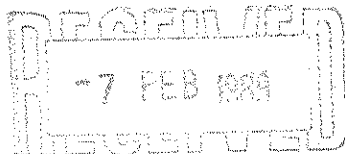


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AUSTRALIAN AND
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THEOLOGICAL
LIBRARY ASSOCIATION

NEWSLETTER

NO. 6

DECEMBER, 1988

AUSTRALIAN AND NEW ZEALAND THEOLOGICAL LIBRARY ASSOCIATION

ANZTLA is an association of libraries and individuals involved in and interested in theological librarianship. It seeks to cooperate 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 the payment of the prescribed fee.

The ANZTLA Newsletter is published three times a year to provide a means of communication between personnel involved in and interested in theological librarianship. Contributions are invited of articles and items of particular interest to theological librarianship: scholarly articles; information on all aspects of librarianship; book reviews; library profiles; and news about libraries and librarians.

ANZTLA holds an annual conference, where practicable in association with the annual conference of the Australian and New Zealand Association of Theological Schools. Local chapters in the major cities provide a forum for local interaction.

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CONTENTS

Editorial	2
The future of theological libraries in Australia and New Zealand, Trevor Zweck	3
News	10
Libraries and librarians; an undervalued asset, Averill M.B. Edwards	12
Conference Report	24
Pettee Matters	25
Reviews	27

EDITORIAL

In this issue, we have included two articles which we commend to your careful reading. Although it is now more than two years since Averill Edwards' paper was presented at the ANZTLA Inaugural Conference, the contents are still most relevant to the situation of our theological libraries and particularly complement the impassioned plea of Trevor Zweck in his paper, presented at this year's Conference to both ANZATS and ANZTLA delegates. In order to provide first class library services to all our users, we must be constantly confronting our governing bodies with the need for professional personnel and adequate funding.

Significant decisions were made in Canberra in September viz. the finalisation of a set of standards for theological libraries, and the inauguration of the *Australasian Religion Index* (see Conference Report). If you have not subsequently received a copy of the standards, and of the minutes of the AGM, let me know so that it can be included with your next newsletter mailing.

As we go to press the Editorial Board of the *Australasian Religion Index* has convened its first meeting and steps are in progress towards the production of the first issue, scheduled for June 1989 (see insert) - the list of journals to be indexed is being finalised, indexers are being invited to participate, and your support and commitment to the project is now sought in earnest. We urge you to respond promptly.

THE FUTURE OF THEOLOGICAL LIBRARIES IN AUSTRALIA AND NEW ZEALAND

Trevor Zweck

*Keynote address delivered to the Third Annual Conference of the
Australia and New Zealand Theological Library Association, Canberra,
8th September, 1988.*

When one considers that some theological libraries are among the oldest of all libraries in Australia and New Zealand, and when one surveys the present condition of our libraries, one can only be amazed that so little has been achieved in so long a time. Measured by any acceptable library standards, the present condition of our theological libraries (with but few exceptions) is simply inadequate to meet the demands of modern, research-oriented theological education. The librarians themselves, by and large, have shown a desire to provide the kind of library service required, but are hampered by a poverty of skills and resources, both personal and material. Radical and urgent action is required to bring our libraries face to face with the realities and challenges of the twentieth century before it passes into the twenty-first.

In this paper, attention is focused primarily on the 60 libraries in Australia and New Zealand which are associated with the ANZATS schools. We should note in passing, however, that there are another 120 libraries in our two countries which may be categorized as theological. Among them are about forty libraries serving a variety of ecclesiastical institutions: resource centres for teachers, diocesan libraries, and the libraries of various church organisations and ministries. They provide support services in the area of theological education and include some significant research collections. Unfortunately, no statistical data about them is available.

Among them also are about 80 libraries of Bible colleges and similar institutions providing theological courses for various lay ministries. Most of these are of very recent origin, more than 20 having been established in each of the past two decades. Not many of these appear (as yet) to have become seriously involved in the development of significant theological resource centres; only the two oldest, Sydney Missionary and Bible College (established in 1916) and the Bible College of Victoria (1920) having collections exceeding 20,000 volumes; most being limited to less than 5,000 volumes.

The Past

The oldest theological library is that of St Patrick's College, Manly, NSW, (established in 1833). Others established early in the nineteenth century are those of St. John's College, Auckland, NZ (1843), Christ College, Sandy Bay, Tasmania (1846) and Moore Theological College, Newtown, NSW (1856). Others which trace their origins to the nineteenth century are Knox College, Dunedin, NZ (1876), St Barnabas College, Belair, SA (1880), Whitley College, Parkville, Victoria (1891), Avondale College, Cooranbong, NSW (1897), and Presbyterian Theological Hall, St Lucia, Queensland (1897).¹ The only major period of expansion in the twentieth century has been the 60s and 70s, which saw the establishment of more than a dozen new libraries, largely as a result of increasing ecumenical consciousness leading to amalgamations of institutions.²

Although many of the libraries are of considerable antiquity, theological librarianship as a movement is still in its infancy. The first attempt to bring theological librarians together was the ANZATS Library Consultation held in Melbourne in 1978. This meeting led to the formation of a regional group of theological librarians in Adelaide and was preceded by a similar group in Sydney, where a newsletter, *Syndesmos*, was published for a couple of years. Further consultations were held in Sydney (1979), Brisbane (1983), Sydney (1984), and Adelaide (1985). It was at this last consultation that the decision to form the Australian and New Zealand Theological Library Association was made. ANZTLA Conferences have been held annually since then: in Canberra (1986), Melbourne (1987), and Canberra (1988).³ Already this Association has shown that it will be an important factor in the future development of theological libraries and librarianship in Australia and New Zealand.

¹ Dates are taken mainly from the *Training for Service Guide, On Being*, August, 1988 (supplement).

² Some of the libraries formed by more recent amalgamations will also contain the surviving collections of libraries first established in the nineteenth century.

³ Unofficial reports of the ANZATS Library Consultations are published in *Syndesmos* 3-4 (1 Aug. 1978), p.5-6; *Lutheran Theological Journal* 17:3 (Dec. 1983), p.135; *Colloquium* 17:2 (May, 1985), p.67; *Colloquium* 18:1 (Oct. 1985), p.71; and the ANZTLA Conferences in the ANZTLA *Newsletter* 1 (Mar. 1987), p.3-7; *ANZTLA Newsletter* 3 (Dec. 1987), p.2-3.

