

Theological Libraries in Australia and New Zealand

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Introduction

This chapter will outline the history and current state of theological librarianship in Australia and New Zealand.

The earliest theological libraries in both countries were often the private library collections of individual clerics. Over time, the development of theological libraries tended to be aligned with the development of theological teaching institutions. These were often denominationally-based and/or associated with seminaries or the formation houses of particular religious orders. The establishment of consortial arrangements between these theological teaching institutions has also been a feature of the theological education landscape. These have provided economies of scale, opportunities for collaboration, and access for members to an increased range of library resources. In the region, significant theological library collections are also located in the state and national libraries, and at some of the larger universities which have theology or religious studies departments. In addition to discussing the development of theological libraries, this chapter will include an overview of options for generalist librarianship education, outline the roles and status of the peak professional library associations in both countries (ALIA and LIANZA), and detail the professional development opportunities for those working in Australasian theological libraries. Integral to the work of theological libraries in this region is the Australian and New Zealand Theological Library Association (ANZTLA) and this

chapter will elaborate on some of the historical achievements and current activities of the Association.

Theological Libraries—History and Development

The development of theological libraries and theological education in Australia and New Zealand do not have identical histories but they do share many similarities. Theological libraries in both countries are generally associated with teaching institutions and/or affiliated with particular denominations, religious orders, or faith traditions. Several sources can provide further information about the institutional development of Australian theological education from its origins in the nineteenth century (Sherlock 2009, 21–38; Sherlock 2010; Ball 2018). The current theological education landscape is very different from what it was a century, or even a few decades, ago. In the colonial era, prior to the Federation of Australia in 1901, when the first universities were being established, theological education was regarded as inherently sectarian, potentially divisive, and was therefore treated with suspicion by the bodies governing higher education (Treloar 2009; Sherlock 2016). In Australia, the teaching of theology was often specifically prohibited by the charter of many older universities.¹ Theological education became the domain of particular religious denominations, for the members of each, in order to train for ministry or priesthood. This resulted in the earliest significant theological collections being developed by libraries associated with seminaries or theological teaching institutions rather than the larger universities. In Australia, the oldest pre-World War I universities, plus one or two elite universities established in the 1960s, form a network commonly named the ‘sandstone universities,’ which have eminence in Australia comparable to the Ivy Leagues in the United States or Oxford and Cambridge in the United Kingdom. Because the theological teaching institutions have not been seen as part of this older, established sandstone university environment, many theological institutions have spent a long time seeking recognition, establishing their consortia and eventually universities, and having their theological qualifications recognised by state and federal accreditation agencies.

Partly because of the decline in the number of individuals pursuing religious vocations in recent decades, and partly in pursuit of economies of scale and optimal use of scarce resources, many seminaries and/or religious orders have grouped to offer theological education and formation. Two examples are Catholic Theological College² and Yarra Theological Union,³ both located in Melbourne. Similarly, teaching institutions have also grouped under the auspices of ecumenical degree-granting bodies, such as the University of Divinity,⁴ the



Image 1: Mannix Library, Catholic Theological College, University of Divinity, Melbourne, Australia. © Mannix Library

Australian College of Theology,⁵ and the Sydney College of Divinity.⁶ Other similarly named consortia of theological schools in Australia have also been established in Adelaide,⁷ Perth,⁸ and Brisbane,⁹ as well as in Auckland,¹⁰ New Zealand. Such consortial arrangements have often been inspired by a spirit of ecumenism.¹¹ These partnerships have provided members with enhanced collaborative and resource-sharing opportunities and staff and students with access to a wider range of library resources.

In an age where Christian church attendance is on the decline, more students than ever are now engaging in some form of theological education. However, theological students are no longer destined only for clerical ministry within a particular denomination. Theological courses now have large numbers of lay students in addition to those studying as part of their pathway to ordained ministry or religious life. Many of these students will not identify as belonging to any specific denomination or faith tradition and may be studying with no particular vocational outcome in mind. There are now also a much wider variety of study programs available, including certificate and diploma courses, as well as bachelor's, master's, and doctoral degrees, with an ever-growing emphasis on research as well as teaching.

Moving against their earlier determinedly secular and anti-sectarian positions, Australian universities have more recently permitted the discipline of theology to be introduced either by institutional affiliation or even by internal inclusion as institutional departments or schools. This has altered the tertiary theological education landscape once again. Several theological colleges are now also affiliated with larger universities. For example, the Adelaide College of Divinity is affiliated with the Flinders University Department of Theology in South Australia. Government mechanisms of accreditation and registration have required many smaller institutions to enhance their quality to come up to higher education standards. Compliance requirements have also necessitated greater resourcing, which churches have generally been unable or unwilling to provide as independent institutions. Accordingly, they have either unified, joined consortia, or affiliated with universities. In the 1980s, state funding for approved theological education courses became available. This was a welcome development for many, and eligible students can now obtain low-interest government loans to cover the cost of their tuition. Theological teaching institutions in Australia and New Zealand tend to have modest endowments and those with limited additional sources of income risk becoming dependent on government sources of income. The need to comply with the requirements of the secular university system has created tensions within some theological institutions. The discipline of theology is now being taught alongside many other disciplines and is being assessed according to new criteria. This has required a reassessment of some long-held educational assumptions of the discipline that have carried over from a time when theology was being taught in a narrower context.

