The Other Side of the Jordan

Yale Divinity Library Ten-Year Report

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When I wrote the Yale Divinity Library’s last ten-year report in 2002, we stood (as it were) on the far side of the Jordan, awaiting the completion of the renovated Divinity Library. Now we have passed into that Promised Land, and have spent much of the last decade getting settled into our new home. This report will detail how we have fared in our newly renovated Library and will look forward to our plans to improve our services further.

I. A New Service Model for a Renovated Divinity Library

January 23, 2003, marked the official “opening” of the renovated Divinity Library, observed with a “tea” hosted by the University Librarian, Alice Prochaska. The renovated Divinity Library has approximately the same square footage as the old Library, but there is more space for people and less space for books. Indeed, the new Library has shelving for 250,000 volumes, while our collection numbers more than 530,000 volumes. This had the inevitable result that we had to devise a new service model for the new Library, one that utilized collection management techniques to assure that the most useful books are shelved on-site, with the remainder of the collection shelved off-site.

In consultation with faculty at the Divinity School and Yale’s Religious Studies Dept., we devised a model in which we look first at what should be on-site, and then, by default, define what will be shelved off-site. In this model we will have a “core” collection of 250,000 volumes that will (1) provide a gateway into the literature of theology, and (2) provide on-site access for the most important and most heavily used titles. The on-site “core” collection consists of:

- A comprehensive reference collection for religion in general and Christianity in particular.
- The primary texts of theology. Since theology is a text-based discipline, it is essential to have on-site the primary texts of the discipline, including works in the original languages and in translation.
• **Bibliographically significant secondary literature.** By “bibliographically significant,” we mean both those that have significant bibliographies and those that are regularly cited.

• **Other secondary literature.** The bulk of secondary literature receives most of its use within the first few years after publication, and then is consulted less frequently. We will keep most new books on-site for a period of ten years or so, and then review their use patterns.

• **Ephemeral works.** We add some ephemeral works to the collection for current reference or for course reserves. For many of these the Divinity Library is not the primary location at Yale. Once these works have served their purpose, they will be reviewed for retention, for transfer to another campus location, or for withdrawal. Many of the titles added to the Ministry Resource Center fall within this category.

Of those works not included in the “core” collection, approximately 100,000 have been transferred to the Mudd Library and another 100,000 to the University’s new high-efficiency Library Shelving Facility. The titles transferred to Mudd had classification systems other than LC. (We reclassified ca. 30,000 volumes from the Union classification to LC, selected using the criteria listed above, and kept them on site. The University Librarian supplied special funds to underwrite this project.) At the time of the transfer the Mudd Library was open to the Yale University community. The Divinity Library’s holdings were shelved near the ca. 100,000 volumes classified in the old-Yale class “M” (religion) transferred from Sterling to Mudd when that facility opened. Thus, the historic collections relating to religion were accessible in the same building. Since then, the decision has been made to demolish Mudd (which has had continual problems with environmental controls) to make way for two new undergraduate colleges. Currently the Mudd Library is closed to the public, and everything has to be paged. The Divinity Library materials and the old-Yale class “M” currently housed in Mudd will eventually be moved to the Library Shelving Facility.

Yale University’s Library Shelving Facility\(^1\) was opened in November 1998. It follows the service models of comparable facilities at other universities, based on the

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\(^1\) For background information on the LSF, see [http://www.library.yale.edu/Administration/Shelving/ocs.html](http://www.library.yale.edu/Administration/Shelving/ocs.html)
experience of the Harvard University Library Depository. Books are shelved by size in trays on thirty-foot high shelving units in nearly ideal environmental conditions. The books transferred to the LSF from the Divinity Library include mostly books that were already not “browsable” (e.g., the bulk of the volumes published in the eighteenth century, most monographic microfilms, and two thirds of the archival and manuscript collection). These materials still “belong” to the Divinity Library, and so can be transferred back should use warrants. Since the Divinity Library will have a stable collection of 250,000 volumes on-site, we regularly send approximately the same number of volumes to the LSF that we add each year. To date we have had only one request to have material sent back permanently from the LSF to the Divinity Library, which seems to indicate that patrons are satisfied with the decisions we have made.

