

# Divinity School

2003–2004



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*Series 98 Number 5 July 25, 2003*

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### *Inquiries*

Requests for catalogues and application material should be addressed to the Office of Admissions, Yale University Divinity School, 409 Prospect Street, New Haven, Connecticut 06511, telephone 203.432.5360, fax 203.432.7475.

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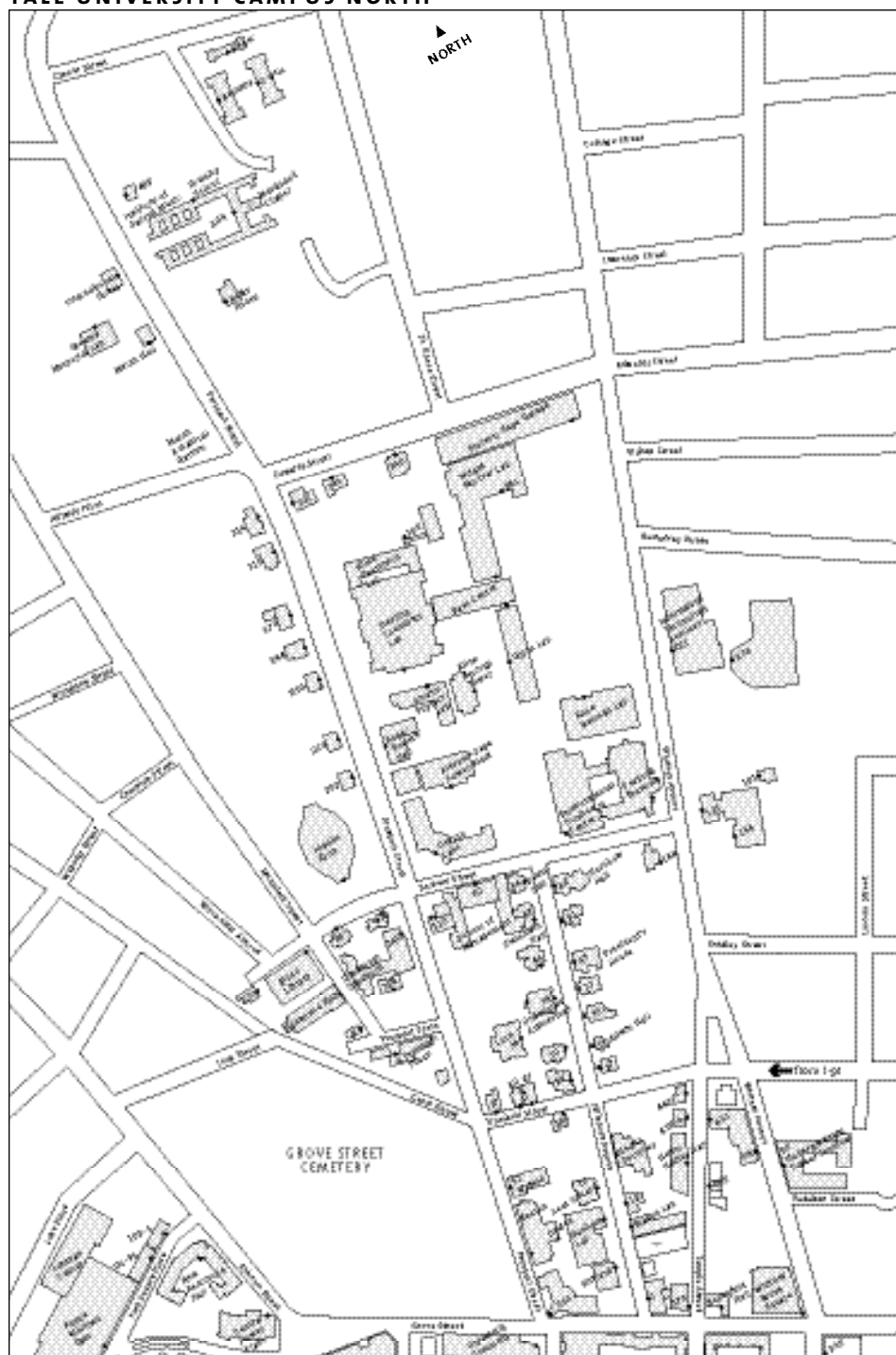
# Divinity School

## 2003–2004

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# YALE UNIVERSITY CAMPUS NORTH



Continued on next page

# YALE UNIVERSITY CAMPUS SOUTH & YALE MEDICAL CENTER





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# Calendar

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The calendar of the Divinity School is coordinated with the schedule of the University. The school year normally begins immediately after Labor Day, and the first term ends just before Christmas. The second term begins in mid-January and ends in early May.

## FALL 2003

Aug. 26–29	Tues.–Fri.	Orientation.
Sept. 2	Tues.	Registration begins, 9 A.M.
Sept. 3	Wed.	<i>Fall-term classes begin, 8.30 A.M.</i>
Sept. 5	Fri.	Registration ends, 4 P.M.
Sept. 24	Wed.	Last day to add a course.
Oct. 10	Fri.	Reading period begins, 6 P.M.
Oct. 13–16	Mon.–Thurs.	Fall Convocation.
Oct. 20	Mon.	Reading period ends, 8.30 A.M.
Oct. 22	Wed.	Last day to drop a course.
Nov. 6	Thurs.	Visitation Day for prospective students.
Nov. 10–14	Mon.–Fri.	Registration for spring term.
Nov. 21	Fri.	Reading period begins, 6 P.M.
Nov. 26	Wed.	Reading period ends, 6 P.M.
		Thanksgiving recess begins, 6 P.M.
Dec. 1	Mon.	Thanksgiving recess ends, 8.30 A.M.
		Classes resume, 8.30 A.M.
Dec. 9	Tues.	Classes end. Reading period begins, 6 P.M.
Dec. 15	Mon.	Reading period ends. Examinations begin, 9 A.M.
Dec. 19	Fri.	<i>Final exams end. Fall term ends, 6 P.M.</i>

## SPRING 2004

Jan. 12	Mon.	<i>Spring-term classes begin, 8.30 A.M.</i>
Jan. 19	Mon.	Martin Luther King, Jr. Day. No classes.
Feb. 2	Mon.	Last day to add a course.
Feb. 6	Fri.	Reading period begins, 6 P.M.
Feb. 16	Mon.	Reading period ends, 8.30 A.M.
Mar. 1	Mon.	Last day to drop a course.
Mar. 5	Fri.	Spring recess begins, 6 P.M.
Mar. 22	Mon.	Spring recess ends, 8.30 A.M.
Apr. 9	Fri.	Good Friday. No classes.
Apr. 12–16	Mon.–Fri.	Registration for fall term, 2004–2005.
Apr. 26	Mon.	Martin Luther King, Jr. Day classes rescheduled.
Apr. 27	Tues.	Good Friday classes rescheduled.
		Reading period begins, 6 P.M.
May 3	Mon.	Reading period ends. Examinations begin, 8.30 A.M.
May 7	Fri.	<i>Spring term ends, 6 P.M.</i>
May 23	Sun.	Baccalaureate Service, 4 P.M.
May 24	Mon.	University Commencement.

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Maya Ying Lin, B.A., M.ARCH., D.F.A., *New York, New York (June 2008)*.

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\* On leave of absence, fall 2003.

† On leave of absence, spring 2004.

‡ On leave of absence, 2003–2004.

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D. Nathan Phinney, M.A.R., M.PHIL., PH.D., *Acting Instructor in Hebrew, spring 2004.*

William Rusch, M.DIV., D.PHIL., *Lecturer in the History/Polity of the Lutheran Church, fall 2003.*

Eric Smith, M.DIV., *Lecturer in Homiletics, fall 2003.*

David A. Stayner, M.S., M.PHIL., PH.D., *Lecturer in Pastoral Theology, spring 2004.*

### *Visiting and Adjunct Faculty*

Frederick H. Borsch, B.A., M.A., S.T.B., PH.D., *Visiting Professor of New Testament, fall 2003.*

K. Samuel Lee, B.A., M.DIV., PH.D., *Visiting Assistant Professor of Pastoral Care, 2003–2004.*

David Miller, B.S.B.A., M.DIV., PH.D., *Assistant Professor (Adjunct) of Business Ethics, 2003–2004.*

Frederick W. Norris, B.A., B.D., TH.M., M.PHIL., PH.D., *Visiting Professor of the History of Christianity, fall 2003.*

\* On leave of absence, fall 2003.

† On leave of absence, spring 2004.

§ Appointed through the Institute of Sacred Music.

*Institute of Sacred Music*

Marguerite L. Brooks, M.M., *Associate Professor (Adjunct) of Choral Conducting.*

Margot E. Fassler, B.A., M.A., PH.D., *Director of the Institute of Sacred Music and Robert Tangeman Professor of Music History and Liturgy.*

Siobhán Garrigan, B.A., S.T.M., PH.D., *Assistant Professor of Liturgical Studies and Assistant Dean of Chapel.*

Gerre Hancock, B.A., S.M.M., *Lecturer in Organ Improvisation.*

Martin Jean, B.A., D.M.A., *Professor of Organ.*

Jaime Lara, B.A., M.A., M.DIV., S.T.M., PH.D., *Associate Professor of Christian Art and Architecture.*

Martha L. Moore-Keish, A.B., M.DIV., PH.D., *Assistant Professor of Liturgical Studies.*

Thomas Murray, B.A., *Professor of Music.*

Lana Schwebel, A.B., M.A., PH.D., *Assistant Professor of Religion and Literature.*

Bryan D. Spinks, B.A., DIP.TH., M.TH., B.D., D.D., *Professor of Liturgical Studies.*



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# General Information

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## NATURE OF THE DIVINITY SCHOOL

The Divinity School is interdenominational and completely nonsectarian. The faculty is drawn from the major Christian traditions, and the students represent forty denominations and groups. Instruction is provided in the history, doctrines, and polity of all the major church bodies.

Since 1971, Berkeley Divinity School at Yale, an Episcopal seminary, has been affiliated with Yale Divinity School. 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 differentiated from other Yale Divinity School 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 is affiliated with both the School of Music and the Divinity School.

The Divinity School 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.

A number of Divinity School faculty hold joint appointments in the Department of Religious Studies; others regularly participate in the doctoral program, and some departmental faculty regularly offer courses in the Divinity School.

The Divinity School is a graduate professional school of Yale University, which also includes Yale College, the Graduate School of Arts and Sciences, the School of Medicine, the Law School, the School of Art, the School of Music, the School of Forestry & Environmental Studies, the School of Architecture, the School of Nursing, the School of Drama, and the School of Management.

The Divinity School's Web site can be accessed at [www.yale.edu/divinity/](http://www.yale.edu/divinity/).

## 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. In 1746 an enlarged recognition of the needs of the ministry led to the establishment of a professorship of divinity through the efforts of

President Thomas Clap. By 1822 this had developed into a separate department, later known as the Yale Divinity School.

