

# *Theological Libraries in North America*

STEPHEN SWEENEY

## *Introduction*

“Theological libraries, in nascent form, emerged with the establishment of theological seminaries” (Hotchkiss, Graham, and Rowe 1996). Indeed, a historical sketch of theological libraries in North America can be traced as far back as the early eighteenth century. The Reverend Doctor Thomas Bray and his work in the seventeenth and eighteenth centuries is arguably the beginning in the United States of advocacy for theological libraries.

Theological schools during these two centuries, however, focused more on confessional/denominational training and did not have established standards around the education of the student until the early twentieth century. The Association of Theological Schools evolved out of a need for standard development in theological education. The later development of the American Theological Library Association helped strengthen the standards around library and information resources in theological schools and seminaries.

In his attempt to summarize the findings of a special 1960 *Library Trends* issue on “Current Trends in Theological Libraries,” Decherd Turner (then of Bridwell Library at Southern Methodist University) wrote a still-timely observation of theological libraries:

*Theological libraries are indelibly tied to theological education. Analysis and judgment in every paper in this issue springs from the ever-present question: 'What is the content, structure, and purpose of theological*

*education?' So sensitive to this foundation have been the contributors that no portion of the picture could be developed without some expression concerning the nature of theological education (Turner 1960, 281).*

The point made in this comment reflects on the critical role that theological libraries and librarians play in forming future ministers. In context, the quote by Turner was published a mere twenty-four years after the first institution of accrediting standards in theological education. Timothy Lincoln (2004) argues that “theological libraries matter because patrons need skilled specialists to assist them in minding pertinent information.” He posits this argument in the context of libraries, perhaps even for North American theological libraries in particular. Some information is freely available, some are mediated by skilled professionals in libraries, and the theological librarian helps to mediate this information to students.

This short chapter will follow historical developments of theological libraries and librarianship in North America through to the creation of the Association of Theological Schools and the rise of the American Theological Library Association (today, Atla). Consideration will be given to the development of standards for the library in the theological education enterprise. Attention must also be paid to the growth of related theological librarianship organizations, some of which include the Catholic Library Association (CLA), the Association of Jewish Libraries (AJL), and the Association of Christian Librarians (ACL). Professional development and continuing education are important products of these and other library associations and will be considered as well. The final segment will provide an overview of librarianship education in North America.

## ***Historical Developments in Theological Education and Librarianship***

Theological libraries and librarianship in North America have grown from the beginnings of colonization to the way they are lived, used, and understood today. This section attempts to, not exhaustively, trace some of that history from approximately the mid-seventeenth century through the current day. First, a look at the Reverend Doctor Thomas Bray and his contribution to the growth of public and theological libraries in England and the United States. This discussion is followed by more recent developments in theological librarianship; the Autumn 1960 issue of *Theological Education* was dedicated to this topic, as has been the topic of three twentieth-century books on theological librarianship (De Klerk and Hilgert 1980; Hotchkiss, Graham, and Rowe 1996; McMahan and Stewart 2006).



Image 1: Library of the United Lutheran Seminary, Gettysburg + Philadelphia, PA, USA.

© James Trent, United Lutheran Seminary

The Reverend Doctor Thomas Bray is recognized as an apostle for libraries in England and the United States. He helped to formally establish the Church of England in the colony of Maryland and can be identified for his contribution to the establishment of lending, parochial, and public libraries in England and the United States. He makes the case in his unpublished tract *Bibliothecae Americanae Quadripartitae*, perhaps unwittingly, for theological education and theological libraries when he says, in part, “Now the Persons whose Chief Business it is to be men of Knowledge are the Clergy, because they are to instruct others; And it is impossible they should be Able to Communicate to others, what they are not themselves first become Masters of” (quoted in Steiner 1896). The Rev. Dr. Bray is making the case for sound theological education, which requires the theological library, in order that the clergy might promote the use of libraries to the publics they serve. He contends, “I heartily wish the great Use and frequent Borrowing of Books out of these Libraries.”