Two factors help to make this arrangement work. First, all of the Divinity Library materials housed in the Mudd Library and the LSF are listed in Orbis, Yale’s on-line catalog, which means that faculty, students, and other researchers can determine where something is located and its circulation status before coming to the Library. Secondly, the University Library now has a document delivery system called “Eli Express.” The Eli Express service delivers any circulating book from one campus location to another. Most deliveries take place within two working days, with materials from the LSF delivered within one working day. These two factors have revolutionized the way collections are built within the Yale University Library system, making it far less necessary to duplicate titles between collections.

II. Facilities Issues

We were, as one might expect, quite happy when we were able to move into the renovated Divinity Library. And, as one might expect, there were a number of things that needed to be fixed. But it was clear from the start that the public areas worked pretty much as expected, and in some cases exceeded our expectations. For one thing, we needn’t have worried about people finding the Trowbridge Reference Room. That room quickly became one of the more popular places to study—along with the Day Missions Reading Room, which has always been a popular place. The instructional spaces were also quite successful, especially after we added pull-down curtains in L-104 (also known
as “the fish bowl”). Both the Trowbridge and the Day rooms were wonderfully restored. The Ministry Resource Center likewise turned out well—it is certainly a marked improvement over their old quarters, which were in several dark and dingy rooms in the basement of Marquand Chapel and then in the basement of Bellamy Hall. The compact shelving also works well, permitting us to make maximum use of the stack area without unduly inconveniencing the patrons. The wooden end panels are especially attractive.

But there are several things that didn’t work out as we had hoped. On the one hand, we succeeded in having most of the staff in one location. The circulation, library administration, and technical services staff members are all located in the first floor of the Chapel building. But other staff are located in other parts of the building—reference staff in the Trowbridge Reference Room, special collections staff on the ground floor of the East Wing, the Ministry Resource Center on the first floor of the East Wing, and (originally) systems staff outside the Library. Subsequently, Martha Smalley had to relocate her office to one of the group study rooms on the ground floor of the Chapel building. Clearly staff are scattered, and there are four service points, which are too many for the size of our Library.

The design for the technical services operation does not allow enough work space and is very inflexible. The space is designed as if it were normal office space, rather than a space where people open packages of books and move books around with book trucks—all of which takes space. There is simply not enough counter space, and the aisles are constantly crowded with boxes and book trucks. One would think that the carrels would provide flexibility. In fact, they are not very moveable. When air filters need to be changed in the fan coil units, for example, the carrels have to be all but disassembled. The carrels have channels for wiring, but, I’m told, they cannot be used. On the other hand, the compact shelving works well for the backlog.

The Divinity Library, like the Sterling Divinity Quadrangle more generally, was designed for existing operations only (with some thought that the School would be downsized), with little thought of providing for expansion. As we have added new staff we have had to cannibalize space to accommodate them. Two of the rooms intended to be group study rooms have been taken over, one for a staff office/work room, and another as a workroom for computer equipment.
The HVAC system has never worked as planned. We were told that we have a four-pipe system, one that could call for heat or cooling any day of the year. The Physical Plant technicians tell us, on the other hand, that we have a two-pipe system that has to be turned on and off with the changing of the seasons. However that may be, we had great difficulty originally in getting the temperature adjusted correctly. Supposedly the system is monitored centrally, but we would have great fluctuations in temperature, and nothing would be done until we called it in. Even now, with the temperature pretty much under control, there are places in the Library, especially the Special Collections Workroom, where there are great drafts that make working uncomfortable. Moreover, the humidification system installed in the Main and East Wings (after a major battle that went all the way to the Provost’s Office), has recently been pronounced not adequate to do what is needed. After seeing great fluctuations in humidity, the technicians finally just turned the humidity control system off.

Security was totally off the radar screen when the Library was being designed. I remember bringing up the idea of security cameras at one of the construction meetings, but the idea was immediately dismissed as too expensive and unnecessary. After the Divinity Library, along with the remainder of the University Library, underwent a security audit, several security risks were identified. Most of these have now been addressed. We now have new security policies and procedures, and security cameras have been installed at the fire exits, the Circulation Desk, and the Special Collections Reading Room. Several items are awaiting action at this time pending funding, including a redesign of the Special Collections Reading Room.

