

Divinity School

2015–2016



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Calendar

FALL 2015

Aug. 27–28, 31	TH–F, M	Orientation
Sept. 1	T	Online registration begins, 9 a.m. Opening Convocation, 4 p.m.
Sept. 2	W	<i>Fall-term classes begin, 8:30 a.m.</i>
Sept. 7	M	Labor Day; no classes
Sept. 14	M	Online registration ends, midnight
Sept. 23	W	Last day to add a course
Oct. 14	W	Last day to drop a course
Oct. 16	F	Reading period begins, 9 p.m.
Oct. 20–23	T–F	Fall Convocation
Oct. 26	M	Reading period ends, 8:20 a.m.
Nov. 5	TH	Open House for prospective students
Nov. 20	F	Reading period begins, 9 p.m.
Nov. 25	W	Reading period ends, 9 p.m. Thanksgiving recess begins, 9 p.m.
Nov. 30	M	Thanksgiving recess ends, 8:20 a.m.
Nov. 30–Dec. 11	M–F	Advising period for spring 2016
Dec. 8	T	Regular classes end, 9 p.m.
Dec. 9	W	Labor Day classes rescheduled Reading period begins, 6 p.m.
Dec. 16	W	Reading period ends, 8:20 a.m. Final exams begin, 8:30 a.m.
Dec. 22	T	<i>Final exams end. Fall term ends, 6 p.m.</i>

SPRING 2016

Jan. 4	M	Grades due for fall 2015
Jan. 19	T	<i>Spring-term classes begin, 8:30 a.m.</i> Online registration begins, 9 a.m.
Jan. 29	F	Online registration ends, midnight
Feb. 9	T	Last day to add a course
Feb. 16	T	Reading period begins, 9 p.m.
Feb. 22	M	Reading period ends, 8:20 a.m.
Mar. 3	TH	Last day to drop a course
Mar. 11	F	Spring recess begins, 9 p.m.
Mar. 28	M	Spring recess ends, 8:20 a.m.
Apr. 4–18	M–M	Year-end consultations
Apr. 26	T	Tuesday classes do not meet. Friday classes meet instead
Apr. 28	TH	Classes end, 9 p.m. Reading period begins, 9 p.m.
May 5	TH	Reading period ends, 8:20 a.m. Final exams begin, 8:30 a.m.
May 10	T	<i>Final exams end. Spring term ends, 6 p.m.</i>
May 12	TH	Senior grades due
May 21	SA	BDS Commencement Evensong, 4 p.m.
May 22	SU	YDS Commencement Service, 4 p.m.
May 23	M	University and YDS Commencement
May 24	T	All other grades due

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- Robert R. Wilson, A.B., B.D., M.A., Ph.D., Hooper Professor of Religious Studies and Professor of Old Testament
- Almeda M. Wright, B.S., M.A.T., M.Div., Ph.D., Assistant Professor of Religious Education (on leave of absence, 2015–2016)

Lecturers, Instructors, and Assistants in Instruction

- Awet Andemicael, B.A., M.A.R., Lecturer in Sacred Music
- Sonja G. Anderson, B.A., M.T.S., Assistant in Instruction in New Testament Greek
- Jeffrey Braun, B.A., M.Div., Lecturer in Pastoral Care
- Herbert Brockman, A.B., B.H.L., M.A., Ph.D., D.D., Lecturer in Supervised Ministries
- Kathleen A. Byrnes, B.A., M.A., Lecturer in Supervised Ministries
- Anthony Campbell, B.A., M.Div., Lecturer in Religion and Society
- Joseph Cistone, B.A., M.A.R., D.Min., Lecturer in Social Ethics
- Karin Coonrod, B.A., M.A.T., M.F.A., Lecturer in Religion and Literature
- Matthew Croasmun, B.A., M.A.R., Ph.D., Lecturer in Theology
- C. Alison Cunningham, B.A., M.Div., Lecturer in Supervised Ministries
- Marcus Paul Elder, B.A., M.A., M.A., M.Phil., Ph.D., Lecturer in Theology and Ecclesiastical Latin
- Suzanne Estelle-Holmer, B.A., M.A., M.Phil., Lecturer in Bibliographic Instruction
- Mary Farag, B.A., M.A.R., Assistant in Instruction in New Testament Greek
- John Grim, B.A., M.A., Ph.D., Senior Lecturer and Research Scholar in Religion and Ecology
- Martha C. Highsmith, B.S., M.S., Ed.D., M.Div., Lecturer in Church Administration
- F. Washington Jarvis, A.B., M.A., M.Div., Lecturer in Educational Leadership and Ministry
- Nelson Jennings, B.A., M.Div., Ph.D., Lecturer in Evangelism

Sally Johnston, B.A., M.A., Ed.D., Lecturer in Supervised Ministries
Timothy Jones, B.S., M.Div., Lecturer in Homiletics and History and Polity of the Baptist Church
David H. Kelsey, A.B., B.D., M.A., Ph.D., Lecturer in Theology
Julie Kelsey, B.A., M.S., M.Div., Lecturer in Homiletics
Paul R. Kolbet, B.A., M.Div., S.T.M., M.A., Ph.D., Lecturer in Anglican Studies
David Kuck, B.A., M.Div., S.T.M., Ph.D., Lecturer in Ministerial Formation
Sharon M. K. Kugler, B.A., M.A., Lecturer in Chaplaincy
Maria LaSala, B.A., M.Div., D.Min., Lecturer in Homiletics
David Mahan, B.A., M.A.R., Ph.D., Lecturer in Religion and Literature (appointed with ISM)
William L. Mathis, B.A., J.D., M.Div., Lecturer in Supervised Ministries
Willis J. McCaw, B.A., M.Div., Lecturer in Pastoral Care
Hugo Mendez, B.A., M.A., Ph.D., Lecturer in Liturgical Studies (appointed with ISM)
Adrienne Milics, B.A., B.M., M.M., M.B.A., Lecturer in Homiletics
Evan W. Morse, B.A., M.A., M.Phil., Lecturer in Philosophy of Religion
James Nati, B.A., M.A.R., Assistant in Instruction in Biblical Hebrew
Ian Buckner Oliver, B.A., M.Div., Lecturer in Interreligious Engagement
Kate Ott, B.A., M.A.R., Ph.D., Lecturer in Practical Theology
Shepard Parsons, B.A., M.Div., Lecturer in Supervised Ministries
Kyle W. Pedersen, B.A., M.A.R., Lecturer in Supervised Ministries
Brenda Pelc-Faszczka, A.B., M.Div., D.Min., Lecturer in Homiletics and Pastoral Care
Vernice Randall, B.A., M.Div., M.Th., Lecturer in Homiletics
Matthew Riley, B.A., M.Sc., M.A.R., M.Phil., Lecturer in Christianity and Ecology
Tracy Johnson Russell, B.A., M.Div., M.A., Lecturer in Supervised Ministries
Daniel Schriever, B.A., M.T.S., Assistant in Instruction in New Testament Greek
Yolanda Smith, B.A.E., M.Ed., M.Div., M.A., Ph.D., Lecturer in Christian Education
Rochelle Stackhouse, B.A., M.Div., Ph.D., Lecturer in Homiletics
Mary Evelyn Tucker, B.A., M.A., M.A., Ph.D., Senior Lecturer and Research Scholar in Religion and Ecology
Jessica Van Denend, B.A., M.Div., Ph.D., Lecturer in Pastoral Care
Julie Vance, B.A., Instructor in English as a Second Language
Christian Wiman, B.A., Senior Lecturer in Religion and Literature (appointed with ISM)

Research Faculty

Rona Johnston Gordon, M.A., D.Phil., Associate Research Scholar
Jan L. Hagens, M.A., Staatsexamen, M.A., Ph.D., Assistant to the Dean for Special Projects, Senior Research Scholar, and Lecturer in the Faculty of Arts and Sciences
Felicity Harley-McGowan, B.A., Ph.D., Research Associate and Lecturer
Kenneth P. Minkema, B.A., M.A., Ph.D., Research Scholar
Margaret Olin, A.B., A.M., Ph.D., Research Scholar

Visiting and Adjunct Faculty

Allan Anderson, B.Th., M.Th., D.Th., Visiting Professor of World Christianity
Morris Davis, B.A., Ph.D., Visiting Professor of Methodist Studies

- Maggi E. Dawn, B.A., M.A., Ph.D., Associate Professor Adjunct of Theology and Literature
- Keri Day, B.A., M.A.R., Ph.D., Visiting Associate Professor of Theological and Social Ethics and Black Church Studies
- Jeffers Engelhardt, B.M., M.A., Ph.D., Visiting Associate Professor of Ethnomusicology (appointed with ISM)
- Judith M. Gundry, B.A., M.A., Th.D., Research Scholar and Associate Professor Adjunct of New Testament
- Ronald S. Jenkins, B.A., Ph.D., Visiting Professor of Religion and Literature
- Robin Leaver, B.A., D.Th., Visiting Professor of Sacred Music (appointed with ISM)
- Thomas Long, A.B., M.Div., Ph.D., Visiting Professor of Homiletics
- Henry Parkes, B.A., M.A., Ph.D., Assistant Professor of Music History (appointed with ISM; courtesy)
- Markus Rathey, Ph.D., Associate Professor Adjunct of Music History (appointed with ISM)
- William G. Rusch, B.A., M.Div., D.Phil., Professor Adjunct of Lutheran Studies
- Frederick J. Streets, B.A., M.Div., M.S.W., D.S.W., Associate Professor Adjunct of Pastoral Theology

General Information

NATURE OF THE DIVINITY SCHOOL

Yale Divinity School is interdenominational and nonsectarian. The faculty is drawn from the major Christian traditions as well as other world religions. Students represent several dozen denominations and faith groups. Instruction is provided in the history, doctrines, and polity of all the major church traditions.

YDS offers programs of study leading to the degrees of Master of Divinity (M.Div.), Master of Arts in Religion (M.A.R.), and Master of Sacred Theology (S.T.M.). Programs for the degree of Doctor of Philosophy (Ph.D.) are offered by the Department of Religious Studies in the Graduate School of Arts and Sciences.

A number of YDS faculty hold joint appointments in the Department of Religious Studies, others participate in the doctoral program, and some Religious Studies faculty offer courses at YDS.

Since 1971, Berkeley Divinity School at Yale, an Episcopal seminary, has been affiliated with YDS. Berkeley Divinity School retains its identity through its board of trustees, its dean, and the Berkeley Center located at 363 St. Ronan Street. Episcopal students come under the care of the dean of Berkeley Divinity School for spiritual formation and counseling but are not otherwise differentiated from other YDS students. As a result of the affiliation, there is one integrated student body and faculty.

The Institute of Sacred Music was founded in 1973. It operates in partnership with both the School of Music and YDS.

YDS is a graduate professional school of Yale University, which also includes Yale College, the Graduate School of Arts and Sciences, and the schools of Architecture, Art, Drama, Engineering & Applied Science, Forestry & Environmental Studies, Law, Management, Medicine, Music, Nursing, and Public Health.

The YDS Web site can be accessed at <http://divinity.yale.edu>.

HISTORY OF THE DIVINITY SCHOOL

Training for the Christian ministry was a main purpose in the founding of Yale College in 1701. As expressed in its original charter, it was to be a school “wherein Youth may be instructed in the Arts & Sciences who through the blessing of Almighty God may be fitted for Publick employment both in Church & Civil State.” That purpose has always been recognized at Yale, and the history of the University is one of increasing development in the facilities for training for religious service.

During the early years of Yale College, its general curriculum, supplemented in some cases by a year or two of reading under the direction of its instructors, was deemed sufficient for ministerial preparation. But in 1822, in response to petitioning from students of theology who asked to be recognized as a distinct group, a professorship in theology was established, marking the formation of what was later to be known as the Yale Divinity School.

Divinity School classes were first held in rooms above the University chapel, and in 1835–36 Divinity Hall was constructed as the new home of the Divinity School. In 1869, two years after Yale awarded its first Bachelor of Divinity (B.D.) degree (changed in

1971 to the M.Div.), the cornerstone was laid for new Divinity facilities at Elm and College streets. The present home of the Divinity School, Sterling Divinity Quadrangle on Prospect Street, opened in 1932, the same year women were admitted for the first time as candidates for the B.D. degree. A \$49 million renovation of the Georgian Colonial-style campus, where Marquand Chapel dominates as the central unifying monument, was completed in 2003.

Over the years, YDS has been associated with some of the most prominent figures in American religion, such as faculty members H. Richard Niebuhr, Roland Bainton, Brevard Childs, James Gustafson, Henri Nouwen, Margaret Farley, and Emilie Townes; and alumni including theologian Reinhold Niebuhr, antiwar activist and Yale University Chaplain William Sloane Coffin, Jr., Union Theological Seminary President Serene Jones, Disciples of Christ General Minister and President Sharon Watkins, and Otis Moss III, senior minister at Trinity United Church of Christ in Chicago. Other well-known alumni include International Rescue Committee President and CEO George Rupp, former Emory University President and U.S. Ambassador James Laney, and former U.S. Senator John Danforth.

Today, YDS is a robust, ecumenical school inclusive of a wide range of Christian traditions. The School graduates about 150 students every year, including many who enter pulpit ministries and others who embark on careers in chaplaincy, academia, law, medicine, business, social service, and the world of nonprofit agencies.

The Berkeley Divinity School at Yale was founded by Bishop John Williams and opened its doors on May 3, 1854, in Middletown, Connecticut. The school took its name from George Berkeley, bishop of Cloyne, Ireland, philosopher, educator, and missionary, who spent three years in Rhode Island (1728–30) seeking to establish a theological college in the New World. His plans failed, but he became a benefactor of Yale College, establishing graduate scholarships and donating books to the library. John Williams, while president of Trinity College in Hartford, established a theological department for ordinands. After his election as assistant bishop of Connecticut, he moved to Middletown, taking this department with him as the nucleus of his new divinity school. Bishop Williams was dean of Berkeley until 1899, at the same time serving as bishop of Connecticut and also as presiding bishop of the Episcopal Church.

The Berkeley Divinity School was founded on the one-hundredth anniversary of Bishop Berkeley's death, and its move to New Haven in 1928 commemorated the two-hundredth anniversary of his coming to America. Berkeley was moved to New Haven in order to better fulfill its mission by being in touch with the resources of an urban center and a great university, a purpose fulfilled by its affiliation with YDS in 1971.

The Yale Institute of Sacred Music (ISM) operates in partnership with YDS. ISM was established at Yale in 1973 through a gift from Clementine Tangeman and her brother, J. Irwin Miller. The Institute is a successor to the renowned School of Sacred Music at Union Theological Seminary in New York City; the first director of ISM was organist Robert Baker, who had also been director of the School of Sacred Music. Over the decades at Yale, ISM has continued in its primary purpose of training musicians for the churches, and it supports programs in choral conducting, organ performance, voice, and church music studies (with the Yale School of Music) and in liturgical studies and religion and the arts (both with YDS). A focus on the arts and worship within theological education is

possible at YDS because of the support given by ISM. ISM also offers generous scholarships to candidates for the M.Div. and M.A.R. in YDS and to musicians in the School of Music.

YALE DIVINITY SCHOOL MISSION STATEMENT

Yale Divinity School has an enduring commitment to foster the knowledge and love of God through scholarly engagement with Christian traditions in a global, multifaith context. Participating in the vibrant life of Yale University, the Divinity School is uniquely positioned to train leaders for church and society given its ecumenical and international character, engagement with music and the arts, and commitment to social justice. Rigorous scholarly inquiry, corporate worship and spiritual formation, and practical engagement in a variety of ministries enable students to develop their knowledge and skills in a community that welcomes and affirms human diversity. The Divinity School pursues its mission of training students for service in church and world through three principal activities: (1) it prepares people for lay and ordained Christian ministries; (2) it shares with the Graduate School in educating scholars and teachers for theological schools and departments of religious studies; (3) it equips people preparing for public service or other careers to understand more fully the theological dimensions of their vocations.

Adopted by the Yale Divinity School faculty, March 1, 2011.

YALE DIVINITY SCHOOL INCLUSIVITY STATEMENT

By history, intention, and design, the Yale Divinity School community embraces a wide range of Christian traditions. Committed to serving church and world, it also welcomes people of various religious and nonreligious traditions, drawing wide the circle to include myriad perspectives.

Seeking to foster the knowledge and love of God through critical engagement with the traditions of the Christian churches, the Divinity School upholds the value of broad inclusivity and diversity in our academic, worship, and communal life.

We celebrate the fullness of race and color; denominational, political, theological, and cultural difference; the range of expressions of sexual and gender identity; and the varied voices that come with age, life experience, national and community service, and socioeconomic status.

In ecumenical conversation and in the space created that crosses traditionally entrenched positions, profound educational value is gained and diverse perspectives are presented.

To this end, we foster inclusivity and diversity through our academic, social, and spiritual practices. At the core of our intention is the deliberate encouragement of conversation across the lines of difference; attention to offering access to all aspects of our common life; consistent sensitivity to the uniqueness of each person's background; and particular attentiveness to our words in speech, writing, prayer, and praise.

We value the worth and dignity of every member of the Divinity School community, as we build an environment where inclusivity and diversity are central and consistently affirmed.

Adopted by the Yale Divinity School faculty, May 6, 2010.

ACCREDITATION AND EDUCATIONAL EFFECTIVENESS

The School is accredited by the Commission on Accrediting of the Association of Theological Schools, 10 Summit Park Drive, Pittsburgh, PA 15275-1110, 412.788.6505. The following degree programs are approved by the Commission on Accrediting: Master of Divinity, Master of Arts in Religion, Master of Sacred Theology.

Students meet with success in a wide range of pursuits following graduation. Each class is surveyed six months past graduation, with a ninety-six percent response rate overall. Over the past ten years, on average, sixty percent of graduates were employed, primarily in ministry, higher education, K-12 schools, and the nonprofit sector; twenty-eight percent pursued further education; three percent were seeking employment; and five percent were unemployed but not seeking employment.

Programs of Study

Yale Divinity School offers several programs in professional theological education. Each is designed with a threefold intent: (1) to foster and demand serious consideration by students of the essential historical substance of Christian faith and tradition; (2) to explore ways of thinking sensitively and constructively about theological issues and the practical, moral, social, and ecclesiastical problems of today's world; and (3) to provide training and experience promoting the development of effective leadership in the Christian community for the well-being of the persons and societies it serves. Toward these ends a range of opportunities is made available – through instruction, study and research, worship, community-wide reflection, field placements, and informal contacts – to encourage the personal, intellectual, religious, and vocational maturity of each student.

In its programs of study, YDS takes seriously the diversity of its student body. Differences in preparation for theological education are met by flexible curricular requirements to permit students to work at levels commensurate with their individual achievements and capabilities. Differences in interests are met by the breadth and depth of curricular offerings provided in the School and through other branches of Yale University. Differences in vocational clarity and goals are met by the diversity of curricular options, by exposure to a wide variety of possibilities in field education, and by numerous opportunities to supplement formal programs with noncurricular resources and activities.

ORGANIZATION OF THE CURRICULUM

The curriculum is divided into five main academic areas, along with supervised ministries, the scope and purposes of which may be described briefly as follows:

Area I – Biblical Studies Old Testament, New Testament, and cognate studies.

Area II – Theological Studies Theology, Christian ethics, and liturgical studies.

Area III – Historical Studies Studies in the historical substance of Christian faith and tradition.

Area IV – Ministerial Studies Studies in the work of the church and the various forms of its ministry in the world.

Area V – Comparative and Cultural Studies Studies in religion, philosophy, the arts, personality, and society, including social ethics.

Supervised Ministries Field education, together with theological reflection, in church, social, educational, or clinical ministries.

DEGREE REQUIREMENTS

Program for the M.Div. Degree

The degree of Master of Divinity (M.Div.) certifies completion of a program of theological studies designed primarily, although not exclusively, to prepare the candidate for ordination to the Christian ministry. The requirements reflect the intention of YDS to

provide an education that is theologically informed, professionally competent, academically rigorous, and oriented to the life of the church.

The minimum requirement for the M.Div. degree is the successful completion of seventy-two credit hours and a three-year residence with the following exceptions:

1. Students with heavy responsibilities outside of school are strongly advised to reduce their course load, but the total program of study for the M.Div. degree shall not be expanded beyond six years. Students will not receive financial aid for course work beyond the requirements.
2. The residence requirement of three years may be reduced when credits, up to a maximum of twenty-four hours, are transferred. In order to receive the M.Div. degree, students who transfer credits must complete at least two years of resident work at YDS, one of which must be the final year.
3. Exceptions to the final-year residency requirement may be made for students on approved exchange or joint-degree study. In all cases a minimum of forty-eight credits must be earned through course work at Yale.

Students are encouraged to elect courses in other schools or departments of the University. Any student who takes more than nine hours in another school or department of the University comes under the regulations for interdepartmental study; see Interdepartmental Studies, in the chapter Other Curricular Considerations. See the chapter Areas and Courses of Study for information about credit for undergraduate courses.

Minimum requirements for graduation include the following distribution of courses in the curriculum:

Area I Twelve credit hours distributed between Old Testament and New Testament. Elementary Hebrew and Greek do not meet this requirement but are counted toward the total number of hours needed for graduation.

Area II Twelve credit hours, including at least one course designated to meet the Theology requirement. Only three hours of Denominational Courses may be counted toward the Area II requirement.

Area III Nine credit hours in Historical Studies, six of which must include REL 700a and REL 700b. Only three hours of Denominational Courses may be counted toward the Area III requirement.

Area IV Twelve credit hours, including REL 812.

Area V Nine credit hours.

Supervised Ministries See Supervised Ministries, in the chapter Other Curricular Considerations.

Elective Eighteen credit hours.

ADDITIONAL DISTRIBUTION REQUIREMENTS

Every M.Div. student is required to take one course (three term hours) in a non-Christian religion or one course in the relationship between Christianity and other religions.

Every M.Div. student is required to take one course (three term hours) that either focuses on or integrates in a sustained way material on class, gender/sexuality, race/ethnicity, disability, and/or global/cultural diversity. This course may also include material on globalization.

Every M.Div. student is required to take one course (three term hours) in Christian Ethics. Courses that are designated as meeting the Ethics requirement introduce students in a comprehensive way to what it means to live as a Christian, and to how Christians have thought about the kind of people we ought to be and the kinds of actions we ought to perform and avoid, given Christian faith commitments. It cannot simply be a course that focuses on a particular moral issue, nor can it be a course in philosophical or non-theological social ethics.

All M.Div. students are additionally required to complete the eight-hour workshop *Negotiating Boundaries in Ministerial Relationships* (REL 3990). This workshop is a prerequisite for the Part-Time Internship with Practicum, Summer Intensive Internship with Practicum, and Part-Time Internship with Advanced Practicum.

No course may be counted toward meeting the requirements simultaneously in more than one area or toward meeting more than one of the distributional requirements within a single area.

For students with special and clear vocational plans, the Professional Studies Committee may approve a course of study that differs from the indicated area minimum requirements.

The first year of study should provide general orientation in the various areas of theological education. Toward that end, each first-year student should be present for the orientation program.

ASSESSMENT REQUIREMENT

The M.Div. is a professional degree program, and students are expected to grow in their understanding of their own place in the community of faith; to understand the cultural realities and social settings within which religious communities live and carry out their missions; to grow in emotional maturity, personal faith, moral integrity, and social concern; and to gain capacities for growth in the practice of ministry. The faculty has established learning goals for Religious Heritage, Cultural Context, Personal and Spiritual Formation, and Capacity for Ministry and Public Leadership. It is expected that students engaged in such learning will, during the course of the degree program, gain clarity about their own place in professional ministry—ordained or nonordained—within the church or in the broader society.

In order to measure progress toward these goals, M.Div. students are required to participate in a program assessing their progress. Each student builds a portfolio of work that includes significant academic projects, creative projects, and brief essays reflecting on the goals outlined above. This portfolio is developed with the support of faculty advisers and the associate dean for leadership initiatives. In addition to regular conferences with an assigned academic adviser, students are also required to participate in a mid-degree consultation, based on the M.Div. portfolio. That consultation will normally include the faculty adviser, the associate dean for leadership initiatives or the director of Anglican studies and formation at Berkeley, and several other professionals acquainted with the student's work and focus.

REQUIREMENTS OF SUPERVISED MINISTRIES

Students who enroll in the M.Div. program must complete four hundred hours of a supervised ministry as part of their degree requirements. Students may elect to meet this

requirement in several ways. See Supervised Ministries, in the chapter Other Curricular Considerations, for definitive information about requirements and policies regarding supervised ministries.

Program for the M.A.R. Degree

The degree of Master of Arts in Religion (M.A.R.) certifies either completion of a comprehensive program of study in preparation for one of the many forms of lay ministry or service, or completion of one of the concentrated programs of advanced study described below.

The minimum requirement for the M.A.R. degree is the successful completion of forty-eight credit hours and a two-year residence with the following exceptions:

1. Students with heavy responsibilities outside of school are strongly advised to reduce their course load, but the total program of study for the M.A.R. degree shall not be expanded beyond four years. Students will not receive financial aid for course work beyond the requirements.
2. The residence requirement of two years may be reduced when credits, up to a maximum of twelve hours, are transferred. In order to receive the M.A.R. degree, students who transfer credits must complete at least three terms of resident work at YDS, one of which must be the final term.
3. Exceptions to the final-term residency requirement may be made for students on approved exchange or joint-degree study. In all cases a minimum of twenty-four credits must be earned through course work at Yale.

Students are encouraged to elect courses in other schools and departments of the University. Any student who takes more than nine hours in another school or department of the University comes under the regulations for interdepartmental study; see Interdepartmental Studies, in the chapter Other Curricular Considerations. See the chapter Areas and Courses of Study for information about credit for undergraduate courses.

Students awarded the M.A.R. degree who continue their studies for the M.Div. degree will not be awarded both degrees for less than four full academic years of study.

Ordinarily YDS will not recommend any student for ordination on the basis of the M.A.R. degree. An exception may be made if requirements for the M.Div. degree have been met but the M.A.R. is elected in preference.

A project or thesis is an option for both the concentrated and comprehensive M.A.R. programs. Students may elect to write a thesis in the second year of their program. Candidates who choose to write theses or pursue projects must register for one or two terms of REL 3899, M.A.R. Thesis or Project, three credit hours per term. In concentrated programs the faculty member who is supervising the project or thesis will determine area credit. A thesis written for the comprehensive program is normally eligible for elective credit only. Candidates must present a proposal describing the thesis or project. The academic adviser and the adviser chosen to direct the thesis or project must approve the proposal in advance. A thesis or project must demonstrate independent research and critical inquiry. The length of manuscripts for the M.A.R. thesis or project will vary, depending on the subject matter. In conceptual fields, a one-term thesis or project report will normally be 40–50 pages long; a two-term thesis or project report, 80–100 pages.

In text-based fields, shorter theses may be more appropriate. Candidates must submit a completed thesis or project report by the specified deadlines set for an academic year. Two copies are required, one for the faculty adviser and a second for an additional faculty reader.

ASSESSMENT REQUIREMENT

Students in the M.A.R. degree program, beginning with those who began their studies in the fall of 2013, are required to participate in a program assessing their progress. Each student builds an online portfolio of work that demonstrates progress toward the degree's learning goals. Learning goals for students in M.A.R. concentration programs are determined by the faculty in each area; learning goals for students in M.A.R. comprehensive programs are developed, beginning in the second term of study, by the students themselves, in consultation with their academic adviser and with the associate dean for leadership initiatives. M.A.R. students will upload work demonstrating fulfillment of their goals, beginning early in the second year of study. Students will post a brief narrative outlining how the goals are being fulfilled. Faculty members in each concentration will meet to discuss the progress of students studying in their area; academic advisers will review the work of advisees in comprehensive programs. All M.A.R. students will participate in exit interview conversations.

COMPREHENSIVE PROGRAM

Minimum requirements of the comprehensive M.A.R. program include the following distribution of courses in the curriculum:

- Area I** Six credit hours. Elementary Hebrew and Greek do not meet this requirement but are counted toward the total number of hours needed for graduation.
- Area II** Six credit hours.
- Area III** Six credit hours.
- Area IV** Six credit hours.
- Area V** Six credit hours.
- Elective** Eighteen credit hours.

No course may be counted toward meeting the distributional requirements simultaneously in more than one area. The distributional requirements of the M.A.R. degree are sufficiently flexible that students can devote a significant part of the program to specialized interests.

CONCENTRATED PROGRAM

The concentrated M.A.R. program offers the opportunity to pursue advanced work in one of the disciplines of theological study. A minimum of thirty-six credit hours will be devoted to the planned program. The student may choose to use some or all of the remaining twelve credit hours for further concentration. The faculty limits the number of applicants accepted into the concentrated program and reviews the progress of each upon completion of the first term. If progress is not satisfactory, the student becomes responsible for fulfilling the requirements of the comprehensive program.

Programs permitting concentration are offered in Asian Religions; Bible; Second Temple Judaism; Black Religion in the African Diaspora; Ethics; History of Christianity;

Liturgical Studies; Philosophical Theology and Philosophy of Religion; Religion and the Arts; Theology; Women's, Gender, and Sexuality Studies; and World Christianity/Missions.

The concentration in *Asian Religions* requires twelve hours of language study and a minimum of twelve hours of study in Asian religions. At least eighteen hours of YDS course work is required of all candidates.

The concentration in *Bible* requires study of both biblical languages. Twelve credit hours are required in the language chosen for primary emphasis, at least six of which must be in exegesis courses. Six credit hours are required in the secondary language. The foundation courses, Old Testament Interpretation and New Testament Interpretation, or their equivalent, are required. Six credit hours, selected in consultation with an adviser, are taken in the disciplines of Area II or Area III of the curriculum.

The M.A.R. in *Second Temple Judaism* is concentrated on the Second Temple and Rabbinic periods (approximately 500 B.C.E. to 500 C.E.). This program is a cooperative one that brings together students and faculty from YDS and from the Department of Religious Studies in the Graduate School of Arts and Sciences. The period in question covers the later stages of the Hebrew Bible and the formative period of both Rabbinic Judaism and Christianity. The centuries between the last books of the Hebrew canon (early second century B.C.E.) and the emergence of both Rabbinic Judaism and Christianity (by the second century C.E.) are especially crucial for the development of both traditions. This program then overlaps with the M.A.R. in Bible but is distinguished by its emphasis on noncanonical Jewish material and on the early rabbinic tradition.

The concentration in *Black Religion in the African Diaspora* is an interdisciplinary program based in the YDS curriculum and encourages students to take courses pertinent to African American religious studies in other departments of the University. At least eighteen credit hours must be taken in courses focusing on black religion, with one course in at least four areas of the curriculum. In addition, six credit hours of foundational study are required in Bible and twelve in history and theology. Although not required, up to six hours of credit may be given for a major paper or project.

Individual programs are planned for each of the students concentrating in *Ethics*. Ordinarily six credit hours of Bible and twelve in history and theology are required. At least eighteen credit hours must be taken in ethics, and it is possible to plan the program so that primary emphasis is placed on either theological ethics or social ethics. Although not required, up to six hours of credit may be given for a major paper or project. Courses may be taken in other departments of the University (for example, in philosophy, history, political science, sociology) or in another professional school.

The program in the *History of Christianity* permits concentration in historical studies with a sequence of courses totaling eighteen credit hours selected for this purpose. Three of these credit hours will be a core course in sources and methods taken by all students, normally in their first term. An individual program is formulated for each candidate, within these guidelines.

The concentration in *Liturgical Studies* requires eighteen credit hours of study in the major area, including the introductory core course of the program, REL 682, Foundations of Christian Worship. Students must take nine credit hours of limited electives in liturgical studies, three with an historical focus, three with a theological focus, and

three with a strong methodological or practical component. The remaining six credits may be taken as electives, but students are strongly encouraged to seek out a course in their own denominational worship tradition. The remaining thirty credits required for the M.A.R. with a concentration in liturgical studies will be taken in the various areas of study of the YDS and Institute of Sacred Music (ISM) curricula, according to a student's academic interests and professional goals and in consultation with faculty in the area of concentration.

Individual programs are planned for each of the students concentrating in *Philosophical Theology and Philosophy of Religion*. Eighteen credit hours are required in biblical and theological studies—the latter including but not limited to moral, historical, liberation, and systematic theology—with at least six in biblical and six in theological studies. At least eighteen hours must be taken in philosophical theology or philosophy of religion. Courses in the social sciences and in historical and philosophical study of religion may be taken in other departments of the University, especially in religious studies and philosophy.

Students in the *Religion and the Arts* concentration elect one of three tracks: Literature, Visual Arts, or Music. The emphasis in each track is on history, criticism, and analysis of past and present practice. Each requires twenty-one credits in the area of concentration: in visual arts or music, twelve of these credits must be taken with ISM faculty; in literature, six must be taken with ISM faculty. In addition, at least fifteen credits shall be devoted to general theological studies: six credits in Area I, six credits in Area II, and three credits in Area III. Twelve credits of electives may be taken from anywhere in the University, though the number of electives allowed in studio art, creative writing, or musical performance is at the discretion of the adviser and requires the permission of the instructor. In total, one-half of the student's course load must consist of YDS credits. An undergraduate major in the field of concentration or its equivalent is required.

The program in *Theology* permits concentration in theological studies with a sequence of courses totaling eighteen credit hours selected for this purpose. Suggested concentrations are systematic, historical, or liberation theology. The foundation courses, Old Testament Interpretation and New Testament Interpretation, or their equivalent, are required of all candidates, as are six credit hours in the history of Christian theology. Individual programs are designed utilizing these guidelines.

An interdisciplinary concentration in the context of the YDS curriculum is offered in *Women's, Gender, and/or Sexuality Studies*. At least eighteen credit hours must be taken in women's, gender, or sexuality studies, either (1) focusing on a particular thematic interest or set of inquiries, or (2) demonstrating a breadth of learning across the Divinity curriculum. In addition, six credit hours of study are required in Bible (or other sacred texts, with the adviser's permission), and six hours are required in history and/or theology. Students are encouraged to take relevant courses in other departments of the University.

