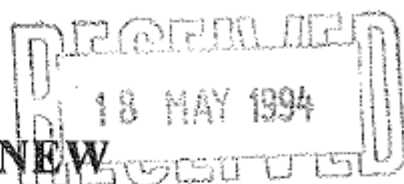


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AUSTRALIAN AND NEW

ZEALAND

THEOLOGICAL LIBRARY

ASSOCIATION

NEWSLETTER

No. 22

MAY 1994

AUSTRALIAN AND NEW ZEALAND THEOLOGICAL LIBRARY ASSOCIATION

ANZTLA is an association of libraries and individuals involved and interested in theological librarianship. It seeks to cooperate with Australian and New Zealand Association of Theological Schools and to promote its aims and objectives insofar as they apply to libraries and librarianship. However membership is open to all libraries and individuals sharing the interests of the Association, upon payment of the prescribed fee.

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

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

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EDITORIAL

Continuing economic restraint has made interlibrary co-operation important to the survival of theological libraries. Co-operation (and survival) is the focus of this issue of our newsletter. The concept of a Distributed National Collection is one that relies on co-operation on a very large scale, and a national collection in religion is one that the Association is being urged to look at very carefully. Robert Barnes, from ANU, believes that the size and nature of theological libraries in Australia will make this a matter in which we should be actively considering, and that it is we who should be making decisions in this area.

From national levels of co-operation to more local levels - Chicago and Toronto are two areas with different methods of co-operation, and it is interesting to relate these to what is happening at the regional level in Australia and New Zealand. (What Judith Bright omits in her article is advice on how theological librarians should go about getting sabbatical leave!)

Co-operation is one method of using the resources available to us; technology is another. Hans Arns asks us to rethink how journal articles are distributed and received in his timely article. Electronic publishing is mentioned by Robert Barnes, and is also the subject of a recent survey by the National Library. How prepared are we for a much wider use of this form of dissemination of theological writing? Is this looking to the future, or is it with us now?

Contents

ANZTLA affairs Trevor Zweck	3
A national collection in religion Robert Barnes	6
Library co-operation: the experience of Chicago and Toronto Judith Bright	11
Interlibrary co-operation: WA experiences Alan Meers	19
Library co-operation within the Adelaide College of Divinity Wendy Davis	22
Theological periodicals: could the end be in sight? Hans Arns	23
Book reviews	32

ANZTLA AFFAIRS

I hope that by now you have registered for the forthcoming ANZTLA conference and that we will see you in Melbourne in July. You will have noticed that the cost of the conference is higher than usual, due to the high cost of accomodation in Melbourne; however you will not be disappointed with the venue and the conference program has a very new and interesting look about it. The theme 'Library administration' will obviously appeal to those who are (or hope to be) in charge of their own library, but there will also be plenty for others to look forward to. One of the new features, by the request of last year's conference, will be denominational meetings. This will be a good opportunity to explore ways and means of ensuring that your denomination's heritage is being adequately collected and preserved. As has been the case with the American Library Association (where denominational meetings have been held for many years), everything will depend on the impetus that comes from within the group itself. I look forward to seeing new and familiar faces in Melbourne in July.

One of the decisions which will be placed before the AGM in Melbourne will be the date of the 1995 conference in Canberra. The local organisers, led by Judith James, librarian at St Marks Library, are keen to avoid the cold of Canberra in July and to give delegates the opportunity to see Canberra's Floriade by holding the conference on the last weekend in September (29 Sept.-2 Oct.). The tradition of holding the conference in July is not a particularly long one and certainly not unchangeable, but this will depend on how convenient or inconvenient the date is likely to be for intending attenders.

Present planning is to hold the 1996 conference in Perth. For many regular attenders, this would mean a significantly higher cost of travel, and local librarians will be looking for some assurance of getting a regular attendance before committing themselves to inviting us to this beautiful city. At the same time, we will be looking to Perth librarians to step forward and volunteer to do the planning.

Latest information about the *Style manual* is that the formatting is completed and the manuscript is now in the hands of the printers. We can look forward to seeing it sometime in May. The executive of the Australian and New Zealand Association of Theological Schools has seen the publication of this work as so important to theological education within our two countries that it has contributed \$2000 towards the cost of publication, and the executive of ANZTLA has decided to match this contribution with a similar amount. Delegates at the AGM will be asked to ratify this decision. The two grants will ensure that the manual is marketed at a very affordable price.

Progress on the five-year cumulation is going more slowly, due to the huge amount of authority work and checking which has to be done. Thanks to Lawrence McIntosh and his team at the Joint Theological Library, all this is well in hand, but it will still be quite a few months before it is ready for printing.

We have recently received advice that Dr Gary Gorman, founder of the *Australian religion index*, is stepping down from his position as Managing Editor, due to pressure of other commitments. It will be the task of the Board of Management to find a suitable replacement. This will not be easy, as Gary's contribution and leadership has been outstanding.