When the Library took over the bottom two floors of Marquand Chapel, we inherited a prayer chapel. As we designed the new Library, we imagined that the prayer chapel would become another seminar room. However, because of the acoustics, that proved to be impractical. The first week of term ten classes were scheduled to meet in the old prayer chapel; by the end of that week, all classes had asked to be moved. Accordingly, we turned the room back into a prayer chapel, with funding from donations from the students of Henri Nouwen, who was a professor at Yale Divinity School in the 1970s. We have new furnishings and a triptych showing Nouwen and those who influenced him (on the outside panels) reverencing the risen Christ (in the center panel).
When the triptych is closed, a painting of the tree of life is displayed. The triptych was especially commissioned for the Nouwen Chapel and was painted by John Giuliani, a Jesuit priest living in Connecticut who paints icons featuring Native American spirituality. The Nouwen Chapel was rededicated on March 2, 2007. It is now used for some of the homiletics sections, for regularly scheduled worship services (such as evening prayer), and for private devotion.

Despite the problems we have experienced, the renovated Divinity Library works quite well. Had we to do it over again, we would have done a number of things differently, but, all things considered, the new Library works better than did the old Library.

III. Administrative Structure and Staff

The Yale Divinity Library traces its origins to 1932, when the Divinity School moved into the newly constructed Sterling Divinity Quadrangle at 409 Prospect St. At that time three collections, totaling ca. 32,000 volumes, were brought together to form the core of the new Divinity Library: the Sneath Library of Religious Education, the Trowbridge Reference Library, and the Day Historical Library of Foreign Missions. In 1953 administrative responsibility for the Divinity Library was transferred from the Divinity School to the University Library. Today all of the school and departmental libraries at Yale report to the University Librarian, with the single exception of the Law Library. While supporting the teaching and research of the Divinity School faculty continues to be its primary focus, the Divinity Library also serves the broader university community.

At the time of the last accreditation report in 2002, the Divinity Library, along with most of Yale’s other more than twenty school and departmental libraries, reported to the Ann Okerson, one of three Associate University Librarians. Today the Divinity Library is a member of the School and Departmental Library Council, with Kenny Marone, the Medical Librarian, serving as chair. This Council was created by Alice Prochaska, then the University Librarian, in recognition of her perception that the school and departmental libraries seemed to exhibit more creativity and flexibility than the central library, and thus should have “a place at the table.” As originally implemented,
the chairmanship of the Council was to rotate periodically. However, with Alice’s
departure, having Kenny continue as chair helps to maintain stability.

Library staff at Yale University are divided into two categories: managerial &
professional, and clerical & technical. M&P staff include librarians and managers.
Librarians at Yale do not have faculty status, but have a five-tiered career track, which is
overlaid on the M&P job ladder. An individual hired at Librarian I can, over time, be
promoted to Librarian V without necessarily changing positions. The University Library
has a peer-review system in place to oversee promotions. While there is no tenure for
librarians, those appointed at Librarian III and higher have continuing appointments.
Managerial employees at the Yale University Library have a parallel promotion process.
Clerical & technical employees at Yale are unionized. The conditions of their
employment and compensation are governed by a negotiated contract.² All staff receive
annual performance appraisals.

The Divinity Library currently has seventeen permanent staff positions, including
seven librarians (two of whom work 60% and one 80% time), two managers, and eight
clerical staff (two of whom work 60% time), together with six F.T.E. student assistants.
This reflects a net increase of 3.5 permanent staff over the decade, effectively addressing
the issue of understaffing identified in the Divinity School’s last accreditation review.
The new positions are an evening and weekend supervisor in the Circulation Department
(created using central library funds), 1.5 technical processing staff (paid from
endowments), and our newly created Research and Electronic Services Librarian (created
with turn-over savings from a retirement and Martha Smalley’s reduction in hours). In
addition, the IT support position was converted to a Reference and Bibliographic
Instruction Librarian, with systems support now in the portfolio of the Research and
Electronic Services Librarian. At the time of this writing, the Research and Electronic
Services Librarian has accepted a position outside of Yale. We expect to be able to fill
this position, but will lose one of the technical processing positions when there is another
vacancy.

