; and
3. An archivist is not a records manager.

Therefore it is useful to understand each others' roles and responsibilities.

Church Records

In terms of religious archives, church records are defined very broadly to include both denominational and interdenominational records, records of relevance to church and religious life, activities, theology, philosophy, history, and the legal and business obligations of church organizations. In other words, these cover the broad range of records for which we as church archivists have a responsibility.

Triggers

Why and when may librarians be challenged with the question 'Trash or Treasure'? I would identify this:

Before you throw anything out, remember the cliché, what is trash to one person may be treasure to another.

Some true situations:

1. Some thoughtful person brings in a box of books, journals, pamphlets, photos, sermons and other paraphernalia, which have had value for them, and they hope will also be treasure for 'the Church'.
2. The librarian of a Bible College is asked to advise on, and even manage, the College archives and records. In the case of a small denomination, it may even be the churches' records, registers, correspondence and financial and other business records.
3. There is a growing awareness of the need of the Theological

College for financial and academic accountability in the changing world of legal implications and accreditation procedures.
4. Storage pressures – something has to go to make way for the new.
5. Location move.
6. 21st birthday – time to look back, reflect and celebrate – but where are the records? Who might have them?

Archivists are usually happy to investigate broken boxes of old things, check out cellars and attics, and even take possession of filing cabinets of papers. However, we don't, and can't accept and keep everything that comes our way.

<div align="center">CS&O</div>

Suzanne Ryan is the Adelaide Archdiocesan Archivist for the Catholic Archdiocese.

As a panel we discussed at length the need for both a succinct title for our session but also one that that would allow us to address some of the many issues surrounding church records. While each of us will address a separate aspect of 'church/religious records' drawing on our own individual experience in using or managing church materials, we hope collectively that the session will provide you with an understanding of the historical relevance of the various classes of church records, and provide you with a clearer sense of the different roles of Archives and Libraries when dealing with those records.

My own talk will deal briefly with the following three issues:

• the different functions of Archives and Libraries
• the historical relevance of the various classes of church records
• the methods used to manage church records so as to preserve their historical significance and retain their archival value

First some definitions. What do mean by the terms archives and libraries? How are they each defined and what are their main purpose and/or respective mission statements?

The definitions that I've chosen to use are:

Archives
"Archives are documents made or received and accumulated by a person or organisation in the course of the conduct of affairs and preserved because of their continuing value." (*Keeping Archives* (2nd ed) / Judith Ellis: 1993, p.2)

Libraries
"In its traditional sense, a library is a collection of books and periodicals. It can refer to an individual's private collection, but more often, it is a large collection that is funded and maintained by a city or institution. This collection is often used by people who choose not to, or cannot afford to purchase an extensive collection themselves. ..." (http://www.wikipedia. org/wiki/)

Mission Statements

Archives
"Archivists ensure that records which have value as authentic evidence of administrative, corporate, cultural and intellectual activity are made, kept and used. The work of the archivist is vital for ensuring organisational efficiency and accountability, and for supporting

understandings of Australian life through the management and retention of its personal, corporate and social memory." (Australian Society of Archivists Inc: 2006)

Library

"The mission of St Mark's Library is to provide and manage information resources to support St.Mark's National Theological Centre in its work of theological education, professional ministry training, and public theological discourse. The Library is also a specialised resource of theological materials for the church and the nation." (St Mark's National Theological Centre Library. ACT)

What exactly is a Church Record?

Unfortunately it's not as easy to define just what is meant by the term 'church record'. Church records can and do exist in all kinds of formats; they are created by many types of church organisations and agencies and, depending on their source and the type of information contained within the record, there will often be constraints on both their use and accessibility.

As religious librarians you will often be faced with these types of issues and this will usually influence your decision on whether or not there is a benefit to your organisation in keeping them, i.e. are they trash or treasure?

Examples of the types of records that will be found in religious archives are:

1. Personal papers: e.g. Archbishops; Clergy; Lay People; Religious Orders
2. Parish records: Sacramental Registers; correspondence; minutes of parish committees; councils; financial & insurance records; property records (deed of title, etc)
3. Records of church organisations and/or agencies: e.g. CWL; YCW; St Vincent de Paul Society

4. Academic (colleges, schools): e.g. curriculum; minutes of various academic committees; staff and student records; academic publications (school annuals)
5. Publications; e.g. newspapers; parish histories; centenary celebrations
6. Religious texts: e.g. missals; prayer books; theological texts
7. Audiovisual: e.g. photographs; videos; audio-cassettes

Evidence and Memory

I'd now like to talk about the concepts of evidence and memory and in particular, the importance of evidence in verifying historical facts.

Evidence requires the preservation of memory to give legitimacy to historical research.

Church records form an essential part of the 'memory' of our society and are of vital importance. If we rely on our memories only, essential evidence will be lost.

The custodian of records has the responsibility for maintaining the integrity of the 'evidence / memory' especially when you, as custodians, choose to keep records and integrate them into your library collection, either as a separate archives or in some other way. And an important issue in all this is that, unlike library materials, archives are concerned with the Provenance of the record.

Provenance is the agency, office or person of origin of a record; i.e. the entity that created, received or accumulated, and used the records in the conduct of business or personal life; i.e. it is found in the creator or source of the record.

As with our earlier look at some of the types of church records, the sources or creators (Provenance) come from both people and organisation:

- Deceased Estates (Clergy and Lay Persons)
- Religious Orders
- Religious / Pentecostal Groups
- Social Welfare groups
- Charitable Groups

Finding Aid

The following excerpt is from the *Finding Aid* for the Brisbane Anglican archives and illustrates the arrangement of the records according to their Provenance:

ALLORA-CLIFTON - SPRING CREEK ST MATTHEW'S CHURCH

Date Range: 1874 - 1969

A worship centre in the parish of Allora. [Series ALLOS004 - Parish records created by the provenance of Allora-Clifton]

ANFIN

Previously known as Diocesan Savings Scheme, Diocesan Development Fund and then Diocese of Brisbane Development Investment Fund and finally ADIF (Anglican Development Investment Fund).

Date Range: 2003 -

ANGLICAN BOARD OF MISSION - AUSTRALIA

This provenance is the Brisbane Diocesan branch of the National Mission Agency The name of the Provenance was originally Australian Board of Missions. This was changed in 1996 to the Anglican Board of Mission - Australia.[Series ABMAS154 - Organizational records created by the Anglican Board of Mission and its subsidiaries]

ANGLICAN CARE OF THE AGED

[Series ACOAS225 - Records of the diocesan department responsible for care of aged persons]

ANGLICAN DEVELOPMENT INVESTMENT FUND

Previously known as Diocesan Savings Scheme, Diocesan Development Fund and then Diocese of Brisbane Development Investment Fund

Date Range: 1993 - 2002 [Series FINAS258 - Financial Services]

Original Order

It is also essential to keep all archival materials in their original order so as to ensure that any books, papers etc. retain their 'meaning' and relationship with other materials

Classifying items as is they were books in a library might help the librarian to retrieve items but it obscures their archival meaning and makes material much harder to use because of the simple fact that vital information on the context of the records and their relationships with each other would be lost.

To give two examples:

I recently received two large cartons of records that had been kept by a (now deceased) prominent lay person in the church who I'll call John X. The material included many letters from previous Archbishops and other important clergy, plus some correspondence concerning John's involvement with arranging an important church event. If these materials are separated and classified on the basis of their subject content (i.e. church event) and/or according to the author of the letters (Archbishop Y) then all evidence of John X's involvement with the event or relationship to the Archbishop will be destroyed.

Photograph collections provide another good example, particularly when they're from one person or family. Photographs are very often arranged in family hierarchy and this valuable information - which is often particularly valuable for later identification - is lost if they're sorted into subject such as: males; females; group photos etc)

Other Issues

Preservation

It's impossible to cover all the aspects involved in preservation of materials but some of the more important facts I'd like to stress are:

Storage: wherever possible acquire special archive-quality storage mediums; Digitisation: investigate the possibility of digitisation (e.g. microfilming)

Second copy: make a second copy for users to access and store the original

Suppliers: the National Archives can supply a list of accredited Archives suppliers, which includes such well-known firms as Albox; Zetta Florence and Conservation Resources, to name but a few.

Local history societies are also good sources for information on local suppliers or contacts.

Ownership

Check that the donor of the materials has the authority to hand over the records and wherever possible have the donor sign a Deed of Gift or Donation Form.

Copyright

Does the donor own the copyright of the records and is he/she willing to transfer the ownership? If in doubt contact the Copyright Council

Privacy

Check whether the records contain information of a private or personal nature and whether public use of the material will infringe Privacy legislation.

Conclusion

Although archivists and librarians have much in common, particularly their roles as service providers and custodians of information, the guiding principles that inform their works are quite distinct. I hope my words have given some insight into the more important of these distinctions.

CRE80

David Hilliard *holds academic status as an associate professor in the department of History at Flinders University in Adelaide where he taught for many years. He has published widely on the history of Christian missions in the Pacific Islands and the religious and social history of Australia.*

Introduction

To introduce myself, I am an historian of modern Christianity, mainly in the Pacific Islands and Australia. I first did research at a theological library in the early 1960s and since then have become familiar with a great many libraries and archives, in Australia, North America and Britain. And I am also a collector of religious pamphlets and obscure publications, ever since 1957 when as a teenager I bought a Catholic Truth Society pamphlet, for sixpence, from a church tract case in Auckland. That was the foundation of what is now quite a large

collection of pamphlets and local church histories and guides: some 40 pamphlet boxes and two cartons.

Almost nothing is trash

My fundamental point is this: trash is a loaded term. Almost everything can be treasure for someone at some time: if not at present then in the future. Like all other historical evidence, it all depends on what questions you are asking and what you are looking for. What is one person's trash might well turn out to be another's treasure-trove.

New approaches to religious history

The sources, printed and unpublished, that are most easily available to historians of religion are those that record the actions, policies and views of those who led religious institutions. Those who have held power and status are those who have left the most abundant records. And until recently almost all of these have been men. It is not hard to find something about prominent male clergy and church structures. It is much harder to find out about everyone and everything else: one has to search harder and make use of whatever scraps of evidence one can find. So, printed and archival sources that might easily be dismissed as of little importance might one day yield rich fruits for historians who are exploring the history of Christianity from below and therefore come to the material with new questions.

For the last forty years, historians of Christianity have sought to move beyond top-down models of church history and have been exploring new areas of the subject and new ways of approaching them. There is much interest these days in the diverse ways that religion is experienced and practised and transmitted, not only by church leaders and theologians but by the general population and by those who sit in the pews. In other words, the subject is being democratised and it is much more complex than ever before

I myself am a member of the UK-based Ecclesiastical History Society. Each year the incoming president of the Society selects the theme for his or her year in office (one that reflects the president's own interests), which becomes the subject of its summer and winter conferences. A quick survey of the Society's conference themes for the last decade (published as the annual Studies in Church History) will give you an idea of some of the new fields and subjects that are being mined by church historians and which demonstrate the enormous diversity of the field:

the church and childhood; gender and Christian religion; continuity and change in Christian worship; use and abuse of time; the church and the book; the church and Mary; retribution, repentance and reconciliation; signs, wonder and miracles; elite and popular religion; and revival and resurgence in Christian history.

Gaps in library holdings

On this occasion I should like to talk about the kinds of printed materials that I have found valuable in my own historical research and which are often missed by specialist libraries. Over the last few years I have done research on popular religion in Australia in the 1950s and 1960s, debates among Anglicans over sexuality, conservative and traditionalist movements in Australian Christianity, and several aspects of the history of Roman Catholicism in Adelaide.

I am of course very aware that theological libraries operate on tight budgets and that their primary role is to provide resources for undergraduate students of theology. Nevertheless, from the experience of my own research, I should like to suggest some areas that might usefully be developed, or at least not ignored.

1.   Pamphlets

This is an area of special interest to me, partly because of my own collection and also because of my work as a weekly volunteer at the Adelaide Theological Library in the Adelaide College of Divinity, where I have put several thousand pamphlets onto a simple data base that will be available for library users. Most of these pamphlets are from Roman Catholic sources; no other branch of the Christian Church in Australia has used pamphlets so extensively as a way of providing instruction and information in every area of church doctrine, morality and practice, for devotional purposes, and to convey papal teaching. They provide unrivalled

insights into the ways that Catholicism has been imparted and understood at the ground level. These are what ordinary Catholics used to read. During its lifetime, between 1904 and 1986, the Australian Catholic Truth Society published some 1800 pamphlets. The great majority will not be found in any library catalogue and, to my knowledge, the only near-complete sets (though not listed as individual items in the catalogue) are held by the library of the Catholic Institute of Sydney and the Joint Theological Library in Melbourne. We at the Adelaide Theological Library have about one third of them, mostly from the former St Francis Xavier Seminary. Our own pamphlet collection extends much further, with booklets and pamphlets on almost every subject (some thirty categories) from every branch of the Christian Church. Such collections are potentially of great value to future historians in many areas, especially in the areas of worship and prayer, on family life and the religious education of children, social questions, and on issues that have been a source of controversy among Christians.

2.   Tapes and CDs

Pamphlets are much less significant than they were 40 years ago. They have been supplanted by audiotapes, videotapes, CDs and DVDs. I have used them rarely, but what are we doing to preserve them as sources for future historians?

3.   Newsletters and periodicals of special interest groups and movements within major denominations

Indeed this can include any Christian organisation outside the mainstream. For example:

- publications of the various Roman Catholic traditionalist and conservative groups such as the Ecclesia Dei Society, Fidelity and AD 2000.

- Travelling EMU, the quarterly paper of Evangelical Members within the Uniting Church.

- The Briefing, the fortnightly paper published by Matthias Media in Sydney, which conveys the views of the radical wing of Sydney Anglicanism.

- Publications of the Anglican Catholic Church, which broke away from the Anglican Church of Australia in 1987 over the issue of the ordination of women. It is affiliated with an international network called the Traditional Anglican Communion. The newspaper of the TAC, The Messenger (relaunched in June 2006 as the Messenger Journal) is edited in Rockhampton and published in Adelaide. Until recently it was not held by any public or theological library in Australia. Two years ago I gave its address to a senior librarian at the National Library whom I met over tea at a history conference, and the paper is now held there. This situation arose because the editor of The Messenger knew nothing about legal deposit requirements and no theological library was interested in subscribing to a paper that was seen as coming from a small, schismatic and reactionary body.