The degree of Bachelor of Divinity (B.D.) was first conferred in 1867. In June 1971, by vote of the Yale Corporation, this degree was replaced by the Master of Divinity (M.Div.) degree.

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 Yale Divinity School in 1971.

The Yale Institute of Sacred Music is also affiliated with Yale Divinity School. 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 and organ performance (both with the Yale School of Music) and in liturgical studies and religion and the arts (both with the Divinity School). A focus on the arts and worship within theological education is possible at the Divinity School because of the support given by ISM. ISM also offers generous scholarships to candidates for the M.Div. and M.A.R. in the Divinity School 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 critical engagement with the traditions of the Christian churches in the context of the contemporary world. It furnishes resources for the churches to reflect critically on their identity and mission in response to changing social and cultural realities and other religions of the world. It offers a university setting for the scholarly assessment of the religious features of human existence. Ecumenical and university-based, the School recognizes as indispensable to its mission a communal environment that combines rigorous scholarly inquiry, public worship and spiritual nurture, practical involvement with the churches' ministries, and mutual regard among human beings across the diversities of gender, sexual orientation, race, class, nationality, and culture.

The Divinity School pursues its mission through three principal activities: (1) it enables women and men to prepare for the lay and ordained ministries of the Christian churches; (2) through its own programs and through the participation of members of its faculty in programs of the Graduate School, it shares in the education of those who will become scholars and teachers on the faculties of theological schools and departments of religious studies; and, (3) in conjunction with other professional schools of the University, it equips persons anticipating professional service in education, law, health care, social work, community organizations, public life, or the arts to understand more fully the theological basis of their vocations.

*Adopted by the Yale Divinity School faculty, April 2, 1991.*



*Harold W. Attridge*



*Wesley D. Avram*

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## Faculty Profiles

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*Harold W. Attridge*, Dean of Yale Divinity School and Lillian Claus Professor of New Testament. Dean Attridge has made scholarly contributions to New Testament exegesis and to the study of Hellenistic Judaism and the history of the early Church. His publications include *Hebrews: A Commentary on the Epistle to the Hebrews* (1989). He has edited eleven books and contributed numerous chapters and articles to books and journals. He has been an editorial board member of *Catholic Biblical Quarterly*, the *Harvard Theological Review*, the *Journal of Biblical Literature*, and the *Hermeneia Commentary Series*. He has been active in the Society of Biblical Literature and has served as president of the society. A.B. Boston College; B.A., M.A. Cambridge University (Marshall Scholar); Ph.D. Harvard University (Junior Fellow, Society of Fellows). (Roman Catholic)

*Wesley D. Avram*, Stephen Merrell Clement–E. William Muehl Assistant Professor of Communication Arts. Combining professional experience with scholarship, Professor Avram's research interests include broad issues in the intersection of rhetorical studies, philosophical theology, preaching, and the practice of ministry. He served most recently as senior pastor of the First Presbyterian Church in Wilmette, Illinois, and has also been college chaplain at Bates College and interim executive director of the University Christian Ministries at Northwestern University. He has taught at both Bates and Northwestern, and has published articles and sermons in venues as varied as *The Journal of Religious Ethics*, *The New Oxford Review*, and *Sojourners* magazine. He has received preaching prizes from the Christian Century Foundation and Princeton Seminary, and done special research supported by grants and fellowships from Princeton Seminary, the National Endowment for the Humanities, and the Louisville Institute. He has also done special studies at the Hebrew University in Jerusalem, the Ecumenical Institute at Tantur (West Bank), the University of Chicago, and Yale University. B.S. Northwestern; M.Div. Princeton Seminary; Ph.D. Northwestern University. (Presbyterian)





David L. Bartlett



Christopher Beeley



Barbara J. Blodgett

*David L. Bartlett*, Lantz Professor of Preaching and Communication and Dean of Academic Affairs. Professor Bartlett's areas of research include homiletics, biblical exegesis and interpretation for preaching, and New Testament theology. His most recent book is *Between the Bible and the Church* (1999). He has also contributed articles to such journals as *Interpretation*, *The Christian Century*, *Journal for Preachers*, and *Lectionary Homiletics*, among others. An ordained minister of the American Baptist Churches, U.S.A., Professor Bartlett has served congregations in Minnesota, Illinois, and California, and taught at Union Theological Seminary, Richmond, Virginia; the Pacific School of Religion; the Divinity School of the University of Chicago; the United Seminary of the Twin Cities; the American Baptist Seminary of the West; and the Graduate Theological Union. B.A. Swarthmore College; B.D., Ph.D. Yale University. (American Baptist)

*Christopher A. Beeley*, Walter H. Gray Assistant Professor of Anglican Studies and Patristics. Professor Beeley teaches early Christian theology, patristic Greek, and the Anglican-Episcopal tradition. His research explores the interrelated areas of early Christian theology, exegesis, spirituality, and pastoral ministry, with a special focus on fourth- and fifth-century Trinitarian doctrine. He has published book reviews in the *Journal of Early Christian Studies* and the *Anglican Theological Review*, and he is currently publishing his dissertation on Gregory of Nazianzus and editing a book on the Holy Spirit in early Christian tradition. An Episcopal priest and a University of Notre Dame Presidential Fellow, he has previously taught at Washington and Lee University and served parishes in Texas, Indiana, Virginia, and the New Haven area. B.A. Washington and Lee University; Dip.Angl.Stud. Berkeley Divinity School at Yale; M.Div. Yale University; Ph.D. University of Notre Dame. (Episcopal)

*Barbara J. Blodgett*, Director of Supervised Ministries. Ordained to the ministry of the United Church of Christ, Ms. Blodgett served as associate pastor of a congregation in Amherst, Massachusetts; coordinated Working at Teaching, a teacher-training program of the Yale University Graduate School; and was a member of the faculty of Oberlin College before joining the Divinity School administration. Her research interests include

*Gilbert I. Bond**Joseph H. Britton**Adela Yarbro Collins*

feminist, sexual, and professional ethics. B.A. Wesleyan University; M.Div., Ph.D. Yale University. (United Church of Christ)

*Gilbert I. Bond*, Associate Professor of Theology and African American Studies. Professor Bond joined the Yale Divinity School faculty in 1996 from Emory University, where he had been assistant professor in the Department of Liberal Studies, teaching courses at both the undergraduate and graduate levels. In 1993, he received the Assistant Instructor Award for Excellence in Teaching from Emory. B.A. Lawrence University; M.Div. Bethany Theological Seminary; Ph.D. Emory University. (Church of the Brethren)

*Joseph H. Britton*, Dean of the Berkeley Divinity School at Yale and Associate Dean for Anglican Studies at Yale Divinity School. Dean Britton has extensive pastoral experience in parishes of the Episcopal Church in the United States and Europe. He served as Canon Missioner of the Convocation of American Churches in Europe, and was the founding director of the Institute of Christian Studies. With wide involvement in ecumenical relationships, he has a particular academic interest in piety as the synthesis of religious faith and practice in the lives of believing men and women. As an Episcopal Church Foundation Fellow, he completed a dissertation on "Piety as Participation in the Divine Concern: The Mystical Realism of A. J. Heschel." He has published articles in *The Anglican Theological Review*, *Sewanee Theological Review*, and *Anglican and European History*. A.B. Harvard University; M.Div. The General Theological Seminary; Th.D. Institut Catholique de Paris. (Episcopalian)

*Adela Yarbro Collins*, Buckingham Professor of New Testament Criticism and Interpretation. Professor Yarbro Collins joined the Yale Divinity School in 2000 after teaching at the University of Chicago Divinity School for nine years. Prior to that, she was a professor in the Department of Theology at the University of Notre Dame. She is currently a member of the executive committee of the Society of New Testament Studies and the delegate of the Society of Biblical Literature to the American Council of Learned Societies. She was awarded an honorary doctorate in theology by the University of Oslo, Norway, in 1994 and a Fellowship for University Teachers by the National Endowment



John J. Collins



Margaret A. Farley

for the Humanities for 1995–96. Among her publications are *Cosmology and Eschatology in Jewish and Christian Apocalypticism*; *The Beginning of the Gospel: Probing of Mark in Context*; *Crisis and Catharsis: The Power of the Apocalypse*; *The Apocalypse* (New Testament Message series); and *The Combat Myth in the Book of Revelation*. Her current research project is a commentary on the Gospel according to Mark for the *Hermeneia* commentary series. She served as the editor of the Society of Biblical Literature's Monograph Series from 1985 to 1990. She currently serves on the editorial boards of the *Journal for the Study of the New Testament* and *Biblical Interpretation*. B.A. Pomona College; M.A., Ph.D. Harvard University. (Roman Catholic)

*John J. Collins*, Holmes Professor of Old Testament Criticism and Interpretation. A native of Ireland, Professor Collins was a professor of Hebrew Bible at the University of Chicago from 1991 until his recent arrival at Yale Divinity School. He previously taught at the University of Notre Dame. He has published widely on the subjects of apocalypticism, wisdom, Hellenistic Judaism, and the Dead Sea Scrolls. His books include the commentary on Daniel in the *Hermeneia* series; *The Scepter and the Star: The Messiahs of the Dead Sea Scrolls*; *Apocalypticism in the Dead Sea Scrolls*; *Seers, Sibyls and Sages in Hellenistic-Roman Judaism*; *Jewish Wisdom in the Hellenistic Age*; *The Apocalyptic Imagination*; and *Between Athens and Jerusalem: Jewish Identity in the Hellenistic Diaspora*. He is co-editor of the three-volume *Encyclopedia of Apocalypticism* and has participated in the editing of the Dead Sea Scrolls. He is editor of a monograph series for Brill titled *Journal for the Study of Judaism Supplements* and of the journal *Dead Sea Discoveries*, and has served as editor of the *Journal of Biblical Literature* and as president of the Catholic Biblical Association. He has served as president of the Catholic Biblical Association and of the Society of Biblical Literature. B.A., M.A. University College, Dublin; Ph.D. Harvard University. (Roman Catholic)

*Margaret A. Farley*, Gilbert L. Stark Professor of Christian Ethics. The recipient of eight honorary degrees, the John Courtney Murray Award for Excellence in Theology, and a Luce Fellowship in Theology, Professor Farley is a past president of the Society of



Margot E. Fassler



Siobhán Garrigan

Christian Ethics and the immediate past president of the Catholic Theological Society of America. She is the author or editor of five books, including *Personal Commitments: Beginning, Keeping, Changing*. She has published more than seventy-five articles and chapters of books on medical ethics, sexual ethics, social ethics, historical theological ethics, ethics and spirituality, and feminist ethics. She serves on the Bioethics Committee of Yale–New Haven Hospital and on the Ethics Committee of the American Society of Reproductive Medicine. She is also co-chair of the Yale University Interdisciplinary Bioethics Project. B.A., M.A. University of Detroit; M.Phil., Ph.D. Yale University. (Roman Catholic)

*Margot E. Fassler*, Robert Tangeman Professor of Music History and Liturgy, and Director of the Yale Institute of Sacred Music. Professor Fassler's special fields of study are medieval and American sacred music, and the liturgy of the Latin Middle Ages. Her subspecialties are liturgical drama of the Middle Ages and Mariology. Her book *Gothic Song: Victorine Sequences and Augustinian Reform in Twelfth-Century Paris* has received awards from both the American Musicological Society and the Medieval Academy of America. She has edited a volume on the divine office (Oxford University Press), and has just completed a book on the cult of the Virgin Mary at Chartres (forthcoming from Yale University Press). She is the author of numerous articles on a broad range of topics and is currently preparing a book on the twelfth-century theologian, exegete, and composer Hildegard of Bingen. B.A. State University of New York; M.A. Syracuse University; M.A., Ph.D. Cornell University. (Roman Catholic)

*Siobhán Garrigan*, Assistant Professor of Liturgical Studies and Assistant Dean for Chapel. Professor Garrigan is author of *Beyond Ritual: Sacramental Theology after Habermas* (2003) and a former Government of Ireland Humanities Scholar. Before coming to Yale last year, she taught Religion Today: Tradition, Modernity and Change at the Open University and, for the previous three years, courses on worship, theology, and creativity as part of the Religious Studies faculty at the Galway-Mayo Institute of Technology. Prior to teaching, she worked extensively with homeless people. Her ecumenical work



Judith Gundry-Volf



John E. Hare

has led to her co-coordination of the first Irish interchurch conference, *F s*, and to several articles in Irish journals. B.A. Oxford University; S.T.M. Union Theological Seminary; Ph.D. Milltown Institute, Dublin.