While the Divinity Library no longer reports to the Dean of the Divinity School,
Library staff have many formal and informal ties to the School’s administration, faculty,

² See [http://www.yale.edu/hronline/labrelat/ctr34.htm](http://www.yale.edu/hronline/labrelat/ctr34.htm)
The Divinity Librarian is a voting member of the Divinity School faculty, is an *ex officio* member of the School’s Governing Board (senior faculty), and serves as its recording secretary. The Divinity Librarian serves on a committee of deans and directors that meets on a regular basis with the Dean of the Divinity School. Other librarians can be appointed to the faculty if their responsibilities warrant. Currently Suzanne Estelle-Holmer serves on the School’s Curriculum Committee and is invited to participate in faculty meetings. The Divinity Librarian is currently director of the School’s Visiting Fellows Program (for visiting scholars) and of the Lutheran Studies Program. In addition, each spring Suzanne Estelle-Holmer and I teach a three-credit course, “Resources for the Study of Religion,” that provides an introduction to theological research methods. Three library staff currently serve on the School’s long-range planning committee: Paul Stuehrenberg (Outreach), Suzanne Estelle-Holmer (Faculty Research and Development), and Carolyn Hardin Engelhardt (Student Life).

Financial responsibility for the Divinity Library budget is a complex issue. On the one hand, the Divinity Library receives its operating budget from the University Library. On the other hand, the Divinity School, like other professional schools at Yale, pays assessments to cover library services. While the assessment does not go directly to the Library, but rather to the University, the School’s assessment approximates the operating budget of the Divinity Library. In addition, the Divinity School pays for the bulk of the Library’s maintenance and facilities costs, including utilities. The School also funds a Research Assistant position (a graduate student employed ten hours per week) and funds the student positions in the Ministry Resource Center.

Most members of the professional staff are active in the American Theological Library Association, in addition to other professional memberships. During the past decade I served two three-year terms on the ATLA Board of Directors (2000-2006), serving as President of the Association in 2004/2005. Over the past decade I also served on the ATLA/ATS Joint Committee, on the ATLA/ATS Statistics Task Force, and on the Special Committee of the Association for International Collaboration. Martha Smalley served a three-year term on the Board of Directors (2005-2008) and as President in
2007/2008. She is also the Association’s Archivist and served on the Preservation Advisory Committee and the Digital Standards and Projects Committee. Suzanne Estelle-Holmer serves on the steering committees for the Judaica Interest Group and the Public Services Interest Group. Eric Friede served on the Special Collections Interest Group, the Technical Services Interest Group, and the Professional Development Committee. Amy Limpitlaw served on the Publication Committee and on the steering committee for the Selected Religion Websites.

IV. Collection Management

For more than a decade Yale University has increased funding for library collections at the rate of inflation plus five percent. This level of support, combined with above-average endowment earnings, has meant that the Yale libraries, unlike many others, were able to maintain a consistent level of collection growth. The Divinity Library has shared in this support, which is reflected in the continuing strength of its collections. In 2008/2009, however, the Yale endowment lost some 25% of its value. That resulted in two years of budget reductions, amounting to some 15% per year. Even so, given the previous strength, we have come through the process in relatively good condition. We made our reductions in part by collaborating with selectors in other units at Yale to reduce duplication. This has been a goal for some years now, but with the advent of electronic journals and the implementation of Eli Express, the need for duplication (except for high use material) has pretty much evaporated. In addition, we cancelled selected journals and some titles that are now available electronically. We also transferred some expenses from general appropriations to endowed funds.

This collaborative approach to collection development also means that not all materials supporting the work of the Divinity School are held by the Divinity Library. Selectors at Sterling Memorial Library (the main University library) are responsible not only for religions other than Christianity but also for some materials supporting the study of Christianity. Sterling collects many monographic series produced by learned societies, and works relating generally to the ancient world, medieval studies, and world history.