- Publications of the Movement for the Ordination of Women and other Christian feminist groups and their various conservative opponents (in the Anglican Church) such as Forward in Faith and the Sydney-based organisation Equal but Different.

All of these journals and newsletters are valuable sources for historians. Sometimes they are obsessive and even vindictive, but they convey the strongly-held views of minorities and provide a useful corrective and counterbalance to official denominational publications. They convey news and views that church leaders and their media advisers would often prefer to keep hidden or unpublicised.

4. Interdenominational and non-denominational organisations.

Theological libraries usually hold runs of denominational journals and yearbooks. But who holds or subscribes to the publications of bodies that transcend denominational borders? For example, interdenominational evangelical missionary societies, second advent and millennial groups, Pentecostal organisations, the creation science movement, the Festival of Light, the Zadok Centre, Christian Endeavour, ultra-Protestant organisations. I am very aware of the great number of newsletters, pamphlets and periodicals that have emerged from the charismatic movement in the older denominations since the 1960s and from the various Pentecostal churches, most of which are hard to find in any major library. Dr Barry Chant, the pioneer historian of Australian Pentecostalism, has done us all a huge service by collecting a vast quantity of material, now housed in the library at Southern Cross College in Sydney.

5. Privately published biographies and local church histories.

One comes across many of these by chance – through word of mouth, a stray flier, a report or review in a church paper. Often, because the author knows nothing about legal deposit or modestly believes that the book is of no particular interest to anyone outside the congregation or the family, copies are not placed in a state library. And often because these works provide scanty publication details they are often very hard to track down.

What now?

- Legal deposit. The continuing failure of church-based bodies to send significant publications to state libraries is depressing. Do theological librarians have a role here, to ensure that congregations and church organisations are regularly reminded of legal deposit requirements?

- Specialisation. Clearly theological libraries neither can nor should set out to collect everything published by every religious organisation in Australia. On the other hand, if theological libraries do not subscribe to minor periodicals or receive them, who will? There is plenty of scope here for specialisation. A major theological library might well decide to decide to collect everything published by or about its own denomination or by people connected with that denomination within the state, or even nationally. A small college library might restrict itself to areas that are of special relevance to itself and the theological tradition it represents. Alternatively, it may decide to cooperate with a larger library or a denominational archives or research centre that will. That may mean having agents who will watch out and bring in new material as they spot it.

- Transfer of material to other libraries or archives that are willing to hold it. If something is offered and you do not want it or cannot handle it, you might consider finding out whether another institution in your city (or even beyond) is willing to accept it. The key words here are exchange of information, cooperation and coordination.

Moore College Library Sesquicentenary

Julie Olston

On the calendar of Moore College events to celebrate 150 years since the College's founding, July 1st was known as Library Day. The day began with a Service of Morning Prayer and Holy Communion sponsored by the Prayer Book Society and held in a packed Cash Chapel. Next, Sir Marcus Loane launched Dr Marcia Cameron's biography of a former principal of the College entitled *An Enigmatic life, David Broughton Knox: father of contemporary Sydney Anglicanism*.

Then it was the turn of the Library to celebrate one hundred and fifty years of library services to the College and to the wider community. Some one hundred and eighty friends heard about the Library's collection strengths and contribution to scholarship in a series of short talks chaired by the Archbishop of Sydney, Dr Peter Jensen.

In the opening talk, Dr Peter Bolt of the Moore faculty worked with a packet of material from the Samuel Marsden Archives to solve a riddle and to show that the College's benefactor, Thomas Moore, purchased some of the first merinos to come to Australia. Peter was followed by Dr Geoff Treloar, Head of Basser College, University of New South Wales, who spoke of his thirty years' study of eighteenth century church history and of the way in which the Library's collections and staff have supported his work. Dr Ian Young of the Department of Hebrew, Biblical and Jewish Studies, University of Sydney acknowledged the depth of the Library's holdings in a wide variety of fields and pointed out that a good library budget is essential to the health of an educational institution.

Mr Kim Robinson was Chief Librarian at the college for some thirty years and has had a substantial role in building the library collection to what it is today. Kim now has the role of Senior Librarian, Acquisitions. In his talk, he referred to some of the treasures of the Library, many of which were on display

Julie Olston is the Library Manager at the Moore College Library in Newtown in Sydney.

in cabinets in the foyer of the lecture theatre.

As one way to mark its sesquicentenary, the Library has begun a project of digitalizing the Sydney Diocesan Directory from its first issue in 1881. In 1922 the publication changed title to become the Yearbook of the Diocese of Sydney. CDs of the issues are produced as a joint venture with Archive CD Books. The Library Manager, Ms Julie Olston, launched the first CD and the new library website. She spoke also of the opportunity members of the public have to become library members. Present and past members of the Library staff then blew out the birthday candles.

The final talk was by the Chair of the Library Committee, Dr Andrew Shead. Andrew focused on new directions that we would like to take. He spoke about a need and an opportunity. The collection is able to sustain doctoral research in subject areas including Biblical studies, Reformation history, and Anglicanism. However, we lack a large body of research students who can identify gaps in the collection and build relationships with those who will become their academic peers around the world. The opportunity is for the forging of a community of scholars with the Library as their home. Andrew looked for the day when a fully-fledged graduate studies centre is part of the work of Moore.

The Chairperson of the Prayer Book Society, NSW Branch, Dr Ruth Frappell, marked the occasion by presenting the Library will a copy of *An Anglican Treasure : the 1662 Book of Common Prayer in the 21st century* which was published this year by the Victorian Branch of the Prayer Book Society in Australia.

The celebration ended with afternoon tea, time to feast upon the treasures of the Library and enjoy lively exchanges between new and old friends.

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Keyed in or Locked out

Vice President's Informal Report of the Association's 21st Annual Conference in Adelaide, 13-16 July 2006

Philip Harvey

This year's conference was held within the palatial Ballroom of St. Mark's College in North Adelaide, South Australia.

A pas de deux by Kate Sergeant and Kathryn Duncan was the opening performance.

Kate Sergeant (University of South Australia) reminded us that electronic resources change shape and are hard to manage. Here are good questions to ask. How much information do you need to include? How much will your users follow, e.g. a pdf file of the same hardcopy version on the shelves? Perhaps she best illustrated the transitional state we are in when she said, I can describe the podcast of a news report on the ABC, not that I have ever seen a podcast myself. E-resources change, which means we have to change the records. Take, for example, changeable content, new URLs, and platform changes. In the old days, once we completed the record it was complete; now records are up for regular revision.

Kathryn Duncan (Trinity College, Melbourne) talked about choices in our cataloguing. We may give access to databases through records or online pages, both carefully maintained. An electronic reserve is kept at Trinity College of pdf files, with records that have access points for everything a cataloguer would like to include. This is a good example of the cataloguer knowing how to read the minds of the students. Kathryn's presentation proved she has been doing a lot of work, even if the size of the online captures meant we couldn't read any of it. The speakers said that e-resources are, variably, a minefield, a moving map, a hairy monster.

Our keynote speaker danced the two-step about the place, catching people by the eye.

Philip Harvey is the Vice-President of ANZTLA and works at the Carmlite Library in Melbourne.

He was, by his own admission, windy, vacuous, and vain. He quoted Ecclesiastes to back up his assertion: habel of habels, all is habel. The same Norman Habel (Adelaide College of Divinity) is also, we were told, the author of the book of Job. His view is that things in the Bible are diverse and dangerous. Is Ecclesiastes a work designed to highlight the danger of 'wisdom'? All is vanity! Without substantiation, Habel asserted that Solomon was the first librarian – something to follow up. The challenge for librarians: of making many books there is no end, but if you are foolish enough to study the hidden ones critically you may become wise.

Habel was equally interested in dangerous books outside the library. If John is taken at his word - 'we know this testimony to be true' – then we are preserving the truth through books like John and Luke. Yet how come they got in but not the Gospels of Thomas or Judas? Norman Habel at this stage even came up with the heretical idea, for Adelaide, that heresies could be as interesting as Sir Donald Bradman. The challenge for librarians: of making many books here is no end, but if you are faithful enough to ban some, the truth you seek may well elude you.

It can be dangerous to have a hermeneutical reading from different perspectives. Habel reminded us that when Jesus read Isaiah to the people it was a timebomb. Lesson: Of making many books there is no end, but if you are courageous enough to read them with the eyes of another you may see yourself as never before.

Friday: Jackhammers at dawn.

Michael Fernandez (E-Library) wheeled out a very messy diagram that could have been the steps for a postmodern ballet.

He then started explaining federated searching. On the internet and networks there are no standards, everyone creates their own standards. Limitless resources become available. URLs can be stored over prolonged searching. Michael promotes his product 'v-knowledge', which has huge power to provide extra information to the system, filtered of porn and extraneous information. (27% of Google is porn.) From one browser we can launch searches into all sorts of databases, files, and catalogues simultaneously. Always remember, one of the problems with the Web is that it was never created by librarians. Library of Congress is pushing for networking standards for websites of educational institutions. Search and catalogue data, any digital data, is the aim and purpose of federated searching.

Alan Phillips made a song and dance about his product.

Archive CD Books Australia provides difficult-to-use resources and resources hard to find, including the digitising of broken series. It is a sign of the future of preservation and improved access. At the same time, the issue of copyright was left to be sorted out later.

The room looked like a disco in slow motion during the ergonomics session.

Helen Moody (Occupational therapist and Ergonomist) brought along some friends. Fred is a vertebrae; Fred's front faced his back from over-exertion. Is exertion important if we are going to end up like Fred? Posture is important. Move from the hips. The single biggest cause of work injuries is to bend from the back; prefer bending from the hips with one foot in front of the other. Directions on how to shelve a book: stand straight, point that toe out, bend that knee, bend that hip, shelve that book! We learnt such behavioural marvels as, everyone wiggles every three minutes and shuffles every eight minutes.

At the Conservation Department of the

State Library of South Australia, one conservator demonstrated his response to an outbreak of institutional cockroaches – a Mexican hat dance.

Delegates slid surreptitiously from the dark room after being told the acetate film rolls had "vinegar syndrome", a deadly toxic fume. Meanwhile "a suspected terrorist" from Canberra was being pursued through the Restoration buildings, his ANZTLA conference badge of no authority to a paranoid member of the staff. We saw sound and image and text being reformatted. Preparations for exhibitions vied for attention with a perpetual stream of material needing attention. Lindy Bohrnsen and Peter Zajicek made sure that delegates did not do too much harm to fragile paper exhibits or trip over the recording cables.

Saturday: Pigeon cooing at dawn.

Three archival experts did their own personal dance sequences with the powerpoint projector.

An archive is not a library, an archivist is not a librarian, said Robyn Radford. (Anglican Diocesan Archives, Adelaide) She drew attention to an unanswered question: we may archive materials onto new formats that will last hundreds of years, but will these formats be accessible in ten years? Sue Ryan (Catholic Archdiocesan Archives, Adelaide) told us that archives are preserved because of "their continuing values." Archivists work with evidence. Trash, or treasure? The speakers wanted to argue that everything is treasure. Original order of donation is essential, to keep their 'meaning' in context. Archivists are responsible for maintaining the integrity of the memory, the evidence. David Hilliard (renowned church historian) said trash is a loaded term: almost everything will be treasure to someone. Top-down history has been democratised in the past forty years, with therefore more need for archives. The

most valuable material for historians can often be found outside libraries.

Beth Prior (Adelaide Theological Library) showed the skilful footwork needed to manage a risky manoeuvre.

Risk can be at the micro and macro levels. What is in place in your workplace that mitigates against solving the risk? Treating risks can be a much more complicated business, with its own risks. It is important that risk management have support from the organisation. Being able to include risk management in your daily work is a benefit. But Beth also said that we can never eliminate risk in the library, so need to be always aware of new risks.

In the afternoon three writers showed the rehearsal time it takes to do a pirouette.

Rosanne Hawke believes that the hero becomes "what I am doing in the writing of the book ... the hero is the person I want to be." Being yourself is a way of getting through your doubts and troubles. Children's experience needs strong discovered solutions. Christobel Mattingley was forthright that writing is not a hobby, it's a calling, a gift. And it comes at a cost. You have to do your very best when writing for children. You have to hope, to write for children. Writers never retire. Anne Bartlett read from her book 'Knitting'. How to write a story: be aware of what is driving the novel. What is the agency? By overcoming crises in the story and identifying the cause inside oneself, the writer can move the work towards a conclusion. She discovered that her theological learning was the main drive, as well as the thing she was skirting around in the writing.

Sunday: Church bells at dawn.

We were led on a long conga dance through the maze of internet services by Kathryn Duncan (Trinity College, Melbourne) and Linda Heald (Morling

College, Sydney).

Definitions of search engines and directories are one thing, the complexities of online travel another. Facts to be aware of: official and unofficial sites, where an unofficial site may have nothing to do with the subject; sponsored links that may push out the topics you are looking for; special search engine directories by country or topic; and the inability of these facilities properly to cluster results by subject.

Linda Heald reports that google (noun, verb) is now in the Oxford English Dictionary. Informative? Yes. Harmless? No. Google's reach is such that it is now a problem for privacy issues, and government and military activity, it can be added. We now live with a generation of googlers – and of course we are all part of that generation, it is not age- or skills-specific. Linda liked Google's whimsical way of managing and presenting itself, e.g. launching new features on April Fools' Day. On the other hand, we cannot afford to be passive consumers of this and other like products. There are social, political and other implications that we as librarians cannot afford to ignore.

That afternoon Tony McCumstie did a presidential march past, which he now describes in his own words.

Practicalities consisted of:

- There was a "Serials group" report by Linda Heald. It seems that not all eligible libraries are being offered the discounted prices by Sage. Linda has offered to act as intermediary with her contacts at Sage if the indivudual libraries cannot sort it out. Details of deals being offered by Blackwell and Swets will be posted to the ANZTA-forum. At the end of her report, Linda was presented with a Trevor Zweck award "for her work on behalf of ANZTLA in negotiating with publishers and subscription agencies to secure more equitable pricing for selected print serials for the libraries of the Association". (A certificate has been sent to the ANZTLA Secretary, Rhonda Barry, for her signature. Rhonda will have the certificate framed and then presented to Linda).