While Bray was already concerned with theological libraries in 1701, as late as 1969 C. Douglas Jay makes the case that theological education and theological libraries are among the slowest to adapt to changes in the environment: “And in theological schools where we are confronted with both planned and unplanned

changes that few could have anticipated ten years ago, libraries and librarians are often charged with being the most reluctant to yield vested interests” (Jay 1969). This sentiment still reflects the reality for some librarians and some institutions, but many more theological libraries have embraced the pace of change and the importance of advocacy in their institutions. Some years later, Dr. Calvin Schmitt made the acerbic remark, “What do you think a librarian is? A warehouse?” (De Klerk and Hilgert 1980) One needs only consider the current North American discourse on scholarly communications in libraries, the role of librarians in the publishing process, and the specialization and contribution of theological librarians to the profession to realize the magnitude of impact being made by this community.

Calvin Schmitt was the General Director of the Jesuit-Krauss-McCormick Library in Chicago from 1975–1980, and he argued that a theological library is “simultaneously an educational expression and a servant of such an encompassing perspective” (De Klerk and Hilgert 1980). This explanation of a theological library touches many aspects of the work of librarians today. The definition extends to the library as a physical space, with all of the services provided to the various communities; it also helps collection development policies, allowing libraries to grow in denominational currency and relevance, and it reaches to human resources issues and all the attendant issues that accompany that part of library oversight. Dr. Schmitt’s definition of libraries still extends to theological libraries and librarianship in North America today.

Theological libraries and librarianship have grown considerably from the time of Dr. Bray and his support and patronage of the public, lending, and parochial libraries to what continues to be seen as the critical importance of the role of libraries in theological education. Given the amount of influence libraries and librarianship have, Diener (1969) makes the astute observation: “A library can be an asset in theological education if the librarian has a clear vision of the supporting role he plays in research and the formation of the theologian. A library can be a liability if it serves only its own purposes and if its sole active role is as a purchaser in the book trade.”

As the understanding of theological and academic libraries as assets to their institutions continues to develop, Atla strives to become the hub of worldwide scholarly communication in theology and religion to support this mission. One of the ways topics continue to be explored is via the Atla Annual conference. David Lewis, the Dean Emeritus of the IUPUI University Library, spoke at the closing plenary session of the 2018 Atla Annual in Indianapolis. Situated in the context of change, Lewis proposed a challenge to academic librarians, of whom this author suggests theological librarians live as a subset. While the challenge was specific to the creation of an open scholarly commons in the area of theology and religion,

two of his steps resonate with the development and growth of theological libraries in North America. Point two of his four-step challenge was to make a plan. Plans are effective as living documents, engaging all appropriate stakeholders along the path. His third point was to “create the incentives and the organizational capacity to solve the collective action problem” (Lewis 2019). Theological librarians and the libraries they serve live in the context of larger institutions, recalling Schmitt’s reflection on what a library is; libraries and their librarians are able to solve problems by considering their role in the space they occupy.

### *Development and Growth of Standards in Theological Education and Libraries*

“President George Horr of Newton Theological Seminary invited the leaders of other Baptist seminaries to confer on the wartime crisis, and President Abbott Lowell of Harvard then invited the assembled Baptists to form the nucleus of a larger group to meet in Cambridge in 1918” (Miller 2008). It was in 1918 that seminaries formed an association—the Conference of Theological Seminaries and Colleges of the United States and Canada, reorganized in 1936 as the American Association of Theological Schools (AATS), later to become the Association of Theological Schools (ATS) (Ziegler 1984). What this original meeting prompted continues to be found today at professional conferences, ATS biennial meetings, and cross-institution collaboration: similarities between struggles, successes, dilemmas, and the like. At their meeting in Cambridge, these seminary presidents determined the best course forward was to conduct a study on the efficacy of theological education. Securing funding from the Institute for Social and Religious Research (ISRR), they were able to proceed. The outcome was what the presidents had expected, “that something had to be done to improve seminary standards” (Miller 2008). The result of the study funded by ISRR was for the AATS to become an accrediting agency. Early on, as demonstrated further in this section, the library in the accreditation lifecycle of theological education became important.

Having been built at the end of World War I, growing through the Depression and World War II, ATS has been successful in its role as an accreditor in primary measure due to the commitment of its membership. In lesser part, but no less important, ATS has grown by the generosity of funders. From its earliest days and funding from ISRR, John D. Rockefeller, and Sealantic to a more sustainable path viewed through the lens of today, ATS has brought much to the enterprise of theological education. Important to point out, of course, is the interconnectedness of the three individuals and organizations previously named.