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3 Duane Harbin, who formerly worked at Yale Divinity Library, was President between Paul Stuehrenberg and Martha Smalley.
The core collections for Biblical archaeology, Biblical languages, and Jewish studies are also located at Sterling. Church art and architecture are collected by the Arts Library and church music (other than hymnals) by the Music Library. Most of Yale’s rare books, including those supporting the study of Christianity, are held by the Beinecke Rare Book and Manuscript Library (the Divinity Library has a collection of ca. 15,000 volumes printed before 1800 that support teaching at the Divinity School). Other related material is held by the Law Library (e.g., canon law), the Medical Library (e.g., bioethics and medical missions), the Social Sciences Library (e.g., business ethics and government documents) and, yes, even the Science Library (e.g., anthropology). In addition, Yale’s world-renowned area-studies programs for East Asia, Southeast Asia, Latin America, Africa, the Slavic countries, and the Near East provide substantial documentation of the context for understanding world Christianity. All in all, it can be argued that Yale University has the strongest collection anywhere in the world for the study of Christianity.

Perhaps nowhere are the benefits of the Divinity Library’s relations with the University Library more evident than in access to electronic resources. From 1992 to 1999 spending on electronic resources within the Yale libraries increased from 3% of the total acquisitions budget to more than 10%; by 2009 electronic resources accounted for 27% of all acquisitions. While, as might be imagined, the largest portion of the increase in expenditure was for electronic resources supporting science, technology, and medicine, the social sciences and humanities benefited as well. Students and faculty at the Divinity School not only use such bibliographic databases as the ATLA Religion Database, ATLAS (ATLA’s full-text periodicals project), and various Bible software databases, they also have access to such relatively more esoteric resources as Chadwick-Healey’s Periodicals Index Online and (through the “Web of Science”) ISI’s Social Science Citation Index and Arts & Humanities Citation Index. Students and faculty at the Divinity School have access to such full-text databases as the Library of Latin Texts, Patrologia Graeca and Patrologia Latina for Patristic and medieval authors, Poiesis for philosophy journals, Past Masters for the works of philosophers (including such figures as Aristotle, Aquinas, Kierkegaard, Mill, Spinoza, and Wittgenstein), as well as electronic versions of Acta Sanctorum and the collected works of such theologians as
Barth, Calvin, Luther, Rahner, and Wesley. Three other full-text databases worthy of mention are the *Early English Books On-line* (which reproduces works listed in Pollard & Redgrave's *Short-Title Catalogue*, Wing's *Short Title Catalogue* and *Thomason Tracts*), the *Digital Library of the Catholic Reformation*, and the *Digital Library of Classic Protestant Texts* (primary texts documenting the continental and British reformations). In addition to texts, the Divinity School, along with the rest of the university community, have access to such resources as the images offered by ARTstor and the Naxos Music Library, an online database of sound recordings, primarily of western art music, but also including jazz, blues, and international music. Some of these resources are available on CD-ROMs, some are networked locally, while an increasing number are accessed through the Web.4

In 1982 income from a bequest by Kenneth Scott Latourette (1884-1968), D. Willis James (later, Sterling) Professor of Missions and World Christianity, began to accrue to the Divinity Library’s acquisitions budget. That year the fund earned almost $25,000. In FY10 the fund yielded more than $500,000. This growth was due to the increase in equities generally, and specifically to Yale University’s success in managing its endowment. Even without this additional support, the Day Missions Collection was already (arguably) the strongest collection anywhere in the world relating to the history of Christian missions and the life, thought, and practice of Christianity outside the West. The Latourette fund now enables the Divinity Library to move to an even higher level of support. In addition to expanding our coverage for the printed documentation of world Christianity, we have also purchased all commercially available microform collections of missionary archives, including those produced and distributed by IDC, Scholarly Resources, Research Publications, and Adam Matthews.5 In 1999 Yale became the eighth member of the Pacific Manuscripts Bureau,6 which microfilms archival resources

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4 A complete listing of electronic journals, bibliographic resources, and databases at Yale can be viewed http://databases.library.yale.edu:8331/V?func=find-db-1; see also http://www.library.yale.edu/div/electronicresources.html for an overview of those resources most closely related to the work of the Divinity Library.