Statistical returns are in our hands again, and I ask for your

co-operation to make the statistician's task easier by making your contribution both prompt and accurate. The 1993 returns mark the end of the first decade of the collection of statistics.

If you have any involvement with a local church library (or know someone who has) you may be interested in recent developments within this field in Australia. It is reported that in North America, church and synagogues libraries now outnumber the combined total of all public, special and college libraries and that it is the fastest growing field of librarianship, and there is evidence of a resurgence of interest in such libraries on this side of the Pacific. Last year, the Church Library Association was formed in Adelaide, and this year (9-11 Sept.) its first conference is to be held at Nunyara in the Adelaide Hills. It is publishing a quarterly newsletter, *Off the shelf*, and a book about church libraries is currently being published. If you would like to know more about any of these developments, please contact Margaret Stiller (08 212 2599), or write to the Church Library Association, PO Box 2534 Adelaide SA 5001.

(Rev'd) Trevor Zweck
President

A NATIONAL COLLECTION IN RELIGION

Robert Barnes

The purpose of this article is to stimulate thinking about a possible national library collection, or collections, in religion in Australia. It is provoked by the National Library of Australia's *Strategic Plan 1993-98*, which has now been widely discussed around the country. One element in the NLA's strategy which this Plan reveals is to promote in Australia the concept of the Distributed National Collection. Presumably the DNC will eventually include a designation of certain libraries as between them holding the national collection in religion.

My first observation is that the National Library itself will include only part of that collection. The NLA *Collection Development Policy*, 1990, pp. 85f., outlines the NLA's existing collection in religion (if anything rather understating its size and importance). However the *Policy* goes on to signal a fairly drastic cut-back in its collecting intentions for religion. The only areas which will continue to be favoured are:

"...the social and historical aspects of religious life, which will be collected at a level capable of supporting sustained independent study of the countries and regions which are accorded the highest geographical priority. Where sociopolitical impact is very high as, for example, in the case of the history of missionary activity in the East Asia/Pacific region, or Islamic feelings in Indonesia, collecting will continue to be supported at the research level. General material supporting the understanding of the development of the churches in Australia will also be sought on the

research level."

I should note that, in the NLA's assignment of geographical priorities, all Middle Eastern countries receive Level 1, or the lowest priority. I should also note that the NLA's serials collection in religion has now been substantially pruned, though perhaps not yet as far as its statement of intentions might imply.

Let me also say something also about the Australian National University Library. Religious Studies as such is only a minor part of ANU's undergraduate and graduate studies. However for some areas of religion the Library's holdings are quite strong. These areas include: philosophy of religion; Biblical studies; patristic studies; to some extent medieval and Reformation theology; and certain areas of church history which are also important for general history. The Library's holdings on some areas of "primitive" religion are strong (e.g. the religions of Australia and Melanesia); its general holdings on Islam are fairly strong, and for Southeast Asian Islam very strong; and its holdings on Hinduism and Buddhism very strong. On the other hand holdings are more limited for: post-Biblical Judaism; modern Christian theology and pastoral theology; many areas of church history (e.g. North American); most areas of Christian missions other than the Pacific; and some areas of "primitive" religion (e.g. African).

The ANU Library is well developed in many areas of general relevance to religion, e.g. the history of philosophy; ancient, medieval and modern European history; anthropology; art history; Greek and Latin language and literature; English literature; and so on.

I should say that the ANU Library, like all libraries in Australia and most in the world, is today having to define its objectives more precisely than in the past. In general religion is not seen as an area of academic strength at ANU. Some of the library holdings in religion that I have mentioned will no doubt be kept up to strength, because they concern areas which *are* important for ANU; others may not.

I now return to the question of a national collection in religion. At present plans are under discussion for a National Asian Information Centre (tentative name), based on the joint holdings of the National Library and the ANU Library, but accessible via AARNet to the rest of Australia. Such a centre would of course include much on Asian religions, and might in fact form the designated national collection on those religions.

This would leave the question to be decided of a national collection on religion in general and on Christianity in particular. At this point let me refer to Coralie Jenkin's invaluable *Collections of Religion and Theology in Australia and New Zealand* (Auslib Press, Adelaide, 1992). The figures for various libraries' holdings of books and serials in religion in this work should probably not be compared too closely with each other. I suspect that the figures for the large public and university libraries rather understate the holdings in religion (as giving only holdings within particular Dewey, LC, or whatever, classifications), whereas the figures for theological libraries rather overstate the holdings (as giving the size of the whole library). Nevertheless, the figures give at least three general impressions.

Firstly, there is a certain homogeneity of size among the dozen or so larger collections - say between 25,000 and 125,000 books. Secondly, no Australian libraries even approximate the holdings of the largest theological libraries overseas, e.g. the Harvard Divinity School or Union Theological School libraries (our largest, such as the Joint Theological Library at Ormond College, Melbourne, or Moore Theological College Library, Sydney, might, at a rough estimate, reach one quarter of those holdings). Thirdly, the public and university library holdings are considerably smaller than those of the largest theological libraries (e.g., again at a rough estimate, Sydney University holdings might be half those of Moore Theological College; they might of course also be holdings in rather different areas of religion).