The concentration in *World Christianity/Missions* is designed for students who are interested in the historical expansion of Christianity and/or who wish to spend a period of time working with churches and organizations in other countries or who wish to pursue graduate studies in a relevant field. Students are required to take a range of courses dealing with Christianity in its historical, biblical, and theological dimensions as well as Christianity's interface with culture and with other religions. Students may opt either for *Missions* or for *World Christianity* as their emphasis within the concentration. Twelve

credit hours are required in the core curriculum of each emphasis. For either emphasis, six credit hours in foundation courses in biblical studies are required, as are six credit hours of work in theology and/or ethics and six credit hours in the history of Christianity. There are six credit hours of electives. If a student opts for the Missions emphasis, he/she will take a minimum of six credit hours in one of four geographic area studies programs of the University (Latin American, African, East Asian, or Southeast Asian Studies) as well as six credit hours in World Christianity. Relevant courses in the other departments of the University may also be included after consultation with the adviser. For those emphasizing World Christianity within the concentration, six credit hours in Missions are required as well as six credit hours in World Religions. Students may also opt for a major research writing project as part of their course requirement in consultation with their adviser.

EXTENDED DEGREE PROGRAM

An extended degree program is offered for selected students in the concentrated M.A.R. program. This allows students to take additional courses during a third academic year with permission of the program selection committee.

Each year, the number of openings available for the extended year is determined in late August/early September. The selection committee can fill no more than this number of openings but may develop a waiting list if warranted. There may be two selection rounds, the first in the fall term and a possible second in the spring term. If students are not selected in the fall, they may reapply in the spring, if there are spaces available, along with students who did not submit their applications for the fall-term selection round. Financial aid for the third year will be limited.

Applications in the fall term are due by October 15; notifications are sent by November 15. Students must notify the Admissions Office of their decision by March 20. Applications in the spring term are due by March 1; notifications are sent by March 26. Students must notify the Admissions Office of their decision by April 15.

Students must include the following items in their applications: (1) address and e-mail address; (2) area of concentration; (3) a completed M.A.R. course plan (blank copies are downloadable online, or hard copies are available in the Academic Office), with anticipated fourth-term courses included; (4) a statement explaining why the student wishes to extend his or her concentrated M.A.R. program; (5) a description of the doctoral program the student will be applying for and how it fits into his or her statement of interest above; and (6) two letters of recommendation from Yale faculty. One of these letters must be from a faculty member in the area of concentration.

Students accepted into the extended year will need to apply for financial aid, and a new award will be calculated. The new award will not be based on previous scholarship aid received at YDS. Federal loan programs will be available provided Satisfactory Academic Progress (SAP) is maintained.

Program for the S.T.M. Degree

Graduates of theological schools of recognized standing who have obtained the B.D. or M.Div. degree or the equivalent may be admitted to a program of studies leading to the Master of Sacred Theology (S.T.M.) degree.

The work for this degree may be regarded as a fourth year of preparation for the Christian ministry. It may be used for advanced training in a specialized form of Christian service such as a college or university ministry; chaplaincy in industry, institutions, and the armed services; urban or inner-city ministry; ecumenical leadership; the directing of continuing education; home missions; international missions; or ministry to the elderly. The S.T.M. program may also be used as a year of specialized work in one of the theological disciplines or as preparation for doctoral studies. The schedule of courses may involve offerings in other schools or departments of the University.

Each candidate is required to plan, submit for approval, and pursue an integrated program designed to serve one of the purposes stated above, and a minimum of three-fourths of the courses taken must be related to a designated field of concentration. However, candidates who use the program as a general preparation for ministry may request a waiver of the normal requirements that there be a specific area of concentration and that the written project be related to this field.

A candidate for the S.T.M. degree must complete the equivalent of at least twenty-four credit hours of graduate study beyond the B.D., M.Div., or equivalent degree. Only course work graded High Pass or above is credited toward the S.T.M. degree. A thesis, major paper in a regular course, or other acceptable project in the selected field of study is required. The option of a Credit/No Credit grade is not available for the S.T.M. degree.

YDS M.Div. students accepted into the S.T.M. degree program and in need of financial aid will need to submit a new financial aid application. A new award will be calculated that is not based on previous scholarship aid received at YDS. Federal loan programs will be available provided Satisfactory Academic Progress (SAP) is maintained.

The work for the degree may be undertaken in one year, or distributed over two, three, or four years; it must be completed within four years after matriculation. In the case of students who wish to extend their studies, nine credit hours is the minimum course load that can be regarded as a full-time program of study. Normally no work taken prior to matriculation will be counted toward the degree, nor will credit be transferred from other schools unless approval to count a course to be taken elsewhere has been given in advance. Students will not receive financial aid for course work beyond the requirements. International students are permitted to take three terms to complete their S.T.M. degree.

An extended paper, an independent thesis, or a project in the candidate's area of concentration is required for the S.T.M. degree. *Extended papers* are written in conjunction with the regular requirements for courses credited toward the S.T.M. degree. Candidates who choose to write *theses* or pursue *projects* must register for one or two terms of REL 3999, S.T.M. Thesis or Project, three credit hours per term. Projects are restricted to programs focusing on some aspect of ministerial practice. Candidates must present a proposal stipulating which of these three options they intend to pursue. The academic adviser, the adviser chosen to direct the thesis or project, and the director of S.T.M. studies must approve the proposal in advance. Normally the adviser who directs the thesis or project will also serve as academic adviser. A thesis, project, or extended paper must demonstrate independent research and critical inquiry.

The length of manuscripts submitted to satisfy the S.T.M. thesis or project requirement will vary, depending on the subject matter. In conceptual fields, a one-term thesis or project report will normally be 50–60 pages long; a two-term thesis or project report,

100–120 pages. In text-based fields, shorter theses may be more appropriate. Candidates must submit a completed thesis or project report by the specified deadlines set for an academic year. Two copies are required, one for the faculty adviser and a second for an additional faculty reader. Candidates producing a thesis must also provide a third copy for the Divinity Library. If both faculty readers judge a thesis or project to be distinguished or of exceptional quality, such distinction will be recorded on the candidate's transcript.

After an S.T.M. thesis has been approved by faculty readers, and prior to 5 p.m., May 12, 2016, a candidate must provide one correct copy to be microfilmed for the Divinity Library. This copy must be presented to the Registrar's Office unbound and in final form. It must have a title page, be free of typographical errors, and employ an acceptable literary style, including standard forms for references. (Recommended manuals include the *MLA Handbook for Writers of Research Papers*; *The Chicago Manual of Style*; Kate L. Turabian, *A Manual for Writers of Research Papers, Theses, and Dissertations*; *The Random House Handbook*; or *The SBL Handbook of Style for Ancient Near Eastern, Biblical, and Early Christian Studies*.) Candidates will receive a form in regard to microfilming and copyright, to be submitted to the library with the final copy of the thesis.

An extended paper is written in conjunction with regular requirements for a course in which a candidate is currently enrolled or which the candidate has previously completed. The length of an extended paper should normally exceed the usual requirement for a term paper by one-third to one-half. Only the instructor of the course will evaluate the manuscript submitted, and the only grade recorded will be the grade for the course. As a rule, extended papers will not be deposited in the library, although an instructor may recommend the submission of a paper of exceptional quality. The final decision on this matter will involve the judgments of a second reader and the director of S.T.M. studies.

NONDEGREE STUDENTS

Persons who desire to take courses at YDS not leading to a degree may apply to be non-degree students. Normally, these students are persons pursuing graduate work at another institution who need to take a specific YDS course or are persons with graduate theological degrees who wish to take a course for professional development. Upon application, students will be given the opportunity to explain how their course of study relates to the nature, purpose, and educational resources of the school (see Nondegree Programs, in the chapter Admission). Nondegree students can be admitted to YDS for one academic year, during which they may take up to four courses. Upon request to the associate dean of admissions and financial aid, and with the approval of the senior associate dean of academic affairs, an individual's nondegree status may be extended for an additional year. Nondegree students are not eligible for reading courses or directed studies programs. University courses outside YDS are not available to them. A few specified courses at YDS may not be open to nondegree students when the nature or size of the course requires that it be restricted to degree candidates. Nondegree students must adhere to the same policies and regulations of the School as degree students.

Successful completion of a course is noted on the student's transcript, and transcripts will be mailed to other institutions upon request. If the student desires to enroll for a degree, the regular admission procedure must be followed. After admission as a degree

candidate, students may request of the academic dean an evaluation of the work they did as nondegree students. The maximum number of courses that can be accepted from work done as a nondegree student at YDS is eight courses toward the M.Div. or the M.A.R. (concentrated or comprehensive) degree requirements and four courses toward the S.T.M. degree.

YALE INSTITUTE OF SACRED MUSIC

The Yale Institute of Sacred Music (ISM), an interdisciplinary graduate center, educates leaders who foster, explore, and study engagement with the sacred through music, worship, and the arts in Christian communities, diverse religious traditions, and public life. Partnering with the Yale School of Music and YDS, as well as other academic and professional units at Yale, ISM prepares its students for careers in church music and other sacred music, pastoral ministry, performance, and scholarship. The Institute's curriculum integrates the study and practice of religion with that of music and the arts. With a core focus on Christian sacred music, ISM builds bridges among disciplines and vocations and makes creative space for scholarship, performance, and practice.

The Institute was established in 1973 by a gift from the Irwin-Sweeney-Miller Foundation of Columbus, Indiana. The chairman of the board of the foundation, Clementine Miller Tangeman, described the Institute as a place where “the function of music and the arts in Christianity will receive new strength through the preparation and training of individual musicians, ministers, and teachers who understand their calling in broad Christian terms and not exclusively within the limits of their disciplines.”

ISM is a vibrant community of 120 students, faculty, fellows, and staff. Students admitted to ISM are also admitted to either the Yale School of Music or YDS (or both), from which they receive their degrees. ISM students receive a full-tuition scholarship and have the opportunity to compete for additional grants and merit awards. Students pursuing music degrees receive rigorous conservatory training in choral conducting, organ, or voice, and will typically go on to careers in church music, public performance, or teaching. Students who pursue degrees in divinity—either the M.Div., the M.A.R., or the S.T.M.—with an emphasis in liturgy or religion and the arts may join the ordained ministry or pursue careers in the academy, in the arts, or in public service.

ISM serves to promote understanding of biblical texts as proclaimed in community and the unique sense of identity that the arts provide for worshipers in a variety of faith traditions. Every two years the Institute sponsors study tours abroad with the goal of obtaining a wealth of experiences in seeing, hearing, and learning firsthand in that particular culture. In the past decade, the ISM has visited Scandinavia, Mexico, the Balkans, Germany, Greece and Turkey, and Italy. As a major arts presenter in New Haven, the Institute sponsors more than eighty events attended by more than 15,000 people throughout the year, including recitals, concerts, liturgies, lectures, readings, films, symposia, and conferences.

The ISM certificate that students receive at graduation signifies that the core curriculum of the chosen degree path has been enriched and deepened through study with the interdisciplinary Institute faculty. For example, music students will learn about the theological and liturgical roots of the sacred music they perform. They study the historical context and meanings of the texts used, and they learn about the modern contexts

in which this repertoire appears, whether in liturgies or on the concert stage. Likewise, divinity students learn to make connections between theological concepts and artistic expression. They look at the historical roots and aesthetic constructions of the art and liturgies they study.

At the heart of the Institute's program is the weekly Colloquium, a lively interdisciplinary course attended by all ISM faculty and students. Faculty and guest speakers lecture in the fall on topics pertinent to the primary fields represented in ISM – worship, music, and the arts – and in their final year students present a project in collaboration with another ISM student outside their own discipline. In Colloquium, students and faculty explore the ways in which music and the arts function within diverse Christian liturgical practices.

The Institute and Yale Divinity School

Institute students who are also enrolled in YDS pursue the M.A.R., the M.Div., or the S.T.M. degree with particular interest in sacred music, worship, and the arts. More detailed information is online at www.yale.edu/ism or in the ISM Bulletin, also online at www.yale.edu/bulletin.

Applicants must complete a separate ISM application for admission to the Institute of Sacred Music.

STUDIES IN RELIGION AND THE ARTS

The Institute's curriculum in religion and the arts consists of courses in literature (poetry, prose, drama, and creative writing), the history of art and architecture, visual and material culture, and the history and theology of music. These courses are meant to help students become aware of the rich artistic heritage of the church and the role of the arts in contemporary ministry. Students may elect to pursue the M.A.R. concentration in Religion and the Arts, choosing as a major focus the visual arts, literature, or music. They are encouraged to explore courses in other areas of the University in these disciplines and to process this work theologically at YDS. From time to time, the Religion and the Arts program sponsors art exhibitions, special symposia, and other events open to the University community.

LITURGICAL STUDIES

The Institute places a strong emphasis on liturgical studies. The appointment of three members of the faculty in this discipline makes Yale one of the outstanding centers of graduate liturgical study in the United States. Courses taught by the liturgy faculty are open to all students, whether or not they are in the Institute. Likewise, all students are free to consider enrolling in the M.A.R. concentration in Liturgical Studies, providing that their academic background has prepared them for this rigorous course of study.

MINISTERIAL STUDIES

Pastors are continually called to integrate a wide range of human experience and expression, and nowhere is this more evident than in preparing and leading worship. ISM provides a rich environment for future ministers to develop a comprehensive pastoral vision that interweaves scripture, tradition, music, art, and performance practices in ways that illumine the human condition and enliven communities of faith.

By taking courses in music, liturgy, and the arts, and by learning side by side with musicians and students of literature and art, M.Div. students begin to understand how the arts and theological scholarship enrich each other. As a result, students are prepared more fully for the challenge of leading communities and individuals who hunger to see their fragmented lives redeemed by a more holistic vision of life and faith.

Studies in Sacred Music

Students in the Institute whose primary interest is in music performance are enrolled through the School of Music as majors in organ, choral conducting, or vocal performance (early music, oratorio, and chamber ensemble). Their degree programs are the Master of Music, Master of Musical Arts, and Doctor of Musical Arts, as well as the Artist Diploma. Many also elect to undertake secondary study in harpsichord, voice, piano, and other areas.

Fellows in Sacred Music, Worship, and the Arts

The Yale Institute of Sacred Music inaugurated a residential fellows program in 2010–11. Each year, the Institute seeks a group of fellows from around the world to join the ISM community of scholars and practitioners for one academic year. Scholars, religious leaders, and artists whose work is in or is moving to the fields of sacred music, liturgical/ritual studies, or religion and the arts are invited to apply. Scholars in the humanities or the social or natural sciences whose work is directly related to these areas are also encouraged to apply. Fellows have the opportunity to pursue their scholarly or artistic projects within a vibrant, interdisciplinary community. Fellows are chosen for the quality and significance of their work. The Institute maintains a commitment to living religious communities and diversity of every kind, including by race, gender, and religion. At the Institute, fellows reflect upon, deepen, and share their work with faculty and students. Fellows also work with each other in weekly meetings, have access to Yale's extensive collections and facilities, and, in some cases, teach in various departments or professional schools. There is more information about the fellows program at <http://ism.yale.edu/fellows> or in the bulletin of the Institute.

Areas and Courses of Study

The courses listed on the following pages are expected to be offered by Yale Divinity School in 2015–2016. The letter “a” following the course number denotes the fall term, and the letter “b” following the course number denotes the spring term. “H” indicates a hybrid course. Normally, courses numbered in the 500s carry Area I credit, with those in the 600s carrying Area II credit, those in the 700s carrying Area III credit, those in the 800s carrying Area IV credit, and those in the 900s carrying Area V credit. Courses with a four-digit number are generally eligible for elective credit only. Unless otherwise noted, all courses are for three hours of credit each term. Courses with the designation REL are offered by YDS. Those with an RLST designation are offered by the Department of Religious Studies of the Graduate School of Arts and Sciences.

In addition to the curricular offerings specified below, students may arrange special reading courses with individual faculty members (see Reading Courses in chapter on Other Curricular Considerations). Courses on special topics of interest to a group of students may also be planned and approved for credit, to run for a period of weeks or for an entire term. Information about the Negotiating Boundaries Workshop (REL 3990) and the M.A.R. (REL 3899) and S.T.M. (REL 3999) thesis writing options can be found in the chapter Programs of Study. Students are encouraged by the faculty to take courses in other schools and departments of the University. (See also Interdepartmental Studies in chapter on Other Curricular Considerations.) In each case, prior consent must be received from the instructor. For a complete listing of the offerings, consult the bulletins of the Graduate School and the professional schools, *Yale College Programs of Study*, or Yale’s Online Course Information (OCI) site at <http://students.yale.edu/oci>.

Courses with numbers lower than 500 are undergraduate courses. Additional work is normally required in undergraduate courses presented for YDS credit. For credit toward a Divinity degree, the student must secure the permission of the instructor and have the instructor communicate to the Divinity academic dean the graduate-level evaluative measures to which the student will be held. Normally, graduate-level parameters would involve an enhanced research component and/or a term paper significantly longer than the paper required of the undergraduates enrolled in the class.

AREA I: BIBLICAL STUDIES

This area is concerned with the interpretation of the Christian Scriptures in the broadest sense, including the study of the classical biblical languages (Hebrew and Greek), the content of the Old and New Testaments, critical methods of interpretation, biblical history, cultural and historical milieu of the Bible, and the theological and pastoral implications of the text.

1. Introductory courses are offered in the critical study of the Old and New Testaments; *except for the language courses, all courses in Area I have these foundation courses (or their equivalent) as prerequisites.*
2. Language courses are offered at the elementary, intermediate, and advanced levels. Generally, elementary biblical languages are eligible for elective credit only.

3. Three types of exegesis courses are offered: those based on the English text; those based on the original text and requiring a working knowledge of the biblical language; and advanced exegesis seminars that require at least an intermediate knowledge of the biblical language. Exegesis courses of each type are offered each term on selected books or topics from the Old and New Testaments. It is possible, therefore, during the course of one's program, to engage in detailed exegesis of representative sections of the biblical text.
4. Thematic courses are offered on a wide range of theological and historical issues raised by the scriptures. These include courses on the cultural and historical milieu of the Bible.
5. Advanced seminars are designed for YDS students with the requisite background and qualifications, and for doctoral students. Permission to enroll in these seminars must be received from the individual instructor.
6. Area I is also concerned with examining the implications of the scriptures for the contemporary church. In addition to doing this in courses offered specifically in Area I, members of the faculty in Area I join with other faculty members in offering courses dealing with the use of the Bible in Christian ministry.

YDS offers intensive courses in elementary Biblical Hebrew and elementary New Testament Greek for six weeks during the summer. Such work earns six hours of academic credit and prepares the student for the course in exegesis. Summer work will satisfy most denominational language requirements.

Critical Introductions

REL 500a, Old Testament Interpretation The first half of a two-term introduction to the content of the Old Testament (Pentateuch and Historical Books) and to the methods of its interpretation. The course focuses on the development of Israelite biblical literature and religion in its historical and cultural context as well as on the theological appropriation of the Old Testament for contemporary communities of faith. Robert R. Wilson

REL 500b, Old Testament Interpretation A continuation of REL 500a. This course introduces students to critical study of the Latter Prophets and the Writings. Students become familiar with the content of those biblical books; learn about a variety of historical, literary, and theological approaches for analyzing and appreciating the historical contexts, literary artistry, and rhetorical power of those scripture texts; and explore the significance of particular interpretive issues for the reading practices and theologies of Christian communities of conviction. Carolyn J. Sharp

REL 501a, New Testament Interpretation The first half of a two-term introduction to the literature of the New Testament and to the methods and resources useful for interpreting that literature. The course also highlights the living character of New Testament traditions for various communities, in distinct venues and modes (art, song, architecture, etc.), in different times and locales. Over the course of the year, the course aims to (1) provide guidance in the art and methods of exegesis, broadly conceived; (2) nurture students' sensitivity to the factors that affect their interpretation of Christian Scripture; and (3) introduce students to distinct modes of reading the New Testament. Term one

introduces students to basic exegetical skills and tools of historical interpretation, focusing on the Gospels and Acts. Michal Beth Dinkler

REL 501b, New Testament Interpretation A continuation of REL 501a. The spring term is devoted to a study of the Pauline letters, other epistolary and homiletic literature of the New Testament, and the Book of Revelation. Michal Beth Dinkler

Biblical Languages

REL 3604a and b, Elementary Biblical Hebrew An introduction to the language of the Hebrew Scriptures – Biblical Hebrew. Students work through the grammar book, doing exercises and practicing paradigms. Among these exercises is the reading of specific biblical texts. By the end of the year, students should have a basic grasp of this ancient language’s grammar and some experience reading texts in this language. Eric D. Reymond

REL 3605a and b, Elementary New Testament Greek A two-term introduction to the language of the New Testament intended for those with little or no knowledge of Koine Greek. Concentration in the first term is on elementary grammar and syntax, and a basic working vocabulary. The second term is devoted primarily to rapid reading of the Johannine literature and to developing a working knowledge of the critical apparatus and indexes of the Greek New Testament for use in exegesis and interpretation. Daniel Schriever

REL 518a, Intermediate Koine Greek A sequel to Elementary Greek, this intermediate Koine Greek course prepares students for advanced Greek exegesis courses. Class time is spent on translation of New Testament texts, discussion of Greek syntax, sight-reading of Greek texts outside the New Testament, and grammar review. Quizzes and exams test vocabulary building and translation of assigned and unfamiliar Greek texts. Students also become acquainted with the variety of literary styles and genres in the New Testament and other early Christian literature. Assignments cover all of the above and assume consultation of reference tools (Greek lexica, advanced grammars, exegetical dictionaries, etc.). Sonja G. Anderson

REL 574a and b, Intermediate Biblical Hebrew This course focuses on the reading of biblical texts but also offers a review of the elementary grammar of Biblical Hebrew and the introduction of more complicated grammatical concerns. More specifically, the first term focuses on prose texts and reviews the morphology of verbs and nouns as well as basic components of Hebrew syntax; the second term introduces students to Biblical Hebrew poetry while continuing the study and review of Hebrew morphology and syntax. In addition, the form and function of *Biblia Hebraica Stuttgartensia* (BHS) are introduced. Eric D. Reymond

REL 576a, Advanced Biblical Hebrew Prose This course examines topics in the grammatical and syntactical analysis of Biblical Hebrew prose. It introduces students to the fine points of the structure, grammar, and syntax of biblical prose so that they are capable of reading the biblical text fluently and carefully. Joel S. Baden

REL 577b, Advanced Biblical Hebrew Poetry This course examines topics in the grammatical, structural, and syntactical analysis of Biblical Hebrew poetry. It introduces

students to the fine points of the structure, grammar, and syntax of biblical poetry so that they are capable of reading the biblical text fluently and carefully. Joel S. Baden

Exegesis Based on the Original Language

REL 556a, Hebrew Exegesis: Exodus A close reading of selected portions of the book of Exodus. Topics discussed include the grammar and syntax of the Hebrew, themes and theologies raised by the passages, and interpretive methods productively applied to the text. Students are expected to engage extensively with secondary scholarship. Joel S. Baden

REL 578b, Hebrew Exegesis: Psalms This exegetically focused course explores literary, tradition-historical, theological, and hermeneutical issues involved in interpreting the Psalms. Paying close attention to the Hebrew text, students consider the diction, themes, literary artistry, and rhetorical power of selected psalms, reading each psalm on its own merits and, as relevant, also considering each psalm's potential role in larger literary collections within the Psalter that show evidence of discernible literary and theological interests. A systematic review of Hebrew grammar is not the focus of this course; those seeking such work should take Intermediate Hebrew instead. Consideration of grammar and syntax are subordinated to larger interpretive issues involved in appreciation of the complex poetic artistry and theological significance of the Psalms. Carolyn J. Sharp

REL 580a, Exegesis of the Gospel of Matthew (Greek): Advanced NT Seminar This course explores literary, historical, and theological interpretations of the Gospel of Matthew. The Gospel is situated in its socio-historical context(s), and its literary style, art of Greek composition, and theological and rhetorical aims are attended to closely. This course does not focus on translation, but weekly reading of the Greek text is assumed. The format is designed to familiarize advanced NT students with the academic processes involved in doing NT scholarship (e.g., peer review). After the first few weeks of the term, half of each class period is spent responding to and critiquing student papers. Michal Beth Dinkler

Graduate Seminars in Biblical and Cognate Studies

REL 548b, The Composition of the Pentateuch This class examines the grounds for, and the application of, theories regarding the composition of the Pentateuch through close textual readings of selected biblical passages. It introduces students to the major theories of pentateuchal composition and teaches them how to approach constructively the issues raised by the reading of the Pentateuch. Joel S. Baden

REL 549b, Approaches to Old Testament Ethics This course examines the various ways in which the Old Testament has been used in ethical reflection. The strengths and weaknesses of the various approaches are noted, and new approaches are explored by examining the Old Testament's own basis for making ethical evaluations. The course aims to suggest new approaches for the use of the Old Testament in ethical reflection. Robert R. Wilson

REL 562a, What Are Biblical Values? This course examines what the Bible has to say about several issues that are controversial in the modern world. It also reflects on the

difficulty of identifying a single, or even a dominant, biblical position on some issues, and on the relevance of the biblical texts for the modern debates. The foundations for biblical values in creation, covenant, and eschatology are considered, and biblical attitudes to family values, gender and sexuality, social justice, war and peace, ecology, purity, and other issues are discussed. John J. Collins

REL 566a, Reading Joshua: Contemporary Hermeneutical Issues This course explores contemporary issues in interpretation of the book of Joshua, using discussions of that biblical book as a lens through which to focus engagement of larger hermeneutical issues. Moving between local exegetical study and broader analytical modes of inquiry, the following topics, among others, are considered: constructions of belonging and Otherness in the rhetoric of Joshua; the hyperbolic violence of the holy-war program as a challenge for biblically based ethics; and the significance of narratological and paraenetic modes of instruction for the identity formation of the ancient Israelite implied audience(s) of the book of Joshua. The hermeneutical discourses engaged include literary criticism, ideological criticism, historical-critical inquiry, postcolonial criticism, and theological appropriations of Joshua for Christian communities of conviction. Carolyn J. Sharp

REL 567a, Feminist Interpretation of the Hebrew Scriptures Feminist biblical interpretation has undergone profound changes in the past fifty years. Early work focused on honoring the voices and stories of women characters within the Bible and resisting gendered dynamics of oppression as those were identified in ancient socio-historical contexts, interpretive traditions over the centuries, and norms in the modern scholarly guild of biblical studies. Under the influence of feminist analysis and gender theory work done outside of biblical studies, more recent years have witnessed the emergence of sophisticated critical attention within biblical scholarship to questions of the formation of biblical subjects and implied audiences, reader agency in the construction of meaning, and reading practices as culturally situated performances. This course examines contributions of feminist scholars to a variety of interpretations of texts within the Hebrew Scriptures, moving from the foundational work of second-wave feminist biblical scholars to contemporary feminist, womanist, and queer analyses that take into account late-modern and postmodern understandings of gender, sex, power, the body, and textual authority. Carolyn J. Sharp

REL 582a, Torah and Jewish Identity This course examines how the Torah of Moses came to define Jewish identity in the Second Temple period, and some of the different ways it was understood. It begins with Deuteronomy as an attempt to define Israelite/Judean identity. Sessions are devoted to Ezra, the Maccabean revolt, Jubilees, the Dead Sea Scrolls, and Diaspora Judaism. John J. Collins

RLST 801a, Hebrew Bible Seminar: Problems in the History of Israelite Religion An intensive study of important features of ancient Israelite religion, including the origins of monotheism, the priesthood, worship, prophecy, and apocalypticism. The course explores the main features of Israelite religion in its cultural context. Robert R. Wilson

RLST 801b, Hebrew Bible Seminar: Problems in the Book of Ezekiel A close reading of the Hebrew text of Ezekiel, with a focus on the book's literary history and religious thought. The aim of the course is to understand more clearly the theological perspective of the book within the context of the Babylonian Exile. Robert R. Wilson

AREA II: THEOLOGICAL STUDIES

The work of this area includes analysis of the development, thought, and institutional life of the Christian community in various periods and contexts, and training in the substance and forms of theological positions and argumentation.

1. The comprehensive purpose of the courses designated Theological Studies is to foster an understanding of the classical theological tradition of Christianity, acquaint the students with contemporary theological thought, and develop the skills necessary to engage effectively in critical analysis and constructive argument.
2. Christian Ethics as a discipline gives attention to the moral strand within Christian belief by offering opportunities for systematic study of foundational aspects of the moral life, formulation of constructive proposals regarding ethical issues, and rigorous thinking regarding action guidance.
3. Liturgical Studies is intended to foster a serious and scholarly engagement with the origins and historical evolution of inherited patterns of worship, and to prepare the students to lead the worship of contemporary Christian communities with competence and sensitivity.
4. The Denominational Courses are offered primarily, although not exclusively, for the constituencies of particular denominations. Distributional credit in Area II will be granted for only one denominational course.