5 For a complete listing of archival sources held by the Yale Divinity Library, including microform sets, see the “Guide to Archives and Manuscript Collections, Yale Divinity Library,” at: http://www.library.yale.edu/div/colguide.html.

6 The other members at the time were the National Library of New Zealand, Auckland University Library, the National Library of Australia, the Mitchell Library, the Australian National University Library, the University of Hawaii Library, and the Library of the University of California—San Diego. Since then the
across the Islands of the Pacific, including a substantial amount of missionary and church-related archival resources.

We have now launched the Latourette Initiative for the Documentation of World Christianity, a proactive program to identify and preserve at-risk archival and print resources documenting the history of Christian missions and world Christianity. In most of the projects done to date we have partnered with a vendor to manage the project and they then distribute the product to other interested institutions; we share proceeds from sales, which then can be used for additional filming. We have partnered with IDC Publishers (now a part of Brill) to microfilm collections at the World Council of Churches (921 reels to date) and Uganda Christian University (327 reels to date). We partnered with Adam Matthew Publications to film print and archival collections at the University of Edinburgh (204 reels). We filmed the mission archives of the Evangelical Lutheran Church of America (304 reels), which is now being distributed by Primary Source Media (Gale). We have projects underway at the Bible College of Victoria (with the film being distributed by the Pacific Manuscripts Bureau) and the Gujarat United School of Theology (IDC/Brill). We sponsored a project to digitize the periodicals of six denominations in Hong Kong in partnership with Hong Kong Baptist University. We have a preliminary agreement with the Christian Conference of Asia to transfer their archives to New Haven in return for giving them an electronic copy of the archives. We expect to carry out further filming at the World Council of Churches and Uganda Christian University. We have other project under consideration.

In addition to the Day Collection with its emphasis on missions and world Christianity, the Yale Divinity Library has particular strength in Biblical studies, theology, and the history of Christianity. In all these areas we continue to collect core works of scholarship, regardless of language. For areas relating to practice of ministry, our collections are more than adequate for supporting the curriculum and basic research. We tend to purchase primarily scholarly works in English for the practice of ministry, and only selected titles in other languages.

University of Canterbury Library and the University of Michigan Library have joined. For more information on the work of the Bureau, see http://rspas.anu.edu.au/pambu/
To build our collections we now have approval plans for books published in North America, the United Kingdom, continental Europe, India, Latin America, the Philippines, and sub-Saharan Africa. We continually review the performance of our vendors and make changes where appropriate. Most recently, for example, we began using Harrassowitz not only for the German-speaking countries, but also for the Low Countries and Scandinavia. We receive notices of publications from other countries around the world. I review copies of publishers’ catalogs, and, as a last resort, look at book reviews in several dozen journals.

Over the past decade we worked with vendors to expedite processing. We established a program of “shelf-ready books” with our North American vendor, first for firm orders, and eventually also for the titles they supply on approval. Books come with call numbers, book plates, and electronic catalog records. The person receiving the books needs simply check the books against the invoice, do some minimal processing, and send them on their way. Several of our other vendors now supply us with electronic records and electronic invoicing, greatly simplifying processing.

V. Enhancements to Library Services

An important enhancement to our service is the incorporation of the Ministry Resource Center into the Library. This Center, which grew out of the work of Professors Paul Vieth, Randolph Crump Miller, and others, has for years helped students identify print and non-print resources supporting the practice of ministry. At the same time, the Center has also served as one of the ways the Divinity School reaches out to area congregations and other ministries. Congregations and other ministries can “join” the Center by paying a small annual fee, in return for which they are eligible to receive consulting services from the Center’s Director, Carolyn Hardin Engelhardt, as well as access to the resources of the Center. As a part of the Divinity Library, the Center continues to serve its historic functions, but is now integrated into the work of the Library. With its holdings (of all formats, including not just books, but also games, kits, dolls, costumes, compact discs, DVDs, and the like) recorded in Orbis, users can more easily identify needed resources. (Adding MRC holdings to Orbis was a major undertaking, funded by surplus funds in the MRC account.) Once materials have lost
their currency, they are evaluated for addition to the Library’s permanent holdings or withdrawal. Besides the Center’s collections, we also integrated the Center’s service model of workshops and individual consultations into the Library’s instructional program. In this way, the Ministry Resource Center serves as one more “gateway” into the Divinity Library’s collections.