If these impressions are correct, then it will be not be easy to designate the national collection libraries in religion and Christianity. The NLA *Strategic Plan* defines the Distributed National Collection as "the aggregation of all collections in Australia which are recorded in generally accessible databases and are accessible, either in person or via interlibrary document supply, to users with bona fide reasons for access". Such collections could of course include public and university libraries, but presumably not many, or perhaps any, of the "private" theological libraries. I do not see any easy answer to this problem, and it is of course related to the rather fragmented way in which theology has traditionally been studied in Australia. I do however think the question of a national collection in religion is a vital one, to which the Theological Library Association should turn its collective attention, and on which it should advise the National Library.

I should finally say something about the "electronic library" in relation to religion collections. Many readers of this Newsletter will by now know of databases such as "UnCover", which allow searches, by author, title, keywords, etc., of various current journals. It is also possible to request copies of articles, which are sent by fax and charged to a credit card. There is no doubt that such services greatly increase the range of journals accessible to researchers in religion, as in other areas (though they at present include only English-language journals, and it is often the foreign-language ones which are hardest to find in Australian libraries). However there are certain problems as well. One is the cost to the library of the subscription to the database. Another is the cost to the reader of articles sent - typically \$20 or so per article. Further, the databases do not at present include much in the way of abstracts, so that the real content of the articles is often not clear. Finally, databases do not allow browsing of the kind which lets a reader "keep up" with a field of study.

The relevance of the electronic library to monographs is less certain. There are of course many specific projects underway to transfer large bodies of text to databases, e.g. the Chadwyck-Healey *Patrologia Latina* on CD-ROM (which costs about \$65,000). However there is not at present any general electronic substitute for current printed monographs, in religion or most other fields. There seem to be formidable copyright and other problems to be overcome before this situation will change.

In short, I see the electronic library as extending the possibilities for libraries in religion, but for the present at least not replacing too much of their holdings of either journals or monographs. Given the steady escalation of journal subscriptions and book prices, and the continuing weakness of the SA, this is not altogether good news.

Robert Barnes is a senior lecturer in Classics at the Australian National University, and a convener of the Religious Studies program there. In 1987 he was awarded the then Library Association of Australia's Letter of Recognition for services in helping to develop the ANU Library. This article is based on a talk he gave to the St Mark's Library Consultative Committee, Canberra.

In ABN News no. 72, one of the shortcomings of automation was noted: Incoming BNB records with the subject heading **Madonna** (the pop star) were automatically changed to **Mary, Blessed Virgin, Saint** by the ABN program. ABN staff have amended the heading to **Madonna, 1959-**. We hope not too many earnest theology students were misled!

LIBRARY CO-OPERATION: THE EXPERIENCE OF CHICAGO AND TORONTO

Judith Bright

As part of a three month sabbatical leave in 1993, I visited libraries in Chicago and Toronto to look at library co-operation. Both are cities where there are a number of seminaries of various denominations, and where ways have been found to co-ordinate access to the available resources. In planning these visits, I found the Librarians at the chosen libraries very helpful and interested in what I was doing, and I was grateful to them for the time that they made available to me.

The Association of Chicago Theological Schools

The Association of Chicago Theological Schools, known as ACTS was formed in 1983. It has ten seminary libraries within the Schools, several of them being merged libraries of more than one seminary. The combined collection numbers over 1.3 million volumes, and jointly they have more than 5000 currently received periodical titles. They are spread over a wide geographic area, and transport is needed to travel between them. Co-operative collection building has been in place for quite some time, with various libraries making an on-going commitment to purchases in particular subject areas; one library that I visited was in fact purchasing in an area that was not presently taught within the parent institution. The cost of a three times weekly courier service around all libraries is shared, enabling transfer of requested items between

libraries. All students and faculty are able to register as borrowers at any of the libraries. ACTS is at present focusing on the possibility of a joint computerised catalogue of all library holdings, but this is an enormous project, as few of the libraries are yet fully automated. A retrospective conversion project in each library is seen as essential for this project, and they are looking at ways of getting joint funding for such a project. Many of the libraries involved have yet to make decisions about fully automating their collections, although most catalogue using OCLC.

I was able to visit two of the libraries within ACTS, both giving a different perspective on co-operation within individual libraries in ACTS.

The United Library of Garrett-Evangelical and Seabury-Western Theological Seminaries

The United library of Garrett-Evangelical and Seabury-Western Theological Seminaries is situated in Evanston, about 30 minutes by public transport from the centre of Chicago. The Seabury-Western Theological Seminary and the Garrett-Evangelical Theological Seminary are separate institutions (one Episcopal Church, the other United Methodist Church) situated across the road from one another and adjacent to the Northwestern University Campus. A number of years ago, the two libraries amalgamated their technical services, and eventually, after some reluctance on the part of the parent institutions, merged all library services, and amalgamated books and periodicals into one sequence. The sequence starts in the Garrett-Evangelical library building, and continues across the road at Seabury-Western. Providentially, the part of

the classification including the Anglican Church material ended up at Seabury-Western. Special collections remained with the institution that they belonged to. All purchasing is now done as if for one library, with the library budget being apportioned between the two institutions. Circulation staff are maintained on both sites, but the majority of staff are together on the Garrett-Evangelical site. A legal agreement between the two institutions is reviewed annually.