Institutional allegiances and membership of degree-granting consortia have not remained constant and over time some institutions have moved from one umbrella organisation to another. For example, three colleges that were formerly under the umbrella of the Brisbane College of Divinity are now associated with three different institutions: St Francis Theological College now offers its programs as part of Charles Sturt University, Trinity Theological College now offers its programs through the Adelaide College of Divinity, and St Paul's Theological College offers its programs through the Australian Catholic University. Accordingly, significant theological library collections in Australia and New Zealand are now associated with theology or religious studies departments at larger mainstream universities. Examples include the Australian Catholic University, Charles Sturt University, Notre Dame University, Flinders University, and Murdoch University in Australia, and the University of Auckland and the University of Otago in New Zealand.¹² State and national libraries in both countries also have significant theological collections. Theological librarians in Australia and New Zealand are therefore employed in a variety of institutions and



Image 2: National Library of Australia in Canberra. © National Library of Australia

are custodians of collections that range from smaller seminary or denomination-based libraries through to large multi-campus university, state, and national libraries.

Theological libraries themselves have also changed significantly over the years. Initially, aspiring ministers would have relied on more experienced ministers taking up the challenge of providing theological training, and students would have relied on access to the personal libraries of these more senior ministers. However, as both student numbers and resources grew, the need for better organisation, dedicated teaching staff, and professional librarians also grew. In today's world, where technology is integral to the provision of information and resources, a technologically well-equipped library is a must, as are appropriately qualified librarians with the expertise to manage this technology as well as traditional library services. Institutions offering theological education are continually seeking more effective approaches to the delivery of high-quality programs that will attract and engage new cohorts of students. The requirement to support research as well as teaching and learning in this rapidly changing environment has only increased the need for theological education providers to hire professional theological librarians with relevant expertise.

Ecumenical cooperation across teaching institutions has been a common feature of the theological education landscape in the region. This, in turn, has led to the associated libraries also undertaking ecumenical relationships. Historically, in Australia and New Zealand, theology has been studied in many small institutions separated by distance, denomination, and divisions within

churches. Theological librarians often work in relatively isolated environments, either as solo librarians or because colleagues in similar institutions are located some distance away. Because each library must provide the basic tools for theological study there is a great deal of duplication and therefore less money for other resources. Cooperation forged through ecumenical partnerships has had considerable benefits for theological libraries in Australia and New Zealand. The benefits of collaboration have included the sharing of resources, the establishment of the Australian and New Zealand Theological Library Association, and the development of shared standards and other publications to assist all members of the Association. Several publications have arisen from collaborative library projects associated with the formerly mentioned ecumenical degree-granting bodies. These projects have mostly related to shared collection development, for example, a collaborative report about the resources of the Melbourne College of Divinity (now University of Divinity; Burn, Connelly, Roche, and Foster 1992) and a similar publication for the Sydney College of Divinity (Sydney College of Divinity 1992).

Education for Theological Librarians

In Australia and New Zealand, there are no educational programs specifically designed for those wishing to work in theological libraries. Pathways to theological librarianship tend to involve the completion of a generalist professional library qualification coupled with an interest in working in the sector and subsequent experience and related professional development. In Australia, the peak professional library association, the Australian Library & Information Association (ALIA), accredits all courses in library and information management, including diploma, bachelor's, graduate diploma, and master's programs. The Library and Information Association of New Zealand Aotearoa (LIANZA) is New Zealand's equivalent to ALIA and performs a similar accreditation role. This accreditation role ensures the quality of courses and their relevance to the current and emerging library and information practice. In both countries, library and information science education has undergraduate as well as postgraduate pathways that provide eligibility for membership of the national professional library associations.

The employment outcomes differ depending on the course undertaken and the qualification level obtained. In Australia, professional librarians and information specialists complete undergraduate and postgraduate university courses. Those wishing to work as library technicians complete diploma-level courses that generally lead to paraprofessional positions. Additionally, there are

some courses specifically designed for teacher-librarians. These are postgraduate university courses where prospective students must already be teacher-qualified to be eligible to enroll. No formal qualification is required for library assistant roles, however many Technical and Further Education (TAFE) Colleges and private vocational education providers offer Certificate II, III, and IV in library and information services. Although not required, the completion of these certificate level courses may improve an applicant's employment prospects for library assistant positions. Most job advertisements for librarians and information specialists or teacher-librarians include selection criteria stating that applicants must be eligible for ALIA Associate Membership (AALIA), while library technician roles will stipulate eligibility for ALIA Library Technician Membership (ALIATec). ALIA is also the body that determines whether professional library qualifications obtained overseas are recognised.