There have been several improvements in services relating to Circulation. “Borrow Direct” is a new service through which Yale patrons can borrow books from participating libraries (Brown, Cornell, Columbia, Dartmouth, Pennsylvania, and Princeton) directly, without mediation by staff, if Yale does not own the book, or if Yale’s copy is checked out. This service is especially important for the Divinity Library now that Union Theological Seminary Library is a part of Columbia University. At the time of this writing, Harvard University and MIT also agreed to join Borrow Direct, thus providing access to the resources of Harvard Divinity Library. Books are sent from one library to another via UPS.

Yale now has new software for managing its traditional interlibrary loan transactions. This software tracks the progress of each transaction and automatically notifies the requester of the status of the request.

The Divinity Library offers electronic reserves. When we started the service we limited support to a few classes so that we could work out the details and make certain that we could deliver on our promises. Now the service is available to all instructors.

Despite the downward trend at most academic libraries, there still remains a lively flow of traffic at the Library’s reference office from students and visitors seeking research assistance. Nevertheless, most reference inquiries are now received by email. The Divinity library has also added an IM chat reference service.

The Library provides a rich mosaic of services designed to enable students to improve their information literacy skills and gain greater competency in using library, community, and internet resources. These include orientation presentations and tours, library workshops on course-related topics, and the new Personal Librarian Program, which matches every incoming Divinity student with a librarian, who serves as the student’s primary contact with the Library throughout their career at YDS. The program is now in its second year and has been very successful in encouraging second career
students and foreign exchange students to seek help finding resources for papers and projects. It also appeals to Divinity students who value personal relationships as an important part of their academic and professional life.

The library has collaborated closely with Professors Bruce Gordon, Tisa Wenger, and Ken Minkema (Area III, Historical Studies), in developing a library component for two foundational courses, “Transitional Moments in Western Christian History” and “Methods and Sources of Religious History.” Suzanne Estelle-Holmer and Martha Smalley are invited to give in-class presentations that relate to library research and primary sources. This has been one of our most successful librarian-faculty collaborations in recent years, and one we hope will continue.

Every year since 2006 when Yale introduced the current version of its course management software, Classes*v2, use of the system by YDS faculty has increased significantly. This is due in large part to the support provided to faculty through the Divinity Library. Suzanne Estelle-Holmer serves as the “point person” for all Classes*v2 support at the Divinity School, whether for training, trouble-shooting, or special requests. In addition, Suzanne and a student technology assistant create customized home pages for all Divinity School courses, including courses cross-listed for the Divinity School. These pages contain basic information about the course and the instructor and an image that relates to the topic of theme of the course. The Divinity School is the only unit on campus that creates home pages for faculty on this scale. During the 2010-2011 academic year, the number of active websites rose to an average of 80 each semester, roughly the number of courses offered under the Divinity School’s Religion rubric, including courses cross-listed with Religion in other departments. Indeed, the Divinity support model has been so successful that Gloria Hardman, of the Yale Instructional Technology Group, noted that the Divinity School has the largest number of active Classes*v2 users of any school or department on campus.

We have begun converting our on-line research guide for Christianity to subject guides using “LibGuides” software. This software makes it easier to create the subject guides and provides links to contact a librarian, should the user encounter any difficulty in using the guides.
All of our archival finding aids are in the Yale Finding Aids Database (see http://findingaids.library.yale.edu). Files can be retrieved with full HTML or printable PDF files.