*Judith Gundry-Volf*, Associate Professor (Adjunct) of New Testament. Professor Gundry-Volf wrote *Paul and Perseverance: Staying in and Falling Away* (1990) on the relation of the apostle Paul's teaching to the assurance of salvation. With her husband Miroslav Volf, she is coauthor of *A Spacious Heart: Essays on Identity and Belonging* (1997). She has also contributed various articles to the *Dictionary of Paul and His Letters* and has published a number of scholarly and popular essays on women and gender in the New Testament. Professor Gundry-Volf has held teaching appointments in New Testament in the former Yugoslavia (Evangelical Theological Faculty, Zagreb, 1985–91) and at Fuller Theological Seminary (1991–98). She was a fellow of the Pew Evangelical Scholars Program (1994–95) and the Alexander von Humboldt Foundation of Germany (1995–96). Elected to the *Studiorum Novi Testamenti Societas* in 1997, she has served on the editorial board of the *Bulletin for Biblical Research* and is co-chair of the Pauline Epistles Section of the Society for Biblical Literature. B.A. Westmont College; M.A. Fuller Theological Seminary; Th.D. University of Tübingen. (Presbyterian)

*John E. Hare*, Professor of Philosophical Theology. His best-known book, *The Moral Gap*, develops an account of the need for God's assistance in meeting the moral demand of which God is the source. In *God's Call* he discusses the divine command theory of morality, analyzing texts in Duns Scotus, Kant, and contemporary moral theory. In *Why Bother Being Good?* he gives a non-technical treatment of the questions Can we be morally good? and Why should we be morally good? He has also written a commentary on Plato's *Euthyphro* in the Bryn Mawr series, and *Ethics and International Affairs* with Carey B. Joynt. His interests extend to ancient philosophy, medieval Franciscan philosophy, Kant, Kierkegaard, contemporary ethical theory, the theory of the atonement, medical ethics, international relations (he has worked in a teaching hospital and for the Foreign Affairs Committee of the U.S. House of Representatives), and aesthetics (he is a published composer of church music). B.A. Oxford, Ph.D. Princeton. (Episcopalian)



Jeremy F. Hultin



L. Serene Jones



David H. Kelsey

*Jeremy F. Hultin*, Assistant Professor of New Testament. His research interests include soteriology in the New Testament, Pauline studies, and ancient Jewish and Christian interpretation of scripture. He is especially interested in the implications of historical criticism for contemporary theology. His current projects include articles about Revelation and Genesis Rabbah. His dissertation is a social history of the earliest Christians' views of obscene speech. B.A. Ohio State University; M.A. Trinity International University; Ph.D. Yale University. (Non-Denominational)

*L. Serene Jones*, Associate Professor of Theology. Professor Jones is the author of *Feminist Theory and Christian Theology: Cartographies of Grace* (2000) and *Calvin and Rhetoric: Christian Doctrine and the Art of Eloquence* (1995), and co-editor of *Liberating Eschatology: Essays in Honor of Letty Russell* (1999) and *Setting the Table: Women in Theological Conversations* (1995). She is also a contributor to the recently published *Dictionary of Feminist Theologies* (1996). Ordained in both the Christian Church (Disciples of Christ) and the United Church of Christ, Professor Jones serves on the Advisory Committee for the Wabash Center for Teaching and Learning in Theology and Religion and on the Yale University Women's and Gender Studies Council. She also has faculty appointments at Yale Law School and in the Department of African American Studies. B.A. University of Oklahoma; M.Div., Ph.D. Yale University. (Disciples of Christ)

*David H. Kelsey*, Luther A. Weigle Professor of Theology. Professor Kelsey is the author of four books: *The Fabric of Paul Tillich's Theology* (1967); *The Uses of Scripture in Recent Theology* (1975); *To Understand God Truly: What's Theological about Theological Education?* (1992); and *Between Athens and Berlin: The Theological Education Debate* (1993). He has contributed numerous articles to such journals as the *Journal of Religion*, *Journal of the American Academy of Religion*, and *Theological Education*. He is also a contributor to the *Westminster Dictionary of Christian Theology*. He serves on the editorial board of *Teaching Theology and Religion*. B.A., Haverford College; B.D., M.A., M.Div., Ph.D. Yale University. (Presbyterian)



Jaime Lara



K. Samuel Lee

*Jaime Lara*, Assistant Professor of Christian Art and Architecture, and Chair, Program in Religion and the Arts. Professor Lara's most recent publications include "Setting the Stage, Staging the Set: The Drama of Colonial Latin America," in the inaugural issue of the *Yale Latin American Review*; "God's Good Taste: The Jesuit Architectural Aesthetics of J. B. Villalpando in the Sixth and Tenth Centuries B.C.E.," in *The Jesuits: Learning Culture and the Arts, 1540–1773*; "La herencia medieval de America Latina: la última cruzada a una tierra prometida" (The Medieval Heritage of Latin America: The Last Crusade to a Promised Land) and "Un arte para un Nuevo Mundo que es fin del mundo: las postrimerias visuales en el principio de America" (Art for a New End of the World: The Last Things and the Beginnings of America), in *Revista Hispanoamericana*; and "Precious Green Jade Water: A Sixteenth-Century Adult Catechumenate in the New World," in *Worship*. In 1995 Professor Lara was the first researcher to photograph, record, and interpret the newly discovered liturgical frescoes at the Indian town of Sutatausa, Colombia. B.A. Cathedral College; M.Div. Immaculate Conception Seminary; M.A. City University of New York; S.T.M. Yale University; Ph.D. Graduate Theological Union and University of California, Berkeley. (Roman Catholic)

*K. Samuel Lee*, Visiting Assistant Professor of Pastoral Care. Born in Korea, Professor Lee holds a doctorate in counseling psychology. His research interests focus on multicultural pastoral care, counseling, and theology. He has written numerous articles on multicultural theological education and has contributed articles on the Korean American Church. An ordained minister in the United Methodist Church since 1982, he ministered in local churches in Arizona and California before serving as the Associate Dean and then Assistant Professor of Pastoral Care and Theology at Wesley Theological Seminary. Professor Lee is a Steering Committee member of the Society for Pastoral Theology and a member of the Multicultural Competencies Task Force of the Association of Clinical Pastoral Education and also serves as a psychological/ministerial assessment specialist for the Baltimore-Washington Annual Conference of the United Methodist Church. B.A. Westmar College; M.Div. Yale University; Ph.D. Arizona State University.



Kristen J. Leslie



Christl M. Maier



Martha L. Moore-Keish

*Kristen J. Leslie*, Assistant Professor of Pastoral Care and Counseling. Professor Leslie's research focuses on intercultural pastoral theology; womanist and feminist pastoral counseling; pastoral theological implications of sexualized violence, particularly on pastoral counseling issues for survivors of acquaintance rape; and ministry in higher education. She is the author of "Three Decades of Women Writing for Their Lives" in *Feminist and Womanist Pastoral Theology* and the book *When Violence Is No Stranger: Pastoral Care and Counseling with Survivors of Acquaintance Rape*. B.A. College of Wooster; M.Div. Yale University; M.A., Ph.D. Claremont School of Theology. (United Methodist)

*Christl M. Maier*, Associate Professor of Old Testament. Professor Maier's research includes the OT Wisdom tradition with special interest in its sociological setting, issues of the redaction and composition in the Book of Jeremiah, and feminist biblical hermeneutics. Her current research focuses on the concepts of space and gender in the biblical portrait of Jerusalem. Professor Maier has written two books, *Die "fremde Frau" in Proverbien 1–9* (1995) and *Jeremia als Lehrer der Tora* (2002). She has contributed several articles in journals, book essays, and numerous reviews in the *Zeitschrift für die alttestamentliche Wissenschaft*, mostly in German, and is co-editor of four books. Her English articles include feminist interpretations of the "strange woman" in Proverbs 1–9 and of the Book of Job in *Wisdom and Psalms, A Feminist Companion to the Bible*, 2nd series (1998); "Body Imagery in Psalm 139" in *lectio difficilior* 2 (2001). She has taught at Humboldt-University Berlin and at the University of Augsburg, and was visiting lecturer at the universities of Göttingen, Leipzig, Kassel, and Hamburg as well as Pietermaritzburg (South Africa). M.A. Eberhard-Karls-University Tübingen; Ph.D., Habilitation, and *venia legendi* for Old Testament Humboldt-University Berlin, Germany. (Lutheran)

*Martha L. Moore-Keish*, Assistant Professor of Liturgical Studies. Professor Moore-Keish has studied ritual and religion throughout her professional life. Subsequent to receiving her A.B. in the comparative study of religion at Harvard University, she received a fellowship for a year's study at Visva-Bharati University, West Bengal. Her dissertation drew deeply from the eucharistic theologies of John Calvin and John Williamson Nevin,





Thomas W. Ogletree

and set these sources in conversation with contemporary liturgical theology and ritual theory for the purpose of reading local eucharistic theologies in congregations. This work has proved instrumental for further studies of the sacraments in the Reformed tradition, some of which are now being published. Professor Moore-Keish has published several articles and reviews and a catalogue of sources: *John Calvin and Reformed Protestantism: A Catalogue of Sixteenth and Early Seventeenth-Century Imprints in the Library of Union Theological Seminary in Virginia* (1994). She was ordained a minister in the Presbyterian Church (PC USA) in 2000. A.B. Harvard University; M.Div. Union Theological Seminary in Virginia; Ph.D. Emory University. (Presbyterian)