The merger has had enormous benefits for the two seminaries. By eliminating duplication of book titles from purchases, more money has been available to extend the collection. The book stock was an impressive 315,000 volumes (234,000 titles).

The Jesuit-Kraus-McCormick Library

The other ACTS library that I was able to visit was the Jesuit-Kraus-McCormick Library, situated on the Lutheran School of Theology at the north edge of the University of Chicago campus in the Hyde Park section of the city. It is a merged library of Lutheran, Jesuit and Presbyterian origins, housed in a modern multi-level building. It is an amalgam of a number of original libraries, and work is still continuing on rationalising the collection. The library collection is 380,000 volumes (300,000 titles), and has recently put in place a formal agreement as to ownership of library materials. Items purchased since the merger now belong to a Trust, which will guard against one partner leaving the merger, and the subsequent damage to the balance of the library collection.

Within ACTS there have also been other amalgamations of smaller collections to form viable libraries. Once denominational and ownership arrangements have been sorted out, they appeared to be an effective way of maximising resources. In most cases, negotiations and discussions to enable mergers to happen have been drawn out over a period of time, and advice given to me by a number of librarians counselled very careful working through of arrangements, and watertight legal agreements before proceeding.

The Toronto School of Theology

The theological schools in the Toronto area have taken a different approach to co-operation. The Toronto School of Theology which was formed in 1970, is a consortium of seven schools, all of which have their own College libraries. In addition, all students have access to the other libraries within the University of Toronto. All libraries have their current library holdings on a shared computer database. Retrospective work has not yet been completed in most libraries. Although there are obvious benefits of having the holdings of all libraries immediately available, there was some frustration expressed about trying to find their own holdings amongst all the data, and one library expressed the wish to also have a database of only their own library's holdings.

In contrast to Chicago, where amalgamated libraries were prevalent, the Toronto theological libraries saw the need to retain their individuality, but at the same time

appreciating the opportunities for resource sharing afforded by the University computer link, and the TST Librarians' regular meetings. All the colleges maintain their collections at a largely undergraduate level. An interesting feature was the theology collection in the Robarts Library which is the research library for the University of Toronto. All Theological schools contribute financially to this research level collection, which is maintained by a "dealer selection profile", by which a dealer supplies all monograph publications within specified criteria and languages. A large percentage of the collection was foreign language material, including a reasonable number of Spanish items. There was comment however, from more than one librarian, that although the Robarts collection ensured adequate coverage of research level theological material, it did not get the use it deserved, as students tended to rely on what was available within their own institutions, rather than going to the trouble of getting access to the Robarts collection. A readers card was required for access to the bookstacks which were part of a huge multi-level building. It was a little daunting to find one's way around such a large collection.

Within the TST I was able to visit the libraries of Trinity College (Anglican); St Michael's University (Catholic), and Emmanuel College (Uniting Church). I also spent some time at the Robarts Library where a general tour of the Library had been organised for me, followed by some time in the bookstacks of the theological collection. All these libraries are within easy walking distance of one another in the general University of Toronto area, making it relatively easy for library users to move between the libraries. St Michael's University Library, with a book stock of 242,000 volumes is the largest of the theological school libraries,

although the theological component of the library is around 100,000 volumes. The library is housed in an impressive modern building, together with the Institute of Medieval Studies Library. This specialised collection has 88,000 volumes of materials on medieval philosophy, theology and church history. The Library also houses a collection of artifacts from early Christianity to the Middle Ages.

The issues that other libraries have already faced and are facing, have given a valuable perspective to dimensions in library co-operation that are particularly relevant at this time. The Auckland Consortium for Theological Education is starting to look at the future of theological library resources in Auckland, as they move to the teaching of masters level courses, and acknowledge the need to have access to a wider range of resources.

Although the co-operation issues were the main focus of the sabbatical leave, I also found time to visit a number of other libraries as I travelled through England and North America. Of particular note were the Lambeth Palace Library in London, (which has been reported on in a previous issue of this Bulletin), the libraries of the Cambridge Theological Federation in Cambridge, England, and the Flora Lamson Library, Graduate Theological Union, Berkeley, California. Lambeth Palace Library is the historic library of the Archbishops of Canterbury, and is not to be missed by anyone from an Anglican College. The book collection focuses on the Anglican Communion; the manuscript collection is bound into guard books, a method of storing manuscript material which is not often seen.

The Cambridge Theological Federation libraries (Westcott House, Ridley College, Westminster College and Wesley College) are small collections, but like the Toronto School of Theology, were listed on the University library computerised catalogue.