Yale participates in the International Mission Photography Archive, which offers historical images from Protestant and Catholic missionary collections in Britain, Norway, Germany, France, Switzerland, and the United States (see http://www.usc.edu/impa). The photographs, which range in time from the middle of the nineteenth to the middle of the twentieth century, offer a visual record of missionary activities and experiences in Africa, China, Madagascar, India, Papua-New Guinea, and the Caribbean. The photographs reveal the physical influence of missions, visible in mission compounds, churches, and school buildings, as well as the cultural impact of mission teaching, religious practices, and Western technology and fashions. Indigenous peoples' responses to missions and the emergence of indigenous churches are represented, as are views of landscapes, cities, and towns before and in the early stages of modern development.

Every other year Yale Divinity Library hosts the Yale-Edinburgh Group on the History of the Missionary Movement and World Christianity, a series of consultations sponsored by the Centre for the Study of World Christianity at the University of Edinburgh, Yale Divinity School, and the Overseas Ministries Study Center. Each year approximately 75 scholars gather, alternately in New Haven and Edinburgh, to share their research and learn from one another. Martha Smalley serves as the coordinator of the consultations. In 2003 Virginia W. Stowe established the David M. Stowe Fund for Mission Research in honor of her husband. We use income from this fund in part to sponsor researchers who come to use the resources of the Day Missions Collection. We invite those awarded these funds to time their research to coincide with sessions of the Yale-Edinburgh Group. To date we have awarded research grants to five visiting scholars.

VI. Technology

At the time of our last report, information technology staff reported to the Divinity Library. Since then, workstation support for Divinity School faculty, staff, and
students was outsourced to the University’s Information Technology Services (two staff members on-site), and audio-visual support is now provided by a staff member employed by the Institute of Sacred Music. Technology is now ubiquitous across campus.

The Divinity Library provides its own support for the use of technology. We have twenty-seven public workstations and the Library has wireless access to the campus network. We have an endowed fund that supports the purchase of equipment and related software. The Divinity Library provides its own desk-top support for staff and public workstations.

VII. Strategic Planning

In spring 2011 the Divinity Library staff engaged in a strategic planning process. We met for a one-day planning retreat with a consultant, who then met with us for another half day. We ended up with four areas to focus on for the coming two to three years: space, the visibility of the library in the Divinity School community, staff development and communication, and the future of the collections.

As noted above, in retrospect, there are several things we would have done differently in the reconstruction of the Divinity Library. The first category is the most important, and focuses on security issues. We have already improved our security, but a couple of things remain: reconfiguring the Special Collections area and the Library exit by the Circulation Desk. This will require having security people consult with architectural design people to come up with a configuration that complies with the recommendations. Secondly, the staff areas, especially Technical Services, have never worked as well as they should. This will also require people familiar with design to configure the space in a way that works better. Thirdly, we believe that some of the public spaces could be more user-friendly. For this we believe having some focus-groups with students would help us think of the spaces more creatively. Fourthly, the HVAC system has never worked as it was supposed to. The current system is constantly putting the collections at risk because of the fluctuations in humidity.

Raising our visibility is a constant priority for the Divinity Library. We want the Library to be a welcoming place for patrons to study and do their research. Toward this end, we will improve the information located at the entrance to the library and enhance
signage throughout the building. We will also convert our information and instruction hand-outs to pdf format for posting on the library’s website and create new information brochures targeted at specific library constituencies.

The Library now has a fund that can be used to support staff development. We will develop policies and procedures for allocating these funds to library staff, including an annual staff retreat and ways individuals can apply for support for their professional development. We will improve on the ways we communicate with one another.

With the continuing changes in scholarly publishing brought about by the advent of electronic texts, the Library needs to articulate clearly its present policies about print and electronic resources and its plans for the future. We intend to prepare a “white paper” that can be used to further discussions with faculty and other users about the direction we are heading.

VIII. Conclusions

The Yale Divinity Library has accomplished much over the past decade, and has emerged a much stronger institution than we were at the beginning of the decade. We moved into our new quarters, made them work, developed a new service model, built collections, and created new services to address our patrons’ needs. All of this was made possible by a capable and dedicated staff, in general, but also by the net increase in 3.5 staff members and by the stability of staffing we have had over the past decade.

Paul F. Stuehrenberg

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