- Picking up from where we left off in the AGM, I encouraged Chapters to talk to Wendy Davis about the transfer of documents and records to the ANZTLA Archives. The aim is to develop a set of guidelines that can be used by all chapters to determine what could/ should/shouldn't be archived and a schedule for the transfer.

- I raised the matter of the "open access journal on theological librarianship" as proposed by Andrew Keck of ATLA. There was an overwhelming silence when I asked if anyone would be interested in actively following up on the idea with Andrew. It looks like this one (for the time being at least) falls to the Newsletter editors.

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Report on My Recent ABV Assignment to the National Research Institute of Papua New Guinea

Christine Brunton

I have recently completed a six-week assignment as a representative of Australian Business Volunteers (ABV) to the National Research Institute of Papua New Guinea (NRI). ABV is a not-for-profit, non-Government organization, which is aligned with the aims of the Australian Government's overseas aid program to help reduce poverty and create sustainable development.

ABV contributes to poverty reduction, sustainable development and good governance by providing Australian volunteers, with expertise across a range of fields and professions who, through sharing their skills and experience, assist businesses and organizations across South East Asia and the Pacific.

The project I undertook was to provide in-service training for NRI researchers and library staff and assist in developing inter-agency information dissemination and acquisition networking. My role as an ABV volunteer was to contribute to sustainable growth in a developing community through the transfer of knowledge and workplace skills using my knowledge and expertise with Liberty3 software and general library procedures and systems.

Christine Brunton is the Roscoe Librarian at St Francis' Theological College in Milton, Queensland

The National Research Institute is the leading research authority in Papua New Guinea and the Pacific Islands Region and contributes to development, through the generation of appropriate research information. Its mandate is to affect informed decision making by Government, the private sector, civic society, and ordinary people, in areas such as cultural, economic, educational, environmental, political, and social concerns. In addition it provides professional, academic publishing and editorial services for researchers, donors and other clients. It also provides expert policy, technical, advisory and training services through consultancies for public, private and international agencies as well as opportunities for graduate researchers at Masters, Doctoral and post-Doctoral levels.
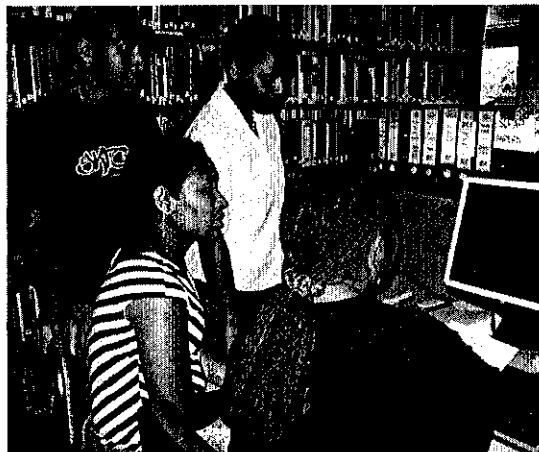
The outcomes from this project have lead to an

- Increased understanding of the Softlink Liberty3 software and associated Internet capabilities by library staff and researchers.
- Improved library practices and procedures in cataloguing, online accession and information management.
- Improved online access to information, data and knowledge which will enhance the Institute's research activities.

In addition, a number of useful databases were incorporated into the catalogue to enable more efficient access to information by researchers. These include the identification of "open access journal" portals, access to document delivery services via the Global Development Network, British Library, World Health Organization's Hinari database, UNESCO, etc. using the Institute's local area network (LAN).

For many people the term 'poverty' does not adequately reflect the reality of the situation in PNG. Many Papua New Guineans identify issues as being about a lack of opportunity, reflected in the lack of access to basic health and education services, employment opportunities and standards of good governance. This 'lack of opportunity' in PNG translates into approximately 40% of the population living on less than US$1 a day, an increase of 25% since 1996.

I experienced first hand the pressures placed on the people living in a developing country - unreliable water supply, power and telecommunications failures, lack of good affordable public transport. I learnt to live with the security issues caused by the high unemployment rate, poverty and overcrowded settlements around the city – living behind razor wire and with guards on the gate.

Shopping in a local supermarket was vastly different to shopping in one of the few supermarkets serving the expat population of Port Moresby. Things we take for granted such as fresh milk and cheese and often, fresh meat were usually non-existent on the shelves of "local" supermarkets.

On the other hand, fresh fish was plentiful and affordable at the local markets, as was locally grown produce such as sweet potatoes, yams and green leafy vegetables. As one researcher pointed out, the informal economic sector is thriving and if it can be grown, sewn, woven, caught or carved it can put food on the table and a roof over the family. I admired the resourcefulness of the people and learnt to appreciate the simple things in life

PNG is at a particularly challenging time in its development. The years since independence in 1975 have not delivered on the aspirations of many Papua New

Guineans. While the economic outlook has shown positive signs in recent years, there is no doubt that living standards in PNG for the majority of people have declined rather than increased.

It was a tremendously rewarding experience to live with local people and experience everyday life and culture from their perspective. The library staff were extremely competent and eager to learn new skills and the researchers were very keen to share their knowledge and experience. I was fortunate to travel out to villages and see parts of the country not encountered by many other Australian expatriates.

In spite of the poverty of the general population, the overwhelming impression I carry with me has been the happiness, friendship and generosity of the Papua New Guinean people and appreciation of the rich diversity of their culture.
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July 2006

Writers in Conversation

Christobel Mattingley, Rosanne Hawke and Anne Bartlett spoke about writing at a session at the 21st ANZTLA Conference held in Adelaide, 13-16 July 2006.

Christobel Mattingly

Christobel Mattingley began writing when she was eight and her first children's book, The Picnic Dog, *was published in 1970. She now has 45 published titles, 42 children's books and three adult non-fiction, many of which have been shortlisted, awarded, or translated.* The Miracle Tree *was Christian Children's Book of the Year in 1985 and runner up for Christian Book of the Year. Many of her stories are about marginalised people, refugees in the Asmir trilogy, the unemployed in* The Sack *and* Work Wanted, *a hearing impaired child in* The Race, *someone affected by atomic bombing in* The Miracle Tree, *and an Aboriginal community in* Tucker's Mob. *Appointed by a South Australian Aboriginal committee as editor/researcher for their history, she wrote the groundbreaking* Survival in Our Own Land, *now in its 4th edition. She is currently working with the Maralinga people to help them tell the story of the last 50 years since atomic testing took place in their country. In 1995 she received the rare honour of an inaugural Honorary Doctor of the University of South Australia for her contribution to literature and social justice, and in 1996 was made a Member of the Order of Australia (AM) for the same reasons. Her latest book is* Nest Egg: A Clutch of Poems.

When my first book, *The Picnic Dog*, written in 1965, was published in 1970, people said to me, "Writing! What a nice hobby to have!" They did not know that it had first had 7 rejections and that on receiving the first one I felt as if the bottom had dropped out of my world. When my second book, *Windmill at Magpie Creek*, was Runner Up for the Children's Book of the Year Award in 1972, there were no copies in Australian bookshops, because the English publisher had consigned stock on a French ship, Le Kangourou, which lay, cargo in the hold, under a black ban from Sydney wharfies for 6 months, because of the French atomic testing in the Pacific. But people still said, "Writing! What a nice hobby to have!" Now 36 years later, with 45 books published, someone at the church where we have been worshipping for almost 50 years, said to me few weeks ago, "Writing! What a nice hobby to have!".

But writing never has been just a hobby for me. It has been a calling. I have been blessed with a golden life and writing is my way of giving back It is, I realised a long time ago, my vocation, reaching out in love to people I shall never know. As St Paul said, there are many gifts, and writing is the gift I was given. But gifts may come at a price, and writing, especially for children, carries a heavy responsibility.

It brings many rewards, however, which money cannot buy, and I am humbled and deeply moved by responses from many readers who have been touched by my books.

I was born in the middle of the Great Depression in 1931 at Brighton, South Australia. on what I know now to be Kaurna land, very close to the important Tjilbruke Dreaming Trail. Like many writers, I started writing when I was eight - poems in my mother's recipe book and later a nature diary. I did not know it then of course, but looking back now I can see how God was already gently leading me and preparing me for future writing. I always had an awareness of the Creator and a deep love of nature, and my first published pieces at the age of ten were in the children's pages of the nature magazine *Wild*.

Some stories you know for a long time you will write one day — when you have lived long enough. Others take you by surprise and demand to be written immediately. In the 1970s, after a particularly bruising response from a publisher I trusted, I was unable to write another story for years.

As our older son was a young journalist I was listening to the news every hour in case one of his stories was in the bulletin. And the seemingly never-ending catalogue of the world's woes somehow sapped the hope which is an integral part of writing for children. It was a time of great loneliness and unhappiness. But I still had to write and poems pouring out of me again wherever I was, were my lifeline. But writing only poems made me feel guilty because writing is for sharing and there's not a big market for poems. Much later, long after I had written *The Miracle Tree*, I realised that period had been part of the way God had prepared me for writing it. Our daughter had gone to Japan to study for 3 years on a postgraduate scholarship, so we went in the first December holidays to find

out what life was about for her. Because Christianity had been introduced into Japan at Nagasaki I asked if we could spend Christmas there. And on Christmas night to my amazement, never having expected to write anything but postcards in Japan, I found I had a story — inspired by a gardener whom we had noticed that morning and the exquisite little pine tree he was so lovingly tending. The previous day in the Epicentre Park beneath a bare tree blossoming with paper cranes. we had seen a little plaque to a Japanese woman poet severely debilitated by radiation sickness who had died not long before. Somehow that gardener, that tree and the woman gave me a story. When we returned to Tokyo a month later I read in the English language newspaper that fellow writers had just gathered to continue the campaign she had conducted for the rest of her agonising life, to outlaw nuclear weapons.

Survival in Our Own Land was another book I had never expected to write. But in 1983, just when I was writing a historical novel (which I have now never finished, alas! — it was about a major mine disaster in Tasmania in 1912!), I was asked by Aboriginal people to help them produce their own book, telling their side of the 150 years since British and German settlers arrived. I knew it would be the most difficult task I had ever undertaken. But I could never have realised just how difficult — how traumatic the stories, how haunting the photographs, how angry and desolate most of the informants, how highhanded and bullying the bureaucrats, how bungling the printer, how mendacious the Premier, how alienated I would become in my own society. Twelve times an hour as I struggled on 17 hours a day, seven days a week, I would repeat Paul's affirming verse from Philippians 4:13. "I can do all things through Christ Jesus who strengthens me." And at times when I hardly knew where to turn next for support as the book became a political football and the Aboriginal people were

deprived of their ownership of it, someone I didn't even know would phone or write or intervene to help in some way. God's hand was indeed on that book. It is now in its 4th edition. It has affirmed identity for countless Aboriginal people - many have found family through it - and informed even more non-Aboriginal Australians of the true history of our nation's beginnings. "White Australia has a Black history" as the NAIDOC Week slogan so succinctly declared two decades ago.

I was so burnt out by those 8 years, I wondered if I would ever write again. But God had His plans — another story, this time a happy one, *King of the Wilderness*. It seemed by chance I met legendary bushman and naturalist Deny King, who lived in Tasmania's remote South West for 50 years, where no roads go even today, and he asked me to help him record his life. He died before we could begin and over the next ten years I read his diaries, and gathered his story from others who had known him far longer than I. It was a rich experience, forming many new friendships.

I believe the Holy Spirit inspires my writing. Five more books came about by His direct intervention. Why else would I have woken up one night, after choosing school lunch treats for our weekly parcel for the church grocery collection for needy families that afternoon, knowing that I had to write a story about a family whose father lost his job? I woke up knowing the title — *The Sack*, and the opening paragraph. Why else would I have woken up one night in hospital in Vienna after spinal surgery two days earlier, knowing I had to write about a refugee family our son had helped to escape from the conflict in Bosnia? I knew the title — *No Gun for Asmir*, and again I knew the first paragraph.

Just after the publisher decided to let *The Sack* go out of print, I received letters from two Adelaide schools, asking for a sequel. I showed them to my publisher,

who just happened to be visiting Adelaide, and she said, "Well, Christobel, can you do it?" Suddenly, although I had never thought about it before, I knew I could. And when I came to do it, it came easily, because to be true to the situation, I had not given *The Sack* a tidy, happy ending, with everything resolved. It was the same with *No Gun for Asmir*. Because no one knew whether Asmir's father, Muris, was dead or alive when I finished the story, I had to leave it open ended. I was flooded with letters — thousands of them — from readers wanting to know how the family was faring. "When are you going to write Asmir 2?" the children wrote. "How's he getting on at school?" "When are you going to write Muris Escapes ?" adults wanted to know. *No Gun for Asmir* proved to be the key for Muris and he did escape. So I found myself writing *Escape from Sarajevo* and *Asmir in Vienna*.

As well as passion, writing from the heart, believing in your story even if no one else does, you have to have patience, perseverance and persistence to be a writer. Because I wanted Aboriginal children to have a book of their own, after being in the Bamyili, now Barunga, con- imunity in the NT, where the children took me to their hearts, I found myself writing *Tucker's Mob*. But it took 13 and a half years to find a publisher interested in a story about an Aboriginal family. When it was launched here in Adelaide at an Aboriginal school, Nelson Vareoe, a Kaurna elder, said, "I've waited all my life for a book like this." It is now translated into 4 Aboriginal languages.

It was 19 and a half years before *The Race* was published. Then it became an Honour book! *The Chink in the Great Grey Wall*, a story I wrote while in residence in 1999 at the Fremantle Children's Literature Centre in WA, is still awaiting publication. The Centre is in the hospital of the notorious, now closed Fremantle gaol, scene of deaths in custody for several Aboriginal men. One was a poet, Robbie Walker,

whose work I included in *Survival in Our Own Land*. Another, artist Ted Crow, imprisoned far from home, painted his Kimberley country on any scrap of paper or cardboard he could find.