*Thomas W. Ogletree*, Professor of Theological Ethics. Professor Ogletree has served as dean of Yale Divinity School (1990–96) and the Theological School at Drew University (1981–90). He was director of graduate studies in religion at Vanderbilt University (1978–81). He is the author of four books: *Christian Faith and History: A Critical Comparison of Ernst Troeltsch and Karl Barth*; *The Death of God Controversy*; *The Use of the Bible in Christian Ethics*; and *Hospitality to the Stranger: Dimensions of Moral Understanding*. He is coauthor of *From Hope to Liberation: Towards a New Marxist-Christian Dialogue* and co-editor of *Lifeboat Ethics: Moral Dilemmas of World Hunger*. In addition, he has published thirty-five scholarly articles in journals, encyclopedias, and essay collections. He was editor of *Soundings: An Interdisciplinary Journal* and founding editor of *The Annual of the Society of Christian Ethics*. Since 1980, he has served on the editorial board of *The Journal of Religious Ethics*, with one term as associate editor. He is currently a trustee as well. He is also a member of the editorial board of *Quarterly Review*, a United Methodist publication. An ordained United Methodist minister, he has served as pastor of congregations in Alabama, Wisconsin, and Tennessee. He was the founding pastor of the Vestavia Hills United Methodist Church in Birmingham, Alabama. He was also one of the principal drafters of the current United Methodist Disciplinary statement on doctrinal standards. Under the auspices of a Guggenheim Fellowship, and a Cross-Disciplinary Fellowship from the Society for Values in Higher Education, he pursued postdoctrinal studies at the



Gene Outka



Dale Wood Peterson

Free University in West Berlin, and at the Center for Advanced Studies at the Sorbonne in Paris. He is a life member of Claire Hall at Cambridge University. B.A. Birmingham-Southern College; B.D. Garrett Theological Seminary; Ph.D. Vanderbilt University. He holds honorary doctoral degrees from Birmingham-Southern College, Livingstone College, and Hood Seminary. (United Methodist)

*Gene Outka*, Dwight Professor of Philosophy and Christian Ethics. Professor Outka taught in the Department of Religion at Princeton University for ten years, before joining the Yale faculty in 1975. He is the author of *Agape: An Ethical Analysis* and has co-edited and contributed to the following volumes: *Norm and Context in Christian Ethics* (with Paul Ramsey) and *Religion and Morality* and *Prospects for a Common Morality* (both with John P. Reeder, Jr.). He has also published “Universal Love and Impartiality” in the volume *The Love Commandments*. His articles appear in various journals and encyclopedias, including the *Journal of Religious Ethics*, *Religious Studies Review*, the *Journal of Religion*, the *Journal of the Society of Christian Ethics*, the *Kennedy Institute of Ethics Journal*, the *Dictionary of Christian Ethics*, the *Encyclopedia of Ethics*, *The Thomist*, the *Routledge Encyclopedia of Philosophy*, and a *Companion to Philosophy of Religion*. He presented his paper on the ethics of human stem cell research to the President’s Council on Bioethics at its April 2002 meeting in Washington, DC. From 1992 to 1995, he chaired Yale’s Department of Religious Studies. He was also President of the Society of Christian Ethics in 2001. B.A. University of Redlands; B.D., M.A., Ph.D. Yale University. (Lutheran)

*Dale Wood Peterson*, Associate Dean of Students. The Reverend Peterson is an ordained minister of the American Baptist Churches, U.S.A., and served as pastor of the United Church of Stonington, Connecticut, a congregation affiliated with the American Baptist Churches and the United Church of Christ (U.C.C.). He served as Baptist Chaplain of Yale University for thirteen years before coming to the Divinity School as Dean of Students in February 2000. Previous ministry positions include college chaplaincy at Dartmouth College, nursing home chaplaincy in Texas, and high school teaching and church youth work in Nazareth, Israel. B.A. University of Virginia; M.Div. Southern Seminary. (American Baptist)



Ronald Rittgers



Lamin Sanneh

*Ronald K. Rittgers*, Assistant Professor of the History of Christianity. Professor Rittgers is interested in the history of early modern Europe, with a special focus on the German Reformation. His current project, a contribution to the history of guilt and forgiveness in Western civilization, examines the practice of private confession in the German Reformation. His book *The Reformation of the Keys: Confession, Conscience, and Authority in Sixteenth-Century Germany* will appear this fall with Harvard University Press. His article "Private Confession and Religious Authority in Reformation Nürnberg" appears in the book *Penitence in the Age of Reformations*. Professor Rittgers plans to study how early modern Protestants and Catholics interpreted the Plague, part of a larger effort to examine attitudes toward suffering among sixteenth- and seventeenth-century Christians. B.A. Wheaton College; M.T.S. Regent College; Ph.D. Harvard University. (Episcopal)

*Lamin Sanneh*, D. Willis James Professor of Missions and World Christianity and Professor of History. Professor Sanneh is the author of over a hundred articles on religious and historical subjects, and of several books. Most recently he has published *Abolitionists Abroad: American Blacks and the Making of Modern West Africa* and *Faith and Power: Christianity and Islam in "Secular" Britain* (with Lesslie Newbigin and Jenny Taylor). He has also written *The Crown and the Turban: Muslims and West African Pluralism*; *Religion and the Variety of Culture: A Study in Origin and Practice*; *Piety and Power: Muslims and Christians in West Africa*; and *Het Evangelie is Niet Los Verkrijgbaar*. He writes articles for scholarly journals, including *Church History: Studies on Christianity and Culture*; *Newsletter of the International Institute for the Study of Islam in the Modern World*; and *The Encyclopedia of Politics and Religion*. He contributed numerous chapters to such books as *The Church Mission Society and World Christianity*; *Proselytization and Communal Self-Determination in Africa*; and *Popular Catholicism in a World Church: Seven Case Studies in Inculturation*. He has been invited to deliver lectures at schools and conferences in the United States and overseas, including the Distinguished Staley Christian Lecture at Mennonite Brethren Bible College in Winnipeg, Manitoba, Canada; the Currie Lectures at Austin Presbyterian Theological Seminary; and the Robinson Lectures at Wake Forest University. He

*Lana Schwebel**Carolyn J. Sharp*

is Honorary Research Professor in the School of Oriental and African Studies, University of London, and is a life member of Clare Hall, Cambridge University. He was chairman of Yale's Council on African Studies. He is a member of the Board of the Institute for Advanced Christian Studies, an editor-at-large of the ecumenical weekly *The Christian Century*, and a contributing editor of the *International Bulletin of Missionary Research*, and he serves on the editorial boards of several academic journals and encyclopedias. He has served as consultant to the Pew Charitable Trusts. He is listed in *Who's Who in America*. He was an official consultant at the 1998 Lambeth Conference in London. For his academic work, he was made Commandeur de l'Ordre National du Lion, Senegal's highest national honor. M.A. University of Birmingham (England); Ph.D. University of London. (Roman Catholic)

*Lana Schwebel*, Assistant Professor of Religion and Literature. Professor Schwebel received her Ph.D. from the University of Pennsylvania in 2001; primarily a medievalist, she wrote her dissertation on "Economy, Representation, and the Sale of Indulgences in Late-Medieval England." Before beginning her graduate education, Professor Schwebel majored in art history. She has served as visiting assistant professor of English at Vassar College since 2000, where she taught such courses as The Eighteenth-Century English Novel, Texts and Contexts: Methods for the English Major, British Literature through the Eighteenth Century, and The Art of Reading and Writing: Crimes and Misdemeanors. A.B. Barnard College; M.A., Ph.D. University of Pennsylvania. (Jewish)

*Carolyn J. Sharp*, Assistant Professor of Old Testament. Professor Sharp's research explores aspects of the composition and redaction of Old Testament texts, particularly in the prophetic corpus. She has examined the representation and reshaping of Hebrew Bible traditions in the Septuagint and the Dead Sea Scrolls, publishing articles in *Vetus Testamentum* and *Revue de Qumran*. Her most recent article, "The Call of Jeremiah and Diaspora Politics" in the *Journal of Biblical Literature*, tracks polemical developments of themes in the Book of Jeremiah by traditionists based in Judah and in the Babylonian



Yolanda Y. Smith



Bryan D. Spinks

diaspora, respectively. Professor Sharp's dissertation treats literary-critical and redactional problems in Jeremiah and related issues in Kings and Deuteronomy. An Episcopal Church Foundation Fellow, Professor Sharp is active in the Episcopal Church, preaching on occasion and leading parish study groups on the Old Testament prophets. B.A. Wesleyan University; M.A.R., Ph.D. Yale University. (Episcopal)

*Yolanda Y. Smith*, Assistant Professor of Christian Education. Professor Smith's teaching interests include the practice of Christian education with particular attention to the role of the arts, womanist theology, Christian education in the African American experience, and multicultural approaches to Christian education. She is the author of "Forming Wisdom through Cultural Rootedness," in *In Search of Wisdom: Christian Formation in the Black Church*, eds. Anne S. Wimberly and Evelyn Parker (2002); "He Still Wid Us—Jesus: The Musical Theology of the Spirituals," *Christian History* (1999); "Olivia Pearl Stokes: A Living Testimony of Faith," coauthored with Mary Elizabeth Moore, in *Faith of Our Foremothers: Women Changing Religious Education*, ed. Barbara Anne Keely (1997); and *Resources for Sacred Teaching*, edited with Mary Elizabeth Moore and Jeff Brockman (1995). Her forthcoming publications include "Womanist Hermeneutics: Implications for African American Christian Education," in *Womanist Biblical Hermeneutics*, ed. Mignon Jacobs; "Womanist Theology: Insights for Women in Leadership in Theological Education"; "Olivia Pearl Stokes"; "I Want to Be Ready! Teaching Christian Education in the African American Experience"; and *Teaching through the Spirituals: New Possibilities for African American Christian Education*. An ordained Baptist minister, she has served as an associate minister and minister of evangelism and discipleship in the local church. B.A.E., M.Ed. Arizona State University; M.Div. School of Theology at Virginia Union University; M.A., Ph.D. Claremont School of Theology. (Baptist)

*Bryan D. Spinks*, Professor of Liturgical Studies. Professor Spinks teaches courses on marriage liturgy, English Reformation worship traditions, the eucharistic prayer and theology, Christology, and liturgy of the Eastern Churches. Research interests include