The Present

Statistics which have been gathered under the auspices of ANZTLA since 1984 reveal a rather depressing picture of the present condition of ANZATS libraries: collections are at best modest in size; staffing levels vary from minimal to almost non-existent; funding levels range from parsimonious to totally inadequate; and these libraries have hardly been touched by the revolution which has taken place in information technology in the past decade.⁴

The average number of staff is 1.5, but only twenty of the libraries benefit from the services of a professional librarian, only ten of these being full-time. The paucity of professional expertise shows itself most obviously in the area of subject cataloguing; while one-third of the libraries use *Library of Congress Subject Headings* (increasingly being augmented by the *Religion Indexes : Thesaurus*,) another one-third use a variety of unsatisfactory systems, and another third provide no subject headings at all! The question which defies an answer is how students can operate with methods of individual enquiry and research oriented education when they have no subject access to the materials in their library collections! To deny students the opportunity to do their own research is to reduce them to the status of intellectual parasites, feeding off the minds of their lecturers! That may have been considered good enough in a bygone era, but it is not good enough for today. Fortunately, the statistics do not reveal the full depth of the inadequacy of our libraries in the areas of reference services, user education, and current awareness services.

Average holdings of bibliographic resources are 25,000 monographs and 110 current periodical subscriptions; however, the average is boosted greatly by the two with holdings of 100,000 volumes (Moore Theological College, Sydney and Joint Theological Library, Parkville, Vic.) and many fall into the range of 10,000 to 15,000. Microfilm and microfiche have long been recognised, not only as excellent space-savers, but as an ideal way of coping with the collection of retrospective materials, especially periodicals; but only a handful of our libraries have significant holdings of microforms and one-half do not even possess a microfiche reader!

⁴ Statistical information is drawn from "Australian and New Zealand Theological Library Statistics 1984" *Colloquium* 18:2 (Oct. 1985), p.36-45; "Australian and New Zealand Theological Library Statistics 1985" *ANZTLA Newsletter* 2 (Aug. 1987), p.8-15; and the unpublished first draft of the 1986 statistics.

Theological librarians endeavour to provide normal library services despite the limitations of staffing and finance; however one-half of staff time is taken up with cataloguing and technical processing, a situation not improved by the lack of automated systems, though the means exists for copy-cataloguing which is simple to establish and cheap to operate. Libraries are open for an average of 65 hours a week during term time (well above the Australian average), but unfortunately they are not always staffed for all these hours. Circulation figures average 200 loans a week. Interlibrary loan figures present an altruistic picture, the number of items outweighing the number of items borrowed by a ratio of 2:1, average figures being 60:30; however, 75% of the total burden is borne by four libraries (Moore and Joint Theological in Australia and Knox and St John's in New Zealand).

Only one theological library (St Mark's, Canberra, ACT) is a full participant in the Australian Bibliographic Network and only one (St John's, Auckland) in the New Zealand Bibliographic Network. Another, Avondale, Cooranbong, is a member of CLANN. Only a couple of others are dial-up customers of ABN. A few libraries are in the throes of establishing automated library systems, (notably Trinity Theological College, St Lucia, Queensland) and a few have access to online databases. That is about the extent of automation in theological libraries. One of the more serious consequences of the lack of automated systems is exclusion from participation in the national union catalogues, where the only means of input is now by computer.

The financial plight is illustrated by average annual expenditures of \$10,000 on monographs and \$3,500 on periodical subscriptions; but many libraries operate at a level far below the average. Expenditure on salaries and wages is a topic too embarrassing to mention publicly, even if data were available for public consumption.

While this picture of theological libraries is particularly depressing, efforts which have been made in the area of library co-operation afford a more optimistic picture. The improved ecumenical spirit of the 70s and 80s leading to the establishment of colleges of divinity which now encompass all the major cities of mainland Australia as well as New Zealand, has led also to a closer spirit of co-operation among the libraries involved. It was the desire to improve the lowly condition of the theological libraries that led to the formation of ANZTLA. It is this concern that has led to the production of the ANZTLA Standards for Theological Libraries and to specific action on the local level (through the meetings of ANZTLA chapters), and on the national level (through the annual ANZTLA Conference).

Chapters of ANZTLA have been established in Sydney, Adelaide, Brisbane and Melbourne. The first three of these have all devised schemes for reciprocal borrowing, for the rationalism of periodical subscriptions, and for some kind of union catalogue. There has also been promotion of the idea of cooperation in collection development, and the NSW chapter is currently working on a collective collection development policy.

The lack of adequate access to theological holdings of other libraries through the national union catalogues led some years ago to the compilation of the *Australasian Union List of Serials in Theological Collections*⁵ (compiled by Hans Arns and Marianne Dacy), the successor to an earlier list compiled by Fr John O'Rourke. It is currently being updated. It records the holdings of 3,000 periodical titles in 80 library collections, much of which information is not available elsewhere.

A concern for the lack of adequate reference materials on theological topics relating to Australia and New Zealand has led to a pilot project to produce an Australasian Religion Index.⁶ If approved, it will cover many local periodicals which are not currently being indexed in existing indexes and abstracts. ANZTLA is also looking at the problem of providing more concentrated professional development opportunities for theological librarians.

This survey of the current condition of theological libraries and librarianship indicates a willingness on the part of librarians to work together for a better library service to theological education in Australia and New Zealand; it also highlights the importance of ANZTLA in providing opportunities for working and planning together; but it also indicates a great poverty of resources, both personal and material. Moreover, the inadequacies are of such major proportions that they are greatly hampering the efforts of librarians to develop more efficient and effective library services.

The Future

As we look forward from this historic year (for one of our countries), it would be idle to speculate on what the future of theological libraries

⁵ Hans Arns, Marianne Dacy, *Australasian Union List of Serials in Theological Collections* (Sydney : National Catholic Research Council, 1983).

⁶ G.E. Gorman, "Improving Reference Services in Theological Libraries; The Proposed Australasian Religion Index", *ANZTLA Newsletter* 4 (Apr. 1988), p.3-13.

actually will be; but that should not deter us from projecting a vision of what that future ought to be. Indeed, if our reflection on the past and our celebration of our history really mean anything to us, we will surely be motivated to work for the kind of future we want for our libraries, as well as for other aspects of theological education. I believe that no single factor is more important for the future of theological education than the development of adequate libraries. I suggest that the best thing that we can do for our libraries is to undertake a searching examination of the educational philosophy and learning methodologies of our schools; for our libraries will either reflect or else determine the kind of teaching and learning that actually take place in our schools - whether we like it or not!