Theology

REL 601a, Theology and the New Testament For most of the twentieth century, the dominant way of interpreting the Bible as taught in most seminaries and divinity schools has been through the methods and assumptions of modern historical criticism. The genre of “New Testament theology” has been dominated by the idea that the “historical” meaning of the text (what the author “intended” or an ancient audience would have understood to be the meaning of the text) provided at least a “foundational” meaning, if not the *only* meaning, of the biblical text, upon which secondary theological or pastoral interpretations of the text might be elaborated. This course first situates “Theology of the New Testament” in its modern (and “modernist”) contexts, critiques that practice and genre, and then explores how postmodern, Christian theological interpretation may employ but move beyond historical criticism to experiment with creative, imaginative, but still orthodox readings of the New Testament in today’s churches. Dale B. Martin, Kathryn E. Tanner

REL 616a, Introduction to East Asian Theology This course introduces students to some of the themes and key thinkers in twentieth-century theology in Japan, Taiwan, and Korea. It surveys different theological movements within these countries (such as “homeland theology,” Minjung theology, etc.) and encourages the development of a critical response to the challenges that these theologies raise for both non-Asians and Asians. The course considers contextualization and inculturation debates in each of these societies, as well as regional responses to Christianity. Students read primary texts in English, with background reading for context, and are encouraged to develop their own responses to the authors and their thought. Chloë F Starr

REL 620a, History of Early Christian Theology An introduction to Christian theology and practice from the close of the New Testament through the Council of Chalcedon in the East and St. Augustine in the West. The formative period of mainstream historical Christianity is known as the “patristic period,” so named for the early fathers and mothers of the faith. This course takes a comprehensive approach to early Christianity, concentrating on the church’s faith-experience and broader understanding of God, Jesus Christ, the Holy Spirit, and the Church in connection with biblical interpretation, theological anthropology, worship, spirituality, ethics, social realities, and political life. The course also includes a practical ministry module for those who wish to engage in a special ministry project as part of the regular course work. Christopher A. Beeley

REL 621b, Medieval Theology Survey A survey of major theological movements and figures in the period from Augustine in the fourth and fifth centuries to Nicholas of Cusa in the fifteenth. Broadly, the major figures fall into three categories: those in the monastic traditions, those in the scholastic or university traditions, and those from a wide diversity of backgrounds, lay and clerical, male and female, who write in their vernaculars, often poetically. Denys A. Turner

REL 626a, Systematic Theology The purpose of the course is to explore the nature and systematic interconnections between issues and doctrines that are central to the Christian faith and life. Marcus Elder

REL 633b, Devotion and Practice in Early Christianity An introduction to the emergence of Christianity as a movement characterized by a set of distinctive practices including ritual, asceticism, and discourse. Students consider how Christianity drew on existing traditions and created a distinctive set of practices involving food, gender, and space, as well as the more obviously “religious” issues of sacrifice, prayer, and scripture reading. Attention is given to material as well as literary evidence from the first five centuries C.E. Andrew B. McGowan

REL 643a, Music and Theology in the Sixteenth Century: Luther, Calvin, Zwingli, and the Council of Trent The Protestant Reformation in the sixteenth century was a “media event.” The invention of letterpress printing, the partisanship of artists like Dürer and Cranach, and—not least—the support by musicians and composers were responsible for spreading the thoughts of Reformation. But while Luther gave an important place to music, Zwingli and Calvin were much more skeptical, and the English Reformation, given its unique circumstances, had yet another view of music and its function within liturgy and devotional life. The course shows how music was viewed by different camps of the reformation as well as by Catholic theologians from the sixteenth century. Which theological decisions formed the basis for their view? How did these theologies of music affect musical practice, such as liturgical singing and more elaborate art music? Markus Rathey

REL 645a, Asian-American Theologies This course examines the development of Asian-American theologies and their key themes: migration, intercultural theology, autobiographical narratives, political activism. The course looks at marginality and inter-generational conflicts, at Asian-American biblical hermeneutics, and at questions such as

why Korean Buddhists might attend church when in America. Students are encouraged to undertake a fieldwork project of their own choosing on an aspect of Asian-American Christianity, for which training is given. This course is for all, not just for students of Asian heritage: the topics and methodologies are highly relevant to anyone doing theology in contemporary society. Chloë F. Starr

REL 661b, Augustine St. Augustine of Hippo is the chief architect of distinctively Western Christianity, both Roman Catholic and Protestant, and he is one of the most influential figures in Western intellectual and political life as a whole. This course offers an intensive study of Augustine's major works within the context of his life and times. Students study Augustine's *The Free Choice of the Will*, *Confessions*, *Teaching Christianity (De doctrina Christiana)*, *The Spirit and the Letter*, *The Trinity*, *The City of God*, and selected *Sermons* and other treatises in light of the major theological controversies and ecclesiastical developments in which he was involved. Christopher A. Beeley

REL 665b, Martin Luther: Life and Work Lectures on topics related to the life and work of Luther, readings in English translation of selected works, readings in secondary literature on Luther's life and thought, and class discussion. William G. Rusch

REL 672b, Patristic Christology The doctrine of Jesus Christ that patristic theologians and church councils articulated between the fourth and the eighth centuries became foundational for most later forms of Christianity, Eastern and Western, Protestant, Catholic, and Orthodox. At the same time, patristic Christology is a complex and sometimes competing set of traditions that contains both deep continuities and paralyzing differences, such as those that led to the schism among Eastern Orthodox churches following the Council of Chalcedon and to related differences between mainstream Eastern and Western Christologies. This seminar offers a detailed study of these developments. After examining the complex Christological foundations laid in the third and fourth centuries, it concentrates on the post-Chalcedonian period of the fifth to eighth century, following the Byzantine tradition that ran through the seventh "ecumenical council" as well as certain non-Chalcedonian Christologies. Christopher A. Beeley

REL 687a, Prayer Book: Anglican Liturgical Tradition A historical introduction to Anglican liturgical tradition, from the sixteenth century to the present. After considering the origins and development of the first *Books of Common Prayer* during the Reformation, the course traces the American prayer book tradition to the 1979 Book and supplementary materials, and considers the history of prayer book revision across the Anglican Communion in the twentieth century and to the present. Andrew B. McGowan

Christian Ethics

REL 615a, Introduction to Christian Ethics I: Perennial Positions This course is the first of two that together are intended to establish a foundation for the academic study of Christian ethics. It investigates classical Christian conceptions of the possibility, theory, and purposes of Christian ethics. Staff

REL 615b, Introduction to Christian Ethics II: Contemporary Trajectories This course is the second of two that together are intended to establish a foundation for the academic

study of Christian ethics. It explores prominent contemporary Christian approaches to society and human emancipation. Staff

REL 654a, Social Practices and Ethical Formation One of the striking features of the contemporary intellectual landscape is a pervasive concern with the normative features of social practices. This seminar is a critical investigation of some of the influential forms this has taken (neo-Aristotelian, Hegelian, Wittgensteinian, post-structuralist) and of their theological refractions. Broad agreement on the significance of social practices masks significant disagreement on questions of moral agency, authority, and truth. Readings include texts by Bernard Williams, John McDowell, Jeffrey Stout, Alasdair MacIntyre, Stanley Hauerwas, Michel Foucault, Pierre Hadot, Michel de Certeau, Judith Butler, and Kevin Hector. Jennifer A. Herdt

Liturgical Studies

REL 608b, Reformed Worship This course introduces students to the history, theology, and liturgical practices of Reformed worship. Through readings, lectures, class discussions, and actual practice designing and leading worship, students gain familiarity with the ethos and characteristics of Reformed worship; Reformed theologies of baptism and the Lord's Supper; the historical development, ordering, and function of elements within the Lord's Day service; weddings, funerals, and other occasional services; and some of the contemporary debates regarding Reformed worship practice. This course has been especially designed for students who are in the Reformed Studies Certificate Program or who are considering ministry in one of the Reformed denominations (Presbyterian, DOC, UCC). Leonora Tubbs Tisdale, Melanie C. Ross

REL 648a, Reel Presence: Explorations in Liturgy and Film We live in an intensely visual culture, and film — as a key component of that culture — shapes the cultural imagination as well as our own inner lives. Christian liturgy and religious ritual are present in many contemporary films. These “reel presences” are the subject matter of this course, which focuses on worship as it comes to be constructed and reflected in the medium of contemporary film. Representations of worship in films are never value-neutral; they carry within them rereadings and reinterpretations. How then do filmmakers image, exploit, or advance assumptions about Christian worship? In this course, films are seen as theologically and liturgically “pertinent texts” (Irena S. M. Makarushka) that can be interrogated. To sharpen the ability to “read” and interrogate the construal of Christian worship in popular films, films are paired with readings from the field of liturgical studies that illumine the topic embedded in the film's (sub-)text on liturgy. Teresa Berger

REL 670b, Church Growth and Mission through Worship: What Are They Saying? The Barna Group estimates that in 2015, 10,000 churches will close and that the average size of congregations in the United States is eighty-nine adults. Eighty percent of 14–33 year olds reported church is not important to them. Millennials have different preferences from their parents and prefer worship spaces that are quiet and decorated in a classic style. They do not look for a church facility that caters to the whims of pop culture but for a community that calls them to a deeper meaning. In short, churches do not need to create ultramodern worship spaces to connect with young people but rather an environment

that engages and inspires. The objective of this seminar is to explore more fully the Barna Group's report, *Making Space for Millennials*, and its implications. This is done by examining some of the literature that is addressing the growth of congregations through worship. Bryan D. Spinks

REL 682a, Foundations of Christian Worship The core course in Liturgical Studies. The course focuses on theological and historical approaches to the study of Christian worship, with appropriate attention to cultural context and contemporary issues. The first part of the course seeks to familiarize students with the foundations of communal, public prayer in the Christian tradition (such as its roots in Hebrew Scripture, its Trinitarian source and direction, its ways of figuring time, space, and human embodiment, its use of language, music, the visual arts, etc.). The second part of the course offers a sketch of historical developments, from earliest Christian communities to present times. In addition, select class sessions focus on questions of overall importance for liturgical life, such as the relationship between gender differences and worship life, or the contemporary migration of liturgical practices into cyberspace. Teresa Berger, Melanie Ross

REL 697b, Eucharistic Prayers and Eucharistic Theology This course looks at the broad structural development of the Eucharistic liturgy at certain key epochs in the history of the Christian church. However, its main focus is on the central prayer of the rite, the Eucharistic Prayer or Great Thanksgiving. The course examines the theories put forward regarding the prayer's possible origins and its historical development, its treatment by the various sixteenth- and seventeenth-century reformers, and attitudes toward it during subsequent epochs to the present. The course reflects on the theologies expressed in this prayer genre and considers the corresponding sacramental theology in doctrinal writings on the Eucharist. Bryan D. Spinks

Denominational Courses

REL 3792a, REL 3793a, and REL 3794b, Colloquium on Ministry Formation/Anglican This yearlong colloquium series focuses on the theme of leadership formation. In the fall term, first-year students examine the complex array of skills and intelligences required to develop "the pastoral imagination," and third-year students engage in a workshop on liturgical celebration (second-year students do not take a colloquium in the fall). In the spring term, all three classes meet together for a revolving series on the theory and practice of leadership; organizational behavior; and leading change. These one-half credit colloquia are required of all Berkeley Divinity School students wishing to qualify for the Diploma in Anglican Studies.

REL 3795a and b, Colloquium on Ministry Formation/Lutheran The one-half-credit Lutheran Colloquium is offered each fall and spring term. The fall colloquium, entitled "From Mission to Ministry: Pauline Models for Lutheran Ministry," encourages students to think creatively and critically about what it means to be engaged in Christian ministry today, especially in light of Paul's self-understanding as a missionary, Martin Luther's theology of the cross and Lutheran understandings of ministry, and contemporary reflection on mission as accompaniment. In the spring the colloquium focuses on the practice of ministry in the Lutheran tradition. The colloquium's primary focus is on students

considering ordination in the ELCA, but it is open to all. David W. Kuck [F], Duane C. Pederson [Sp]

REL 618a, Anglican Theology and History I: Great Britain A survey of the major developments in British Anglican theology, church history, and ecclesiology from the sixteenth to the twentieth century. This course is a companion to Anglican History and Theology II: ECUSA and the Anglican Communion, making a two-term study of the historical evolution and theological traditions of Anglicanism. The two courses may be taken in any order, although there is some advantage to beginning here. The primary aim of the course is to analyze and make a constructive theological assessment of classical Anglican tradition and its modern forms, both as an examination of the enduring nature of Anglicanism and as a pastoral and spiritual resource for Christian life and ministry. Christopher A. Beeley

REL 619a, Anglican Theology and History II: ECUSA and the Anglican Communion This course is a companion to Anglican History and Theology I: Great Britain, the two courses together forming a two-term survey of the historical evolution and theological tradition of Anglicanism, particularly as it has developed in the American context. We seek an understanding of Anglicanism that is not so captive to the British experience as to merely rehearse debates internal to the Church of England, but instead pays special attention to the American experience (including that of African American Episcopalians) and those of non-British Anglican churches. While attending to the contemporary debates about what precisely binds the Anglican Communion together, we seek to understand the challenges faced by Anglican leaders and evaluate proposed solutions to those problems. A primary task of the course involves negotiating competing Anglican identities. For example, we identify the many ways in which those who have sought to establish a specifically theological identity for Anglicanism have interpreted Christian history in agenda-laden ways. Paul Kolbet

REL 691a or 691b, Ecclesiology, Ministry, and Polity Lectures on comparative ecclesiology, doctrines of the ministry, and patterns of church polity in Western Christianity. Sections are arranged to enable students to study the history, doctrine, worship, and polity of their own denominations. Sections on Baptist, Lutheran, United Church of Christ, Unitarian Universalist, A.M.E. Zion, Presbyterian, Roman Catholic, and United Methodist polities are offered, most in alternate years. Staff

AREA III: HISTORICAL STUDIES

The intent of Historical Studies is to foster and demand serious consideration by students of the essential historical substance of Christian faith and tradition. Two aspects of inquiry merge in this area of the curriculum: (1) the development of analytic capacities for the understanding of religious thought and practice in their cultural context, and (2) special studies in the cultural context itself that are deemed essential to competent ministry. Work in this area includes social and cultural analysis often focusing on issues that arise at the intersection of established disciplines. Area III thus includes subjects falling outside the domain of explicitly Christian thought.

REL 700a, Transitional Moments in Western Christian History I: From the First Churches to the Scientific Revolution This course introduces students to the historical study of Christianity by focusing on key moments from the emergence of the first churches to the Reformation of the seventeenth century. Themes include the formation of the canon, martyrdom, early Christian society, African Christianity, gender and sexuality, heresy, Luther's protest, religious wars, and missions to China. In lectures and sections, students examine a range of written and visual materials to discern patterns and diversities of religious experience. Bruce Gordon

REL 700b, Transitional Moments in Western Christian History II: American Religious History This course introduces students to the historical study of religion in the United States by examining certain key topics and episodes from the colonial period to the present. Offered as the second half of a two-part series in the history of Western Christianity, the course focuses on the United States as the context in which most Yale Divinity School students will do their work. The moments addressed in the course do not represent an exhaustive history of religion (or even of Christianity) in America, but they do provide a meaningful introduction to significant issues in that history and to the historical methods used to interpret them. Tisa J. Wenger

REL 703a, Methods and Sources of Religious History The purpose of this course is to introduce students to historiography and essential research skills and to engage with historians of religion. Students read several diverse works that raise key questions about the historical study of religion. These include Grafton, *What was History?*, Zemon Davis, *Women on the Margins*, and Berkofer, *Fashioning History*. Students write a short review of a historiographical book from a list provided by the instructors. The second part of the course focuses on skills training. Students work in their chosen area of interest. Kenneth P. Minkema

REL 717b, Witchcraft and Witch-hunting in Early Modern Europe and America This seminar examines witchcraft and witch-hunting in Europe and America from the sixteenth to the eighteenth century through reading and discussion of primary documents and classic and recent studies in the field including social, cultural, and intellectual history; gender and women's studies; anthropology; psychology; sociology; and town and environmental studies. Students learn about the interaction of religious beliefs relating to witchcraft and the occult with social and cultural conditions and shifts, the history of the interpretation of witchcraft and witch-hunting, and the continuing relevance of witchcraft studies as a laboratory for new approaches and methods. Kenneth P. Minkema

REL 718a, Religion in the American West This course investigates the histories of religious encounter and the formation of diverse religious identities in the American West, placing them in broader contexts of the Atlantic world, Pacific world, hemispheric, and national histories. The West has played multiple roles in the nation's imagination: a place to be conquered and controlled, a place for new beginnings (religious or otherwise), a place of peril and of opportunity. Over the course of the term students have the opportunity to ponder the religious dimensions of each of these constructed meanings and to examine their very real impact on the people and landscapes of the West. Tisa J. Wenger

REL 720a, Religious Freedom in U.S. History Religious freedom is often affirmed as a founding principle of the United States. A familiar narrative of progress charts the founders' original goal of ensuring liberty for competing Protestant denominations through the eventual inclusion of Jews, Catholics, and (at least ideally) those who practice any of the world's religions. Without entirely unseating that narrative, this course aims to complicate it by interrogating the cultural biases, exclusions, and limitations as well as apparent successes of religious freedom through the course of U.S. history. Primary and secondary source readings draw attention to competing discourses of religious freedom as they have developed over time, allowing us to chart the shifting meanings of this ideal in American culture. Along the way we address topics such as the historical formations of secularism, the history of First Amendment jurisprudence, the struggles of religious minorities, debates over school prayer and gay marriage, and the role of religious freedom in U.S. foreign policy. Tisa J. Wenger

REL 730b, Native Americans and Christianity This course examines the complex and often painful history of American Indian encounters with Christianity in colonial North America and the United States. Moving from the early colonial period to the present, and with particular attention to Native American voices, we explore a variety of indigenous responses to Catholic and Protestant missions and the development of distinctively Native Christian traditions. Along the way we interrogate and historicize key trends in the study of indigenous Christianity, including Red-Power era critiques of missions, the influence of postcolonial theory, and the recent emphasis on indigenous Christian agency. Tisa J. Wenger

REL 738b, Jonathan Edwards and American Puritanism This course is designed to offer students an opportunity for intensive reading in and reflections upon the significance of early America's premier philosophical theologian through an examination of the writings of the Puritans, through engagement with Edwards's own writings, and through selected recent studies of Euro-Indian contact. The course is meant, through primary and secondary literature, to familiarize students with the life and times of Edwards and to encourage reading and discussion about Edwards's background, historical and intellectual contexts, and legacy. Harry S. Stout, Kenneth P. Minkema

REL 754b, God and Self: Spiritual Autobiographies in Context The course studies a selection of works that broadly deal with spiritual autobiography, a form of religious writing revived in the Reformation and that flourished in the following centuries. The emphasis is on ways in which religious experiences such as conversion, suffering, and loss are recounted, selves constructed, and life narratives told. Students are required to examine the historical and social contexts in which the works were written, as well as relations with other forms of literary and historical writing (such as martyrologies, letters, and the novel). Students examine writers as both authors and subjects of profound religious experiences. The course is not about personal experiences but about the work of extraordinary women and men from the past five hundred years. Bruce Gordon

REL 761a, Living the Reformation This course explores the nature of religious change in the European Reformation by focusing on the diverse ways in which men and women experienced traumatic upheaval during the period 1517–1650. Students consider the

nature of the Reformation, asking whether or not it was primarily a theological movement and whether we can or should understand the Reformation apart from the older confessional interpretations. Through extensive reading of microhistories and primary sources, students enter into the lives of men and women who made complex decisions about their faith. The course examines the ways in which people encountered religion through the spoken word, visual culture, music, and societal institutions. Bruce Gordon

HIST 387a, West African Islam: Jihad and Its Pacifist Opponents The course explores the pacifist impetus in Muslim West Africa and in Islamic thought. It examines the origins of jihad in Islamic expansion and compares that to the opposing pacifist Muslim clerical tradition and its Sufi connections. Colonial penetration posed a challenge for the pacifist tradition as it did for jihad, resulting in making jihad obsolete and turning religion into a function of civil society. Lamin Sanneh

AREA IV: MINISTERIAL STUDIES

The biblical and theological heritage of Christianity finds focus in engagement with persons and structures of the church and culture. The revelations of the Bible and theology, by their very nature, require ever-renewed lodging and expression in the ongoing life of both the church and the world. The church and the world, by their natures, require ever-renewed rooting and direction in the Christian heritage. It is a lifetime vocation to learn to discern and guide the processes of this reciprocal engagement. Area IV aspires to find guidelines and impetus for this vocation. All courses in Area IV presuppose some personal experience with the occasions of ministry. Although some Area IV courses have no prerequisites and are appropriate for entering students, students normally will wait until their second year to begin their preaching courses.

Pastoral Theology and Care

REL 807a, Introduction to Pastoral Theology and Care This introduction to pastoral theology, care, and counseling familiarizes students with the pastoral-theological literature that advances a “communal contextual” model of care. This model stresses the importance of becoming aware of socio-cultural contexts of care, especially as related to race, gender, class, ethnicity, sexual orientation/gender identity, age, and disability. The course is designed to foster skilled listening, communicating, caring, and teaching in diverse communities of care. Participants are introduced to the joy and privilege of pastoral caregiving and taught to develop a practice of theological reflection, self-care, and ethical accountability. Teaching methods include lectures, discussion, film, case studies, small-group work, and role-plays. Mary Clark Moschella

REL 810b, Religiously Literate Ministry Ministry in a multireligious and increasingly secular society calls for religious leaders to have new kinds of theological, pastoral, and cross-cultural knowledge and skills. This seminar explores major contemporary models for interfaith community building (hospitality, religious literacy, shared service, text study, etc.), as well as theological rationales for interfaith work. We define the qualities of effective interfaith relationships as well as common mistakes leaders can make. Guest religious leaders from different religious traditions and interfaith activist efforts help

us look critically at the promise of this work as well as its limits. Though this is not an “Introduction to World Religions” course, students are introduced to some interreligious resources at Yale and in the New Haven community. Ian B. Oliver

REL 824a, Ministry and the Disinherited There is a serious and vigorous public debate about the influence of religious values upon us as a society and the social responsibilities of religious institutions, particularly to those who are most vulnerable and in need of support. This course has as its focus the effort to theologically reflect on and discern, from an interdisciplinary approach, who are the disinherited. It explores aspects of the Christian religious dimensions in social and political reform movements and in faith-based social services. Students also examine the influence of religious values on individual behavior and consider ideas about the roles of the church and government in meeting human needs. Frederick J. Streets

REL 833b, Ethnography for Pastoral Leadership This is a course in pastoral ethnography, a form of pastoral listening to a congregation or a community that gives leaders “ears to hear” the voices of ordinary persons as they practice their faith. Through engaging in pastoral ethnography, a religious leader can help a group articulate its corporate faith stories in their cultural complexity. This practice is key to pastoral leadership with and through the people. Mary Clark Moschella

REL 856a, Pastoral Wisdom in Fiction, Memoir, and Drama Wisdom comes to pastoral practitioners through diverse sources. This seminar explores pastoral themes and insights that emerge through reading particular creative works of fiction, memoir, and drama. The class reflects theologically on the situations, emotions, beliefs, values, and practices that this literature suggests and evokes. Articles and texts in pastoral theology are consulted as secondary sources. Mary Clark Moschella

REL 876b, Psychopathology and Pastoral Care This course brings together current medical expertise in psychopathology and substance abuse with pastoral theology and care practices. The basics of the *DSM-5* are introduced, including the history, etiology, epidemiology, symptoms, and treatments for the major psychiatric illnesses. Films and memoirs are studied to convey an experiential understanding of the symptoms and suffering involved. We engage in pastoral theological reflection and learn practices of care for persons and families afflicted with these conditions. Mary Clark Moschella, Robin M. Masheb

Preaching Ministry

REL 812a,b, Principles and Practices of Preaching This is the introductory course in the theology, history, and practice of preaching. It is a prerequisite for upper-level homiletics courses. Special attention is given to biblical exposition, the congregational context, the appropriate use of experience, the development of a homiletical imagination, and engaging all the preacher’s gifts for communication. The course includes plenary presentations and small group preaching sections for which students prepare and deliver sermons. Leonora Tubbs Tisdale, Timothy Jones

REL 827b, Preaching the Parables of Jesus This course provides both hermeneutical and homiletical explorations of the New Testament parables attributed to Jesus. The first emphasis is on *exegesis and interpretation*. Students become acquainted with the literary genre “parable” and with the current range of hermeneutical approaches to the parables of the New Testament. They engage in responsible and creative exegetical analyses of several parables, viewed in literary, canonical, and social contexts. The second emphasis is on *preaching*. Students explore ways in which sermons can extend into current contexts the literary, theological, and cultural impact of biblical parables. They deepen skills in preaching by crafting and delivering in class two sermons drawn from parables. Thomas G. Long

REL 868a, Prophetic Preaching At the heart of the witness of Hebrew and Christian Scriptures is a prophetic “Word of God” that preachers are called to interpret and proclaim with honesty, integrity, and compassion. In this course participants have an opportunity to explore the nature of prophetic preaching in the midst of church, nation, and world, and to reflect upon the tensions and challenges presented when the prophet is also a pastor. They also explore strategies for faithful prophetic witness in the pulpit and enhance their own skills as preachers of God’s two-edged Word. Through readings, class discussion, and the preaching and critique of sermons, students wrestle with how best to “speak truth in love” from the pulpit in ways that are faithful, relevant, and transformative for local faith communities. Leonora Tubbs Tisdale

Educational Ministry

REL 811a, Models and Methods of College and University Chaplaincy This course explores various approaches to college and university chaplaincy found in the United States in the twenty-first century. It provides an overview of strategies needed to offer a creative, current, and engaging chaplaincy in higher education—drawing on a historical framework for the role of chaplaincy in the college setting from the middle of the twentieth century, when secularism became a heavier influence, and exploring the issues that confront the vocation in a pluralistic context in the present century. Through a series of lectures, open discussions, site visits, short chaplaincy narratives, and guest speakers, the class encounters numerous perspectives and approaches to ministry in higher education. Sharon M. K. Kugler

REL 814b, Teaching the Bible in the Congregation This course is designed to explore various resources, teaching approaches, and practical applications that will equip persons to teach the Bible in the local church. Attention is given to the task of teaching; preparing to teach through analysis and interpretation of the biblical text; engaging teaching and learning styles in the classroom; teaching the Bible to various age levels; evaluating and selecting Bible study programs and curriculum resources; using creative approaches to teaching the Bible; and equipping church members to engage the text in ways that are meaningful and transformative in their lives. Yolanda K. Smith

REL 848b, Leadership Ministry in Schools This course seeks to prepare students of all denominations for leadership positions in schools. It begins with an analysis of “where young people are” today and in particular the existential/spiritual questions they are

often asking, even without realizing they are asking them. Teaching about religion in secular schools—public and independent—is briefly considered. Then the course turns its attention to schools with some sort of religious orientation. After studying the heritage and tradition of such schools, we consider the issues involved in leading them today. The roles of school head, chaplain (lay or ordained), the religion teacher, and the student are considered. The difficulties and delights of educational ministry and leadership are identified and discussed. Naturally, issues of race, class, gender, and sexuality arise. Through required field trips, the course considers the particular problems and opportunities involved in inner-city schools and parish day schools. F. Washington Jarvis

REL 875a, Advanced Topics in Leadership Ministry in Schools and Colleges Yale is the first divinity school to offer courses in school and college ministries at the master's level. The academic field is, in many ways, an “emerging” one. This seminar is designed to allow students to pursue—in depth—themes raised in the introductory courses. Topics considered depend to some degree on student interest but normally include most of the following: the history of religious study and formation in schools; analysis of “where students are” today; the variety of religious schools (i.e., schools with some religious affiliation or orientation) with a variety of purposes; built-in institutional problems in religious schools; inner-city religious schools; the varieties of worship in religious schools; religious curriculum in schools; the varieties and models of college and university ministries. Issues of race, class, gender, and sexuality normally arise in connection with most of these topics and with the case studies undertaken. F. Washington Jarvis

Spirituality and Ministry

REL 840a, Contemporary Christian Spirituality This course critically reflects on developments in Christian spirituality in the past forty-five years, the vocations and role of laity, feminism, the development of the social teaching of the churches, the new cosmology, the rise of postmodernism, new understandings of spiritual practices, and multiculturalism. It provides a theoretical framework for developing one's own spirituality in the light of these *and* other developments and an understanding of practices that support spiritual growth. Topics to be included are definitions of spirituality, asceticism, vocational choices and commitments (including life-style, ministry, and work), Christian discipleship, prayer/meditation, compassion and solidarity, sexuality and spirituality, and the effects of feminism. Janet K. Ruffing

REL 841b, Women Mystics This course looks at women mystics in their historical context and in relationship to a variety of critical perspectives on the mystical experience and teachings of these extraordinary women (their theologies; reliance on bodily knowing; teachings; contributions to feminism, mystical understandings, and social transformation). We explore the contributions of a sampling of women from various lifestyles and centuries, reading them not only in their historical context but also in relationship to our own times. This is a course on women mystics, but it is not a course exclusively for women. Mystics to be studied are Gertrude the Great (thirteenth-century Benedictine), Hadewijch of Brabant (thirteenth-century Beguine), Teresa of Avila (sixteenth-century Carmelite reformer), and Dorothee Soelle (twentieth-century lay Protestant theologian). Janet K. Ruffing

REL 847b, Ignatius of Loyola and the Spiritual Exercises This course on St. Ignatius and his *Spiritual Exercises* explores the life and times of Ignatius, the major influences on his spiritual life, and accounts of his personal experience that grounded his development of the *Spiritual Exercises*—a very powerful set of practices or “experiments” with various forms of prayer that enable a person to experience the Trinitarian God as a God desiring to offer each person abundant graces in the context of an intimate relationship with God in a life of service. The prayer processes focus on praying with texts from the scriptures related to the themes of the various movements in the *Spiritual Exercises*. In the course of the term, students learn a variety of reflective practices and make two four-week “retreats” based on Michael Hanson’s *The First Exercises*, a retrieval of Ignatius’s work with people seeking to grow in their spiritual lives while continuing to be immersed in their normal daily activities. Janet K. Ruffing

REL 857a, Theology and Practice of Spiritual Direction This course explores the experience of contemporary spiritual direction from the standpoint of both the director and the one directed. It situates the contemporary ministry of spiritual direction within the history of the Christian tradition and explores the theology, focus, process, and current models of spiritual direction. Spiritual direction has long been considered a charismatic gift of the Spirit. The course promotes reflection on the student’s prior experience of spiritual direction as a way of making explicit the model(s) of spiritual direction one may have experienced and their effect on spiritual growth. *This course does not qualify a student to offer spiritual direction*, but it will facilitate discernment about whether seeking further cultivation/refinement of a charism (a practicum) in spiritual direction is indicated. In addition to studying the history and models of spiritual direction, the course gives considerable attention to the importance and meaning-making aspects of the narrative process inherent in spiritual direction. It also explores a theology of religious experience, including the key theological themes of sin, conversion, and discipleship of Jesus that are central to this process for Christians. Additionally, students consider how spiritual direction supports the development of prayer as well as briefly treat discernment of spirits and the qualities and competencies desired in a spiritual director/guide/companion. Finally, the course gives attention to how the societal and environmental context of a directee’s life situation can be explored so that spiritual direction supports action toward social justice as it emerges from the directee’s own experience. Janet K. Ruffing

AREA V: COMPARATIVE AND CULTURAL STUDIES

Courses in this area are grouped as follows: *Comparative Studies*: The exploration of non-Christian traditions with special emphasis upon comparative religious questions. *Philosophy of Religion*: The study of conceptual issues that bear upon method in theology and ethics, the philosophical clarification of religious concepts and categories, and the examination of philosophical worldviews that are alternatives to traditional Christian perspectives. *Religion and the Arts*: Studies concerning the nature of human imagination in visual, literary, and musical forms that have shaped the religious life and its cultural expression, both within and outside the Christian church. The inquiry is normally undertaken within the context of ministry. *Study of Society*: The employment of normative and social-scientific tools to comprehend and bring under ethical and theological scrutiny societal institutions (including religious ones) and ideational patterns.

Comparative Studies

REL 914a, Christian-Muslim Encounter: Historical and Theological Dimensions This course is an introduction to Islamic theology through the framework of the Five Pillars, with special emphasis on the development of religious structures and institutions in the early centuries. In time the pillars of religion grew independently of Islam's political culture. Civil society offered a stable environment for religious life amidst political changes. This situation has similarities with New World ideas about society rather than the state as the proper locus of religion. Lamin Sanneh

REL 916b, World Christianity: Religious and Cultural Factors From its earliest origins the Christian movement has taken hold in diverse cultures and societies in equally diverse and complex ways, and this fact has been reiterated in the contemporary phase with particular sharpness. Across and beyond denominational boundaries, the Christian movement took a sharp and vigorous turn from the middle of the twentieth century, replacing the old paradigm of mission as a Western effort with mission as a post-Western development. The global response to the election of Pope Francis in 2013 has highlighted his Third World roots in Latin America, demonstrating the new energy driving Christianity's post-Western transformation and the implications for a post-Christian West. The course explores the religious and cultural dimensions of the subject. Lamin Sanneh

REL 919b, African Religions: Theological Inquiry Sacrifice is a core feature of religious life and practice, and the course presents the subject through a variety of religious traditions. Using Evans-Pritchard's classic study of Nuer religion, the course builds on the theme with comparative materials from other religions before considering Christian ideas of sacrifice in the concluding stages. A critical question in the inquiry is the relation between sacrifice and community, on the one hand, and, on the other, society and the individual. Lamin Sanneh

REL 983b, China Mission This course surveys thematically the history of mission in China and gives students the opportunity to pursue their own research-level project in the Day Mission archives. The first half of the course moves from Jesuit-era China to the nineteenth century and examines both Roman Catholic and Protestant mission in China: history, ideologies, successes, and failures. During the second half of the course, class time and preparation time are spent in the library classroom working with mission archives and developing a research paper. Major themes covered include Jesuit accommodation policies and their influence on later mission; the Protestant emphasis on the Word of God encountering Chinese textual traditions; mission policy, sectarianism, and cultural clash; and Chinese responses to liberal understandings of mission as social care. Chloë F. Starr

Philosophy of Religion

REL 907b, Theological Aesthetics This course is about the intersection of theology and aesthetic theory. Students read theologians and philosophers both from the tradition and from contemporaries, though the emphasis is on trying to understand the different options present in the tradition. Discussion is also focused through the use of a number of works of art—visual, musical, and literary. John E. Hare

REL 929b, Theology of Plato and Aristotle This course is about Plato's and Aristotle's views of the divine. Most of the important work of both philosophers on this topic is read. One aim of the course is to think about these philosophers as sources, sometimes congenial and sometimes not, for Christian reflection on a range of questions including the relation between goodness and the divine, the nature of the soul, the origin or lack of the origin of the cosmos, and the relation between happiness and virtue. John E. Hare

REL 937a, Kierkegaard's Philosophy of Religion This course explores a number of texts by Kierkegaard, most of them pseudonymous, but also *Works of Love* written under his own name. A focus of the course is on what Kierkegaard intends us to think about the three stages of life, namely the aesthetic, the ethical, and the religious. John E. Hare

Religion and the Arts

REL 933b, Poetry and Faith This course is designed to look at issues of faith through the lens of poetry. With some notable exceptions, the course concentrates on modern poetry—that is, poetry written between 1850 and 2013. Inevitably the course also looks at poetry through the lens of faith, but a working assumption of the course is that a poem is, for a reader (it's more complicated for a writer), art first and faith second. "Faith" in this course generally means Christianity, and that is the primary context for reading the poems. But the course also engages with poems from other faith traditions, as well as with poems that are wholly secular and even adamantly antireligious. Christian Wiman

REL 941b, Chinese and Japanese Christian Literature What effect did Christianity have on modern Chinese literature, if any, and what sort of Christianity emerges from Chinese Christian literature? Is Endo Shusaku the only Japanese Christian writer? This course traces the (sometimes fleeting) development of a Christian literature in China and Japan from late Imperial times to the end of the twentieth century, with particular focus on the heyday (in China) of the 1920s and '30s, and on the Japanese side, on Endo's postwar novels. Using texts available in English, we examine how Christian ideas and metaphors permeated the literary—and revolutionary—imagination in East Asia. The influence of Christianity on literature came directly through the Bible and church education, and indirectly through translated European and Western literature, but it is rarely clearly in evidence. We test the assertion that the church and Christian life were part of social reality for early-twentieth-century Chinese intellectuals and explore the aesthetic visions and construction of the human being that developed out of this social scene. The later part of the course analyzes the writings of selected late-twentieth-century Chinese and Japanese authors who identify themselves as Christian. Chloë F. Starr

REL 944a, Religious Themes in American Contemporary Fiction: Short Story Readings in contemporary American short fiction with a particular interest in scriptural resonance and religious (Jewish as well as Christian) significance. Authors to be considered include Flannery O'Connor, John Updike, Allegra Goodman, Tobias Wolff, Andre Dubus, Bernard Malamud, Raymond Carver, Junot Díaz, Kirstin Valdez Quade, Jamie Quatro. The objectives of the course are to encounter a range of contemporary writing in the short story genre, to develop clarity of thought and expression, to read analytically and write imaginatively, and to assess the range of "spiritual" writing in an allegedly secular age. Peter S. Hawkins

REL 945a, From House Churches to Medieval Cathedrals: Christian Art and Architecture from the Third Century to the End of Gothic This course examines the art associated with, or related to, Christianity from its origins to the end of Gothic. It analyzes major artistic monuments and movements in a variety of regions, paying particular attention to how art shapes and is shaped by the social and historical circumstances of the period and culture. The class considers art in diverse media, focusing on painting, sculpture, architecture, and decorative arts. It includes trips to the Yale Art Gallery and the Beinecke Rare Book and Manuscript Library. Vasileios Marinis

REL 947b, Christian Art and Architecture from the Renaissance to the Present This course examines art associated with, or related to, Christianity from the thirteenth to the twenty-first century. Analyzing major artistic monuments and movements in a variety of regions, the course pays particular attention to how art shapes and is shaped by the social and historical circumstances of the period and culture. The course aims to familiarize students with key monuments of Christian architecture, sculpture, painting, and related arts, examining each within its own particular sociocultural and theological perspective. Special attention is given to examples of Christian art and architecture in the greater New Haven area. Vasileios Marinis