The basis for all ALIA-accredited courses is meeting a set of standards developed by educators, practitioners, and employers from the industry. These are detailed in *The Library and Information Sector: Core Knowledge, Skills and Attributes* (ALIA 2014) and the *Foundation Knowledge, Skills and Attributes Relevant to Information Professionals Working in Archives, Libraries and Records Management* (ALIA 2015). There are a variety of study options and course names vary widely depending on the institution and the emphasis given to different components of the curriculum. However, all graduates of the courses below would be eligible to become ALIA Associate Members (AALIA). Those undertaking a graduate diploma or master's degree would generally already have completed a minimum 3-year bachelor's degree.

In contrast, courses in Australia that provide eligibility for ALIA Library Technician Membership (ALIATec) have the same award name, i.e. the Diploma of Library and Information Services. Approximately fifteen institutions across Australia currently offer this award. ALIA also accredits the Diploma of Library and Information Services award offered in Fiji at Pacific Technical and Further Education (Pacific TAFE), The University of the South Pacific. The first class of this Fiji award graduated on 21 March 2019 (ALIA 2019). All courses accredited by ALIA, leading to both professional librarian and library technician qualifications and awards, are offered in a variety of study modes including on-campus, online, and blended options.

Charles Sturt University	Bachelor of Information Studies (with specialisations) Master of Information Studies (with specialisations)
Curtin University, Perth, Western Australia	Bachelor of Arts (Librarianship and Corporate Information Management) Graduate Diploma in Information and Library Studies Master of Information Management
Monash University, Melbourne, Victoria	Master of Business Information Systems
Open Universities Australia	Bachelor of Arts (Librarianship and Corporate Information Management) Graduate Diploma in Information and Library Studies Master of Information Management
RMIT University, Melbourne, Victoria	Master of Information Management
University of South Australia	Graduate Diploma in Information and Library Studies Master of Information Management
University of Technology Sydney, New South Wales	Graduate Diploma in Digital Information Management Master of Digital Information Management

Table 1: Bachelor's and graduate courses in LIS in Australia.

In New Zealand, two tertiary institutions offer professional-level library qualifications. These include:

- Master of Information Studies (MIS) with the Libraries Specialisation (LIBS)–Victoria University of Wellington
- Bachelor of Applied Science with Information and Library Studies (ILS) major–Open Polytechnic of New Zealand
- Bachelor of Arts with ILS major or double major with ILS / Humanities or ILS / Communication–Open Polytechnic of New Zealand
- Bachelor of Library and Information Studies–Open Polytechnic of New Zealand

In addition to these bachelor's degrees and master's awards, Victoria University of Wellington and Open Polytechnic of New Zealand also offer other awards, including a range of diplomas and certificates as well as a PhD programme. There are also diploma and certificate awards offered by Te Wananga-o-Raukawa. This institution's courses develop bilingual and bicultural managers of Māori information resources in Māori and non-Māori organisations.

Professional Development

ALIA is also involved in supporting the professional development (PD) of those working in the sector. Graduates of ALIA-accredited courses are eligible to commence their certified professional membership after joining the ALIA PD Scheme. The scheme has been operating since 2000 and enables members to accumulate points for various activities. The scheme provides a framework whereby participants can demonstrate their commitment to ongoing learning and achieve formal recognition in the process. The huge range of eligible activities means that it is relatively easy to accumulate the required points. Certificates are awarded after accumulating points for several years and participants are able to add an extra post-nominal, AALIA (CP) or AFALIA (CP) or ALIATec (CP), to their name. ALIA has also introduced a number of subject specialisations as an extension to its PD Scheme. These specialisations allow members to focus their learning on subject-related competencies. While there is no specific subject specialisation for those staff working in theological libraries, it will generally be the case that the competencies associated with ALIA's Research/Academic Specialisation are of relevance to those working in theological libraries, and activities for this area of specialisation will also be of interest to theological librarians. Another ALIA PD Scheme of interest may be the Heritage Collections Specialisation which was launched on 1 July 2019. It is designed for ALIA members interested in special collections, rare books, and the preservation of heritage materials. Members of ALIA's PD scheme will also receive a weekly email that includes information about a range of training and professional development opportunities (including a number of free activities). Because librarians need to continually engage with new technologies and changes in the higher education environment, a commitment to lifelong learning beyond an initial qualification is essential to remain current in the profession.

