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ANZTLA

Australian and New Zealand Theological Library Association

ANZTLA Newsletter No. 61
Spring 2007

2007 Conference Issue

**Reflections and challenges
by Fran Awcock**

**Transform yourself and your library
by Jill Stephens**

**Treasures old and new
by Peter Adam**

**Theological librarianship – a ministry role?
by Kerrie Stevens**

ANZTLA Statistics 2006

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ACN 101 980 287**

ANZTLA is an association of libraries and individuals involved and interested in theological librarianship. It seeks to co-operate with the Australian and New Zealand Association of Theological Schools and to promote its aims and objectives insofar as they apply to libraries and librarianship. However, membership is open to all libraries and individuals sharing the interests of the Association, upon payment of the prescribed fee. ANZTLA holds an annual conference and local chapters of the Association in the major cities provide a forum for local interaction.

For further information see the web site: www.anztl.org

**ANZTLA NEWSLETTER
ISSN : 1030-701X**

The ANZTLA Newsletter is published two times a year to provide a means of communications between members and interested persons.

Contributions are invited of

- relevant articles and items of interest to theological librarianship;
- scholarly articles;
- information on all aspects of librarianship;
- book reviews;
- library profiles; and
- news about libraries and librarians.

Articles should be typed and submitted to the Editor, on disk, or preferably forwarded via e-mail as an attachment.

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The editor wishes to thank for their support – Philip Harvey, Tony McCumstie, Rosemary Hocking, Michael Cullen, Michael McAteer

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Advertising

Circulation is approximately 120 subscriptions to theological library managers and other readers interested in theological publications.

Full page \$A120; half page \$A60.

Advertising material should be tendered copy ready electronically, on disk or hard copy.

ANZTLA Membership and Subscription to the Newsletter

Association membership (including Newsletter subscription)	\$A50.00
Newsletter only	\$A25.00
Overseas surcharge	\$A10.00

Payment in Australian dollars to
Treasurer ANZTLA LTD
Jan Barwick
Tabor Adelaide Library
PO Box 1777
Unley SA 5061

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Email: JBarwick@adelaide.tabor.edu.au

(Bank Drafts in US dollars require a further \$A10.) Some back issues available from The Editor (\$A7.00 each)



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Treasures New And Old: the President's Summary of the Twenty-Second ANZTLA Conference, held at Trinity College, University of Melbourne, Parkville, Victoria, Australia from Thursday 12th to Sunday 15th of July, 2007.

Philip Harvey

This year's traditional pre-conference cataloguing session was conducted by Philip Harvey (Carmelite Library, Melbourne) and Helen Greenwood (John Kinder Library, Auckland). The mysterious world of liturgical cataloguing was discussed, with its vexatious rules, and in places lack of rules. Liturgical worst-case scenarios vied for our time with the copious headings for services in different traditions. At the same time, everyone was asked to consider how quickly things may change with the advent of Resource Description and Access (RDA).

Without a library a college cannot function. The Revd Peter Adam (Principal, Ridley College, Melbourne) gave the keynote address to a great "shush of librarians" (*his* compound noun) and took us on a tour of libraries small, a box of unreadable texts in the Asian desert, and great, the British Library of thirteen million books. Knowledge is public and should be, in a library. Ever mindful of scripture, he said that knowledge can puff up, while love builds up. We bring treasures to help people learn, it is about benefit for others.

This theme continued next morning. Fran Awcock (former Victorian State librarian) says we no longer live in 1917, when a *Bulletin* writer saw a woman's job in the library as floor scrubber. Equal opportunity is now a sound part of our working world. For librarians, the written word in all its manifestations is paramount. There are certain essentials of practice, with a philosophical base. It is about communication and meeting the needs of our users. Confidence is instilled through communication. We are expected to be the epitome of communication. We are responsible as librarians to encourage reading. Commitment to democratic process is part of our task. Cooperation is essential in our services. Following completion of the State Library's renovations, Fran was well-placed to be discursive about library buildings. Glass is a material that makes a collection available rather than closed off, e.g. the SLV's new glass dome. A physically comfortable environment is going to be attractive. Technology is an enabler and

After many years serving as Vice President of ANZTLA, Philip Harvey was elected President in 2007

challenger, though she also cited the existence at present of 133 million library blogs on the web. Financial, corporate and philanthropic help is increasingly necessary in the library world, so the challenge is to win friends and influence people.

Bonna Jones takes e-courses at RMIT in Melbourne and explained how a Blackboard tutorial class works. Helen Page (University of Melbourne) talked about new learning hubs. In a university the term 'hub' has become useful for explaining Information Services, where the library is one hub amongst many. Libraries are becoming more social learning spaces. Student collaborative spaces and technology are driving these design changes to our libraries. Ian Patterson talked about the projects of slv21 at the State Library of Victoria, in particular its digitising programs. Digitising has become a virtual norm in some large libraries.

That afternoon Claire Renkin (Yarra Theological Union, Melbourne) revealed some of the world of the European book arts. In one medieval illuminated medallion we saw the Christ child resting in a book, read by three adult figures – an image of the Incarnation, of the Word made flesh. Both naïve and educationally advanced, image and text push us toward the revelation that is ultimately life and mystery. Light technicians got to work, dimming and switching lights for Claire's Renaissance projections.

Delegates then went on a trip to the Middle East. Lynn Pryor (Churches of Christ Theological College, Mulgrave) talked about going Egyptian and how to set up a library in a hot and sticky environment. She explained how to take over the Principal's office just by writing a letter. By the time she left Cairo the collection was taking shape and local staff were running things. After visits to many ancient ruined libraries

on her Pauline journeys, Ruth Millard (Ridley College, Parkville) finally showed us the Sultan's Library in Istanbul. That's the one with a roof and a book – the book being the Koran. Elsewhere we were told what early Islamists might do to a collection containing books other than the Koran: burn it down. Not that the classical approach at end of empire was any different.

Three quite different forms of current research were then divulged. Kerrie Stevens (Harvest Bible College, Dandenong North, Victoria) asked, Is theological librarianship a ministry role? In her course study Kerrie studied the literature. We have moved beyond professors or academics running a library. The librarian is seen as having a teaching role. Profession has a sense of church, theology, community and care. Ministry is a matter of calling and faith. Theological librarianship can be seen as service. It is worth considering how we might see our ministerial roles within our libraries.

Through the lens of the researcher, Judith Bright (John Kinder Theological Library, Auckland) focussed on her work with the bibliography and/or finding aid of the papers of the Anglican Bishop George Augustus Selwyn. At the start Judith estimated there were maybe 500 letters, but so far it is 2000 and accumulating. This is important research material that is used often, especially with the coming anniversary of the New Zealand Church and expectations of new New Zealand church histories.

Ian Stoodley (Malyon College Library, Gaythorne, Queensland) said that Information Technology, or IT, is "logically malleable", thus making it very hard to set down new ground rules. Because it is ubiquitous too, rules can't keep up. Ian is looking at insiders' perspectives from IT professionals on ethical practice.

On Saturday Jill Stephens (Urbis) spoke of a range of jobs in libraries and library jobs in non-library situations and organisations. All sorts of practical methods help in our work: clear the clutter, have a pattern for reading emails, keep to schedule, learn to say No, listen to the users. We can work by the Pareto Principle, i.e. the 80-20 rule: concentrate on the 20% that needs to be done now.

Margie Anderson (ALIA, Melbourne) became interested in professional development through recruiting work. It's about building up our skills set. Professional development is about achieving a successful and rewarding career. It's about longevity in the workplace. It gives us more choices and more control. Professional development is a partnership between you, your employer, and professional groups and educators; you being the most important person who drives everything. We need to figure out what we want to know more about, and what we don't know that we need to know.

The famed encyclopaedist and bibliographer Will Johnston (Yarra Theological Union, Melbourne) argued that our culture does not reverence reference. Will battles this attitude in what seems to be a life's cause. Arguments against reference are that it is too expensive; that there are too many reference works so how to choose which one; that they shrink the subject (an assumption); that they're

trivial; and that reference works encourage plagiarism. Arguments for reference are more extensive. Will said that we live in a golden age of reference, facilitated by publishers and by computers that can do massive memory work. Google, for example, is an index of reference books. We now have the best indexes, including Google, and the best books ever. The books are better and greater than fifteen years ago. Reference is revisionist, contemporary, avant-garde. Reference is now challenging thinking. Will gave several rules of thumb. He advised to find the best recent reference work on a subject, with bibliography, and stick with it. Don't quarantine reference in Reference: have extra copies in the collection. Reference books can alert you to the terms you need to search Google and other search engines. Reference books ground the internet, they are the ballast. Will asked us to have a Benedictine humility when using the vastness of Google, and to select, and to go beyond five pages. It's the same problem be it Google or a book – it's not a cognitive device. How much can we absorb? His last word: Teach the students!

Later, Kim Robinson (Moore Theological College Library, Sydney) talked about thesis collecting through TREN of Oregon. Tony McCumstie (Mannix Library, Catholic Theological College, Melbourne) talked about updates to the anztl-a-forum, a huge and indispensable reference work for all of us.



Reflections and challenges

Frances Awcock AM

Introduction

This paper draws on my own experience over what seems a lifetime and tries to draw on what I have learned along the way, some reflections on what I understand of the present and some implications for the future for libraries. Its focus is on my experience in **libraries** rather than on the profession itself.

In some ways my own career has been less about the profession of librarianship than it has about that which has given rise to our profession – libraries as entities in themselves. The very practice of librarianship is deeply influenced by the changing nature of the world around us and always has been. It is the momentum of change in the last two decades in particular that has deeply influenced me and had perhaps its greatest import for libraries and those of us who have made them not only our business but our life's work and passion.

Everything I say in this paper is predicated on one overarching principle, namely that our libraries are for the people we serve.

Setting the scene

My purpose today, is to challenge and stimulate you. It is not enough, however, to focus on the personal even though I have been asked to reflect on my career experience. Any observations I make will be designed to paint a broader picture as you, my audience, plan your own work, your libraries and your careers in the years ahead. Our real work should be to engage the uninitiated – those to whom our libraries have so far proved either irrelevant or wanting.

I first want to show you how things have certainly improved over the last century and continue to improve! I will quote you an excerpt from The Bulletin from the 1st of March 1917 - that is 70 years before my 1987 conference presentation to this conference and 90 years ago from now - 2007. Those 3 dates -1917, 1987 and 2007 have helped me construct this presentation. Remember that 1917 was at the time of the First World War and that obviously had influenced The Bulletin writer. Doubtless the quotation will either leave you

Fran Awcock, AM, has served in South Australia as the State Librarian and Director of the State Library and in Victoria as Chief Executive Officer of the State Library of Victoria and State Librarian

speechless from your 21st century perspective, or at least cause you to smile wryly if you recognize any similarity with any of your own experiences of libraries and librarianship.

For various reasons, the elderly fathers of the Melbourne Public Library do not employ women except to scrub floors. There are a good many jobs at the Library. It is a nice, cool, quiet spot in the summer time, and a sheltered and pleasant place without draughts in the winter. Much of the work consists in sitting down and waiting for somebody to turn up and ask for something; and a woman could almost do that. The time seems right to give her the chance. In neither war nor peace can we any longer afford to waste men in unproductive jobs. If the new arrivals at the library are nice things in clean pinnies and with a cheerful appearance, so much the better – always providing that the supply of disabled soldiers has failed to satisfy the demand.

Firstly, that type of attitude to work is outside my professional experience, thanks largely to the women around the world who strived for most of the second half of the 20th century in particular to challenge and alter the almost universal, stereotypical view of women as being persons only suited to domestic and parental roles. I should hasten to add that I have always valued those roles - and also fulfilled them - but have not regarded them as exclusively female roles - and certainly not roles to preclude a working life of one's own.

Secondly, libraries are not usually quiet, restful places where staff wait patiently for someone to "turn up and ask for something"!! Any of you who has visited your own university, college, public or state library will have experienced the energy and bustle characteristic of the modern public library – a popular meeting place, study centre, discussion and reading venue

where one may engage with the virtual world through use of the internet, or talk to like-minded persons or debate your differences with others, view films, play music or simply browse the shelves, sit, read and study. Your own theological libraries may be different in kind yet I am confident you do not spend your time waiting for someone to turn up and ask you for something!

Now let me read you something else – surprisingly it is a prayer:

Lord, we thank you for the gift of language and for the written word. We thank you for writers, publishers and printers, for books and libraries, and for the spread of knowledge and the sharing of experience which comes to us through the printed page. We thank you for the books which have helped to shape our lives and to mould our tastes and values; they have furnished our minds, spoken to our hearts, enriched or entertained us, both in health and sickness. Teach us to value literacy and to use it rightly.

That prayer was included in May this year - that is, in 2007 - in a memorial service in Sydney honouring my former school Headmistress. I had been asked to speak at the service. In 35 years of practicing librarianship, apart from the many times I have been called on to talk about my work to various constituencies and at library conferences, I had never found myself in a position, where an audience or, in this case, a congregation of 200 people, none of whom were librarians or information professionals, had been invited so openly and clearly to acknowledge the role of libraries and all that underpins them. The contrast between the patronising words of 1917 and those spoken 90 years later in 2007 in that prayer could not be greater. I felt as though all I had worked for in my career had been well and truly vindicated. For to me, the written word in all its manifestations is paramount. That includes its role in all the new information and

communication technologies as well as in its traditional forms – books, magazines, journals, newspapers, etc.

Essentials of library practice

This leads me to four key areas that I believe are essential to library practice and its effectiveness. They form the substance of this paper and are:

1. a philosophical base, with all that implies
2. the buildings in which our libraries are housed
3. use of available technology to provide and enhance service.
4. financial, corporate and philanthropic support

1. A philosophical base

There are several components to this base. As I see them they are

- Communication
- Reading and Literacy
- Commitment to democracy and democratic service
- Library Co-operation

1.1 Communication

I recall saying in my 1987 presentation to your erstwhile colleagues, on whose work you are presumably building, that a librarian's *key role will be as a facilitator of access to recorded knowledge - in other words his/her role will be one which facilitates communication.* It is now my view that communication **is** our core role, not that it **will be**. Whatever means we use, whether it is at the one-on-one personal interactive level or by means of the latest information and communication technologies, it is a fundamental requirement that we choose and use the method and the means that best matches the need of that particular user at that particular time. It may even demand

empathy of us rather than a purely matter-of-fact approach. The latter is often only part of the transactional requirement. For what we surely seek is not only a satisfied user but one who will return without hesitation because of the confidence you have instilled in them.

The needs of our readers require us to review and re-order our services or to re-think the way we do things. It may also mean what in a department store is called "floor walking" where the customer's need is either anticipated or sought before any move towards a kiosk or information point.

How often have we in libraries been dominated by reference desks and rosters which assume that our readers/users are confident enough either to make that initial enquiry or to understand our requirements of them? Many libraries have recognized these dilemmas and, while not dispensing with information or reference desks have staff also walking the floor where an informal encounter can often lead to a more confident and better satisfied user and a more discerning librarian.

Unfortunately communication is often also the means of our undoing. How many of us have failed to reach our target audience simply because we have not understood the individual or corporate need to know, or not recognized how best to impart the sought-for information? How often have we in our libraries rostered and depended on people charged with delivering information services without the requisite interpersonal skills? How many users have we "lost" as a result?

Modern notions of "Information literacy" have focused on the need for our users to be not only literate in the usual sense but able to engage with the latest information and communications technologies in ways that they find useful – and perhaps even transforming. Are we as a profession widely known and respected for our transformational

powers or at least for guiding our users so they can harness relevant techniques or sources or find the right match between need and its satisfaction?

To achieve this, as a librarian are you and I not charged with a duty to be the epitome of a good communicator? Are we not charged with a duty to show the *how* as well as the *what*? It is *how* we engage our users that matters at least as much as what we provide or find or show them. I will return to this point later. Modern marketing know-how is predicated on understanding the customer and his/her needs. Any good librarian knows this and puts into practice appropriate strategies to demonstrate that understanding. This often means working alongside the person.

1.2 Reading and Literacy

The big question for me has been "Are libraries only about providing information or access to it?" My answer is a resounding "NO". For if information access is their sole purpose, we may as well surrender all to Google and its ilk.

Reading has always been fundamental to our purpose, from the earliest libraries to those of today. Universal literacy remains a United Nations Goal yet in 2007 unacceptable millions remain illiterate.

Between my role in the 1980s as Director of Technical Services at the State Library of Victoria and then as Director and State Librarian of the State Library of South Australia in the 1990s, I spent 2 years as Executive Director of the now defunct National Book Council. Primarily this was because of my commitment to books and reading. It was also because I believed that our readers are better served if librarians engage with writers, publishers and booksellers.

My experience tells me that all too often the links in the chain of creation, production,

distribution, access and interpretation are broken. This applies as much, if not more so, to the online world of today with its infinite complexities and possibilities whereby we can at one and the same time be the author, the creator, the publisher, the distributor.

As librarians we not only need to foster and understand these links but to read as widely as we can. This must surely make us more effective and provide a richer resource on which we can draw, even if subliminally. Although we cannot possibly cover all bases nor read any but an infinitesimally small number of books, articles, papers, etc. we can make an effort.

All this is to describe an essential philosophical underpinning of my professional practice, namely the universal importance of reading. If we don't, who will or how can we espouse its efficacy?