REL 961b, Psalms in Scripture, Literature, and Music A study of selected psalms (e.g., 23, 51, 130, 150) as literary and theological works that have had a long history in Jewish and Christian worship. From this beginning we then look at these scriptural texts as inspiration for a wide variety of literary and musical compositions. Our goal is to explore the richness and power of the Psalter through an examination of the relationship between scripture and art, in this case music and literature. What happens to the biblical text over time and as it is interpreted in different media? Peter S. Hawkins, Markus Rathey

REL 964b, Imagining the Apocalypse: Scripture, Fiction, Film This course explores the literary-theological and sociological facets of the apocalyptic, primarily through modern works of the imagination. Sessions begin with an introduction to various definitions and ideas of the apocalyptic, with special reference to biblical literature in the Hebrew Scriptures as well as the New Testament. From these distinctively theological/religious visions, in which God is the primary actor and God's people figure as the main subjects, the course explores how that framework for the apocalyptic has undergone significant transformations in the popular imagination of late-modern, particularly Western, societies. Through such works as *A Canticle for Leibowitz* by Walter Miller, *Oryx and Crake* by Margaret Atwood, and Cormac McCarthy's *The Road*, as well as the film *Children of Men*, the course considers how portrayals of especially postapocalyptic worlds contemplate themes that resonate with significant theological concerns. David Mahan

REL 971a, Creative Faith: A Writing Course An assumption of the course is that the act of creating and the act of believing are intimately related. Indeed for many artists they are inseparable. Students work on some form of "spiritual" prose. This may take the form of spiritual autobiography, but it might also be more outward-focused, employing criticism, biography, or other method. This course is part seminar and part workshop. Half of the time is devoted to the reading and analysis of exemplary works of art, and the other half to discussing work done by students in the class. Christian Wiman

REL 981a, Visual Controversies: Religion and the Politics of Vision This interdisciplinary seminar explores the destruction, censorship, and suppression of pictures and objects, as these acts have been motivated by religious convictions and practices, in medieval Europe and then in the United States from colonization to the present. In such episodes, religion does not operate in a vacuum but draws attention to other cultural pressure points concerning, for example, race, ethnicity, gender, and sexuality. Already in the third century in Europe, and as early as the seventeenth century in the geographic area that is now the United States, individuals and groups practiced a range of behaviors we might meaningfully, though often figuratively, label iconoclastic. This course focuses most specifically on the emergence of Christian art and architecture in dialogue (or competition) with Greco-Roman religions and Islam; and on variations of Protestant Christianity; while it also directs attention to case studies within Byzantine Orthodoxy, American Judaism, Islam, and Catholicism and looks to comparative situations and episodes of contention elsewhere in the world. Topics likely considered include the conversion of “pagan” temples into Christian churches in late antiquity; iconoclastic interventions on Christian floor mosaics in Palestine after the Muslim conquest; destruction of images during Byzantine Iconoclasm; attitudes toward images during the Protestant Reformation; American Puritan uses of a theology of figuration to justify genocide as an “iconoclastic” act in the Pequot War; Shaker constructions of elaborate visionary pictures as forms of “writing” rather than “art”; sculptor Rose Kohler’s determination to define and regulate “Jewish art” in her work with National Council of Jewish Women; recent adjudication of the public display of the Ten Commandments or Christian nativity scenes; the Western contexts of the destruction of the Bamiyan Buddhas; and international culture wars and the specific uses of “blasphemy” charges to restrict the visual practices of religions. Prerequisite: permission of the instructors. Sally Promey, Vasileios Marinis

REL 982b, Performance of Text: Poetry of T.S. Eliot A study of T.S. Eliot’s poetry from his early “Preludes” to “Little Gidding,” the fourth of the *Four Quartets*. Each class session entails analysis of a poetic text and discussion and critique of its performance possibilities. Both instructors help students develop skills in literary and dramatic interpretation. The theological resonance of Eliot’s work will be of ongoing interest. Peter S. Hawkins, Karin Coonrod

Study of Society

REL 905a, Resources for the Study of Religion Designed to help students develop skills for identifying, retrieving, and evaluating the literature or information required for research in religious studies and/or the practice of ministry. Information about the form, function, content, and organization of specific bibliographic and reference sources in religious studies and related disciplines (with an emphasis on the Christian tradition) is set in the broader context of the history of scholarship, publishing, and libraries. Suzanne Estelle-Holmer

REL 906a, Environmental Ethics The purpose of this course is to provide an introduction to core questions and moral frameworks in environmental ethics as they relate to Christianity. This course explores how scholars, activists, and religious leaders have created and refined Christian responses to environmental problems. In order to develop

a deeper understanding of not only the promise of environmental ethics, but also its efficacy and theoretical underpinnings, this course invites students to critically assess the effectiveness of these strategies and to be analytical in the examination of proposed solutions. Students explore how various ethics and worldviews arose historically in conversation with environmental philosophy and in response to contemporary ecological and theological concerns. Special attention is given to understanding, critically assessing, and applying the fundamental methodology that undergirds environmental ethics as read through the lens of Christian theology and religious moral reasoning. This course simultaneously allows students to take stock of contemporary issues including but not limited to global climate change; the moral status of ecosystems; biodiversity loss; the relationship among race, gender, poverty, and the environment; and intersections with other issues such as animal welfare, economics, and agriculture. Matthew Riley

REL 911Ha, Thomas Berry: Life and Thought Thomas Berry (1914–2009) was a priest and historian of religions. He was an early and significant voice awakening religious sensibilities to the environmental crisis. He is particularly well known for articulating a “Universe Story” that explores the world-changing implication of evolutionary sciences. This six-week hybrid course investigates the life and thought of Thomas Berry in relation to the field of religion and ecology as well as the *Journey of the Universe* project. As an overview course it draws on his books, articles, and recorded lectures to examine such ideas as the New Story, the Great Work, and the Ecozoic era. In addition, the course explores Berry’s studies in world religions including Buddhism, Confucianism, and indigenous traditions. Finally, the course highlights his challenge to Christianity to articulate theologies of not only divine-human relations, but also human–Earth relations. This is a two-credit course but will include a three-credit option. Mary Evelyn Tucker, John Grim

REL 912Ha, Journey of the Universe This six-week hybrid course draws on the resources created in the *Journey of the Universe* project—a film, a book, and a series of twenty interviews with scientists and environmentalists. *Journey of the Universe* weaves together the discoveries of evolutionary science with cosmological understandings found in the religious traditions of the world. The authors explore cosmic evolution as a creative process based on connection, interdependence, and emergence. The *Journey* project also presents an opportunity to investigate the daunting ecological and social challenges of our times. This course examines a range of dynamic interactions and interdependencies in the emergence of galaxies, Earth, life, and human communities. It brings the sciences and humanities into dialogue to explore the ways in which we understand evolutionary processes and the implications for humans and our ecological future. This is a two-credit course but will include a three-credit option. Mary Evelyn Tucker, John Grim

REL 969b, Christianity and Ecology This course explores the ways in which Christianity is responding to environmental degradation. Environmental problems pose not just new challenges at the intersection of religion and science, or where humans connect with nature, but give rise to new social and spiritual problems as well. The environmental crisis raises, in other words, economic, social, biological, legal, moral, and theological concerns. Climate change, in this regard, sets the stage for reconsidering Christian faith not just in terms of practice and policies, but also in terms of the central doctrines of faith. This course introduces students to the major theologies and strategies for action that

Christians are creating while simultaneously assessing the effectiveness of such strategies and examining the growth of pragmatic, on-the-ground responses. Matthew Riley

REL 985b, Faith, Democracy, and Social Change The Gospel calls Christians to love neighbor, work for justice, and seek reconciliation. In this context, the course examines a number of vital questions, such as: What implications do these commitments hold for political organization and activity? How does Christian faith and practice stand in relation to democratic ideals of mutual accountability and equal voice for all citizens? What social practices are essential to sustaining democratic culture, and how do Christian communities stand in relation to these practices? What skills are needed in order to bear witness to the already and not-yet of God's reign in the societies in which we live? Where do we see skills for effective organization, collective action, and capacity building being developed most effectively within the churches? How transformative can such practices be in the face of neocapitalism? How can Christian communities be forces for shalom in a world where religion is often regarded as a primary source of global conflict? How can Christian communities of privilege move beyond vague good wishes to concretely realize solidarity with the oppressed? Jennifer A. Herdt

ADDITIONAL COURSES OFFERED

Area I

Ancient Hebrew Inscriptions

Apocalyptic Religion in Cross-Cultural Perspective

Apocalypticism: Ancient and Modern

Ascents to Heaven in Antiquity

Biblical Theology: Walter Brueggemann and His Critics

The Book of Ben Sira

Character and Community in the Biblical Short Story: Jonah, Ruth, Esther

Corinthian Correspondence

Crafting Early Christian Identities

Daniel and Related Literature

English Exegesis: Amos and Hosea

English Exegesis: Epistle to the Hebrews

English Exegesis: Luke-Acts

English Exegesis: Philippians

English Exegesis: Revelation

English Exegesis: Romans

English Exegesis of Matthew

Ezra-Nehemiah

Feminist Interpretation: A Narratological Approach to 1 and 2 Samuel

Gender, Sex, and Power in the Books of Ruth and Esther

Gender in Early Christianity

Gnostic Texts in Coptic

Gospel of John and Parting of Ways

Greek Exegesis: Acts of the Apostles

Greek Exegesis: Ephesians and the Pauline Tradition

Greek Exegesis: Galatians
Greek Exegesis: Gospel of John
Greek Exegesis: Luke
Greek Exegesis: Mark
Greek Exegesis: Revelation
Greek Exegesis: Romans
Greek Exegesis: 2nd Peter and Jude
Hebrew Bible Seminar: Problems in the Book of Deuteronomy
Hebrew Bible Seminar: Problems in the Book of Isaiah
Hebrew Bible Seminar: Problems in the Book of Kings
Hebrew Exegesis: Book of Judges
Hebrew Exegesis: Genesis
Hebrew Exegesis: Jeremiah
Hebrew Exegesis: Joshua
Hebrew Exegesis: Korahite Psalms
Hebrew Exegesis: Leviticus
Hebrew Exegesis: The Book of Micah
Hebrew Exegesis, Genesis: Women
Hellenistic Civilization and the Jews
Hellenistic Jewish Texts
Historical Grammar of Biblical Hebrew
Historical Jesus
History and Methods of Old Testament Interpretation I
History and Methods of the Discipline of New Testament Studies
History and Methods II
History of Biblical Interpretation
History of First-Century Palestine
Irony and Meaning in the Hebrew Bible
Jesus' Death as a Saving Event
Jewish Apocalyptic Literature
Judaism in the Persian Period
Literary Criticism and the New Testament
Literary Criticism of the Hebrew Scriptures
Living with Difficult Texts
Martyrs and Martyrdom
The Messiah: The Development of a Biblical Idea
New Testament Apocrypha
Patristic Greek
Paul and the Spirit
Philo of Alexandria
Prophecy in a Time of Crisis
Prophecy in Context
Readings in Hellenistic Judaism
The Rise of Monotheism in Ancient Israel
Scripture and Social Ethics

The Sectarian Movement of the Dead Sea Scrolls
Tradition and Ideology in the Book of Jeremiah

Area II

African American Moral and Social Thought
African American Religious Strategies
Augustine
Baptism and Eucharist in Ecumenical Dialogue
Black Religion in the Public Square
Bonhoeffer and King
Catholic Liturgy: Between Dogma and Devotion
Charles Taylor on Self and Secularization
Christian Ethics and Social Problems
Christian Marriage
Christian Theology of “Other Religions”
Christianity and Social Power
Churches of the East
Contemporary Cosmology and Christian Ethics
Contemporary German Theology
Contemporary Theological Anthropology
Credo: Faith Prayed and Sung
The Cult of the Martyrs in Early Christianity: Feasts
Cuthbert, Bede, and Their Theological, Musical, and Liturgical Legacy
Daily Prayer
Desire and the Formation of Faith
Environmental Theologies
Ethics and Human Nature
The Ethics of St. Augustine
Eucharistic Prayers and Theology
Foundational Texts in African American Theology
Gender and Liturgical History
God in Modern Thought
Imago Dei and Human Dignity
In the Face of Death: Worship, Music, Art
Introduction to Medieval Latin
Introduction to Theology
Karl Barth’s *Church Dogmatics*
Liturgical Theology
The Liturgy, Ritual, and Chant of Medieval England (Sarum Use)
Love and Justice
Lutheran Ethics in a Comparative Context
Medieval Christology and Atonement Theory
Music in Medieval Britain
Natural Law and Christian Ethics
Patristic Christology

Patristic Trinitarian Theology
 Political Theology
 Practicing Jesus: Christology and the Christian Life
 Praying What We Believe: Theology and Worship
 Process Thought
 Protestant Liturgical Theology
 Queer Theology
 Readings in Schleiermacher
 Reformed Worship
 Ritual Theory for Liturgical Studies
 Seminar in the Theology of Paul Tillich
 Social Practices and Ethical Formation
 Theological Ethics
 Theological Themes in the Reformed Creeds and Confessions
 Theology and Ecology
 Theology of Athanasius
 Theology of the Lutheran Confessions
 Theology of Vatican II
 United Methodist History and Doctrine
 Virtue and Christian Ethics
 Virtue and Hypocrisy: Moral Thought
 Worship, Culture, Technology
 Worship and War
 The Worship Mall

Area III

Buxtehude
 Calvin and Calvinism
 Chinese Protestant Christianity, 1800–2010
 Christian Spirituality in the Age of Reform
 Death and the Dead
 Finding Spirituality in Modern America
 The German Mystical Tradition in Theology, Piety, and Music
 German Reformation, 1517–1555
 Interpreting Medieval Religion
 Introduction to Post-Reformation Studies: Sources of Early American History
 James Baldwin as Religious Writer and Social Critic
 Late Beethoven
 Martin Luther, Religion, and the Civil Rights Movement
 Music, Liturgy, and Historiography in Medieval England
 Pietism and the Origins of Evangelicalism
 Primary Readings in American Christianity, 1870–1940
 Race and Religion in American History
 Reformation Europe
 Religion “Beyond the Veil”: Approaches to the Study of Black Religion
 in the United States

Religion in American Society, 1550–1870
Religions and Societies in Colonized North America
Sacred Music in the Western Christian Tradition
Sin, Penance, and Forgiveness in Early Modern Europe

Area IV

Advanced Skills for Pastoral Ministry
Baptisms, Weddings, and Funerals
Body and Soul: Ministry for Sexuality and Justice
Christian Education in the African American Experience
Congregational Song as a Resource for Preaching and Worship
Contextual Preaching
Creativity and the Congregation
Death, Dying, and Bereavement
Discernment of Spirits through Selected Mystics
Family Systems and Pastoral Care
Feminist and Womanist Perspectives on Pastoral Theology and Care
Introduction to Religious Education
John of the Cross: A Guide for Difficult Times
Meditation: East and West
Multicultural Perspectives on Preaching
Musical Skills and Vocal Development for Parish Ministry
Narrative Therapy: Resources for Pastoral Care
The New Homiletic: Innovative Methods of Proclamation
Pastoral Care, Anxiety, and Depression: Framing Hope
Pastoral Practice and Care in Response to Addiction
Planning and Presiding at Worship
Professional Seminar: Theology and Practice of Church Music
Radical Pedagogy
The Roundtable Pulpit
Spirituality and Religious Education
Spirituality of Presence in the Pulpit
Text, Memory, and Performance
Theologies of Preaching
Wellsprings of Joy in the Ministry and in Life
Women's Ways of Preaching

Area V

A Communion of Subjects: Law, Environment, and Religion
American Environmental History and Values
American Indian Religions and Ecology
American Religious Thought and the Democratic Ideal
Art, Architecture, and Ritual in Early Christianity and the Middle Ages
The Art and Architecture of Conversion and Evangelism
Chinese Christian Theologians

Christian Pilgrimage
Christian Social Ethics
Communicative Ethics in a Multicultural Democracy
Covenant, Federalism, and Public Ethics
Critical Moments in the History of Christian Art
Cult of the Saints in Early Christianity and the Middle Ages
Dante's Journey to God
Disagreement, Fallibility, and Faith
Divine Command Theory
Environmental Ethics in Theory and Practice
Ethics and the Economy
Faith and Globalization
Gender, Religion, and Globalization: Practices, Texts, and Contexts
Genesis: Scripture, Interpretation, Literature
Global Ethics
Global Ethics and Sustainable Development
Hegel's Philosophy of Religion
Indigenous Religions and Ecology
Interpreting Gospel Music
Jewish Space
Kant's Philosophy of Religion
Late-Medieval English Drama
Mary in the Middle Ages
Milton
Passion of Christ in Literature and Visual Art
Performative Theology
Philosophy of Religion
Practices of Witnessing and Onlooking in Visual Theory
Religion, Ecology, and Cosmology
Religion, Power, and the Self
Religion and the Performance of Space
Religious Lyric in Britain
Ritual, Hermeneutics, and Performance Art
Southeast Asian Christianities
Spiritual Autobiography
Spiritual Topographies in Modern Poetry and Fiction
Theological Predication and Divine Attributes
Visual Controversies
Visual Fluencies
Witnessing, Remembrance, Commemoration
Wittgenstein's Philosophy of Religion
World Religion and Ecology: Asian Religions
Writing about Religion

Other Curricular Considerations

SUPERVISED MINISTRIES

The programs in supervised ministries help students gain professional competence, build frameworks for addressing practical theological issues, acquire more comprehensive and realistic views of the Church and ministry (broadly conceived), and develop professional ministerial identities. While supervised ministry is a requirement of the M.Div. program, it is open to all Yale Divinity School students in degree programs. The eight-hour Negotiating Boundaries in Ministerial Relationships workshop, required of all M.Div. students, is a prerequisite for supervised ministry. It is typically offered three times during the academic year. For more information about requirements and policies regarding supervised ministries, please consult Office of Supervised Ministries (OSM) literature or the OSM Web page.

Students may participate in one or more of the following programs. Completion of one is required for the M.Div. degree. These programs carry elective credits that do not apply toward Area IV. Only fifteen supervised ministry credits (including CPE) may be applied toward the M.Div. degree.

Eligible students receive a stipend for their first supervised ministry placement through the Office of Finance and Administration.

Programs Offered by Yale Divinity School

PART-TIME INTERNSHIP WITH PRACTICUM (3 CREDITS PER TERM)

The part-time internship is taken for two consecutive terms starting in September. Internship sites include churches, social service and social change agencies, schools, college campuses, and other institutions. The internship, under the mentorship of a trained supervisor, is combined with a peer reflection group (Practicum) taught by a practitioner, for a total of four hundred hours over the two terms. The Part-Time Internship with Practicum carries three credits each term. Both terms must be completed to meet the degree requirement. Successful completion of Negotiating Boundaries is a prerequisite. Placements are selected during the spring term.

PART-TIME INTERNSHIP WITH ADVANCED PRACTICUM (3 CREDITS PER TERM)

This program is open to students returning for a second supervised ministry internship. The second internship can be arranged as a second year at the same site or at a different site to provide another type of contextual experience. In addition to performing typical internship responsibilities, each intern creates a unique but replicable major project. Projects involve substantive research and are presented to other students in the advanced practicum. The Part-Time Internship with Advanced Practicum carries three credits each term. Completion of both terms is required before credit is granted. Successful completion of one supervised ministry internship is a prerequisite.

SUMMER INTENSIVE INTERNSHIP WITH PRACTICUM (SUMMER: 6 CREDITS)

This internship program is similar to the Part-Time Internship with Practicum except that it involves *full-time* ministry totaling four hundred hours during the summer. Internships in churches are rarely suitable for Summer Intensives, unless they have structured summer programs for seminarians. Summer Intensive Internships include three days of training on campus in May and a weekly peer-group Practicum conducted virtually via the Internet.

Programs Offered by Other Educational Institutions—Transfer Credit

Students may transfer supervised ministry/field education credit from other educational institutions as long as the program includes the following:

1. Supervision by a qualified mentor with an M.Div. or equivalent;
2. A minimum of four hundred hours of work;
3. A peer reflection group.

Examples of qualified programs include:

Clinical Pastoral Education (6 credits) CPE is offered by the Association of Clinical Pastoral Education (ACPE). One unit of CPE, which can be taken during a summer or an academic year, fulfills the supervised ministry requirement. CPE sites are accredited by the ACPE and include hospitals, hospices, geriatric care facilities, and occasionally community organizations, prisons, and churches. CPE brings students into supervised encounters with persons in crisis. It provides an in-depth pastoral experience with individual and group supervision by certified teaching chaplains. Each program has its own application procedure, schedule, and policies. Students preparing for ministry are strongly encouraged to take CPE. Eligible students may receive a stipend through the Office of Finance and Administration.

Interfaith Worker Justice (IWJ) Summer Program (6 credits) A ten-week summer internship program for college students and seminarians sponsored by Interfaith Worker Justice and the AFL-CIO. Interns attend a weeklong training period on religion and labor organizing and then work directly with labor unions and other labor organizations to engage the religious community in workplace issues. Interns meet with a mentor for theological reflection. Stipends are provided to help with costs.

Seminary Consortium for Urban Pastoral Education Summer Program (6 credits) SCUPE is offered by a consortium of a dozen theological schools located in Chicago. SCUPE programs educate individuals from all backgrounds as effective change agents in urban communities. Utilizing the educational and training theories of adult experiential education, SCUPE programs are designed for individuals interested in pastoral ministry, community leadership, and social justice. These programs provide leadership development through hands-on urban ministry experience. The SCUPE summer program, when it is offered, consists of an introductory two-week intensive course called Cross Cultural Ministry followed by a nine-week full-time internship with a peer group practicum. Interns are placed in Chicago churches and community organizations. Housing and financial support are generally available. The program is not offered every summer.

Intern Year

YDS does not offer Supervised Ministries credit or academic credit for an intern year unless that year of study is formally supervised and credited by another seminary and is approved by the director of supervised ministries prior to the internship. However, students who wish to maintain their student status at Yale while participating in an intern year may do so by making an application to the Professional Studies Committee, explaining how the intern year fits into their educational goals. If the committee approves the intern year, then students will be allowed to complete a technical registration that will allow the student to continue his or her current student status at Yale and to continue to use Yale e-mail. Because the student status continues, the individual will not need to start repaying student loans and will not have to reapply for admission to YDS at the end of the intern year. Upon completion of the intern year, students are expected to supply the Professional Studies Committee with a brief written evaluation of the intern year.

MINISTRY STUDIES SUPPORT

YDS enables women and men to prepare for the lay or ordained ministries of Christian churches. As part of that preparation, YDS offers a ministry studies support program to each Master of Divinity degree student. The program accommodates the student's needs and expectations for the degree, and Yale's requirements. Support for ministry studies within the context of the degree includes the help of academic advisers, the associate dean for leadership initiatives, and the Berkeley Divinity School director of studies.

The M.Div. is a professional degree, required by many Christian denominations for ordained ministry. Utilizing the YDS faculty and student body as well as the gifts of the broader Yale University academic community, M.Div. students engage in a three-year program of intellectual discovery and personal formation. The M.Div. degree, when part of an intentional plan for study, prepares students for their denominational ordination process in a program that is theologically informed, professionally competent, academically rigorous, and oriented to the life of the church. Yale provides all of the course work required for most denominational ordination requirements and also offers the context and broad system of support for this journey of the mind and spirit. The degree also prepares students who are not ordination-bound for a wide range of careers in professional ministry and church service. Assessment of progress is offered throughout the academic program so that students in the M.Div. program can move forward, with broad institutional support, into the ministries that are most appropriate for their interests, their gifts, and their hopes.

In addition to academic work, ministry studies include possibilities for regular worship with the YDS community at Marquand Chapel, at Berkeley Center, and in a wide range of denominational and other settings. The Annand Program for Spiritual Formation, sponsored by Berkeley Divinity School and open to all students, encourages learning the fundamentals of prayer and Christian discipleship from seasoned clergy and lay teachers. The Supervised Ministries programs offer rich opportunities for professional growth within congregational ministry and non-parish settings.

In all aspects of ministry studies, consideration of issues of race, class, gender, and sexuality, and the broad scope of social justice concerns are of central importance.

THE ANNAND PROGRAM FOR SPIRITUAL FORMATION

A gift from the Berkeley Divinity School to the wider YDS community, this endowed program prepares students for lay and ordained ministry through the integration of spiritual and intellectual life. Annand programs are intended to foster personal spiritual formation, provide experience with a variety of spiritual disciplines, and offer students a broad view on trends in spiritual expression. First-year students are invited to participate in small groups designed especially to support spiritual growth while making the transition to Divinity School life. The Annand Program also offers individual and group spiritual direction, quiet days, workshops, and a variety of small group programs. Open to all YDS students, the Annand Program can be an especially helpful resource for M.Div. students in fulfilling spiritual growth and formation expectations for their portfolio. For more information, please call Berkeley Divinity School at Yale, 203.432.9285, or e-mail annand@yale.edu.

EDUCATIONAL LEADERSHIP AND MINISTRY PROGRAM

This program seeks to prepare students of all denominations for leadership and ministry in schools and colleges.

Sponsored by Berkeley Divinity School, ELM focuses on equipping leaders to serve as ordained and lay chaplains, administrators, and teachers of religion in a variety of schools. It addresses some of the factors involved in the spiritual and moral formation of primary and secondary school students. It provides insight into the roles and responsibilities of those who hold other leadership positions in schools. The program also seeks to help future leaders understand and prepare for various types of chaplaincy at universities and colleges.

The ELM Program can lead to the granting of a Certificate in Educational Leadership and Ministry by Berkeley Divinity School. To receive the certificate, students must successfully complete at least two of the program's three core courses: REL 811, Models and Methods of College and University Chaplaincy; REL 848, Leadership Ministry in Schools; and REL 875, Seminar: Advanced Topics in Leadership Ministry in Schools and Colleges. These three courses deal with issues of race, class, gender, and sexuality through readings, case studies, and discussions. In addition, students must successfully complete REL 812, Principles and Practice of Preaching, plus two additional electives in related fields (one elective if all three core courses above are taken) approved by the director of the Educational Leadership and Ministry Program. Students must also do a supervised ministry or internship, approved by the director, in a school, college, or other educational institution. They are also required to participate in at least one field trip to an educational institution in addition to the trips required in their courses.

MINISTRY RESOURCE CENTER

The center focuses on the practice of ministry and provides resources to faculty, students, graduates, and congregations for those ministries. The center provides consultation and training related to social service agencies and ministries of congregations, the use of

resources, and program planning. It provides a media library of DVDs, CDs, and print resources on the practice of ministry ranging from social issues to congregational care to curriculum resources. The center supports students in internships in the community by providing program resources, planning assistance, and training. The Ministry Resource Center works to expand visions and meet faith needs through the life of congregations.

DENOMINATIONAL PREPARATION

Instruction in denominational history and polity is offered in Area II of the curriculum and as an integral part of the work in a variety of courses. Each student is urged to consult with the proper denominational authorities at the outset, and to keep them informed, with regard to particular denominational requirements for ordination. Students should be aware that most denominations require specific courses in history and polity.

The Episcopal Church

As a seminary of the Episcopal Church, Berkeley Divinity School at Yale is characterized by its unique setting within YDS, commitment to academic excellence, and vibrant community life. When Episcopal students come to Yale to prepare for vocations in the lay and ordained ministries, they come to one of the world's premier centers of theological learning.

At the same time, through Berkeley students participate in a focused community of worship and formation steeped in the Anglican tradition. Founded in 1854 to be a mediating seminary during a time of theological division in the Episcopal Church, Berkeley historically has been open to the spectrum of worship practices and theological perspectives within Anglicanism. It has found its unity in a rich sacramental and community life, as well as a shared commitment to rigorous intellectual engagement with the Christian tradition. Since its affiliation with Yale in 1971, Berkeley Divinity School has retained an independent board of trustees and its own dean, but its students are fully enrolled in Yale. Through YDS, Berkeley funds certain Episcopal faculty and lectures, and offers scholarship support to students.

Berkeley students undertake, in addition to their Yale degree, a Diploma or Certificate in Anglican Studies. The Diploma in Anglican Studies includes courses in the seven canonical areas mandated by the Episcopal Church, a three-year colloquium series on leadership, participation in the Annand Program for Spiritual Formation, and regular attendance at chapel services. Seminars, workshops, and class retreats focus on the acquisition of skills for the practice of ministry. Requirements for the diploma and certificate are listed in the BDS Advising Customary. In addition, the Berkeley *Rule of Life* outlines expectations for students' spiritual formation, participation in community life, and personal integrity.

All M.Div. students must complete a year of supervised ministry in a parish, school, or other approved setting, or a unit of Clinical Pastoral Education. Most dioceses of the Episcopal Church require both a unit of Clinical Pastoral Education and one or two years of supervised parish internship before ordination.

Daily worship in the Anglican tradition is held in St. Luke's Chapel, and on Wednesday evenings the whole community gathers for a celebration of the Holy Eucharist in Marquand Chapel. These services are open to all.

The Berkeley Center, located one block from the YDS campus, functions as a center of hospitality and community, including St Luke's Chapel, some student accommodation, and the deanery.

All admissions are administered through either YDS or the Institute of Sacred Music. Applicants interested in pursuing the program at Berkeley Divinity School should use one of these applications for admission, indicating their desire to enroll in the Berkeley Program. For further information, please contact the Director of Formation, Berkeley Divinity School, 409 Prospect Street, New Haven CT 06511, telephone 203.432.9285, or visit the Web site at <http://berkeleydivinity.yale.edu>.

Evangelical Lutheran Church in America

Lutheran students are reminded that all candidates for ordination in the Evangelical Lutheran Church in America must register with their synod's candidacy committee. Candidates are expected to affiliate with a Lutheran seminary and to plan a yearlong, full-time internship as part of their seminary career. Arrangements for internships are made through the Lutheran seminary with which the candidate is affiliated; arrangements for field placements in Lutheran churches are made through the Office of Supervised Ministries.

Candidates for ordination enrolled at non-Lutheran seminaries are normally required to spend a year in residence at a Lutheran seminary. Candidates often meet this requirement by spending a fourth year at a Lutheran seminary after completing their program of study at Yale. Alternately, YDS has established a partnership with the Eastern Cluster of Lutheran Seminaries (Lutheran Theological Seminary at Philadelphia, Lutheran Theological Seminary at Gettysburg, and Lutheran Theological Southern Seminary) that permits students enrolled at Yale to take up to two terms at an Eastern Cluster school as part of their Yale program.

The Lutheran Studies Program at Yale is designed to support candidates for ordination in the Evangelical Lutheran Church in America. The program has two components: activities supporting formation for ministry and a course of studies adopted by the Oversight Committee. Those participating in the formation for ministry component qualify for a Certificate in Lutheran Studies. Those participating in both components qualify for the Diploma in Lutheran Studies. For information about the program, contact Timothy Key, director of the Lutheran Studies Program.

United Methodist Church

United Methodists should keep in mind the ruling of the General Conference that candidates for both deacon and elder orders in an Annual Conference must include in their graduate theological studies the areas of Old Testament, New Testament, theology, church history, mission of the church in the world, evangelism, worship/liturgy, and United Methodist doctrine, polity, and history. The specific requirement for United Methodist doctrine, polity, and history is the equivalent of two credit hours in each of the fields. This requirement may be met by successful completion of REL 691 (Ecclesiology, Ministry, and Polity) and REL 696 (United Methodist History and Doctrine) when taken in sequence. Annual Conferences may have additional requirements for ordination beyond those specified in *The Book of Discipline of the United Methodist Church*. Many

Annual Conferences require both a unit of Clinical Pastoral Education and one or two years of supervised ministry. Students should be in touch early in their seminary career with their Board of Ordained Ministry to determine specific requirements.

Candidates for ordination are reminded that they should contact their district superintendent and District Committee on Ordained Ministry to begin the candidacy process as described in *The Book of Discipline*. It is advisable to begin this process early in the seminary experience. Courtesy mentoring for candidates is sometimes possible through the Connecticut District of the New York Annual Conference.

Methodist Studies Certificate

YDS offers a Certificate Program in Methodist Studies. The objectives of this program are to create a Methodist ethos in which students can receive the courses and formation needed to prepare for ministry, to provide academic inquiry into the Wesleyan tradition with special attention to United Methodist as well as pan Methodist identities, and to create a community of students on campus who identify with the Methodist tradition. Students in the Master of Divinity Program interested in the Methodist Studies Program are primarily those seeking ordination as deacons or elders in denominations rooted in the Wesleyan tradition such as the United Methodist, the Korean Methodist, the African Methodist Episcopal (AME), and African Methodist Episcopal Zion (AME Zion). Other degree students are also welcome. Requirements for certification include completion of courses necessary for ordination, two colloquies each term, and active participation in the Methodist Society at YDS.

Presbyterian Church (U.S.A.)

The M.Div. program provides the course work needed to fulfill most requirements for ordination in the PCUSA. Presbyterian students should contact their Presbytery's Committee on Preparation for Ministry to enroll as an inquirer. Chapter 2 in the PCUSA Book of Order explains the process and the requirements for ordination. Students should take the Presbyterian polity course in the fall of their second or third year before scheduling their ordination exams in polity and worship and sacraments. At least one course in Reformed theology should be taken before the ordination examination in theology. Ordination-bound students are required to take Greek and Hebrew languages and exegesis. The Biblical exegesis exam requires competency in Biblical Hebrew or Greek. Presbyterian students who wish to receive a certificate in Reformed studies must also complete the requirements for that program.

Reformed Studies Certificate

Students may complete a Certificate in Reformed Studies at YDS. Drawing on the considerable resources of those faculty members who identify themselves with the tradition, and the students from the PCUSA, UCC, RCA, PCA, CRC, and Disciples of Christ, YDS has formed a broad-based community of people committed to exploring the historical and contemporary issues facing the Reformed churches. The purpose of the certificate is to demonstrate to presbyteries and other denominational bodies that while at YDS students in the Reformed tradition are offered the courses and formation needed for ministerial preparation; to answer students' request for a greater knowledge and awareness of what

it is to be a part of that Reformed tradition; and to build community among those on campus who identify with the Reformed tradition. In addition to the courses required for completion of the certificate, students need to be aware of the specific requirements of their denominations, including, for instance, the requirements in biblical languages of the PCUSA. Students interested in enrolling in the certificate should contact Professor Bruce Gordon.