After recovering from bowel cancer at the end of 2002, I wondered what my unfinished business was. In a conversation with a publisher I suddenly realised in a Damascus-road-like revelation that it was my husband's story of his WW2 years as a young pilot. It has taken three years to find a publisher interested in it, and I believe that may be because of the strong thread of faith running through it, which undergirded him through those horrendous times. Now I am working with the Maralinga people to help them tell their story of the 50 years since the British and Australian governments began atomic testing on their lands.

Last year, 65 years since my first poems were rejected by my school magazine, *Nest Egg: a Clutch of Poems* was published. Writers don't retire.

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Rosanne Hawke

Rosanne Hawke was born in Penola in South Australia, and was an aid worker in Pakistan and the United Arab Emirates with The Evangelical Alliance Mission for 10 years. She is a descendant of the Cornish diaspora and writes about young people. Her twelfth book, Soraya the Storyteller, *was shortlisted in the 2006 Festival Awards and the 2005 Australian CBC Awards.* Across the Creek *won the Cornish 2005 Holyer an Gof awards. Rosanne holds an Asialink Residency to write in Pakistan in 2006. She teaches "Writing for Children" at Adelaide TAFE and Tabor Adelaide and has a PhD in creative writing from the University of Adelaide.*

Even though I dreamed of being a writer as a child, Pakistan was where I started writing seriously. One night when we were working there as aid workers with TEAM, an interdenominational mission, my daughter asked me to tell her a story. One of our friends had been kidnapped by freedom fighters in Afghanistan and she wanted a story about an Australian girl being kidnapped by a young Afghan freedom fighter. She asked me to write it down and that story became *Jihad* in the trilogy *Borderland*. My daughter turned me into a writer.

So much of my writing has grown from living totally in the culture in the Middle East—learning language, wearing national clothes, shopping, sharing in weddings, funerals, travelling in the mountains, feeling so enclosed by the landscape. There was magic, beauty, rawness of life, kindness from the people, but what I missed most was the feeling of space I had as a child growing up in the semi outback in Central Queensland.

I am inspired by something that happens to me, or by something that I may not understand, and so I write a novel to explore it. The research for the novel becomes my own journey, the things the hero may learn are often things that I learn through writing the book, or the way the hero becomes may be something I secretly wish I was like. For example, I felt the displacement coming back to Australia from Pakistan just as I did when we returned from Queensland when I was 14; it found its way into

Re-entry. Researching family history, finding a cultural identity and exploring a relationship with an Indigenous person turned up in *Zenna Dare*.

Joel Billings in *The Keeper and Sailmaker* is learning to control his mind. He's attacked, he lashes out, but Dev Eagle, the biker, helps him see the battle is in his head. Joel finds that if he can fight his battles inside (whether they be worries or feelings about someone), and stop the fighting there, he gets along a lot better with other people. I am still learning that one too.

Often stories come from the research I've done. When I found out in the little Edithburgh museum the old story behind the 'ghost' in the Troubridge lighthouse, I had to put it in a story. I read the old keeper's log and also an article by Max Fatchen. Joel finds an old tinny in the bay and the mystery of it parallels the story of the lost lighthouse keepers.

Wolfchild grew out of research too. I read the legend of the *Lost Land of Lyonnesse* and was captivated. Many believe it was a special land – the Cornish called it Lethowsow. The romantic poets began calling it Lyonnesse, with stories about King Arthur's burial place being there. In the Cornish legend, the last man to reach the coast of Cornwall alive before the land was flooded, escaped on his white horse. He had the same name as my family, Trevelyan, and to this day the Trevelyan family have on their coat of arms a white horse rising up out of the sea. This fascinated me so that I had to write about it.

Across the Creek grew out of Cornish folklore. I read a story about a Cornish boy who was lured into a dark grove and was shown an underground cavern with crystal pillars. When I was walking round the Kapunda mine, I thought of a boy called Aidan who finds a strange land within the mine. Lost children is a big theme in Australia, and in *Across the Creek*, children have been lost for centuries in Aidan's town, including his friend, Jenice the year before. When Aidan goes into the strange land across the creek he finds the children and Jenice alive, but can they be rescued or will Aidan be frozen there in time like them? *Across the Creek* is a fantasy based on Cornish folklore but it also can be a way to talk about what is beyond death.

I wrote *Soraya the Storyteller* because I couldn't believe we put kids in detention centres in Australia – I had to write their story, to try and make sense of it for myself. In Pakistan the government put up tent cities for the 3 million refugees who streamed across the border when we were living there. I thought of Scheherazade in the Arabian Nights and how she stayed alive by telling stories for three years, the same time as a Temporary Protection Visa. I collected Afghan folk tales and Persian stories from the Arabian Nights, and thought how these will keep Soraya's spirit alive too. She writes her own stories – about the things her family has suffered, things most of us would never imagine. And through it all the ebony horse from the Arabian Nights flies through Soraya's dreams and helps her find a place where she can be safe.

Character and place are very important to me. I don't start writing until I know the characters and what they are like, and how they'll react to a situation, what they want, what they fear, how they need to grow or what to learn. My characters are also rooted in place. Joel would be a different person if he didn't live by the sea. So would Taj from *Mustara* if he didn't live in the desert. Soraya is becoming a different person because she is displaced – she's learning to live in Australia under the shadow of a Temporary Protection Visa.

But for children and for me, the story also matters a great deal. *Sailmaker* is

a mystery and an adventure. So is *The Keeper. Across the Creek* is a quest. *Wolfchild* is maybe more character-driven than story-driven but there is certainly the tension of whether Raw and Morwenna will survive the tidal wave.

My new book for young adults, *The Last Virgin in Year 10* has just gone to press. It is my first book where the main character grapples with her spirituality and sexuality. Caz is trying very hard to hide herself to fit in with the popular crowd at school but she finally finds the courage to be herself.

At the moment I'm writing a story called *Camel Driver*, the sequel to *Mustara*. It traces Ernest Giles' expedition to Perth from Beltana through the eyes of the Afghan boy, Taj. It's like creative non-fiction and is the first book I've written with real people as characters. For Rumi, the Persian poet, desert poetry was an allegory for the spiritual quest of the soul journeying into the infinite. Taj in *Camel Driver* is also finding that there is more than one desert – there is a desert inside that will also not survive if it doesn't get enough life-giving 'water', in his case, love.

Whatever age group I write for, I know the writing has to be my best. I believe a good children's book is a work of art that can be enjoyed by both children and adults.

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Anne Bartlett

Anne Bartlett grew up in rural South Australia, and studied English and Drama at Flinders University. She has worked variously as freelance editor, ghost writer, humour columnist, biographer, feature and children's writer. Her first adult novel, Knitting, *written as part of a creative writing PhD at the University of Adelaide, was published internationally in 2005 and long-listed for the 2006 Miles Franklin Award. She is married to a Baptist pastor and has four adult children.*

The following is not Anne's conference paper but an article she wrote for the South Australian Writer's Centre (SAWC) published in their August newsletter.

What if?

As writers, most of us are familiar with the concept of 'what if?' We've all seen movies with the variations on 'what if' themes – *Back to the Future* - or read stories like Ray Bradbury's *The Sound of Thunder*, where the death of a single butterfly makes the world an entirely different place.

'What if' is a useful tool for writers; it can send us in unexpected directions, expanding our knowledge of our characters, or projecting different outcomes for our plots. What if they find a body down by the creek? What if they find a lost shoe? What if their house burns down? What if I change the gender of this character? What if this character has another sibling? What if I write this same scene forty years in the past? What if I tell this story from a different point of view?

Like Bradbury's butterfly, small changes may have a large bearing on outcome. Recently I was considering the emphasis for a new story which considers the long term impact of particular crimes. After a thoughtful morning I realised that even a small shift of emphasis – what if this was a story about growth rather than about justice? – could have large implications for its direction. If one of two parallel lines is altered by only half a degree (or even less), the lines will cross at one end and be infinitely far apart at the other.

We have all experienced the unexpected significance of small events. A moment's lack of concentration can cause a massive accident. A random throwaway comment overheard in a supermarket can generate a significant piece of writing. As writers we heed these small but personally important details - a word, a feeling, an experience – because these minutiae offer some of the best triggers for good writing. These small details enable us to write convincingly about things we truly care about, rather than, say, writing for a market. When we care about our work, we are prepared to write and rewrite for as many drafts as it takes. Emotion and meaning energise the work.

Our family spent some time living in India. We had an elderly Indian friend, Chandapilla, who lived in Pune and wanted to travel south. He was unwell, and needed assistance, so with our ten year old son I took the long train trip across India from Chennai to Pune to accompany him on the train back south. Anyone who has travelled in the two-thirds world will know how relentlessly the exposure to poverty confronts our western sensibilities. In the course of our extended travel conversation Chandapilla mentioned that he employed a gardener, and was helping to educate the gardener's family. 'There is so much poverty,' he said. 'I can't help everybody, but I can help this one. It is a drop in the bucket in India's poverty, but it makes a difference to him.'

A throwaway line.

Back in Chennai we were renting a large first floor apartment, owned by the wealthy Indian family who lived below, surrounded by concrete walls and protected by iron gates. The house was on the edge of a slum village which had no sanitation, and no running water except for a hand pump in the middle of the village. One television served the whole village community. Outside our iron gate, built against the front cement wall that kept us separated from the village, was a lean-to thatched house, with walls that looked like a moth-eaten brush fence. The parents worked, and a blind grandmother cared for a three year old child with a severe physical disability, for the most part sitting outside on the dirt, holding the child in her lap. Every time we went in or out we were confronted with these two nameless faces of Indian poverty.

Until Chandapilla's casual comment, it had not occurred to us that we might have any power of intervention in the life of this family. They were only two people in a densely populated village. But these people had names, and we had more at our disposal than we realised – bilingual friends, and contact with a competent Indian doctor who had set up a school for children with disabilities. The financial support that would sustain this child at the school was insignificant in western terms, the equivalent of a weekly chocolate bar. The main difficulty to overcome was simply our own inertia, the sense of being unable to do anything truly significant in the face of such overwhelming need.

Poverty, starvation, injustice, war and violence are constantly with us. The planet itself suffers from the abuse we have inflicted on it. Every time we watch the news we see images that by their very enormity threaten to disempower us. And perhaps too we are afraid to care too much, afraid that if we let down our guard, fear and despair will overwhelm us. We

are good at distracting ourselves from that which makes us uncomfortable.

But, what if?

What if we all grow our own lettuces in pots?

What if we all refuse to buy anything packaged in plastic?

What if I talk to that Sudanese woman at the bus stop?

What if I sponsor a child?

What if I contribute $500 to a microloan, enough to raise the living standard of the poorest family of five by 50% in a mere 12 months, and equally importantly, make possible independence and dignity?

What if I become a member of International PEN?

We all have our own particular contexts, preoccupations and concerns. We all have our own possibilities. We can't fix everything, but we can make a difference, both individually and collectively. We may influence only one person's life, but one person is important. And that one person influences others.

Because I am a writer, I became a member of International PEN, to join in solidarity with other writers who work for understanding and mutual respect among nations, and for freedom of expression. International PEN is a significant organization, the only writers' group in a consultative relationship with the UN.

Many writers are unjustly imprisoned because s/he dared to have an opinion different from a government. I can't mount a charger and grab a lance to tilt at a prison door. My options are less romantic but more effective: as a member of PEN, through letter writing for the Writers in Prison Committee, I, with others, have a degree of influence. Even within PEN the need is bigger than my capacity to respond. I can't write all the letters that are suggested, but I can write some of them, take an interest in a particular country, a particular writer.

Even one person is worth fighting for. What if I begin?

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Risk Management and Copyright

Beth Prior

Introduction

This paper presents a positive case study to encourage you
to think about the possibilities of applying risk management in
your library or wider organization. In the first part of the paper
I will briefly explore modern understandings of the concepts
of risk and risk management. Secondly, I will introduce the
Australian and New Zealand Standards on Risk Management.
Thirdly, I will describe how I instigated a review and correction
of educational copyright licensing in my college using the
processes of risk management. While the terminology of risk
management may sound off-putting or marginal to the world of
theological libraries, I would encourage you to become familiar
with a concept that is increasingly central to the governance of
most organizations.

The Concepts of Risk and Risk Management

Firstly though, some questions to explore risk in a library context.
Are mis-shelved books a problem in your library? Why or why
is this not the case? If so, do you have particular strategies in
place to reduce the incidence?

At Adelaide Theological Library mis-shelved books can be
a frustrating problem. Not being able to find a book directly
impinges on our vision to provide an accessible service to
our students and faculty. It is inconvenient for patrons and
possibly damages our reputation with them, costs staff time
and potentially means a lost book for which we might have to
fork our replacement dollars. Some of the strategies or controls
we have in place to reduce the incidence of mis-shelved books
include: prominent signs asking patrons not to reshelve books;
training new volunteers to "shelve downwards" so that recent
reshelving may be checked if necessary; and on occasion
systematically "reading the shelf."

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Central Library.*

What I have just explored is a simple case of risk management. I identified mis-shelved books to be a risk, that is, an unwanted but perhaps likely event. I determined the impact of that event to be detrimental within the context of my library and identified ways by which I can reduce or control its incidence. In our private and work lives, we probably deal with everyday risks such as mis-shelved books in a practical, perhaps unthinking way, using a combination of experience, training and intuition. Formal risk management is the systematic application of management policies and processes to dealing with risk.

I find the current level of consciousness about risk fascinating. While a full exploration is beyond the scope of this paper, it is helpful to realize that risk is very much a modern concept. The origins of the word derive from the Renaissance mercantile world describing the hazards faced by Spanish and Italian sailors traveling in un-chartered waters. Ship-owners wanted to insure their cargo and bankers wished to minimize losses.[1] Although for a long while the concept of risk was restricted to financial and insurance aspects of businesses, since the 1970s risk has been increasingly associated with operational conduct in both the private and public sectors, covering everything from computing failure, loss of reputation and environmental degradation to terrorist attack.[2] One of the hallmarks of responsible administration and government is the

regulatory strategies aimed at managing and averting catastrophes. Our life is full of warnings. Consider the travel warnings, UV radiation level forecasts and food labeling, to name just three. Perhaps this can be viewed as evidence of a controlling society out of control, perhaps it indicates a moral imperative about the rights and obligations we have as individuals and organizations in regard to each other.[3] Risk seems unavoidable in a globalised world which is intent on pursuing individual and corporate freedom along with security and economic prosperity.