1.3 Commitment to democratic service

Libraries are testament to the need to know, to our right to be educated and well-informed, to be stimulated in our thinking and creativity. They are also testament to our obligations as citizens in a democracy where multiple perspectives, diverse cultures, languages and religious belief are allowed to be studied, challenged, discussed, expressed and celebrated. Note that I have mentioned the word "democracy". It is not for me to say how libraries in non-democratic nations should function but I know that my own cultural bias is governed by my background as an Australian citizen with all the rights and responsibilities that implies. Yet in today's world I must ask of myself and of you:

At what stage does the personal become the political?

Perhaps it is not only governments that must concern themselves with functioning in a world where millions have no

experience of democracy and, were they to be given a choice, may well NOT choose democracy but what is already familiar to them. As librarians steeped in democratic traditions it is hard to accept that information in non-democratic states is either censored or deliberately made unavailable. We know how all pervasive the internet is and how government attempts to block access to it is counterproductive and doomed to failure in the longer term. The freedom to read is by no means a universally agreed principle even if we think it should be. So, from this angle it seems to me that much of our future as librarians will move from the personal to become the political.

Whereas our roles as librarians are firmly rooted in democracy, others are not. We may not engage in international politics but if any of you has any international experience through IFLA, for example, you will understand my point. In the year 2000, for example, IFLA was held in Jerusalem. The decision to meet there resulted in a boycott by most Islamic countries. Had Tel Aviv, the political rather than the religious capital of Israel, been the venue, there would have been more support from those nations who were thus unrepresented at the conference. Even when differing political or religious systems meet around or across a table, there is no guarantee of uniform agreement. What can or ought we do to build bridges among our own libraries and those of other nations or should we even try? In my own experience the key means is through my fourth philosophical underpinning:

1.4 Library Cooperation

Our profession of librarianship has as one of its outstanding features the concept and practice of cooperation. Many of our systems are built on it, whether it is reciprocal borrowing, or interlibrary lending or enabling access to another library's collections and services. Today, it is an

essential feature of our library services, with collections increasingly digitized for online access, services and programs identified, promoted and offered online, virtual tours of library buildings and much, much more.

A little history at this stage may be helpful, as a reminder of how far we have come. As early as the 1960s, fledgling efforts were made by the National Library of Australia to engage with both the USA and the UK through the exchange of catalogue data.

When I addressed this conference two decades after that - ie. 20 years ago from today, the *Australian Bibliographic Network (ABN)* was at the bibliographic forefront of librarianship in Australia, drawing as it did on bibliographic records from the Library of Congress and the British Library as well as from our own National Library and indirectly from all those libraries who were contributing bibliographic data to a national database.

The National Library of Australia's visionaries foresaw, in their seminal report of 1980, the day when libraries would not only be able to download data but to upload it through contribution of unique records. Its current evolutionary form is *Libraries Australia*. Today, anyone using the internet can gain access to the collections of countless libraries here and elsewhere. *Picture Australia* is another example of Australian library cooperation with its online access to countless images held in several library and other collections.

A further example of library cooperation is Inter-country agreements or Memoranda of Understanding. These may be for access to each other's collections, the sharing of specified services and expertise or "know-how" or with staff placements or exchange programs.

I was honoured to have been able to initiate and sign such an agreement between the

National Library Board of Singapore and the Library Board of Victoria several years ago and was delighted to read that it has recently been re-negotiated and renewed. The concept of the "library without borders" is one that will and must surely gather momentum, spurred on by the online world.

So, with these four elements as a philosophical basis for our work—communication, reading and literacy, commitment to democracy and democratic service and library co-operation, **I come now to the second of my "essentials of library practice"** and what I regard as critical to a library's success and its place in the community it serves:

2. Library buildings

I will focus on:

- Transformation
- Glass as metaphor for access
- the Library as department store
- Furniture and furnishings

I will also take the liberty of talking briefly about two recent building projects with which I have been engaged.

For much of my career I have been deeply engaged with library buildings. From assisting with the planning for a new library/resource centre at what was then the State College of Victoria, Toorak in the 1970s; to working in a dysfunctional set of buildings at the State Library of Victoria in the 1980s and helping document its inadequacies as the momentum for its restoration began; to agitating and "politicking" for a new or restored and extended State Library of South Australia for most of the 1990s and then to be deeply engaged at the State Library of Victoria in the late 1990s until I retired at the end of 2002, in creating the vision for that great Library, and, with its architects Ancher, Mortlock and Woolley, mapping and masterminding the realization of that vision

through transforming the buildings for specified purposes.

The process is not yet complete but much has been achieved as my successor Anne-Marie Schwirtlich continues to drive the Library's transformation in all its guises. As at 2007, it has to be THE most impressive library site in the nation, although I admit my bias.

2.1 Transformation from Old to New

It is true to say that all building, whether it be re-furbishment and renovation or new construction, is intended to be a transformation either from one state to another or from nothing to something. I like to think of this transformation as it applies to libraries as not only physical, but metaphysical, breathing new life and purpose into our systems and services, and psychological whereby our users' experience of the new building or facilities embeds in their thinking the importance of the library as an institution in our society. I know that in the State Libraries of South Australia and Victoria the transformation of the buildings has given rise to new forms and levels of use, increased public support and widespread acknowledgment of their role.

Libraries have nearly always been readily identifiable within their local community, whether it be in the suburb, town, city, university, college or school. The library building usually has a high recognition level partly due to its role as a community hub and also because of the services it offers. In today's world libraries are being transformed by new forms of building, where new functions require new forms, readily adaptable to changing information and communication technologies, as well as to changing community expectations and use.

2.2 Glass as a metaphor for access

It is not by chance that modern libraries have, as a distinguishing feature, a significant amount of glass as part of their

construction. Although scholarly libraries across the centuries have been characterized by denser building forms, with light seen more as a destructive rather than an enabling force, today even the scholarly library finds new ways of protecting precious collections yet providing their users with surroundings that are comfortable and welcoming.

In my mind the State Library of Victoria, as with many nineteenth century libraries, was always associated with density – the walls of its many buildings seemed impenetrable, the glass in what was known as the Domed Reading Room had been removed with consequent loss of light and each building seemed disconnected from the other. Such density seemed to me to speak of services and collections that were hard to use or to access. Re-instatement of the glass in the Dome of what is now the LaTrobe Reading Room has transformed that space. Similarly the cleaning and restoration of what was once a dense museum exhibition hall has resulted in its transformation into the Redmond Barry Reading Room with its marvelous use of natural lighting through the original skylights.

Similarly, replacement of brick and plaster walls with glass walls and doors and creation of external spaces to become new interior spaces with glass ceilings has certainly transformed the Library. Now you can see into places more easily. They have become more inviting and the Library's users certainly enjoy them if growing use and demand is any indicator.

2.3 Library as Department Store

A modern public library trend has been to convey through the buildings themselves something akin to the modern department store – multi level, with escalators, elevators and stairs. It also applies to the display of stock or, in our case, collections and to signage. I can think of the Rotterdam Public

Library and the Vancouver Public Library as notable examples of this feature.

While many library buildings have themselves become architectural icons and in so doing, conveyed distinction on the library itself and brought new attention to them, it is their *purpose* we need to keep at the forefront of our thinking.

Obviously not all libraries will become iconic as buildings but we as librarians need to work to ensure that our *services* become iconic, in the sense that others will say of them: "here is the library that is the best of its kind. Its staff is welcoming; they are responsive and receptive; they engage in new thinking about how best to meet my needs; they are at the forefront in terms of using the most effective tools at their disposal. Information and communications technologies are used wisely and creatively to assist me. They do so regardless of my background or status or whether my need is simple or complex".

2.4 Furniture and Furnishings

Changing standards in furniture and interior design require us to respond in ways we deem appropriate. Obviously resource constraints mean we must plan well and base that planning on documented trends. New demands for comfort and sociability are resulting in very different approaches to the traditional library. Hard seating, study carrels and formal seating arrangements have given way to communal spaces where students and readers can work together from the comfort of soft covered seating at round or low tables.

Users may have a choice between an individual desk for private study or research or a group setting where the focus may not be on discussion but simply the feeling of having the company of one's friends or colleagues as one works. In Melbourne, for example, thousands of tertiary students live in tiny apartments without study

facilities. Thus they choose to work in the congenial and more spacious surroundings of many libraries.

On the other hand, the scholar or researcher needs privacy, quiet and the space to use a wide variety or number of materials, both physical and digital. Our role as librarians is to provide the most appropriate conditions through the means at our disposal. It may well mean that we need to go beyond our library's walls and seek those means. I will draw on my own particular experience to illustrate this point.

2.5 Recent examples from my own experience

• National Library of Papua New Guinea

I now want to discuss a library in great need that is currently being upgraded through major re-furbishment of its buildings and services and to talk about it just a little. When I retired, I did not really anticipate that I would be called on to build on my work by helping others achieve upgraded Library facilities and services.

In 2005 I was engaged through AusAid to conduct the library services component of a scoping study designed to inform the Australian Government of the extent of need within the National Library of Papua New Guinea for a renovation of its building and services.

The Scoping Study was also to set out a costed plan of work whereby the Library could more properly fulfill its role as a National Library for the people of PNG. My role was as the designated library specialist working alongside the selected architects Alexander and Lloyd Pty Ltd whose primary work is in developing countries, especially around the Pacific. For this project their prime and overarching role was defining and costing the scope of required works.

In remarkably quick time, in response to our work, our Prime Minister and the Minister for Foreign Affairs announced that through AusAid the Australian Government would, on behalf of its people, give the people of PNG a renovated and upgraded National Library with enhanced services. This gift was to mark PNG's 30 years of independence.

So, in 2006, I was invited by those same Sydney-based architects, to become part of their tender bid to undertake the required work as it was to be tendered. We won the tender and right now that library is being thoroughly upgraded. It is due to open in September this year.

The seemingly hopeless conditions for collection preservation, storage and processing together with backlogs of all kinds and the general condition of much of the building whose air-conditioning does not function, whose roof leaks and which is inadequately secured against theft and break-ins is at last being rectified.

The tragedy is that the available funds preclude the purchase of the chosen library management and information system *Ex Libris* which the PNG staff worked so hard with colleagues from Australia to specify and finally select. Its absence will, in my view, seriously jeopardize its role as a truly National Library. I have been called on to assist with the politicking this requires at many levels but so far without success. We have not given up hope.

With completion of this upgrade, notwithstanding the temporary absence of a library information and management system, the people of Papua New Guinea will again look with pride on what will once more be recognized as a national asset, representing in its collections and specialist services the documentary record of their nation as well as a means of sharing

it with, looking to and learning from the world beyond.

- **Ormond College, University of Melbourne**

Similarly, early in 2006, Chris Awcock and I were engaged to advise the Master of Ormond College here at the University of Melbourne to prepare a series of recommended strategies for the further development of the Ormond College Library. Our report was widely accepted within the college and planning is well under way, as well as fund raising strategies to ensure its eventuality.

From this brief round-up you can see that libraries as *buildings* have pre-occupied me for much of my career but I always remind myself that it is *people* for whom they are intended. Their purpose is not as built monuments to the government of the day or to ennoble wealthy patrons or to bring glory to the few. Rather it is to provide improved services where people's library experience and use is enhanced through new levels of comfort and an aesthetically pleasing physical environment, made possible through judicious planning and building.

So it is that I have been lucky enough to travel the world studying the latest library buildings, talking to those who planned them and to those in charge of them as well as to many of their users. I have been part of the world of IFLA (the International Federation of Library Associations and Organisations) through committee membership of its Library Buildings and Equipment Section and thus deeply engaged with the world of library architecture.

3. Technology as enabler and challenge.

The third of my library essentials for effective practice is *technology as an enabler and as a challenge*. Earlier in this

presentation I said 1987 was a marker. In 1987 the SLV was only then about to acquire its first library and information management system. It is now in at least its third version. A major focus of the State Library of Victoria today in 2007 is on E-strategy and creating the 21st century library.

When I addressed this conference in 1987, the internet for all but the few specialists had barely been conceived let alone become the worldwide phenomenon it is today. Neither in 1987 had animation reached its current apotheosis. Now brilliant animators produce the likes of *Toy Story*, *Cars*, *a Bug's Life*, *Happy Feet*, etc. In 2002 when I retired from full-time employment, blogs, podcasts, ipods, Playstation, *You-Tube*, *Myspace* and now *Facebook* either did not exist or were in their most elementary form.

Increasingly our library users expect to be able to find and use all of them in their libraries because they can certainly use them at home or at work or university. You only have to look at any campus to see laptops being used wherever people gather, even sitting on the grass but utilizing the wonders of the wireless world. Although online networks were widespread in the 1980s, with WANS and LANS being much heralded, now they have become commonplace. Networking as a major means of social and professional discourse is in our common parlance. Our talk now is of "virtual networks." Wireless technology has become the norm, giving ultimate flexibility and offering new levels of access to the online world.

The State Library of Victoria in its *Experimedia* space signals the importance of embracing new technologies in the wider interests of its users. It also challenges the traditional approach to and purpose of a library. Its facilities include a large screen where moving and still images are projected; it includes too a computer games pod and virtual reality facilities for its users.

It is furnished in complete contrast to the rest of the Library and is intended to challenge, to inform and to entertain.

Our library users expect us to make all these technologies available to them both within the library itself and as they carry their wireless laptops from place to place.

What is happening with all this technology?

In beginning my research for this three weeks ago, I Googled "library blogs" and in .8 of a second I learned that there were 133 million library blog citations at that moment. That indicates the nature of our professional challenge. How can those uninitiated in the techniques of searching bring order out of such chaos, or draw meaning from what is found and in time-efficient ways? By the way, did you know that "blog" and "Google" have been given lexicographic authenticity by their inclusion in the Oxford English Dictionary? In looking for photographs to illustrate some of my points, I came across many photos on blogs created by travelers, readers, library visitors and the like. It reminded me of an article by Thomas Friedman that I had just read in the Saturday Age, syndicated by the New York Times. He says

When everyone has a blog, a MySpace page or a Facebook entry, everyone is a publisher. When everyone has a cell phone with a camera in it, everyone is a paparazzo. When everyone can upload a video on You-Tube, everyone is a film maker, everyone else is a public figure. We're all public figures now. The blogosphere has made the global discussion much richer – and each of us so much more transparent.

Friedman, in that article quoted from a recent book by Dov Seidman called How. Seidman's thesis is that in this transparent world "how" you live your life and "how" you conduct your business matters now more than ever because people can see

into what you do as well as tell others about it. Whereas once we made mistakes, sometimes covered them up and hoped people would not remember them, now *"the persistence of memory makes second chances harder to come by". ...In the information age, life has no chapters or closets; you can leave nothing behind, and you have nowhere to hide your skeletons....for this generation, much of what they do, say or write will be preserved online forever. Before employers even read their resumes, they'll Google them.*

We need to ensure our contemporary world is shaped not only by the wisdom of past ages but also by the new learning the future will unfold.

How well is your theological library doing in the face of these challenges and opportunities for new forms of library service?

4. Financial, corporate and philanthropic support

The fourth of my library essentials is financial, corporate and philanthropic support.

Much of my work for libraries in both South Australia and Victoria has been outside the traditional world of librarianship with its focus on readers and users. It has in fact been focused on trying to win friends and influence people in high places – decision makers and those within the corporate world and in philanthropic circles. This is because as librarians and information specialists we have failed to have any significant impact on those whose financial resources and wide networks of people across the world could be used to our advantage.

Either our world is closed to them through lack of our perceived relevance or we have not been adept enough at moving out beyond our familiar library territory into

theirs where dialogue between us might result in enhanced understanding of each other's needs. We as a profession need to be able to demonstrate our unique offering and capability and not wait for "someone to turn up and ask us for something" as The Bulletin advised its readers all those years ago.

The State Library of Victoria was, in 1987, totally neglected by the Government of the day and had been for most of the 20th century. Today it is highly regarded and well supported by Government although no public funding is ever enough. A considerable means of additional support for the SLV comes increasingly through private philanthropy, wills, bequests and the SLV Foundation.

Any visitor today to the State Library of Victoria, for example, will see how important, even critical, philanthropic and corporate resources have been in terms of the Library's redevelopment program.

There is the Keith Murdoch Gallery, the Cowen Gallery, the Helen MacPherson Smith Genealogy Centre, the Herald and Weekly Times Newspaper Reading Room – each named in acknowledgement of personal, family, philanthropic or corporate generosity. While government has funded the building works and much of the refurbishment, it is money from those other sources which has:

- added immeasurably not only to the Library's financial resources
- enhanced its image in the wider community
- won it recognition within the corporate and philanthropic sectors as an enterprise it might otherwise have overlooked
- widened the range of individual men and women, boys and girls who now use the State Library in ways that once were but a dream.

It was my good fortune to have been challenged to identify those who would

support the State Libraries of South Australia and Victoria through their donation and corporate support and to be a part of all those who made the dream become reality. Today's varied and extensive public programs of both those libraries and especially the State Library of Victoria with its

- continuing financial and moral support from government –including funding for the proposed Centre for the Book,
- the State Library Foundation's growth and commitment,
- the extensive technological underpinnings and support
- the weight of visitor and user numbers are all testament to the Library's relevance and importance in a changing and challenging world.

Your own theological libraries may be vastly different in scale and major purpose yet I am sure your challenge is the same – "winning friends and influencing people in high places" as I call it. Those high places may be your university's central administration, your church hierarchy or your college council or even your Library committee. Or they may be among your college or university alumni - individuals whose life and work has been enriched long ago or recently through use of your library's collections and services. On the other hand those you need to influence may be altogether outside your more familiar terrain.