The New Zealand library association has taken a slightly different approach to supporting professional development by introducing a Professional Registration Scheme. LIANZA's website states that:

The Professional Registration scheme was introduced by LIANZA in 2007, in order to increase the standing of the Library and Information profession in New Zealand, recognise professional excellence and continuing professional development, and provide a mechanism by which employers can coach and develop their professional staff. The scheme also provides an assurance for future employers, both in New Zealand and overseas, that the registrant meets professional standards of competency in the body of knowledge and ethics required for library and information work.

Once registered, members are able to use the 'RLIANZA' post-nominal and also become an Associate of LIANZA. It is worth noting that one of the eligibility criteria for becoming professionally registered is being an individual member of a professional library and information management association, and the Australian and New Zealand Theological Library Association (ANZTLA) is listed as one of these recognised associations. An annual registration fee is charged and paid with LIANZA membership, and every three years members of the scheme must demonstrate that they have been actively participating in PD activities by completing and submitting a journal to the Professional Registration Board.

Unfortunately, not all theological librarians in Australia and New Zealand are members of ALIA or LIANZA and so they are not able to take advantage of the opportunities that the national professional associations provide. A survey of ANZTLA members in 2016 revealed that while 95% were eligible for ALIA membership, only 50% were actually members, and only 26% were also current members of ALIA's PD scheme (Burn 2019). In addition to being supported in their ongoing learning and professional development, members of the professional associations receive publications and e-newsletters to keep them abreast of industry news and developments in the library and information community. They also receive access to specialist eBooks and over 180 full-text journal titles via a library science database and a range of member discounts. While anyone can access the general information available via the ALIA and LIANZA websites, additional resources can only be accessed through the member portal, which requires a login. Beyond their membership of ANZTLA and the national library associations, there have always been a small number of libraries and individual librarians that have also engaged with theological library associations from beyond their own region, becoming members, attending conferences, and working on international collaborations.¹³

The Australian and New Zealand Theological Library Association (ANZTLA)

In Australia and New Zealand, those working in theological libraries are more likely to maintain professional networks with members of ANZTLA, with PD opportunities also achieved via the Association. Historically, ANZTLA has played a vital role in the development and ongoing work of theological libraries in the region. This region is sometimes more broadly defined as "Australasia," which includes some neighbouring islands in the South Pacific as well as Australia and New Zealand. ANZTLA's mission states that it "seeks to foster the study of theology and religion by enhancing the development of theological and religious

libraries and librarianship.” While the unofficial beginnings of ANZTLA may date from as early as 1977, officially it came into being in 1985. It developed initially as a consequence of a series of library consultations of the Australian & New Zealand Association of Theological Schools (ANZATS) held in 1978, 1979, 1983, 1984 and 1985. The history of the development of ANZTLA has been documented in more detail elsewhere (Zweck 1986 and 1996; Robinson 2010), including the early decision to form an association of theological librarians that was separate from ANZATS (Zweck 1985). Although ANZTLA membership initially included the 57 libraries of ANZATS schools, it was also open to the involvement of other libraries or individuals with interests in the fields of theology or religious studies. The Association’s constitution was initially drafted in 1986 and, after further revisions, adopted in August 1987. ANZTLA subsequently decided to incorporate at its Annual General Meeting in 2001. The ANZTLA website’s membership pages now act as a directory of theological libraries in Australia and New Zealand as well as providing membership information. The original data in the current online membership directory was based on a 2006 print version. The online version enables member libraries to update their own records. Ideally, this would ensure that information was always current, but this is contingent on all members being vigilant about maintaining up-to-date data for their own institutions. At the time of writing, ANZTLA membership included approximately eighty institutions (with about five having two to three libraries), eight individual members and twelve life members.

ANZTLA Activities

ANZTLA holds an annual conference and maintains an email discussion list. These communication modes are important as theological librarians in Australia and New Zealand are often working part-time or solo, with limited time or funds to be involved with their national professional library associations. The conference and email forum also help to promote inter-library co-operation. Other activities of the Association include maintaining a website, coordinating several consortia for the purchase of online databases, and publishing literature and information related to theological librarianship, including ANZTLA Standards and the *ANZTLA eJournal*. Further information about some of these activities is detailed below.

Conferences

The annual ANZTLA conference has been held every year since the inaugural conference was held in Canberra in 1986, when it was attended by twenty-six librarians. This is a remarkable achievement given the vast distances involved and the relatively small membership of the Association. Theological libraries in



Image 3: Attendees of the 2018 ANZTLA conference. ©ANZTLA

Australia and New Zealand are often separated by significant geographical distances. The conference location now rotates each year through the cities of Melbourne, Auckland (or another city in New Zealand), Canberra, Perth, Brisbane, Sydney, and Adelaide, with members from the ANZTLA chapter in each region being responsible for organising the conference. Conferences provide an opportunity for members to come together, network, catch up on trends in librarianship, share their experiences, be informed and inspired by a range of presentations, and visit locations of professional interest in the host city. For many years ANZTLA has also used scholarship funds to sponsor individuals from theological libraries in the South Pacific to attend the annual conference. This sponsorship can also be an opportunity for recipients to network, visit Australian and New Zealand theological libraries in the host city, and develop partnerships with colleagues from other countries.