But let's bring the discussion back to the library environment. I would like to draw your attention to a report describing the Library of Congress's application of a risk assessment model for the long-term preservation and care of its collections.[4] Back in the mid 1990s the library found it could not assert that its controls to protect its irreplaceable collections were effective because the actual risks to the collection had never been formally assessed. Certainly, library managers and staff had good anecdotal evidence about the threats to their collection, but they had no data to support this in a framework that their funding bodies could work with.[5] Thus began a complex process of working with staff and auditors to formally identify and document both the risks and the existing procedures that reduced those risks.

Obviously the size as well as mission of our libraries will not match that of the Library of Congress. Instead, perhaps your library relies heavily on digital information, or document delivery, or the patronage of a key organization, or a certain piece of equipment, or the skills of a particular

1. Neils Henrik Gregersen, "Faith in a World of Risks: A Trinitarian Theology of Risk-Taking," in *For All People: Global Theologies in Contexts: Essays in Honor of Viggo Mortensen*, ed. Else Marie Wiberg Pedersen, Holger Lam, and Peter Lodberg (Grand Rapids, Mich.: Eerdmans, 2002), 216.
2. One library related indication of the increased focus on risk is how classification systems have dealt with it over time. For instance the relative index of the 1979 (19th) edition of the *Dewey Decimal Classification* allocates two numbers to risk related subjects. In the 2003 (22nd) edition, there were twelve numbers.

3. In my thoughts about Western modernity, I am indebted to Charles Taylor, *Modern Social Imaginaries* (Durham: Duke University Press, 2004).
4. Laura Price and Abby Smith, "Managing Cultural Assets from a Business Perspective," (Washington, D. C.: Council on Library and Information Resources, March 2000). http://www.clir.org/pubs/abstract/pub90abst.html
5. Ibid., p. 4-5.

staff member. What enables your library to work well? What safeguards or policies and procedures are in place to protect these services? What could happen in your library that might threaten—or indeed improve—its effectiveness? This is the stuff of risk management.

Australian and New Zealand Standard on Risk Management

If you are serious about "doing" risk management, purchase a copy of the Australian and New Zealand Standard and its companion handbook.[6] Standards are documents - often adopted internationally - that set out "specifications and procedures designed to ensure that a material, product, method or service is fit for its purpose and consistently performs in the way it was intended."[7] Given the emphasis on safety and reliability, you can see why standards are integral to a discussion on risk. Indeed in the interests of improving business management, an Australian and New Zealand standard on risk itself was first published in 1995 and most recently updated in 2004.[8] The writers of the standard encourage a holistic interpretation of risk management, one that may be applicable at all levels of all kinds of organizations and can be used to identify and explore opportunities as well as reducing adverse effects. Perhaps most importantly, they recognize that we always work in a culture of uncertainty and variability.[9]

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6. Standards Australia and Standards New Zealand, *Risk Management: AS/NZS 4360:2004* (Sydney; Wellington: Standards Australia International Ltd.; Standards New Zealand, 2004), Standards Australia and Standards New Zealand, *HB 436:2004: Handbook: Risk Management Guidelines: Companion to AS/NZS 4360:2004*, rev. ed. (Sydney; Wellington: Standards Australia International Ltd; Standards New Zealand, 2004).
7. Standards Australia, "What is a Standard?" http://www.standards.org.au/cat.asp?catid=2.
8. Diana Thompson, "Risk Management: A Brief History," *B+FS* 117, no. 3 (June-July 2003): 30.
9. *AS/NZS 4360:2004 Guidelines*.

Risk Management and Copyright at the Adelaide College of Divinity

According to the standard, risk is formally defined as "the chance of something happening that will have an impact on objectives."[10] The risk management process is "the systematic application of management policies, procedures and practices to the tasks of communicating, establishing the context, identifying, analyzing, evaluating, treating, monitoring and reviewing risk."[11] I will refer to each of these steps as I describe the recent review of educational copyright licensing at my institution, the Adelaide College of Divinity (ACD).

Establishing Context

The ACD is an ecumenical consortium of theological colleges representing the Anglican, Catholic and Uniting Churches. The ACD is a registered private provider of educational courses in both the vocational education and training (VET) and the higher education sectors. The ACD has also entered into an agreement with Flinders University to provide all the teaching in the Flinders University School of Theology. Thus students taught at the ACD may be enrolled with either the ACD or Flinders University, and some (not all) ACD faculty members have academic status with the university.

Since 1997 the consortium of colleges has shared residency at the ACD Campus (about 20 minutes drive from Flinders University). While operating from a shared campus has advanced many common ventures (including the amalgamation of the libraries into the Adelaide Theological Library) the colleges retain significant autonomy. They employ faculty, buy their own computing hardware, market courses to, and form their students in their own particular denominational ways. An ongoing debate and "tweaking" of college

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10. Definition 1.3.13 in *AS/NZS 4360:2004*, 4.
11. Definition 1.3.21 in Ibid., 5.

responsibilities vis-a-vis consortium responsibilities has been a feature of ACD campus life.

Every organisation will have its own story, stakeholders, goals and objectives. This context will set the scope for how it follows through on risk management activities. A recent educational audit instigated quality audit and risk management processes at the ACD and the campus set up a Risk Management Committee. As manager of a significant function of the ACD Campus (its library), I was asked to be on the committee and I have also taken on the role of chair. Because of audit requirements the ACD has necessarily set very broad criteria against which we evaluate risk to encompass all areas of our operation:

- governance
- service delivery
- management of human resources
- management of financial resources
- management of property
- management of information resources

Identifying Risks

This is the complex process whereby the committee identify where, when, why and how events could prevent (or enhance) our objective of delivering theological education. For many criteria, our risk identification process was initially driven by the compliance provisions of legislation which if not continually met, become a risk to the viability of the organisation. Think GST, occupational health & safety and accreditation just for a start. This was precisely the case with copyright as well.

Let me digress momentarily to offer you a brief overview of (Australian) copyright law as it applies to educational institutions. Copyright is a type of legal protection for people who express ideas and information in certain forms, for example, a literary, dramatic, musical or artistic work. Anyone who wants to use material protected by copyright generally needs permission from the copyright owner. There are provisions (exemptions) in the Copyright Act that allow educational institutions to use copyright material for educational purposes without needing permission. Under these provisions, payments are made via a range of schemes (or licenses) to copyright collection societies which then distribute these payments to copyright owners. These agencies are Copyright Agency Limited (CAL) (for reproducing literary, dramatic, artistic and musical material) and Screenrights (for copying from radio and TV).[12]

Copyright is a complex issue for educational institutions, not least because of the significant level of remuneration required to pay for licenses. Ensuring that all faculty understand and abide by the provisions of the act, that is, copy within the legal limits, for the prescribed purposes only, and undertake any required recording and labeling is an ongoing task especially in this era of digital communication. And of course, the penalties of infringement may also be a significant cost to an institution, given that copyright owners are entitled to take legal action against infringers of their copyright.

Returning to the ACD situation, I had long been confused by the medley of the licenses managed by the university and the ACD colleges.[13] Earlier approaches to ACD management about the possibilities of simplifying the administration of our

12. Australian Copyright Council, *Educational Institutions: Introduction to Copyright*, Information Sheet G48 (Strawberry Hills, N.S.W: Australian Copyright Council, September 2004).
13. Two of the colleges resident on the ACD Campus held CAL hard copy licences under the record keeping system; the other two colleges held these licences under the sampling system. None of the colleges had yet elected to enter into a CAL electronic licence, nor held a Screenrights licence. Flinders University however, held both CAL hardcopy and electronic licences under the sampling system as well as the Screenrights licence.

licenses had met with the response that copyright had always been the responsibility of the colleges. It was thought that at least one college feared an increase in fees if the administration of copyright was altered. In short we made no headway until risk management provided the framework for a collaborative investigation of the issue.

Analysing Risks

Once a risk has been identified, a crucial step in the risk management process is to look at existing controls. What is in place that mitigates against a risk? Being able to document current procedures can be a very affirming task, and also breaks down the fear of the unknown.

So, with the authority of the Risk Management Committee I approached the college principals to analyse their existing copyright licenses and procedures. I also boned up on the various fact sheets available from the Australian Copyright Council and the collection agencies.[14]

My risk analysis highlighted administrative irregularities with two of the four college licenses, implying that some faculty members were infringing copyright. I met with the faculty of one college; only one member of that faculty was diligently recording what they copied as required by their college license. Not that that really mattered because the submission of quarterly reports of copying amounts to CAL had lapsed with a recent change in college personnel. Another college had been submitting their reports, but had not received a notice of payment from CAL for a considerable time.

I determined that the risk of copyright infringement could be reduced and administration simplified if the ACD applied

14. Web pages of relevant institutions: Australian Copyright Council http://www.copyright.org.au; Copyright Agency Limited http://www.copyright. com.au, Screenrights <http://www.screen.org>

for a statutory license for educational copying and was the administrative body on behalf of the colleges. The colleges could then cancel their individual licenses.

I also decided that the ACD should elect a sampling system of payment. This would negate the need for day-to-day record keeping and submission of quarterly returns, but would require an annual return of student numbers and participation in an occasional survey. This system would match what was in place at Flinders University. It would mean that all ACD faculty regardless of college or university affiliation would be bound by the same procedures. Staff training as well as administration would be easier.

I was also very keen to explore the purchase of additional licenses, for example, the CAL Electronic Reproduction and Communication License which was introduced with the Digital Amendment Act in 2000. This allows educational institutions to email copyright works, reproduce works from the Web and make material available on an intranet. I was also interested in the Screenrights license which enables educational copies of television and radio programs that can be added to the library collection. While Flinders University held these licenses, none of the colleges did and trying to negotiate them without a simplified administration seemed an insurmountable problem.

Risk analysis is all about determining likelihood and consequences—ranking the risk. It can be a complex statistical process. In my case it didn't take algebraic formulae to confirm that it was highly likely that copyright infringement was occurring. I was unsure of the exact consequences, but knew we were at risk of litigation for non-compliance. Staying with the status quo also meant forgoing the opportunity to enhance our service.

Treating Risks

With these ideas I returned to the college principals to seek permission to talk with the copyright collection agencies to clarify procedures and costs. By this stage the principals clearly understood the risks in continuing with the status quo, and I was given permission to oversee the project. Both they and I had some nervousness about "going public" because it would definitely highlight many of our irregularities. Would there be a chance of retrospective litigation? As it turned out copyright personnel were somewhat intrigued by the complexity of our inherited situation and more than happy to have just one person to talk with in sorting it all out. They were incredibly helpful in suggesting ways to expedite all the necessary legalities in a very tight timeframe.

I completed a much more comprehensive report detailing costs and conditions against my recommendations—what the terminology of risk management labels a "treatment plan." By the way I actually recommended that the ACD defer entering into the CAL electronic license because CAL had yet to develop a system of monitoring electronic use in the vocational sector and I was unable to estimate the annual costs of this license. However, the principals determined that given probable current behaviour, this was a license we needed to have, in spite of the unknown costs.[15]

Within four months, I had overseen the process to completely overhaul our copyright licensing. Admittedly, it took another four months to prepare and carry out initial faculty education. (I had scored the job of ACD Copyright Officer.)

Monitoring and Review

Finally, as with all system implementation,

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15. Reasonable charges for the cost of the electronic licence have since been determined.

review is a vital part of the process. With the copyright the requirement to pay an annual fee provides an excellent timeframe in which to monitor and review our licenses. At the beginning of each semester when it is most likely that topic material is being prepared, I remind faculty and administration staff of their copyright responsibilities. And, copyright is one of the issues covered in the orientation of new staff.

Summary

My experience with risk management has been overwhelmingly positive as demonstrated by the success with copyright. Having an important bearing on this is the fact that risk management at the ACD has the strong support of senior management. Several library policies and procedures are identified on the risk management plan and I feel this reinforces the library as a core service of the ACD. I think too that librarians as good information managers are well situated to be involved in risk management processes.

However, it is important to remember that risk management at best identifies and minimizes, but can not completely eliminate, risk. I will close by again referring to the Renaissance etymology of risk. The concept of "sailing in unchartered waters" includes elements of both, venture and danger, gains and losses. Being able to navigate around some rocks, does not negate the probability of the threat of both cliffs and icebergs even for the best of sailors.

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CRSO

ANZTLA Statistics 2005

Notes on ANZTLA 2005 Statistics

Reporting Categories:

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

Statistics Response:

This year, the statistics form was sent via the ANZTLA Forum to 120 subscribers. Reminders were given at the 2006 ANZTLA Conference and in the ANZTLA Newsletter (No. 58). 40 (33%) statistics forms were submitted. This is down from last year when 49 (52%) statistics forms were submitted.

The value of the statistics is limited to the number of respondents submitting them. The more libraries that can reply, the better the statistics tables will be in helping other libraries use the statistics to their full advantage. It is hoped more libraries will respond next year to make the ANZTLA statistics as useful as possible.

Future Statistics Questionnaires:

The statistics questionnaire will be reviewed in the second half of 2006, and distributed in early 2007 for 2006 data.

Areas of Statistics Gathered:

This year, I have not compiled a list of electronic products belonging to libraries (qn. 37) as most libraries said a complete list was available on their website.

Thank you to all the Libraries who responded with their statistics!

Kerrie Stevens
Statistician

Brief Statistical Analysis

Below is a very basic analysis of the data collected as supplied by the Libraries themselves. Results may be different if all ANZTLA members were to submit statistics returns.

Library with most staff = a tie between Avondale College (NSW), the Catholic Education Office (WA) and Moore Theological College (NSW) [7]
> [Note: Murdoch University (WA) has the most staff, but they are not all working in the theological area.]

Library with most loans = Avondale College (NSW) [61485]
> [Note: Murdoch University (WA) has the most loans, but they are not all from the theological area.]

Library with most monographs added during 2005 = Moore Theological College (NSW) [4612]
> [Note: Murdoch University (WA) [20295] and Australian Catholic University, Banyo (QLD [7237] had the most monographs added but they are not all in the theological area.]