Roman Catholic Church

Since the Second Vatican Council (1961–65), Roman Catholic faculty and students have played an important role at YDS. Because the majority of the students are members of the laity who cannot at the present time become candidates for ordination in the Catholic Church, no formal programs for priestly formation currently exist at YDS. However, many Catholic students at YDS are enrolled in the M.Div. program and are preparing to serve as lay ecclesial ministers in the Catholic Church. Students enrolled in the M.A.R. and S.T.M. programs are preparing for service in educational and social service environments.

In order to provide a formative experience for all these students, the YDS Catholic community has been established as an informal body of students, staff, and faculty who gather throughout the academic year for worship, meals, and lectures. Mass is celebrated regularly on the YDS campus, followed by refreshments and socializing with fellow students and Catholic members of the faculty and staff. Throughout the year different activities, such as small prayer groups or volunteer groups committed to working in poor areas of New Haven, develop according to the interests and needs of the students. Opportunities for supervised ministry and formation experience are also available through the St. Thomas More Catholic Chaplaincy at Yale. The variety of denominations and traditions represented at YDS allows the students a rich opportunity to engage in ecumenical dialogue and worship in addition to their studies. The Annand Program of Berkeley Divinity School provides occasions for spiritual direction in which Roman Catholics regularly participate. Each of the programs in which the Catholic community engages is intended to deepen the students' awareness of the ways in which they can serve the church through education, parish ministry, and pastoral care, while also cultivating friendships and support among themselves and the broader YDS community.

INTERDISCIPLINARY STUDY

Interdisciplinary study may be undertaken by YDS students in two ways: by taking courses elsewhere to be credited to a single degree, Master of Arts in Religion (M.A.R.) or Master of Divinity (M.Div.), or by pursuing, concurrent with a YDS degree, a program leading to a second degree, granted by Yale or another university.

Joint-Degree Programs

YDS encourages its students to pursue concurrent degree programs that lead to the receipt of more than one degree when such programs constitute a coherent and well-defined preparation for ministry. Currently YDS has joint-degree programs with the schools of social work of the University of Connecticut and Yeshiva University.

Students may also work simultaneously toward a YDS degree and a degree in certain other Yale schools or other approved graduate programs. (See following list of approved joint-degree programs.)

In most cases, the period of study required to complete two degrees is less (usually by one year) than would be required to complete those degrees if they were pursued independently.

The administrative officers of the schools concerned arrange assessment of tuition and other fees. Students interested in pursuing one of the joint degrees should consult with each school prior to matriculating at either school. In all cases where concurrent degrees are sought, admission to the school must be obtained through the normal admissions processes established by each school.

YDS has established the following policies for joint-degree programs:

1. Each YDS student who undertakes joint-degree work must secure a faculty adviser in YDS who will supervise such work.
2. The student will submit to the faculty adviser and to the director of studies a program draft containing the following information:
 - a. The student's reasons for undertaking joint-degree work.
 - b. A description of how the student's expectations are to be met in the other program.
 - c. A designation of someone in the other program who may serve as a contact for the YDS adviser.
3. The faculty adviser will review the student's progress periodically through contact both with the student and with the designated person in the other program.

Students interested in enrolling in a joint-degree program should notify the registrar and consult the senior associate dean of academic affairs for further information.

JOINT-DEGREE PROGRAMS WITHIN YALE

Currently YDS has agreements for joint-degree programs with the Yale schools of Forestry & Environmental Studies, Law, Management, Medicine, Nursing, and Public Health. Students interested in pursuing any of these programs can obtain further information from the senior associate dean of academic affairs. Students generally alternate terms or years in each school. The normal pattern for joint-degree candidates in programs totaling three years of study is to spend the entire first year almost exclusively in one school and the entire second year almost exclusively in the other, combining courses from both schools and completing requirements for both degrees during the third year.

Religion and Ecology The Yale School of Forestry & Environmental Studies (F&ES) and Yale Divinity School offer a joint master's degree program in Religion and Ecology. It is aimed at students who wish to integrate the study of environmental issues and religious communities in their professional careers and for those who wish to study the cultural and ethical dimensions of environmental problems. The joint degree is supported by faculty who teach courses in both schools and by the Forum on Religion and Ecology at Yale.

Students work toward both a Master of Environmental Management at F&ES and either a Master of Divinity or a Master of Arts in Religion at YDS. Within these schools, they are encouraged to take courses in environmental ethics and religion and ecology.

In consultation with the registrars and with the academic deans at both schools, students develop a study plan for meeting all requirements. This joint degree in religion and ecology is the first program of its kind in North America.

Religion and Law Students interested in the intersection of religion, politics, ethics, and public policy are invited to pursue a joint-degree program offered by Yale Divinity School and Yale Law School. As religion in public life and issues of social justice based on religious beliefs become more and more central to our common life, the integration of studies in both law and religion provides a unique background in both disciplines.

Students work toward both a Juris Doctor at the Law School and either a Master of Divinity or a Master of Arts in Religion at YDS. Joint-degree candidates who intend to pursue ordination with the intention of serving a faith community are advised to undertake the M.Div. degree, while those seeking to combine law and religion in a profession that does not require ordination may choose the M.A.R. degree.

Accepted students must submit a joint-degree proposal to a Law School committee after matriculating at the Law School and before completion of the Divinity School curriculum. Although students often begin their course of study at the Law School, they may choose to begin at either school. However, courses taken prior to matriculation at the Law School cannot be credited toward the J.D. degree.

Religion and Management The integration of courses in business and religion leading to a joint-degree program offered by the Yale School of Management and Yale Divinity School equips students for careers in the nonprofit sector as well as in church administration. Students preparing for ordination and parish ministry are advised to pursue the Master of Divinity/Master of Business Administration joint-degree program, while those seeking to use their business acumen in faith-based initiatives and not-for-profit social agencies usually enroll in the Master of Arts in Religion/Master of Business Administration joint-degree program.

Religion and Medicine Caring for the body and caring for the spirit need not be the domains of separate practitioners. To this end, Yale Divinity School and the Yale School of Medicine offer a joint-degree program leading to the Master of Divinity or Master of Arts in Religion and Doctor of Medicine degrees.

Due to the complexities of coordinating a Doctor of Medicine degree with a Master of Arts in Religion or Master of Divinity degree, each student's schedule is determined on a case-by-case basis with the academic dean's office.

Religion and Nursing In recognition of the relationship between nursing and ministry/spirituality/religion, Yale Divinity School and the Yale School of Nursing (YSN) offer a joint-degree program to individuals who seek to combine careers in advanced nursing practice, planning and policy making, and religious ministry in a variety of health care systems. Students work toward both a Master of Science in Nursing at YSN and either a Master of Divinity or a Master of Arts in Religion at YDS.

This joint-degree program is not open to YSN students enrolled in or applying to the Midwifery/Women's Health Nurse Practitioner Specialty. For the Master of Science in Nursing/Master of Arts in Religion joint degree, students register in the third year for

one term in each school and complete both programs by the end of that year. Candidates for the Master of Science in Nursing/Master of Divinity joint degree register in the third and fourth years for one term in each school and complete both programs by the end of the fourth year.

Religion and Public Health Those who wish to improve the spiritual health and physical well-being of populations should consider the joint-degree program offered by Yale Divinity School and the Yale School of Public Health. In this program students have the opportunity to do cutting-edge research on many of today's most pressing public health questions in conjunction with their investigations into the theological dimensions of ancient and modern thought. Doing so affords students the ability to engage with complex public health problems, be they present in a nation or congregation, while cultivating an awareness of the spiritual realities of the world and its people. Depending on the character of their vocations, students may choose to apply for joint-degree programs in either Master of Divinity/Master of Public Health or Master of Arts in Religion/Master of Public Health.

JOINT MASTER OF SOCIAL WORK DEGREE

YDS students may apply for a joint M.S.W. degree through the University of Connecticut's School of Social Work or the Wurzweiler School of Social Work at Yeshiva University. Candidates for the joint-degree program may be eligible to count up to the equivalent of one term's credit hours at the other school to satisfy course work in each program. In most cases, the period of study required to complete the two degrees is less (usually by one year) than would be required to complete those degrees if they were pursued independently. Field education/supervised ministry may be coordinated between the two programs. Students interested in pursuing a joint M.Div./M.S.W. are encouraged to apply to both programs at the start of the application period in the fall. For more information on the joint program, please contact the YDS Admissions Office and visit our partners' Web sites at www.ssw.uconn.edu or www.yu.edu/wurzweiler.

Interdepartmental Studies

YDS offers opportunities for study in other schools and departments of Yale University. Divinity students are eligible to enroll in graduate or professional school courses, within the context of their M.Div. or M.A.R. programs, and are encouraged to do so, as long as they meet the general prerequisites for the course as prescribed by its instructor and with the instructor's written permission. At the time of registration for a fourth course in the same school or department, the student's program of study comes under review by the Professional Studies Committee.

Work taken elsewhere at the graduate or professional school level may be credited toward YDS degrees as long as the student meets the normal distributional requirements. These courses are governed by the regulations for the transfer of credit (see Transfer of Credit, in the chapter Standards and Requirements).

In every case, at least half of each term's work must be taken at YDS, and the courses taken outside YDS must be clearly relevant to the student's professional or vocational goals.

STUDIES FOR HARTFORD SEMINARY STUDENTS

Students who are enrolled in the M.A. program at Hartford Seminary are eligible to apply for the M.Div. program at Yale as part of a cooperative agreement between the schools.

Students admitted through this program may transfer up to half of their M.Div. requirements (thirty-six hours) from Hartford Seminary.

Applicants must be endorsed by the Hartford Seminary faculty and admitted to YDS through the YDS Admissions Committee. Once admitted and enrolled, students must coordinate their Yale course schedules under the guidance of the senior associate dean of academic affairs.

Interested Hartford students should contact Uriah Kim at Hartford Seminary.

FOREIGN LANGUAGE STUDY

For M.Div. and M.A.R. students, degree credit may be received for any foreign language study beyond the elementary level. Degree credit may be received for elementary-level language study only if:

1. The language is necessary for reading original texts of the Judeo-Christian tradition, or
2. The language study is required for the degree (as in the case of several concentrated M.A.R. degrees), or
3. In consultation with the student's adviser and the academic dean, the language is deemed necessary to the pursuit of a specified course of ministerial or other professional development.

For students in the comprehensive M.A.R. program or the M.Div. program, elementary-level language study can receive elective credit only. For students in a concentrated M.A.R. program, distribution will be determined in consultation with the student's adviser. Normally, the limit for elementary-level languages will be twelve hours, and further credit will be given only for intermediate-level languages. The courses French for Reading and German for Reading are not eligible for elective credit.

Normally, elementary-level foreign language study will not be credited toward S.T.M. degree requirements. Such courses can, however, be recorded on student transcripts.

READING COURSES

Reading courses may be arranged on materials, subjects, and concerns not included in the courses being offered, or may have a narrower focus than those courses. Reading courses require at least as much work as other courses. They may normally not be taken during a student's first year in YDS. Exceptions are made for S.T.M. students and may be made for M.A.R. students who have done exceptional work in their first term. Only one reading course may be taken in any term or (for part-time students) any block of four consecutive courses. Reading courses may count toward distributional requirements across areas of the curriculum but may not be counted as fulfilling particular requirements within the area. Only full-time faculty at Yale University may offer reading courses.

A student desiring to work with a faculty member on a reading course will submit to the instructor a written proposal on a form provided by the registrar's office that includes

the following: a brief description of the topic or area of interest, a tentative bibliography, an indication of the way in which the work will be evaluated, and a suggested schedule of meetings with the instructor. After the instructor approves the proposal, it will be submitted to the academic dean for review prior to course registration. No reading course may be approved for any course currently available in the YDS curriculum.

Students on probation or otherwise in academic difficulty may not take reading courses. Reading courses will normally not be approved after the date specified in the academic calendar.

STUDENTS WITH DISABILITIES

The faculty and staff of YDS make every reasonable effort to facilitate the learning of students capable of graduate-level seminary work. Any student who has a condition that may prevent full demonstration of her or his abilities should contact the Resource Office on Disabilities to request disability-related accommodation or service. Students should also contact their teachers to discuss learning needs and accommodations to ensure the students' full participation and evaluation in their courses.

Standards and Requirements

REGISTRATION

All students register online, using the Online Course Selection system, during the period stated in the academic calendar. Failure to submit the electronic schedule worksheet to the faculty adviser by the due date will result in a \$50 late registration fee. There will be no charge for course changes made prior to the beginning of the second week of the term, but there will be a \$10 fee for each course change made after online registration has ended.

The student's program is subject to review by the Professional Studies Committee, with particular attention to the distribution of the courses among fields in the curriculum and to the relevance of the individual's program for vocational objectives.

A student may not enter a course *later than the final date of online registration* as specified in the academic calendar without the permission of the faculty adviser and the instructor involved. Under no circumstances will students be enrolled in a course after the third week of classes. A student may not drop a course later than the "last day to drop a course" as specified in the academic calendar.

Duly enrolled students who expect to continue their studies at Yale Divinity School during the next year are required to record that intention at the registrar's office before April 1, in order to reserve a place in the School. Failure to do so will result in a fee of \$25 imposed in September if the student enrolls.

SCHEDULE OF STUDY

The schedule of study at YDS normally consists of twelve credit hours each term. Students in their first term are strongly discouraged from registering for more than fourteen credit hours of study.

A student must take at least one-half of each term's work with members of the YDS faculty. Students are encouraged to familiarize themselves with and consider relevant courses offered elsewhere in the University. Graduate- or professional-level courses given by other departments and schools of the University may be taken with approval of the faculty adviser, and with the permission of the instructor of the course. Additional work is normally required in undergraduate courses presented for YDS credit. (For regulations governing interdepartmental study, see Interdepartmental Studies, in the chapter Other Curricular Considerations.) Bus service is provided every twenty minutes from YDS through the central campus to the School of Medicine.

Each course in YDS normally carries three hours of credit unless otherwise stated. It is possible to arrange to take courses for more or fewer credit hours. This flexible system of credit permits students to concentrate their efforts or pursue special concerns when advantageous or advisable. Alteration of the announced number of credit hours requires permission of both the instructor and the faculty adviser.

TRANSFER OF CREDIT

Applications for transfer of credit for work completed at Yale or another school may be made after a full term's work at YDS. Credits are transferred upon authorization by the

senior associate dean of academic affairs, acting for the Professional Studies Committee. Normally transfer credit will be recorded as electives. After six credits have been transferred as electives, however, a maximum of *six additional credits for the M.A.R. degree and eighteen additional credits for the M.Div. degree* may become eligible for transfer to the appropriate areas. Except in the case of students on approved exchange study, these credits will be included in the total hours required for an area but not counted as fulfilling particular requirements within the area. In the case of students on approved exchange study, once course work has been preapproved, students may request a waiver of the policy restricting the first six transfer credits to electives and/or to the policy prohibiting transfer credits from fulfilling particular requirements within a curricular area. Matriculated students must secure approval in advance for courses they wish to take elsewhere if transfer credit is desired. No more than six hours of credit can be earned each year through study during the summer. All course work accepted for transfer credit is posted to the YDS transcript with the grade of “CR” (credit). Titles of courses accepted for transfer credit are maintained in the student’s file but are not listed on the transcript.

To be eligible for transfer toward a Yale Divinity School degree a course completed at Yale or another school must meet the following requirements:

1. The course must have been taken at an accredited institution.
2. The course must have been taken at the graduate or professional level.
3. The student must have completed a baccalaureate degree before taking the course.
4. The course should be clearly relevant to the student’s program at the Divinity School.
5. Normally the course must have been taken within the seven years prior to matriculation at the Divinity School.
6. Courses credited toward another graduate degree, either received or anticipated, are not normally transferred. Exceptions may be made for some of the courses credited toward a previous full two-year master’s degree.
7. No more than twelve hours will be transferred from a nontheological graduate program. If twelve hours are to be transferred, the student will be required to demonstrate to the Professional Studies Committee how the work previously completed is integral to the program of study pursued at Yale Divinity School.
8. Courses taken online cannot be transferred for Divinity School credit.
9. Intensive courses lasting less than two weeks cannot be transferred for Divinity School credit.
10. The minimum grade accepted for transfer credit is B- (HP-) or its equivalent.

INTEGRITY OF WORK

The learning environment at YDS is intended to be one of trust. Students are expected to adhere to academic conduct that honors this trust and respects the integrity of the academic community.

1. All written work must be the student’s own original work, except as consultation or collaboration or use of other resources is authorized by the instructor.
2. All material quoted or paraphrased from other sources must be fully identified, including, where relevant, both secondary and original sources. (Refer to Chapter VIII of the *Student Handbook*, “Learning and Planning Resources,” supplied to all entering students.)

3. Similar written material may be submitted in more than one course only with the advance approval of all instructors involved. A student may not submit work that he or she has published elsewhere, whether in print or via an electronic forum such as a Web page, article, or blog, except in consultation with the instructor.

Plagiarism, whether intentional or inadvertent, is regarded as a serious offense and is subject to severe penalties. Cases of plagiarism, together with full documentation of the offense, may be referred to the Professional Studies Committee, which will conduct an investigation of the charges. As part of this investigation, the accused student will be invited to appear before the committee.

Suspected violations of academic integrity should be reported to the senior associate dean of academic affairs.

The use of inclusive language is a matter of concern to the YDS community. Guidelines for gender inclusive and racially inclusive language are available to faculty and students.

RIGHTS AND REPRESENTATION

Governance

The work of YDS is carried on through the Governing Board (tenured faculty), the General Faculty, and the Standing Committees of the Faculty: Admissions and Financial Aid, Community Life, Curriculum, Ministerial Studies, Professional Studies, Spiritual Formation, and Worship. Each committee has an equal number of faculty and students. Faculty members of the committees are appointed by the dean and confirmed by the General Faculty; student members are elected by the entire student body, with the exception of student members of the Standing Committee on Admissions and Financial Aid, who are chosen by the director of admissions and financial aid.

Discipline

A Disciplinary Committee is appointed by the dean. Printed statements of the membership and established procedures of the committee are available in the Office of the Dean. Issues of academic discipline, like plagiarism, are addressed by the Professional Studies Committee. The Disciplinary Committee shall be the final authority on all nonacademic cases of discipline involving students in the School. Formal complaints of sexual harassment must be brought to the University-Wide Committee on Sexual Misconduct (UWC), which may also address informal complaints. Informal complaints of sexual harassment may also be brought to the Divinity School's Title IX coordinator, Lisabeth Huck, or to any Title IX coordinator at Yale. For more information about the work of the committees, see Termination, below. For more information about University-wide resources on sexual misconduct, including the UWC, see Resources on Sexual Misconduct in the chapter Yale University Resources and Services.

Freedom of Expression

Each member of YDS shall enjoy the rights of intellectual freedom that are fundamental to the University tradition. Freedom of expression is a necessary condition for exercising

intellectual freedom. The purpose of maintaining free speech at Yale, as elsewhere, is to protect the expression of all views. To do so, the University must maintain a community with the requisite order, freedom of access to facilities, and impartiality toward all opinions for free expression.

Statement on Consensual Relations

The Yale Divinity School is a community in which members of the faculty mentor students to help them achieve their full academic, professional, and personal potential. Students rely on the other-centered character of faculty concern for them and approach the relationship in a spirit of trust. For these reasons, members of the YDS faculty shall not have amorous or sexual relations with a YDS student, defined as anyone taking a course at YDS, even when they are ostensibly consensual. This principle is supported by the School's pedagogy with regard to relationships between a minister, priest, or lay professional and a member of the congregation in which he or she has a role of pastoral leadership. Just as we teach that such sexual relations are harmful to the congregant and to the ethos of the congregation as a whole, we take the same position with regard to faculty and masters-level students regardless of whether the faculty member in question has or might reasonably expect to have pedagogical or direct supervisory responsibilities over the student in question. This policy applies to all YDS faculty. YDS faculty are also subject to the University Policy on Teacher–Student Consensual Relations. The YDS policy does not pertain to relationships established before the student's or the faculty member's affiliation with YDS. In the case of these relationships, the University Policy does pertain: that is, the faculty members in question may not have direct pedagogical or supervisory responsibilities. Violations of the YDS or the University Policy by an instructor will normally lead to appropriate disciplinary action.

Adopted by the Yale Divinity School faculty, May 4, 2010.

The Association of Theological Schools (ATS) Grievance Policy

The Commission on Accrediting of the Association of Theological Schools (ATS) maintains accreditation standards for its member institutions. Yale Divinity School (YDS) is a member institution of ATS. Student complaints regarding violations of ATS accreditation standards in YDS should be directed to the senior associate dean of academic affairs in YDS. The senior associate dean of academic affairs maintains a record of formal student complaints for review by the ATS Board of Directors. The ATS accreditation standards may be found at www.ats.edu/accrediting.

GRADING SYSTEM

The Divinity School uses the following grading system:

Honors (H)	= Exemplary
Honors minus (H–)	= Excellent
High Pass plus (HP+)	= Very Good
High Pass (HP)	= Good
High Pass minus (HP–)	= Satisfactory

Low Pass (LP)	= Marginally Passable
Fail (F)	
Credit (CR)	
No Credit (NC)	
Withdrew (W)	

If the YDS grading system were to be translated into a traditional grading system on the graduate level, Honors would represent a strong A and A+; Honors minus, A-; High Pass plus, B+; High Pass, B; High Pass minus, B-; Low Pass, C.

There is also a Credit/No Credit system. The Credit/No Credit option for a course may be chosen by the professor, in which case the entire class will be graded thus. Individual students in such a course may request the professor's approval to take the course on the regular grading system. Conversely, a student taking a course graded on the regular grading system may request the professor's approval to be graded Credit/No Credit. The grade of CR in the Credit/No Credit system requires achievement at the level of HP- or better. Requests for departures from the grading systems under which courses are taught must be made on a form supplied by the registrar's office. Options are elected during the first two weeks of the term, and the decision is irreversible. The option of a Credit/No Credit grade is not available under the S.T.M. program.

In both grading systems, the W is to be used only under extraordinary circumstances by permission of the senior associate dean of academic affairs in consultation with the Professional Studies Committee. Students who receive one or more LP, F, or NC grades in a given term are subject to being placed on academic warning or academic probation (see section on Academic Deficiencies below).

Grade Changes

Once submitted, a grade may not be changed by the instructor except:

1. in the event of a computational or clerical error, or
2. after a reevaluation of a student's work in consultation with the senior associate dean of academic affairs.

ACADEMIC DEFICIENCIES

Academic Warning

The Professional Studies Committee will review the academic performances of students and place them on warning if their record in any term shows a significant decline or reason for concern about the quality of their work, e.g., a course graded Low Pass (LP), Fail (F), or No Credit (NC). Students placed on warning will be reviewed by the committee following the end of the term, and either removed from warning, continued on warning, or placed on probation. The warning notation will not be placed on students' transcripts. Both the student and the faculty adviser will be notified in writing of the warning.

Academic Probation

The Professional Studies Committee will place on probation students whose academic work is unsatisfactory. In every case the committee will take into account the personal situation of the student; but the following record, accumulated during the course of any one term, will normally result in probation:

1. two courses graded Low Pass, or
2. two Incompletes, or
3. two Fs or NCs, or
4. any combination of inadequate or incomplete work in two or more courses.

In addition, a student may be placed on probation if his or her record shows a pattern of academic warnings in multiple terms.

Students are responsible for knowing at the end of a term whether or not they have completed each course satisfactorily. As information becomes available to the Professional Studies Committee, written notice of probation will be given both to the student and to the faculty adviser, and the notation will be placed on the transcript. The student must meet with the academic dean to develop a plan for a return to good academic standing. Failure to successfully complete this academic plan can result in the loss of federal financial aid eligibility. For more information about Satisfactory Academic Progress (SAP) and financial aid eligibility, see below.

Students on academic probation must observe the following conditions when they register for courses:

1. during the term in which students are on academic probation they may not take more than twelve hours of course work, and
2. they may not take any reading courses.

Students will be removed from probation when they have completed four courses under the following conditions:

1. all work for each course must be completed by the end of its term, without extensions;
2. all incomplete work from previous terms must be completed;
3. the grade received in each course must be HP– or better.

Any student who remains on academic probation for two consecutive terms may be recommended to the faculty for dismissal from YDS.

Satisfactory Academic Progress (SAP)

All degree-seeking students are required to meet standards regarding Satisfactory Academic Progress (SAP). SAP refers to the student's success in meeting the minimum standards deemed acceptable for the program of study. Failure to maintain SAP jeopardizes a student's ability to receive University or federal financial aid (subsequently referred to as "financial assistance"). Federal regulations require institutions to monitor each student's "pace," which is the progress that a student is making toward his or her degree. Monitoring pace ensures that the student will graduate within the maximum time frame permitted for the student's degree or course of study (for a description of the maximum length of time permitted in each program, see the chapter Programs of

Study). SAP standards apply to all degree-seeking students regardless of their financial aid status. The Divinity School has established a set of standards below which a student will be placed on academic probation (see section on Academic Deficiencies, above). Failure to maintain these standards, and/or failure to progress through the program at the pace necessary to complete the degree in the time permitted, means that the student has failed to maintain SAP.

In addition to the qualitative standards referenced in the Academic Deficiencies sections, YDS has established the following set of quantitative standards:

- Students must successfully complete 67 percent of credits attempted.
- Courses graded W, F, or NC will be considered credits attempted but not completed.
- For part-time students, the pace calculation will be made after the equivalent of each full-time term.
- If a student fails a course and retakes it, the first enrollment will be considered an uncompleted attempt, and any future enrollment in the course will be considered a separate course attempted.
- Transfer credits accepted from other institutions are not included in pace calculations.

Student grades are reviewed each term to determine whether each student is meeting SAP. The registrar will provide the Financial Aid Office with a list of students who are failing to meet SAP and have been placed on academic probation. Such students will be placed on one term of financial aid warning. A student on financial aid warning may continue to receive financial assistance for that term. After a term on financial aid warning, a student who is still failing to meet SAP may continue to receive financial assistance for the next term only if he or she is placed on financial aid probation. In order to be placed on financial aid probation, the student must (1) successfully appeal the determination that he or she is not making SAP and (2) meet with the academic dean to create an academic plan for return to good academic standing. A student may appeal the determination that he or she is not making SAP by submitting a written petition to the academic dean, who will review the appeal and notify the student of the outcome. The student's written petition to the academic dean should include information about why the student failed to make SAP and what has changed in the student's situation that will allow the student to demonstrate SAP at the next evaluation. Once a student is on financial aid probation, the student must follow the academic plan and meet its benchmarks on time, or meet SAP by the end of the term, in order to continue to receive financial assistance.

SPECIAL EXAMINATIONS AND EXTENSIONS

Special examinations, at hours other than those regularly scheduled, will be given only under extraordinary circumstances. Except in the case of unforeseen emergencies, the request for a special examination must be submitted two weeks before the date of the regular examination. At the discretion of the instructor, students who are non-native speakers of English may be granted additional time, to a maximum of time-and-a-half, to complete written examinations.

All work for the first term is due by the end of the term, unless the instructor specifies an earlier date. In exceptional circumstances, such as illness or family crisis, the instructor in the course may grant an extension of time into the second term, but no extension can

be given beyond the fourth week of the second term. *No work from the first term can be accepted by a faculty member after that date.* A student may appeal to the Professional Studies Committee for an additional extension. Such an appeal must be made in writing before the end of the fourth week of the spring term on a form provided by the registrar's office. Extensions will be considered by the committee only in exceptional circumstances, such as those indicated above. An Incomplete grade will automatically be recorded as Fail (F), unless a petition for an extension is filed by the end of the fourth week of the spring term.

All work for the second term is due by the end of the term, unless the instructor specifies an earlier date. In exceptional circumstances, such as illness or family crisis, the instructor may grant an extension of time during the summer, but no extension can be given beyond June 30. *No work from the second term can be accepted by a faculty member after that date.* A student may appeal to the Professional Studies Committee for an additional extension. Such an appeal must be made in writing before June 30 on a form provided by the registrar's office. Extensions will be considered by the committee only in exceptional circumstances, such as those indicated above. An Incomplete grade will automatically be recorded as Fail (F), unless a petition for an extension is filed by June 30.

All work for summer courses is due by the end of the course, unless the instructor specifies a different date. In exceptional circumstances, such as illness or family crisis, the instructor in the course may grant an extension of time into the fall term, but no extension can be given beyond the fourth week of the fall term. *No work from the summer can be accepted by a faculty member after that date.* A student may appeal to the Professional Studies Committee for an additional extension. Such an appeal must be made in writing before the end of the fourth week of the fall term on a form provided by the registrar's office. Extensions will be considered by the committee only in exceptional circumstances, such as those indicated above. An Incomplete grade will automatically be recorded as Fail (F), unless a petition for an extension is filed by the end of the fourth week of the fall term. Unless otherwise noted, the following deadlines apply to summer courses: the last day to add a summer course is the first day of the second quarter of the course; the last day to drop a summer course is the first day of the second half of the course.

LEAVE OF ABSENCE

A student who wishes or needs to interrupt his or her study temporarily may request a leave of absence. There are three types of leave—personal, medical, and parental—all of which are described below. The general policies that apply to all types of leave are:

1. Leave of absence application forms may be obtained by contacting the registrar's office at YDS.
2. All leaves of absence must be approved by the senior associate dean of academic affairs. Medical leaves also require the written recommendation of a chief physician or designee on the staff of Yale Health, as described below.
3. A student may be granted a leave of absence for one, two, or three terms. A student may not normally be granted more than three terms of leave total during his or her study at YDS, but under extraordinary circumstances the academic dean may grant a student a fourth term of leave.
4. A student is not normally granted a leave of absence to take on a professional commitment.

5. International students who apply for a leave of absence must consult with OISS regarding their visa status.
6. A student on leave of absence may complete outstanding work in any course for which he or she has been granted extensions. He or she may not, however, fulfill any other degree requirements during the time on leave.
7. A student on leave of absence is not eligible for financial aid, including loans; and in most cases, student loans are not deferred during periods of nonenrollment.
8. A student on leave of absence is not eligible for the use of any University facilities normally available to enrolled students.
9. A student on leave of absence may continue to be enrolled in Yale Health by purchasing coverage through the Student Affiliate Coverage plan. In order to secure continuous coverage from Yale Health, enrollment in this plan must be requested prior to the beginning of the term in which the student will be on leave or, if the leave commences during the term, within thirty days of the date when the leave is approved. Coverage is not automatic; enrollment forms are available from the Member Services department of Yale Health, 203.432.0246.
10. A student on leave of absence does not have to file a formal application for readmission. However, he or she must obtain the approval of the senior associate dean of academic affairs to return and must notify the registrar in writing of his or her intention to return at least eight weeks prior to the end of the approved leave. In addition, if the returning student wishes to be considered for financial aid, the student must submit appropriate financial aid applications to YDS's Financial Aid Office to determine eligibility.
11. A student on leave of absence who does not return at the end of the approved leave, and does not request and receive an extension, is automatically dismissed from YDS.
12. Leaves of absence shall not be granted retroactively after a term has ended.

Personal Leave of Absence

A student who wishes or needs to interrupt study temporarily because of personal exigencies may request a personal leave of absence with the approval of the senior associate dean of academic affairs. The general policies governing all leaves of absence are described above. A student who is current with his or her degree requirements is eligible for a personal leave after satisfactory completion of at least one term of study. Personal leaves cannot be granted retroactively and normally will not be approved after the tenth day of a term.

To request a personal leave of absence, the student must complete the form available in the registrar's office before the beginning of the term for which the leave is requested, explaining the reasons for the proposed leave and stating both the proposed start and end dates of the leave, and the address (both physical and electronic) at which the student can be reached during the period of the leave. If the senior associate dean of academic affairs approves, the leave is granted. In any case, the student will be informed in writing of the action taken. A student who does not apply for a personal leave of absence, or whose application for a leave is denied, and who does not register for any term, will be considered to have withdrawn from YDS.

Medical Leave of Absence

A student who must interrupt study temporarily because of illness or injury may be granted a medical leave of absence with the approval of the senior associate dean of academic affairs, on the written recommendation of a chief physician or designee on the staff of Yale Health. The general policies governing all leaves of absence are described above. A student who is making satisfactory progress toward his or her degree requirements is eligible for a medical leave any time after matriculation. The final decision concerning a request for a medical leave of absence will be communicated in writing by the senior associate dean of academic affairs.

YDS reserves the right to place a student on a medical leave of absence when, on the recommendation of the director of Yale Health or the chief of the Department of Mental Health and Counseling, the dean of YDS determines that the student is a danger to self or others because of a serious medical problem.

A student who is placed on medical leave during any term will have his or her tuition adjusted according to the same schedule used for withdrawals (see Tuition Rebate and Refund Policy). Before re-registering, a student on medical leave must secure written permission to return from a Yale Health physician.

Leave of Absence for Parental Responsibilities

A student who wishes or needs to interrupt his or her study temporarily for reasons of pregnancy, maternity care, or paternity care may be granted a leave of absence for parental responsibilities. The general policies governing all leaves of absence are described above. A student who is making satisfactory progress toward his or her degree requirements is eligible for parental leave of absence any time after matriculation.

To request a leave of absence for parental responsibilities, a student must complete the form available in the registrar's office before the beginning of the term for which the leave is requested, explaining the reasons for the proposed leave and stating both the proposed start and end dates of the leave, and the address (both physical and electronic) at which the student can be reached during the period of the leave. If the senior associate dean of academic affairs approves, the leave is granted. In any case, the student will be informed in writing of the action taken.