Cambridge also offered me the opportunity to explore places connected with the history of my own institution, St John's College, as St John's College Cambridge had been the College of our founder and other early staff.

The Graduate Theological Union Library, Berkeley, California, was visited at the recommendation several other librarians in North America: the exciting architecture of the building together with the very comprehensive collection formed by the amalgamation of nine theological libraries made for a most interesting visit.

I returned to New Zealand, very grateful for a chance to have gained a wider perspective on theological libraries, but also very heartened by the standard of resources here. Although we cannot compete with the larger research libraries, our collections are more than capable of standing alongside many of the more moderate sized collections. Generally, theological libraries in Australia and New Zealand have made greater advances in in-house automation, and this together with current technological advances should in time offer us access to a greater range of resources.

Judith Bright is librarian of the Kinder Library, St John's College, Auckland.

INTER-LIBRARY CO-OPERATION - W.A. EXPERIENCES

Alan F. Meers

The Establishment of the WA Chapter

On Monday, 3rd September, 1990, nine librarians from eight theological libraries met at Ada Purnell Library to discuss inter-library co-operation. A month later a larger group met at St. Columba's college and formally formed the W.A. Chapter of the Association. While our membership is small (with an average of ten members attending each meeting), in the past four years our inter-library co-operation has moved from the occasional and informal to the ongoing and formal. This article outlines some aspects of this co-operation.

A Guide to the Libraries

Each year we prepare a list of all theological libraries in W.A. briefly describing the library, the size and strengths of holdings, borrowing and copying arrangements and so on. Each library prints copies for the use of their students.

Serials

Each library prints an annual listing of their serials holdings which they circulate to all other members. By the end of 1994 we should have, thanks to the help of Notre Dame Australia Library, a joint database of serials holdings. As well as knowing which library has which serials, we have also been working together to see if between us we can subscribe to most

of the serials indexed in ARI. Duplicate serials are also shared within the group. This cooperation means that students in Perth have access to a much wider range of serials than any one of our libraries could afford to provide.

Expensive Monographs

Another joint venture has been the creation of a database of expensive monographs. Each quarter, each library supplies a list of acquisitions costing over \$100. These are collated and each library is supplied with a cumulative list (sorted by both title and author) showing where each book is held. The list already lists over 500 titles.

Visits to other libraries

Each quarter we meet at a different library. This gives our members the opportunity to inspect other libraries and gain some useful ideas and practical tips from what other members are doing.

Sharing of information

We have a topic for discussion at for each meeting. One library shares their experiences and leads a discussion on the topic. Topics vary greatly and have included: Conspectus; Computer Stock-taking; Purchasing of books and resources; Reports on ANZTLA Conferences; ARI Indexing; Disaster control; CD Roms and Collection Development Policy.

Catholic Libraries Co-Operation

In 1993 the three Catholic Libraries in our Chapter (University of Notre Dame Australia Library, the Catholic Library of WA

and the New Norcia Library) established a Joint Working Party to establish areas of cooperation between them. The major areas being considered are a joint database, a joint acquisitions policy, reciprocal borrowing, interlibrary loan arrangements and the establishment of a Joint Library Committee to oversee future co-operation. As each library uses different computer software (InMagic, Oasis and Oracle) the first problem they are working on is the establishment of modem access to each library as the initial step to combining the databases of each library.

A Co-operative Acquisition Policy Sub-Committee has been established to help avoid duplication of serials titles and expensive monographs. Reciprocal borrowing and inter-library loans are being negotiated and it is hoped that this Inter-library co-operation will provide better services to the libraries uses and enable each individual library to make the best use of their limited resources.

Conclusion

Since W.A. is very remote from the large libraries in the Eastern States and has a fairly small population, in the past it was difficult for each library to provide their students with adequate library resources. These co-operative efforts are now helping us to provide our students with much better library resources than would be the case if we continued to work independently.

Alan F. Meers is Chairperson of the W.A. Chapter of ANZTLA and Principal of Perth Bible College

LIBRARY CO-OPERATION WITHIN THE ADELAIDE COLLEGE OF DIVINITY

Wendy Davis

The Adelaide College of Divinity is a consortium of three colleges - Parkin-Wesley (Uniting), St Barnabas (Anglican) and St Francis Xavier (Catholic). Each College has its own library. Individually these libraries are not large (15,000 - 20,000 volumes each), but when taken as a whole, the range of monographs and periodicals and coverage of subject areas is quite good.

Informal Co-operation

For many years we have, as members of ANZTLA SA, endeavoured to co-operate with each other and other theological libraries in SA, particularly in the area of periodical subscriptions. Whether or not a particular journal is held by another ACD library is taken into account before deciding to initiate or cancel a periodical subscription. This policy also applies to expensive monographs and reference works, particularly in areas not directly covered by ACD courses.