In addition to the annual ANZTLA Conference, there are also some regional networks that meet as chapters several times per year, generally in cities where there is a significant concentration of local ANZTLA members within easy mutual traveling distance. These regional networks provide additional opportunities for face-to-face meetings, sharing of experiences, interim updating on projects, and working together.

ANZTLA-Forum

The ANZTLA-forum is an email discussion list for ANZTLA members and others interested in theological librarianship in Australia, New Zealand, and the Pacific. This online forum was established in 1988 and is an extension of the in-person relationships forged through connections at conferences and regional chapter meetings. The collegiality evident on the forum is certainly a strength of the organisation. The ANZTLA-forum facilitates communication between members, allowing them to share news, ask questions, and respond to issues under discussion. It is also a place where those new to theological librarianship can raise issues and have them addressed in a supportive environment.

ANZTLA Collaborative Projects

Collaboration has always been a hallmark of ANZTLA, and this focus has enabled many cooperative projects to advance despite the differing denominational affiliations and religious beliefs (or lack of religious beliefs) of individual members. Over the years, ANZTLA members have contributed to numerous projects with outcomes intended to be of benefit to all members of the association. ANZTLA has produced several significant publications throughout its history that have proved to be invaluable resources for theological librarians, academic staff, students, and researchers.

i. Australasian Religion Index (ARI)

ARI (<http://app.anztl.org/AriAbout.aspx>) is an author, subject, and scriptural passage index covering over eighty religious and theological serials published in Australia and New Zealand. A print version of *ARI* was published annually from 1989 to 2008, after which the *ARI* database became available online. This online version contains the full contents of *ARI* from v. 1 (1989) to the present. The future of *ARI* was recently reviewed by ANZTLA. Issues considered included the ongoing difficulty in sourcing enough indexers from within the ANZTLA membership, the fact that much of *ARI*'s content was now indexed in other databases, and the increased availability of these databases at ANZTLA-member institutions. At a meeting held at the ANZTLA conference in July 2019 the decision was made to cease publication of *ARI*.

ii. Australasian Union List of Serials in Theological Collections (AULOTS)

AULOTS (<http://app.anztl.org/AulotsAbout.aspx>) is another ANZTLA publication. Several editions were published in print format (with different editors), the latest being the fourth edition, which was compiled and edited by Tony McCumstie and published in 2002. The data from this final print version was used to produce the current online version. *AULOTS* currently contains holdings information for

approximately 5,200 print theological and religious serials held in approximately 100 libraries in Australia and New Zealand. The online database can be searched by serial title and provides links to library holdings statements and library contact details. Historically, *AULOTS* has been a vital resource for libraries and institutions, fostering inter-library cooperation at both regional and national levels, and useful for facilitating interlibrary loan traffic and for identifying journal titles and extent of holdings in other library collections. The earlier print version was a vital research tool in a time where most Australasian libraries were not automated and had no access to national databases. The accuracy of the online version relies on members updating their own serial holdings data. However, as more and more theological libraries become members of Libraries Australia or *Tē Puna Search* (New Zealand's national library database - <https://tepuna.on.worldcat.org/discovery>) and can access holdings data via Australia's Trove (<https://trove.nla.gov.au/>) or WorldCat, *AULOTS* may also eventually face a future review by ANZTLA.

iii. ANZTLA EJournal

The *ANZTLA EJournal* is the official publication of the Australian and New Zealand Theological Library Association. Formerly the *ANZTLA Newsletter* (1987–2007), the title continues to be published twice per year. It contains news, articles, book reviews, library profiles, papers delivered at the Association's annual conference, reports, and other items, all directed to an audience comprising anyone interested in theological librarianship. Content primarily covers theological librarianship in the Australasian region, but many articles will also be of interest and relevance to a wider, international audience. The title became the *ANZTLA EJournal* from 2008 and it is now open access and hosted by Atla using the Open Journal Systems software.

iv. ANZTLA Statistics

For each year since 1984, statistics have been compiled from data that has been provided by ANZTLA member libraries on a voluntary basis. This collated data provides an overview of library information related to institution type and population, denominational affiliation, staffing levels, patron types and loan periods, collection resources (including monograph, serials, and databases), library facilities, library expenditure and management, and classification system information. This rich data often proves useful when an individual library is advocating for an increase in budget or staffing levels at their institution. It provides a capability to compare statistics with similarly-sized libraries or those from an equivalent context. It remains a constant challenge to get all libraries to complete the annual statistical questionnaire, and the resulting gaps in the data

can be a limitation to the value of the overall exercise. A summary of the data is compiled each year by the ANZTLA statistician and published in the *ANZTLA EJournal*.