*Sandra H. Stayner*

East Syrian rites, Reformed rites, and issues in theology and liturgy. His current work focuses on sacramental theology and liturgy in England and Scotland, 1603–62. His most recent publications include *Two Faces of Elizabethan Anglican Theology: Sacraments and Salvation in the Thought of William Perkins and Richard Hooker*; *Mar Nestorius and Mar Theodore the Interpreter: The Forgotten Eucharistic Prayers of East Syria*; and *Sacraments, Ceremonies, and the Stuart Divines: Sacramental Theology and Liturgy in England and Scotland, 1603–1662*. His most recent essay is “Evaluation Liturgies of the Reformation: The Limitations of the Comparative Methods of Baumstark,” in *Comparative Liturgy Fifty Years After Anton Baumstark (1872–1948)*, ed. R. F. Taft and Gabriele Winkler. Recent articles have appeared in *Worship* and *Studia Liturgica*. Forthcoming essays include an evaluation of the anaphora of Severus of Antioch and also a discussion of the sacramental and liturgical views of William Whiston and Johannes Grabe. Professor Spinks is co-editor of the *Scottish Journal of Theology*, a consultant to the Church of England Liturgical Commission, president emeritus of the Church Service Society of the Church of Scotland, and fellow of the Royal Historical Society. B.A. Hons., Dip.Th. University of Durham; M.Th. University of London; B.D., D.D. University of Durham. (Episcopal)

*Sandra H. Stayner*, Rector for Anglican Formation and Student Life, Berkeley Divinity School at Yale; and Lecturer in Pastoral Ministry. The Reverend Stayner oversees the program of Anglican formation at Berkeley Divinity School and consults with students and bishops in regard to the ordination process. In addition, she is director of the Yale/Berkeley seminars, a series of continuing education programs for ordained and lay leaders. She has published a number of hymns and spiritual songs, including music for children. An ordained Episcopal priest, the Reverend Stayner previously served as senior associate to the rector of Christ Church, Greenwich, Connecticut. Cert.Ed. Bedford College, England; M.Div. Yale University. (Episcopal)



Harry S. Stout



Frederick J. Streets

*Harry S. Stout*, Jonathan Edwards Professor of American Christianity. Professor Stout is the author of several books, including *The New England Soul*, a Pulitzer Prize finalist for history; *The Divine Dramatist: George Whitefield and the Rise of Modern Evangelicalism*, which received a Pulitzer Prize nomination for biography as well as the Critic's Award for History in 1991; *Dictionary of Christianity in America* (of which he was co-editor), which received the Book of the Year Award from *Christianity Today* in 1990; *A Religious History of America* (coauthor with Nathan Hatch); and *Readings in American Religious History* (co-edited with Jon Butler). He most recently contributed to and co-edited *Religion in the American Civil War* and is currently co-editing *Religion in American Life*, a seventeen-volume study of the impact of religion on American history for adolescent readers and public schools (with Jon Butler). He is general editor of both *The Works of Jonathan Edwards* and the "Religion in America" series for Oxford University Press. He has written articles for the *Journal of Social History*, *Journal of American Studies*, *Journal of American History*, *Theological Education*, *Computers and the Humanities*, and *Christian Scholar's Review*. He is a contributor to the *Concise Encyclopedia of Preaching*, *Biographical Dictionary of Christian Missions*, and the *Reader's Encyclopedia of the American West*. B.A. Calvin College; M.A., Ph.D. Kent State University. (Presbyterian)

*Frederick J. Streets*, Chaplain of Yale University and Assistant Professor (Adjunct) of Pastoral Theology. The Reverend Doctor Streets is senior pastor of the Church of Christ in Yale, an adjunct member of the Clinical Social Work faculty at the Yale Child Study Center, and a licensed clinical social worker. His research, publication, and teaching interests are in pastoral theology, institutional leadership and development, law and religion, and social welfare. His doctoral research focused on the role of religion in social work education, practice, and social welfare. He is a member of the Harvard Program in Refugee Trauma team that, in conjunction with the mental health community of Bosnia and Herzegovina, is implementing a model of psychiatric and pastoral care of those traumatized by war. He served as the senior pastor of the Mount Aery Baptist Church in



*Paul F. Stuehrenberg*



*Diana Swancutt*

Bridgeport, Connecticut, from 1975 to 1992. M.Div. Yale Divinity School; M.S.W., D.S.W. Yeshiva University Wurzweiler School of Social Work, New York City. (American Baptist/Progressive National Baptist/United Church of Christ)

*Paul F. Stuehrenberg*, Divinity Librarian and Associate Professor (Adjunct) of Theological Literature. Professor Stuehrenberg's areas of academic interest include the history of the interpretation of the Bible; theological bibliography, especially the documentation of world Christianity; and the role of the library in theological education. His articles have been published in *Novum Testamentum*, *Sixteenth Century Journal*, the *Journal of Religious and Theological Information*, *Elenchus Bibliographicus Biblicus*, and the *Anchor Bible Dictionary*. He has been elected for a three-year term to the Board of Directors of the American Theological Library Association. He is also active in the Society of Biblical Literature and the American Academy of Religion. B.A. Concordia Senior College; M.Div. Concordia Seminary; S.T.M. Christ Seminary; M.A., Ph.D. University of Minnesota. (Lutheran)

*Diana Swancutt*, Assistant Professor of New Testament. A Society of Biblical Literature Regional Scholar, Professor Swancutt combines interests in gender, Judaica, rhetoric, ideological criticism, and ancient social practices in her interdisciplinary research. She focuses on early Christian identity formation in Pauline communities, particularly the resocialization of Gentiles into complex patterns of identity, molded—within the Greco-Roman milieu—by the movement's Jewish roots and worldview. Her current writing projects include a book on the rhetoric of Romans and articles on the early Christian use of the Psalms, Paul's ethnic stereotyping, the charge of effeminacy in Pauline rhetoric, and queer theory and the New Testament. While at Duke University, Professor Swancutt also taught courses on the Holocaust and the Bible and American politics. B.S., B.A. University of Florida; M.Div., Ph.D. Duke University. (Episcopal)





*Miroslav Volf*



*Robert R. Wilson*

*Miroslav Volf*, Henry B. Wright Professor of Systematic Theology. Professor Volf's recent books include *Exclusion and Embrace: A Theological Exploration of Identity, Otherness, and Reconciliation* (1996) and *After Our Likeness: The Church as the Image of the Trinity* (1998), both winners of *Christianity Today* book awards. A member of the Presbyterian Church U.S.A. and the Evangelical Church in Croatia, Professor Volf was involved for a decade in international ecumenical dialogues, especially with the Vatican Council for Promotion of Christian Unity. A native of Croatia, he regularly teaches and lectures in Central and Eastern Europe. B.A. Evangelical Theological Faculty, Zagreb; M.A. Fuller Theological Seminary, Pasadena; Dr.Theol., Dr.Theol.habil. University of Tübingen. (Presbyterian)

*Robert R. Wilson*, Hooper Professor of Religious Studies and Professor of Old Testament. A former chair of the Yale University Department of Religious Studies, Professor Wilson's areas of academic interest include Israelite prophecy, the Deuteronomistic history, and ancient Israelite religion in its social and cultural context. His books include *Genealogy and History in the Biblical World*, *Prophecy and Society in Ancient Israel* (which has been translated into Korean and Portuguese), *Sociological Approaches to the Old Testament* (which has been translated into Japanese), and *Canon, Theology and Old Testament Interpretation* (edited with Gene M. Tucker and David L. Petersen). His scholarly articles have appeared in the *Journal of Biblical Literature*, among others, and he has been a contributor to the *Encyclopedia of Religion*, the *Harper Collins Study Bible*, and the *Anchor Bible Dictionary*. He has been actively involved in the Society of Biblical Literature, serving as chair of the Social Roles of Prophecy in Israel Group, and as the Old Testament editor of the Society of Biblical Literature dissertation series. B.A. Transylvania University; B.D., M.A., Ph.D. Yale University. (Disciples of Christ)



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## Programs of Study

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The 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, the Divinity School takes seriously the diversity of its student body. Differences in preparation for theological education are met by a flexibility of 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 Divinity 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*. Theological studies and Christian ethics.

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*

#### REQUIREMENTS

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

Elementary instruction in Latin, classical and biblical Greek, Hebrew, Aramaic, Ugaritic, and Coptic, which are necessary for reading original texts of the Judeo-Christian tradition, will be accepted for elective credit. Normally the limit for elementary languages will be twelve hours and further credit will be given only for biblical intermediate languages.

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*.
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 this School, one of which must be the final year.

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 interdisciplinary study stated on page 89.

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 in Theological Studies and one in Christian Ethics. Only three hours toward the Area II requirement may be counted for work listed under Denominational Courses.

*Area III:* Nine credit hours in Historical Studies, including at least one of the following introductory courses: 700a, 700b, or 701a.

*Area IV:* Twelve credit hours, including three hours in preaching or communication.

*Area V:* Nine credit hours. (The three credit hours of Ethical Studies may be taken in this area rather than Area II.)

*Supervised Ministries:* Two consecutive terms of full- or part-time internship in church, social, educational, or clinical ministry with supervision, or Clinical Pastoral Education (CPE) with participation in the CPE Colloquium. The part-time internship requires the student to take the Supervised Ministries practicum.

#### ADDITIONAL 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.

All M.Div. students are additionally required to complete a sixteen-hour seminar on preventing ministerial misconduct.

Every student is to secure approval of a writing sample, which is to be submitted during the first term.

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.

#### REQUIREMENTS OF SUPERVISED MINISTRIES

Students who enroll in the M.Div. program must complete a supervised ministry as part of their degree requirements. Students may elect to meet this requirement in one or more of the following ways:

1. A full-time internship (400 hours minimum).
2. A part-time internship (fifteen hours a week, including Practicum each term, throughout one academic year).
3. One unit of Clinical Pastoral Education (either full-time during the summer or part-time during the academic year) followed by the CPE Colloquium.
4. Seminary Consortium for Urban Pastoral Education (SCUPE) Summer Program.

See Supervised Ministries under Other Curricular Considerations, pages 85–86. For definitive information about requirements and policies regarding supervised ministries, please consult the *Office of Supervised Ministries Handbook*.

#### *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.

Elementary instruction in Latin, classical and biblical Greek, Hebrew, Aramaic, Ugaritic, and Coptic, which are necessary for reading original texts of the Judeo-Christian tradition, will be accepted for elective credit. Normally the limit for elementary languages will be twelve hours and further credit will be given only for biblical intermediate languages.

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*.
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 this School, one of which must be the final term.

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 interdisciplinary study stated on page 89.

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 the Divinity School 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.

#### COMPREHENSIVE PROGRAM

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

*Area I:* Twelve 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:* Nine credit hours.

*Area III:* Six credit hours.

*Area IV:* Six credit hours.

*Area V:* Three credit hours.

*Elective:* Twelve credit hours.

Every student is to secure approval of a writing sample, which is to be submitted during the first term.

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. A project, thesis, or major seminar paper is required in some of the programs. In cases where an M.A.R. project is required, the course registration number and title are REL 899, M.A.R. Project. The faculty member with whom the student is doing the project will determine area credit. Every student is to secure approval of a writing sample, which is to be submitted during the first term.

The faculty limits the number of applicants accepted into the concentrated programs 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 Bible, Judaic Studies, the History of Christianity, Theology, Philosophical Theology and Philosophy of Religion, Ethics, Liturgics, Religion and the Arts, Missions, and Feminist Studies.

The concentrated program 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 of the curriculum.