This means you need to find a common link but whoever they are, you need them if you wish to extend your support base and add to your library capability. Your challenge is to find them. Inevitably your own funding base is insufficient to enable you to live the dream. What is it that holds you back from achieving all you hope for in your library and know you could do if you had the means? Where should you start?

First, set your priorities, second develop two or three key goals, third, win support

for them among your colleagues and users, then from your relevant authority, fourth identify the most likely sources of support and fifth, using the network of support you have thus built - even if it is small - make those critical first contacts and with any appointments or meetings you have make your case for support. This is not easy and you will not always succeed. But when you do, you will be well on your way to extending your support base. My own experience confirms for me the old adage "success breeds success".

Having delineated my four essentials of library practice - a philosophical base, appropriate buildings, enabling technologies and financial support - I now make some final comments.

Concluding comments

The prayer I quoted at the beginning gives thanks for "the gift of language and the written word". It also seems to reflect the importance of words as the means of human expression and of our ability to communicate with one another.

I began that 1987 paper with the following words:

"In the beginning was the Word..."

"I am Alpha & Omega, the beginning and the end, the first and the last."

Without disrespect to any for whom those words are rich in Christian symbolism and for whom those same words convey an eternal truth, they seem to me to act as a reminder that language as spoken or as written will continue to be the basis of our profession as librarians and as information specialists. Without written language, even from its beginnings as pictogram and hieroglyph, the notion of books and libraries and librarians would not exist.

Can you imagine a world where there was no record of mankind's origins and of his past? From the primitive drawings in the

caves at Lascaux or on rocks in the Kakadu National Park to the microchip that has revolutionised the information industry, mankind's innate drive to record and to communicate is living testimony to the power of the word. It was so from man's early beginnings and will surely continue so until the end. Whatever of today is rendered obsolete in the future, human beings will continue to express themselves through language in all its forms and others will seek to learn from such expression.

Even the Bulletin writer knew that his readers in 1917 could expect a response from the notional "librarian" in her "pinnie". He understood that communication was fundamental not only to the person but to the role of the library. Regardless of whatever technologies have been or will be developed, there will always be written and spoken language. Technological advances already have meant that we are able to communicate on a global scale not foreseen even twenty years ago by most of us. The future is in our hands so to create the one we want for our libraries we need to harness the very best ideas, resources and people we can.

I like Winston Churchill's observation:

The empires of the future are the empires of the mind.

Whatever that future brings for our libraries in all their diversity, I conclude with two photographs. Their subject has been my motivating purpose throughout my career. For they speak of hope for a future in which the children of today are enriched through their reading and learning, some of it through our work as librarians. These children, vastly different in ethnicity, culture, way of life and material goods will still, through their young minds, dream of their own future that some of us will be lucky enough to have influenced - even for moment.



Transform Yourself and Your Library : with some Handy Tips and Tricks using my Toolbox

Jill Stephens Urbis

Working in a special library, whatever the subject matter, can be a rewarding experience, but quite often it places many demands on you. You are the finance person, the ordering, cataloguing, promoting, marketing, reference, and on and on. Depending on your library, you may specialise in a few of these areas, we all have our own strengths and weaknesses. I know I prefer to get out there and talk to customers and do the technical work, rather than pay the bills and do cataloguing. This is when it becomes a challenge to keep all the cogs turning at the one time to keep your service looking efficient.

I don't claim to be an expert in this area, hence, I won't be presenting facts, figures and research. This is more a grounded example from my own experience and learning in my library profession. I'd like to offer you some of the tips and tricks that I have in my repertoire, I call it my toolbox, that may help you. Your learning today may trigger new tips you may develop for yourself. You can either use my tips and tricks or develop your own, and there is also a lot of good reading out there that you can delve into. You may not always stay on track with these tips, but I find it can help you to focus. If I get off track I have moments where I recognise: Get it back on track! And, most importantly you can do all of the following without needing to spend any money.

I believe it's important to know how to handle yourself (personal management) and your time. You may feel you have many hats on at the one time, but it's important to smooth those waters to ensure the hat wearing doesn't become a debacle, but it actually looks like your repertoire is flowing smoothly.

What's in the toolbox for today?

- Information Organisation
- Colour coding
- Emails
- Schedules
- Saying No
- Listen to your clients
- 80/20 rule

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<http://intechtheverve.wordpress.com>*

- Networking in your organisation
- Policy and procedures...
- Technology to make your life easier – intranet, blogs and wikis
- Improve yourself
- Mentoring students

I'd like to give you an outline of the company I work for, the team I work in and my own work environment. I have worked for just over two years at a private consulting company called Urbis. When I joined we were called UrbisJHD, as a result of the merger of two companies. There were 180 staff, we had offices in Melbourne, Sydney and Brisbane. The company now has about 280 staff, with offices in Perth and Dubai as well.

Our company does consulting work to help our clients with urban transformation, that may include retail, property, town planning, social planning. An example of a couple of projects we have done is the redesign of Melbourne Docklands, giving trade area analysis advice to a certain supermarket when they wished to open in a specific suburb, and that may involve giving the supermarket a map showing all the other supermarkets in the area and giving an employment and income profile of the people living in that area. We help to design palaces and cities in the United Arab Emirates, we have worked with a client on the social impacts of the dredging of Port Phillip Bay. We also value office buildings, like 700 Collins Street. We help with social advice regarding the Government's 'Bringing them Home Report' for the Indigenous community. And we have recently won work in Libya, which is pretty amazing. And that is just the tip of the expansive project iceberg that Urbis is involved in.

I am in the Knowledge and Information Management Team (hereafter K&IM), employed as the Library and Intranet

Manager. I was originally employed as the Corporate Librarian, but soon took on the Intranet portfolio after the original developer from the graphics team left. I believe the intranet is much better suited to our portfolio.

Within the K&IM team we have a National K&IM Manager who oversees all the projects and works with staff on K&IM. He reports to the Chief Executive Officer. The K&IM Manager is my boss and is not from a library background. There is a Data Manager who helps to extract data, numbers and publishes reports, such as Retail Averages; the Data Manager also helps me with intranet IT work. There is a GIS (Geographical Information Systems) Team that works on producing the maps that I mentioned for the certain supermarket mentioned before. The GIS is also involved in many different projects, including extraction and provision of the Census 2006 data.

Then there is my portfolio of managing the library and intranet for the company. I have one part-time Library Technician in Melbourne who helps with cataloguing and other queries, and a one day a week intranet support person who helps with intranet development.

Melbourne had the original and only hardcopy library. And once I joined I created a hardcopy library in Brisbane. I am still in negotiation with the Sydney Library over their development. They currently don't understand why it would be important for me to catalogue the few thousand books they have on their shelves. The Dubai Office has a very tiny library that is modelled on the Melbourne Library. And since joining, I created a national electronic storage system, that is shared between all the offices, and items are linked to the library catalogue.

The rapid rate of growth means that my work is constantly evolving and changing, and I must move with that change rapidly.

Hence, I also need to be very organised with my work and or delegation to staff.

1. Information Organisation.

Many companies need help to manage the information that is created within in it. Information organisation may include reports that are generated, project files, archived files and information, library reports, photos, and intranet. Our company needed a business solution for this to allow them to organise and give staff better access to their information. And when I commenced just over two years ago, the state of the information was in a mess. People were crying out for help and needing solutions to their problems. I estimate that the company was about 5 to 10 years behind others with regard to storing electronic information and they had not merged their libraries.

How do you go about solving the information solutions for a company such as Urbis? Many ways: talk to staff, ask them what they want, they will tell you; once you capture information and store it, say in a library catalogue, promote it; tell people about it by email and other communication means; gain the support of staff who can help you get your jobs done. For our team it has been a "slowly slowly" process, one step at a time, but currently we are now seeing the rewards of our information solutions.

I touch on information organisation to show the range of library jobs that are out there. Many are unadvertised and companies are in need of information solutions to help them manage their information better. Maybe your own company needs a hand. You will find your librarian skills will match the skills needed to provide business solutions to these sort of problems.

2. Colour code your folders.

Have you got too much junk or piles of paper sitting around on your desk? Do you need to clear the clutter?

If you do, you'll be able to work more efficiently if all those bits of paper have a home, and when you are doing the required job, e.g. ordering information, pick up the specific folders and start your work. This is how I organise my work, I use a toast rack, ie. yellow for pending orders, orange for completed orders, red for reconcile with credit card. I find by putting my work in folders I'll feel more organised and when I'm working on a specific aspect, I'll pick up that folder, instead of saying "mmm, now where did I put that bit of paper?" My pieces of paper and folders are like an ebb and flow on my desk at times, I'm not perfect, When the folders and paper get out of hand, I try and recognise when it's time to pick up the pieces and become neater again.

3. Emails

Q. Who reads their emails three times a day?

Q. Who does it more often than that?

There is a lot of talk out there about how to handle your emails. Many people say, only check your email twice or three times a day, like, when you get to work, lunch time and when you go home. This wouldn't work for me, I have tried it. My clients contact me and each other, preferably by email. I receive on average, about 200 emails a day, and they are all pretty important, to varying degrees, from people in the Melbourne Office or other interstate Offices or my library colleagues. Due to the nature of our company I cannot make demands on people that you "must contact me by phone".

How do I handle this? I do have the email flash up on my screen when it comes in, as I can quickly see if it's an emergency. Another way to handle my emails is that I have filed them into email folders, called bills to pay, bills paid, follow ups, cataloguing. I move items out of my inbox and put them into their appropriately named

folder for quick retrieval later. Ask IT for a separate email address for specific needs, e.g. I have a library and an intranet email as well as my own. This means that I can clear more of the clutter and know what needs attention now and what can be attended to later. Library email news subscriptions come into the library folder, intranet work for the team goes there. I check these folders only a few times a day.

Once the work is in the intranet folder, I colour code them if I'm working with others on the same email public folder, and I check off the work with a tick, as it's completed.

4. Schedules: to have or not to have?

Some people work really well with having each moment of the day scheduled for them. It's up to you how you work, if you work well with a schedule, I'd make one up, e.g. 10am Monday, inter library loans, 11am, orderings, 12 midday, research, 1pm, lunch.

I have tried it but I don't work that well with a schedule. I'll find that Friday will be my ordering day and it could be blown right out of the water with ten questions coming in within half an hour, which instigates a whole lot of work; then I know on Monday I must get to the ordering. I work with a loose schedule, Tuesday afternoon I might do some cataloguing work, Thursday mornings are the team meetings, Friday morning is information ordering, Tuesday and Friday afternoon is the intranet. But usually it won't work like that. As many changes happen rapidly, so I just move with the punches.

I evaluate what's happening at work and do what's appropriate for the specific time. I need to be conscious of how to pick up that work with regards to what was needed to be done, so if I didn't do the ordering on Friday, I'll come into work on Monday knowing that needs a priority. Ask others

how they handle their schedules, as they might have ideas to help you.

Another tactic is to have a brain storm on Monday about what you want to accomplish for the week, and on Friday evaluate what you got done. This shouldn't take too long, maybe about 10 or 15 minutes each.

5. Scheduling and Saying No.

Sometimes you will need to say No, or schedule the work. We can't always do everything and be everywhere at once. Librarians tend to have the door open, and have a high level of contact service. Are other people available every moment of the day in your workplace? IT or graphics will tell you they are busy and can do the work on a specific day, or they may not give you an estimated time frame. I'm not saying do what they do, but just evaluate the environment and work out where you feel comfortable.

Sometimes you may have to say No (politely), or ask, when is your job needed, and when they would like it by? Then give the person an estimated date of completion. If you do that, make sure you follow up with them and let them know the job is done.

Sometimes you may need an hour away from your desk so you can get the library planning done. Make arrangements to pass notification on to allow people to come and get you if there is an emergency. But, I'm always ready to drop work if it's an emergency, it tends to go with the library and intranet territory. So, it's pretty much a juggling act to ensure you are working to the best of your abilities and your availability.

6. Listen to your clients.

I go out there and spend time talking to my clients. I ask them what do they want from my service. Ask them, as you'll be surprised

at what they say. They might verify what you have been doing is right on track or they might suggest something altogether different.

I have sessions where I invite staff and offer them breakfast and then ask them really open questions about what they think about the catalogue, the intranet, and how it can do better. I work with some library "sparks", those who have an interest in my service, they understand information and are keen to give me feedback. I call them my pseudo librarians for a bit of fun. Do they want the library display in the kitchen where you have put it for years or would they use it more if it was put in their work area? Ask them, you'll be surprised what they will tell you.

Market in your staff's language, not yours. I let people know that I added a new item to Infocat, instead of saying I have catalogued a new item into the library catalogue. Talk their talk so you are relating to them.

7. Networking in your organisation.

Get to know the movers and shakers, those that can help you get done what you need to get done, those that will support your service, those that will promote it amongst their own colleagues. Get to know your graphics team, they can help with all your advertising, reports and any other needs. It's good to make use of your graphics team as they can also bring your company's branding onto your library portfolio. Get to know your IT guy or gal. They could help with your intranet, website, wiki or blog technology or anything else that will make your service really stand out.

As mentioned before, I work with both library and intranet sparks. By that, I identify those who are keen on say, library. They are the ones who will chat to me and give

me ideas about how we should store our information. When I identify those people I invite them to meetings, breakfasts, focus groups. When I throw a few of them together, we get lots of ideas happening. I don't focus on just this group, as I do speak with a wide variety of staff, but recognise that sparks can help to move my service forward.

Host morning teas in your library. In my current library I can't do that as it's too small, but in the past I have hosted many morning teas in the library. Make sure the morning tea is relevant and not fickle; it's a great way to show off your library and get to know people. And also to make them feel comfortable to return to your library. Run competitions for your service, it will create interest and maybe generate more users of your collection.

The librarian is one of the privileged few who knows everything that's happening in an organisation, but remember to keep the things you learn confidential. People confide in the librarian. Quite often I hear confessions from my staff. Keep the confidentiality and trust what's happening, so they know they can come to you again in future. And don't get upset when books are overdue, just work out a constructive way to solve the problem, together.

I once asked my staff in an information session how they found out what was happening in the company, and I thought they would say "oh, the intranet". Well I wanted them to say that, but they named someone in particular, and I thought we still have a lot of work to do with the intranet. And one last thing, don't gossip about others.

8. Policy and procedures

Does your library have a policy and procedures for doing things? I imagine many small libraries do not have policy and procedures, due to a number of factors.

Big libraries have very rigid policies and procedures, so you are in an advantageous position where you can have some fun and write your own. If your organisation allows this to happen. Do you have all the information about your service in your head? Do you find it frustrating when someone rings you, but you don't know how to answer the query?

Policy and procedures can help you to refine yourself, others on staff and all your respective tasks. It can give your collection some direction and also help you communicate better to your clients about what your service does for them.

A policy is really a statement about your service and why you are going to do it. Procedure is more an action, a way of doing things or how to do something.

Take time, maybe an hour a week, to work on your Policies and Procedures. Sit down or go to another room and nut out some broad aspects of your service: cataloguing, acquisitions, reference work. And then break a specific area down further, e.g. in acquisitions, how to purchase, what I will buy, what to do when the item is received.

If there is only you, allow some non-library staff in the library access to the Policies and Procedures, in case you are away and other staff need to know something. I do this with my team, and if someone asks about getting access to some passwords, other staff can provide the answer for them.

How do you store your Policies and Procedures? Some places I have worked store it in a database, or in a word document. This sometimes ends up being many word documents and it's difficult to search. I use a wiki to add all my policy and procedures.

9. Technology to make your life easier.

Technology can be an ideal platform to

both deliver and promote your service to your users. Technology can also help you to streamline work, making your service more visible and easy for staff to use.

WIKI – we use a wiki for our entire K&IM Teams procedures. It's an easy-to-use structure with the front page being a summary of all our teams' items. Then as you progress, it drills down further into the library area. I can't publish our wiki due to confidentiality, but there are plenty of wiki examples out there. We use Mediawiki which is a free software tool, that we downloaded to our server and tweaked according to our needs.

LIBRARY PORTAL - I have a blog (BLOG) on my library portal. I don't call it a blog to my colleagues, it's called "Get the Edge" and they see it as a news and information service. If I used the word blog with my colleagues they would be scared off by the technology work and not be prepared to read the information on my site. Since its inception, I have about 60 hits a day on my library portal site. The technology we use for the blog is Wordpress, and it's another free software tool which you can download from the web to your own server.

INTRANET – Luckily I can also have access to the intranet to help my colleagues with their information storage and retrieval needs. The intranet was primarily used for the phone list, but it's slowly developing to be an authoritative source of company information. But we still have a long way to go with it.

10. Improve yourself.

This can help your service run smoother as you will be learning more about yourself and your service. There are a number of coaches around who can help you with your career goals or other growth needs. Get involved with your professional

associations, get involved in ALIA or LIANZA, write papers, join a committee. For example, I am involved with the Vic Specials group. I went to The Aurora Leadership Institute in Thredbo earlier this year, and when I returned I could see things in a different light, i.e. with my scheduling, handling my emails and doing tasks. I am on the RMIT School of Business Information Industry Advisory Committee, which is a great way to increase your knowledge and networks and give back to your profession. By improving yourself, it will flow on into the services you provide to your clients. Try it, you will be surprised at the results.