It is idle to even speculate on, let alone expound, the virtues of student-centred learning and methods of individual enquiry, research-oriented education, and the like, if we do not have the library resources to back up such worthy ideals; and the facts reveal how sadly deficient we are in that respect. Claude Welch, Dean of Graduate Theological Union, Berkeley, California, in a paper presented to the annual conference of the American Theological Library Association in 1987, suggests that we have to think of our libraries not as the servants of the faculty, but as partners in the enterprise of theological education.⁷ He might well be speaking of our situation when he says: 'What is called for is a radical reconception of the role of the theological library in the life of the theological school'.⁸

Virtually all of our schools are now involved in some program offering postgraduate degrees at the masters level and beyond - in many cases entirely by research. The amazing thing is that many of these programs have evidently been approved without the need to demonstrate the availability of adequate research collections! This being so, however, it is incumbent on us to do all within our power to ensure that the maximum library resources, offering the greatest possible depth and comprehensiveness, are available to researchers; availability including also the means of access. If we want theological students to undertake postgraduate study in our part of the world, we will have to see to it that they have adequate resources for doing such research.

What is really needed is nothing less than a National Collection Plan for theological libraries. We do not have the advantage of the major research collections (the Princetons, the Yales, the Harvards) which our

⁷Claude Welch, "The Theological Library - Servant or Partner?" *American Theological Library Association Summary of Proceedings*, 1987, p.156-169.

⁸*ibid.*, p.159.

North American neighbours have to back up their own resources. In our situation, we cannot look to the universities to do the job for us; if we don't do it ourselves, it won't be done at all. Our only chance of ensuring that the required resources are available somewhere in Australia and New Zealand is to plan together, to pool our efforts and to divide up the task in a rational and equitable manner. It will be necessary for every library to assume the role of a university type theological research centre rather than a school type learning resource centre; each will have to develop some special collection over and above its basic undergraduate teaching collection. The national effort will have to be planned in such a way that the total collection embraces the broadest possible coverage at the greatest possible depth.⁹

The inevitable corollary of adequate collections is access to them. Libraries will have to work together to ensure that materials acquired are actually available; that is to say, that it is possible to locate them and to borrow them. In modern library terms, this means networking - and, in present-day networking computers are not luxuries, but essential tools - if not for the individual library catalogue, then certainly for the national union or network catalogues. In the Australian Bibliographic Network and the New Zealand Bibliographic Network, we possess the most efficient, most exact, and most highly centralised library networks in the world; it would be folly, and poor stewardship of finance, not to utilise them for copy-cataloguing, as well as for the sharing of holdings for interlibrary loan purposes - especially since they are so cost-efficient.

Such plans are predicated on the availability of capable and cooperative librarians - and sufficient of them. The piece-meal approach to library staffing which many theological schools have adopted in the past is simply not adequate for theological education today - if it ever was! Employing bodies need to be convinced that librarianship today is not just a matter of getting the books catalogued, basic though that activity still remains, but of providing an information service to users; it calls for people with expertise in present-day principles of librarianship and the time and facilities with which to implement them. Continuing professional development - even retraining in some cases - must be a high priority.

The needs which our theological libraries face today are really very basic - adequate staff and adequate collections. Very little can be done about either of these needs, however, without adequate finance. The

⁹For similar ideas, see Donald Huber "The Place of the Seminary Library in the Church", *Lutheran Theological Journal*, 21:2 (Aug. 1987), p.55-67, especially p.56,63,65.

challenges facing our libraries today cannot be met without massive increases in funding; finding such funds is obviously the biggest challenge of all. Theological libraries have no access to public money and have no real likelihood of getting it; they are almost totally dependent on freewill offerings, whether through church budgets or by direct donation. It will require all the managerial and entrepreneurial skills that we as librarians and school administrators can muster to convince those who hold the purse-strings of the central importance of adequate resource-based, service-oriented libraries to the enterprise of theological education.

Not only theological faculties and principals, but also the leaders of our churches need to 'own' their libraries, as Don Huber suggests,¹⁰ not merely in the juridical sense, but also in a personal sense. If we are concerned about the future of theological education in this part of the world, we must be doubly concerned about developing adequate library services; for nothing is more basic to the development of informed and critical theological students than the availability of adequate resources and services for the support of theological research. Let us make the next decade the decade of development for theological libraries!

NEWS

PATRISTIC CATALOGUING PROJECT AT LUTHER

With a major input from Rev C. Priebbenow, Lecturer in Patristics at Luther Seminary, the Luther Seminary Library has embarked on the project of the analytical cataloguing of all patristic materials held in the library. All multi-author works are being analysed, and every primary work (even if only one page) in any language is being separately catalogued. Uniform titles are being used to bring together different versions and editions of the same work. So far, all church fathers in alphabetical order from A to E have been covered and nearly three thousand cards added to the catalogue. When the project is completed, it will be possible to tell from one simple search of the catalogue whether the library has any work of any church father in any language.

¹⁰ *ibid*, p.60.



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LIBRARIES AND LIBRARIANS; AN UNDERVALUED ASSET

Averill M.B. Edwards

Keynote address delivered to the Australian and New Zealand Theological Library Association Inaugural Conference, Canberra, 25 August 1986. Averill M.B. Edwards is the Acting Principal Librarian, Secretariat, National Library of Australia.

I am delighted to present the keynote address to the Inaugural Conference of the Australian and New Zealand Theological Library Association. This is an important meeting, marking as it does the first formal conference of a group of people dedicated to the promotion of librarians working in theological institutions in Australia and New Zealand, to the promotion of libraries within those institutions and to the promotion of theological libraries as an entity within the total network of libraries in Australia and New Zealand. I am honoured by your invitation and hope that I may be able to contribute usefully to your deliberations.

My paper today is called Libraries and Librarians: an undervalued asset. That is one of the reasons for this conference and is a theme I wish to take and embroider for you. I will speak of the value of libraries, of the resources needed to carry out their functions - staff and funds, then look at the role of standards and technology in carrying out those functions, value and role of professional associations in raising the profile of libraries, the role of networking and the need for theological college libraries to become more widely automated and finally to discuss some of the means of convincing administrators not to starve but to feed the library.

The value of libraries is recognised by the fact that most theological institutions have a library - in some way it is considered that a library contributes to the work of such institutions. If it is felt that libraries are useful, in fact necessary, why are they generally so ill supported and underfunded? Why have a child if you cannot feed and nourish it properly?

Within an institution the library acts as an extension of the teaching program, and becomes another tool in the process of education. In that educational process the library provides information, enlargement, enlightenment and background to the teaching program. The Library can also provide necessary recreational reading of all kinds for staff and

students. Libraries provide material to support courses taught by the theological colleges. Most certainly an established library is essential for any theological college which wishes to offer post-graduate programs. The wide reading and research and resources essential to such programs cannot take place without a library and one which is properly funded and professionally run. The value of a library is a concept to be inculcated into the students because in order to undertake their job properly in the future they must know how to use a library. It is important for the maintenance of their skills and knowledge in later life that the students learn how to use a library and to exploit its collections and to learn to use the technology of information resources. This is essential preparation for a lifetime use. In this day and age with rapid change and increasing amounts of information available it is essential that theological college students are familiar with a professionally run and organised library, as these are skills which are transferable and are part of their essential equipment for their task in life. A theological college graduate who does not understand how to use a library is handicapped for life.