v. ANZTLA Standards

One of the goals itemised in ANZTLA's mission is to "educate persons on acceptable standards of librarianship among theological and religious libraries, and to support the implementation and development of such standards." The first standards document was formally adopted by ANZTLA on 9 September 1988 and subsequently received endorsement by the Australian Library and Information Association in 1989 and the New Zealand Library Association in 1991. The ANZTLA standards are designed to assist theological institutions, librarians, faculty members, library users, and members of accrediting bodies and other interested persons in the provision and evaluation of library services, resources, and facilities. The ANZTLA website notes that:

Theological institutions in Australasia, and hence their libraries, vary markedly with respect to their functions, the levels of courses offered, the nature and size of their faculties and student bodies. For these reasons the standards do not reflect a quantitative approach for measuring the adequacy of library budgets, staffing, collections or spaces. Rather, in synthesising professional experience and expectations, they reflect a qualitative approach.

The ANZTLA standards were last ratified at the Association's Annual General Meeting in July 2000. They could, therefore, benefit from review and updating to ensure their ongoing relevance and currency.

vi. Consortia

One of the additional member benefits of ANZTLA institutional membership is the availability of ANZTLA consortium rates for a number of databases. These offerings include *Atla Religion Database*, *AtlaSerials*, *AtlaSerials PLUS*, *Old Testament Abstracts*, *New Testament Abstracts*, *EBSCO Religion & Philosophy Collection*, *ProQuest Religion Database*, and *Oxford Biblical Studies Online*. There are also ANZTLA subscription discounts on select Sage journal titles and several Brill databases.

ANZTLA Member Contributions

Some theological librarians in Australia and New Zealand see their work as a vocation. Others are professional librarians first and theology is the subject area in which they develop expertise, in a similar way to those working in other

subject-based academic libraries. Irrespective of their motivation, throughout its history ANZTLA has been shaped by members who have made significant contributions to the understanding and development of theological libraries and librarianship. Some of these contributions have resulted in publications. Others have presented at conferences or participated in collaborative projects that have benefited the wider theological community, such as the development of the website and other key resources and the establishment of consortia. ANZTLA has developed several ways of honouring these individuals.

The Jeannette Little Sponsorship Scheme is administered by ANZTLA and was established to honour Jeannette's memory and her many years of dedicated service to theological libraries and librarians in the South Pacific region. The librarian at Pacific Theological College in Suva, Fiji for approximately 10 years (1990–2000) and then at Trinity Theological College in Brisbane (2001–2003), Jeannette travelled widely in the Pacific region, worked as the Library Consultant to the South Pacific Association of Theological Schools (SPATS), and was responsible for organising basic training programmes for librarians working in small theological libraries in the South Pacific. The Sponsorship Scheme contributes to the PD of theological librarians from islands in the South Pacific. Grants can provide funding for further study or training, attendance at conferences, purchase of professional resources, and other activities. Libraries in the region may also be provided with free ANZTLA membership and access to the *Australasian Religion Index Online*. Recipients who attend the ANZTLA conference are expected to make a short presentation about their library at the conference and prepare a written report for the ANZTLA Board which may subsequently be published in the *ANZTLA EJournal*.

Trevor Zweck was a former librarian at the Australian Lutheran College Library in South Australia. After being involved with the earlier ANZATS library consultations, he became ANZTLA's founding president in 1985 and continued to hold this position until his premature death in 1996. Zweck was proactive, practical, and visionary, seeing the value of cooperation among theological libraries in Australasia and encouraging all libraries to contribute to these beneficial collaborations. Zweck was a dedicated advocate for theological libraries, worked on the development of standards for libraries of the ANZATS, and authored several articles on the subject, even prior to ANZTLA being officially established. He continued to present at conferences and contribute articles and book reviews to many journals. His significant contributions to the theological library sector were acknowledged by ANZTLA when it instituted the Trevor Zweck Award in his honour, an award that recognises individuals who have also made significant contributions to the development of theological libraries and librarianship in the region.

One example, Hans Arns, played a key role in the initial development of the *Australasian Union List of Serials in Theological Collections*, which was first published in 1983. In 2014 Hans Arns received the *Trevor Zweck Award* to recognise his work on the “Sharing the World ELibrary” project (<http://sharingtheword.info>). This online resource was created to provide access to a comprehensive collection of open access materials (including books, journal articles, periodical titles, theses, church documents, audio/visual resources, and podcasts), initially for use in Catholic seminaries in countries which lack access to adequate theological libraries but now available to all.

Other publications of note by ANZTLA members include Lawrence D. McIntosh’s *A Style Manual for the Presentation of Papers and Theses in Religion and Theology*, published in 1994, and *So Great a Cloud of Witnesses: Libraries & Theologies*, edited by Philip Harvey and Lynn Pryor. This latter book was published in print in 1995 but is now available open access at <https://books.atla.com/index.php/atlapress/catalog/book/10>.