Formal co-operation

Since 1992, the ACD libraries have supplied a joint library card. For a fee of \$20, students are granted borrowing rights at all three libraries. The funds thus generated are distributed to each college and used to offset costs associated with overdue books etc. Parkin-Wesley College library has decided to use some of these funds to replace lost or stolen books.

In the not too distant future, the libraries of the three colleges are likely to be merged to form the ACD library. This would coincide with the move of the three colleges onto a common teaching campus. This would mean enormous changes and enable the complete rationalisation of the three collections.

Wendy Davis is Librarian at St Barnabases and St Francis Xavier Colleges



*Some of the Big Shots of NSW ANZFLA:
Anne Hocking, Dawn Fishburn, Judith
Goodwin, Michael Kelly, Glenys Biddle, Jo
Wickens, Gai Smith, Ken Elder, Kim
Robinson.*

THEOLOGICAL PERIODICALS: COULD THE END BE IN SIGHT?

Hans Arns

The possibilities opened up by electronic publishing warrant a complete re-evaluation of all the reasons for the communication of thought by means of the printed word, of the ways enquirers are being addressed, of the relationship between scholar and publisher (including the matter of copyright) and of the advantages and disadvantages of the new technologies to the ultimate user of information. This paper will examine how one area increasingly under pressure could benefit from the new technologies.

Theological journals provide a major outlet for religious thinking and an unparalleled resource for dialogue and clarification within and between worldviews. While most of these journals initially targeted professional theologians or other specialists they now reach a much wider readership thanks their availability in libraries, through excellent indexing and abstracting services and through inter-library loan. The continuing increase in publication of new journals and their availability in libraries has led however to a decreasing number of personal subscriptions which (combined with increasing production costs and transfers to commercial publishers) has led to pricing structures which are now becoming prohibitive to personal as well as library budgets. This is leading to even further rationalisation by means of wider sharing arrangements, to even fewer subscriptions and yet higher prices. It is obvious that the bubble has to burst, especially in

unsound economic times. It is therefore imperative that alternative and less wasteful ways of communicating knowledge be found.

The following standard terms will be used in this document:

OPUS: any type of mental construct conceived of and written as a result or challenge to previous writing or assembled for didactic interests.

PEERS: two scholars in the same discipline consulted before an opus is finalised and ready for publication. They ensure that high standards are maintained. Their role is consultative not one of censorship or endorsement. The rules under which they operate are determined by a standing conference of national/international scholars (Council)

COUNCIL: a group of Christian scholars of various denominational or independent backgrounds which lays down policy guidelines to preserve standards and prevent abuses.

BASE: the actual publishing instrumentality that provides the opus with identification tools, adds it to its database and distributes it to users. It charges for its service but also maintains electronic copyright ledgers for reimbursing the author (royalties). Base accepts directives in editorial matters from Council but is otherwise financially independent.

STEPS

1. The opus is produced with standard word processing software according to agreed literary and scholarly conventions and technical prescriptions. It is then checked by a second person for typographical and grammatical correctness.
2. It is submitted to peers in printed format for brief scholarly comment or criticism in standardised format. The comments should be taken seriously but should not be seen as curtailing the freedom of opinion or expression of the author. Institutional or denominational controls have to be applied by these bodies themselves. The peers act according to Council guidelines and in extreme cases refer matters to Council.
3. After possible revision in light of comments by peers the opus is submitted to base together with standard information such as author (full name and birth date), author identification number, denominational or institutional affiliation (optional), level, brief abstract and subject keywords. Payment may be required at this stage from the author if operational costs cannot be fully recovered from sales. This may be offset however by royalties for copies to third parties (see 6 below)
4. Base checks formats and supplementary information and proceeds to allocate the necessary subject headings (as per standard thesaurus) assisted by the keywords provided by the author as well as a classification (?) and unique accession number. It then transfers the opus and supplementary identifiers to the database.
5. Base becomes distributor for the information i.e.
 - (i) CD-ROM annual subscription for all or part of the database (e.g. particular disciplines only) and disks from

preceding years.

(ii) It supplies photocopies of articles or copies on disk at a standard charge.

(iii) It supplies collections of articles by a particular author, institution or on a particular topic for publication in book format.

6. Base also becomes copyright agency and applies credits to the author.

7. Base also becomes the indexing agency. It can provide bi-monthly, halfyearly and annual cumulations in paper format with classified listing of articles using the supplementary information provided by the author. Indexes are eventually transferred to CD-ROM.

8. Book reviews continue separately in book reviewing journals. An index to these journals should be incorporated into 7. above.

THE IMPLICATIONS

At present journals are produced by institutions, professional bodies as well as national/international organizations. Apart from widening the horizons of a particular discipline or readership their specific functions may be reduced to those of institutional achievement, professional excellence or didactic purpose. Often these functions overlap wittingly or unwittingly.

1. Institutional achievement.

Many journals are the intellectual flagship of an institution. They give that institution status and allow it to be tangibly present in other institutions. The journal as institutional status symbol might disappear if individual scholars were to contribute to a central database

instead. It is a well known fact however that the disparate nature of its articles make these journals inaccessible except through good indexing services. A central database would provide these, allowing searches for and recombination of articles not only by subject but by authors and institutions as well. The institution could from time to time decide to cull selected articles by its members, on a particular topic or of a particular tendency and publish them in traditional paper format.