Libraries serve not only the students at a theological college but also the faculty, providing the same enrichment to them. Some theological colleges serve an outside audience of clergy undertaking Continuing Education programs of a formal or informal nature and of the interested laity. A professionally developed and maintained collection is essential in such tasks. Eric Wainwright in 'The university, its library and the information age' in *Australian Academic and Research Libraries* June 1985, speaks of the value of the library, other than a crammer's haven. "Most importantly, the library must remain and further develop as a place, as Von Foerster has suggested, to "enlarge the range of each person's competence", and in the terms of Ivan Illich, the library remains a "convivial tool", ie. one which gives every person who uses it the greatest opportunity to enrich the environment with the fruits of his or her vision. In the headlong rush into the arms of technology, we should not forget the library as a place of serious contemplation in which previously unassociated ideas may be brought together in a student or researcher's head."

It is necessary to stress that the nature of the library lies not only in the fact that this is a necessary tool for study whilst at college but also that it is a preparation for a life time of study and personal development. Students need to know how to keep themselves aware of current developments and to continue to use a library as another tool in their kit.

Libraries serve another group of clientele - other libraries. Theological libraries do not exist in a vacuum: they form part of the nation's library resources. Some theological college libraries have for many years been

contributors, to the *Australasian Union List of Serials in Theological Collections*, to the National Union Catalogue of Monographs and to the serials union catalogue, *Serials in Australian Libraries: Social Science and Humanities* (SALSSAH) now National Union Catalogue of Serials (NUCOS). Their holdings have been listed and are available to the nation's libraries and they form an important resource of specialist material, often not available elsewhere.

If theological college libraries are to perform the functions I have outlined adequately they must be adequately funded. Why is it that when cuts come, it is often the library which is cut first - surely this is false economy. A better, larger library is some substitute if staff are cut or courses are reduced. Library cuts can only make less information available to staff and students and impoverish the whole teaching program. There is evidence that in areas of staffing, collections and services theological college libraries are woefully inadequate. In a revealing article, 'Australian and New Zealand theological library statistics' in *Colloquium: The Australian and New Zealand Theological Review* Vol. 18 No 2 1986, Trevor Zweck, the librarian at Luther Seminary, North Adelaide provides the first results of a statistical survey of Australian and New Zealand theological college libraries. Zweck comments on the small overall size of theological colleges' collections, their slow rate of growth, the small numbers of current subscriptions, very meagre financial expenditure, extremely low staffing levels, little automation, numbers of part time staff and libraries without a professionally qualified person in charge. It is a depressing picture. "Another obvious observation is that theological libraries generally could benefit from massive increases in funding and that in many cases such increases are desperately needed! In general, collections are modest in size, staffing levels are either minimal or totally inadequate, and most libraries have hardly been touched by the information technology revolution.

However, the survey also revealed that theological librarians generally are aware of their responsibilities, are keen to provide an adequate service to users, and are endeavouring within the limits of the means at their disposal to do so. Such an attitude augers well for the future of theological libraries." (p.45)

Whilst this picture is true, I cannot share his optimism for the future: it needs more than hard work and optimism on the part of librarians. How then can the picture be changed?

As librarians we have to convince the administrators that starving libraries of funds is false economy: to underfund a library is to waste the collection and the investment already made. It will be necessary for

librarians to be more entrepreneurial - to go out and make a loud noise about what is necessary to provide good service. To rely on the provision of good service is not enough to convince administrators of the value of the library. A more active program of public relations will be needed, to convince users and administrators that their library can do more and could do so if better funded. Be more active in providing services - survey the market and tailor services to specific needs. Show them what resources you need and what positive effects these will have on the operation of the library.

What do theological college libraries need to fulfil their functions?

First and foremost they need staff. Zweck's article shows that 16 out of 40 theological college libraries do not have a professionally trained librarian and 10 more have less than 1. A collection of books without a professionally trained librarian is not a library by definition. No theological college library which has only part-time staff can be said to be offering adequate service: if students are there full-time, the librarian needs to be there full-time. The numbers of library staff need to be assessed in proportion to the size of the faculty and the student population. With increasing emphasis on self directed study and independent research the need for adequate numbers of professionally qualified staff to assist students and to select a suitable collection is vital. The appropriate number of clerical and professional staff to students is given in various published standards. These should be checked and deficiencies pointed out to faculty and administrations very clearly.

The training of staff is an important issue. Many staff in theological college libraries are not trained at either the professional, paraprofessional or clerical level. While no one would wish to decry the dedicated service offered by such staff, the fact remains that the full range and level of services which can be offered by a trained librarian is superior to that of the untrained. The latter's experience is often limited to the one institution. Untrained staff have no theoretical background, no core of knowledge, do not have access to continuing education and little knowledge of what could or should be offered. Therefore, a limited service is all that can be provided.

Efforts must be made to allow staff time off to attend training courses. Graduate and postgraduate training in librarianship is offered in every capital city and in some regional centres. It must be seen as a common practice to allow time off to attend lectures. If this is not possible, full and active encouragement must be given to staff to undertake correspondence courses in librarianship such as the course offered by Riverina-Murray Institute of Higher Education. Time off to attend continuing education courses or conferences run by tertiary institutions

or professional organisations such as the Library Association of Australia should be considered normal practice and the time missed at work viewed as the overall gain to the institution it is. Well trained and aware staff give better and more efficient service.

The introduction of professional staff to theological college libraries means higher salaries - but better services, more effective and efficient development of libraries. This cannot be undertaken cheaply and the benefits in long term will be obvious. Good quality comes at a fair price. If theological colleges offer appropriate salaries they will attract good staff. Appropriate salary structures will do much to encourage good staff to undertake training. In the larger theological colleges in the USA the librarian is given faculty status in recognition of the contribution made by the librarian to the institution. The librarian at universities in Australia is given faculty status. The librarian should be deeply involved in the educational process of a theological college's library and because of this should be included in discussions on courses and curriculum planning. Fearful stories in academic institutions abound of the consequences of starting a new course without informing the library, which without notice or funds has suddenly to provide appropriate research materials for students in that new course. The advice of the librarian should be considered as the professional expert on what informational materials are appropriate and, more importantly, available - are there any at all or will they take 6 months to import?