Challenges and Opportunities

Many of the issues that theological librarians face today are the same as the ones that they have faced in the past, including collection development on a limited budget, limited professional development opportunities, and a general lack of recognition of their professional qualifications and expertise. Operating in the digital age has its own issues, such as the challenge of addressing the digital divide, providing access to the most relevant resources in a blended learning and resource environment, and constantly responding to change as new technologies emerge. Within the ecumenical consortia of multiple teaching institutions, tensions may also exist between collaborative versus competitive priorities.

Librarians often seem to fall in the “blind spot” for academics and theological educators rather than being identified and valued for the significant role they play as part of the theological education team. Assessment of libraries is part of standard national accreditation processes for higher education institutions, and having sufficient library resources is essential to the achievement of excellence in theological education. However, despite their professional qualifications and the integral role they play, the status of theological librarians is often overlooked and their contributions not valued or recognised. For example, in a recent publication about the development, challenges, and future of theological education in Australia (Bain, Hussey, and Sutherland 2018), no author in any of its twenty-one chapters discusses the place of libraries or librarians. Several authors note recent pedagogical innovations in theological education, facilitated by rapid advances in

digital technology and the increased use of digital platforms and web-based communication systems. However, there is no corresponding acknowledgment of the dramatic transition from print to e-resources and the resulting managerial complexities faced by librarians. There still seems to be a view of librarians as 'service providers' rather than professionals in their own right. Although there will be some exceptions to this trend, there is clearly still a lot more to be done to highlight the role of the library and librarians in the theological education process in this region of the world.

As well as having a subordinate or peripheral status within their theological education institutions, theological librarians may also be a blind spot within the wider library and information profession. In a book published in 2009 about international librarianship (Abdullahi), there were several contributions in the section related to library development in Australia and New Zealand. In the chapter on academic libraries, no higher education institutions teaching theology were mentioned. In the chapter dealing with special libraries, while theology/religious libraries are included as a category of a special library, no further information is provided, despite ANZTLA having existed since 1985. Other types of special libraries are elaborated on, as are a number of their related special interest groups or professional associations. This absence aligns with an earlier observation of mine that:

Although theological library networks are very active within Australia and New Zealand, these networks do not tend to be very well known within the Australian Library and Information Association (ALIA) or the wider Australian library community in the same way as other existing special library networks such as Law or Health libraries (Burn 2007, 1).

With fewer individuals identifying as Christian and declining church attendance in Australasia, the unfortunate result is that there are fewer individuals with a background in theology applying for roles in theological libraries. This can make appointing new librarians in theological libraries very difficult. Employing institutions will often be in the position of needing to employ a professionally trained librarian who has little or no theological background. There is often then a preference for employing individuals with a background in the humanities. This situation led librarians at the University of Divinity to successfully propose in 2019 that newly appointed librarians with limited or no theological background be able to undertake theological studies at the appointing institution as part of their employment contract. While some theological librarians have generalist roles, others working at larger institutions may have more specialist roles. Those seeking such roles may be expected to have already theological studies in addition to having expertise in areas such as information

technology, data management, education, special collections, or conservation studies.

Conclusion

The history and development of theological libraries in Australia and New Zealand can be seen as a parallel story to that of the theological education institutions with which they are associated. Libraries and librarians from this region will also share similar experiences and challenges to those from other parts of the world. There will also be aspects that are unique to Australia and New Zealand because of a range of historical, geographic, and other factors. Throughout their shared history, theological librarians in Australia and New Zealand have overcome many challenges by working together and have achieved much in this process. The contributions of many individuals over many years have resulted in the publication of new resources and other achievements of benefit to local theological librarians as well as those further afield. Integral to the work of theological libraries in the region has been the Australian and New Zealand Theological Library Association (ANZTLA), and the Association has been responsible for shaping the education and professional development of many members. Theological librarians have long recognised the benefits of taking a collective approach. Library cooperation has been a hallmark of much that ANZTLA has achieved and theological libraries in Australia and New Zealand, as well as in the rest of the world, are all the richer for it.

Notes

1. The first Australian universities, e.g. the University of Sydney (founded 1850) and the University of Melbourne (founded 1853) intentionally excluded the teaching of theology. Major denominations participated in theological education through residential colleges that were established by churches on university land. See Harding 2018; Piggin 1997; Banks 1976 and 1977.
2. Catholic Theological College (CTC) was established in 1972 by a group of dioceses and religious orders that agreed to act together as a confederated body in academic matters. This federation currently comprises the Archdioceses of Melbourne and Hobart, the Dioceses of Ballarat, Sandhurst, and Sale, the Oblates of Mary Immaculate, the Salesians of Don Bosco, the Conventual Franciscan Friars, the Dominican Friars, the Missionaries of God's Love, the Society of Jesus (Jesuits), and the Society of the Divine Saviour (Salvatorians).