11. Mentoring students.

Students can help you get work done that you have been unable to complete on your own. You can host a student for either a three week placement or for the life of a special project. Mentor your students in career goals and aspirations or mentor each other, talk about your goals and career expectations. Make it a two-way relationship. Mentor the student, be interested in what they are learning, as they can show you the way some of the courses are going and evolving. For example, some have new subject such as information architecture and knowledge management. Take them on library tours, check their resume, give them job interview tips and tricks, ask them what they want to do in their career, hook them up with like-minded people. Or share them with another library, so it's not as long for you if you don't have the time. I share my part-time staff member with the Athenaeum Library, situated in the Melbourne CBD, and we are considering sharing a student in the future, if needed. For example, if we don't have time to host the student for three weeks, we'll split that time in half at each library.



12. The 80/20 rule.

A man called Vilfredo Pareto (1848-1923) developed the Pareto Principle, where 80% of the land in his country was owned by 20% of people. He then went on to prove that the 80/20 rule can be applied to other situations of cause and effect. The 80/20 rule is something that can help you focus on what's really important at the moment. It helps you to put less stress on the unimportant and focus on what needs to be done now. You will find you have more time to think about the other fun things in life, instead of thinking about those "lists".

When I got home I used to have all these things on my mind, plus more: put all my professional development together; write a paper for a conference; clean up the computer room; write on my blog; do some work on the website. Once I started listing the tasks I could target the most important thing that was a must, i.e. write a paper for a conference. I would only think about that. The others will happen, I thought, but I'm not spending a lot of my time stressing on everything; that is 100% of my time and concentration. If you focus on the 20% you will be surprised that the other work will follow without you having to think too hard before hand.

I found this really hard at first, as I reasoned that I couldn't forget about everything that needed to be done, I kept feeling tired, drained and I wouldn't get everything done in the one night as it was too unrealistic. I practised the 80/20 rule a few times and then found that once I relaxed and let it happen to watch the outcome, it was a marvellous result.

Treasures old and new

Peter Adam

Thank you for the work that you do in your libraries, and for your commitment to this vitally important ministry.

I have been thinking recently of writing a little booklet on the ministry of theological colleges, and one of the things I am going to say is the three most important things for colleges are the faculty, and the library and their staff, and the students. Without a good library a college cannot prosper. So much of the work that you do is invisible to the rest of us. But the work you do is of vital importance. And I have received many benefits from the work of librarians around the world.

I am not sure how to address a group of librarians. So I consulted a book by James Lipton called An Exultation of Larks [Penguin 1977]. And it is a book about collective nouns for groups of people. So a Clutch of second thoughts, an Obsolescence of appliances, a Drowse of underachievers, a Pallor of night students, an Overcharge of repairmen, a Pontificate of prelates, a Clash of rhinoceroses. The two saddest ones are a Cancellation of trains and a Stack of planes, [my apologies to those who are travelling home some time soon]. Anyway, for librarians we have a Shush of librarians.

I first began to benefit from theological books in particular because I trained as a musician. H.A. Evans and Son had a wonderful bookshop in Swanston Street Melbourne. Upstairs was second hand music and I was often there finding musical treasures old and new. When I began to be interested in theology I found also there a great collection of second hand books. Mr Evans and his son and daughter were in fact neighbours of ours, and Bruce Evans had a diesel Mercedes and would kindly offer to drive the books home for me at the end of my shopping expeditions. That was very satisfactory so I did very well out of that.

Now I know of course that you are interested in more than books, for you are part of the IT generation. I might say that I do own a computer and know how to work it. And the thing I love doing the most of all is moving text around and watching the footnotes reorganise themselves at the bottom of the pages. While I was doing my PhD the agonising thing of moving a paragraph was that you had to move all the

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footnotes for the whole chapter. Now I watch them move themselves. Very satisfying. I am getting my money's worth from the computer. It is well worth doing.

Let me tell you about some 'ah ha' moments I have had in libraries. I remember going to the British Museum in October 1973 and walking into a room and seeing side by side *Codex Sinaiticus* from the fourth century, and *Codex Alexandrinus* from the fifth century. And I was thinking about *Sinaiticus* the other day because of Tischendorf famously found some pages of *Sinaiticus* in the rubbish dump at St Catherine's Monastery near Mount Sinai. He recovered them, precious documents and old treasures as they are.

Then I worked for a little while at Tyndale House which is a complete research library in Cambridge and a wonderful library for biblical scholarship. I lived in Durham for a number of years. One of the colleges I visited was Ushaw College out in the moors outside Durham with its very old and bleak buildings. Ushaw College had the library from the Douai College, and was the Roman Catholic training centre for the North of England.

I have been to Trinity College Dublin Library, which is the architectural inspiration for this library at Trinity College Melbourne. I suppose my favourite library other than the Ridley College Library is the British Library in London. 13 million books I discovered, which is a lot of books. I remember once arriving in England at 5.30am at Heathrow. By 9am I was in the British Library. The building suits the contents of the library so well. It is a brilliant brilliant place.

So those have all been 'ah ha' experiences. I have had one 'oh no' experience which I'll tell you as a cautionary tale. I was revisiting Durham after many years and there was a special display of the

Lindisfarne Gospels. These are an extraordinary combination of Celtic, Anglo Saxon, Roman, Coptic, and eastern art. It has not only the original text but also the 970s Anglo Saxon translation of the Bible written in the margin. A valuable example of marginalia!

It had been on loan from the British Museum to Durham University. I arrived just as the display closed. However a friend of mine from the University remembered me and invited me to go upstairs for the solemn handing over of the *Lindisfarne Gospels* from the University of Durham to the representatives of the British Museum. So we sat down at this table with the *Lindisfarne Gospels* in front of us. One enthusiastic person took out a magnifying glass, and unfortunately managed to catch a gleam of light coming in from the ceiling. As we watched the Gospels began to glow. Here were the experts burning holes in the *Lindisfarne Gospels*! That was my most painful moment in a library.

I enjoy thinking about the problems of cataloguing. One of my trips back from England I was joined on the plane by a Vietnamese Student. He didn't speak English, I didn't speak Vietnamese, but we communicated in our amateur French. He was coming to Melbourne to study Librarianship a new system of cataloguing books. And so I asked, "What system do you in Vietnam?" He said "We use the French system." And I said "What is the French system?" He said, "Big books, middle books and little books". It is a great way to classify, you know exactly where you are. Big books, middle books, and little books.

A friend of mine moved to an archiepiscopal palace. The removalists moved his library, and weren't quite sure how to organise it. They decided to do it by colour. So we had blue books there and black books there

and yellow books there. It was very attractive. He could never find any books but it looked very nice.

I am not a very organised person. I remember reading to my amazement that 'the purpose of filing is recovery.' I had lived with the idea that the purpose of filing is to get papers off the floor. But apparently it is to recover the piece of paper you are looking for. This hasn't yet percolated through to my consciousness but I have it as an ideal at least.

When I went as a student to Ridley College in 1967 the library was in a small room so the books went right up to the ceiling. My mother came to visit me in the College and we went into the library. And she said, 'You won't get your money's worth here. You'll never reach those books up at the top.' I assured her the most useful books were at the bottom

Occasionally when I don't sleep I make up titles of books with the idea of testing the cataloguing ability of librarians. Here are a few I thought of at about 3 o'clock this morning. Where would you catalogue, 'The Humour of John Calvin?' How about, 'The table talk of William the Silent?' Or, 'Mary Antoinette's recipe book for breads and cakes.' Or, Adolph Hitler, 'How to win a war?'

I particularly like books of detective fiction. Murders are my favourite. And when I retire, I plan to take up a profitable career writing a series of murder mysteries which I plan to set in theological libraries. I was inspired by 'The Name of the Rose.' And you can just imagine blind Jorge poisoning the top of the right hand page so every poor monk who licked his finger and picked the page then died of arsenic poisoning. A great way to die. You can always tell by the black tongue and the black finger.

Crime writers do need a theme for their books. You can't just write a book, you have to have a theme. Here are some idea for titles for my crime series: '*Throttled in Theology,*' '*Hanged in Hermeneutics,*' '*Persecuted in Pastoral Care,*' '*Nailed in New Testament,*' '*Dumped in Dogmatics,*' '*Choked in Church History,* and '*Pen-knifed in Preaching.*'

I read a number of years ago a great book by Asa Briggs called *Victorian Cities* [Penguin 1968], in which he writes about the great era of city building of the Victorian era. The features of Victorian cities included big public spaces, big public buildings, the Town Hall, the big post office, the big public library, and on a smaller level of course the Mechanics Institutes, and local libraries and public gardens. He chose a number of cities in England as you might imagine, Manchester, Birmingham, Leeds, London. He also chose Melbourne, I am pleased to say, as an example of a Victorian city. Of course one can see many of those features are in the cities of Australia and New Zealand. But the point of the book was that Victorian cities were designed for people, that is they were designed for the public to take part in the life of the city. So there are public spaces, they are public buildings, it is a public town hall, it is a public post office, a public library, and public gardens. And I think the ideal is an excellent one, because what it is saying is that knowledge is public.

I enjoy reading clerical autobiographies because they are so restful. They are the best things to read. And I have read *Memory B Green*, by Archdeacon W. Ashley-Brown. [Hutchinson 1977]. His first parish was in the west of New South Wales in the middle of a drought. He rode on his horse visiting these families. Let me just read to you and excerpt from that autobiography.

'In another tiny household I found a family that had always moved out to the edge of the advancing tide of civilisation. I stayed with them and at night had a little family service. When I finished speaking of the cross the old grandmother turned to the family circle and said, 'Fancy that gentleman [she meant Jesus Christ] doing all that for us and us not knowing it. It comes of not taking the newspapers.'

What about 'Treasures old and new?'

We often find that when people use a scriptural saying they actually change its meaning quite radically. You sometimes hear of a footballer that 'He has done a Lazarus.' - which means he has raised himself from the dead. However as you might remember Lazarus didn't have much to do with it really. He was dead and stinking and was raised to life by the Lord Jesus, and did not achieve his own 'come-back' himself.

We often hear, 'Wheels within wheels.' This phrase comes from that great vision of God in Ezekiel chapter one about the majesty and power of God. Rather sadly it usually used by us to describe human machinations within an office or organisation. This is a bit of a come down from a vision of God!

Sad too is the current use of Paul's great statement about his missionary plan to be 'all things to all people.' He meant that he would adapt his style and ministry to try and win people for Christ. However it is now taken to mean 'unreliable,' 'duplicitous,' 'pretending to be different things to different people in order to trick them.'

The saying, 'Treasures new and old' comes of course from the Lord Jesus. In Matthew Chapter 13, Jesus told a number of parables of the sower, the weeds, the hidden treasure, the pearl of great price and the net and then Jesus asked the question of the disciples, 'Have you understood all these things?' He said to

them, 'Therefore every scribe who has been trained for the kingdom of heaven is like a householder who brings out of his treasure what is new and what is old.'

Now the scribes were the students of the law, the Torah. They were the teachers of the law and also the administrators of the law and when they are functioning as administrators they are called lawyers. So the scribes and the lawyers are the same group.

If you have read your gospels carefully you will know they don't always get a very good press. But Jesus is using the idea of a scribe in the positive sense. 'Every scribe' he says, 'who has been trained for the kingdom of heaven.' He meant scribes who are learning from Jesus the rabbi, who are being taught by him, those who have understanding like the disciples. 'Every scribe who has been trained for the kingdom of heaven,' means a Jewish scribe who has become a believer in Jesus, a disciple of Jesus, a learner of Jesus.

'Every scribe who has been trained in the kingdom of heaven is like a householder who brings out of his treasure what is new and what is old.' The picture is of the householder who has lots of treasures and is bringing out the treasures for the benefit of the members of the household or for her or his guests. And the point of the parable is the householder brings out of their treasure, is bringing out in their teaching what is new and what is old.

'The new' is Jesus' teaching and 'the old' is the Old Testament, Judaism if you like. So a scribe who is not trained in the kingdom of heaven will bring out of their treasure what is old. The scribe trained for the kingdom of heaven, that is a follower of Jesus, is to bring out of their treasure what is 'new,' that is, Jesus' teaching, and also what is 'old.' So they bring 'new' and 'old,' Jesus' teaching and the Old Testament.

For earlier in the chapter Jesus has said, 'Truly I tell you many prophets and righteous people long to see what you see and did not see it and to hear you hear and did not hear it.' And later on in the same chapter Jesus quoted the proverb or psalm, 'I will utter what has been hidden since the foundation of the world.'

So then why does Jesus refer to the new before the old? He doesn't say 'brings out of the treasure 'what is old and what is new,' but rather 'what is new and what is old.'

I think it is because 'the new' is Jesus' teaching and Jesus as a teacher explains the meaning of the Old Testament and part of Jesus' debate with the scribes and lawyers with the Pharisees with the Sadducees, was about the right interpretation of the Old Testament. A scribe rightly trained brings out of their treasure what is 'new,' and what is 'old,' and by the 'the new' they understand the meaning of 'the old'.

The scribes don't get very good press in the gospels. And I think that is because of a bad scribe makes things difficult for those whom he teaches; a bad scribe makes other people feel small, and a bad scribe stops other people learning and growing.

It is rather like the contrast Paul draws so clearly and classically in 1 Corinthians when he talks about the fact that 'knowledge puffs up' but 'love builds up.' He contrasts between the kind of knowledge that makes the person feel superior, 'knowledge puffs you up,' and the love that 'builds up.'

As Paul reminds us, gifts are for the common good. God has given you a gift,

and it is not for your benefit it is for somebody else's benefit. That is what a gift is. A gift is something God has given you for the benefit of somebody else. And 'knowledge puffs up' but 'love builds up.'

You and I in our different ways are like scribes. We have knowledge, we have skills, we have training, but the purpose of that knowledge those skills and that training is not to make us feel superior but to help other people learn. We are not here to make others feel small, but to help them grow. And the great skill of passing on information is to do it in a way which doesn't make the person feel inferior, but to sneak it in so they learn it and then think, 'Oh I can do that now.'

Within your libraries and within yourself you have a great deal of knowledge. The great challenge with that knowledge is to use it for the benefit of others. We are, you and I, on about information. But we are actually on about more than information, we are on about transformation, lives changed, lives enriched. We are about information, transformation, knowledge, that is the discernment of information and finally wisdom. Because the great danger of the information age is that you can know everything and know nothing at all, in the words of Oscar Wilde, 'the price of everything, and the value of nothing.'

My hope and prayer is that through our ministries people might not only know wisdom, but also know Christ 'in whom are hidden all the treasures of wisdom and knowledge.' And my prayer for you is that you will find great joy in serving God and in serving people for God's sake.



Theological librarianship: is it a ministry role?

Kerrie Stevens

This article comes out of research undertaken for the subject Readings in Information Studies as part of my Masters degree studies at Charles Sturt University. The presentation made at the ANZTLA Annual Conference was a condensed version of the following paper. I have copies of all the papers in the reference list and I am happy to share if you wish to read further.

Abstract

Theological librarianship fulfills the areas of ministry described in the Bible - administration, education, service, stewardship, teaching, counselling and hospitality - making it a valid and worthwhile ministry role at a theological institution. A brief comparison of the Islamic viewpoint of theological librarianship is also undertaken, with a surprising lack of discussion about the specific role of the theological librarian in the obtainable literature. Theological librarianship, it is argued, is a valid and important ministry role within the Christian arena, a view shared by the overwhelming majority of available literature.

Introduction

Despite being in contact with almost every student who passes through a theological college at one stage or another, the ministry role of theological librarians is still not recognized by many, including other faculty members. The inspiration for this literature review has arisen from the author's participation in a librarianship role within a theological institution. Christians believe they have been called by God to perform a specific role/s that will further His Kingdom; this role is called a ministry. Is librarianship within a theological institution considered a ministry role?

Although the literature on theological librarianship covers many areas, this review will focus on the ministry aspects of the role which emerge throughout the literature reviewed. These areas are administration, education, service, stewardship, teaching, counselling, and hospitality. The aim of this literature review is to provide ample evidence that theological librarianship is indeed a ministry calling. A brief definition of what is meant by the terms 'theological librarianship' and 'ministry' will be provided before continuing on to discuss the available literature's viewpoints in this area. It is the purpose of this literature review to make known

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the belief that theological librarianship is a ministry role, and one of great importance.

The benefit to theological librarians will be one of validation that what they are doing is a real ministry role and should be regarded by others as such. It is hoped that this review will be used to demonstrate the positive effects theological librarians have on the lives of students, staff and visitors to the library and the influence they impart over multiple future ministries. Investigation into whether or not the viewpoint of theological librarianship from an Islamic perspective differs to that of the traditional Christian viewpoint will also be undertaken to compare the religions' viewpoints of the librarians' role within a theological institution, enabling an exchange of ideas and mutual understanding.

Background of Theological Librarianship in Discussion

Some of the literature gathered for this review looks at the role of theological librarianship from the beginning, when academic professors were placed in charge of library collections and professional librarians were not employed at theological institutions. Libraries in theological institutions began to be run by academics as a 'side-line' until the importance of the library was realized, when professional librarians, or at least people with library training, were employed (Jordahl 1990, p. 155). Teaching staff in theological institutions have long held the view that their role is a ministry one because teaching is one of the gifts specifically mentioned in the Bible (Rom 12:7). What about the role of the theological librarian?