*Image 2: Barbour Library at Pittsburgh Theological Seminary, USA. © Craig Thompson  
Photography & LGA Partners, LP*

Theological education experienced a renewal of sorts in the post-World War II era in the United States and Canada. Libraries in this ecosystem became one of the first focal points. Between 1934–1957, several reports and studies were published with a particular level of attention paid to the library (Hotchkiss, Graham, and Rowe 1996). Shortly after the 1934 report, ATS delegates voted for the AATS to become an accrediting agency and, one biennial meeting later (1936), the first accrediting standards were published. The entire set of standards was two pages and focused on student outcomes as well as factors in the life of the institutions, including faculty resources, library resources, and financial resources. Compared to the nineteen standards in 2018 covering 98 printed pages of material, the 1936 accrediting standards were briefer. The next minor revision of the standards happened in 1954, and the library standard grew from one sentence to three pages. Tanner (2018) writes, “Only twice in the 80-some-year history of the ATS Commission have the Standards undergone a major revision or redevelopment.” These two events were voted by delegates at the 1972 and 1996 biennial meetings. At its 2018 biennial meeting in Denver, ATS membership voted unanimously “to authorize the ATS Board of Commissioners to undertake a comprehensive redevelopment of the Standards of Accreditation and the Commission Policies and Procedures expeditiously and with a substantial

participation process” (ATS n.d.). The proposed redevelopment of the standards is expected to be presented and voted on at the 2020 biennial meeting.

In the midst of all this development in theological education, AATS authorized the first national conference of seminary librarians at their biennial meeting in 1946. At this same meeting, delegates chose seminary libraries as the area of focus for the biennium 1946–1948. Two results were produced as a result of this work of the AATS. First, the American Theological Library Association—now known as Atla—was established and, second, the first conference of librarians was held in 1947 at Louisville Presbyterian Seminary (Hotchkiss, Graham, and Rowe 1996). More attention will be paid to Atla in the section of this chapter dedicated to that purpose.

Working in collaboration, the ATS and Atla obtained a Lilly Foundation grant to study the role and needs of libraries and librarians in theological schools in North America. The project was funded in 1981, and the primary outcome of the project was the publication in 1984 of *Theological Libraries for the Twenty-First Century: Project 2000 Final Report*. Stephen Peterson of Yale Divinity School Library was recruited to author this report. In the editorial preface of the supplement dedicated to this topic, Associate Editor for Theological Education Leon Pacala writes, “This is an important document.. This document will have served its purpose if it reminds us of our responsibilities to future generations in all matters of library resources and leads us to thoughtful and deliberate responses” (Peterson 1984). Project 2000 was given a fourfold charge, and it was intended to focus on ATS member institutions as well as to inform the 1983 standards reconsideration. The fourfold charge was as follows:

1. to analyze the roles of theological libraries for the remaining decades of this century,
2. to identify the nature of the resources needed to fulfill these roles,
3. to propose strategies and programs which will assist schools in shaping library resources, and
4. to propose guidelines for development and evaluation (Peterson 1984).

Peterson wrote two follow-ups to his Project 2000 report: one in 1987 (*Project 2000 Revisited*) and one in 1990 entitled *The More Things Change—The More Things Change: Theological Libraries in the 1990s*. The conversation about libraries in the context of theological education and in the life of the ATS has continued. A 2004 issue of *Theological Education* was again dedicated to libraries and librarianship, as well as other articles and books on the topics of library standards, library resources, and theological librarianship.



## *Birth and Growth of Atla and Professional Theological Librarianship Organizations*

The previous section's treatment of the birth and growth of what would become the ATS pointed out a need for collaboration among seminary librarians. Early meetings of librarians discovered what still occurs at Atla and other library professional association conferences today—namely, that issues facing libraries and librarians in one institution are very relatable and translatable to issues at others. The creation of the various professional theological librarianship organizations in North America aimed to address these and other needs. In the case of Atla, a need was particularly the role of the library and information resources in accreditation.