Students living in University housing units are encouraged to review their housing contract and the related policies of the Graduate Housing Office before applying to YDS for a parental leave of absence. Students granted a parental leave may continue to reside in University housing to the end of the academic term for which the leave was first granted, but no longer.

WITHDRAWAL AND READMISSION

A student who wishes to terminate his or her program of study should confer with the senior associate dean of academic affairs regarding withdrawal. The senior associate dean of academic affairs will determine the effective date of the withdrawal. The University identification card must be submitted with the approved withdrawal form in order for withdrawal in good standing to be recorded. Withdrawal forms are available in the registrar's office. Students who do not register for any fall or spring term, and for whom

a leave of absence has not been approved by the associate dean, or who do not return from or ask for and receive an extension of an approved leave, are considered to have withdrawn from YDS.

A student who discontinues his or her program of study during the academic year without submitting an approved withdrawal form and the University identification card will be liable for the tuition charge for the term in which the withdrawal occurs. Tuition charges for students who withdraw in good standing will be adjusted as described in the Tuition Rebate and Refund Policy.

A student who has withdrawn from YDS in good standing and who wishes to resume study at a later date must apply for readmission. Neither readmission nor financial aid is guaranteed to students who withdraw. The deadline for making application for readmission is February 1 of the year in which the student wishes to return to YDS. The student's application will be considered by the Admissions Office.

U. S. MILITARY LEAVE READMISSIONS POLICY

Students who wish or need to interrupt their studies to perform U.S. military service are subject to a separate U.S. military leave readmissions policy. In the event a student withdraws or takes a leave of absence from YDS to serve in the U.S. military, the student will be entitled to guaranteed readmission under the following conditions:

1. The student must have served in the U.S. Armed Forces for a period of more than thirty consecutive days;
2. The student must give advance written or verbal notice of such service to the senior associate dean of academic affairs. In providing the advance notice the student does not need to indicate whether he or she intends to return. This advance notice need not come directly from the student, but rather, can be made by an appropriate officer of the U.S. Armed Forces or official of the U.S. Department of Defense. Notice is not required if precluded by military necessity. In all cases, this notice requirement can be fulfilled at the time the student seeks readmission, by submitting an attestation that the student performed the service.
3. The student must not be away from YDS to perform U.S. military service for a period exceeding five years (this includes all previous absences to perform U.S. military service but does not include any initial period of obligated service). If a student's time away from YDS to perform U.S. military service exceeds five years because the student is unable to obtain release orders through no fault of the student or the student was ordered to or retained on active duty, the student should contact the senior associate dean of academic affairs to determine if the student remains eligible for guaranteed readmission.
4. The student must notify YDS (the registrar, and/or the senior associate dean of academic affairs, or the director of admissions and financial aid) within three years of the end of his or her U.S. military service of his or her intention to return. However, a student who is hospitalized or recovering from an illness or injury incurred in or aggravated during the U.S. military service has up until two years after recovering from the illness or injury to notify YDS of his or her intent to return.
5. The student cannot have received a dishonorable or bad conduct discharge or have been sentenced in a court-martial.

A student who meets all of these conditions will be readmitted for the next term, unless the student requests a later date of readmission. Any student who fails to meet one of these requirements may still be readmitted under the general readmission policy but is not guaranteed readmission.

Upon returning to YDS, the student will resume his or her education without repeating completed course work for courses interrupted by U.S. military service. The student will have the same enrolled status last held and with the same academic standing. For the first academic year in which the student returns, the student will be charged the tuition and fees that would have been assessed for the academic year in which the student left the institution. Yale may charge up to the amount of tuition and fees other students are assessed, however, if veteran's education benefits will cover the difference between the amounts currently charged other students and the amount charged for the academic year in which the student left.

In the case of a student who is not prepared to resume his or her studies with the same academic status at the same point where the student left off or who will not be able to complete the program of study, YDS will undertake reasonable efforts to help the student become prepared. If after reasonable efforts YDS determines that the student remains unprepared or will be unable to complete the program, or after YDS determines that there are no reasonable efforts it can take, YDS may deny the student readmission.

TERMINATION

A student's relationship with YDS may be terminated for the following reasons:

1. Failure to maintain a satisfactory academic record.
2. Lack of aptitude or personal fitness for the ministry.
3. Behavior that violates generally acknowledged canons and standards of scholarship or professional practice.
4. Behavior that is disruptive to the educational process.
5. Possession or use of explosives or weapons on University property.

Disciplinary actions are initiated by the Professional Studies Committee or by the Disciplinary Committee. The student concerned has the right to appear before the initiating committee. The decision to terminate the relationship of a student with YDS is made by the General Faculty on recommendation of one of these committees. The committees may also impose lesser penalties such as reprimand or probation.

The faculty reserves the right to withhold a degree from a candidate where there is compelling evidence of serious moral misconduct, or while disciplinary actions or criminal proceedings are pending.

COMMENCEMENT

All candidates on whom degrees are to be conferred must be present at the Commencement exercises of the University, unless excused for urgent reasons by the dean's office.

Admission

DEGREE STUDENTS

Standards of Selection

Yale Divinity School welcomes applications from graduates of accredited national and international colleges or universities. Applicants are selected on the basis of academic ability and potential; leadership qualities; spiritual maturity; emotional stability; interpersonal communication skills; seriousness of purpose; personal initiative; and creativity. All completed applications are read, discussed, and evaluated by an Admissions Committee made up of faculty members, graduating students, and administrators. Admissions decisions are made without regard to, or knowledge of, the applicant's financial circumstances.

Academic Preparation

A liberal arts degree with work in the humanities and social sciences provides the best preparation for theological study. Some previous work in the field of religion is appropriate, but not mandatory; broad experience in other fields is beneficial. Candidates who have degrees in areas other than liberal arts must demonstrate their readiness to evaluate literary texts, to marshal cogent evidence for a line of reasoning and argumentation, and to write clear research papers and expository essays.

It is recommended that undergraduates who expect to begin theological study include among their college courses some basic work in each of the following fields: English composition and literature, one or more foreign languages (German, French, Latin, Greek, Hebrew), history, philosophy, psychology, and the social sciences (economics, sociology, government, social psychology, education).

Applicants who anticipate specializing in biblical studies are urged to obtain a working knowledge of Greek and Hebrew during their undergraduate years. Students who anticipate working toward another degree with language requirements are advised to begin their preparation in those languages while in college.

Application Procedure

The YDS admissions application is an online process and can be accessed through the School's Web site at <http://divinity.yale.edu>. The application and all accompanying documents including letters of recommendation and transcripts must be submitted electronically. However, admitted students are also required to submit hard copies of official transcripts prior to matriculation.

YDS is a graduate and professional school that works in partnership with the Yale Institute of Sacred Music and Berkeley Divinity School at Yale.

Berkeley is an Episcopal seminary affiliated with YDS; the Institute of Sacred Music (ISM) is an interdisciplinary graduate center dedicated to the study and practice of sacred music, worship, and the arts. Students who want to enroll in Berkeley must apply to YDS or ISM, indicating their interest in the Anglican Studies program. Students who want

to apply to both YDS and ISM must complete separate applications to both YDS and the Institute. The ISM application and supporting documents should be sent directly to the ISM Admissions Office. ISM students are chosen from a highly competitive pool so that there is a balance within the Institute of those pursuing studies in liturgics, religion and the arts, and ministry (approximately one-third in each area). Consult the ISM Bulletin for detailed information on admission procedures and curricular requirements for the Institute, or visit www.yale.edu/ism. Both Berkeley and ISM students receive their degrees from YDS. Berkeley students may earn the Diploma (paired with the M.Div. degree) or Certificate (paired with the M.A.R. or S.T.M. degree) in Anglican Studies, and Institute students receive a certificate from ISM.

YDS students may also enroll in joint-degree programs with certain other Yale schools or in approved joint-degree programs in the schools of social work at the University of Connecticut and Yeshiva University. In all cases, admission decisions are made independently by YDS and each of the partner schools or universities. Within Yale, YDS currently has agreements for joint-degree programs with the schools of Forestry & Environmental Studies, Law, Management, Medicine, Nursing, and Public Health. Depending upon the program, students may either be required to apply to the schools simultaneously in the same year or have the option of applying sequentially in different years. Students interested in pursuing joint degrees through the schools of social work at the University of Connecticut or Yeshiva University are encouraged to apply to YDS and either of those schools at the start of the application period in the fall. More information on joint degrees is available in the chapter *Other Curricular Considerations*.

Persons interested in doctoral studies in religion apply through the Office of Graduate Admissions of the Yale Graduate School of Arts and Sciences, PO Box 208323, New Haven CT 06520-8323 (graduate.admissions@yale.edu). The Department of Religious Studies serves as the Admissions Committee for doctoral applicants in the following fields of study: American Religious History, Asian Religions, Hebrew Bible/Old Testament, History of Ancient Christianity, Islamic Studies, Judaic Studies, New Testament, Religious Ethics, Theology, and Philosophy of Religion.

APPLICATION INSTRUCTIONS

Applicants to YDS must adhere to the following guidelines for submission of materials and processing of applications.

1. Applications submitted by the priority deadline, January 15, will include a nonrefundable fee of \$50 (U.S.), payable by credit card. This fee cannot be waived; applications submitted without the fee will not be processed. Applications submitted after the priority deadline require a nonrefundable fee of \$75 (U.S.).
2. A personal statement, two pages double-spaced (maximum), apprising the Admissions Committee of reasons for considering theological education, of formative influences in making this decision, of vocational objectives, and of ways in which the Divinity School's resources can prepare the applicant to meet his or her stated objectives.
3. An academic writing sample, five pages double-spaced (maximum), that illustrates the applicant's ability to analyze and argue on a particular subject.

4. Copies of transcripts are required to be submitted electronically as part of the application. In addition, for admitted students, official transcripts from each college or university attended must be mailed in sealed and signed envelopes, from the registrar or designated school records official, to the Admissions Office, Yale Divinity School, 409 Prospect Street, New Haven CT 06511-2167.
5. Three letters of recommendation are required. Recommendation letters must be current and address the applicant's potential for the degree program to which he or she is applying. Letters from Career Service dossiers will not be accepted.
6. IELTS scores (Overall Band Score, minimum 7.0, with a minimum score of 6.5 for writing and speaking), are required for applicants from countries where English is not the primary language of instruction. Such applicants should register for the IELTS examination at the earliest opportunity, as scoring and processing take considerable time. Results must be received before January 15 for priority applications or February 1 for standard applications. IELTS scores may be submitted electronically. Scores from the TOEFL are not accepted. *Note:* Applicants who have received a degree from an institution (minimum of two full years of course work) where English is the language of instruction are exempt from this requirement.
7. The Graduate Record Examination (GRE) is not required for application to any of the degree programs.
8. It is recommended that applicants provide a current résumé or curriculum vitae.
9. Students applying for financial aid (need-based scholarships and loans) should download the financial aid application at <http://divinity.yale.edu>. The application deadline is March 1. Applications received after the deadline will be considered on a funds-available basis.
10. The Admissions Committee strongly encourages, but does not require, personal interviews and visits to YDS when classes are in session.

Admission Deadlines

The priority application deadline is January 15. All online applications submitted on or before the priority filing deadline must include a \$50 application fee payable online by credit card at the time of submission. All applications completed (including transcripts, letters of recommendation, essays, and IELTS scores, if applicable) by January 15 will be forwarded to the Admissions Committee for immediate review.

The non-priority application deadline is February 1. Non-priority applications must be accompanied by a \$75 application fee. The file must be completed (including transcripts, letters of recommendation, essays, and IELTS scores, if applicable) before it can be considered by the Admissions Committee.

Notification of the Admissions Committee's decisions will be posted online on March 15. The Admissions Committee will consider files that are completed after March 1 on a space-available basis.

A candidate who is admitted to YDS will have thirty days from the date of the acceptance letter to reply in writing. A matriculation deposit of \$200 must accompany the acceptance of admission form. This fee is applied to the regular first-term bill if the student matriculates; there will be no refund of this deposit if the student does not

matriculate. Deferral of admission may, in rare cases, be granted but must be approved by the associate dean of admissions and financial aid. The request should be made in writing, accompanied by the \$200 matriculation deposit. If approved, a \$500 nonrefundable tuition deposit will also be required.

Unsuccessful applicants must wait two years before reapplying. In such cases, it is expected that the applicant will have pursued additional graduate-level course work for the committee to consider.

International Students

All applicants who are not citizens of the United States and who are not native speakers of English must show evidence of proficiency in the English language either by attaining a satisfactory score (Overall Band Score, minimum 7.0, with a minimum score of 6.5 for writing and speaking) on the International English Language Testing System examination or by having received a degree from an accredited university or college (minimum of two full years of course work) where English is the language of instruction. For information about IELTS test dates and locations, contact IELTS International, 825 Colorado Boulevard, Suite 112, Los Angeles CA 90041; telephone 323.255.2771; fax 323.255.1261; e-mail ielts@ieltsintl.org; Web site www.ielts.org.

In addition to the IELTS test, all nonnative speakers of English will be required to take an examination in oral and written English in August and may be required to register for a supplemental English class that will be provided and paid for by YDS. This yearlong course will focus on English speaking, writing, and comprehension and will be incorporated into the student's program.

In order to receive a visa to study in the United States, an international student will need to show proof that he or she has sufficient funds to cover living expenses, travel expenses, tuition, and health fees for the duration of his or her academic program. While international applicants are eligible for scholarship assistance from YDS, *that assistance by itself is seldom, if ever, sufficient to secure an I-20*. An international student must be admitted by the Admissions Committee and must have accepted his or her admission before the application process for an I-20 can begin. Once all financial documents are received, the appropriate forms will be filled out and forwarded to Yale's Office of International Students and Scholars (OISS), which will generate the I-20. The Financial Aid Office will forward the I-20 to the student by Federal Express, usually in May for a student to begin study in the fall term. More information about the process of applying for an I-20 and the necessary forms required may be obtained by exploring the OISS Web site at www.yale.edu/oiss.

The Office of International Students and Scholars is located at 421 Temple Street, New Haven CT 06511; telephone 203.432.2305; e-mail oiss@yale.edu.

Transfer Students

When it seems advisable for a student to transfer from another school before receiving a degree from that school, the same application process is followed. However, credit for work done at a prior school is not determined until at least one term of residence at Yale Divinity School has been completed successfully. (See the regulations under Transfer of Credit, in the chapter Standards and Requirements.)

NONDEGREE PROGRAMS

Traditional

YDS offers a limited number of students the opportunity to enroll as nondegree students (see Nondegree Students, in the chapter Programs of Study). Nondegree students are limited to enrollment in YDS courses only, are not eligible for financial aid, and may not enroll in field education placements. The requirements for admission as a nondegree student and the application procedure are the same as those for degree applicants.

Students receive full credit for work completed as nondegree students and may transfer these credits elsewhere, or petition the senior associate dean of academic affairs to have some or all of the work applied toward a YDS degree program. Applicants should understand that admission as a nondegree student is not an indicator of future admission to degree programs at YDS.

Research

Students enrolled in doctoral programs at other institutions may apply for nondegree status for one term or one academic year in order to conduct research and/or work with a professor in a specific academic area. A separate application is available for this program. The fee is \$1,500 per term. Please contact the Office of Admissions.

Exchange

One-term and yearlong exchange programs have been initiated between YDS and Westcott House theological college in Cambridge, England, and with German universities in Heidelberg, Freiburg, and Tübingen. There are also one-term and yearlong exchanges with Singapore's Trinity Theological College and the Divinity School of Chung Chi College (Chinese University of Hong Kong). An exchange program between YDS and the Eastern Cluster of Lutheran Seminaries permits students to spend one academic year at either YDS or one of the Lutheran seminaries.

The exchange programs are limited to M.Div. and M.A.R. students only. Credits earned through exchange study are governed by YDS policy on transfer credits (see the chapter Standards and Requirements). Students interested in participating in an exchange program for all or part of their last year at YDS should first review their degree progress with the registrar.

For more information on the exchange programs, please contact Jan Hagens, director of International Student Exchange Programs (jan.hagens@yale.edu).

Hispanic Summer Program

The Hispanic Summer Program (HSP) is an ecumenical program in theology and religion geared toward master's level Latino/a seminarians and graduate students. Each year it offers two-week summer sessions at a different ATS-accredited site in the United States or Puerto Rico. It is administered by a consortium of sponsoring institutions, including YDS. The program is open to both Hispanic and non-Hispanic students interested in Hispanic ministries. Courses in the HSP cover a wide range of the theological curriculum and are always taught with the Latino church in mind. Registration generally begins in

late December through the HSP Web site at www.hispanicsummerprogram.org. Courses taken by YDS students through the HSP carry three graduate-level credits. Transcripts are issued by the host institution. For more information visit the Web site or speak with the YDS registrar.

VISITING FELLOWS

Each year YDS appoints as visiting fellows a limited number of professors, ministers, priests, or otherwise professionally qualified persons who have clearly articulated research projects.

Appointment may be for a term or an academic year. Visiting fellows have access to the libraries of the University and may audit classes with the permission of the instructor. They are not candidates for degrees and receive no academic credit. A nonrefundable application fee of \$50 is required at the time of application. There is a fee of \$250 per term. Visiting fellows are not eligible for financial aid from the School and no stipend is available.

Inquiries about appointment should be addressed to Jan Hagens, Director of the Visiting Fellows Program, Yale Divinity School, 409 Prospect Street, New Haven CT 06511-2167, or jan.hagens@yale.edu.

AUDITING COURSES

Individuals in the categories listed below may audit courses at the Divinity School without charge. In all cases permission of the instructor is required. Auditing is permitted only during the regular academic year.

1. Students enrolled in degree programs at Yale University.
2. Individuals enrolled in the Exchange, Visiting Fellow, and Ph.D. Research programs at Yale Divinity School.
3. Members of the Yale faculty, emeritus/emerita faculty, and World Fellows.
4. Supervisors of Yale Divinity School students engaged in an internship or supervised ministry.
5. Spouses or domestic partners of regularly enrolled students at Yale University.
6. Spouses or partners of full-time or emeritus/emerita Yale faculty members.
7. Employees of the University and their spouses or partners, in accordance with applicable personnel policies.
8. Alumni of Yale Divinity School.
9. Individuals currently serving as Annand Program mentors through Berkeley Divinity School.

Formal auditing by individuals not in any of the above categories is possible after securing the permission of the instructor, submission of the Audit Form, and payment of the \$250 audit fee through the Admissions Office. The Registrar's Office does not keep a record of courses audited. It is not possible, therefore, for a student's transcript to show that a course has been audited, or for a transcript to be issued that records the auditing of a course.

It is the usual expectation that an auditor does not take tests or examinations or write papers for a course for evaluation by the instructor. Occasionally, however, an auditor may wish to do such work and may request the instructor to evaluate it. If the instructor wishes to cooperate with the auditor in this way, the instructor does so on a voluntary basis and not as an obligation.

Educational Expenses and Financial Aid

TUITION AND SPECIAL FEES

The tuition charge for the 2015–2016 academic year is \$23,440 for a student enrolled in eight courses in the M.Div., M.A.R., or S.T.M. degree programs. Students who are enrolled in these degree programs for fewer than eight courses at Yale Divinity School will be charged at the rate of \$2,930 per course. Nondegree students are charged \$2,930 per course. Ph.D. students who are accepted as nondegree researchers will be billed \$1,500 per term.

It is expected that students in the M.Div. program will pay tuition for twenty-four courses in order to receive their degree; students in the M.A.R. program will pay tuition for sixteen courses to receive their degree; students in the S.T.M. program will pay tuition for eight courses to receive their degree. Except in cases of students who are in a joint-degree program, or whose credits have been accepted for transfer, each student must pay at least the full tuition for a degree regardless of the number of terms in which the student is enrolled. Students who transfer credit toward a degree and students who are on the expanded plan will be charged according to the number of credits taken during each term. Students will be charged for all work taken in YDS or the University that is used toward fulfilling the requirements for a degree.

Also, the University expects all students enrolled at least half-time to have adequate hospital insurance coverage. As a result, it automatically enrolls such students in Yale Health Hospitalization/Specialty Coverage. The annual cost for such coverage is \$2,176 for a single student (see Health Services, in the chapter Yale University Resources and Services). Students with adequate outside coverage may waive Yale Health Hospitalization/Specialty Coverage.

In addition to the health fee, all degree students are assessed a \$450 comprehensive fee. M.A.R. and M.Div. students are charged a board fee of \$1,000 to use as a declining balance per year for purchasing food in the Divinity School refectory. The declining balance charge for students enrolled half-time or less (those taking two courses or less per term) is \$260 per term.

Special Fees

ORIENTATION FEE

For M.Div. and M.A.R. degree students entering YDS for the first time, there is a \$175 orientation fee. In the case of S.T.M. and nondegree students, the fee is assessed only to those who attend orientation. Students will be assessed a fee of \$35 for each adult relative attending orientation.

CHANGE OF DEGREE FEE

There will be a \$75 fee imposed on students who change their degree program.

Tuition Rebate and Refund Policy

On the basis of the federal regulations governing the return of federal student aid (Title IV) funds for withdrawn students, the rebate and refund of tuition is subject to the following policy.

1. For purposes of determining the refund of federal student aid funds, any student who withdraws from the Divinity School for any reason during the first 60 percent of the term will be subject to a pro rata schedule that will be used to determine the amount of Title IV funds a student has earned at the time of withdrawal. A student who withdraws after the 60 percent point has earned 100 percent of the Title IV funds. In 2015–2016, the last days for refunding federal student aid funds will be November 7, 2015, in the fall term and April 1, 2016, in the spring term.
2. For purposes of determining the refund of institutional aid funds and for students who have not received financial aid:
 - a. 100 percent of tuition will be rebated for withdrawals that occur on or before the end of the first 10 percent of the term (September 12, 2015, in the fall term and January 28, 2016, in the spring term).
 - b. A rebate of one-half (50 percent) of tuition will be granted for withdrawals that occur after the first 10 percent but on or before the last day of the first quarter of the term (September 29, 2015, in the fall term and February 11, 2016, in the spring term).
 - c. A rebate of one-quarter (25 percent) of tuition will be granted for withdrawals that occur after the first quarter of a term but on or before the day of midterm (October 27, 2015, in the fall term and March 7, 2016, in the spring term).
 - d. Students who withdraw for any reason after midterm will not receive a rebate of any portion of tuition.
3. The death of a student shall cancel charges for tuition as of the date of death, and the bursar will adjust the tuition on a pro rata basis.
4. If the student has received student loans or other forms of financial aid, funds will be returned in the order prescribed by federal regulations; namely, first to Federal Direct Unsubsidized Loans, if any; then to Federal Perkins Loans; Federal Direct Graduate PLUS Loans; next to any other federal, state, private, or institutional scholarships and loans; and, finally, any remaining balance to the student.
5. Recipients of federal and/or institutional loans who withdraw are required to have an exit interview before leaving Yale. Students leaving Yale receive instructions on completing this process from Yale Student Financial Services.

FINANCIAL AID POLICIES

The goal of the financial aid program at YDS is to enable students enrolled in its degree programs to manage and meet their institutional and living expenses without diverting undue energy or attention from their educational responsibilities. Most financial aid is awarded on the basis of demonstrated financial need—the difference between the cost of attending YDS and the personal or non-YDS resources available to the student during that academic year.

In order to determine financial need, YDS requires students to submit a YDS Financial Aid Application and a Free Application for Federal Student Aid (FAFSA). Within the parameters of need and its own resources, the School takes into consideration merit and diversity in making its awards. The financial aid award will normally contain a YDS scholarship, the offer of a William D. Ford Federal Stafford Direct Unsubsidized Loan and, when necessary, the Federal Perkins Loan, and the expectation of earnings from a student job. Ten to fifteen hours of work per week are recommended during the academic year. The application deadline for financial aid is March 1 for entering students and April 1 for continuing students.

Financial aid recipients need to apply for financial aid each academic year. Unless an applicant's financial circumstances have improved significantly, an applicant may count on the same standard of support in subsequent years. If during the academic year a student's tuition charge changes, the student's scholarship will be changed by the same proportion as the tuition change.

Whenever a financial aid student receives additional resources unaccounted for in the award letter, the Financial Aid Office will use those resources to eliminate any unmet need and then reduce educational indebtedness before considering the reduction of a YDS scholarship.

The same policies involving financial aid for citizens of the United States apply to international students. However, because international students without a permanent resident designation are not eligible for federal loans, they need to submit the YDS Financial Aid Application and the International Student Certification of Finances 2015–16 with supporting documentation.

Satisfactory Academic Progress (SAP)

In order for a student to continue to receive financial aid, he or she must maintain Satisfactory Academic Progress (SAP). The parameters of SAP are discussed under Academic Deficiencies, in the chapter Standards and Requirements.

HOUSING EXPENSES

Yale University's Graduate and Professional School Housing Office operates the three apartment buildings located on Divinity School property, with priority given to YDS students. These buildings contain eighty-four units total, consisting of one-bedroom, junior one-bedroom, and two-bedroom apartments. Two-bedroom units may be shared or assigned to residents with dependent children. While most rooms are unfurnished, there are a limited number of furnished apartments.

Each apartment has a living room, kitchenette (refrigerator and stove included), and bathroom. Furnished apartments generally come with a double/full-size bed, bureau, end tables with lamps, a love seat and chair, coffee table, and kitchen table with chairs. All students are expected to supply their own linens, flatware, dishes, cooking utensils, pillows, blankets, and other housekeeping equipment. Each building has coin-operated laundry facilities in the basement.

Rental fees are charged monthly to students' accounts and include heat, hot water, electricity, and wireless Ethernet. Parking is also provided to students possessing proof

of vehicle ownership. In the 2015–2016 academic year, the monthly rates for unfurnished apartments are: \$900 for a junior one-bedroom, \$1,050 for a one-bedroom, \$1,200 for a two-bedroom, and \$600 per person for a shared two-bedroom apartment. The furnished rates are: \$1,050 for a junior one-bedroom, \$1,200 for a one-bedroom, \$1,300 for a two-bedroom, and \$650 per person for a shared two-bedroom apartment. Housing licenses for incoming students run from August 1 to May 31 and are filled on a first-come, first-served basis. Contracts for renewing students are twelve months, beginning June 1 and expiring May 31. Rental fees for summer housing are not covered in students' financial aid packages for the academic year.

Additional housing for YDS students is available in units adjacent to the Divinity School in the Prospect Hill area. These apartments are also managed by University Graduate Housing. Requests for housing must be made online at www.yale.edu/gradhousing. Students receive notification of available housing, based on their application criteria, via e-mail. See University Housing Services, in the chapter Yale University Resources and Services.

ON-CAMPUS DINING

Breakfast and lunch, priced à la carte, are served Monday through Friday in the Divinity School refectory. All full-time M.Div. and M.A.R. students are automatically billed \$1,000 per year for food to be purchased in the refectory on a “declining balance” basis. Students enrolled half-time or less are billed \$520 per year for declining balance food purchases. S.T.M. students, nondegree students, and visiting fellows wishing to participate in the declining balance program may do so by contacting the registrar.

TOTAL EXPENSES

For a single student attending YDS during the 2015–2016 academic year, the total expenses are estimated to be:

Tuition	\$23,440
Health, Student Activity Fees	3,626*
Rent & Food	11,204
Books & Supplies	1,200
Living expenses	4,806
Total expenses	<hr/> \$44,276

*Includes \$1,000 declining balance for refectory purchases for full-time students.

SOURCES OF SUPPORT

Merit Scholarships

The Admissions Committee designates several merit scholarships each year. There is no separate application for merit scholarships. The Admissions Committee each year designates the top three applicants to the M.Div. and the M.A.R. programs as Marquand Scholars. The criteria used in making these selections include exceptional academic

achievement, demonstrated leadership ability, and spiritual maturity. Marquand Scholars will receive full tuition and a \$5,000 living allowance.

The William Sloane Coffin Scholars, recommended by the Admissions Committee, are selected among incoming applicants who demonstrate some of the attributes of William Coffin's prophetic leadership, his passion for social justice, and his critical theological interpretations of the contemporary social and political scene. William Sloane Coffin Scholars receive a full-tuition scholarship and a living allowance; the award is renewable.

The St. Luke's Scholarship is a merit scholarship for an entering Episcopal M.Div. student with exceptional academics and demonstrated leadership ability. The scholarship provides full tuition and a \$5,000 living allowance and is renewable.

Institute of Sacred Music students receive full-tuition scholarships and may compete for ISM merit awards.

For more information, visit <http://divinity.yale.edu>.

Need-Based Scholarships

All YDS scholarship awards are administered through the Financial Aid Office. A scholarship award is a gift without any expectation of repayment and is renewable. Named scholarship funds provide an important portion of the YDS scholarship budget but are not administered separately from this budget and do not require a separate application.

The scholarship awarded a student has a direct relationship to the amount of tuition billed on the student's account. If the tuition decreases or increases, the scholarship will be decreased or increased by the same proportion. If the student decides to enroll for only three courses rather than four courses in the fall term, the tuition charge is reduced by one-fourth, and that student's scholarship is reduced by one-fourth. *Students should consult with the Financial Aid Office first to be sure that all adjustments were made before a refund is taken from their account.*

Veterans Benefits

For information about eligibility and application for educational benefits for veterans, visit the United States Department of Veterans Affairs Web site at www.gibill.va.gov. To have your enrollment certified to the Veterans Administration, contact the Divinity School registrar.

Loans

YDS utilizes the William D. Ford Federal Stafford Direct Loan Program (unsubsidized) and the Federal Perkins Loan Program. A student must be enrolled at least half-time in a degree program and have demonstrated financial need to be eligible to receive federal funds.

Employment

Each student receiving financial aid is expected to contribute to her/his expenses by earning \$4,000 during the academic year. By working ten to fifteen hours per week on campus or off campus, it will not be difficult to earn that amount. The resources of

the University's Student Employment Office are available to all YDS students (www.yalestudentjobs.org).

Likewise, students may be eligible to receive federal Work-Study funds to help secure jobs on campus or with nonprofit agencies off campus. These funds are applied for at the Financial Aid Office after a student has obtained a job.

Students in YDS occasionally have the opportunity to serve as a teaching fellow in courses in Yale College. Such opportunities normally arise only when the student has an unusually strong background in the subject of the course. The associate dean of academic affairs must approve all plans to serve as a teaching fellow before negotiations are concluded with the department offering the course and before the course actually begins to meet.

STUDENT ACCOUNTS AND BILLS

Student accounts, billing, and related services are administered through the Office of Student Financial Services, which is located at 246 Church Street. The telephone number is 203.432.2700, or visit www.yale.edu/sfs/contactus.

Bills

Yale University's official means of communicating monthly financial account statements is through the University's Internet-based system for electronic billing and payment, Yale University eBill-ePay. Yale does not mail paper bills.

Student account statements are prepared and made available twelve times a year at the beginning of each month. Payment is due in full by 4 p.m. Eastern Time on the first business day of the following month. E-mail notifications that the account statement is available on the University eBill-ePay Web site (www.yale.edu/sis/ebep) are sent to all students at their official Yale e-mail addresses and to all student-designated authorized payers. From the eBill-ePay Web site, students can designate up to three authorized payers to access the eBill-ePay system in order to view the monthly student account statements and make online payments.

Bills for tuition, room, and board are available during the first week of July, due and payable by August 1 for the fall term; and during the first week of November, due and payable by December 1 for the spring term. The Office of Student Financial Services will impose late fees of \$125 per month (up to a total of \$375 per term) if any part of the term bill, less Yale-administered loans and scholarships that have been applied for on a timely basis, is not paid when due. Nonpayment of bills and failure to complete and submit financial aid application packages on a timely basis may result in the student's involuntary withdrawal from the University.

No degrees will be conferred and no transcripts will be furnished until all bills due the University are paid in full. In addition, transcripts will not be furnished to any student or former student who is in default on the payment of a student loan.

The University may withhold registration and certain University privileges from students who have not paid their term bills or made satisfactory payment arrangements by the day of registration. To avoid delay at registration, students must ensure that payments reach Student Financial Services by the due dates.

Payments

There are a variety of options offered for making payments. Yale University eBill-ePay (www.yale.edu/sis/ebep) is the *preferred* means for payment of your monthly student account bill. The ePayments are immediately posted to the student account. There is no charge to use this service. Bank information is password-protected and secure, and a printable confirmation receipt is available. On bill due dates, payments using the eBill-ePay system can be made up to 4 p.m. Eastern Time in order to avoid late fees.

For those who choose to pay the student account bill by check, remittance advice with mailing instructions is available on the eBill-ePay Web site. All bills must be paid in U.S. currency. Checks must be payable in U.S. dollars drawn on a U.S. bank. Payments can also be made via wire transfer. Instructions for wire transfer are available on the eBill-ePay Web site.

Yale does *not* accept credit card payments.

A processing charge of \$25 will be assessed for payments rejected for any reason by the bank on which they were drawn. In addition, the following penalties may apply if a payment is rejected:

1. If the payment was for a term bill, a \$125 late fee will be charged for the period the bill was unpaid.
2. If the payment was for a term bill to permit registration, the student's registration may be revoked.
3. If the payment was given to settle an unpaid balance in order to receive a diploma, the University may refer the account to an attorney for collection.

Yale Payment Plan

The Yale Payment Plan (YPP) is a payment service that allows students and their families to pay tuition, room, and board in ten equal monthly installments throughout the year based on individual family budget requirements. It is administered by the University's Office of Student Financial Services. The cost to enroll in the YPP is \$100 per contract. The deadline for enrollment is June 25. For additional information, please contact Student Financial Services at 203.432.2700 and select "Press 1" from the Main Menu. Details concerning the Yale Payment Plan are available at www.fc.campusoncall.com/ypp/intro.asp.