Library with the biggest budget = Moore Theological College (NSW) [$304,043]
> [Note: Australian Catholic University, Banyo (QLD) [$223,756] and Murdoch University (WA) [$1,025,438] had the biggest budget but that is university library wide, not just the theological area.]

Library with the most seating capacity = Avondale College (NSW) [250]
> [Note: Murdoch University (WA] [1180] has the most but the library caters for much more than theology.]

Library with the most computers = Avondale College (NSW) [50]
> [Note: Murdoch University (WA) [183] has the most computers but the library caters for much more than theology.]

Most used Library Software = Athena, used by 7 libraries.

TABLE 1 ALL 2005 LIBRARY STAFF

INSTITUTION	STATE/NZ	PROFES-SIONAL	PARA-PROFESSIONAL	LIBRARY SUPPORT	TOTAL STAFF
		[1]	[2]	[3]	[4]
Adelaide College of Divinity	SA	1.6		0.58	2.18
Australian Catholic University - Banyo	QLD	7.00	7.00	5.00	19.00
Avondale College	NSW	4.50	2.00	0.50	7.00
Benedictine Community of New Norcia	WA	0.60	0.50		1.10
Bible College of Queensland	QLD	0.60			0.60
Bible College of Victoria	VIC	1.00	0.50		1.50
Booth College of Mission	NZ	1.00			1.00
Burleigh College	SA	0.40		0.80	1.20
Camden Theological Library	NSW	2.00	0.80		2.80
Carey Baptist College	NZ	2.00	1.00		3.00
Catholic Education Office	SA	1.00		1.00	2.00
Catholic Education Office	WA	2.00	2.00	3.00	7.00
Catholic Theological College	VIC	1.80	1.00	0.20	3.00
Christ the Priest House of Studies	NSW	0.26		0.08	0.34
Churches of Christ Theological College	VIC	0.35			0.35
Emmaus Bible College	NSW		0.80		0.80
Garden City College of Ministries	QLD	0.40			0.40
Harvest Bible College	VIC	1.00			1.00
Harvest West Bible College	WA	1.00		1.00	2.00
Kingsley College	VIC	1.00			1.00
Lohe Memorial College	SA	2.40		1.20	3.60
Malyon College	QLD	0.60			0.60
Mary Andrews College	NSW	0.50			0.50
Moore Theological College	NSW	3.00	3.00	1.00	7.00
Murdoch University~	WA	24.40	3.90	26.70	55.00
Nazarene Theological College	QLD	0.96	0.61		1.57
Reformed College of Ministries	QLD	1.00		1.00	2.00
Ridley College	VIC	1.31		0.35	1.66
St. Benedict's Monastery	NSW	0.20	0.20		0.40
St. Paschal Library	VIC	1.80		1.00	2.80
Sydney Missionary & Bible College	NSW	1.40	0.30		1.70
Tabor College - Adelaide	SA	2.05	0.80	0.10	2.95
Tabor College - Tasmania	TAS		1.00		1.00
Tabor College - Victoria	VIC	1.00		0.60	1.60
Trinity College - Leeper & Mollison Lib.	VIC	2.2	1	0.2	3.40
Trinity Theological College	QLD	1		0.5	1.50
Trinity Theological College	WA	0.80	0.20		1.00
University of Notre Dame*	WA	0.25			0.25
Vianney College	NSW		0.18		0.18
Worldview Centre for Intercultural Studies	TAS	0.20	0.50	0.30	1.00
TOTAL		74.58	27.29	45.11	146.98
AVERAGE		2.015676	1.3645	2.2555	3.6745
MEDIAN		1	0.8	0.7	1.535

~ for whole library
* for theology only

TABLE 1A 2005 LIBRARY STAFF

INSTITUTION	STATE/NZ	PROFES-SIONAL	PARA-PROFESSIONAL	LIBRARY SUPPORT	TOTAL STAFF
		[1]	[2]	[3]	[4]
Adelaide College of Divinity	SA	1.6		0.58	2.18
Bible College of Queensland	QLD	0.60			0.60
Bible College of Victoria	VIC	1.00	0.50		1.50
Booth College of Mission	NZ	1.00			1.00
Burleigh College	SA	0.40		0.80	1.20
Camden Theological Library	NSW	2.00	0.80		2.80
Carey Baptist College	NZ	2.00	1.00		3.00
Catholic Theological College	VIC	1.80	1.00	0.20	3.00
Christ the Priest House of Studies	NSW	0.26		0.08	0.34
Churches of Christ Theological College	VIC	0.35			0.35
Emmaus Bible College	NSW		0.80		0.80
Garden City College of Ministries	QLD	0.40			0.40
Harvest Bible College	VIC	1.00			1.00
Harvest West Bible College	WA	1.00		1.00	2.00
Kingsley College	VIC	1.00			1.00
Lohe Memorial College	SA	2.40		1.20	3.60
Malyon College	QLD	0.60			0.60
Mary Andrews College	NSW	0.50			0.50
Moore Theological College	NSW	3.00	3.00	1.00	7.00
Nazarene Theological College	QLD	0.96	0.61		1.57
Reformed College of Ministries	QLD	1.00		1.00	2.00
Ridley College	VIC	1.31		0.35	1.66
St. Paschal Library	VIC	1.80		1.00	2.80
Sydney Missionary & Bible College	NSW	1.40	0.30		1.70
Tabor College - Adelaide	SA	2.05	0.80	0.10	2.95
Tabor College - Tasmania	TAS		1.00		1.00
Tabor College - Victoria	VIC	1.00		0.60	1.60
Trinity Theological College	QLD	1.00		0.50	1.50
Trinity Theological College	WA	0.80	0.20		1.00
Vianney College	NSW		0.18		0.18
Worldview Centre for Intercultural Studies	TAS	0.20	0.50	0.30	1.00
TOTAL		**32.43**	**10.69**	**8.71**	**51.83**
AVERAGE		**1.16**	**0.82**	**0.62**	**1.67**
MEDIAN		**1.00**	**0.80**	**0.59**	**1.50**

TABLE 1B 2005 LIBRARY STAFF

INSTITUTION	STATE/NZ	PROFES-SIONAL	PARA-PROFESSIONAL	LIBRARY SUPPORT	TOTAL STAFF
		[1]	[2]	[3]	[4]
Catholic Education Office	SA	1.00		1.00	2.00
Catholic Education Office	WA	2.00	2.00	3.00	7.00
St. Benedict's Monastery	NSW	0.20	0.20		0.40
TOTAL		3.20	2.20	4.00	9.40
AVERAGE		1.07	1.10	2.00	3.13
MEDIAN		1.00	1.10	2.00	2.00

TABLE 1C 2005 LIBRARY STAFF

INSTITUTION	STATE/NZ	PROFESSIONAL	PARA-PROFESSIONAL	LIBRARY SUPPORT	TOTAL STAFF
		[1]	[2]	[3]	[4]
Australian Catholic University - Banyo	QLD	7.00	7.00	5.00	19.00
Avondale College	NSW	4.50	2.00	0.50	7.00
Benedictine Community of New Norcia	WA	0.60	0.50		1.10
Murdoch Univeristy~	WA	24.40	3.90	26.70	55.00
Trinity College - Leeper & Mollison Libraries	VIC	2.2	1	0.2	3.40
University of Notre Dame*	WA	0.25			0.25
TOTAL		38.95	14.40	32.40	85.75
AVERAGE		6.49	2.88	8.10	14.29
MEDIAN		3.35	2.00	2.75	5.20

~ for whole library
* for theology only

TABLE 2 ALL 2005 LIBRARY SERVICES

INSTITUTION	STATE/NZ	TOTAL NUMBER OF LOANS	INTERLIBRARY LOANS					
			ORIGINAL ITEMS LENT	P'COPIED ITEMS LENT	TOTAL ITEMS LENT	ORIGINAL ITEMS BORROWED	P'COPIED ITEMS BORROWED	TOTAL ITEMS BORROWED
		[5]	[6]	[7]	[8]	[9]	[10]	[11]
Adelaide College of Divinity	SA	13692	126	81	207	24	24	48
Australian Catholic Uni - Banyo	QLD	70590	646	238	884	319	352	671
Avondale College	NSW	61485	97	73	170	84	146	230
Benedictine Comm. of New Norcia	WA	100		30	30			0
Bible College of Queensland	QLD	7308	2	5	7			0
Bible College of Victoria	VIC	11745		5	5	12	1	13
Booth College of Mission	NZ	2845			0	41		41
Burleigh College	SA	2490	4	1	5	6		6
Camden Theological Library	NSW	10770	11	10	21	7	1	8
Carey Baptist College	NZ	16121	28	6	34	22	15	37
Catholic Education Office	SA	12668			0	1		1
Catholic Education Office	WA	23568			0			0
Catholic Theological College	VIC	13741	14	6	20	44	8	52
Christ the Priest House of Studies	NSW							
Churches of Christ Theological Coll	VIC	3377			0			0
Emmaus Bible College	NSW	2706			0	12		12
Garden City College of Ministries	QLD	3956			0	2	4	6
Harvest Bible College	VIC	5348			0			0
Harvest West Bible College	WA	4121			0			0
Kingsley College	VIC	2331			0			0
Lohe Memorial Library	SA	12153	74	63	137	11		11
Malyon College	QLD	5886	8	6	14	24	13	37
Mary Andrews College	NSW	263			0			0
Moore Theological College	NSW	32396	131	99	230	7	23	30
Murdoch University~	WA	494223	1305	2127	3432	676	1508	2184
Nazarene Theological College	QLD	1880	1	5	6	2		2
Reformed College of Ministries	QLD		3	2	5	18	38	56
Ridley College	VIC	10904	2	3	5	8	10	18
St. Benedict's Monastery	NSW		1	1	2			0
St. Paschal Library	VIC	3120	9	8	17	23	3	26
Sydney Missionary & Bible College	NSW	18000		2	2		8	8
Tabor College - Adelaide	SA	30924			0			0
Tabor College - Tasmania	TAS				0			0
Tabor College - Victoria	VIC	12932		1	1			0
Trinity Coll. - Leeper & Mollison Lib	VIC	9279	5		5	6		6
Trinity Theological College	QLD		12	3		20	16	36
Trinity Theological College	WA	2797		2	2		2	2
University of Notre Dame*	WA				0			0
Vianney College	NSW	1319	4		4	3		3
Worldview Centre for Intercultural Studies	TAS	0	0	0	0	0	0	0

~ for whole library
* as part of the wider University, the theological library cannot determine individual statistics

TABLE 2A 2005 LIBRARY SERVICES

INSTITUTION	STATE /NZ	TOTAL NUMBER OF LOANS	INTERLIBRARY LOANS					
			ORIGINAL ITEMS LENT	P'COPIED ITEMS LENT	TOTAL ITEMS LENT	ORIGINAL ITEMS BORROWED	P'COPIED ITEMS BORROWED	TOTAL ITEMS BORROWED
		[5]	[6]	[7]	[8]	[9]	[10]	[11]
Adelaide College of Divinity	SA	13692	126	81	207	24	24	48
Bible College of Queensland	QLD	7308	2	5	7			0
Bible College of Victoria	VIC	11745		5	5	12	1	13
Booth College of Mission	NZ	2845			0	41		41
Burleigh College	SA	2490	4	1	5	6		6
Camden Theological Library	NSW	10770	11	10	21	7	1	8
Carey Baptist College	NZ	16121	28	6	34	22	15	37
Catholic Theological College	VIC	13741	14	6	20	44	8	52
Christ the Priest House of Studies	NSW				0			0
Churches of Christ Theological Coll.	VIC	3377			0			0
Emmaus Bible College	NSW	2706			0	12		12
Garden City College of Ministries	QLD	3956			0	2	4	6
Harvest Bible College	VIC	5348			0			0
Harvest West Bible College	WA	4121			0			0
Kingsley College	VIC	2331			0			0
Lohe Memorial Library	SA	12153	74	63	137	11		11
Malyon College	QLD	5886	8	6	14	24	13	37
Mary Andrews College	NSW	263						
Moore Theological College	NSW	32396	131	99	230	7	23	30
Nazarene Theological College	QLD	1880	1	5	6	2		2
Reformed College of Ministries	QLD		3	2	5	18	38	56
Ridley College	VIC	10904	2	3	5	8	10	18
St. Paschal Library	VIC	3120	9	8	17	23	3	26
Sydney Missionary & Bible College	NSW	18000		2	2		8	8
Tabor College - Adelaide	SA	30924			0			0
Tabor College - Tasmania	TAS				0			0
Tabor College - Victoria	VIC	12932		1	1			0
Trinity Theological College	QLD		12	3	15	20	16	36
Trinity Theological College	WA	2797		2	2		2	2
Vianney College	NSW	1319	4		4	3		3
Worldview Centre for Intercultural Studies	TAS				0			0
TOTAL		233125	429	308	737	286	166	452
AVERAGE		8966.35	28.60	17.11	24.57	15.89	11.86	15.07
MEDIAN		5617	9	5	4.5	12	9	7

TABLE 2B 2005 LIBRARY SERVICES

INSTITUTION	STATE / NZ	TOTAL NUMBER OF LOANS	INTERLIBRARY LOANS					
			ORIGINAL ITEMS LENT	P'COPIED ITEMS LENT	TOTAL ITEMS LENT	ORIGINAL ITEMS BORROWED	P'COPIED ITEMS BORROWED	TOTAL ITEMS BORROWED
		[5]	[6]	[7]	[8]	[9]	[10]	[11]
Catholic Education Office	SA	12668			0	1		1
Catholic Education Office	WA	23568			0			0
St. Benedict's Monastery	NSW		1	1	2			0
TOTAL		**36236**	**1**	**1**	**2**	**1**	**0**	**1**
AVERAGE		**18118.00**	**1.00**	**1.00**	**0.67**	**1.00**	**0.00**	**0.33**
MEDIAN		**18118.00**	**1.00**	**1.00**	**0.00**	**1.00**	**0.00**	**0.00**