While Atla was originally created out of an accrediting need in theological librarianship as well as a dearth of information around periodical indexing, the association has grown greatly in stature since that time. Robert Beach (1971) was asked to deliver a reminiscent speech of Atla's history at the 25<sup>th</sup> annual conference. That talk was called *Once Over Lightly* and, in it, he claims that “ATLA has not just happened! There has been a cause, a need, an exploration, an open-ended task.”

In order to understand the development of Atla, it is important to see the steps that took place leading up to its creation.

Interest in the work of theological libraries and librarians has roots in the late 19<sup>th</sup> century. Ernest Cushing, in 1884, was the American Library Association's (ALA) reporter representing theological libraries. That grew, over time, to become the ALA Round Table for Theological Libraries in 1916, which later became the Round Table of Libraries of Religion and Theology. After 1924, the growing organization was renamed the Religious Books Round Table. This group continued to grow when, in the aftermath of the Second World War, AATS renewed its consideration of the library in the theological education ecosystem. The biennial meeting of the AATS in 1946 had, as one of its primary outcomes, the resolution to study theological libraries. From their meeting at McCormick Presbyterian Seminary in June of that year, they encouraged a call for a meeting of seminary librarians, and this event came to pass at Louisville Presbyterian Seminary in June 1947 (Beach 1971). More than fifty librarians were present for that first meeting in Kentucky of what would become Atla; 2019 saw almost two hundred attendees at the 72<sup>nd</sup> annual conference in Vancouver.





Image 3: Plenary session at Atla Annual 2019 in Vancouver, Canada. © Atla

Three interwoven strands came together to help Atla become the association it is today. The first was in the creation of Atla in order to strengthen the accrediting standards around library and information resources, increasing awareness of the lack of indexing in religious periodical literature, and finally came the work of recruiting qualified theological librarians to staff and fund quality theological libraries.

The American Theological Library Association was created by an act of the AATS in order to strengthen the standard around library and information resources. The 1938 AATS standard on the library in theological education was numbered as Standard 5 and read:

*An accredited Theological Seminary or College should have a library which is live, adequate, well distributed and professionally administered, with collections bearing especially upon the subjects taught and with a definite annual appropriation for the purchase of new books and the appropriate contemporary periodicals (quoted in Tanner 2018).*

Comparatively, the forty-four words defining the Library standard are certainly terser than the nearly thousand words that identify the Library and Information Resources standard in 2018.

Next, recognizing a lack of indexing in religious periodical literature led to the creation of the ATLA Committee on Microphotography in 1949. In 1956, a grant from Sealantic Fund, Inc. of \$110,000 was split into two parts; \$80,000 for microtext and \$30,000 for indexing (Hotchkiss, Graham, and Rowe 1996). The

result of this grant, and indeed one of its requirements, was the creation of two Boards in 1957 to govern the work of the association; these were the Board of Microtext and the Board on Religious Periodical Index.

The third strand of awareness in the development of Atla into the association it is today revolved around the recruitment of qualified theological librarians for quality theological libraries. A number of developments can be traced in this vein. In 1961, an \$875,000 matching grant was received from Sealantic Fund, Inc. for print resources in libraries. In 1964, \$436,750 was added to this matching grant (Beach 1971). By 1968, the Lilly Foundation had funded improvement of the qualifications of theological librarians by a total of \$108,000 (Hotchkiss, Graham, and Rowe 1996). 1970 saw the addition of Catholic seminary libraries joining Atla for the first time. Discussions about collaborating with Atla products and the Catholic Periodical Literature Index (CPLI) began. Atla's Library Consultation Program began in 1971 and continues to the present day. In 1979, the Boards of Microtext and Periodical Indexing came together by a vote of the respective Boards, and with that came much discussion, oversight, and involvement by the membership. As identified in the section on the ATS, the final report of Project 2000 was published in 1984 by Dr. Stephen Peterson of Yale Divinity School. In 1985, Albert Hurd was appointed Executive Director of Indexing. The growth of indexing and member services precipitated Board action such that, at the winter meeting of the Board in 1988, a Task Force for Strategic Planning was created. The charge of this task force was to engage in the process of looking at the structure for the association and to develop a strategic planning process. This work turned out three key weaknesses present in the Association:

1. the program boards and the Board of Directors functioned by combining policy formation and management roles,
2. the standing committees were hampered by their inability to enlist active membership support or to effectively address the emerging interests of theological librarianship, and
3. the lack of a CEO hampered the organization's work (Hotchkiss, Graham, and Rowe 1996).