A second important factor which needs to be considered in relation to this type of periodical is its book reviewing function. Journals are a major means of alerting readers about the publication of new books. This type of advertisement is a source of many book review copies sent to journals in the hope of a review. This in turn becomes a source of acquiring new books for institutions as well as individual scholars. If this book reviewing function were to be taken over by a book-reviewing journal this would lead to fewer free books to scholars and fewer (but arguably better) book reviews. Against this must be weighed that this type of journal generally cannot keep itself afloat without some kind of institutional subsidy (finances or staff) and that readers are unfairly treated by journals which pad their contents with excuses for book reviews. In these days of smaller subscriber numbers due to high production costs and an oversupply of journal titles, book reviews are better dealt with in separate high class review journals as suggested in Step 8 above.

2. Professional excellence.

Journals published by a scholarly body have the special function of being a bonding element in professional bodies

or associations. They are a major way of keeping a discipline alive, progressing and re-thought in line with tradition or with recent findings or breakthroughs. The briefness and tentativeness of the article allows a current interplay of minds and is unlike the book which needs a long gestation period. Its publication is now increasingly coming in the hands of a small body of publishers who intend making a profit from scholarly journals with small and dwindling numbers of subscribers. Their subscription costs are largely beyond the means however of the scholars they are meant to reach. It looks therefore as if electronic publishing may hold the key for fast efficient and cost-effective interchange of ideas within a specific discipline and also for inter-disciplinary cross fertilisation.

3. Didactic purpose.

Many religious journals target not the scholar but exist to provide general information, edification, apologetic, pastoral and spiritual formation, etc. They are basically intended for reading in the home and it would not make sense to do away with this type of publication in its present format at least not until some sophisticated home reading facility becomes available (the electronic book). The eventual availability of indexing services and text on line in the home will provide for actual rather than institutionally perceived needs. This may force many of these journals to rethink their raison d'etre and to specialise rather than be all things to all wo/men.

CONCLUSION

The advantages should by now be obvious. In economical terms we would see cheaper publishing, dissemination of scholarship and wider availability of material in all kinds of electronic formats (which could be converted to paper on demand). This would be an enormous boon to theological education in third world countries in which a majority of Christians now find themselves. Electronic publishing would reduce the need for spacious buildings, accessioning of periodicals, binding, reshelving and the replacement of lost copies. It would therefore reduce not only acquisition budgets but also the need for costly personnel. No longer would libraries be filled with unused information but we could tailor our holdings and access constantly according to our actual and contemporary needs.

Australia could well be a leader in this field. The existing cooperation of bodies like ANZATS, ANZTLA and its offspring ARI together with the Centre for Information Studies at Wagga Wagga could provide the basic components for such an undertaking. While I have tried to foresee some of the difficulties that would be encountered in this radical shift in the communication of information and ideas many problems remain to be discovered. Let us hope that it may inspire some higher degree candidate or researcher to delve deeper into the social, religious as well as financial repercussions of such an option.

Hans C. G. Arns is Librarian of the Veech Library, Catholic Institute of Sydney.

OF RELATED INTEREST -

The National Library has recently completed a survey on electronic access to religion and law journals, and a cost analysis of the use of this means of access. Judy James at St Marks in Canberra has a copy of the survey if you would like more information. Briefly, almost half the 200 titles surveyed were available through electronic document delivery, but if the use of a title exceeds more than a few articles a year, it still appears to be more economic to subscribe to a hard copy than to rely on EDD for access to journal articles.



On the occasion of the 30th anniversary of the Association Bibliothèques Ecclesiastiques de France they have published an article on the history of the Association "Les relations entre les bibliothèques ecclésiastiques en France, des années 1950 à nos jours" in their journal *Bulletin de Liaison* no. 93-94.

Request a copy from the editor if you would like one.

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WHAT YOU HAVE ALL BEEN WAITING FOR

The Lawrence D. McIntosh masterpiece *A Style Manual for the Presentation of Papers and Theses in Religion and Theology* can be now ordered from the Centre for Information Studies, Charles Sturt University-Riverina, Locked Bag 660, Wagga Wagga, NSW 2678. Orders received before the 30 June will be charged at the special rate of \$12 which includes postage and packing.

BOOK REVIEWS

Danker, Frederick W *Multipurpose tools for Bible study*. Rev. and expanded ed. Minneapolis : Fortress Press, 1993. \$33.95, 0800625986 (Review copy supplied by Open Book, 703 Station St, Box Hill, VIC 3128)

Frederick Danker, a well-recognised scholar and somewhat of an all-rounder, has published in the areas of biblical interpretation, Hellenistic language and culture, linguistics and archaeology. Among his works is a practical guide to the resources required for serious Bible study. The first edition of *Multipurpose tools for Bible study* (1960), was quickly followed by the second (1966) and third (1970) editions. What we have now is a thoroughly revised handbook which takes note of the developments in biblical scholarship over the last twenty years. Danker includes items published up to 1992.