The fact that theological librarianship as a ministry role is still being discussed in the literature today indicates that it has not received the perception of a ministry by those with whom theological librarians work and share that ministry. Theological librarians still feel the need to validate their

positions as ones of ministry to others. The date given for the professional origin of the theological librarian is 1947 (Collier 1963, p.121), and since that time theological librarians have been discussing their ministry role in the literature.

What is Theological Librarianship?

A theological librarian is one who works in a library connected to a theological institution, or as a theological departmental librarian in a larger library covering a number of subject areas. Theological librarians have been described as "unique providers of religious and theological information" in schools "that have as their purpose the training and educating of people for ministry" (Keck 1996, p. 172). This view is supported by Dunkly (1991, p. 230) who comments that "no template exists for the job of theological librarian...but there is one comprehensive set of tasks and relations for theological librarianship wherever it is practiced."

Theological librarianship has been examined by Jordahl "to determine whether it has features distinguishing it from academic librarianship in general" (1990, p. 153). He discusses theological librarians as having more of a role in the education of the students at their institution than those students at other academic institutions. That the theological librarian should be portrayed as a teaching colleague for the part they play within the student's growth - academically, personally and spiritually - is a view held by Saboy (1978, p. 68), while Wilcox (1988, p. 31) suggests that it is the librarian's calling to shape and carry out the mission of the educational institution and the church as a whole.

Dunkly points out that theological librarianship is a "worthy primary vocational option" (1991, p. 229), while Blackman recognizes theological librarianship as a profession that plays an important part "stimulating the intellectual life of the academic community; ...support[ing]

instructional programs and research; provid[ing] scholarly information services; teach[ing] formally and informally in the classroom and individually one-on-one; stimulat[ing] and facilitat[ing] use; conduct[ing] research and publish[ing] [and] participat[ing] actively in the life of the academic community" (1986, p. 31).

Discussion about the training of librarians in order for them to become theological librarians is valid. Penner (2006, p.7) asks do theological librarians have professional library training or theological training in order to work with theological materials? Being "gatekeepers of knowledge" (Penner 2006, p. 8) means that librarians must be selected for, hired in, or pursue for themselves, the role of theological librarian. Is it any different to a Christian performing in any other role within a theological institution? Penner (2006, p. 8), Jordahl (1990, p. 165), Collier (1963, p. 115) and Dunkly (1991, p. 4) all think it is.

The theological librarian influences and supports multiple other ministries in a way that a Christian in another role at a theological institution is not able to (Penner 2006, p. 8). Students who go out after graduation to fulfill their own ministry callings will have been in some way shaped and guided by their theological librarian in their quest for a better understanding of God and His purpose for them. The theological librarian is often the one who is contacted for help and information when the student is in the field, more so than the college administrator, for example.

A profession requires "specialized knowledge and long academic preparation in not only skills and methods but also in the scientific, historical and scholarly principles underlying such skills and methods" (Collier 1963, p. 116). Theological librarianship, in particular, is a profession requiring a sense of theology, of the church, of the community of scholarship, and a care for people to be effective (Dunkly 1991, p. 230). Several authors speak of

the professionalism required by theological librarians to perform in their position (Collier 1963; Dunkly 1991).

What is a Ministry?

A ministry, vocation or calling in the Christian sense is one's own God-given purpose for being. Peterson describes all ministry as "some sort of service" (2001, p. 236), while the traditional biblical calling pictures a person who has a special gift to perform a special purpose (Marty 2002, pp.3-4). Edwards discusses that the "power of divine calling is not in how one is called but that one is called in the first place" (1988, p. 61). "A calling is a task set by God with a sense of obligation to work for purposes other than one's own" (Christopherson 1994, p. 219), or "at its most basic level, is the expression of a higher purpose" (Maxwell 2005, p. 76). Proof of a calling to a particular ministry role comes out of a personal relationship with Jesus Christ. It can't be quantified or proven literally but is based on one's faith and belief.

A ministry calling is not always one to the priesthood (Stevens 2006). "Work ...is a calling from God, a sharing in divine creativity which is directed toward the common good as well as the transcendent horizon, the Kingdom of God" (Wilcox 1988, p. 34). Librarianship "suffers from a stereotype in the minds of the public" (Morris 1953, p. 32) and is not generally thought of as a ministry possibility. The calling to theological librarianship is one for enthusiasts, and is not just a job; a view shared by Collier (1963, p. 121), Norlin (2006, p. 351) and Davis (2002, p. 41). As the notion of a 'calling' into ministry tends to be a personal one, it is difficult for non-Christian researchers to define whether or not theological librarianship is indeed a ministry.

The calling to ministry in the field of theological librarianship is a personal one between the librarian and God, thereby making it difficult, if not impossible, to quantify or explain how it fits without an

understanding of the Christian faith and of a ministry calling. Many of the articles discussing theological librarianship as a ministry role come from the personal viewpoints of the authors (Lewis 1988; Morris 1953; Smith 2002a).

There is also some discussion in the literature about the qualities and attributes of a Christian who works as a librarian in a 'secular' library/institution. The ministry attributes discussed below should be practiced by any Christian, regardless of where they find themselves employed. Although this review is discussing theological librarianship specifically, every Christian should try to attain the ministry features in their position to make it worthwhile and valuable to themselves.

How does Theological Librarianship fit into this definition of Ministry?

Christian traditions such as the Roman Catholic and Evangelical traditions seem to view theological librarianship as a ministry calling. The "librarian is called to be an active participant shaping and carrying out the mission" (Wilcox 1988, p. 31) of the church and their own theological institution.

An early defining paper for theological librarians comes from Raymond Morris in 1953. Much of the subsequent literature refers back to this masterpiece of defining theological librarianship as a ministry (Kortendick 1965, p. 107; Smith 2002a, p. 14; Smith 2002b, p. 70; Trotti 1982, p.158). In it, Morris (1953) describes theological librarianship as a personal ministry of the librarian to his/her students, a sentiment that is echoed throughout most of the literature regarding theological librarianship as a ministry.

Not only do most theological librarians view their role as a ministry one, it is also conceived as "an aid in multiple future ministries" (Trotti 1982, p. 157) as the theological librarian supports "those training

to serve their faith" (Womack 2006, p. 6). By positively affecting the lives of current students, the theological librarian can make an impact on the lives of a multitude of others when each student pursues their own ministry calling in the world. This promotes the idea of boundless ministry opportunities in theological library service (Gamble 1962, p. 47) whilst "equipping God's people" (England 2001, p. 133).

The Bible, as a basis for Christians in any profession, defines ministry as a calling to prophesying, serving, teaching, encouraging, contributing, leadership and showing mercy in Romans 12:3-8; and apostleship, evangelism, pastoring and teaching in Ephesians 4:11-12 (Barker 1995); while in 1 Corinthians 12:28-31 it is seen as a calling to apostleship, prophesying, teaching, miracle working and administration (Barker 1995). In the following sections, how theological librarianship fits into these areas of ministry will be discussed.

Administration

Administration abilities in the theological library, indeed any library, especially when there are restricted numbers of staff, is an important quality for the librarian. The need of the librarian to be practiced in the art of administration is mentioned by both Morris (1953) and Nicole (1982) as a necessary trait to be successful in their role. "Orderliness is of the very essence of librarianship" (Nicole 1982, p. 109), and without it, the library cannot perform as it is meant to.

Education

Teaching is one of the ministry roles mentioned by the apostle Paul in the Bible [Rom 12:3-8; Eph 4:11-12; 1 Cor 12: 28-31] (Barker 1995). In an extensive survey, Keck (1996, p. 173) indicates that a number of theological librarians view themselves as being part of the teaching ministry of their educational institution, enhancing and adding to that education, thereby also

participating in it. Both the faculty and the theological librarian must realize that they "both have a stake in the teaching program of the school" (Gamble 1962, p. 46).

The educational aspect of theological librarianship is often mentioned in the literature by such authors as Dunkly (1991, p. 229), Elliott (2006), Gamble (1962), Jordahl (1990, pp. 157-8), Keck (1996, p. 172), Lincoln (2004, p. 5), Lloyd (2006, p. 125), Morris (1953), Saboy (1978) and Stewart (2001, p. 18). Crow (2006), Pacala (2006), Scrimgeour (2006) and Uhrich (2006) also discuss the role that the theological librarian plays in the education of the students at their institution.

It is important to remember that most theological institutions exist for the purpose of educating students for a ministry role, whether it be priesthood, lay ministry or general Christian ministry. The role of the theological librarian plays a large part in the success of these students in their particular ministry as they "are equipping the people of God [i.e. the students] for their work and mission, not only in the church but also in the world" (England 2001, p. 139) by "fostering and satisfying curiosity" (Stewart 2001, p. 18). The process of fostering religious development in others, whilst at the same time performing an educational role, is an important task of the theological librarian, a view shared by Keck (1996, p. 172) and Gruzka (1978, p. 35).

Servanthood

"All ministry is some form of service" (Peterson 2001, p. 236). The librarian's personal viewpoint of their role within both the educational institution and religious denomination they serve is of the utmost importance as it is vital to the way they approach their position. The position of theological librarian should be supported as much as that of the teaching staff in promoting the value of the theological librarian (Penner 2006, p. 8).

If the theological librarian "feels a sense of commitment to the overall cause and purpose of the institution" in which they are serving, job satisfaction is increased as tasks can be fulfilled on both a professional and ministry level (Keck 1996, p. 180). "There is a theological and spiritual focus to their work that adds to their satisfaction and contentment in that they are engaging in both the ministry of their institution and the ministry of service possible through theological librarianship" (Keck 1996, p.181). Endeavoring to serve future generations by ministering faithfully to the current generation is a prevailing theme throughout much of the literature (Kortendick 1965; Morris 1953; Nicole 1982; Terhune 2002).

Theological librarians are called to serve, bringing our "moral and religious convictions and a commitment to help others" (Blackman 1986, p. 30). The personalized service provided by theological librarians to the library's patrons is discussed as important to the role of the librarian by Wilcox (1988, p. 34) and Lyons (1986, p. 34) who agree that the purpose of the theological librarian is to assist library users with such a service.

Much of the available literature mentions the serving aspect of theological librarianship as another important part of the librarian's ministry role (Blackman 1986; Lewis 1988; Lyons 1986; Wilcox 1988). To serve users could be as basic as simply being of assistance to them (Wilcox 1988, p. 34). Combining the professional traditions of librarianship, education and ministry, all of which are identified with serving, are discussed by Lewis (1988, p. 157) and Nicole (1982) as being "an avenue of singular blessing open to the efforts of the librarian" (Nicole 1982, p. 108). Nicole goes on to specifically identify it as one of the 'spiritual dimensions' of theological librarianship (1982, p. 106).

Stewardship

The biblical view of stewardship is one of performing entrusted tasks faithfully (Peterson 2001, p. 234). "Without the collections contained in theological libraries and the systems of access provided by theological librarians, no one in the body of Christ would have access to the record of salvation history" (Peterson 2001, p. 235). Peterson comments that part of the calling to theological librarianship involves a "sense of receiving a commission from a higher authority, of receiving a stewardship to be theological librarians. It is our task to collect the record of salvation history and preserve it for the future while using the resources given to us in a way that furthers God's plan for salvation" (Peterson 2001, p. 235).

Preserving materials and providing the best possible means of access to the materials within the library's collection is an important part of the librarian's role, whatever institution they are representing. Several writers mention the importance of the theological librarian's stewardship role within the library and within the institution of which the library is an important part (Coalter 2006, p. 39; Peterson 2001; Womack 2006, p. 5).

Teacher

The theological librarian provides the "tools to cultivate the intellectual life of the students, to teach students to think critically; [and] to educate the whole person" (Blackman 1986, p. 30). The theological librarian's task is to help "students develop life-long learning habits [and] to enlarge and illuminate the life of the mind requiring commitment and devotion to our profession and the institution's mission" (Blackman 1986, p. 31).

Teaching students to have a lifelong commitment to access research and information, to use theological materials

well and for their intended purpose, and to bring others into the Body of Christ is a role for the theological librarian. Saboy (1978, p. 68) and Dunkly (1991, p. 221) share the view that faculty members must view the librarian as a teaching colleague or partner.

Counselling

Counselling comes out of the desire to care for people (Dunkly 1991, p. 223), which is the ability to put the student/user before the material contained in the library. Penner (2006, p. 8), Kortendick (1965, p. 110) and Davis (2002, p. 43) also identify this as an important facet of theological librarianship. "Rarely has the counseling role of the librarian been exploited fully" (Jay 1969, p. 11), but it is a role that Jay (1969, p. 11) says theological librarians continually face. Shaping the "promptings of conscience and ethical and moral perception" (Morris 1953, p. 36) is a role not often attributed to the theological librarian. Kortendick (1965, p. 110) contributes that the theological librarian's awareness of students' personalities, talents, potential, prejudices, desires, interests and sensitivities are opportunities for those librarians to counsel the student not only in the use of the library, but in life in general.

"What greater cause can we be involved in and committed to than to dedicate ourselves, our training and whatever skills we have, to the preparation of religious leaders, to have a part in training those who are to devote their lives to preaching the Word of God by word and example?" (Kortendick 1965, p. 107).

Hospitality

Penner (2006), Peterson (2001) and Davis (2002) raise hospitality, or special consideration, as a feature of theological librarianship. By welcoming students into

the library to share in the wealth of knowledge contained therein, and assisting them to use it to its fullest potential, the theological librarian is ministering to their academic needs, but also their spiritual needs as they will grow with what they learn.

Opportunities for "boundless ministry" (Gamble 1962, p. 47) exist for the theological librarian. "Theological librarians identify with the mission of their institution of theological education and feel that they participate in that ministry" (Keck 1996, p. 174). The way a theological librarian interacts with visitors and users of the library indicates their own views of their position. Peterson describes hospitality as the "single most direct way that theological librarians help to build the Kingdom of God on earth, and the building of this Kingdom is a function of ministry" (2001, p. 237), and describes the librarians as ministers of the theological library, thereby agreeing that they are functioning in a ministry role (Peterson 2001, p. 238).

Islamic Theological Librarians

There is a large amount of literature detailing theological librarianship that has been discussed in previous sections of this review from the Christian tradition of theology. But what about other religions, and the librarians in their theological institutions? Is theological librarianship viewed in the same light when the religious philosophy is different? The amount of readily accessible literature on the topic is very limited but the subject is one worthy of further investigation because if theological librarians view their positions in the same way, no matter what their religious viewpoint is, it will enable an easy communication to occur and education of students in other philosophies to promote religious tolerance and acceptance.

The common thread of the literature from an Islamic viewpoint is that theological libraries are valuable resources, but the

role of the theological librarian, in particular, is not discussed specifically (Ali 2004, Al-Suwyyan 2004, Khan 1988, Taher 2006). The role of the theological librarian within Islamic theological education is seldom discussed in the limited amount of literature available. Hanif (1990, p. ii) envisages librarians in the future being more specialized in terms of the subject matter they deal with but there is no mention of theological libraries or their future roles.

The importance of various kinds of libraries is recognized by Ameen-e-Mudassar (2005) with religious libraries being one of many types listed. Yuksel also discusses this area as many Islamic libraries have great cultural and heritage value (1989, p. 678). There is, however, no mention of any kind of ministry role which may be partaken by the librarian of such a library. The closest Islamic concept of a ministry calling is known as Da'wah, which means "missionary work for Islam" (Farlex 2006) or the invitation to invite others to join Islam (Wikipedia 2006). Theological librarianship is not mentioned in any of the literature as a vehicle for Da'wah work but it could certainly fulfill this avenue for Muslims because librarians are gatekeepers to the vast amount of knowledge both Muslims and non-Muslims may need to access.

Papers from such conferences as the Conference of Islamic Librarians and Information Scientists (later Conference of Muslim Librarians and Information Scientists, COMLIS) provide a viewpoint of Muslim librarians' own perceptions of their roles within society as being one of service to society, "uphold[ing] the highest levels of expertise for the benefit of society" (Agha 1988, p. 15). Followers of Islam believe in the importance of self improvement through the gaining of knowledge, meaning libraries are a valued resource within the Islamic community, but the literature does not discuss the value or importance of the librarian in charge of these libraries (Al-Suwyyan 2004; Ali 2004).

The language of Islam is Arabic, so by limiting this review to English language material, important viewpoints may have been overlooked. This area would benefit from further research so as to provide a greater understanding among theological librarians of differing religions and their viewpoints about their positions.

Conclusion

As Lyons comments, at "last, but never least, the staff of the library must be considered as ministers to the college, and to each other" (Lyons 1986, p. 34). This literature review has defined the meanings of 'theological librarianship' as librarians working in institutions with libraries consisting either wholly, or partly, of a theological nature and 'ministry' as a God-given purpose for one's life. The ensuing discussion on whether or not theological librarianship is in fact a ministry reveals that, overall, the literature confirms that it is.

No matter what the position a Christian finds for employment, if it is their calling or purpose to be there, they should fulfil the ministry aspects of the position to the utmost of their ability to perform well in the position and be satisfied that they have done their best. Theological librarians in the majority believe they are called to their positions to perform a ministry role that is special and valuable to the students of the institution, the faculty, and the public. By displaying a commitment

to administration, education, servanthood, stewardship, teaching, counselling and hospitality, the theological librarian can impart a positive Christian lifestyle and have an impact on people now and into the future.