The M.A.R. in *Judaic Studies* at Yale Divinity School 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 the Divinity School and from the Department of Religious Studies. 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 the M.A.R. in Bible but is distinguished by its emphasis on non-canonical Jewish material and on the early rabbinic tradition.

The program in the *History of Christianity* permits concentration primarily in either church history or the history of Christian theology, with twelve credit hours given to one, six to the other. If the student is insufficiently prepared in biblical studies and theology, six credit hours will be required in Old Testament, six in New Testament, and six in theology. An individual program is formulated for each candidate, within these guidelines.

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 biblical 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.

Individual programs are planned for each of the students concentrating in *Philosophical Theology and Philosophy of Religion*. Eighteen credit hours are required in biblical studies and systematic, historical, or liberation theology, with at least six in each of the two areas. 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.

Individual programs are planned for each of the students concentrating in *Ethics*. Ordinarily six credit hours of foundation study are required in Bible and twelve in history and theology. 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).

Concentration in *Liturgies* requires twenty-seven credit hours of study in the major area, including six credit hours of tutorial or seminar work in the area in the second year. The other twenty-one credit hours will be taken in Bible, theology, and church history, and in courses in Christianity and culture in Area III of the curriculum, according to the student's needs as determined in consultation with faculty in the area of concentration. A senior project is expected to emerge from the seminar taken in the final term. Admission to the program requires previous work in religious studies, but not necessarily on the graduate level.

In the program in *Religion and the Arts*, concentrating in either literature or the visual arts, the student devotes at least twenty-one credit hours to courses in literature or art, some of which are to be earned elsewhere in the University. At least fifteen credit hours are required in Bible, theology, and history. The program allows twelve credit hours as electives, six of which are in the Divinity School. For students at the Institute of Sacred Music, three of these hours are applied toward the Institute project.

A concentrated program is offered in *Missions* for students who intend to work in other countries but are not seeking ordination. The candidate takes a minimum of two courses in one of the four area studies programs of the University: Latin American, African and African American, East Asian, or Southeast Asia Studies. Courses in the Department of Anthropology may also be included. The foundation biblical courses, Old Testament Interpretation and New Testament Interpretation, or their equivalent, are required, as are twelve credit hours of work in theology and ethics. Four courses in missions are required.

An interdisciplinary program in the context of the Divinity School curriculum is planned for students concentrating in *Feminist Studies*. In addition, six credit hours of foundation study are required in Bible and twelve in history and theology. At least eighteen credit hours must be taken in feminist studies with one course in each of the four



areas of the curriculum. Although not required, up to six hours of credit may be given for a major paper or project. Students may take courses pertinent to women's studies in other departments of the University.

#### EXTENDED DEGREE PROGRAM

An extended degree program is offered for selected students in the concentrated M.A.R. programs. This allows students to take up to six additional three-hour courses during a third academic year in the program.

No more than fifteen students will be admitted to this program each year. An application for admission to the extended degree program must include both a statement explaining why the student wishes to extend a concentrated M.A.R. program and a letter of recommendation from at least one faculty member in the field in which the degree program is concentrated. Applicants will be selected by a committee appointed by the academic dean; the committee shall consist of one faculty member from each teaching group related to a concentrated M.A.R. program.

Applications for admission to the extended concentrated M.A.R. program are due by September 15 of the third term of a student's concentrated M.A.R. program. Admission decisions will be announced by October 1 of that term.

#### *Program for the S.T.M. Degree*

Graduates of theological schools of recognized standing who have obtained the B.D. or M.Div. degree 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 for 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; foreign 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. It must demonstrate the ability to do independent research. Students writing theses or projects are required to register in REL 999, S.T.M. Thesis or Project.

The work for the degree may be undertaken in one year, or distributed over two years. 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 studies. Normally no work taken prior to matriculation will be counted toward the degree nor will credit be transferred from other schools unless approval to utilize 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.

## YALE INSTITUTE OF SACRED MUSIC

The Yale Institute of Sacred Music (ISM) is a center for graduate and professional students and for faculty, engaging with all aspects of education and scholarship related to the history and practice of sacred music, and of worship and the arts. The Institute trains students for service as musicians, as leaders of communities of faith, and as scholars and teachers. In addition to working in partnership with the Schools of Music and Divinity and with other academic departments at Yale, the Institute sponsors a vital interdisciplinary program that brings musicians, presiders, and scholars together for common conversation and formation.

The Institute functions primarily in partnership with two professional schools at Yale: the Yale Divinity School (with its affiliate, the Berkeley Divinity School at Yale), and the Yale School of Music. Within these entities, the Institute supports joint faculty positions directly related to its mission: at the Divinity School, it supports positions in the Program in Liturgical Studies and in Religion and the Arts; at the Yale School of Music, it supports positions in Organ and Choral Conducting, Music History, and the Organ Curators. The Institute also serves the broader Yale community with a faculty appointment in the Department of Music and enjoys close faculty ties to the School of Architecture, the Department of the History of Art, and the Program in Medieval Studies. The Institute draws members of various religious communities to Yale through its sponsorship of a range of concerts, special events, conferences, and colloquia. The Institute's activities also include the filming of liturgical practice both locally and worldwide, and the establishment of an archive for videos of liturgies and sacred music.

Just as it funds joint faculty positions in both the Divinity School and the School of Music, so too the Institute offers financial and other support to numerous students in these two schools. In order to receive this support, students apply through the Institute to the appropriate school. Any student so matriculating is fully enrolled in that school and receives his or her degree or diploma from that school. Institute students, therefore, pursue the same programs of study with the same faculty as students not affiliated with the Institute, but follow a somewhat different curriculum emphasizing interdisciplinary study. For example, students enrolled in the ISM receive scholarships for ISM study tours related to their course work, which involve interdisciplinary collaboration between the faculty. In 2003–2004 the ISM's tour will be to Sweden with a sojourn in Copenhagen. The tour will offer participants excursions and a wealth of opportunities for seeing, hearing, and learning in every ISM discipline—Choral Conducting, Liturgical Studies, Organ, and Religion and the Arts.



The flourishing partnership between the Institute and the Yale Divinity School makes Yale University an ideal place for students who wish training in liturgics and the arts, or who wish to train for the ministry alongside musicians, or to study music as part of training in ministry. The Institute currently supports some thirty students at Yale Divinity School with excellent scholarships and other opportunities for advanced theological study. In addition, students admitted to Yale Divinity School through the Institute participate in the Institute's Colloquium, where they work with and learn alongside their peers in the School of Music, creating the crossroads of activity that characterizes the interdisciplinary enterprise. In Colloquium, students and faculty explore the ways in which music and the arts function within diverse Christian liturgical practices. The Institute serves to promote understanding of biblical texts as proclaimed in community, and the unique sense of identity the arts provide for worshipers of a variety of faith traditions.

The Institute of Sacred Music supports programs of Liturgical Studies and Religion and the Arts jointly with Yale Divinity School. Applicants interested in pursuing these programs should use the YDS/ISM Joint Application for Admission to apply to the Institute of Sacred Music. In selecting students to attend the Divinity School through the Institute from a highly competitive applicant pool, the faculty aims for balance, desiring roughly one-third whose primary interest is in liturgics, one-third who concentrate in Religion and the Arts, and one-third who are candidates for the ministry. The Institute offers merit-based scholarships and prizes, and participates in the Stafford Loan program, both subsidized and unsubsidized. More information regarding the Institute may

be found on the Web site at [www.yale.edu/ism](http://www.yale.edu/ism); or the bulletin and application materials may be obtained by telephoning or writing directly to the Institute of Sacred Music, 409 Prospect Street, New Haven CT 06511-2167; by phoning 203.432.5180; or by sending an e-mail to [ism.admissions@yale.edu](mailto:ism.admissions@yale.edu).

The program of the Institute focuses on three major areas: Music, Liturgical Studies, and Religion and the Arts.

### *Studies in Sacred Music and the Joint Degree Program*

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 composition. Their degree programs are the Master of Music, Master of Musical Arts, and Doctor of Musical Arts, as well as the Artist Diploma. They also may undertake secondary study in harpsichord, voice, and piano.

Through the joint Institute/Divinity School course of study, the Master of Divinity, Master of Arts in Religion, and Master of Sacred Theology degrees are granted. A joint degree program with the School of Music is available through which a candidate can earn both the Master of Arts in Religion and the Master of Music in three years.

Divinity School students who are not in the Institute and who wish to study an instrument may sign up for an audition at the School of Music, 435 College Street, at the start of the fall term. The cost of lessons is adjusted yearly.

### *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 Master of Arts concentration in liturgy, providing that their academic background has prepared them for this rigorous course.

### *Studies in Religion and the Arts*

Students whose primary interest lies in literature or in one of the visual arts, such as painting, architecture, or sculpture, participate in the Religion and the Arts aspect of the Institute's curriculum. Here, courses open to any student are offered in the visual arts, literature, and theology that 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 pursue a concentrated Master of Arts degree in Religion and the Arts, choosing as a major focus either the visual arts or literature. They are encouraged to explore courses in other areas of the University in these disciplines and to process this work theologically at the Divinity School. From time to time, special symposia and other events open to the University community are sponsored by Religion and the Arts.

## NONDEGREE STUDENTS

Persons who desire to take courses at the Divinity School not leading to a degree may apply to be nondegree students. Normally, these students are persons pursuing graduate work at another institution who need to take a specific Divinity School 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 page 77). Nondegree students can be admitted to Yale Divinity School for one academic year during which they may take up to four courses. Upon request to the associate dean of admissions, and with the approval of the dean of academic affairs, an individual's nondegree status may be extended for an additional year. Nondegree students may not request reading courses or directed studies programs. University courses outside the Divinity School are not available to them. A few specified courses at the Divinity School 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 petition the Professional Studies Committee for 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 the Divinity School 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.



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## Areas and Courses of Study

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The courses listed on the following pages are expected to be offered in 2003–2004. The letter “a” following the course number denotes the fall term and the letter “b” following the course number denotes the spring term. Unless otherwise noted, all courses are for three hours of credit each term.

In addition to the curricular offerings specified below, students may arrange special reading courses with individual faculty members (see page 91). 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. Students are encouraged by the faculty to take courses in other schools and departments of the University. (See also Interdisciplinary Study, page 89.) 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 and *Yale College Programs of Study*. Additional work is normally required in undergraduate courses presented for Divinity School credit.

### 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.
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 Divinity School 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.

The Divinity School 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 600a,b, Old Testament Interpretation.** An introduction to the contents of the Old Testament, the methods of Old Testament interpretation, and the history and religion of ancient Israel. The objectives of this course are to provide awareness of the development of Israelite religion; to provide students with a working knowledge of the contents of the Old Testament within its historical and social context and basic exegetical skills; and to provide the student with the interpretive skills necessary for the interpretation of the Old Testament in the context of ministry. Robert Wilson [F], John Collins [Sp].

**REL 601, New Testament Interpretation.** This two-term lecture course introduces students to the critical study of the New Testament through extensive readings, training in exegesis, and seminar discussions. 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. The goal of the course is to introduce the student to the New Testament as a Christian canonical collection, but also to its individual works in their historical contexts. This course is recommended for those without previous training in New Testament studies. Adela Yarbro Collins.