Fifteen brightly-written chapters include bibliographic essays on concordances, the New Testament, the Hebrew Old Scriptures, the Greek Old Testament, the use of the Septuagint, Hebrew and Greek grammars and lexicons, Bible dictionaries and versions. A chapter on Judaica is followed by one on 'Contextuality' which covers tools for the study of archaeology relating to the lands of the Bible, including atlases, specific types of documents and, correlatively, with the sociological and literary-critical study of such productions. The chapter on the Dead Sea Scrolls surveys the recent flurry of scholarly, and indeed, political activity accompanying the release of the previously unpublished fragments. Finally there is a valuable section on commentaries, older and recent, which provides guidance on their use. Indeed in most chapters Danker adopts this pattern of following his bibliographic work with a discussion on the *use* of the resources.

There are a number of special features. For example, the 1970 edition was criticised for failing to deal adequately with older literature. In this present work Danker is particularly helpful in providing guidance on aging resources. This is not simply to satisfy antiquarian curiosity. Some publishers of recent reprints of earlier commentaries border on being unprincipled, in that they provide no indication of the original date of publication. Unwary students may well think that Matthew Henry produced his commentary a decade or two ago instead of in the early years of the eighteenth century.

The indexes of subjects and names are extensive, the latter helping to trace the lineage of many of the resources. However, given the multiplicity of edited works, a title index would have been a most useful addition. If you did not know that the editors of *The women's Bible commentary* were Carol Newsome and Sharon Ringe you would have to browse the chapter on commentaries in the hope of locating a reference. Likewise are students expected to know that the editor of *The Times atlas of the Bible* was James Pritchard? On second thoughts, however, if serendipity be the means of making happy discoveries, no harm can come of searching one of Danker's carefully delineated chapters.

In the interests of on-going scholarship one may have expected some reference to the major periodical indexing and abstracting services in the field. Names such as Robert North, Gunter Wagner, and Paul-Emile Langevin are not to be found. But when so much is given, it is churlish to ask for more and, for this genre we are well-served by Joseph Fitzmyer's discussion in, *An introductory bibliography for the study of scripture*, 3rd ed. Rome: Editrice Pontificio Istituto Biblico, 1990 (chapter 2).

Danker intended that the work should provide students with a selection of basic resources for biblical study and, at the same time, provide some guidance in the use of the tools. It could also provide a good refresher course for ministers and even allow specialists to pursue information beyond their own areas of research. The work admirably fulfills these intentions and is highly recommended. Theological libraries should consider acquiring copies for the reference and general collections.

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Huang, Samuel T., ed. *Modern Library Technology and Reference Services*. New York: Haworth Press, 1993. 139 pp. US\$24.95 cloth ISBN 1-56024-458-5 (available from Astam Books)

Also published as *The Reference Librarian 39*, *Modern Library Technology and Reference Services* contains a collection of frank, realistic and practical essays about the impact of electronic information sources on reference work. The twelve essays discuss the advantages and disadvantages of electronic information sources in relation to the educational environment. These essays introduce important questions about the management of electronic information sources and leave them open for discussion. The essays are written by a number of information professionals. Each essay has an abstract, introduction, body and conclusion, and includes informative subheadings. A bibliography is provided at the end of each essay.

The first essay surveys the impact of online and CD-ROM materials on library activities. The second reviews recent studies of the reference tools. The next three essays present excellent combinations of educational theory, information philosophy and practical experience. One discusses the design of a program for training paraprofessional staff in the use of online media; another provides critical and humorous accounts of undergraduate responses to online media and discusses the respective roles of the library and the faculty in promoting informed use of research tools; another discusses the librarian's role in promoting the development of lifelong self-education skills in the user. The next paper describes the attempts by the Sterling C. Evans Library at Texas A&M University to tailor reference area design to usage patterns, while the seventh contribution describes the Kennedy Library's one credit point course for undergraduate students. The eighth essay reports that researchers tend to rely upon the librarian to perform their electronic searches. Essay nine discusses the choice among print, microform and online reference media. The tenth essay discusses planning and organizing new services utilizing electronic media. The eleventh essay describes an interesting case study. In 1992 two California State University libraries subscribed to a number of networks on a trial basis. The article describes the advantages and disadvantages of the different networks. It also analyzes the effect library policies had upon user satisfaction with the networks. This article includes an appendix which reports user responses on an evaluation form. The final essay observes the trend for centralization as electronic media facilitate the transfer of information to other libraries.

Modern Library Technology and Reference Services represents a practical approach to the demands of electronic media in the library. While the case studies are American, the experiences of other libraries may help the information professional to identify features required in an online service, plan its installation, and educate staff and clientele in its use.

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Lakemba, NSW

AUSTRALASIAN RELIGION INDEX

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