TABLE 2C 2005 LIBRARY SERVICES

INSTITUTION	STATE / NZ	TOTAL NUMBER OF LOANS	INTERLIBRARY LOANS					
			ORIGINAL ITEMS LENT	P'COPIED ITEMS LENT	TOTAL ITEMS LENT	ORIGINAL ITEMS BORROWED	P'COPIED ITEMS BORROWED	TOTAL ITEMS BORROWED
		[5]	[6]	[7]	[8]	[9]	[10]	[11]
Australian Catholic University - Banyo	QLD	70590	646	238	884	319	352	671
Avondale College	NSW	61485	97	73	170	84	146	230
Benedictine Community of New Norcia	WA	100		30	30			0
Murdoch University~	WA	494223	1305	2127	3432	676	1508	2184
Trinity College - Leeper & Mollison Libraries	VIC	9279	5		5	6		6
University of Notre Dame*	WA				0			0
TOTAL		**635677**	**2053**	**2468**	**4521**	**1085**	**2006**	**3091**
AVERAGE		**127135**	**513**	**617**	**753**	**271**	**668**	**515**
MEDIAN		**61485**	**371.5**	**155.5**	**100**	**201.5**	**352**	**118**

~ for whole library
* as part of the wider University, the theological library cannot determine individual statistics

TABLE 3 ALL 2005 COLLECTION RESOURCES

INSTITUTION	STATE /NZ	MONOGRAPH VOLUMES		NON-BOOK MATERIALS		SERIAL VOLUMES			ELEC. SERIALS	ELECT. D'BASES
		ADDED 2005	TOTAL END 2005	ADDED 2005	TOTAL END 2005	ADDED 2005	CURRENT SUBS	TOTAL END 2005		
		[12]	[13]	[14]	[15]	[16]	[17]	[18]	[19]	[20]
Adelaide College of Divinity	SA	1388	60000				211		1	3
Australian Catholic Uni - Banyo	QLD	7237	145810			2	376	1126	6000	70
Avondale College	NSW	3625	115319	758	7488	7	569	1694	1	24
Benedictine Community of New Norcia	WA	5020	69938	46	413	1	40	300	2	
Bible College of Qld	QLD	1201	20007		249	3	92	177		
Bible College of Victoria	VIC	2150	41500	200	2660	3	138	166		2
Booth College of Misison	NZ	711	11580	319	3073	1	41	90	1	2
Burleigh College	SA	809	19414	41	526	1	51	141	2	3
Camden Theological Lib.	NSW	1761	62405	13	395		100	500		6
Carey Baptist College	NZ	596	34064	20	242		220			7
Catholic Education Office	SA	1015	17268	162	4179	3	57	65	3	
Catholic Education Office	WA	852	15693	378	6243	4	115	117	6	4
Catholic Theological Coll.	VIC	903	91000	2	19		219		2	2
Christ the Priest House of Studies	NSW	126	7000							
Churches of Christ Theological College	VIC	49	20049		150		59		2	3
Emmaus Bible College	NSW	202	11630	5	55	5	118	138		
Garden City College of Min	QLD	836	14645	9	665		36	36	6	1
Harvest Bible College	VIC	2980	30869				100	255		2
Harvest West Bible College	WA	1637	13210	4	4		4	4		4
Kingsley College	VIC	336	25616	38	4678		152	152		1
Lohe Memorial Library	SA	1633	86814	170	1080	1	300	500	15	3
Malyon College	QLD	597	19790	472	911	3	65	464	2	
Mary Andrews College	NSW	175	5600	6	6	2	12	30		
Moore Theological College	NSW	4612	173530			36	792	2643		
Murdoch University	WA	20295	459136			124	3347	54135		
Nazarene Theological Coll	QLD	193	35000	37	283	4	72	124	2	1
Reformed College of Ministries	QLD	486	14280	55		8	32	64	1	
Ridley College	VIC	952	43634	18	933	6	154	365	0	3
St. Benedict's Monastery	NSW	513	16665		75		42	72		
St. Paschal Library	VIC	503	50000	8	20		203	250	15	3
Sydney Missionary & Bible College	NSW	1124	28640	60	936	6	163	3913	15	3
Tabor College - Adelaide	SA			3398	34592	71	140	389		2
Tabor College - Tasmania	TAS	791	5116			1	4	24		
Tabor College - Victoria	VIC	2686	31328	60	1134		95	428		2
Trinity College - Leeper & Mollison Lib	VIC	3206	57200	3	160	3	134	340		3
Trinity Theological College	QLD	287	24378		125	1	75	286	17	2
Trinity Theological College	WA	1093		20	510		45	91		4
University of Notre Dame*	WA									
Vianney College	NSW	264	14959				61	61		
Worldview Centre for Intercultural Studies	TAS	272	19132	104	4524	2	77	105	1	

* as part of the wider University, the theological library cannot determine individual statistics

INSTITUTION	STATE /NZ	MONOGRAPH VOLUMES		NON-BOOK MATERIALS		SERIAL VOLUMES			ELEC. SERIALS	ELECT. D'BASES
		ADDED 2005	TOTAL END 2005	ADDED 2005	TOTAL END 2005	ADDED 2005	CURR SUBS	TOTAL END 2005		
		[12]	[13]	[14]	[15]	[16]	[17]	[18]	[19]	[20]
Adelaide College of Divinity	SA	1388	60000				211		1	3
Bible College of Queensland	QLD	1201	20007		249	3	92	177		
Bible College of Victoria	VIC	2150	41500	200	2660	3	138	166		2
Booth College of Misison	NZ	711	11580	319	3073	1	41	90	1	2
Burleigh College	SA	809	19414	41	526	1	51	141	2	3
Camden Theological Library	NSW	1761	62405	13	395		100	500		6
Carey Baptist College	NZ	596	34064	20	242		220			7
Catholic Theological College	VIC	903	91000	2	19		219		2	2
Christ the Priest House of Studies	NSW	126	7000							
Churches of Christ Theol. College	VIC	49	20049		150		59		2	3
Emmaus Bible College	NSW	202	11630	5	55	5	118	138		
Garden City College of Ministries	QLD	836	14645	9	665		36	36	6	1
Harvest Bible College	VIC	2980	30869				100	255		2
Harvest West Bible College	WA	1637	13210	4	4		4	4		4
Kingsley College	VIC	336	25616	38	4678		152	152		1
Lohe Memorial Library	SA	1633	86814	170	1080	1	300	500	15	3
Malyon College	QLD	597	19790	472	911	3	65	464	2	
Mary Andrews College	NSW	175	5600	6	6	2	12	30		
Moore Theological College	NSW	4612	173530			36	792	2643		
Nazarene Theological College	QLD	193	35000	37	283	4	72	124	2	1
Reformed College of Ministries	QLD	486	14280	55		8	32	64	1	
Ridley College	VIC	952	43634	18	933	6	154	365	0	3
St. Paschal Library	VIC	503	50000	8	20		203	250	15	3
Sydney Missionary & Bible College	NSW	1124	28640	60	936	6	163	3913	15	3
Tabor College - Adelaide	SA			3398	34592	71	140	389		2
Tabor College - Tasmania	TAS	791	5116			1	4	24		
Tabor College - Victoria	VIC	2686	31328	60	1134		95	428		2
Trinity Theological College	QLD	287	24378		125	1	75	286	17	2
Trinity Theological College	WA	1093		20	510		45	91		4
Vianney College	NSW	264	14959				61	61		
Worldview Centre for Intercultural Studies	TAS	272	19132	104	4524	2	77	105	1	
TOTAL		31353	1015190	4572	57766	154	3831	11396	82	59
AVERAGE		1045	35007	254	2512	9	128	438	5	3
MEDIAN		800	24378	40	526	3	94	159	2	3

TABLE 3B 2005 COLLECTION RESOURCES

INSTITUTION	STATE /NZ	MONOGRAPH VOLUMES		NON-BOOK MATERIALS		SERIAL VOLUMES			ELEC. SERIALS	ELECT. D'BASES
		ADDED 2005	TOTAL END 2005	ADDED 2005	TOTAL END 2005	ADDED 2005	CURRENT SUB	TOTAL END 2005		
		[12]	[13]	[14]	[15]	[16]	[17]	[18]	[19]	[20]
Catholic Education Office	SA	1015	17268	162	4179	3	57	65	3	
Catholic Education Office	WA	852	15693	378	6243	4	115	117	6	4
St. Benedict's Monastery	NSW	513	16665		75		42	72		
TOTAL		2380	49626	162	10497	7	214	254	9	4
AVERAGE		793	16542	162	3499	4	71	85	5	4
MEDIAN		852	16665	162	4179	3.5	57	72	4.5	4

TABLE 3C 2005 COLLECTION RESOURCES

INSTITUTION	STATE /NZ	MONOGRAPH VOLUMES		NON-BOOK MATERIALS		SERIAL VOLUMES			ELEC. SERIALS	ELECT. D'BASES
		ADDED 2005	TOTAL END 2005	ADDED 2005	TOTAL END 2005	ADDED 2005	CURRENT SUB	TOTAL END 2005		
		[12]	[13]	[14]	[15]	[16]	[17]	[18]	[19]	[20]
Australian Catholic Uni - Banyo	QLD	7237	145810			2	376	1126	6000	70
Avondale College	NSW	3625	115319	758	7488	7	569	1694	1	24
Benedictine Community of New Norcia	WA	5020	69938	46	413	1	40	300	2	
Murdoch University	WA	20295	459136			124	3347	54135		
Trinity College - Leeper & Mollison Libraries	VIC	3206	57200	3	160	3	134	340		3
University of Notre Dame*	WA									
TOTAL		39383	847403	804	8061	137	4466	57595	6003	97
AVERAGE		7877	169481	402	2687	27	893	11519	2001	32
MEDIAN		5020	115319	402	413	3	376	1126	2	24

* as part of the wider University, the theological library cannot determine individual statistics

TABLE 4 ALL 2005 LIBRARY EXPENDITURE (AU$)

INSTITUTION	STATE / NZ	MONOGRAPHS	SERIALS	NON-BOOK MATERIALS	ELECTRONIC D'BASES	TOTAL
		[21]	[22]	[23]	[24]	[25]
Australian Catholic Uni - Banyo~	QLD	$223,756	$75,000		$520,000	$818,756
Adelaide College of Divinity	SA	$39,130	$24,428		$5,943	$69,501
Avondale College	NSW	$81,000	$84,000		$94,000	$259,000
Benedictine Comm. of New Norcia	WA	$7,445	$3,495			$10,940
Bible College of Queensland	QLD	$22,645	$1,400			$24,045
Bible College of Victoria	VIC	$23,782	$10,000	$1,400	$4,626	$39,808
Booth College of Mission*	NZ	$9,370	$3,146	$1,399	$1,448	$15,363
Burleigh College	SA	$11,286	$5,773	$266	$3,200	$20,525
Camden Theological Library	NSW	$46,500	$13,000		$7,800	$67,300
Carey Baptist College*	NZ	$42,000	$18,000		$4,000	$64,000
Catholic Education Office	SA	$19,000	$1,000	$5,000		$25,000
Catholic Education Office	WA	$16,257	$13,752	$26,511	$13,285	$69,805
Catholic Theological College	VIC	$38,480	$26,700			$65,180
Christ the Priest House of Studies	NSW					$0
Churches of Christ Theol. College	VIC	$6,621	$8,827	$222	$3,380	$19,050
Emmaus Bible College	NSW					$0
Garden City College of Ministries	QLD	$24,929	$2,789		$676	$28,394
Harvest Bible College	VIC	$20,537	$5,591			$26,128
Harvest West Bible College	WA	$7,870			$2,491	$10,361
Kingsley College	VIC	$4,146	$3,362		$520	$8,028
Lohe Memorial Library	SA	$41,000	$22,000	$5,000	$6,000	$74,000
Malyon College	QLD	$18,000	$14,000		$14,000	$46,000
Mary Andrews College	NSW	$3,500	$400	$200		$4,100
Moore Theological College	NSW	$229,733	$64,000	$3,008	$7,293	$304,034
Nazarene Theological College	QLD	$2,570	$6,394	$200	$702	$9,866
Murdoch University	WA	$1,025,438	$2,637,249		$1,995,886	$5,658,573
Reformed College of Ministries	QLD	$12,390	$770	$1,680		$14,840
Ridley College	VIC	$35,270	$13,856		$4,894	$54,020
St. Benedict's Monastery	NSW	$13,045	$3,427	$292		$16,764
St. Paschal Library	VIC	$18,000	$17,000	$300	$4,850	$40,150
Sydney Missionary & Bible College	NSW	$34,600	$11,202	$147	$6,290	$52,239
Tabor College – Adelaide	SA	$103,695	$7,300		$4,150	$115,145
Tabor College – Tasmania	TAS					$0
Tabor College – Victoria	VIC	$24,400	$11,700	$500	$4,600	$41,200
Trinity College - Leeper & Mollison Lib	VIC					$0
Trinity Theological College	QLD	$25,000	$13,500		$4,925	$43,425
Trinity Theological College	WA	$14,568	$2,710	$11,870	$4,784	$33,932
University of Notre Dame~	WA					$0
Vianney College	NSW	$3,000	$4,500			$7,500
Worldview Centre for Intercultural Studies	TAS	$3,823	$5,535	$346		$9,704

* NZ dollars (multiply by 0.87 to get AUD$)
~ as part of the wider University, the theological library cannot determine individual statistics

TABLE 4A 2005 LIBRARY EXPENDITURE (AU$)