### *Biblical Languages*

**REL 604, Elementary Biblical Hebrew.** A rigorous two-term course designed to familiarize students with the basic principles of Biblical Hebrew grammar, syntax, and vocabulary. The primary goals are to read biblical prose texts with confidence, use a standard academic dictionary, and develop a deep appreciation for the stylistic features unique to the Hebrew text. D. Nathan Phinney.

**REL 605, Elementary New Testament Greek.** An 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. Jeremy Hultin.



**REL 618a, Intermediate Greek.** This course is intended to refine students' reading skills in Hellenistic Greek. Our method is largely inductive: we read and translate several New Testament texts from a variety of sources, but focusing especially on passages in the Gospels of John and Mark, the Pauline letters (especially Romans, Corinthians, and Philippians), the deuterio-Pauline letters, and Revelation that treat the figure of Jesus as he relates to the themes of suffering, apocalyptic eschatology, kingship, and the kingdom of God. The specific aims of our reading are two: primarily, to improve the linguistic skills of beginning and advanced beginning students of Greek; and secondarily, to show the way different early Christians attempted to understand the identity and efficacy of Jesus in relation to his sociopolitical environment. Diana Swancutt.

### *Exegesis of the English Bible*

**REL 649a, Feminist Interpretation: Israel's Mothers/Fathers in the Book of Genesis.** This course provides an introduction to feminist hermeneutics, the history of feminist biblical interpretation, and goals of a gender-sensitive reading of the Bible. A range of methodological approaches are discussed and examined with selected texts from the book of Genesis (Gen 1–3; 16 and 21; 19; 34 and others). Special attention is paid to the rhetoric of the narratives, to the presentation of characters and their voices, to power relations and theological statements. Students are invited to choose one text, compare different readings, and present their own interpretation to their classmates. Christl Maier.

**REL 654a, History and Methods of Biblical Scholarship (Hebrew Bible).** Discussion of major works of scholarship on the Hebrew Bible, from Wellhausen to the present. Segments of the course focus on Pentateuch, history of Israel, and biblical theology. Primary emphasis is on reading the classics of the field, but attention is also given to new developments. John Collins.

**REL 669b, Crafting Early Christian Identities.** An exploration of community identity formation in early Christian churches as it shifted and changed in the first two centuries C.E. Jewish and Gentile converts to the new faith continually struggled to craft distinctive identities as Christians. The basic questions they faced were relatively simple (Who am I in relation to others? Who are we in relation to other groups of people?). But their resocialization as Christians was complicated because they abandoned accepted societal and specifically Jewish practices associated with their old ways of life, while inventing new ones and redefining others utterly. This dynamic process enforced the distinctiveness of their believing communities, but it excluded nonconformists and resulted in conflict, particularly with more powerful groups like Roman elites, who sought to impose old practices on Christians in order to control and subjugate them. Hence, the course highlights the politics of relationships among Jewish and Gentile believers, and Imperial and local authorities; various definitions of “the other”; the use of scripture, worship activities, and Jewish and Graeco-Roman conventions, practices, and institutions, as identity-building practices; and the critical importance of ethnicity, societal status, gender, asceticism, and suffering in early Christianity. Diana Swancutt.

**REL 670b, Gender in Early Christianity.** We examine early Christian constructions of gender within their Graeco-Roman and Jewish socio-historical contexts and theological frameworks. In the first third of the course, we ask how first-century C.E. Jews, Greeks, and Romans constructed and enacted their gender identities. In the latter two-thirds of the course, we analyze how these gender categories impacted early Christianity and how, in turn, adherents shaped them in their own identity formation and theological exploration. Primary sources include Graeco-Roman, Second-Temple Jewish, New Testament, and other early Christian texts. Diana Swancutt.

**REL 671a, Jesus' Death as a Saving Event.** An exploration of biblical and theological materials related to the interpretation of Jesus' death as a saving event to such themes as sacrifice, the scapegoat, vicarious suffering, atonement, reconciliation, redemptive violence, and the redemption of violence. We explore literature ranging from biblical texts and classical theologies to modernist, postmodernist, and feminist critiques and reconstructions of these. We also view at least one film together and read at least one novel that attend to one or more of these topics. Students are encouraged to formulate their own constructive proposals concerning the salvific character of the cross. Limited enrollment. Adela Yarbro Collins, Serene Jones.

**REL 672a, Living with Difficult Texts.** A seminar that explores the interpretation and application of difficult or controversial biblical texts. Limited enrollment. Harold Attridge.

### *Exegesis Based on the Original Language*

**REL 674a,b, Intermediate Biblical Hebrew Prose.** The purpose of this two-term course is to expand and refine technical Biblical Hebrew skills and improve ability to translate prose passages. Grammar is covered both independently and as a component of reading. All aspects of Biblical Hebrew grammar and prose are attended to: conjugations, constructions, vocabulary, pronunciation, accents, vowel progressions, narrative sequences, idioms, Masoretic notation, text critical issues, etc. By the end of the year, knowledge of grammar should be solid and have moved from passive recognition to active mastery, and students will have a confident ability to translate prose with ease. To add to the range of students' experience and exposure, the texts we read are selected from a number of books with representation from Torah, Prophets, and Writings. Victoria Hoffer.

**REL 676a, Hebrew Exegesis: Psalms.** This course focuses on a detailed exegetical study of selected Psalms, based on translation of the Hebrew text as well as grammatical and syntactical analysis. It treats such issues as types, composition, collections, intertextuality, and the religious background of the imagery. Theological themes to be discussed are creation, Zion, human and divine kingship, wisdom, and Torah. Thus it becomes obvious that the Book of Psalms covers important traits of Old Testament theology relating individual faith to the religious tradition of Israel as God's people. The course is open to discuss hermeneutical issues such as reading strategies and modern usage of Psalm texts. Christl M. Maier.

**REL 676b, Hebrew Exegesis: Isaiah 40–66.** The course is based on a thorough analysis of the Hebrew text of Isaiah 40–66. It aims at interpreting so-called Second and Third Isaiah with regard to the history and social life of exilic and post-exilic Judah and the issue of emerging monotheism. Several interesting topics are explored, such as the exodus and creation imagery, the dialectic of Daughter Zion and Daughter Babylon, the relationship of YHWH and the other gods, and the question of group identity and communication. Special attention is paid to the contrasting figures of the Lord's Servant and Daughter Zion. Lastly, the collections of the texts are evaluated as contributions to the Book of Isaiah with regard to intertextual and tradition-historical approaches. Christl M. Maier.

**REL 667b, Biblical Hebrew Poetry.** In this course we read Biblical Hebrew poetry from a number of different books: Psalms, Isaiah, Ezekiel, Song of Songs, Job, and Proverbs. The passages have as a unifying motif the images of creation. Students learn to identify poetic structures and devices beyond parallelism and to consider how form serves function. At the same time, there is an emphasis on acquiring competence in all aspects of Biblical Hebrew grammar. Some attention is also given to research: students learn how to investigate the more complex grammatical and syntactical issues that poetry presents. By the end of the term, students should have acquired a variety of analytic, literary, and translational skills that will enable them to deal effectively with biblical poetic texts, and to appreciate the aesthetic feature of the genre. Victoria Hoffer.

**REL 685a, Greek Exegesis: Gospel of Luke.** This course uses its three weekly meetings for distinct purposes. Mondays are devoted entirely to reading the Greek text of Luke. Wednesdays are working sessions during which we pursue thematic and philological questions raised on Monday; on Wednesdays we also hear student book reviews. Fridays bring a set lecture by the professor on a periscope or a topic in Luke. Jeremy Hultin.

**REL 689a, Greek Exegesis: Romans.** An examination of Paul's letters to the Christians at Rome in light of their socio-historical setting and ancient theological and ethical functions. We engage modern theological concerns arising from the letter's emphases, but our primary task is to examine these emphases and to ask how they would make sense in a setting in which first-century Gentile and Jewish converts sought to craft new identities for themselves as believers. Hence, we examine such subjects as the distinctiveness of the gospel as espousing a bias or "way of life"; the justice and mercy of God; the relationship of justice and mercy to the impartial inclusion of Gentiles and Israel in God's salvation; the importance of apocalyptic eschatology in Paul's vision of God's saving action in the future; the significance of Christ's death and identity as Lord (*kyrios*) for the community's life; the place of Israel's law and scriptures in that life; and the imperative to welcome one another despite differences. To address these subjects, we also attend closely to the rhetoric and structure of the letter; the identity of its rhetorical audience(s); the relation of rhetorical audience(s) to the letter's actual audience(s); group identity formation; intra-group conflict and resolution; and patterns of social domination and subjection (philosophical, ethnic, gendered) within and between communities. Diana Swancutt.

### *Historical and Theological Studies*

**REL 673a, Parable and Miracle in the Gospels.** Gospel stories of and about Jesus are heard and studied from a literary perspective to understand how they function and impact as stories. We also hear them in historical contexts and with respect to their theological and christological implications, with an ear for their use in teaching and pastoral ministry today. Frederick H. Borsch.

**REL 691b, History and Methods of the Discipline of New Testament Studies.** Objectives of the course include: to become familiar with the history of scholarship on the New Testament; to grasp the theory and practice of the classic methods of historical criticism; to become acquainted with newer methods being applied to the interpretation of the New Testament. Adela Yarbro Collins.

**REL 693b, Judaism in the Persian Period.** Graduate seminar focusing on the books of Ezra and Nehemiah, with some consideration of Haggai, Zechariah, and the Elephantine papyri. John Collins.

**REL 694a, Hellenistic Judaism.** Review of the history and literature of Greek-speaking Judaism. Segments of the course focus on the Hellenistic Reform in Judea, the settlement of Jews in Egypt under the Ptolemies, and the Jewish experience in Egypt in the Roman period. John Collins.

## 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.

### *Theological Studies*

**REL 713a, History of Christian Theological Ethics.** This course explores the historical foundations and trends in Christian ethics by studying its classical texts. This is not a survey course, but a study in the primary texts of four major figures — Augustine, Aquinas, Luther, and Calvin — with a brief look at the ethics of the Radical Reformation. It probes major themes in theological ethics (e.g., freedom, law/gospel, love/justice, virtue/sanctification, etc.). It also examines special topics addressed by all four authors: political theory, sexual ethics, war and peace, and economic ethics. Attention is paid to social contexts and to developments in intellectual (theological/ethics) history. Relevance to contemporary Christian ethics is sought throughout. Margaret Farley.

**REL 715b, Theological Ethics.** This course offers a comprehensive and systematic framework for critical reflection in Christian theological ethics. This framework reflects a constructive theological position, one broadly rooted in ecumenical Protestant thought yet substantively informed by distinctive African American traditions and by recent feminist and womanist transformations of the patriarchal structures that have ordered classic Christian teachings. Organizing themes are elaborated, moreover, in an ecumenical conversation with Roman Catholic accounts of both moral theology and normative social teachings. Additional traditions, especially those represented by class members, are treated at appropriate points in the course. Thomas Ogletree.