Community Life and Services

WORSHIP

Every day that classes are in session, there is a community hour when no classes or meetings are held that provides an opportunity for community Christian worship, and for daily community fellowship, which is central to our purpose. This community hour reflects the commitment of YDS to the recognition that theological education encompasses far more than gaining qualifications alone.

Services are held in Marquand Chapel at 10:30 a.m. and last thirty minutes, except on Fridays, when the community takes forty-five minutes to celebrate Eucharist, Holy Communion, or the Lord's Supper. After each chapel service, coffee is served in the Common Room for the whole community.

Daily worship in Marquand Chapel draws on the many Christian traditions represented at YDS as well as engaging from time to time with the voices of other faiths. The worship planning is highly collaborative and varied, and students, faculty, staff, and visitors are regularly invited to join the team to plan and lead worship. Community singing is central to our worship, supported by student choirs and regular visiting musicians. Sermons are given by faculty, staff, guests, and students, and many other liturgical arts are employed – from dance, to painting, to theater, to poetry.

The Marquand Chapel program is led by the dean of chapel and a team of professional staff. Each year the chapel team also includes a number of student chapel ministers, musicians, and choir directors. Opportunities to join the team are posted each term. The chapel team hosts regular sessions for the community to process their chapel experience, bring feedback and suggestions, and take part in planning services. A worship committee, with representatives from staff, faculty, and students, provides another forum for discussion.

There are other opportunities for worship at YDS – in the Henri Nouwen Chapel on the lower level of the library, and at St. Luke's Chapel at the Berkeley Center. Services in these chapels are organized by various denominational groups. Daily weekday worship at Berkeley Divinity School is open to all YDS students.

A rich variety of worship is offered by many religious traditions throughout the University. Yale's historic University Church at Battell Chapel offers ecumenical Christian Sunday morning worship. The Chaplain's Office, directed by Yale University Chaplain Sharon M. K. Kugler, offers or coordinates programs of worship and spiritual reflection throughout campus and is a point of contact for connections with all major religious faiths within Yale and throughout New Haven. Resources are listed at <http://chaplain.yale.edu>.

LIBRARIES AND COLLECTIONS

Yale's libraries have been developed over a period of three centuries. Throughout its history, the University has devoted a significant proportion of its resources to the building of collections that have an international reputation and that are matched by those of few other universities in the world.

The Yale University Library comprises three central libraries – Sterling Memorial Library, Beinecke Rare Book and Manuscript Library, and the Anne T. and Robert M. Bass Library – and twelve school and department libraries as well as many special collections. Third-largest among the university libraries in the United States, it includes more than fifteen million volumes and information in all media, ranging from ancient papyri to early printed books to electronic databases. Students have access to the physical collections and study spaces of all the libraries at Yale, as well as to a full array of online and digital resources. For additional information, please visit www.library.yale.edu.

The Divinity Library was established in 1932 through the consolidation of the Day Historical Library of Foreign Missions, the Trowbridge Reference Library, and the Richard Sheldon Sneath Memorial Library of Religious Education. These collections have been augmented through purchases and gifts. The gifts include the libraries of Deans Charles R. Brown and Richard J. Wood, Professors Benjamin W. Bacon, Frank C. Porter, Douglas Clyde Macintosh, Henry Hallam Tweedy, Kenneth Scott Latourette, Carl H. Kraeling, Roland H. Bainton, Liston Pope, Johannes Hoekendijk, Henri Nouwen, Robert L. Calhoun, George Lindbeck, Randolph Crump Miller, James Dittes, and Marvin Pope; the files on religion in higher education collected by Clarence P. Shedd; the Edward Sylvester Smith Collection of Methodistica; and the John R. Mott Library. The library contains more than 500,000 volumes, 250,000 microforms, and 5,000 linear feet of manuscript and archival material.

The primary strength of the Divinity Library is in the history of missions, Protestant, Catholic, and Orthodox; Christian doctrine, historical and constructive; biblical literature; and church history. The mission collection is one of only two such major collections in the world, and the section on doctrine is unusually complete. Subjects particularly well documented include Jansenism; American slavery and the Church; and the classical theologians, especially Augustine, Aquinas, Luther, Calvin, Schleiermacher, Harnack, and Barth.

The Special Collections Department is a rich source of primary research material. It includes the archives and papers of the World Student Christian Federation, the Student Volunteer Movement, the Student Division of the YMCA, John R. Mott, Henry Knox Sherrill, Horace Bushnell, Dwight L. Moody, the United Board for Christian Higher Education in Asia, and the China Records Project. This department also houses many microform collections of missionary archives, a large collection of historical sermons, the publications of numerous missionary and non-Western ecclesiastical bodies, and the papers of many Yale scholars.

In addition to its extensive print and manuscript collections, the Divinity Library's Henry H. Tweedy Reference and Resource program provides access to research materials in electronic formats. At the heart of the program are public and staff computer workstations connected to locally mounted tools and databases, to public resources on the University's campus-wide network, and to the Internet. Patrons may use the workstations to query a wide variety of bibliographic and full-text databases and to communicate with scholars throughout the world. The Tweedy program also provides facilities for using audio, video, and multimedia tools for study and research. Inaugurated in 1992, the program is named in honor of Henry Hallam Tweedy, professor of practical theology at YDS from 1909 to 1937, and acting dean from 1934 to 1935.

Resources found elsewhere in the University bearing upon the work of YDS include approximately 100,000 volumes classed as religion in the Sterling Memorial Library, with another 100,000 in the Library Shelving Facility. This collection contains a wealth of scholarly periodicals and publications of learned societies, the source material of the Protestant Reformation, Byzantine and Orthodox literature, early Americana, and older books acquired in the past. A primary collection of Mormonism is in the Collection of Western Americana, together with related materials. Other collections important to YDS are Judaica; the American Oriental Society; and the Lowell Mason Collection of Hymnology in the School of Music Library. Early English church history imprints and the James Weldon Johnson Memorial Collection of Negro Arts and Letters are found in the Beinecke Rare Book and Manuscript Library. There is an excellent collection on Cardinal John Henry Newman and the Tractarian Movement. Christian art is in the Arts Library; archaeology bearing on biblical studies and Christian origins is found in association with archaeology, ancient Near East, and classics. Resources to support the various area programs at Yale—East Asia, South Asia, Southeast Asia, Africa, Latin America, and Slavic and East European—are invaluable for the study of missions, non-Christian religions and culture, and world Christianity. The collections of the University illustrating the monuments and literature of Assyria and Babylonia are housed in Sterling Memorial Library.

The Yale University Art Gallery houses a collection of Palestinian pottery, acquired through the generosity of the late Mrs. Francis Wayland. Collections obtained through the excavations of the Yale–British Expedition to Gerasa, Transjordan, and the Yale–French Academy Expedition to Dura-Europos are also located in the Art Gallery.

Access to Resources

The Divinity Library offers a full range of bibliographic and technical services. During the term, the library is open Monday to Thursday, 8:30 a.m. to 11 p.m.; Friday and Saturday, 8:30 a.m. to 5 p.m.; Sunday, 2 to 11 p.m. Daily messenger service is provided between the Divinity Library and other circulating collections at Yale. Through the Borrow Direct service, the Yale community also has access to the holdings of a consortium of nine university libraries.

CAREER SERVICES

The Office of Career Services sponsors a variety of programs designed to help students clarify their vocational calls, learn job search skills and strategies, and develop the documents necessary to find appropriate employment after graduation. Programs aim to meet the interests and needs of students planning ministries and careers in a wide variety of arenas.

Specific programs and services include, but are not limited to, individual career counseling, individual career assessment testing, an online résumé and CV creation system, participation in DivLink's job posting service, access to a credential file system for storage of reference letters and transcripts, practice interviews, access to the career network as sponsored by the Association of Yale Alumni, and production of sermon CDs for future pastors. Other programs are added when possible. All services are available to current students, and many are available to alumni. For appointments, click "request a counseling session" on DivLink, online at <https://divinity-yale-csm.symplicity.com/sso/students>.

STUDENT BOOK SUPPLY

The Student Book Supply (SBS) has been serving the needs of YDS for more than seventy-five years. It is committed to providing YDS, Yale, and the greater New Haven community with the best in current and classic theological scholarship. In addition to providing textbooks for YDS classes, the SBS stocks more than 12,000 titles for practical ministry, academic study, professional service, and personal devotion. The bookstore also offers officially licensed YDS merchandise and sponsors periodic book signings and author lectures.

Professionally staffed by theologically trained individuals, the SBS maintains the tradition of its earlier life as a student cooperative through its membership discount program. The bookstore actively participates in the wider bookselling community through membership in the Association of Theological Booksellers, the American Booksellers Association, and the IndieBound independent booksellers association.

CAMPUS MAILROOM

The YDS campus mailroom is located on the first floor of the School's building, adjacent to the commuter lounge. The sole purpose of the mailroom is to receive and send YDS and University correspondence. YDS is not responsible for receiving or sending personal mail and packages. All members of the community should use their primary home address for all personal mail and package deliveries.

STUDENT GROUPS AND ACTIVITIES

YDS students enjoy a rich community life in both the larger University and the School itself. On the YDS campus, life outside the classroom centers on two student-led organizations, the Student Council and the Community Life Committee (CLC), both of which provide programming to enrich community life among students, faculty, and staff of YDS.

The Student Council leadership is elected each spring term (and fall term, if needed). Through the Student Council, students have an active voice alongside faculty and administration in making decisions affecting the academic and community life of YDS. In addition, the Student Council, in conjunction with the CLC, addresses the needs of the community as they arise each year.

The CLC, under the direction of two student coordinators and a committee of students and faculty, oversees the work and ministry of student groups on campus. In addition, the CLC sponsors three annual events: the Advent Party, Spring Fling, and the All-School Conference (a program of speakers, panel discussions, dinners, and social events focused on a common theme). The CLC also sponsors a series of community dinners during the academic year to provide an opportunity for socializing and the sharing of community concerns.

The student groups and activities all make community life at YDS rich in opportunities for learning, socializing, serving, and giving leadership. In addition, as members of the Yale University graduate and professional student population, YDS students are invited to participate in all appropriate student organizations and activities. YDS students enjoy the nightly social life of GPSCY, the graduate and professional student center

located off York Street near the central University campus. Students are involved in leadership of graduate student activities and programs through the Graduate and Professional Student Senate. These venues for socializing and programming enable YDS students to meet and work alongside students from Yale's other graduate and professional schools.

CHOIRS

The Marquand Chapel Choir and the Marquand Gospel and Inspirational Ensemble are active student organizations under the supervision of faculty members of the Institute of Sacred Music and YDS. The choirs offer anthems and support congregational singing at weekly services. Full rehearsals for the Marquand Chapel Choir are held every Sunday evening from 7 to 9 p.m. Members are selected in early September, with auditions for voice placement. The Gospel and Inspirational Ensemble is led by Mark Miller; this choir requires no audition and rehearses for two hours, fortnightly, on a Monday evening. Both choirs may be taken for credit.

LECTURESHIPS

The *Roland Bainton Lectureship*, inaugurated in 1988, represents the two foci of Professor Bainton's life and work: church history and the church's witness to peace and justice.

The *Bartlett Lectureship* was created in 1986 with a gift from the Reverend Robert M. Bartlett, B.D. 1924, and his wife, Sue Bartlett. The lectureship serves a twofold purpose. The first is to foster knowledge and appreciation of the Pilgrims of Plymouth Colony and their contribution to the religious, intellectual, and political life of America. The second is to encourage understanding of the history and culture of modern China. These two areas, which have commanded interest and attention over many decades, are treated on a rotating basis. In 1992 the Bartletts added to their gift and broadened the scope to include "Democracy, Human Rights, and World Peace."

The *Lyman Beecher Lectureship* was founded in 1871 by a gift from Henry W. Sage, of Brooklyn, New York, as a memorial to the great divine whose name it bears, to sponsor an annual series of lectures on a topic appropriate to the work of the ministry.

The *Francis X. Cheney Lectureship in Pastoral Theology* was established by students and friends to encourage a minister's proper focus in pastoral care. The lectureship is open to scholars in all disciplines who seek to bring their expertise to bear on this subject. This lecture is given every second year at Berkeley Divinity School, alternating with the Louis Wetherbee Pitt Lectureship.

The *Loring Sabin Ensign Lectureship in Contemporary Interpretation of Religious Issues* was founded in 1994 by church members and other friends to honor Loring S. Ensign, M.Div. 1951, for his twenty-five years of service as pastor of the Southport Congregational Church (Connecticut).

The *Hoskins Visitorship* was established in 1967 in memory of Fred Hoskins, B.D. 1932, by gifts from the churches that he served and from individual friends. The Hoskins Visitor is a Christian leader invited to the School to deal particularly with issues that relate to the reform and renewal of the church. This visitorship is given every second year, alternating with the Luccock Visitorship.

The *Kavanagh Lecture*, presented by the Yale Institute of Sacred Music, is named for the late Professor Emeritus of Liturgics Aidan J. Kavanagh O.S.B., and given in conjunction with Convocation Week at YDS.

The *Luccock Visitorship* was established in 1963 in memory of Halford E. Luccock, who served as professor in the School from 1928 to 1953, by gifts from alumni and other friends. The Luccock Visitor, usually a parish minister, is invited to spend several days at YDS. This visitorship is given every second year, alternating with the Hoskins Visitorship.

The *Parks-King Lectureship* commemorates two civil rights activists, Mrs. Rosa Parks and the Rev. Dr. Martin Luther King, Jr. It was established in 1983 through the efforts of the Yale Black Seminararians. The lecture brings the contributions of African American scholars, social theorists, pastors, and social activists to YDS and to the larger New Haven community.

The *Louis Wetherbee Pitt Lectureship* was established as a memorial to Dr. Pitt and his wife, Blanche Parmelee Pitt, by his family to provide for lectures by distinguished preachers and world Christians. This lecture is given every second year at Berkeley Divinity School, alternating with the Francis X. Cheney Lectureship.

The *Shaffer Lectureship* was established in 1929 by a gift from John C. Shaffer of Chicago, Illinois, as a memorial to his son, Kent Shaffer, Ph.D. 1907, to sponsor lectures on the life, character, and teachings of Jesus. This series is given every second year, alternating with the Nathaniel W. Taylor lecture series.

The *Margaret Lindquist Sorensen Lectureship* was established in 1978 by a gift from her son, Dr. Andrew A. Sorensen, B.D. 1962, to provide an annual lecture on politics and ethics.

The *Nathaniel W. Taylor Lectureship in Theology* was created in 1902 by a gift from Rebecca Taylor Hatch of Brooklyn, New York, in memory of her father, who was Dwight Professor of Didactic Theology from 1822 to 1858. A series of lectures on some theme in theology is given every second year, alternating with the Shaffer Lecture series.

The *Dwight H. Terry Lectureship* was established in 1905 by a gift from Dwight H. Terry of Bridgeport, Connecticut, and in 1923 inaugurated lectures on “Religion in the Light of Science and Philosophy.” It is administered by the Yale Office of the Secretary.

Research and Outreach

The Yale Divinity School is part of a research university committed to transmitting and producing knowledge in ways that serve both students and alumni. At YDS, with its emphasis on having an impact on the larger world, these functions continue to play a critical role.

YALE INITIATIVE FOR THE STUDY OF ANTIQUITY AND THE PREMODERN WORLD

The Yale Initiative for the Study of Antiquity and the Premodern World (YISAP; www.yale.edu/yisap) is a collaborative forum that brings together one of the largest groups of scholars in the world working on early civilizations. Scholars in the humanities and social sciences join with those working in Yale Divinity School, Yale Law School, the collections, and the university libraries. The initiative encourages traditional modes of work and traditional fields of scholarship but seeks to build a new inter- and multidisciplinary framework that redefines old disciplinary boundaries. This collaboration brings together in sustained dialogue literary scholars and archaeologists, art historians and cuneiformists, legal historians and anthropologists, papyrologists and numismatists. Via description, analysis, and comparison, the initiative allows for broader exposure to new ideas and methods that will stimulate new research agendas across disciplines encompassing the whole of the premodern world. Students are exposed early in their careers to a wider intellectual world and learn to understand in new ways the value of antiquity – from the Mediterranean to Japan – and its rich cultural heritage for our own world.

YALE CENTER FOR FAITH AND CULTURE

The mission of the Yale Center for Faith and Culture is to critically examine and promote practices of faith that advance authentic human flourishing and the global common good. Founded in 2003 by its present director, Miroslav Volf, the center seeks to engage major cultural issues from the perspective of faith, pursuing groundbreaking research and leadership programs. Information on current activities and research can be found at the center's Web site, <http://faith.yale.edu>.

The center is widely known for its legacy programs addressing reconciliation with Islam, faith and globalization, and ethics and spirituality in the workplace. Its mission is currently focused on four major projects.

The *God and Human Flourishing* project is dedicated to cultivating and resourcing a new theological movement grounded in the conviction that Jesus Christ is the key to human flourishing.

The *Theology of Joy* project conducts research and facilitates interdisciplinary conferences and other gatherings to build a transformative movement driven by a Christian articulation of the joy that attends a flourishing human life.

The *Life Worth Living* project is an effort to revive critical discussion in universities and the broader culture about the most important question of our lives: What is a life worth living?

The *Adolescent Faith and Flourishing* project seeks to advance authentic human flourishing among youth by drawing on the center's research and insights to enhance and support transformative Christian youth ministries.

THE FORUM ON RELIGION AND ECOLOGY AT YALE

The objective of the Forum on Religion and Ecology (<http://fore.research.yale.edu>) is to create a new academic field of study that has implications for environmental policy. To this end, the forum has organized some twenty-five conferences, published books and articles, and developed a comprehensive Web site on world religions and ecology. The largest international multireligious project of its kind, the forum recognizes that religions need to be in dialogue with other disciplines (e.g., science, economics, education, public policy) in seeking comprehensive solutions to both global and local environmental problems. To this end, the forum works closely with students in the joint master's degree program in religion and ecology between the School of Forestry & Environmental Studies and the Divinity School.

In 2011 the forum released a highly acclaimed film, *Journey of the Universe* (www.journeyoftheuniverse.org), that narrates the epic story of universe, Earth, and human evolution. The film won an Emmy and has been shown widely on PBS and Netflix. Accompanying the film is a book from Yale Press and a series of twenty conversations on DVD with scientists and environmentalists. The directors of the forum are Mary Evelyn Tucker and John Grim.

THE JONATHAN EDWARDS CENTER AND ONLINE ARCHIVE

Jonathan Edwards (1703–1758), Yale graduate, pastor, revivalist, philosopher, missionary, and college president, is the subject of intense interest because of his significance as a historical figure and the profound legacy he left on America's religious and intellectual landscapes. The Jonathan Edwards Online Archive provides a comprehensive database of Edwards's writings (<http://edwards.yale.edu>) that serves the needs of researchers and readers. The Edwards Online Archive is housed within the Jonathan Edwards Center at YDS, the most prestigious center for scholarship on Jonathan Edwards and related topics. Staff members assist numerous scholars of Edwards and American religion every year and provide adaptable, authoritative resources and reference works to the many scholars, secondary school and college-level teachers, seminarians, pastors, churches, and interested members of the general public who approach Edwards from many different perspectives. The center also encourages research and dialogue through its international affiliates, publications, fellowships, lectures, workshops, and conferences.

The staff of the Jonathan Edwards Center consists of Harry S. Stout and Kenneth P. Minkema, assisted by a team of student editorial assistants. The office can be contacted by telephone, 203.432.5340, or e-mail, worksje@yale.edu.

WORLD CHRISTIANITY INITIATIVE AT YALE

The World Christianity Initiative at Yale is an interdisciplinary project concerned with the current global religious resurgence and its impact on movements of democratization and social empowerment. Amidst current economic challenges and rising expectations driven by demographic and labor shifts, religious resurgence is evidence of the search for new meaning and forms of community across the world. Religious diversity has increased, as has the sharpening of boundaries, along with challenges to freedom of religion.

These new realities require new ways of research and scholarly collaboration and partnership. Yale is richly endowed with a great University library system containing significant manuscripts and documents devoted to the topic, with an active research and teaching faculty well positioned to take advantage of the opportunities now available. With the support of the Yale Divinity School and the Whitney and Betty MacMillan Center for International and Area Studies at Yale, the World Christianity Initiative at Yale (www.yale.edu/worldchristianity), under the directorship of Lamin Sanneh, is committed to developing partnership with others, with special attention to three areas:

- Research is necessary to understand the implications of new religious movements and to increase awareness of the effects of the global religious resurgence on the economic, political, social, and research dimensions of the world's societies.
- The World Christianity Initiative is engaged in ongoing conversation and joint endeavors with institutions and centers in the United States and with emerging religious communities abroad. The WCI's efforts are directed at assisting religious and academic organizations and churches in projects of partnership. The director is involved in new initiatives being undertaken in Africa and elsewhere on issues of religion and society, including production of the *Accra Charter on Religious Freedom and Citizenship*.
- The World Christianity Initiative is designed to be a platform of interaction among scholars and religious leaders, with a special focus on encouraging the participation of younger scholars in discussions on campuses and elsewhere. The WCI collaborates with international religious scholars and institutions to facilitate contact and conversation with North American-based scholars, researchers, and students.

YALE INDIAN PAPERS PROJECT

The Yale Indian Papers Project is a scholarly editing endeavor and collaborative research initiative that promotes understanding of, and dialogue on, the historical and cultural forces that have shaped New England Indian life for several hundred years.

With a focus on the three essential elements of the learned process—collections, scholars, and publications—the project accomplishes its mission by locating, digitizing, transcribing, and annotating primary source materials by, on, or about New England Indians and publishing them at one readily available online resource, *The New England Indian Papers Series Electronic Archives* (<http://yipp.yale.edu>). The archives provide visual and intellectual access to a fragmented and widely dispersed collection of primary source materials, assembled from partner institutions in the United States and the United Kingdom. This represents a foundational set of documents exploring various aspects of nearly

four centuries of native life, including history, religion, politics, law, and culture, as well as issues of community, land, gender, race, identity, migration, sovereignty, and social justice.

The editors of the Yale Indian Papers Project are Paul Grant-Costa and Tobias Glaza. They can be reached at indianpapersproject@yale.edu.

SUMMER STUDY AT YALE DIVINITY SCHOOL

Each summer, clergy and laypersons from around the country come to New Haven for Summer Study at Yale Divinity School. Running during consecutive weeks in June, Summer Study brings together distinguished teachers and practitioners to teach workshops and weeklong courses that enrich and enlighten. While courses do not carry academic credit, Summer Study work can be submitted by clergy participants for denominational continuing education credit.

Yale University Resources and Services

A GLOBAL UNIVERSITY

The University's engagement beyond the United States dates from its earliest years. Yale has drawn students from abroad for nearly two centuries, and international issues have been represented in its curriculum for the past hundred years and more. Yale continues to evolve as a global university, educating leaders and advancing the frontiers of knowledge not simply for the United States, but for the entire world.

Today, Yale welcomes the largest number of international students and scholars in its history. The current enrollment of approximately 2,500 international students from more than 115 countries comprises 20 percent of the student body. Yale is committed to attracting the best and brightest from around the world by offering generous international financial aid packages. The number of international scholars (visiting faculty, researchers, and postdoctoral fellows) has also grown to nearly 2,500 every year.

Yale's globalization is guided by three overarching goals: prepare students for leadership and service in an increasingly interdependent world, attract the most talented students and scholars to Yale from around the world, and position Yale as a global university of consequence. These efforts are coordinated by several University-wide organizations, in addition to the work being done within the individual schools and programs.

The Whitney and Betty MacMillan Center for International and Area Studies (www.yale.edu/macmillan) is the University's focal point for teaching and research on international affairs, societies, and cultures.

The Jackson Institute for Global Affairs (<http://jackson.yale.edu>) seeks to institutionalize the teaching of global affairs throughout the University and to inspire and prepare Yale students for global citizenship and leadership.

The Office of International Affairs (<http://world.yale.edu/oia>) supports the international activities of all schools, departments, offices, centers, and organizations at Yale; promotes Yale and its faculty to international audiences; and works to increase the visibility of Yale's international activities around the globe.

The Office of International Students and Scholars (www.yale.edu/oiss) is a resource on immigration matters and hosts orientation programs and social activities for the University's international community.

The Yale Center for the Study of Globalization (www.ycsg.yale.edu) draws on the intellectual resources of the Yale community, scholars from other universities, and experts from around the world to support teaching and research on the many facets of globalization, and to enrich debate through workshops, conferences, and public programs.

The Yale World Fellows Program (<http://worldfellows.yale.edu>) hosts fifteen emerging leaders from outside the United States each year for an intensive semester of individualized research, weekly seminars, leadership training, and regular interactions with the Yale community.

The Association of Yale Alumni (www.aya.yale.edu) provides a channel for communication between the alumni and the University and oversees the direction of alumni organizations and programs around the world.

Yale's online international toolkit (<http://world-toolkit.yale.edu>) provides a central point of access to resources and assistance for Yale faculty, students, postdocs, and staff conducting international activities abroad or on campus. Additional information may be found on the "Yale and the World" Web site (<http://world.yale.edu>), including links to international initiatives across the University.

CULTURAL AND SOCIAL RESOURCES

There are many ways to keep up-to-date about campus news and events. These include the YaleNews Web site, which features stories, videos, and slide-shows about Yale people and programs (<http://news.yale.edu>); the interactive Yale Calendar of Events (<http://events.yale.edu/opa>); and the University's social media channels on Facebook, Twitter, Instagram, Tumblr, LinkedIn, and YouTube.

The collections of the Yale Peabody Museum of Natural History comprise more than thirteen million specimens and artifacts in twelve curatorial divisions: anthropology, archives, botany, cryo facility, entomology, historical scientific instruments, invertebrate paleontology, invertebrate zoology, mineralogy and meteorites, paleobotany, vertebrate paleontology, and vertebrate zoology.

The Yale University Art Gallery is the oldest college art museum in the United States, having been founded in 1832 when the patriot-artist John Trumbull gave more than one hundred of his paintings to Yale College. Since then its collections have grown to more than 200,000 objects ranging in date from ancient times to the present. In addition to its world-renowned collections of American paintings and decorative arts, the gallery is noted for outstanding collections of Greek and Roman art, including artifacts from the ancient Roman city of Dura-Europos; collections of early Italian paintings; the Société Anonyme Collection of twentieth-century European and American art; modern and contemporary art and design; Asian art; African art; art of the ancient Americas; and Indo-Pacific art. In December 2012 the gallery completed a comprehensive expansion and renovation project. The expanded museum unites all three buildings—the landmark Louis Kahn building (1953), the Old Yale Art Gallery (1928), and Street Hall (1866)—into a cohesive whole with a rooftop addition by Ennead Architects (2012). The gallery is both a collecting and an educational institution, and all activities are aimed at providing an invaluable resource and experience for Yale faculty, staff, and students, as well as for the general public. For more information, please visit www.artgallery.yale.edu.

The Yale Center for British Art is home to the largest and most comprehensive collection of British paintings, sculpture, prints, drawings, rare books, and manuscripts outside the United Kingdom. Presented to the University by Paul Mellon, Yale College Class of 1929, it is housed in a landmark building by Louis I. Kahn. The center will reopen in spring 2016 with newly installed galleries and updated facilities, upon completion of the second phase of its building conservation project. For more information, feature stories, videos, and news of ongoing and upcoming programs and events, visit <http://britishart.yale.edu>.

There are more than eighty endowed lecture series held at Yale each year on subjects ranging from anatomy to theology, and including virtually all disciplines.

More than five hundred musical events take place at the University during the academic year. In addition to recitals by graduate students and faculty artists, the School of

Music presents the Philharmonia Orchestra of Yale, the Oneppo Chamber Music Series at Yale, the Duke Ellington Jazz Series, the Horowitz Piano Series, New Music New Haven, Yale Opera, and concerts at the Yale Collection of Musical Instruments, as well as performances by the professional Yale Choral Artists and the postgraduate Yale Baroque Ensemble. The Yale Summer School of Music/Norfolk Chamber Music Festival presents the New Music Workshop and Chamber Choir and Conducting Workshop along with its six-week chamber music session. Many of these concerts stream live on the School's Web site (<http://music.yale.edu>) and the Norfolk Web site (<http://norfolk.yale.edu>). Additionally, the School presents the Iseman Broadcasts of the Metropolitan Opera Live in HD free to members of the Yale community. Undergraduate organizations include the Yale Concert Band, the Yale Glee Club, the Yale Symphony Orchestra, and numerous other singing and instrumental groups. The Department of Music sponsors the Yale Collegium, Yale Baroque Opera Project, productions of new music and opera, and undergraduate recitals. The Institute of Sacred Music presents Great Organ Music at Yale, the Yale Camerata, the Yale Schola Cantorum, and many other special events.

For theatergoers, Yale and New Haven offer a wide range of dramatic productions at the University Theatre, Yale Repertory Theatre, Yale School of Drama, Yale Cabaret, Long Wharf Theatre, and Shubert Performing Arts Center.

The Graduate and Professional Student Senate (GPSS or "Yale Senate") is composed of elected representatives from each of the thirteen graduate and professional schools. Any student in these schools is eligible to run for a senate seat during fall elections. Senate meetings occur on alternating Thursdays and are open to the entire graduate and professional school community, as well as representatives from the Yale administration. The senate advocates for student concerns and advancement by serving as a liaison between students and Yale administration, faculty, and officers. It also facilitates social interaction among graduate and professional students and works with local groups and initiatives to provide opportunities for students to give back to the community. The senate supervises the Graduate and Professional Student Center at Yale (GPSCY), at 204 York Street, which provides meeting space and funding for student organizations and is home to Gryphon's Pub. For more information, please visit <http://gpss.yale.edu>.

ATHLETIC FACILITIES

The Payne Whitney Gymnasium is one of the most elaborate and extensive indoor athletic facilities in the world. This complex includes the 3,100-seat John J. Lee Amphitheater, the site for many indoor varsity sports contests; the Robert J. H. Kiphuth Exhibition Pool; the Brady Squash Center, a world-class facility with fifteen international-style courts; the Adrian C. Israel Fitness Center, a state-of-the-art exercise and weight-training complex; the Brooks-Dwyer Varsity Strength and Conditioning Center; the Colonel William K. Lanman, Jr. Center, a 30,000-square-foot space for recreational/intramural play and varsity team practice; the Greenberg Brothers Track, an eighth-mile indoor jogging track; the David Paterson Golf Technology Center; and other rooms devoted to fencing, gymnastics, rowing, wrestling, martial arts, general exercise, and dance. Numerous physical education classes in dance (ballet, modern, and ballroom, among others), martial arts, zumba, yoga, pilates, aerobic exercise, and sport skills are offered throughout the year.

Yale undergraduates and graduate and professional school students may use the gym at no charge throughout the year. Academic term and summer memberships at reasonable fees are available for faculty, employees, postdoctoral and visiting fellows, alumni, and student spouses. Additional information is available online at <http://sportsandrecreation.yale.edu>.

During the year various recreational opportunities are available at the David S. Ingalls Rink, the McNay Family Sailing Center in Branford, the Yale Outdoor Education Center in East Lyme, the Yale Tennis Complex, and the Golf Course at Yale. Students, faculty, employees, students' spouses, and guests of the University may participate at each of these venues for a modest fee. Up-to-date information on programs, hours, and specific costs is available online at <http://sportsandrecreation.yale.edu>.

Approximately fifty club sports come under the jurisdiction of the Office of Outdoor Education and Club Sports. Most of the teams are for undergraduates, but a few are available to graduate and professional school students. Yale undergraduates, graduate and professional school students, faculty, staff, and alumni/ae may use the Yale Outdoor Education Center (OEC), which consists of 1,500 acres surrounding a mile-long lake in East Lyme, Connecticut. The facility includes overnight cabins and campsites, a pavilion and dining hall available for group rental, and a waterfront area with supervised swimming, rowboats, canoes, stand-up paddleboards, and kayaks. Adjacent to the lake, a shaded picnic grove and gazebo are available to visitors. In another area of the property, hiking trails surround a wildlife marsh. The OEC runs seven days a week from the third week of June through Labor Day. For more information, call 203.432.2492 or visit <http://sportsandrecreation.yale.edu>.

Throughout the year, Yale graduate and professional school students have the opportunity to participate in numerous intramural sports activities. These seasonal, team-oriented activities include volleyball, soccer, and softball in the fall; basketball and volleyball in the winter; softball, soccer, ultimate, and volleyball in the spring; and softball in the summer. With few exceptions, all academic-year graduate-professional student sports activities are scheduled on weekends, and most sports activities are open to competitive, recreational, and coeducational teams. More information is available from the Intramurals Office in Payne Whitney Gymnasium, 203.432.2487, or online at <http://sportsandrecreation.yale.edu>.

HEALTH SERVICES

The Yale Health Center is located on campus at 55 Lock Street. The center is home to Yale Health, a not-for-profit, physician-led health coverage option that offers a wide variety of health care services for students and other members of the Yale community. Services include student medicine, gynecology, mental health, pediatrics, pharmacy, laboratory, radiology, a seventeen-bed inpatient care unit, a round-the-clock acute care clinic, and specialty services such as allergy, dermatology, orthopedics, and a travel clinic. Yale Health coordinates and provides payment for the services provided at the Yale Health Center, as well as for emergency treatment, off-site specialty services, inpatient hospital care, and other ancillary services. Yale Health's services are detailed in the *Yale Health Student Handbook*, available through the Yale Health Member Services Department, 203.432.0246, or online at <http://yalehealth.yale.edu/understand-your-coverage>.

Eligibility for Services

All full-time Yale degree-candidate students who are paying at least half tuition are enrolled automatically for Yale Health Basic Coverage. Yale Health Basic Coverage is offered at no charge and includes preventive health and medical services in the departments of Student Health, Gynecology, Health Education, and Mental Health & Counseling. In addition, treatment for urgent medical problems can be obtained twenty-four hours a day through Acute Care.