Theological college libraries should consider the training of other categories of staff - the library technician and the clerical assistant. Smaller libraries may only need a librarian and clerical help, larger ones should engage middle level technically trained staff. Courses exist in most capitals for library technicians. These latter are not a cheap version of a librarian but are a separate group trained to carry out technical and supervisory tasks. It is important to be aware of the needs of the clerical staff to be trained in supervision, in use of the new technology or in specific aspects of their work. It is a cost that is repaid in more efficient operation.

I cannot stress strongly enough the importance of trained staff to the effective operation of a library. They are the key to it and provide a means to raise standards within theological college libraries and to enable such libraries to participate in the wider library community. Untrained staff, though cheaper, are more likely to be expensive in the long run, to develop non standard insufficient systems and to not have the necessary professional contacts.

Allan Veanor, a prominent North American librarian in an article '1985-95: the next decade in academic librarianship' in *College and Research*

Libraries, May 1985 says that academic libraries in the coming decade cannot afford the severe financial penalties imposed by failure to observe standards. It is better to have uniform records and systems, which are cheaper, than to have perfect systems which require expensive adaptation to suit extremely local conditions. Veanon maintains that, especially with the advent of new technology and its application in libraries, standardisation, always a matter of economic necessity, will now become a keystone of effective library administration and an important fiscal control device.

It is after all cheaper to use standardised cataloguing and to use a standardised classification and subject heading system. It allows for cheaper processing, involving less staff time spent performing local changes. It allows easier exchange of data and/or information with other libraries to mutual benefit. The use of national and international standards for cataloguing is a basic requirement for participation into ABN and for active entry into the network of the Australian library community. As well as in cataloguing standards are the basis of the inter-library loans network. The Australian ILL network uses a standard ILL form developed by consultation amongst the library community and standard ILL vouchers to cover the cost of photocopies of journal articles.

Local systems may have had their place in a time when library services were neither highly integrated nor based on technology - they have no place in today's library world.

Formal standards for libraries exist in Australia, Europe, SE Asia and in North America. They are usually published by a professional association and offer both quantitative and qualitative measures. The standards for special libraries in Australia were last published in 1981 and are currently being revised by a diverse group of Australian librarians for publication at the end of 1986. Standards cover matters such as appropriate numbers of staff, size of collection, services, size of the building, growth rates, expenditure, furniture and equipment. Librarians should obtain copies of these standards and measure their own libraries against them. These are objective standards developed by professionals and can be used as a powerful argument with administrators as the precise deficiencies of their operation can be pointed to and it can be seen how far in a number of areas their library falls short.

Trevor Zweck in 'Standards for ANZATS theological libraries' in *Colloquium: the Australian and New Zealand Theological Review*. Vol. 16 1984 writes at length on the need for standards specifically for theological libraries. Their contribution, once adopted, to the

improvement in size and stature of theological college libraries in the USA has been clear. Zweck discusses the sorts of items which should be included under 3 headings : services, resources and administration. He concludes with a series of 6 recommendations for implementation of a schedule of standards. These include formation of task group of librarians to develop the standards, their circulation for discussion, development of a set of guidelines for using the standards and development of means of gathering relevant statistical data. It is an article I would commend to you all.

The formation of a professional Association is an important step. It marks a degree of maturity which has been reached by theological libraries. A professional association can do much to assist development and can be critical in supporting efforts to upgrade staff, services and collections in libraries. Amongst these benefits are the following -

- a strong unified voice on theological college library matters
- a lobbying force - both internally and externally
- achievement of goals not possible by an individual
- mutual support of members
- communication - an exchange of information of both knowledge and experience
- development of a professional college
- a vehicle for training
- a vehicle for continuing education, monitoring needs, developing and providing courses.
- control of and contribution to education for librarianship
- conduct of conferences and seminars, both national and local
- production and circulation of newsletters and of professional publications and trade tools i.e. directories
- promotion of theological college libraries and librarians
- encouragement of professional knowledge, of research and development
- improvement of standards by development and promulgation of formal standards, regularly revised
- greater status and visibility for the theological college libraries
- membership services
- development of policy positions and statements
- development of a code of ethics
- establishment of formal structure of relationships nationally/internationally.

In other words, the development of a professional association will promote and professionalise theological college libraries and librarians and raise overall recognition of them as a separate and specific group. Don't forget that there are other groups which can help as well. The

Library Association of Australia is an association dedicated to the advancement of libraries and librarianship. With over 7000 members spread throughout Australia it is developing a strong profile as a lobbyist and as a voice for library matters. I urge you to establish contact with the LAA - its strength and experience would be of considerable help to you. The Headquarters are in Sydney and has a full time staff of 11. There is an active branch in the ACT of just under 400 members, many of them special librarians, many in academic and educational institutions. The LAA has meetings with guest speakers on topics of relevance to you. Regular continuing education programs are offered as well as Conferences and Seminars. Non-members are welcome to attend at modest costs but at rates higher than for non-members. Membership of both Associations would be worthwhile for theological college librarians. Formal contact should be made with the LAA through the Executive Director, Ms J. Adams, 376 Jones Street, Ultimo, 2007. The local ACT contact is through the Secretary ACT Branch Mr. K. Webb, c/- National Library of Australia. It would be worth your while to see if your meetings could be announced in local Branch newsletters or an advertisement placed in *InCite* the LAA's fortnightly newsletter. I strongly suggest development of a close relationship with the LAA, as I believe that there would be benefit to both parties. You should investigate the possibility of theological librarians forming a special interest group (SIG). Some theological college librarians are already members of the LAA and would be in a position to propose such a SIG. These are informal bodies, not part of the formal structure of the LAA but have to be sponsored by either a section or a division (ie a local Branch). Membership is open to any member of the Association but more importantly is also open to non-members who may be invited to participate in activities in their area of interest. The SIG nominates a sponsor and discusses with them the aims and membership of the group and a convenor is then appointed. A brief report of activities is required annually. There is no membership fee for non members - LAA members get one SIG free. Special project funds are available from the LAA.

The Association has a number of useful publications - standards for various kinds of libraries, formal Statements such as those on volunteer workers, on professional ethics, on free library service to all, on continuing education for library personnel, on library services for the disabled and on copyright in non-book materials. It has also published salary scales across Australia for workers in libraries, and work level guidelines for librarians and library technicians. The latter is a useful tool designed to assist library staff and managers in the establishment of a hierarchy of library positions and to determine the kind and level of duties appropriate to particular positions.