The lack of evidence from the Islamic viewpoint of theological librarianship is an area worthy of further in-depth analysis as religious standpoints on a large number of areas are constantly under discussion. Whilst there is limited research discussing Islamic theological librarians, further investigation is required for an understanding of the Islamic viewpoint of theological librarianship and the role librarians play within that religion. This is an important area for the exchange of ideas, discussion and mutual understanding between beliefs.

The belief that theological librarianship is a ministry demonstrates the importance of theological librarianship for the librarians in these roles to feel validated and important as they minister to the needs of students, faculty and other users of their libraries. The implications of this view of theological librarianship are that librarians should feel confident that they are helping to minister to thousands of people, albeit indirectly, an impact that many other 'ministers' would envy. Ample evidence has been provided to enforce the consensus that theological librarianship is indeed a ministry role, and one to be proud of at that!

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How reference books can help users of Google

Dr William Johnston

We live in a golden age of reference books, particularly reference books about Christianity. In the late 1980s publishers discovered how computers can shoulder the feats of memory required in editing a reference book, and for the past twenty years masterpieces of the genre have proliferated. My advice after fifteen years' experience of writing about reference books boils down to "Keep it simple." Identify the best recent works in a field, keep using those works, buy some if you can, and alert colleagues to their existence. Acquire the best and stick to them, where "best" means up-to-date, rich in bibliography, and steeped in contrasting points of view. The accompanying list identifies such staple reference books in Christian history and in the study of spirituality. Assumptions of previous generations that reference books must be overpriced, reductionist, and hostile to theory no longer hold true. Now excellent works can be purchased at about half price through websites like www.abe.com or www.bookfinder.com, and many, perhaps most recent works in Christian studies wrestle with methodology and offer revisionist views.

It is eminently Christian to care about reference books. We tend to forget that Christians invented the reference book. Benedictine scholars like Dom Jean Mabillon (1632-1707) at the Abbey of St.-Germain in Paris devised reference books, as did the Bollandist Jesuits in Belgium with their *Acta sanctorum* (1643-). A turning point came with a masterpiece by a French Protestant, Pierre Bayle (1647-1706), in his *Dictionnaire historique et critique*, 2 vols. (1695-1697). His work is the ancestor of all reference works on methodology in theological studies. The 28 volumes of the *Encyclopédie* edited by Denis Diderot (1713-1784) secularised the Benedictine notion of squeezing the riches of an entire library into a single shelf of books.

The notion that a reference book need not merely summarise data but can present novel views and pioneer new methods helps us to see how the internet is broadening access to reference tools. Google is a gigantic index and cross-referencing device to texts that have been posted on the internet. The concept both of an index and of cross-referencing is enacted in any sound reference book, but of course Google extends the capability to an unheard of

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extent. My advice to librarians is to urge all users of Google to ground internet searches in parallel searches in reference books. Google needs the ballast of printed masterpieces such as those listed below.

An antidote to the lightheadedness that Google can induce is to thumb through a reference book on similar topics. The pages of a book sober us up, whereas the lists of websites in Google can make us feel drunk with knowledge. Books teach a modesty that can counteract the giddiness that comes from feeling, "Aha, at last all pertinent knowledge is within a click of my mouse." What can be called the "God's eye view" used to be induced by mega-encyclopedias in thirty to forty volumes, and now that experience has been

democratised through the internet. A duty of advocates of reference books is to restore common sense by grounding Google-enthusiasts in books and by reminding users that even the greatest encyclopedists never achieved universal knowledge of particulars. Like the reference series of old, Google and the internet only mimic a "God's eye view." They represent the latest form of Faust's striving to claim mastery of all that can be known. One merit of reference books is to show that this dream is only that, a noble dream. Christians have long aspired to encapsulate all Christian knowledge in a book, and now that dream pervades the internet. The best remedy to such *chutzpah* is to browse in reference books.

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[*** indicates works of the widest relevance]

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Further study – why it is a good idea

Kerrie Stevens

At the 2007 Annual Conference, I mentioned a few reasons why going back to do some further study is a good idea. Here they are again...

- Increased respect around the office (hopefully!)
- Study can be at your own pace and fit it in around your life
- You can show others you are self-motivated and want to improve yourself
- Better salary at the end of it (hopefully!)
- Tax deductibility for textbooks and other expenses because the study is related to your employment (if it is in the library area) [check with your tax advisor]
- Something impressive to put on your resumé
- Get another certificate for your office wall
- Learn new ways to fix problems at work
- Learn new things to implement at work and make yourself look good!
- Gain access to other libraries and collections for no charge while you are studying (CAVAL; ILLs)
- You can write articles for the ANZTLA Newsletter and share your new-found knowledge with your colleagues whilst at the same time doing some professional development for yourself.

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Notes on ANZTLA 2006 Statistics

*Kerrie Stevens
Statistician*

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 Return was distributed via the ANZTLA Forum to 121 libraries. 43 libraries responded, a response rate of 35.53%. This is a slight increase from the previous year.

This year the Statistics Return form was made more accessible to libraries completing it online, as it was formatted as a form – with fields to fill in. This generated some very positive responses. Although this is an improvement from previous years, there are still some issues that have arisen and will need to be fixed for the future. These issues include:

- Having a comments space next to each question for libraries to place explanatory notes about their statistics responses to certain questions

Although some statistics do not seem to calculate correctly, they have been entered as returned in the statistics form by the libraries themselves. Any questions should be directed to the libraries.

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

TABLE 1A 2006 LIBRARY STAFF

INSTITUTION	STATE / NZ	PROFES- SIONAL [1]	PARA- PROFESSION AL [2]	LIBRARY SUPPORT [3]	TOTAL STAFF [4]
Adelaide College of Divinity	SA	1.6		0.58	2.18
Australian Lutheran College	SA	2.4	0.9	0.3	3.60
Baptist Theological College of Western Australia	WA	0.6	0.8		1.40
Bible College of New Zealand	NZ	1	1	0.5	2.50
Bible College of Queensland	QLD	0.64			0.64
Bible College of Victoria	VIC	1	0.5		1.50
Booth College of Mission	NZ	1			1.00
Carey Baptist College	NZ	2.00	1.00		3.00
Catholic Information Resource Service (Broken Bay Diocese)	NSW	1.00		0.80	1.80
Catholic Theological College	VIC	1.80	1.00	0.20	3.00
Churches of Christ Theological College	VIC	0.40			0.40
Emmaus Bible College	NSW	0.75			0.75
Franciscan Order of Friars Minor (OFM)	VIC	1.80	1.00		2.80
Garden City College	QLD	0.40			0.40
Harvest Bible College	VIC	1.00			1.00
Kingsley College	VIC	1.00			1.00
Knox College	NZ	2.00	2.00		4.00
Malyon College	QLD	0.60			0.60
Moore Theological College	NSW	3.00	3.00	2.50	8.50
Nazarene Theological College	QLD	0.96	0.61		1.57
Phlair International College	NZ		1.00	2.00	3.00
Queensland Theological College	QLD	1.00	0.21	0.10	1.31
Ridley College	VIC	1.30		0.35	1.65
Southern Cross College	NSW	0.66	0.41	1.33	2.40
Sydney Missionary and Bible College	NSW	1.40	0.60	0.50	2.50
Tabor Victoria	VIC	1.00		0.50	1.50
Trinity Theological College	QLD	1.00	0.53		1.53
Trinity Theological College	WA	1.30	0.30		1.60
Uniting Church in Australia, Centre for Ministry	NSW	2.00	0.80		2.80
Vianney College	NSW	0.20			0.20
TOTAL		34.81	15.66	9.66	60.13
AVERAGE		1.20	0.92	0.81	2.00
MEDIAN		1.00	0.80	0.50	1.59

TABLE 1B 2006 LIBRARY STAFF

INSTITUTION	STATE / NZ	PROFES- SIONAL [1]	PARA- PROFESSION AL [2]	LIBRARY SUPPORT [3]	TOTAL STAFF [4]
Benedictine Community of New Norcia	WA	0.60	0.50		1.10
Brisbane Catholic Education	QLD	1.00		1.00	2.00
Catholic Education Office of Western Aust	WA	2.00	3.00	2.00	7.00
Christ the Priest	NSW	0.20	0.20		0.40
LJ Goody Bioethics Centre	WA		1.00		1.00
St Benedict's Monastery	NSW	0.20	0.20		0.40
Theology House	NZ	0.50			0.50
TOTAL		0.90	1.40	0.00	2.30
AVERAGE		0.30	0.47	1.50	0.58
MEDIAN		0.20	0.20	1.50	0.45

TABLE 1C 2006 LIBRARY STAFF

INSTITUTION	STATE / NZ	PROFESSION AL [1]	PARA- PROFESSION AL [2]	LIBRARY SUPPORT [3]	TOTAL STAFF [4]
Avondale College	NSW	4.50	2.00	0.50	7.00
Christian Heritage College	QLD	2.00		0.90	2.90
Murdoch University*	WA	0.40			0.40
Tabor Adelaide	SA	2.20	1.00	0.20	3.40
Trinity College	VIC	2.20	1.00	0.20	3.40
University of Notre Dame (Sydney)*	NSW	1	3	0.5	4.50
TOTAL		7.80	5.00	1.80	7.90
AVERAGE		1.56	1.67	0.45	3.95
MEDIAN		2.00	1.00	0.35	3.95

~ for whole library

* for theology only

Murdoch University~	WA	26.00	3.90	24.50	54.40
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TABLE 1 ALL 2006 LIBRARY STAFF

INSTITUTION	STATE / NZ	PROFES- SIONAL [1]	PARA- PROFESSION AL [2]	LIBRARY SUPPORT [3]	TOTAL STAFF [4]
Adelaide College of Divinity	SA	1.6		0.58	2.18
Australian Lutheran College	SA	2.4	0.9	0.3	3.60
Avondale College	NSW	4.50	2.00	0.50	7.00
Baptist Theological College of Western Australia	WA	0.6	0.8		1.40
Benedictine Community of New Norcia	WA	0.60	0.50		1.10
Bible College of New Zealand	NZ	1	1	0.5	2.50
Bible College of Queensland	QLD	0.64			0.64
Bible College of Victoria	VIC	1	0.5		1.50
Booth College of Mission	NZ	1			1.00
Brisbane Catholic Education	QLD	1.00		1.00	2.00
Carey Baptist College	NZ	2.00	1.00		3.00
Catholic Education Office of Western Aust	WA	2.00	3.00	2.00	7.00
Catholic Information Resource Service (Broken Bay Diocese)	NSW	1.00		0.80	1.80
Catholic Theological College	VIC	1.80	1.00	0.20	3.00
Christ the Priest	NSW	0.20	0.20		0.40
Christian Heritage College	QLD	2.00		0.90	2.90
Churches of Christ Theological College	VIC	0.40			0.40
Emmaus Bible College	NSW	0.75			0.75
Franciscan Order of Friars Minor (OFM)	VIC	1.80	1.00		2.80
Garden City College	QLD	0.40			0.40
Harvest Bible College	VIC	1.00			1.00
Kingsley College	VIC	1.00			1.00
Knox College	NZ	2.00	2.00		4.00
LJ Goody Bioethics Centre	WA		1.00		1.00
Malvon College	QLD	0.60			0.60
Moore Theological College	NSW	3.00	3.00	2.50	8.50
Murdoch University*	WA	0.40			0.40
Nazarene Theological College	QLD	0.96	0.61		1.57
Phlair International College	NZ		1.00	2.00	3.00
Queensland Theological College	QLD	1.00	0.21	0.10	1.31
Ridley College	VIC	1.30		0.35	1.65
Southern Cross College	NSW	0.66	0.41	1.33	2.40
St Benedict's Monastery	NSW	0.20	0.20		0.40
Sydney Missionary and Bible College	NSW	1.40	0.60	0.50	2.50
Tabor Adelaide	SA	2.20	1.00	0.20	3.40
Tabor Victoria	VIC	1.00		0.50	1.50
Theology House	NZ	0.50			0.50
Trinity College	VIC	2.20	1.00	0.20	3.40
Trinity Theological College	QLD	1.00	0.53		1.53
Trinity Theological College	WA	1.30	0.30		1.60
Uniting Church in Australia, Centre for Ministry	NSW	2.00	0.80		2.80
University of Notre Dame (Sydney)*	NSW	1	3	0.5	4.50
Vianney College	NSW	0.20			0.20
TOTAL		51.61	27.56	14.96	94.13
AVERAGE		1.25878049	1.06	0.78736842	2.18906977
MEDIAN		1	0.95	0.5	1.6

~ for whole library

* for theology only

Murdoch University~	WA	26.00	3.90	24.50	54.40
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TABLE 2A 2006 LIBRARY SERVICES

INSTITUTION	STATE/ NZ	TOTAL NUMBER OF LOANS	INTERLIBRARY LOANS					
			ORIGINAL ITEMS LENT	P'COPIED ITEMS LENT	TOTAL ITEMS LENT	ORIGINAL ITEMS BORR'D	P'COPIED ITEMS BORR'D	TOTAL ITEMS BORR'D
			[5]	[6]	[7]	[8]	[9]	[10]
Adelaide College of Divinity	SA	17427	168	101	269	12	6	18
Australian Lutheran College	SA	10317	91	67	158	12	9	21
Baptist Theological College of Western Australia	WA	15000	0	0	0	0	0	7
Bible College of New Zealand	NZ	16584	93	34	127	44	40	84
Bible College of Queensland	QLD	4724	1	5	6	0	0	0
Bible College of Victoria	VIC	12000	5	8	13	10	8	18
Booth College of Mission	NZ	2620			0	13	4	17
Carey Baptist College	NZ		43	2	45	8	2	10
Catholic Information Resource Service (Broken Bay Diocese)	NSW	686	10	0	10			0
Catholic Theological College	VIC	13949	25	7	32	36	32	68
Churches of Christ Theological College	VIC	3900	0	0	0	0	0	0
Emmaus Bible College	NSW	3100	30	5	35	0	0	0
Franciscan Order of Friars Minor (OFM)	VIC	10178	1	13	14	26	4	30
Garden City College	QLD	3695	0	0	0	4	2	6
Harvest Bible College	VIC	5771	0	0	0	0	0	0
Kingsley College	VIC	3063	0	0	0	0	0	0
Knox College	NZ	3810	46	18	64	30	5	35
Malyon College	QLD	4971	6	2	8	0	9	9
Moore Theological College	NSW	32	110	139	249	16	19	35
Nazarene Theological College	QLD	1695	4	6	10	2	0	2
Queensland Theological College	QLD	1660	2	1	3	50	71	121
Phlair International College	NZ	747			0			0
Ridley College	VIC	9942	5	6	11	3	8	11
Southern Cross College	NSW	7128	10	0	10	0	0	0
Sydney Missionary and Bible College	NSW	19000	0	5	5	0	10	10
Tabor Victoria	VIC	10850	0	2	2	0	0	0
Trinity Theological College	QLD	6483	17	16	33	23	24	47
Trinity Theological College	WA	3439	2	1	3	2	0	2
Uniting Church in Australia, Centre for Ministry	NSW	11773	22	4	26	10	8	18
Vianney College	NSW	1154	2	0	2	1	0	1
TOTAL		188271	525	341	866	290	255	552
AVERAGE		6723.96	19.44	12.63	29.86	10.74	9.44	19.03
MEDIAN		4847.5	5	4	10	3	4	9

TABLE 2B 2006 LIBRARY SERVICES

INSTITUTION	STATE / NZ	TOTAL NUMBER OF LOANS	INTERLIBRARY LOANS					
			ORIGINAL ITEMS LENT	P'COPIED ITEMS LENT	TOTAL ITEMS LENT	ORIGINAL ITEMS BORR'D	P'COPIED ITEMS BORR'D	TOTAL ITEMS BORR'D
			[5]	[6]	[7]	[8]	[9]	[10]
Benedictine Community of New Norcia	WA	100	15	30	45	0	0	0
Brisbane Catholic Education	QLD	1781	6	6	22		0	1750
Catholic Education Office of Western Aust	WA	23259	0	0	0	0	0	0
Christ the Priest	NSW	0	0	0	0	0	0	0
LJ Goody Bioethics Centre	WA	0	0	0	0	0	0	0
St Benedictine's Monastery	NSW		0	0	0	1	0	1
Theology House	NZ	4187	7		7	13	2	15
TOTAL		29327	28	36	74	14	2	1766
AVERAGE		4887.83	4.00	6.00	10.57	2.33	0.00	252.29
MEDIAN		940.50	0.00	0.00	0.00	0.00	0.00	0.00

TABLE 2C 2006 LIBRARY SERVICES

INSTITUTION	STATE / NZ	TOTAL NUMBER OF LOANS	INTERLIBRARY LOANS					
			ORIGINAL ITEMS LENT	P'COPIED ITEMS LENT	TOTAL ITEMS LENT	ORIGINAL ITEMS BORR'D	P'COPIED ITEMS BORR'D	TOTAL ITEMS BORR'D
			[5]	[6]	[7]	[8]	[9]	[10]
Avondale College	NSW	63513	79	85	164	42	52	94
Christian Heritage College	QLD	31600	12	0	12	4	0	4
Murdoch University~*	WA	450099	1322	1480	2802	613	1364	1977
Tabor Adelaide	SA	38000			0			0
Trinity College	VIC	9797	0	0	0	6	2	8
University of Notre Dame (Sydney)~*	NSW	3269	5	0	5	10	0	10
TOTAL		596278	1418	1565	2983	675	1418	2093
AVERAGE		99379.67	283.60	313.00	497.17	135.00	283.60	348.83
MEDIAN		34800	12	0	8.5	10	2	9