The Board presented this information to the membership and, on Friday, June 21 at the 1991 conference in Toronto, the bylaw amendments necessary to cause these changes were passed. Albert Hurd was named CEO of Atla effective July 1991 and the governance structure of Atla changed in such a way that the Board entrusted to the CEO the daily operations of the association. This was a major milestone, as previously the Board was responsible for making daily and operational types of decisions on behalf of the Association.

There are many other notable achievements of the Association. Starting with the first conference and continuing to the present day, the Association has created and published the *Summary of Proceedings*. The *Atla Newsletter* began in 1953 and is still published online. The Atla Serials Exchange began in 1964 and is still operational. Atla has continuously worked with the AATS and its successor, the ATS, on standards around library and information resources in theological education.

Atla was originally a brainchild of the AATS in response to poor staffing, inadequate collection development policies, and the evolution of accrediting standards. This short section on the history of Atla has been intended to serve as a historical sketch of the evolution from 1938 Library standards to the robust hub of scholarly communication in theology and religion that Atla has become. Atla continues to serve its mission of fostering the study of theology and religion by enhancing the development of theological and religious studies libraries and librarianship.

Atla continues to serve the theological library and librarian community through various channels. There are three current Atla Open Press publication products: Books@Atla Open Press, *Theology Cataloging Bulletin*, and *Theological Librarianship*. Books@Atla Open Press is an expanding project that aims to publish open access books under a Creative Commons Attribution-NonCommercial license in three categories: scholarly editions, association editions, and reprints. *Theology Cataloging Bulletin* is a quarterly publication that contains information about new and changed Library of Congress Subject Headings (LCSH) and Library of Congress Classification (LCC) numbers, among other spotlights of this journal. Begun in 2008, *Theological Librarianship* is an open access journal publishing essays, columns, critical reviews, bibliographic essays, and peer-reviewed articles on various aspects of theological librarianship and its contribution to theological education.

From the Board of Microtext and the Board on Religious Periodical Index in the 1940s, Atla continues to serve its membership and customers through indexing, abstracting, and full-text resources. This takes shape through the research tools that Atla offers today. Some of those tools are the Atla Religion Database® (Atla RDB®), AtlaSerials® (Atlas®), and AtlaSerials PLUS® (Atlas PLUS®).

Alongside the beginnings of membership associations around religious and theological books and libraries, from the ALA to the AATS and the beginnings of Atla, there are other movements that were born and grew up during this same timeframe. Some of these other professional associations include the Catholic Library Association, the Association of Jewish Libraries, and the Association of Christian Librarians.

The Catholic Library Association (CLA) was established in 1921 and, according to its website:

*...is an international membership organization, providing its members professional development through educational and networking experiences, publications, scholarships, and other services. The Catholic Library Association coordinates the exchange of ideas, provides a source of inspirational support and guidance in ethical issues related to librarianship, and offers fellowship for those who seek, serve, preserve, and share the word in all its forms.*

Today, the CLA produces a variety of benefits for its members. It provides ongoing professional development and continuing education through bi-annual conferences and other means, it publishes *Catholic Library World*, and it offers a variety of awards in Catholic librarianship and theological education.

The Association of Jewish Libraries represents a merger, in 1966, of the Jewish Librarians Association and the Jewish Libraries Association. The Jewish Librarians Association was formed in 1946 to serve academic, archival, and research institutions; the Jewish Libraries Association was formed in 1962 to reach a broader base including synagogues, community centers, and smaller Jewish library and media centers. The AJL's mission is to be "an international professional organization that fosters access to information and research in all forms of media relating to all things Jewish. The Association promotes Jewish literacy and scholarship and provides a community for peer support and professional development" (AJL, n.d.). In addition to offering an annual conference for the purpose of professional development and continuing education, the AJL also claims a handful of publications, some of which include *Judaica Librarianship*, *AJL News & AJL Reviews*, conference proceedings, as well as a host of digital monographs.