INSTITUTION	STATE /NZ	MONOGRAPHS	SERIALS	NON-BOOK MATERIALS	ELECTRONIC D'BASES	TOTAL
		[21]	[22]	[23]	[24]	[25]
Adelaide College of Divinity	SA	$39,130	$24,428		$5,943	$69,501
Bible College of Queensland	QLD	$22,645	$1,400			$24,045
Bible College of Victoria	VIC	$23,782	$10,000	$1,400	$4,626	$39,800
Booth College of Mission*	NZ	$9,370	$3,146	$1,399	$1,448	$15,364
Burleigh College	SA	$11,286	$5,773	$266	$3,200	$20,525
Camden Theological Library	NSW	$46,500	$13,000		$7,800	$67,300
Carey Baptist College*	NZ	$42,000	$18,000		$4,000	$64,000
Catholic Theological College	VIC	$38,480	$26,700			$65,180
Christ the Priest House of Studies	NSW					
Churches of Christ Theological College	VIC	$6,621	$8,827	$222	$3,380	$19,050
Emmaus Bible College	NSW					
Garden City College of Ministries	QLD	$24,929	$2,789		$676	$28,394
Harvest Bible College	VIC	$20,537	$5,591			$26,128
Harvest West Bible College	WA	$7,870			$2,491	$10,361
Kingsley College	VIC	$4,146	$3,362		$520	$8,029
Lohe Memorial Library	SA	$41,000	$22,000	$5,000	$6,000	$74,000
Malyon College	QLD	$18,000	$14,000		$14,000	$46,000
Mary Andrews College	NSW	$3,500	$400	$200		$4,100
Moore Theological College	NSW	$229,733	$64,000	$3,008	$7,293	$304,034
Nazarene Theological College	QLD	$2,570	$6,394	$200	$702	$9,866
Reformed College of Ministries	QLD	$12,390	$770	$1,680		$14,840
Ridley College	VIC	$35,270	$13,856		$4,894	$54,020
St. Paschal Library	VIC	$18,000	$17,000	$300	$4,850	$40,150
Sydney Missionary & Bible College	NSW	$34,600	$11,202	$147	$6,290	$52,239
Tabor College - Adelaide	SA	$103,695	$7,300		$4,150	$115,145
Tabor College - Tasmania	TAS					
Tabor College - Victoria	VIC	$24,400	$11,700	$500	$4,600	$41,200
Trinity Theological College	QLD	$25,000	$13,500		$4,925	$43,425
Trinity Theological College	WA	$14,568	$2,710	$11,870	$4,784	$33,932
Vianney College	NSW	$3,000	$4,500			$7,500
Worldview Centre for Intercultural Studies	TAS	$3,823	$5,535	$346		$9,704
TOTAL		**$866,845.32**	**$317,883.00**	**$26,538.00**	**$96,572.00**	**$1,307,832.32**
AVERAGE		**$30,958.76**	**$11,773.44**	**$1,895.57**	**$4,598.67**	**$46,708.30**
MEDIAN		**$21,591.00**	**$8,827.00**	**$423.00**	**$4,626.00**	**$36,866.00**

* NZ dollars (multiply by 0.87 to get AUD$)
^ Financial Year 03-04

TABLE 4B 2005 LIBRARY EXPENDITURE (AU$)

INSTITUTION	STATE / NZ	MONOGRAPHS	SERIALS	NON-BOOK MATERIALS	ELECTRONIC D'BASES	TOTAL
		[21]	[22]	[23]	[24]	[25]
Catholic Education Office	SA	$19,000	$1,000	$5,000		$25,000
Catholic Education Office	WA	$16,257	$13,752	$26,511	$13,285	$69,805
St. Benedict's Monastery	NSW	$13,045	$3,427	$292		$16,264
TOTAL		$48,302.00	$18,179.00	$31,803.00	$13,285.00	$111,069.00
AVERAGE		$16,100.67	$6,059.67	$10,601.00	$13,285.00	$37,023.00
MEDIAN		$16,257.00	$3,427.00	$5,000.00	$13,285.00	$25,000.00

TABLE 4C 2005 LIBRARY EXPENDITURE (AU$)

INSTITUTION	STATE / NZ	MONOGRAPHS	SERIALS	NON-BOOK MATERIALS	ELECTRONIC D'BASES	TOTAL
		[21]	[22]	[23]	[24]	[25]
Australian Catholic University - Banyo~	QLD	$223,756	$75,000		$520,000	$818,756
Avondale College	NSW	$81,000	$84,000		$94,000	$259,000
Benedictine Community of New Norcia	WA	$7,445	$3,495			$10,940
Murdoch University~	WA	$1,025,438	$2,637,249		$1,995,886	$5,658,573
Trinity College - Leeper & Mollison Libraries	VIC					
University of Notre Dame~	WA					
TOTAL		$1,337,639	$2,799,744	$0.00	$2,609,886	$6,747,269
AVERAGE		$334,409	$699,936	$0.00	$869,962	$1,686,817
MEDIAN		$152,378	$79,500	$0.00	$520,000	$538,878

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TABLE 5 ALL 2005 INSTITUTIONAL POPULATION AND LIBRARY FACILITIES

INSTITUTION	STATE / NZ	ACADEMIC STAFF FULL-TIME [26]	PART-TIME [27]	STUDENTS FULL-TIME [28]	PART-TIME [29]	DIST. ED. [30]	TOTAL	REGISTERED BORROWERS [31]	TOTAL SEATING CAPACITY [32]
Adelaide College of Divinity	SA	16	52				0	500	40
Australian Catholic University - Banyo	QLD	75	25	1900			1900		207
Avondale College	NSW						0	1320	250
Benedictine Community of New Norcia	WA						0		
Bible College of Queensland	QLD	6	5	31	50		81	150	36
Bible College of Victoria	VIC	6	11	110	90	80	280	485	75
Booth College of Misison	NZ	5	1	24	6		30	230	53
Burleigh College	SA	2	8	16	42	3	61	216	18
Camden Theological Library	NSW	6	2	83	106		189	534	30
Carey Baptist College	NZ	10	12	175	135		310	350	113
Catholic Education Office	SA						0	5398	20
Catholic Education Office	WA	113					1104	4233	32
Catholic Theological College	VIC	3	38	131	142		273	429	72
Christ the Priest House of Studies	NSW	2		1			1	1	4
Churches of Christ Theological College	VIC	4	9	11	100		111	328	15
Emmaus Bible College	NSW	2	12	4	24		28	57	6
Garden City College of Ministries	QLD	4	4	19	37		56	419	18
Harvest Bible College	VIC	8	2	121	83	617	821	160	10
Harvest West Bible College	WA	4	5				0	232	16
Kingsley College	VIC	6	6	73	47		120	440	30
Lohe Memorial Library	SA	10	13				0	1114	60
Malyon College	QLD	4	6	45	102	8	155	200	58
Mary Andrews College	NSW	2	4		170		170	170	10
Moore Theological College	NSW	20	16	306	141		447	530	33
Murdoch University	WA						0	18709	1180
Nazarene Theological College	QLD	3	16	27	170		197	65	22
Reformed College of Ministries	QLD	4	8	15	27		42	200	16
Ridley College	VIC	6	11	59	106	0	165	271	80
St. Paschal Library	VIC	3	50				0	260	40
Sydney Missionary & Bible College	NSW	15	3	178	306		484	540	70
Tabor College - Adelaide	SA	19	36	463	491	310	1264	992	50
Tabor College - Tasmania	TAS	20	19	52			52	119	17
Tabor College - Victoria	VIC	12	9	189	308	18	515	577	42
Trinity College - Leeper & Mollison Lib.	VIC						0	1533	112
Trinity Theological College	QLD	5	11	58	122	118	298	599	25
Trinity Theological College	WA	5	5	38	31		69	280	45
University of Notre Dame~	WA						0		
Vianney College	NSW	4	6	11	35		46	145	22
Worldview Centre for Intercultural Studies	TAS	6	8	53	3		56	161	44

~ as part of the wider University, the theology library cannot determine individual statistics

TABLE 5A 2005 INSTITUTIONAL POPULATION AND LIBRARY FACILITIES

INSTITUTION	STATE / NZ	ACADEMIC STAFF		STUDENTS				REGISTERED BORROWERS	TOTAL SEATING CAPACITY
		FULL-TIME	PART-TIME	FULL-TIME	PART-TIME	DIST. ED.	TOTAL		
		[26]	[27]	[28]	[29]	[30]		[31]	[32]
Adelaide College of Divinity	SA	16	52				0	500	40
Bible College of Queensland	QLD	6	5	31	50		81	150	36
Bible College of Victoria	VIC	6	11	110	90	80	280	485	75
Booth College of Misison	NZ	5	1	24	6		30	230	53
Burleigh College	SA	2	8	16	42	3	61	216	18
Camden Theological Library	NSW	6	2	83	106			534	30
Carey Baptist College	NZ	10	12	175	135		310	350	113
Catholic Theological College	VIC	3	38	131	142		273	429	72
Christ the Priest House of Studies	NSW	2		1			1	1	4
Churches of Christ Theological College	VIC	4	9	11	100		111	328	15
Emmaus Bible College	NSW	2	12	4	24		28	57	6
Garden City College of Ministries	QLD	4	4	19	37		56	419	18
Harvest Bible College	VIC	8	2	121	83	617	821	160	10
Harvest West Bible College	WA	4	5				0	232	16
Kingsley College	VIC	6	6	73	47		120	440	30
Lohe Memorial Library	SA	10	13				136	1114	60
Malyon College	QLD	4	6	45	102	8	155	200	58
Mary Andrews College	NSW	2	4		170			170	10
Moore Theological College	NSW	20	16	306	141		447	530	33
Nazarene Theological College	QLD	3	16	27	170		197	65	22
Reformed College of Ministries	QLD	4	8	15	27		42	200	16
Ridley College	VIC	6	11	59	106	0	165	271	80
St. Paschal Library	VIC	3	50				250	260	40
Sydney Missionary & Bible College	NSW	15	3	178	306		484	540	70
Tabor College - Adelaide	SA	19	36	463	491	310	1264	992	50
Tabor College - Tasmania	TAS	20	19	52			52	119	17
Tabor College - Victoria	VIC	12	9	189	308	18	515	577	42
Trinity Theological College	QLD	5	11	58	122	118	298	599	25
Trinity Theological College	WA	5	5	38	31		69	280	45
Vianney College	NSW	4	6	11	35		46	145	22
Worldview Centre for Intercultural Studies	TAS	6	8	53	3		56	161	44
TOTAL		222	388	2293	2874	1154	6348	10754	1170
AVERAGE		7.16	12.93	88.19	114.96	144.25	218.90	346.90	37.74
MEDIAN		5.00	8.50	52.50	100.00	49.00	120.00	271.00	33.00

TABLE 5B 2005 INSTITUTIONAL POPULATION AND LIBRARY FACILITIES

INSTITUTION	STATE / NZ	ACADEMIC STAFF		REGISTERED BORROWERS	TOTAL SEATING CAPACITY
		FULL-TIME	PART-TIME		
		[26]	[27]	[31]	[32]
Catholic Education Office	SA			5398	20
Catholic Education Office	WA	113		4233	32
St. Benedict's Monastery	NSW				
TOTAL		**113**		**9631**	**52**
AVERAGE		**113**		**4816**	**26**
MEDIAN		**113**		**4816**	**26**

TABLE 5C 2005 INSTITUTIONAL POPULATION AND LIBRARY FACILITIES

INSTITUTION	STATE / NZ	ACADEMIC STAFF		STUDENTS				REGISTERED BORROWERS	TOTAL SEATING CAPACITY
		FULL-TIME	PART-TIME	FULL-TIME	PART-TIME	DIST. ED.	TOTAL		
		[26]	[27]	[28]	[29]	[30]		[31]	[32]
Australian Catholic University - Banyo	QLD	75	25	1900			1900		207
Avondale College	NSW						0	1320	250
Benedictine Community of New Norcia	WA								
Murdoch University	WA							18709	1180
Trinity College - Leeper & Mollison Libraries	VIC						0	1533	112
University of Notre Dame~	WA								
TOTAL		**75**	**25**	**1900**	**0**	**0**	**1900**	**21562**	**1749**
AVERAGE		**75**	**25**	**1900**	**0**	**0**	**633**	**7187**	**437**
MEDIAN		**75**	**25**	**1900**	**0**	**0**	**0.00**	**1533**	**229**

~ as part of the wider University, the theology library cannot determine individual statistics

COMPUTERS 2005

INSTITUTION	STATE/NZ	COMPUTERS - STUDENT USE	COMPUTERS - INTERNET ACCESS
Adelaide College of Divinity	SA	6	10
Australian Catholic Unievrsity - Banyo	QLD	94	120
Avondale College	NSW	50	54
Benedictine Community of New Norcia	WA	3	5
Bible College of Queensland	QLD	6	7
Bible College of Victoria	VIC	6	3
Booth College of Misison	NZ	5	7
Burleigh College	SA	5	7
Camden Theological Library	NSW	11	14
Carey Baptist College	NZ	16	20
Catholic Education Office	SA	3	5
Catholic Education Office	WA	3	12
Catholic Theological College	VIC	4	7
Christ the Priest House of Studies	NSW		
Churches of Christ Theological College	VIC	4	5
Emmaus Bible College	NSW	1	1
Garden City College of Ministries	QLD	6	16
Harvest Bible College	VIC	6	7
Harvest West Bible College	WA	7	3
Kingsley College	VIC	6	5
Lohe Memorial Library	SA	6	12
Malyon College	QLD	10	12
Mary Andrews College	NSW		
Moore Theological College	NSW	14	14
Murdoch University	WA	183	291
Nazarene Theological College	QLD	5	15
Reformed College of Ministries	QLD	4	8
Ridley College	VIC	8	12
St. Benedict's Monastery	NSW	1	2
St. Paschal Library	VIC	3	8
Sydney Missionary & Bible College	NSW	12	12
Tabor College - Adelaide	SA	21	22
Tabor College - Tasmania	TAS	2	4
Tabor College - Victoria	VIC	8	9
Trinity College - Leeper & Mollison Libraries	VIC	11	15
Trinity Theological College	QLD	5	8
Trinity Theological College	WA	5	6
University of Notre Dame*	WA		
Vianney College	NSW	5	4
Worldview Centre for Intercultural Studies	TAS	7	17
TOTAL		**552**	**779**
AVERAGE		**15**	**21**
MEDIAN		**6**	**8**

* all University computer labs are open to students

STAFF SALARIES 2005

Scale	A	B	C	TOTAL
Professional	13	2	3	**18**
Church salary	10		1	**11**
Other	7		2	**9**

AUTOMATION 2005

SYSTEM	A	B	C	TOTAL
AIMS	1	1		**2**
Aleph			2	**2**
ALICE	2			**2**
AMLIB	1			**1**
Athena	7			**7**
Bibliofile ITS for Windows		1		**1**
Bookmark	5			**5**
DB Textworks			1	**1**
Dynix	2			**2**
E Library	1	1		**2**
Elm Library Management Systems	1			**1**
Horizon	3		2	**5**
In House Automated System	2			**2**
Liberty3	3			**3**
Library Master 4.10	1			**1**
LibraryPro Gold	1			**1**
Millenium LMS			1	**1**
Voyager	1			**1**