~ for whole library

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

TABLE 2ALL 2006 LIBRARY SERVICES

INSTITUTION	STATE/ NZ	TOTAL NUMBER OF LOANS	INTERLIBRARY LOANS					
			ORIGINAL ITEMS LENT	P'COPIED ITEMS LENT	TOTAL ITEMS LENT	ORIGINAL ITEMS BORR'D	P'COPIED ITEMS BORR'D	TOTAL ITEMS BORR'D
			[5]	[6]	[7]	[8]	[9]	[10]
Adelaide College of Divinity	SA	17427	168	101	269	12	6	18
Australian Lutheran College	SA	10317	91	67	158	12	9	21
Avondale College	NSW	63513	79	85	164	42	52	94
Baptist Theological College of Western Australia	WA	15000	0	0	0	0	0	7
Benedictine Community of New Norcia	WA	100	15	30	45	0	0	0
Bible College of New Zealand	NZ	16584	93	34	127	44	40	84
Bible College of Queensland	QLD	4724	1	5	6	0	0	0
Bible College of Victoria	VIC	12000	5	8	13	10	8	18
Booth College of Mission	NZ	2620			0	13	4	17
Brisbane Catholic Education	QLD	1781	6	6	22		0	1750
Carey Baptist College	NZ		43	2	45	8	2	10
Catholic Education Office of Western Aust	WA	23259	0	0	0	0	0	0
Catholic Information Resource Service (Broken Bay Diocese)	NSW	686	10	0	10			0
Catholic Theological College	VIC	13949	25	7	32	36	32	68
Christ the Priest	NSW	0	0	0	0	0	0	0
Christian Heritage College	QLD	31600	12	0	12	4	0	4
Churches of Christ Theological College	VIC	3900	0	0	0	0	0	0
Emmaus Bible College	NSW	3100	30	5	35	0	0	0
Franciscan Order of Friars Minor (OFM)	VIC	10178	1	13	14	26	4	30
Garden City College	QLD	3695	0	0	0	4	2	6
Harvest Bible College	VIC	5771	0	0	0	0	0	0
Kingsley College	VIC	3063	0	0	0	0	0	0
Knox College	NZ	3810	46	18	64	30	5	35
LJ Goody Bioethics Centre	WA	0	0	0	0	0	0	0
Malyon College	QLD	4971	6	2	8	0	9	9
Moore Theological College	NSW	32	110	139	249	16	19	35
Murdoch University~*	WA	450099	1322	1480	2802	613	1364	1977
Nazarene Theological College	QLD	1695	4	6	10	2	0	2
Queensland Theological College	QLD	1660	2	1	3	50	71	121
Phlair International College	NZ	747			0			0
Ridley College	VIC	9942	5	6	11	3	8	11
Southern Cross College	NSW	7128	10	0	10	0	0	0
St Benedictine's Monastery	NSW		0	0	0	1	0	1
Sydney Missionary and Bible College	NSW	19000	0	5	5	0	10	10
Tabor Adelaide	SA	38000			0			0
Tabor Victoria	VIC	10850	0	2	2	0	0	0
Theology House	NZ	4187	7		7	13	2	15
Trinity College	VIC	9797	0	0	0	6	2	8
Trinity Theological College	QLD	6483	17	16	33	23	24	47
Trinity Theological College	WA	3439	2	1	3	2	0	2
Uniting Church in Australia, Centre for Ministry	NSW	11773	22	4	26	10	8	18
University of Notre Dame (Sydney)~*	NSW	3269	5	0	5	10	0	10
Vianney College	NSW	1154	2	0	2	1	0	1
TOTAL		649343	1603	1698	3301	814	1528	2342
AVERAGE		23190.82	59.37	65.31	113.83	30.15	56.59	80.76
MEDIAN		4043.5	2	1	5	2	0	4

~ for whole library

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

TABLE 3A 2006 COLLECTION RESOURCES

INSTITUTION	STATE/ NZ	MONOGRAPH VOLUMES		NON-BOOK MATERIALS		SERIAL VOLUMES		ELEC. SERIALS	ELECT. D/BASES	
		ADDED 2006	TOTAL END 2006	ADDED 2006	TOTAL END 2006	ADDED 2006	CURRENT SUBS			TOTAL END 2006
		[12]	[13]	[14]	[15]	[16]	[17]	[18]	[19]	[20]
Adelaide College of Divinity	SA	956	61000	4	0	0	216	524	1	3
Australian Lutheran College	SA	1585	87183	151	1504	2	270	500	22	3
Baptist Theological College of Western Australia	WA	470	36515	30	1349	2	145	321	0	2
Bible College of New Zealand	NZ	1104	46000	5	150	1	128	250	0	2
Bible College of Queensland	QLD	829	20291	65	301	32	127	159	0	1
Bible College of Victoria	VIC	1694	43000	193	2271	135	135	160	12	2
Booth College of Mission	NZ	816	12292	74	1830	2	43	92	2	2
Carey Baptist College	NZ	1099	35163	9	251		220			7
Catholic Information Resource Service (Broken Bay Diocese)	NSW	3113	15540	471	157	29	39	39	1	
Catholic Theological College	VIC	5347	96250	12	31	0	219	398	2	2
Churches of Christ Theological College	VIC	420	20420	0	0	67	75		2	2
Emmaus Bible College	NSW	197	11835	7	20	3	121	150	0	0
Franciscan Order of Friars Minor (OFM)	VIC	2847	44650	30	110	0	200	250	35	3
Garden City College	QLD	363	13636	4	511	2	12	38	6	1
Harvest Bible College	VIC	1378	31006			2	55	120	0	2
Kingsley College	VIC	572	26188	29	4707	0	152	152	1	1
Knox College	NZ	1021	58327	0		0	71	791	0	0
Malvon College	QLD	704	19517	20	903	6	57	177	0	2
Moore Theological College	NSW	5754	221250	0	0	9	802	1853	2	9
Nazarene Theological College	QLD	346	35000	44	327	2	72	123	2	1
Phlair International College	NZ	745	10000	90	500	50	5020	5000	3	2
Queensland Theological College	QLD	437	14717	21		3	35	67	1	1
Ridley College	VIC	33	43667	16	949	4	153	364	0	3
Southern Cross College	NSW	3705	20640	0	0	4				3
Sydney Missionary and Bible College	NSW	1395	28145	109	1045	0	170	326	19	3
Tabor Victoria	VIC	4359	35687	95	1177	4	94	458	0	0
Trinity Theological College	QLD	639	24290	0	124	3	75	222	22	3
Trinity Theological College	WA	2603	17531	30	540	1	46	92	0	4
Uniting Church in Australia, Centre for Ministry	NSW	998	63443	40	435		100	500		5
Vianney College	NSW	272							0	0
TOTAL		45801	1193183	1402	18289	363	8852	13126	133	69
AVERAGE		1526.70	41144.24	60.96	731.56	13.44	316.14	504.85	4.93	2.38
MEDIAN		977	31006	30	327	2	124	236	1	2

TABLE 3B 2006 COLLECTION RESOURCES

INSTITUTION	STATE/ NZ	MONOGRAPH VOLUMES		NON-BOOK MATERIALS		SERIAL VOLUMES			ELEC. SERIALS	ELECT. D'BASES
		ADDED 2006	TOTAL END 2006	ADDED 2006	TOTAL END 2006	ADDED 2006	CURRENT SUB	TOTAL END 2006		
Benedictine Community of New Norcia	WA	4166	73579	9	416	0	74	300	1	0
Brisbane Catholic Education	QLD	401	18583	0	0		160	160	2	2
Catholic Education office of Western Aust	WA	1180	16873	336	6579	2	81	97	5	2
Christ the Priest	NSW		22405							
L.J. Goody Bioethics Centre	WA	30	5388	24		0	45	56	2	
St Benedict's Monastery	NSW	128	16791	0	75	0	42	72	0	0
Theology House	NZ	435	19851	27	880	1	34		2	0
TOTAL		1773	81308	336	7534	3	202	225	9	2
AVERAGE		443.25	16261.60	336.00	2511.33	0.75	50.50	75.00	2.25	0.67
MEDIAN		281.5	16873	336	880	0.5	43.5	72	2	0

TABLE 3C 2006 COLLECTION RESOURCES

INSTITUTION	STATE/ NZ	MONOGRAPH VOLUMES		NON-BOOK MATERIALS		SERIAL VOLUMES			ELEC. SERIALS	ELECT. D'BASES
		ADDED 2006	TOTAL END 2006	ADDED 2006	TOTAL END 2006	ADDED 2006	CURRENT SUBS	TOTAL END 2006		
Avondale College	NSW	1382	116701	571	8059	0	532	1694	1	29
Christian Heritage College	QLD	2100	36770	76	2114	3	150	370	4	3
Murdoch University*	WA	20133	478269			55	2553	47323		
Tabor Adelaide	SA	4327	38800	653	3610	3	120	396	0	3
Trinity College	VIC	4176	61376	6	166	9	143	349	0	3
University of Notre Dame (Sydney)*	NSW	1990	2500	65	65	60	60	100	0	70
TOTAL		34108	734416	647	14014	130	3558	50232	5	108
AVERAGE		5684.67	122402.67	323.50	2802.80	21.67	593.00	8372.00	1.00	21.60
MEDIAN		3138	50088	323.5	2114	6	146.5	383	0	3

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

TABLE 3 ALL 2006 COLLECTION RESOURCES

INSTITUTION	STATE/ NZ	MONOGRAPH VOLUMES		NON-BOOK MATERIALS		SERIAL VOLUMES			ELEC. SERIALS	ELECT. DBASES
		ADDED 2006	TOTAL END 2006	ADDED 2006	TOTAL END 2006	ADDED 2006	CURRENT SUBS	TOTAL END 2006		
		[12]	[13]	[14]	[15]	[16]	[17]	[18]		
Adelaide College of Divinity	SA	956	61000	4	0	0	216	524	1	3
Australian Lutheran College	SA	1585	87183	151	1504	2	270	500	22	3
Avondale College	NSW	1382	116701	571	8059	0	532	1694	1	29
Baptist Theological College of Western Australia	WA	470	36515	30	1349	2	145	321	0	2
Benedictine Community of New Norcia	WA	4166	73579	9	416	0	74	300	1	0
Bible College of New Zealand	NZ	1104	46000	5	150	1	128	250	0	2
Bible College of Queensland	QLD	829	20291	65	301	32	127	159	0	1
Bible College of Victoria	VIC	1694	43000	193	2271	135	135	160	12	2
Booth College of Mission	NZ	816	12292	74	1830	2	43	92	2	2
Brisbane Catholic Education	QLD	401	18583	0	0	0	160	160	2	2
Carey Baptist College	NZ	1099	35163	9	251	0	220	0	0	7
Catholic Education office of Western Aust	WA	1180	16873	336	6579	2	81	97	5	2
Catholic Information Resource Service (Broken Bay Diocese)	NSW	3113	15540	471	157	29	39	39	1	0
Catholic Theological College	VIC	5347	96250	12	31	0	219	398	2	2
Christ the Priest	NSW		22405							
Christian Heritage College	QLD	2100	36770	76	2114	3	150	370	4	3
Churches of Christ Theological College	VIC	420	20420	0	0	67	75	0	2	2
Emmaus Bible College	NSW	197	11835	7	20	3	121	150	0	0
Franciscan Order of Friars Minor (OFM)	VIC	2847	44650	30	110	0	200	250	35	3
Garden City College	QLD	363	13636	4	511	2	12	38	6	1
Harvest Bible College	VIC	1378	31006			2	55	120	0	2
Kingsley College	VIC	572	26188	29	4707	0	152	152	1	1
Knox College	NZ	1021	58327	0		0	71	791	0	0
LJ Goody Bioethics Centre	WA	30	5388	24		0	45	56	2	
Malyon College	QLD	704	19517	20	903	6	57	177	0	2
Moore Theological College	NSW	5754	221250	0	0	9	802	1853	2	9
Murdoch University*	WA	20133	478269			55	2553	47323		
Nazarene Theological College	QLD	346	35000	44	327	2	72	123	2	1
Phlair International College	NZ	745	10000	90	500	50	5020	5000	3	2
Queensland Theological College	QLD	437	14717	21		3	35	67	1	1

TABLE 3ALL 2006 COLLECTION RESOURCES

INSTITUTION	STATE/ NZ	MONOGRAPH VOLUMES		NON-BOOK MATERIALS		SERIAL VOLUMES		ELEC. SERIALS	ELECT. D'BASES	
		ADDED 2006	TOTAL END 2006	ADDED 2006	TOTAL END 2006	ADDED 2006	CURRENT SUBS			TOTAL END 2006
		[12]	[13]	[14]	[15]	[16]	[17]	[18]	[19]	[20]
Ridley College	VIC	33	43667	16	949	4	153	364	0	3
Southern Cross College	NSW	3705	20640	0	0	4				3
St Benedict's Monastery	NSW	128	16791	0	75	0	42	72	0	0
Sydney Missionary and Bible College	NSW	1395	28145	109	1045	0	170	326	19	3
Tabor Adelaide	SA	4327	38800	653	3610	3	120	396	0	3
Tabor Victoria	VIC	4359	35687	95	1177	4	94	458	0	0
Theology House	NZ	435	19851	27	880	1	34		2	0
Trinity College	VIC	4176	61376	6	166	9	143	349	0	3
Trinity Theological College	QLD	639	24290	0	124	3	75	222	22	3
Trinity Theological College	WA	2603	17531	30	540	1	46	92	0	4
Uniting Church in Australia, Centre for Ministry	NSW	998	63443	40	435		100	500		5
University of Notre Dame (Sydney)*	NSW	1990	2500	65	65	60	60	100	0	70
Vianney College	NSW	272							0	0
TOTAL		60007	1362924	388	15241	288	10307	58979	97	121
AVERAGE		2222.48	52420.15	29.85	762.05	11.52	412.28	2564.30	4.04	4.84
MEDIAN		745	25239	29	381	3	75	222	0.5	2

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

TABLE 4A 2006 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	\$26,800	\$25,600	\$0	\$6,325	\$58,725
Australian Lutheran College	SA	\$42,000	\$24,000	\$5,000	\$6,000	\$77,000
Baptist Theological College of Western Australia	WA	\$12,000	\$11,452	\$0	\$4,526	\$27,978
Bible College of New Zealand	NZ	\$27,636	\$16,529	\$292	\$4,500	\$48,957
Bible College of Queensland	QLD	\$19,522	\$2,783	\$0	\$1,094	\$23,399
Bible College of Victoria	VIC	\$27,410	\$11,000	\$1,000	\$4,500	\$43,910
Booth College of Mission	NZ	\$7,819	\$3,246	\$637	\$1,687	\$11,702
Carey Baptist College	NZ	\$42,000	\$18,000		\$4,000	\$64,000
Catholic Information Resource Service (Broken Bay Diocese)	NSW	\$8,430				\$10,000
Catholic Theological College	VIC	\$35,334	\$29,471	\$0	\$0	\$64,805
Churches of Christ Theological College	VIC	\$3,931	\$5,279			\$9,210
Emmaus Bible College	NSW	\$3,400	\$2,600			\$6,000
Franciscan Order of Friars Minor (OFM)	VIC	\$25,000	\$14,225		\$5,125	\$44,350
Garden City College	QLD	\$15,917	\$1,908	\$0	\$730	\$18,555
Harvest Bible College	VIC	\$22,449	\$2,982			\$25,432
Kingsley College	VIC	\$4,916	\$4,261	\$1,295	\$739	\$11,211
Knox College	NZ	\$7,548	\$14,239	\$0	\$0	\$21,787
Malyon College	QLD	\$23,607	\$4,247	\$2,606	\$5,000	\$35,460
Moore Theological College	NSW	\$252,678	\$72,060	\$4,618	\$13,956	\$344,491
Nazarene Theological College	QLD	\$4,059	\$5,605	\$1,313	\$800	\$11,777
Phlair International College	NZ	\$4,000	\$300	\$1,000	\$200	\$5,500
Queensland Theological College	QLD	\$10,000	\$950	\$1,883	\$1,313	\$14,146
Ridley College	VIC	\$39,113	\$13,486	\$5,264		\$57,863
Southern Cross College	NSW	\$56,485	\$182	\$0	\$9,383	\$66,050
Sydney Missionary and Bible College	NSW	\$60,000	\$16,000	\$1,257	\$8,000	\$84,000
Tabor Victoria	VIC	\$31,431	\$10,342	\$1,500	\$4,978	\$48,251
Trinity Theological College	QLD	\$26,000	\$14,300		\$5,648	\$45,948
Trinity Theological College	WA	\$22,000	\$6,000	\$5,000	\$7,000	\$40,000
Uniting Church in Australia, Centre for Ministry	NSW	\$46,500	\$13,000		\$7,800	\$67,300
Vianney College	NSW	\$2,648	\$6,861			\$9,509
TOTAL		\$910,632.81	\$350,907.76	\$32,664.70	\$103,303.42	\$1,397,314.44
AVERAGE		\$30,354.43	\$12,100.27	\$1,555.46	\$4,304.31	\$46,577.15
MEDIAN		\$23,028.29	\$10,342.00	\$1,000.00	\$4,513.00	\$37,729.82