CTC also has seminarians attending from other dioceses and formation houses including the Archdiocese of Adelaide, the Diocese of Port Pirie, Darwin, Wollongong, and the Capuchin Friars.

3. Yarra Theological Union (YTU) was originally founded in 1971 by the Carmelites, the Franciscans, the Missionaries of the Sacred Heart, and the Passionists. Over the years, other Catholic religious orders joined: the Redemptorists (Australian and New Zealand Provinces), Pallottines, Dominicans, Divine Word Missionaries, the Discalced Carmelites, and the Blessed Sacrament Congregation.
4. The University of Divinity, formerly the Melbourne College of Divinity, was incorporated by an Act of the Parliament of Victoria in 1910. The University offers a range of awards from graduate diplomas through to doctoral degrees via both face-to-face and online units.
5. The Australian College of Theology exists as a partnership between sixteen colleges of the Anglican Church of Australia and a confessionally diverse, national network of Bible and theological colleges.
6. The Sydney College of Divinity is a consortium made up of eight member institutions, which are the owners of SCD. It began in 1983 as a consortium of theological colleges in Sydney but now provides theological education across Australia, in New Zealand, and by distance across the world.
7. The Adelaide Theological Library was formed in 1997 and supports the teaching and research of the Adelaide College of Divinity and the Flinders University Department of Theology.
8. The Perth College of Divinity (PCD) came into being in 1985. It was an initiative of the Western Australian chapter of the Australia and New Zealand Association of Theological Schools (ANZATS) and brought together under one umbrella organization a number of theological education institutions located in Perth, Western Australia. The PCD has an Affiliation Agreement with Murdoch University and, on the basis of this agreement, the University began offering degrees in theology from 1986, with teaching staff initially coming from PCD institutions.
9. The Brisbane College of Theology was an ecumenical theological education consortium, comprising three colleges, St Francis Theological College (Anglican), St Paul's Theological College (Roman Catholic) and Trinity Theological College (Uniting Church), that operated from 1983–2009.
10. The Auckland Consortium for Theological Education (ACTE) was constituted in 1985 with initial members including St John's Theological College, Trinity College, and the Baptist Theological College. The ACTE was an Associated Teaching Institute of the Melbourne College of Divinity (now University of Di-

vinity) for a short time but since 2002 the teaching of theology has been done under the auspices of the University of Auckland's School of Theology.

11. For example, the University of Divinity (formerly the Melbourne College of Divinity) was initially a consortium representing the Anglican, Baptist, Congregational, Methodist, and Presbyterian Churches. An amendment to the Act of the Parliament of Victoria on which it was founded in 1972 saw the subsequent admission of the Churches of Christ and the Catholic Church in Victoria. The University now has eleven associated colleges representing the Anglican, Baptist (2), Catholic (3), Churches of Christ, Lutheran, Salvation Army, Coptic Orthodox, and Uniting Churches in Australia. However, ecumenical harmony has not always been ubiquitous in this part of the world. Morling College, a Baptist theological college located in New South Wales, was one of the founding colleges of the Sydney College of Divinity (SCD) in 1983. In 1989 it withdrew from the SCD on the grounds that Catholics were involved. Morling College is now an affiliated institution with the Australian College of Theology and a College of the University of Divinity.
12. The University of Auckland was established in 1883 and is the largest university in New Zealand. The country has a total of eight universities, the oldest being the University of Otago (established in 1869), which commenced offering the Bachelor of Theology degree in 1972. Both Auckland and Otago universities offer a variety of undergraduate and postgraduate awards in theology and religious studies. University of Otago courses are offered through its Department of Theology and Religion. The Hewitson Library at the Knox Centre for Ministry and Leadership in Dunedin is available to University of Otago students in addition to the resources of the University's Central Library. As of the time of writing, the University of Auckland website notes that the Bachelor of Theology degree and the Graduate Diploma in Theology have been suspended with no further admissions into this programme from 2015. Undergraduate students now need to take a major in theological and religious studies as part of a Bachelor of Arts degree. Postgraduate students can enroll in a Master of Theology degree or undertake doctoral studies. Other theological education institutions in New Zealand that are Institutional members of ANZATS include Carey Baptist College, Good Shepherd College (member of the Sydney College of Divinity), Laidlaw College (a member of the Australian College of Theology), St John's Theological College, and Trinity Methodist Theological College.
13. International theological library associations include the Association of British Theological and Philosophical Libraries (ABTAPL), Atla (established in 1946 as the American Theological Library Association), Bibliothèques Eu-

ropéennes de Théologie (BETH), and the Forum of Asian Theological Librarians (ForATL).

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