One of the most important activities for libraries in Australia both now and in the future is that of networking. Because of its sparse population poised uncomfortably on the edge of the continent, and its always scarce resources, Australian libraries have highly developed co-operative systems. These are operated in areas such as collection development, interlibrary loan, reference services, cataloguing, union catalogues for serials and monographs. Given that Australian libraries operate in a highly integrated climate, advances in technology have given libraries tremendous opportunities to develop these co-operative activities and to develop resource sharing on a scale and to a degree little envisaged thirty years ago. Theological college libraries are part of this wider network - they are an important and highly specialised part of that network. At present they form a network within a network: theological college libraries network amongst themselves as well as amongst other libraries. Theological college libraries are probably less well developed than many other groups within the network because they have been starved for staff, collections and services, their contribution is smaller and less than it should and could be. Theological college libraries participate in the network, and are nett borrowers because of the paucity of their resources.

The basis of the ILL Network is reciprocity - if I lend, will you lend? and the basis for that sharing has been well set out in the Australian Advisory Council on Bibliographical Services (AACOBS) ILL code.

Some attempts have been made to develop a rationalised collection development program for Australian libraries which would allow for better expenditure of resources. Some libraries have developed well known areas of specialisation in collection development, but these are not formally recognised and such strengths may change according to the whim of the faculty or the institution's researchers. Warren Horton, Director-General of the National Library of Australia, has said recently that resources are now so restrained and likely to be so for some considerable time that libraries must make greater efforts to rationalise collection development. He suggested more formal agreements between libraries as to areas and extent of collections - a difficult proposal but not an impossible one. In times of such budgetary restraint it may be critical for libraries to take this road. Theological college libraries would, as part of the wider library network, benefit from such a scheme.

In his address to the LAA's Biennial Conference in Darwin in July 1986, Horton said -

"Central to the thrust of my proposal is the belief that bad times and emerging technology gives us the opportunity to make the next leap

forward in terms of clearer national understandings and formal agreement on the co-operative development of library and information services in a range of areas, including the building of the Australian library collection and ensuring the most effective possible delivery of information to users throughout the nation. Difficulties such as declining resources and devaluation, and opportunities for more effective resource sharing through technology and developments such as the growth of the national bibliographic database, in my view make it imperative that we seek national solutions in a much more structured and thorough way that I believe we are yet doing."

He has proposed that a series of consultations be held Australia-wide to identify issues and decide on action to better co-ordinate and develop library resources in Australia. These regional meetings would culminate in a White House style conference in late 1987 at which libraries of all types would help formulate a strategic plan for Australian libraries. Theological college libraries should ensure that they become involved in these discussions in their region and state and be represented at the final conference. More details will be forthcoming from the National Library shortly.

Other networks in which theological college libraries are involved are cataloguing networks. Two, Avondale and St Marks, have become members of on-line cataloguing networks, CLANN and ABN respectively. Let me say a few words in support of membership of these networks. The network I am most familiar with is, naturally, the Australian Bibliographic Network (ABN) which operates at the NLA. It is an online shared bibliographic facility. Major files of data from several national libraries including the Library of Congress and British Library and the US Government Printing Office are mounted, giving immediate access to 4 million records. ABN lists largely books and serials but has begun to list pictures, manuscripts, music and other formats. Later speakers from ABN will talk about further aspects of the system. Participants use this data instead of cataloguing an item themselves. If no data is present the participant catalogues it. Participants can take off this data to develop their own catalogues on microfiche, cards or magnetic tape. When making a record or taking a copy of a record the library creates a holding record on the database, which shows which libraries hold what material. This union catalogue function is an important one as it shows searchers the location of material. The record is created within 24 hours of entry into the base - not weeks or months as in card based union catalogues. ABN can be used in this way to locate works for ILL. A separate ILL module is being currently reviewed for implementation on ABN which would allow libraries to identify the work wanted and send an immediate online message by electronic mail to the

the holding library asking for the book. Such a module will greatly speed ILLs and end dependence on the postal system.

Information on the system includes items which are "on order" in some particular libraries - essential information when deciding whether to order a book or serial title. ABN has in fact developed into a powerful tool for collection rationalisation, reducing unnecessary duplication and allowing better use of scarce financial resources.

Libraries can become participants as St Mark's has and can contribute cataloguing data (in standard format, of course) or can access the database as a casual client i.e. on a dial-up basis using a terminal and a telephone line. There are 108 full members and over 300 clients using ABN on a dial-up basis from their terminal through AUSTPAC.

The advantages of ABN are that it makes known quickly what materials are held by what libraries, provides cataloguing procedures, saves time and cuts costs, makes it easier for libraries to control costs, raises productivity and reduces unnecessary duplication. Cataloguing an item is done once and once only and then shared by all members, and catalogues are tailor made for each participating library. Training and help in use are provided by the Network Office. It is hoped that in addition to the ILL system module, an acquisition system to enable ordering of books from booksellers, library suppliers and publishers will be added in the future. Access to other information systems such as CLIRS (Computerized Legal Information System) will be available. The benefits I have outlined apply to all online automated networks not just to ABN: there may be systems and networks which may be more appropriate for your library.

The point to be considered is that the benefits of access to the resource in ABN are enormous and must be seen to balance the costs. Immediacy of access to such a large database; copy cataloguing, and production of cataloguing products save much staff time and processing and enables better use of resources. Other libraries are aware of the particular strengths of your library and its research resources which can then be more widely used. Collection development information is invaluable - you can see who already has this title, where, how many copies (or none) and these are basic factors in decisions on acquisitions. It may seem to administrators a lot of money but the benefits are equally great. Online networks are the way of the future - unless theological college libraries join in, they will be left behind to flounder in an increasingly small backwater with ever decreasing resources.

Trevor Zweck in his article on statistics in *Colloquium: the Australian and New Zealand Theological Review*. Vol 18 No 2 1986 deplures the fact

that by the end of 1984, no theological library had automated its technical processing. None had an online catalogue, though several have indefinite plans for some sort of automation. Theological college libraries must become involved in the information technology evolution - its benefits are direct and great. Automation while demanding initial outlays, results in significant cost savings in the technical processing areas of libraries. It enables better quality and faster reference services to be provided for clients. The facts must be presented to faculty and administrators so that they can see for themselves the savings in time, in costs and the significant improvements in services. Assemble your facts, outline the costs - and the savings. There are possibilities for several theological college libraries to group together to share the cost of and access to dial-up facilities on ABN and these should be explored. It is quite easy to arrange for demonstrations of online systems - vendors are happy to show off the latest in their inventory to you, the faculty and the administration and to discuss costs and benefits. Discuss with vendors exactly what is required for installation and discuss the needs you have for cataloguing, acquisition and reference. Use the evidence available in the standards to show how lagging are theological college libraries. Students and staff are getting a poor deal in comparison with other tertiary institutions. Better quality training and education of theological students will be one of the direct benefits of additional expenditure on libraries and their resources and on automation of their activities.