* NZ dollars (multiply by 0.87 to get AUD\$)

^ Financial Year 04-05

TABLE 4B 2006 LIBRARY EXPENDITURE (AU\$)

INSTITUTION	STATE / NZ	MONOGRAPHS	SERIALS	NON-BOOK MATERIALS	ELECTRONIC D'BASES	TOTAL
		[21]	[22]	[23]	[24]	[25]
Benedictine Community of New Norcia	WA	\$11,523	\$3,106			\$14,629
Brisbane Catholic Education	QLD					\$0
Catholic Education Office of Western Aust	WA	\$30,423	\$11,351	\$19,949	\$13,975	\$45,275
Christ the Priest	NSW					\$0
LJ Goody Bioethics Centre	WA					\$5,000
St Benedict's Monastery	NSW	\$8,610.00	\$3,393.00	\$520.00	\$0.00	\$12,523
Theology House	NZ	17600	3500		0	\$21,100
TOTAL		\$68,156.00	\$21,350.00	\$20,469.00	\$13,975.00	\$98,527.00
AVERAGE		\$17,039.00	\$5,337.50	\$10,234.50	\$4,658.33	\$14,075.29
MEDIAN		\$14,561.50	\$3,446.50	\$10,234.50	\$0.00	\$12,523.00

TABLE 4C 2006 LIBRARY EXPENDITURE (AU\$)

INSTITUTION	STATE / NZ	MONOGRAPHS	SERIALS	NON-BOOK MATERIALS	ELECTRONIC D'BASES	TOTAL
		[21]	[22]	[23]	[24]	[25]
Avondale College	NSW	\$67,000	\$85,500	\$72,500		\$225,000
Christian Heritage College	QLD					\$0
Murdoch University*	WA	\$995,037	\$2,457,960	\$2,108,654		\$5,561,651
Tabor Adelaide	SA	\$67,843	\$10,035	\$34,371	\$8,929	\$102,214
Trinity College	VIC					\$0
University of Notre Dame (Sydney)*	NSW					\$0
TOTAL		\$1,129,880.00	\$2,553,495.00	\$2,215,525.00	\$8,929.00	\$5,888,865.00
AVERAGE		\$376,626.67	\$851,165.00	\$0.00	\$8,929.00	\$981,477.50
MEDIAN		\$67,843.00	\$85,500.00	\$0.00	\$8,929.00	\$51,107.00

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

TABLE 4 ALL 2006 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	\$26,800	\$25,600	\$0	\$6,325	\$58,725
Australian Lutheran College	SA	\$42,000	\$24,000	\$5,000	\$6,000	\$77,000
Avondale College	NSW	\$67,000	\$85,500	\$72,500		\$225,000
Baptist Theological College of Western Australia	WA	\$12,000	\$11,452	\$0	\$4,526	\$27,978
Benedictine Community of New Norcia	WA	\$11,523	\$3,106			\$14,629
Bible College of New Zealand	NZ	\$27,636	\$16,529	\$292	\$4,500	\$48,957
Bible College of Queensland	QLD	\$19,522	\$2,783	\$0	\$1,094	\$23,399
Bible College of Victoria	VIC	\$27,410	\$11,000	\$1,000	\$4,500	\$43,910
Booth College of Mission	NZ	\$7,819	\$3,246	\$637	\$1,687	\$11,702
Brisbane Catholic Education	QLD					\$0
Carey Baptist College	NZ	\$42,000	\$18,000		\$4,000	\$64,000
Catholic Education Office of Western Aust	WA	\$30,423	\$11,351	\$19,949	\$13,975	\$45,275
Catholic Information Resource Service (Broken Bay Diocese)	NSW	\$8,430				\$10,000
Catholic Theological College	VIC	\$35,334	\$29,471	\$0	\$0	\$64,805
Christ the Priest	NSW					\$0
Christian Heritage College	QLD					\$0
Churches of Christ Theological College	VIC	\$3,931	\$5,279			\$9,210
Emmaus Bible College	NSW	\$3,400	\$2,600			\$6,000
Franciscan Order of Friars Minor (OFM)	VIC	\$25,000	\$14,225		\$5,125	\$44,350
Garden City College	QLD	\$15,917	\$1,908	\$0	\$730	\$18,555
Harvest Bible College	VIC	\$22,449	\$2,982			\$25,432
Kingsley College	VIC	\$4,916	\$4,261	\$1,295	\$739	\$11,211
Knox College	NZ	\$7,548	\$14,239	\$0	\$0	\$21,787
LJ Goody Bioethics Centre	WA					\$5,000
Malyon College	QLD	\$23,607	\$4,247	\$2,606	\$5,000	\$35,460
Moore Theological College	NSW	\$252,678	\$72,060	\$4,618	\$13,956	\$344,491
Murdoch University*	WA	\$995,037	\$2,457,960	\$2,108,654		\$5,561,651
Nazarene Theological College	QLD	\$4,059	\$5,605	\$1,313	\$800	\$11,777
Phlair International College	NZ	\$4,000	\$300	\$1,000	\$200	\$5,500
Queensland Theological College	QLD	\$10,000	\$950	\$1,883	\$1,313	\$14,146
Ridley College	VIC	\$39,113	\$13,486	\$5,264		\$57,863
Southern Cross College	NSW	\$56,485	\$182	\$0	\$9,383	\$66,050
St Benedict's Monastery	NSW	\$8,610.00	\$3,393.00	\$520.00	\$0.00	\$12,523
Sydney Missionary and Bible College	NSW	\$60,000	\$16,000	\$1,257	\$8,000	\$84,000
Tabor Adelaide	SA	\$67,843	\$10,035	\$34,371	\$8,929	\$102,214
Tabor Victoria	VIC	\$31,431	\$10,342	\$1,500	\$4,978	\$48,251
Theology House	NZ	17600	3500		0	\$21,100
Trinity College	VIC					\$0
Trinity Theological College	QLD	\$26,000	\$14,300		\$5,648	\$45,948
Trinity Theological College	WA	\$22,000	\$6,000	\$5,000	\$7,000	\$40,000
Uniting Church in Australia, Centre for Ministry	NSW	\$46,500	\$13,000		\$7,800	\$67,300
University of Notre Dame (Sydney)*	NSW					\$0
Vianney College	NSW	\$2,648	\$6,861			\$9,509
TOTAL		\$1,794,536.19	\$2,713,185.63	\$2,169,280.61	\$79,600.42	\$6,744,131.60
AVERAGE		\$69,020.62	\$108,527.43	\$127,604.74	\$4,189.50	\$217,552.63
MEDIAN		\$22,224.61	\$6,000.00	\$1,313.00	\$4,978.00	\$21,100.00

* NZ dollars (multiply by 0.87 to get AUD\$)

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

TABLE 5A 2006 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.	EFT		
		[26]	[27]	[28]	[29]	[30]	[31]		
Adelaide College of Divinity	SA	17	66	36	252	34	154.45	500	40
Australian Lutheran College	SA	12	18				114	1435	60
Baptist Theological College of Western Australia	WA	3	12					326	33
Bible College of New Zealand	NZ	17	15	208	312	397	314	968	68
Bible College of Queensland	QLD	5	8	36	55		50	160	35
Bible College of Victoria	VIC	12	5	110	151	70	285	400	60
Booth College of Mission	NZ	8	2	17	15		25	218	53
Carey Baptist College	NZ	10	12	170	255		425	501	113
Catholic Information Resource Service (Broken Bay Diocese)	NSW	6	1			140	78.875	284	2
Catholic Theological College	VIC	3	38	62	172			264	72
Churches of Christ Theological College	VIC	4	9					250	15
Emmaus Bible College	NSW	2	7	5	16	0		51	5
Franciscan Order of Friars Minor (OFM)	VIC	3	50	71	61	0	94	217	40
Garden City College	QLD	4	4	36	24	0	49	479	18
Harvest Bible College	VIC	6	4				206	315	17
Kingsley College	VIC	6	6					478	30
Knox College	NZ	4	1	13	5	3	18	494	69
Malyon College	QLD	4	6	37	84	10	68	220	40
Moore Theological College	NSW	23	14	318	169			580	33
Nazarene Theological College	QLD	3	16	20	14		21.31	85	20
Phlair International College	NZ	2	1	200	50	0		150	30
Queensland Theological College	QLD	3	6	18	42	0	12.9375	212	21
Ridley College	VIC	6	12	60	117		91.75	322	80
Southern Cross College	NSW	17	11				371.5	615	36
Sydney Missionary and Bible College	NSW	14	12	186	314	0	265	547	70
Tabor Victoria	VIC	11	10	180	300	15	295	552	65
Trinity Theological College	QLD	5	8	41	124	59			22
Trinity Theological College	WA	3	7	38	31		49	320	54
Uniting Church in Australia, Centre for Ministry	NSW	7						626	30
Vianney College	NSW	2	7	11	34	0	15.625	154	16
TOTAL		222	368	1873	2597	728	3003.45	11723	1247
AVERAGE		7.40	12.69	85.14	118.05	48.53	143.02	404.24	41.57
MEDIAN		5.50	8.00	39.50	72.50	3.00	91.75	322.00	35.50

TABLE 5B 2006 INSTITUTIONAL POPULATION AND LIBRARY FACILITIES

INSTITUTION	STATE / NZ	ACADEMIC STAFF		REGISTERED BORROWERS	TOTAL SEATING CAPACITY
		FULL-TIME	PART-TIME		
		[26]	[27]	[32]	[33]
Benedictine Community of New Norcia	WA				15
Brisbane Catholic Education	QLD	234	6	361	0
Catholic Education Office of Western Australia	WA	240	0	4662	30
Christ the Priest	NSW			6	4
LJ Goody Bioethics Centre	WA	1	3		2
St Benedict's Monastery	NSW				
Theology House	NZ	1	3	442	12
TOTAL		476	12	5471	63
AVERAGE		119.00	3.00	1367.75	10.50
MEDIAN		117.50	3.00	401.50	8.00

TABLE 5C 2006 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.	EFT		
		[26]	[27]	[28]	[29]	[30]	[31]	[32]	[33]
Avondale College	NSW						1029	1507	250
Christian Heritage College	QLD							950	58
Murdoch University* {* not [32] & [33]}	WA	7	1	24	43		48	26865	1180
Tabor Adelaide	SA	47	29	450	507	315	514	1000	49
Trinity College	VIC							1692	112
University of Notre Dame (Sydney)~	NSW						400	600	200
TOTAL		54	30	474	550	315	1991	32614	1849
AVERAGE		27.00	15.00	237.00	0.00	0.00	497.75	5435.67	329.80
MEDIAN		27.00	15.00	237.00	0.00	0.00	457.00	1253.50	156.00

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

* for theology only

TABLE 5 ALL 2006 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.	EFT		
		[26]	[27]	[28]	[29]	[30]	[31]		
Adelaide College of Divinity	SA	17	66	36	252	34	154.45	500	40
Australian Lutheran College	SA	12	18				114	1435	60
Avondale College	NSW						1029	1507	250
Baptist Theological College of Western Australia	WA	3	12					326	33
Benedictine Community of New Norcia	WA								15
Bible College of New Zealand	NZ	17	15	208	312	397	314	968	68
Bible College of Queensland	QLD	5	8	36	55		50	160	35
Bible College of Victoria	VIC	12	5	110	151	70	285	400	60
Booth College of Mission	NZ	8	2	17	15		25	218	53
Brisbane Catholic Education	QLD	234	6					361	0
Carey Baptist College	NZ	10	12	170	255		425	501	113
Catholic Education Office of Western Australia	WA	240	0					4662	30
Catholic Information Resource Service (Broken Bay Diocese)	NSW	6	1			140	78.875	284	2
Catholic Theological College	VIC	3	38	62	172			264	72
Christ the Priest	NSW							6	4
Christian Heritage College	QLD							950	58
Churches of Christ Theological College	VIC	4	9					250	15
Emmaus Bible College	NSW	2	7	5	16	0		51	5
Franciscan Order of Friars Minor (OFM)	VIC	3	50	71	61	0	94	217	40
Garden City College	QLD	4	4	36	24	0	49	479	18
Harvest Bible College	VIC	6	4				206	315	17
Kingsley College	VIC	6	6					478	30
Knox College	NZ	4	1	13	5	3	18	494	69
LJ Goody Bioethics Centre	WA	1	3						2
Malyon College	QLD	4	6	37	84	10	68	220	40
Moore Theological College	NSW	23	14	318	169			580	33
Murdoch University* (* not [32] & [33])	WA	7	1	24	43		48	26865	1180
Nazarene Theological College	QLD	3	16	20	14		21.31	85	20
Phlair International College	NZ	2	1	200	50	0		150	30
Queensland Theological College	QLD	3	6	18	42	0	12.9375	212	21
Ridley College	VIC	6	12	60	117		91.75	322	80
Southern Cross College	NSW	17	11				371.5	615	36
St Benedict's Monastery	NSW								
Sydney Missionary and Bible College	NSW	14	12	186	314	0	265	547	70
Tabor Adelaide	SA	47	29	450	507	315	514	1000	49
Tabor Victoria	VIC	11	10	180	300	15	295	552	65
Theology House	NZ	1	3					442	12
Trinity College	VIC							1692	112
Trinity Theological College	QLD	5	8	41	124	59			22
Trinity Theological College	WA	3	7	38	31		49	320	54
Uniting Church in Australia, Centre for Ministry	NSW	7						626	30
University of Notre Dame (Sydney)~	NSW						400	600	200
Vianney College	NSW	2	7	11	34	0	15.625	154	16
TOTAL		188	265	1770	2107	402	2519.12	38486	2400
AVERAGE		7.52	11.04	98.33	117.06	33.50	157.45	1425.41	82.76
MEDIAN		4.00	7.00	39.50	55.50	0.00	79.88	442.00	33.00

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

* for theology only

STAFF SALARIES 2006

Scale	A	B	C	TOTAL
Professional	14	4	3	21
Church salary	10		1	11
Other	6	2	2	10

AUTOMATION 2006

SYSTEM	A	B	C	TOTAL
AIMS	1			1
Aleph			1	1
ALICE	1			1
AMLIB	1			1
Athena	7	1		8
Bibliofile ITS for Windows		1		1
Bookmark	2			2
DB Textworks		2		2
Dynix	1			1
E Library		1	1	2
Elm Library Management Systems	1	1		2
Heritage	1			1
Horizon	4		2	6
Informatif	1			1
Liberty3	6	1	1	8
Library Master 4.10	1			1
LibraryPro Gold	1			1
Millenium LMS			1	1
Voyager	2			2

Participating Libraries

I would like to thank the following libraries for submitting Statistics Returns for 2006. Your contribution makes this information all the more useful for your fellow ANZTLA member libraries.

Adelaide Theological Library, Adelaide College of Divinity SA
Löhe Memorial Library, Australian Lutheran College SA
Avondale College Library, Avondale College NSW
Baptist Theological College of Western Australia WA
New Norcia Library, Benedictine Community of New Norcia WA
Deane Memorial Library, Bible College of New Zealand NZ
W.J. Tunley Memorial Library, Bible College of Queensland QLD
J.W. Searle Library, Bible College of Victoria VIC
Brisbane Catholic Education Library, Brisbane Catholic Education QLD
Catholic Information Resource Service, Broken Bay Diocese NSW
Ayson Clifford Library, Carey Baptist College NZ
Catholic Library of Western Australia, Catholic Education Office of Western Australia WA
Mannix Library, Catholic Theological College VIC
House of Studies Library, Christ the Priest NSW
Christian Heritage College Library, Christian Heritage College QLD
Campbell Edwards Library, Churches of Christ Theological College VIC
Emmaus Bible College Library, Emmaus Bible College NSW
St Paschal Library, Franciscan Order of Friars Minor (OFM)
Garden City College Library, Garden City College QLD
Library, Harvest Bible College VIC
Founder's Memorial Library, Kingsley College VIC
Hewitson Library, Knox College NZ
Walter Black Library, LJ Goody Bioethics Centre WA
Malyon College Library, Malyon College QLD
Moore Theological College NSW
Murdoch University Library, Murdoch University WA
John D. Fulton Library, Nazarene Theological College QLD
Phlair College Library, Phlair International College NZ
Gibson-Radcliffe Library, Queensland Theological College QLD
Leon Morris Library, Ridley College VIC
Booth College of Mission, The Salvation Army NZ
James Wallace Memeorial Library, Southern Cross College NSW
St Benedict's Monastery Library, St Benedict's Monastery NSW
J.T.H. Kerr Library, Sydney Missionary and Bible College NSW
Tabor Adelaide Library, Tabor Adelaide SA
Leo Harris Resource Centre, Tabor Victoria VIC
Theology House Library, Theology House NZ
Leeper and Mollison Libraries, Trinity College VIC
Trinity Theological Library, Trinity Theological College QLD
Trinity Theological College Library, Trinity Theological College WA
Camden Theological Library, Uniting Church in Australia, Centre for Ministry NSW
St Benedict's Library, University of Notre Dame Australia (Sydney) NSW
St Anns Library, Vianney College NSW

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 = Moore Theological College [8.5]

Library with most loans = Tabor Adelaide [38000]

Library with most monographs added during 2006 = Catholic Theological College [5347]

Library with the biggest budget = Moore Theological College [\$252,678]

Library with the most seating capacity = Avondale College [250]

Library with the most computers = Avondale College [51]

Most used Library Software = Athena and Liberty 3 [8]