In 1956, five librarians met to form what would ultimately become known as the Association of Christian Librarians (ACL). Their mission is "to strengthen libraries through professional development of evangelical librarians, scholarship, and spiritual encouragement for service in higher education" (ACL n.d.). The ACL meets annually at a conference in early June in locations that move around North America to reflect the breadth and depth of the evangelical Christian tradition to provide this professional development and continuing education offerings. The ACL also works to produce a variety of materials for libraries and librarians. These include the *Christian Periodical Index* (CPI), *The Christian Librarian* (TCL), the *Librarian's Manual*, and the *ABHE Library Guidelines* (Association for Biblical Higher Education).

The birth and growth of Atla, the Catholic Library Association (CLA), the Association of Jewish Libraries (AJL), and the Association of Christian Librarians (ACL) further advances the professionalization of theological librarianship in North America. These associations grew out of needs discerned by librarians in particular areas of theological education and follow in line with some of the other developments that have been considered in this chapter. All of these associations afford their membership leadership possibilities. These opportunities span the spectrum from serving on the board of an association to volunteering to lead an interest group. Along with the groups mentioned above, there are other membership opportunities for theological librarians in North America. Fifteen regional groups across the continent work closely with Atla; some receive programming and technical support from the Association to accomplish their goals of continuing education, networking, and professional development.

Because some issues of professional development and continuing education span beyond the scope solely of theological librarianship, there are other opportunities for librarians in North America as well. Local, state/province, regional, as well as national and international library associations exist to provide these opportunities. One additional opportunity for aspiring librarians as well as for professionals in the field bears mention. The iSchool at the University of Illinois offers a graduate-level course titled “Theological Librarianship” (IS 568) on a regular basis.

### *Librarianship Education in North America*

The growth and development of theological education and libraries in North America has been documented in other parts of this chapter. Requirements for theological librarians vary widely by the institution; some require doctoral degrees, some require theological degrees, and some require only graduate-level studies in librarianship. Librarianship education in North America, and the work of the American Library Association as an important part of that, are well chronicled.

Much like the accreditation process that grew out of the first meetings in 1918 that developed into the Association of Theological Schools, library education is accredited. “Accreditation serves to ensure educational quality, judged in terms of demonstrated results in supporting the educational development of students. Judgments are made by carefully vetted, unbiased practitioners and faculty professionals at the expert level” (ALA n.d., “Standards”). This quote from the introductory paragraphs of the *Standards for Accreditation of Master’s Programs in Library and Information Studies* captures the essence of an accrediting agency.

Outside of the accreditation process, various ALA entities have knowledge and competency statements for professionals.

While recognized by the Council for Higher Education Accreditation, the ALA Office for Accreditation “serves the general public, students, employers, and library and information studies Master’s programs through the promotion and advancement of education in library and information studies” (ALA n.d., “Office for Accreditation”). The most recent accrediting standards for library and information studies were passed by the ALA Council in January 2019. While the Committee on Accreditation (COA) is closely tied into the ALA structure, the COA is structured in such a way that it enables a reasonable degree of practical autonomy from their work being unduly influenced by the ALA.

The COA is comprised of twelve members by appointment, and the Chair is chosen annually from within the committee membership. Care is taken to ensure representation from among the schools accredited, recognizing that the “ALA’s accreditation of LIS programs in the United States, Canada, and Puerto Rico, is voluntary, non-governmental, and collegial” (Abdullahi 2009).

As of 2017, there existed 66 ALA-accredited programs, and 61 institutions with ALA-accredited programs among 33 US states (including Washington DC and Puerto Rico). Expanding their reach across North America, five Canadian provinces were offering ALA-accredited programs. As online education continues to expand, there are 39 ALA-accredited programs offering fully online programs; these are self-reporting schools. Integral to the process of accreditation, institutions and programs must apply for status as accredited. In 2017, there were two programs with candidacy and two programs with pre-candidacy status. Across all accredited programs, 16,081 total students were enrolled in ALA-accredited programs as of the Fall term of 2017. In considering the field and potential applicants for librarian positions, ALA reports 5,863 graduates of ALA-accredited programs during the 2016–2017 academic year (ALA 2019).