Students on leave of absence or on extended study and paying less than half tuition are not eligible for Yale Health Basic Coverage but may enroll in Yale Health Student Affiliate Coverage. Students enrolled in the Division of Special Registration as nondegree special students or visiting scholars are not eligible for Yale Health Basic Coverage but may enroll in the Yale Health Billed Associates Plan and pay a monthly fee. Associates must register for a minimum of one term within the first thirty days of affiliation with the University.

Students not eligible for Yale Health Basic Coverage may also use the services on a fee-for-service basis. Students who wish to be seen fee-for-service must register with the Member Services Department. Enrollment applications for the Yale Health Student Affiliate Coverage, Billed Associates Plan, or Fee-for-Service Program are available from the Member Services Department.

All students who purchase Yale Health Hospitalization/Specialty Coverage (see below) are welcome to use specialty and ancillary services at Yale Health Center. Upon referral, Yale Health will cover the cost of specialty and ancillary services for these students. Students with an alternate insurance plan should seek specialty services from a provider who accepts their alternate insurance.

Health Coverage Enrollment

The University also requires all students eligible for Yale Health Basic Coverage to have adequate hospital insurance coverage. Students may choose Yale Health Hospitalization/Specialty Coverage or elect to waive the plan if they have other hospitalization coverage, such as coverage through a spouse or parent. The waiver must be renewed annually, and it is the student's responsibility to confirm receipt of the waiver by the University's deadlines noted below.

YALE HEALTH HOSPITALIZATION/SPECIALTY COVERAGE

For a detailed explanation of this plan, which includes coverage for prescriptions, see the *Yale Health Student Handbook*, available online at <http://yalehealth.yale.edu/understand-your-coverage>.

Students are automatically enrolled and charged a fee each term on their Student Financial Services bill for Yale Health Hospitalization/Specialty Coverage. Students with no break in coverage who are enrolled during both the fall and spring terms are billed each term and are covered from August 1 through July 31. For students entering Yale for the first time, readmitted students, and students returning from a leave of absence who have not been covered during their leave, Yale Health Hospitalization/Specialty Coverage begins on the day the dormitories officially open. A student who is enrolled for the fall term only is covered for services through January 31; a student enrolled for the spring term only is covered for services through July 31.

Waiving Yale Health Hospitalization/Specialty Coverage Students are permitted to waive Yale Health Hospitalization/Specialty Coverage by completing an online waiver form at <https://www.yhpstudentwaiver.yale.edu> that demonstrates proof of alternate coverage. It is the student's responsibility to report any changes in alternate insurance coverage to the Member Services Department. Students are encouraged to review their present coverage and compare its benefits to those available under Yale Health. The waiver form must be filed annually and must be received by September 15 for the full year or fall term or by January 31 for the spring term only.

Revoking the waiver Students who waive Yale Health Hospitalization/Specialty Coverage but later wish to be covered must complete and send a form voiding their waiver to the Member Services Department by September 15 for the full year or fall term, or by January 31 for the spring term only. Students who wish to revoke their waiver during the term may do so, provided they show proof of loss of the alternate insurance plan and enroll within thirty days of the loss of this coverage. Yale Health fees will not be prorated.

YALE HEALTH STUDENT TWO-PERSON AND FAMILY PLANS

A student may enroll his or her lawfully married spouse or civil union partner and/or legally dependent child(ren) under the age of twenty-six in one of two student dependent plans: the Two-Person Plan or the Student Family Plan. These plans include services described in both Yale Health Basic Coverage and Yale Health Hospitalization/Specialty Coverage. Coverage is not automatic, and enrollment is by application. Applications are available from the Member Services Department or can be downloaded from the Web site (<http://yalehealth.yale.edu>) and must be renewed annually. Applications must be received by September 15 for full-year or fall-term coverage, or by January 31 for spring-term coverage only.

YALE HEALTH STUDENT AFFILIATE COVERAGE

Students on leave of absence or extended study, students paying less than half tuition, or students enrolled in the Eli Whitney Program prior to September 2007 may enroll in Yale Health Student Affiliate Coverage, which includes services described in both Yale Health Basic and Yale Health Hospitalization/Specialty Coverage. Applications are available from the Member Services Department or can be downloaded from the Web site (<http://yalehealth.yale.edu>) and must be received by September 15 for full-year or fall-term coverage, or by January 31 for spring-term coverage only.

Eligibility Changes

Withdrawal A student who withdraws from the University during the first ten days of the term will be refunded the fee paid for Yale Health Hospitalization/Specialty Coverage. The student will not be eligible for any Yale Health benefits, and the student's Yale Health membership will be terminated retroactive to the beginning of the term. The medical record will be reviewed, and any services rendered and/or claims paid will be billed to the student on a fee-for-service basis. Assistance with identifying and locating alternative sources of medical care may be available from the Care Management Department at Yale Health. At all other times, a student who withdraws from the University will be

covered by Yale Health for thirty days following the date of withdrawal. Fees will not be prorated or refunded. Students who withdraw are not eligible to enroll in Yale Health Student Affiliate Coverage. Regardless of enrollment in Yale Health Hospitalization/Specialty Coverage, students who withdraw will have access to services available under Yale Health Basic Coverage (including Student Health, Athletic Medicine, Mental Health & Counseling, and Care Management) during these thirty days to the extent necessary for a coordinated transition of care.

Leaves of absence Students who are granted a leave of absence are eligible to purchase Yale Health Student Affiliate Coverage during the term(s) of the leave. If the leave occurs during the term, Yale Health Hospitalization/Specialty Coverage will end on the date the leave is granted, and students may enroll in Yale Health Student Affiliate Coverage. Students must enroll in Affiliate Coverage prior to the beginning of the term during which the leave is taken or within thirty days of the start of the leave. Fees paid for Yale Health Hospitalization/Specialty Coverage will be applied toward the cost of Affiliate Coverage. Coverage is not automatic, and enrollment forms are available at the Member Services Department or can be downloaded from the Web site (<http://yalehealth.yale.edu>). Fees will not be prorated or refunded.

Extended study or reduced tuition Students who are granted extended study status or pay less than half tuition are not eligible for Yale Health Hospitalization/Specialty Coverage. They may purchase Yale Health Student Affiliate Coverage during the term(s) of extended study. This plan includes services described in both Yale Health Basic and Yale Health Hospitalization/Specialty Coverage. Coverage is not automatic, and enrollment forms are available at the Member Services Department or can be downloaded from the Web site (<http://yalehealth.yale.edu>). Students must complete an enrollment application for the plan prior to September 15 for the full year or fall term, or by January 31 for the spring term only.

For a full description of the services and benefits provided by Yale Health, please refer to the *Yale Health Student Handbook*, available from the Member Services Department, 203.432.0246, 55 Lock Street, PO Box 208237, New Haven CT 06520-8237.

Required Immunizations

Measles (rubeola), German measles (rubella), and mumps All students who were born after January 1, 1957, are required to provide proof of immunization against measles (rubeola), German measles (rubella), and mumps. Connecticut state law requires two doses of measles vaccine. The first dose must have been given on or after January 1, 1980, *and* after the student's first birthday; the second dose must have been given at least thirty (30) days after the first dose. Connecticut state law requires proof of two doses of rubella vaccine administered on or after January 1, 1980, *and* after the student's first birthday. Connecticut state law requires proof of two mumps vaccine immunizations administered on or after January 1, 1980, *and* after the student's first birthday; the second dose must have been given at least thirty (30) days after the first dose. The law applies to all students unless they present (a) a certificate from a physician stating that

such immunization is contraindicated, (b) a statement that such immunization would be contrary to the student's religious beliefs, or (c) documentation of a positive blood titer for measles, rubella, and mumps.

Meningitis All students living in on-campus housing must be vaccinated against meningitis. The vaccine must have been received after January 1, 2011. Students who are not compliant with this state law will not be permitted to register for classes or move into the dormitories for the fall term, 2015. Please note that the State of Connecticut does not require this vaccine for students who intend to reside off campus.

Varicella (chicken pox) All students are required to provide proof of immunization against varicella. Connecticut state law requires two doses of varicella vaccine. The first dose must have been given on or after the student's first birthday; the second dose must have been given at least twenty-eight (28) days after the first dose. Documentation from a health care provider that the student has had a confirmed case of the disease is also acceptable.

TB screening The University requires tuberculosis screening for all incoming students. Please see the Yale Health Web site (<http://yalehealth.yale.edu/forms>) for more details.

Note: Students who have not met these requirements prior to arrival at Yale University must receive the immunizations from Yale Health and will be charged accordingly.

UNIVERSITY HOUSING SERVICES

The Yale Housing Office has dormitory and apartment units available for graduate and professional students. Dormitories are single occupancy of varying sizes and prices. They are located across the campus, from Edward S. Harkness Memorial Hall, serving the medical campus, to the Hall of Graduate Studies and Helen Hadley Hall, serving the central/science campus. Unfurnished apartments consisting of efficiencies and one-, two-, and three-bedroom apartments for singles and families are also available. The office's Web site (<http://gradhousing.yale.edu>) is the venue for graduate housing information and includes procedures, facility descriptions, floor plans, and rates. Applications for the new academic year are available beginning April 1 and can be submitted directly from the Web site. Students are required to submit a copy of their letter of acceptance from Yale with their application.

The Yale Housing Office also manages the Off Campus Living listing service (<http://offcampusliving.yale.edu>; 203.432.9756), which is the exclusive Yale service for providing off-campus rental and sales listings. This secure system allows members of the Yale community to search rental listings, review landlord/property ratings, and search for a roommate. On-campus housing is limited, and members of the community should consider off-campus options. Yale University discourages the use of Craigslist and other nonsecure Web sites for off-campus housing searches.

The Yale Housing Office is located in Helen Hadley Hall (HHH) at 420 Temple Street. It is open from 9 a.m. to 4 p.m., Monday through Friday; 203.432.2167.

OFFICE OF INTERNATIONAL STUDENTS AND SCHOLARS

The Office of International Students and Scholars (OISS) coordinates services and support for Yale's 5,000 international students, faculty, staff, and their dependents. OISS staff offers assistance with issues related to employment, immigration, and personal and cultural adjustment, as well as serves as a source of general information about living at Yale and in New Haven. As Yale University's representative for immigration concerns, OISS provides assistance to students, faculty, and staff on how to obtain and maintain legal nonimmigrant status in the United States. All international students and scholars must register with OISS as soon as they arrive at Yale; see <http://oiss.yale.edu/information-new-yalies>.

OISS programs, like the Community Friends hosting program, daily English conversation groups, U.S. culture workshops and discussions, bus trips, and social events, provide an opportunity to meet members of Yale's international community and become acquainted with the many resources of Yale University and New Haven. Spouses and partners of Yale students and scholars will want to get involved with the International Spouses and Partners at Yale (ISPY), which organizes a variety of programs.

The OISS Web site (<http://oiss.yale.edu>) provides useful information to students and scholars prior to and upon arrival in New Haven, as well as throughout their stay at Yale. International students, scholars, and their families and partners can connect with OISS and the Yale international community virtually through several listservs and Facebook.

OISS is housed in the International Center for Yale Students and Scholars, which serves as a welcoming venue for students and scholars who want to peruse resource materials, check their e-mail, and meet up with a friend or colleague. Open until 9 p.m. on weekdays during the academic year, the center—located at 421 Temple Street, across the street from Helen Hadley Hall—also provides meeting space for student groups and a venue for events organized by both student groups and University departments. For more information about reserving space at the center, send a message to oiss@yale.edu or call 203.432.2305. For information about the center, visit <http://oiss.yale.edu/about/international-center>.

RESOURCE OFFICE ON DISABILITIES

The Resource Office on Disabilities facilitates accommodations for undergraduate and graduate and professional school students with disabilities who register with and have appropriate documentation on file in the Resource Office. Early planning is critical. Documentation may be submitted to the Resource Office even though a specific accommodation request is not anticipated at the time of registration. It is recommended that matriculating students in need of disability-related course accommodations at Yale University contact the Resource Office by June 15. Special requests for University housing need to be made in the housing application. Returning students must contact the Resource Office at the beginning of each term to arrange for course and exam accommodations.

The Resource Office also provides assistance to students with temporary disabilities. General informational inquiries are welcome from students and members of the

Yale community and from the public. The mailing address is Resource Office on Disabilities, Yale University, PO Box 208305, New Haven CT 06520-8305. The Resource Office is located at 35 Broadway (rear entrance), Room 222. Office hours are Monday through Friday, 8:30 a.m. to 4:30 p.m. Voice callers may reach staff at 203.432.2324; fax at 203.432.8250. The Resource Office may also be reached by e-mail (anthony.kulikowski@yale.edu) or through its Web site (www.yale.edu/rod).

RESOURCES ON SEXUAL MISCONDUCT

Yale University is committed to maintaining and strengthening an educational, employment, and living environment founded on civility and mutual respect. Sexual misconduct is antithetical to the standards and ideals of our community, and it is a violation of Yale policy and the disciplinary regulations of Yale College and the graduate and professional schools.

Sexual misconduct incorporates a range of behaviors including sexual assault, sexual harassment, intimate partner violence, stalking, voyeurism, and any other conduct of a sexual nature that is nonconsensual, or has the purpose or effect of threatening, intimidating, or coercing a person. Sexual activity requires consent, which is defined as voluntary, positive agreement between the participants to engage in specific sexual activity. Violations of Yale's Policy on Teacher-Student Consensual Relations also constitute sexual misconduct.

Yale aims to eradicate sexual misconduct through education, training, clear policies, and serious consequences for violations of these policies. In addition to being subject to University disciplinary action, many forms of sexual misconduct are prohibited by Connecticut and federal law and may lead to civil liability or criminal prosecution. Yale provides a range of services, resources, and mechanisms for victims of sexual misconduct. The options for undergraduate, graduate, and professional school students are described at <http://smr.yale.edu>.

SHARE: Information, Advocacy, and Support

55 Lock Street, Lower Level

Office hours: 9 a.m.–5 p.m., M–F

24/7 hotline: 203.432.2000

<http://sharecenter.yale.edu>

SHARE, the Sexual Harassment and Assault Response and Education Center, has trained counselors available at any time of day or night via its direct hotline, as well as drop-in counseling on weekdays during regular business hours. SHARE is available to members of the Yale community who wish to discuss any experience of sexual misconduct involving themselves or someone they care about. SHARE services are confidential and can be anonymous when desired. SHARE can provide professional help with medical and health issues (including accompanying students to the hospital), as well as advice and assistance with contacting police and/or initiating a formal or informal complaint, and it offers ongoing counseling and support. SHARE works closely with the University-Wide Committee on Sexual Misconduct, the Title IX coordinators, the Yale Police Department, and other campus resources.

If you wish to make use of SHARE's services, you can call the crisis number (203.432.2000) at any time for a phone consultation or to set up an in-person appointment. You may also drop in on weekdays during regular business hours. Some legal and medical options are time-sensitive, so if you have been assaulted, we encourage you to call SHARE and/or the Yale Police as soon as possible. Counselors can talk with you over the telephone or meet you in person at Acute Care in the Yale Health Center or at the Yale-New Haven Emergency Room. If it is not an acute situation and you would like to contact the SHARE staff during regular business hours, you can contact Carole Goldberg, the director of SHARE (203.432.0310, carole.goldberg@yale.edu), Jennifer Czincz, assistant director (203.432.2610, jennifer.czincz@yale.edu), Amy Myers (203.436.8197, amy.myers@yale.edu), or John Criscuolo (203.494.6247, john.criscuolo@yale.edu).

Title IX Coordinators

<http://provost.yale.edu/title-ix>

Title IX of the Education Amendments of 1972 protects people from sex discrimination in educational programs and activities at institutions that receive federal funding. Sex discrimination includes sexual harassment, sexual assault, and other forms of misconduct. The University is committed to providing an environment free from discrimination on the basis of sex.

Each school, including Yale College, has assigned a senior administrator to act as a deputy Title IX coordinator, reporting to Stephanie Spangler, Deputy Provost for Health Affairs and Academic Integrity and the University Title IX Coordinator. Coordinators provide information, track and resolve complaints, and address issues relating to gender-based discrimination and sexual misconduct within their respective schools. Coordinators are knowledgeable about, and will provide information on, all options for complaint resolution, and can initiate institutional action when necessary. Discussions with a Title IX coordinator will be treated confidentially; at times, the coordinator may need to consult with other administrators or take action in the interest of safety. The coordinators also work closely with the SHARE Center, the University-Wide Committee on Sexual Misconduct, and the Yale Police Department.

University-Wide Committee on Sexual Misconduct

203.432.4449 (business hours)

<http://provost.yale.edu/uwc>

The University-Wide Committee on Sexual Misconduct (UWC) is an internal disciplinary board for complaints of sexual misconduct available to students, faculty, and staff across the University, as described in the committee's procedures. The UWC provides an accessible, representative, and trained body to fairly and expeditiously address formal and informal complaints of sexual misconduct. UWC members can answer informal inquiries about procedures and the University definition of sexual misconduct. Operated from the Provost's Office, the UWC is comprised of faculty, administrative, and student representatives from across the University. In cases where formal resolution is sought, investigations are conducted by professional, independent fact finders.

Yale Police Department

101 Ashmun Street

24/7 hotline: 203.432.4400

<http://publicsafety.yale.edu/police/sensitive-crimes-support>

The Yale Police Department (YPD) operates 24/7 and is comprised of highly trained, professional officers. The YPD can provide information on available victims' assistance services and also has the capacity to perform full criminal investigations. If you wish to speak with Sergeant Marnie Robbins Hoffman, the Sensitive Crimes & Support coordinator, she can be reached at 203.432.9547 during business hours or via e-mail at marnie.robbs@yale.edu. Informational sessions are available with the Sensitive Crimes & Support coordinator to discuss safety planning, available options, etc. The YPD works closely with the New Haven State's Attorney, the SHARE Center, the University's Title IX coordinators, and various other departments within the University. Talking to the YPD does not commit you to submitting evidence or pressing charges; with few exceptions, all decisions about how to proceed are up to you.

Enrollment 2014–2015

INSTITUTIONS AND FAITH AFFILIATIONS REPRESENTED

A wide range of faith traditions characterizes the YDS student body, and the ecumenical nature of YDS – coupled with diverse racial, cultural, and social associations on campus – nurtures students in their own faiths while enhancing their understanding of the many other traditions represented on campus. Students also hail from a variety of prior educational affiliations representing colleges and universities across the United States and abroad. In 2014–15, students identified with twenty-seven different faith traditions including many of the largest mainline U.S. denominations such as the Episcopal Church and United Methodist Church; the Roman Catholic Church; evangelical denominations such as the Southern Baptist Convention; and historic black churches including the African American Episcopal Church. Alumni of 405 colleges and universities were represented, ranging from Ivy League institutions such as Yale and Harvard; to small liberal arts institutions including Amherst College and Fisk University; to large state universities such as the University of Michigan; to Christian colleges like Wheaton College (Illinois).

GENERAL SUMMARY

M.A.R. students	165
M.Div. students	199
S.T.M. students	21
Total number of degree students	385
Research affiliates	3
Nondegree students	4
Total number of institutions represented	405
Total number of faith affiliations represented	27
International exchange students	11

The Work of Yale University

The work of Yale University is carried on in the following schools:

Yale College Est. 1701. Courses in humanities, social sciences, natural sciences, mathematical and computer sciences, and engineering. Bachelor of Arts (B.A.), Bachelor of Science (B.S.).

For additional information, please visit <http://admissions.yale.edu>, e-mail student.questions@yale.edu, or call 203.432.9300. Postal correspondence should be directed to Office of Undergraduate Admissions, Yale University, PO Box 208234, New Haven CT 06520-8234.

Graduate School of Arts and Sciences Est. 1847. Courses for college graduates. Master of Advanced Study (M.A.S.), Master of Arts (M.A.), Master of Science (M.S.), Master of Philosophy (M.Phil.), Doctor of Philosophy (Ph.D.).

For additional information, please visit <http://gsas.yale.edu>, e-mail graduate.admissions@yale.edu, or call the Office of Graduate Admissions at 203.432.2771. Postal correspondence should be directed to Office of Graduate Admissions, Yale Graduate School of Arts and Sciences, PO Box 208323, New Haven CT 06520-8323.

School of Medicine Est. 1810. Courses for college graduates and students who have completed requisite training in approved institutions. Doctor of Medicine (M.D.). Post-graduate study in the basic sciences and clinical subjects. Five-year combined program leading to Doctor of Medicine and Master of Health Science (M.D./M.H.S.). Combined program with the Graduate School of Arts and Sciences leading to Doctor of Medicine and Doctor of Philosophy (M.D./Ph.D.). Master of Medical Science (M.M.Sc.) from the Physician Associate Program.

For additional information, please visit <http://medicine.yale.edu/education/admissions>, e-mail medical.admissions@yale.edu, or call the Office of Admissions at 203.785.2643. Postal correspondence should be directed to Office of Admissions, Yale School of Medicine, 367 Cedar Street, New Haven CT 06510.

Divinity School Est. 1822. Courses for college graduates. Master of Divinity (M.Div.), Master of Arts in Religion (M.A.R.). Individuals with an M.Div. degree may apply for the program leading to the degree of Master of Sacred Theology (S.T.M.).

For additional information, please visit <http://divinity.yale.edu>, e-mail divinity.admissions@yale.edu, or call the Admissions Office at 203.432.5360. Postal correspondence should be directed to Admissions Office, Yale Divinity School, 409 Prospect Street, New Haven CT 06511.

Law School Est. 1824. Courses for college graduates. Juris Doctor (J.D.). For additional information, please visit www.law.yale.edu, e-mail admissions.law@yale.edu, or call the Admissions Office at 203.432.4995. Postal correspondence should be directed to Admissions Office, Yale Law School, PO Box 208215, New Haven CT 06520-8215.

Graduate Programs: Master of Laws (LL.M.), Doctor of the Science of Law (J.S.D.), Master of Studies in Law (M.S.L.). Doctor of Philosophy (Ph.D.) awarded by the Graduate School of Arts and Sciences. For additional information, please visit www.law.yale.edu, e-mail gradpro.law@yale.edu, or call the Graduate Programs Office at

203.432.1696. Postal correspondence should be directed to Graduate Programs, Yale Law School, PO Box 208215, New Haven CT 06520-8215.

School of Engineering & Applied Science Est. 1852. Courses for college graduates. Master of Science (M.S.) and Doctor of Philosophy (Ph.D.) awarded by the Graduate School of Arts and Sciences.

For additional information, please visit <http://seas.yale.edu>, e-mail grad.engineering@yale.edu, or call 203.432.4252. Postal correspondence should be directed to Office of Graduate Studies, Yale School of Engineering & Applied Science, PO Box 208267, New Haven CT 06520-8267.

School of Art Est. 1869. Professional courses for college and art school graduates. Master of Fine Arts (M.F.A.).

For additional information, please visit <http://art.yale.edu>, e-mail artschool.info@yale.edu, or call the Office of Academic Affairs at 203.432.2600. Postal correspondence should be directed to Office of Academic Affairs, Yale School of Art, PO Box 208339, New Haven CT 06520-8339.

School of Music Est. 1894. Graduate professional studies in performance, composition, and conducting. Certificate in Performance, Master of Music (M.M.), Master of Musical Arts (M.M.A.), Artist Diploma, Doctor of Musical Arts (D.M.A.).

For additional information, please visit <http://music.yale.edu>, e-mail gradmusic.admissions@yale.edu, or call the Office of Admissions at 203.432.4155. Postal correspondence should be directed to Yale School of Music, PO Box 208246, New Haven CT 06520-8246.

School of Forestry & Environmental Studies Est. 1900. Courses for college graduates. Master of Forestry (M.F.), Master of Forest Science (M.F.S.), Master of Environmental Science (M.E.Sc.), Master of Environmental Management (M.E.M.). Doctor of Philosophy (Ph.D.) awarded by the Graduate School of Arts and Sciences.

For additional information, please visit <http://environment.yale.edu>, e-mail fesinfo@yale.edu, or call the Office of Admissions at 800.825.0330. Postal correspondence should be directed to Office of Admissions, Yale School of Forestry & Environmental Studies, 195 Prospect Street, New Haven CT 06511.

School of Public Health Est. 1915. Courses for college graduates. Master of Public Health (M.P.H.). Master of Science (M.S.) and Doctor of Philosophy (Ph.D.) awarded by the Graduate School of Arts and Sciences.

For additional information, please visit <http://publichealth.yale.edu>, e-mail ysph.admissions@yale.edu, or call the Admissions Office at 203.785.2844.

School of Architecture Est. 1916. Courses for college graduates. Professional degree: Master of Architecture (M.Arch.); nonprofessional degree: Master of Environmental Design (M.E.D.). Doctor of Philosophy (Ph.D.) awarded by the Graduate School of Arts and Sciences.

For additional information, please visit <http://architecture.yale.edu>, e-mail gradarch.admissions@yale.edu, or call 203.432.2296. Postal correspondence should be directed to the Yale School of Architecture, PO Box 208242, New Haven CT 06520-8242.

School of Nursing Est. 1923. Courses for college graduates. Master of Science in Nursing (M.S.N.), Post Master's Certificate, Doctor of Nursing Practice (D.N.P.). Doctor of Philosophy (Ph.D.) awarded by the Graduate School of Arts and Sciences.

For additional information, please visit <http://nursing.yale.edu> or call 203.785.2389. Postal correspondence should be directed to Yale School of Nursing, Yale University West Campus, PO Box 27399, West Haven CT 06516-7399.

School of Drama Est. 1925. Courses for college graduates and certificate students. Master of Fine Arts (M.F.A.), Certificate in Drama, One-year Technical Internship (Certificate), Doctor of Fine Arts (D.F.A.).

For additional information, please visit <http://drama.yale.edu>, e-mail ysd.admissions@yale.edu, or call the Registrar/Admissions Office at 203.432.1507. Postal correspondence should be directed to Yale School of Drama, PO Box 208325, New Haven CT 06520-8325.

School of Management Est. 1976. Courses for college graduates. Master of Business Administration (M.B.A.), Master of Advanced Management (M.A.M.). Doctor of Philosophy (Ph.D.) awarded by the Graduate School of Arts and Sciences.

For additional information, please visit <http://som.yale.edu>. Postal correspondence should be directed to Yale School of Management, PO Box 208200, New Haven CT 06520-8200.

Travel Directions to the Divinity School

BY AIR

To reach the Divinity School from Tweed–New Haven Airport, use Metro Cab (203.777.7777) or take a Connecticut Transit bus (www.cttransit.com) to downtown New Haven, then transfer to any O-line (Winchester Avenue) bus, which stops near the Divinity School. Go Airport Shuttle (www.2theairport.com) provides pickup and drop-off shuttle service between the Divinity School and Kennedy and LaGuardia airports and private van service between YDS and Bradley and Newark airports.

BY TRAIN

Take Amtrak or Metro-North to New Haven. From the New Haven train station take a taxi to 409 Prospect Street. Or take a Connecticut Transit bus to downtown New Haven and transfer to any O-line (Winchester Avenue) bus, which stops near the Divinity School.

BY CAR

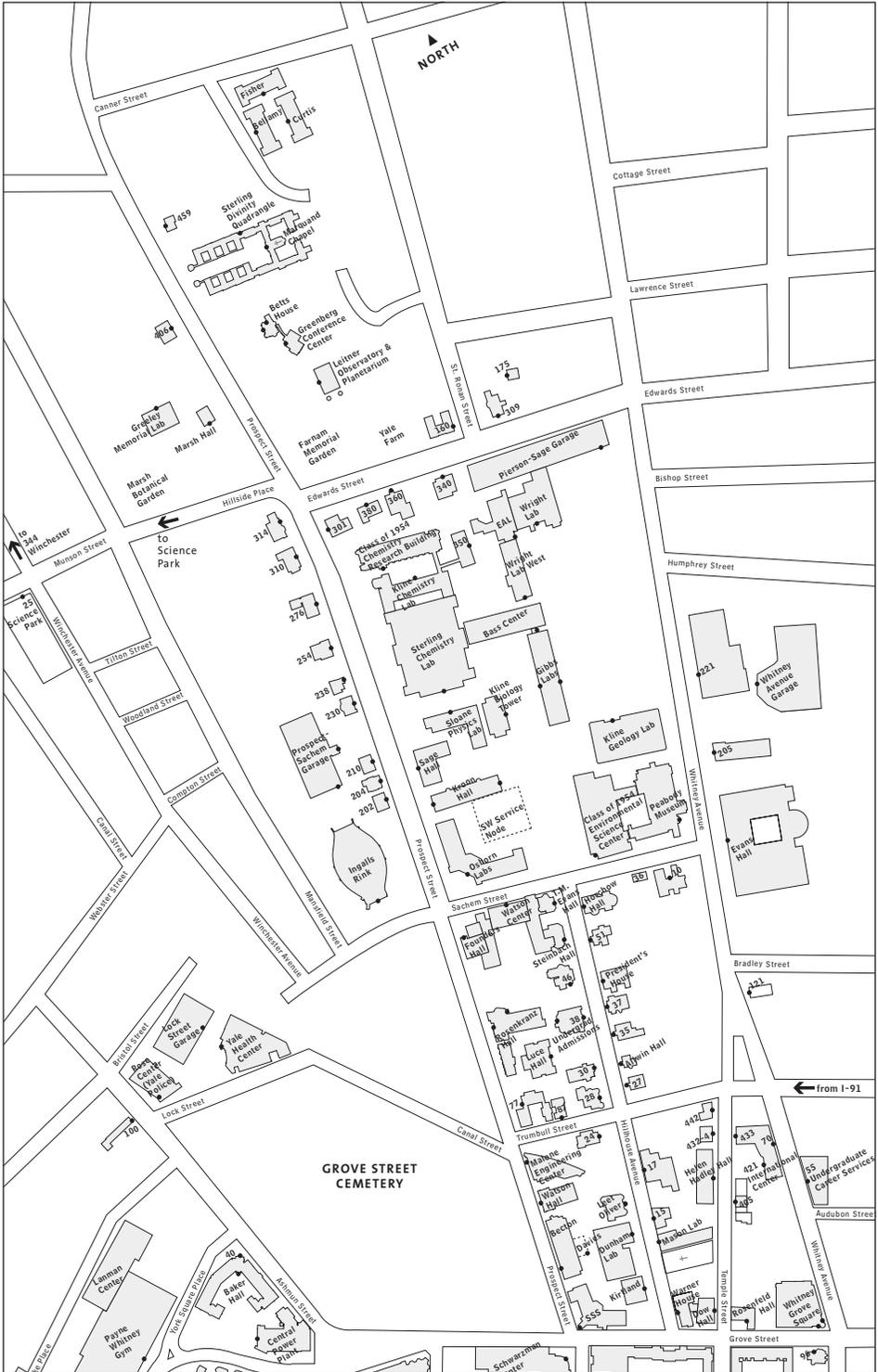
Interstate 95 (from east or west)

At New Haven take I-91 North to Exit 3, Trumbull Street. Continue to the fifth traffic light, where Trumbull Street ends. Then turn right on Prospect Street and proceed one mile up the hill. The entrance to the Divinity School is on the right. Visitor parking is available along the driveway on the left.

Interstate 91 (from north)

Take exit 3, Trumbull Street, and follow the directions above.

YALE UNIVERSITY CAMPUS NORTH



Continued on next page

YALE UNIVERSITY CAMPUS SOUTH & YALE MEDICAL CENTER



The University is committed to basing judgments concerning the admission, education, and employment of individuals upon their qualifications and abilities and affirmatively seeks to attract to its faculty, staff, and student body qualified persons of diverse backgrounds. In accordance with this policy and as delineated by federal and Connecticut law, Yale does not discriminate in admissions, educational programs, or employment against any individual on account of that individual's sex, race, color, religion, age, disability, status as a protected veteran, or national or ethnic origin; nor does Yale discriminate on the basis of sexual orientation or gender identity or expression.

University policy is committed to affirmative action under law in employment of women, minority group members, individuals with disabilities, and protected veterans.

Inquiries concerning these policies may be referred to Valarie Stanley, Director of the Office for Equal Opportunity Programs, 221 Whitney Avenue, 3rd Floor, 203.432.0849. For additional information, see www.yale.edu/equalopportunity.

Title IX of the Education Amendments of 1972 protects people from sex discrimination in educational programs and activities at institutions that receive federal financial assistance. Questions regarding Title IX may be referred to the University's Title IX Coordinator, Stephanie Spangler, at 203.432.4446 or at titleix@yale.edu, or to the U.S. Department of Education, Office for Civil Rights, 8th Floor, 5 Post Office Square, Boston MA 02109-3921; tel. 617.289.0111, fax 617.289.0150, TDD 800.877.8339, or ocr.boston@ed.gov.

In accordance with federal and state law, the University maintains information on security policies and procedures and prepares an annual campus security and fire safety report containing three years' worth of campus crime statistics and security policy statements, fire safety information, and a description of where students, faculty, and staff should go to report crimes. The fire safety section of the annual report contains information on current fire safety practices and any fires that occurred within on-campus student housing facilities. Upon request to the Office of the Deputy Vice President for Human Resources and Administration, PO Box 208322, 2 Whitney Avenue, Suite 810, New Haven CT 06520-8322, 203.432.8049, the University will provide this information to any applicant for admission, or prospective students and employees may visit <http://publicsafety.yale.edu>.

In accordance with federal law, the University prepares an annual report on participation rates, financial support, and other information regarding men's and women's intercollegiate athletic programs. Upon request to the Director of Athletics, PO Box 208216, New Haven CT 06520-8216, 203.432.1414, the University will provide its annual report to any student or prospective student. The Equity in Athletics Disclosure Act (EADA) report is also available online at <http://ope.ed.gov/athletics>.

For all other matters related to admission to the Divinity School, please telephone the Office of Admissions, 203.432.5360.

BULLETIN OF YALE UNIVERSITY
New Haven CT 06520-8227

Periodicals postage paid
New Haven, Connecticut