My sampler is complete. My theme of libraries and librarians an undervalued asset has been developed and enlarged, the outline of the design presented and the background filled in. Libraries and librarians are essential to the aims of theological institutions - without them adequate training and development of clergy and laity would not be possible. Present libraries are underfunded, under-automated and underutilised. Administrators must be convinced of the need for more resources to allow libraries to develop properly in an age of increasing availability of information and in increasing information technology. Staffing of theological college libraries must be placed on a professional basis and with adequate numbers of qualified librarians and adequate qualified support staff, both library technicians and clerical assistants. Just as the training of theological students has changed to keep pace with modern theories and contemporary needs so too must the operation of theological college libraries. The penalty for not doing so is steady decline, until a once valuable asset is worthless, having been starved to death.

Report on the Third Annual Conference of ANZTLA,
Burgmann College, ANU, Canberra.

8-10 September 1988

ANZTLA's third annual conference began with a joint session with ANZATS/ANZSTS delegates, at which Dr John Henly, MCD, and Dr W. Dumbrell, Moore College, Sydney, spoke for a few minutes each on the provision of facilities for research students in Australia. These resumés, which highlighted the increased demands being made upon theological schools to provide such facilities, preceded the keynote address "The future of theological libraries in Australia and New Zealand", delivered by ANZTLA President, Rev. Trevor Zweck (Librarian at Luther Seminary, Adelaide). This address highlighted both the history of the development of theological libraries in Australia and New Zealand, and the urgency of ensuring provision of adequate facilities in our libraries, not only for under-graduate theological studies, but also for the ever-increasing enrolment of research students, at both Masters and doctoral levels. Much emphasis was placed on the need for adequate funding to ensure this provision.

The Thursday evening session provided opportunity for delegates to have demonstrated, and then "hands-on" experience of, online searching for information through DIALOG, particularly on the Religion Index One database. Those who participated also had the opportunity to observe the use of the online Australian Bibliographic Network. Both these demonstrations were made available at St Mark's Library, Canberra.

On Friday morning we had two addresses:

1. "A rationale for rare book collections", given by Ms Margaret Dent, Rare Books Librarian at the Australian National Library - most interesting and informative;
2. "The antiquarian book trade", given by Brian Howes, a lecturer in library studies at Riverina-Murray Institute of Higher Education.

Visits to local libraries were arranged for the afternoon - viz. to the Australian National Library, and to Chifley Library (ANU).

Two items of interest from the Annual General Meeting require brief comment:

1. The acceptance of the ANZTLA Standards for Theological Libraries.
2. The decision to proceed with the production of The Australasian Religion Index (ARI), an index of Australian and New

Zealand religious serials. An Editorial Board has been appointed: viz. Lawrence McIntosh (Joint Theological Library), Hal Cain (cataloguer, Ridley College) and Lynn Pryor (Whitley College - we three being based in Melbourne, and Gary Gorman of the Centre for Library Studies, Riverina-Murray Institute for Higher Education, thus conveniently located for convening of meetings. Representatives from each chapter and from New Zealand will join us at meetings at the annual conferences.

Next year's conference is to be held in Auckland, New Zealand, July 2-4, 1989. We hope that many will make a special effort to attend - plan a week's holiday perhaps, or maybe a group booking may help to reduce expenses. See you there?

Lynn Pryor.

PETTEE MATTERS

A small committee of Pettee users in Melbourne has been meeting regularly to do some preliminary work on revisions and expansions. They would like to receive information from Pettee users about any unofficial modifications which may have been made to the schedules. They will compare notes on these modifications and perhaps develop some degree of consensus before sending proposed revisions to UTS-Va for further consideration and possible ratification. Please send your contributions to Lynn Pryor, Librarian, Whitley College, 271 Royal Parade, Parkville, Vic. 3052.

If you haven't already picked it up from the *ATLA Newsletter*, you may be interested in some revision work done by Denise Pakala at Biblical Theological Seminary with the approval of UTS-Va. The result is a complete revision of the P and S schedules. They make up a 44 page document in the same A4 format and appearance as the new A and B schedules sent out by UTS-Va a couple of years ago. A brief scrutiny suggests this material is well worth acquiring and this may be done either by writing to BTS or by sending prepayment of \$7.50 to Rev Trevor Zweck, Luther Seminary Library, 104 Jeffcott St, North Adelaide, SA 5006. All requests will be processed in one batch on that date and sent out as soon as possible.

**AUSTRALIAN
RELIGIOUS
STUDIES**

**A Bibliography of Post-Graduate
Theses 1922-1986**

**AUSTRALIAN RELIGIOUS STUDIES:
A BIBLIOGRAPHY OF POST-GRADUATE THESES 1922-1986**
edited and compiled by Peter Bentley,
National Catholic Research Council, 1988, pp 100 Rrp \$6.50
(includes postage anywhere in Australia)

This comprehensive bibliography contains 661 references covering particular churches, religious groups and movements within the broad area of religion in Australia. Some theses completed at overseas institutions are also included. There is a growing wealth of postgraduate studies and this bibliography is an attempt to list and categorize the research to date.

NCRC P.O. Box 98, Leichhardt NSW 2040.
Cheques should be made payable to "NCRC".

REVIEWS

THEOLOGICAL BOOK REVIEW (Guildford, Surrey : Feed the Minds. v.1, 1988)

This journal has been established as a guide for theological librarians to current publishing in all subject areas. Dealing primarily with recent British titles, there are also reviews of major works from the Continent. Reviews are normally one paragraph that give a description of the work, academic level and some evaluation; in brief, a useful cataloguer's abstract.

Because the titles listed are from all the large publishing houses, most of them will be found in other catalogues, etc. However, as a clear overview of new works, especially from Britain, this journal would be indispensable to the small library.

Other features that make the journal attractive are (1) arrangement by Dewey number and subject heading, (2) cataloguing according to AACR2, including ISBN, (3) author index, and (4) lists of publishers included in the particular issue.

The editorial stresses that it is not an academic review journal, that is it serves to give current notices and "first reactions", promising that all books listed will have been out no later than six months. The test of immediacy is a crucial one for this journal which, if met, should augur well for its life.

Subscriptions from: Theological Book Review, Feed the Minds, Robertson House, Leas Road, Guildford, Surrey GU1 4QW, England.

Philip Harvey

AUSTRALIAN RELIGION STUDIES REVIEW (Adelaide: Australian Association for the Study of Religions v.1, 1988)

Three issues per year, April, August and November. Free to financial members of AASR. Subscription for non-members \$10 per copy incl. postage.