The summary comment from Owens and Leonhardt (in Abdullahi 2009) captures the state of formal library education and training:

*LIS education in North America is a growing, self-examining, and corrective process while at the same time applying sensitivity to standards and accreditation with collegiality, respect and support for the profession, an entity critical to the continuing development of LIS in North America.*

## Summary

Theological libraries have a history in North America dating back to the beginning of the eighteenth century, and theological librarians have had an important role to play in them since that time. This short chapter has attempted to trace a historical arc across North American developments in theological education that led to a particular interest in accrediting standards, the birth and growth of Atla, as well as other professional library and librarianship organizations, and a broad look at librarianship education in North America. In her introduction to the section on theological librarianship in *A Continuing Conversation* (McMahon and Stewart 2006), Anne Womack captures the work of theological librarians in North America when she says that:

*Theological librarians are at once all these things: academic professionals with sophisticated language skills, information technology experts, building managers, budget jugglers, pastoral counselors, and stewards of our institutions' learning resources.*

## Works Cited

- Abdullahi, Ismail, ed. 2009. *Global Library and Information Science: A Textbook for Students and Educators*. Munich: IFLA Publications.
- American Library Association. 2019. *Prism: The Office for Accreditation Newsletter* 27, no. 1 (Spring).
- . n.d. "Office for Accreditation." Accessed February 28, 2019, <http://www.ala.org/aboutala/offices/accreditation>.
- . n.d. "Standards of Accreditation of Master's Programs in Library and Information Science." Accessed February 28, 2019, <http://www.ala.org/aboutala/offices/accreditation>.
- Association of Christian Librarians. n.d. "About Us." Accessed February 28, 2019, <http://www.acl.org/index.cfm/about-acl/>.
- Association of Jewish Libraries. n.d. "Mission and Goals." Accessed February 28, 2019, [https://jewishlibraries.org/Digital\\_Publications](https://jewishlibraries.org/Digital_Publications).
- Association of Theological Schools. n.d. "Redevelopment of ATS Commission Standards and Procedures." Accessed 28 February, 2019. <https://www.ats.edu/accrediting/overview-accrediting/redevelopment-ats-commission-standards-and-procedures>.
- Beach, Robert. 1971. "Once Over Lightly: Reminiscences of ATLA from its Founding to the Present." *Atla Summary of Proceedings*: 141-151.



- De Klerk, Peter and Earle Hilgert, eds. 1980. *Essays on Theological Librarianship: Presented to Calvin Henry Schmitt*. Philadelphia: American Theological Library Association.
- Diener, Ronald E. 1969. "Pooling of Resources and Bibliographical Control." *Theological Education* 6, no. 1: 52-58.
- Hotchkiss, Valerie, M. Patrick Graham, and Kenneth Rowe, eds. 1996. *The American Theological Library Association: Essays in Celebration of the First Fifty Years*. Evanston, IL: American Theological Library Association.
- Jay, C. Douglas. "Change, Relevance, and Theological Librarianship." *Theological Librarianship* 6, no. 1 (1969): 7-14.
- Lewis, David W. 2019. "Reimagining the Academic Library." *Atla Summary of Proceedings*: 19-35.
- Lincoln, Timothy D. 2004. "What's a Seminary Library for?" *Theological Education* 40, no. 1: 1-10.
- McMahon, Melody Layton and David R. Stewart, eds. 2006. *A Broadening Conversation: Classic Readings in Theological Librarianship*. Lanham, MD: Scarecrow.
- Miller, Glenn T. 2008. *A Community of Conversation: A Retrospective of the Association of Theological Schools and Ninety Years of North American Theological Education*. Pittsburgh, PA: Association of Theological Schools.
- Peterson, Stephen. 1984. "Theological Libraries for the Twenty-First Century: Project 2000 Final Report." *Theological Education* 20, no. 3, supplement.
- Steiner, Bernard C. 1896. "Rev. Thomas Bray and his American Libraries." *The American Historical Review* 2, no. 1: 59-75.
- Tanner, Tom. 2018. "Accreditation Standards: A Look Back and A Look Around." *Theological Education* 52, no. 1: 33-50.
- Turner, Decherd, Jr. 1960. "Summary." *Library Trends* 9, no. 2 (October): 281-3.
- Ziegler, Jesse H. 1984. *ATS through Two Decades: Reflections on Theological Education, 1960-1980*. Vandalia, OH: J. H. Ziegler.