The Australian Association for the Study of Religions has a history of journal publication: the Newsletters sent out by Dr. Norman Habel (1977-1980), Newslink prepared by Dr. Victor Hayes (1981-1985), and the

Bulletin edited by Dr. Richard Hutch (1986) and Dr. Peter Fenner (1987). The Australian religion studies review continues this tradition while expanding the possibilities of such a journal and presenting them in a more durable format.

The first two issues have in their features section articles on a special theme in the study of religions - the first, religion in Australia, and the second, religion in the Australian media. The breadth and depth of discussion is an indication of the review's ambitions - informed and diverse, ecumenical and interfaith. As well as this features section, the review gives updates of the Association's meetings and plans, general relevant news, a special commentary section, courses and curricula and book reviews.

This is a journal of vital and instrumental use for any library serving user needs in study of religions, sociology of religion, comparative religion, etc.

Subscriptions from: Penny M. McKibbin, Editor, ARS Review, c/- SACAE, Holbrooks Road, Underdale, South Australia, 5032.

Philip Harvey.

LUCAS : AN EVANGELICAL HISTORY REVIEW
(Sydney: Evangelical History Association, University of Sydney, v.1., 1987) Four issues per year.

Already four numbers have been published, displaying the liveliness of the Evangelical History Association since its inauguration last year. The journal looks at Christianity and its dealings with history (i.e. Christian ways of looking at history, historiography, etc.), at historical accounts of the Christian experience, and more widely at church history.

Articles, reviews, news, association proceedings, conference information, and bibliographical materials comprise the bulk. Responses and commentaries to particular issues are invited and already there has been an ongoing debate on the role of prophecy in history. There is a growing confidence in the review's ability to tackle major themes, the most recent issue being devoted entirely to the history of evangelicalism in Australia. Occasional papers are promised. Other subjects dealt with in numbers so far include God in history, the role of the Christian historian, civil religion in America and Australia, church archival work, and a bicentennial history of Australian Evangelicalism.

As the name elicits, the Association's purpose is to encourage evangelical Christian scholars, and its review provides an excellent ecumenical forum to that end.

Subscriptions from: The Secretary, Evangelical History Association, Box 252, University of Sydney, NSW 2006.

Philip Harvey.

**FAMILY THESAURUS: AUSTRALIAN FAMILY STUDIES
INDEXING TERMS**

2nd ed. Melbourne: Australian Institute of Family Studies, 1987.
98 pp. price not reported pap. ISBN 0-642-11851-5.

This book could easily be used as a model to illustrate a well designed reference work. It is compact, yet presents all that is relevant to place the thesaurus in the proper context of Australian family studies. It reflects the hard work of many people over a number of years and it is as up-to-date as a reference work can be. It has a pleasing appearance and is easy to read. In this reference work both form and function are well matched.

Perhaps the best way to place the thesaurus in context is to let it speak for itself. (1) "Family studies as a field of interdisciplinary endeavour in Australia has achieved prominence over the last decade. Around the early 1960s, families emerged as a new focus of research" (p.2). (2) "Family studies encompasses many social science disciplines and consequently exhibits all the symptoms of a volatile vocabulary with terms adapted or borrowed from the so-called 'soft' sciences Frequently, these borrowed terms have meanings conferred on them which are ... different from those of their original disciplinary contexts" (p. 2). (3) "The question of standard usage of terms in family studies is addressed by the Australian Institute of Family Studies through its Australian Family Studies Database Project and the publication of *FAMILY Thesaurus* The FAMILY Thesaurus Project was begun in 1983 with the first edition published in September 1984" (p. 3). (4) "Its primary objective is to provide an authorised list of indexing terms for FAMILY database" (p. 3).

This excellent introduction is followed by a brief account of the history and structure of the *Family Thesaurus*. It sets out the historical differences between the two editions, noting the original source of thesaurus terms, how old terms were reviewed and giving the criteria for adding new terms. The structure of the thesaurus is straightforward. Word form conventions are noted, and the practice for including dates

is mentioned, followed by an explanation of scope notes, broader and narrower terms, and related terms. A bibliography is included, presumably to provide references for researchers interested in the construction of a thesaurus. The terms themselves are set out clearly, with headwords in bold type. An appendix lists new and changed descriptors.

There is no doubt that this is a good reference work. If there is no need to buy it for its content, it is certainly worthwhile looking at for its design.

John New,
Royal NSW Institute for Deaf and Blind Children.

[Reprinted with permission of Riverina Library Review, v.5, no 3, August 1988].

INTERACTION

(Manly, NSW: Theological Students' Association of NSW and ACT 1, 1988) Subscription \$5 annually plus \$1 postage.

This is the journal of the Theological Students' Association. Contributions come from the staff and students of these NSW and ACT colleges: the Catholic Institute of Sydney, Moore Theological College, St Andrew's Greek Orthodox Theological College, Catholic Theological Union, Hunter's Hill, St John's College, Morpeth, United Theological College, St Mark's Canberra, Churches of Christ College, Baptist Theological College, St Columban's College and St Paul's National Seminary.

The first editorial states that the journal "will promote the ideals of Christian thought in an ecumenical context, through the sharing of ideas and opinions in a broad range of subjects of common interest to students attending theological colleges in NSW and ACT", and further afield also. Church and state, the theme of this issue, is approached with just this expansive attitude. The issue is dealt with in its national and international contexts; it is looked at historically in some articles: and also treated sociologically.

Interaction hopes to "provide a forum for comment and scholarship in theology, scripture, liturgy, church history, social justice and the related social sciences."

[Subscriptions from: Interaction, 151 Darley Road, Manly, NSW 2095.]

SOCIETY FOR EARLY CHRISTIANITY NEWSLETTER

(Sydney, NSW: Society for Early Christianity, Ancient History Documentary Research Centre, Macquarie University. 1, 1987). Subscription includes membership subscription \$20. Concession rate (students, etc) \$10.

Essentially a newsletter of the Society's events, reports, lectures and discussions, it promises to become an important source of current activity in the study of early Christianity. Early issues, for example, talk on recent excavations in Turkey and the Corpus of Christian Papyri Project.

The Society was set up within the Research Centre in 1987 "to assist in fulfilling its aims through the particular study of the New Testament in its times and the development of early Christianity." The aims of the Society are to foster the study of the New Testament in its times; Christian origins and related topics; to build up resources for this study; and to open this study to interested members of the public. The newsletter will reflect these aims and serve as a focus for work in a wide and various field.

[Subscriptions and information from: The Secretary, Society for Early Christianity, School of History, Philosophy & Politics, Macquarie University, NSW 2109.]

ANZTLA MEMBERSHIP 1989

Membership Fees for 1989 are due and payable on 1st January, 1989.

Membership (including Newsletter subscription issues 7,8,9)	\$20.00
Newsletter Subscription only (issues 7,8,9)	\$15.00
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