**REL 720a, History of Christian Theology to 451.** This course serves as an introduction to the development of Eastern and Western Christian orthodoxy from the close of the New Testament to the Council of Chalcedon in 451. We focus primarily on the doctrines of God, the Trinity, the Person of Christ, the Holy Spirit and the Church, in connection with biblical interpretation, theological anthropology, worship, spirituality, asceticism, and ethics. Special attention is paid to the continuity between Christian doctrine and practice in the Early Church. Christopher Beeley.

**REL 725b, Theology of Augustine.** A survey of the theology of Augustine of Hippo. We focus on Augustine's mature work, in particularly his major works *On Christian Teaching* (*De Doctrina Christiana*), *The City of God*, and *The Trinity*. Attention is paid to Augustine's writings against the Manicheans, Pelagians, and Donatists as well as his sermons, and we cover a variety of theological, philosophical, and anthropological topics. Christopher Beeley.

**REL 726a,b, Systematic Theology.** This yearlong, team-taught course offers a very introductory exploration of central themes in the Christian tradition with special focus on their systematic interconnections and their vital significance to the Christian life. First term treats the themes of Revelation, God (Trinity), Creation, Human Persons, Sin, Providence, Evil, and Christology. Lectures on each topic cover Protestant, Roman Catholic, and Liberation (Feminist, Womanist, etc.) perspectives. This course is a prerequisite for many of our advanced courses in theology. Miroslav Volf [F], Serene Jones [Sp].

**REL 733a, Christian Mysticism in the Middle Ages.** This course explores developments, often radical, in Christian mysticism in Western Europe from the twelfth through the fifteenth century. During this period, numerous orthodox, controversial, and even “heretical” visionary movements claimed to describe alternative modes of access to the divine. As we read the major texts of varied mystical traditions throughout Europe, we examine the expansion of language and representation to express adequately (or perhaps inadequately) the mystical experience. Moreover, we explore the particular opportunities and liberties afforded to women visionaries and attempt to comprehend the roles that gender plays both in the authorship of our texts and in their depiction of God. Lana Schwebel.

**REL 750a, Philosophical Theology of John Duns Scotus.** The objectives of this course are to gain an accurate grasp of Scotus’ philosophical positions in metaphysics, epistemology, and ethics, and to assess their impact on his theological positions in contrast with others. Marilyn Adams.

**REL 755b, Divine Will and Goodness.** This seminar explores a family of issues in divine and human action theory: whether it is possible to will anything except under the aspect of goodness, the relation between the agent’s intellectual judgments and its choices, the structure and source of putative normative relations between divine and human wills. Readings are taken from medieval Latin and modern classical philosophers and theologians (e.g., Anselm, Aquinas, Henry of Ghent, Giles of Rome, Godfrey of Fontaines, Peter Olivi, Scotus, Ockham, Peter of Ailly, Luther, Calvin, Descartes, and Leibniz). Marilyn Adams.

**REL 756b, Contemporary Trinitarian Thought.** The course examines recent developments in the doctrine of the Trinity against the backdrop of the classical formulations of this doctrine. Limited enrollment. Miroslav Volf.

**REL 758a, Metaphysics of Christology.** The Council of Chalcedon declares that in Christ there are two (unconfused) natures and one person. This seminar examines attempts to give the formula a metaphysical interpretation. Readings come from medieval Latin theology (Anselm, Aquinas, Scotus, Ockham), from late nineteenth century kenotic theologians, and from contemporary philosophy of religion (e.g., Thomas Morris, Richard Swinburne). Students are expected to read, take part in discussion, and write a twenty-five-page term paper. (Significant preparation in philosophy and/or theology required). Marilyn Adams.

**REL 758b, Trauma and Grace.** This course explores recent works in the field of “Trauma Studies” and its critical and constructive relation to Christian understandings of the nature of grace and redemption. Central to our discussions is an investigation of the myriad ways both individual and collective violence affects persons’ capacity to know, to remember, and to act, and how these effects potentially challenge theological understandings of how we know grace, how we remember Christ, and how we assess the ethical character of Christian practice. Attention is given specifically to the long-term effects



of collective violence on war veterans, national bodies (Rwanda, Iraq), and discrete populations (chattel slavery, domestic violence). Classical Christian theologians (Augustine, Aquinas, Calvin) as well as contemporary thinkers (Williams, Cavanaugh, Von Balthasar) are brought into critical conversation with the myriad issues that experiences of traumatic violence bring to theological reflection. Serene Jones.

**REL 764b, Christian Theologies of “Other” Religions.** This course is an investigation into the nature of human religiosity, of religion as a universal human condition, with the focus on Nuer religion. In particular, we examine sacrifice as a phenomenological subject, using Nuer ideas as the framework and supplementing these with comparative materials from other religious traditions, including ancient Hebrew, ancient Greek, early Christian, the Dogon, and the Japanese Ainu. We complete our analysis with a consideration of the symbolic and theological meaning of sacrifice. Lamin Sanneh, David Kelsey.

**REL 766a, Theologies of Calvin, Edwards, and Barth.** An exploration of the development of Reformed theological doctrine in the works of John Calvin, Jonathan Edwards, and Karl Barth. Extensive attention is given to the historical context and primary works of each theologian. The focusing doctrines are Providence and the complexity of its relation to Christology, highlighting such issues as the relation between human freedom and divine sovereignty, between sin and grace, and between God’s creative will and God’s

redeeming will. Although the course is designed to engage each author's work in historically appropriate ways, we continually explore the relevance of the works to present-day social issues, philosophical challenges, and the ongoing character of Christian life and practice. Serene Jones.

**REL 767a, Gift and Grace.** This examines some recent anthropological, philosophical, and sociological literature on gift and seeks to relate it to the theological reflection on the nature of grace. Enrollment is limited to fifteen graduate students. Miroslav Volf.

### *Christian Ethics*

**REL 777a, Freedom and Action.** An exploration of the experience of free choice. Some time is spent on questions of determinism and freedom, but primary attention is paid to historical and contemporary analyses of choice and its components (reasons, emotions, objects, judgments, goals). Related issues of the possibilities of human selfhood, morality, luck, obligation, love, character, etc., are considered. Readings are selected from classical sources (Aristotle, Aquinas, Kant); contemporary phenomenologist and action theorists (e.g., J.-P. Sartre, Paul Ricoeur, Harry Frankfurt, Charles Taylor, Bernard Williams); and theologians (e.g., Jonathan Edwards, Karl Rahner). Some attention is given to feminist theories. Margaret Farley.

### *Liturgical Studies*

**REL 782a, Foundations of Liturgical Study.** This team-taught course surveys the major areas of liturgical studies (theological basis, time, space, word and sacraments, pastoral rites, and daily prayer); exposes students to both theological and historical methodologies in looking at worship; traces the development across time of the various strands and traditions of Christian worship; and provides the rudiments for anyone contemplating ordination, liturgical/musical leadership, or any of the more specialized courses offered. The course is open to all Divinity students; it is highly recommended for ISM students and is also recommended for other students as good preparation for subsequent liturgical studies courses.

**REL 787a, The English Reformation Liturgical Traditions and the Evolution of the Anglican Books of Common Prayer.** This course considers the liturgical reforms in England, official and unofficial, that gave rise to the Anglican, Presbyterian, Baptist, Congregationalist, Quaker, and Methodist traditions from 1540 to 1789, looking at liturgical books, theological issues, architecture, music, and preaching styles. The second part of the course focuses on the Anglican Prayer Book tradition from 1789 to the present, and compares the 1979 Book of Common Prayer with that of another Anglican province. The course is designed for students of all denominations, and non-Episcopal students can compare their own denominational book with the 1979 Prayer Book.

**REL 798a, Ritual Theory and Sacramental Theology.** An in-depth survey of the interaction between the theological concept of sacramentality and social scientific approaches to the study of rituals from the late nineteenth century to the present day. Siobhán Garrigan.



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*Denominational Courses*

**REL 791a, Ecclesiology, Ministry, and Polity.** Lectures on comparative ecclesiology, doctrines of the ministry, 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 A.M.E. and A.M.E. Zion, Roman Catholic, and Unitarian Universalist polities are offered in alternate years.) Donald H. Kirkham, Coordinator.

Baptist, Dale W. Peterson

Episcopal, Gary R. Hall

Lutheran, William Rusch

Presbyterian, Maria LaSala and William Goettler

United Church of Christ, Kent Siladi

United Methodist, Donald Kirkham

**REL 795a, Anglican-Episcopal Tradition.** An introduction to the major historical and theological developments of the Anglican-Episcopal Christian tradition from the sixteenth-century English Reformation to the twentieth-century American church. As we trace a basic historical narrative, we take the opportunity to read at some length several classics of Anglican-Episcopal ordinands with traditional theological and pastoral resources for their ministries and to prepare them for the respective area of the General Ordination Exams. Christopher Beeley.

**REL 792a, Colloquium on Ministry Formation/Anglican.**

**REL 794a, Colloquium on Ministry Formation/Lutheranism.**

**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,b, History of Western Christianity I: 100–1300.** This course is designed to introduce students to the major themes and developments of Western Christianity from the second to the thirteenth century. Attention is given to ideas, institutions, major personalities, and defining movements. The goal of this course is to provide students with a basic thematic and chronological orientation to Western Christianity from the second to the thirteenth century. Frederick Norris.

**REL 701a, Religion in American Society, 1550–1870.** This course introduces students to major themes and movements in American religious history from colonial origins through the Civil War. Among the topics considered are Native American religious traditions, colonial plantings, religion and the Revolution, slavery and slave religion, revivalism, Mormonism, Civil War, Utopian communities, and Catholic and Jewish immigration. Harry Stout.

**REL 736b, Hildegard of Bingen: The Composer as Theologian.** An introduction to the “lived” theology of monastic medieval life through one of its greatest champions, the nun Hildegard. This course focuses for half of its time upon careful reading of her theology and biblical exegesis in English translation, and the other half of the time upon her music, poetry, drama, and illuminations. It is hoped that an interdisciplinary mix of students is present, and that individual projects develop out of specialized expertise. The course also provides an introduction to manuscript study via twelfth-century sources, and to the theological landscape of the twelfth century. Limited enrollment. Margot Fassler.

**REL 737b, Sin, Penance, and Forgiveness in Early Modern Christianity.** This course examines the revolutionary changes that took place in Christian penitential thought and practice during the early modern period (1400–1700). It stresses close reading of select primary sources and critical interaction with key works in the secondary literature. The seminar discusses the theological, political, and social dimensions of the early modern transformation penance, as well as its impact on popular piety. Ronald Rittgers.

**REL 738b, Reformation Historiography Seminar: The English Reformation Revised.** This seminar is designed to introduce students to critical skills of historical interpretation by way of examining current historiographical debates in Reformation scholarship. It is intended for YDS students planning to pursue doctoral work in the history of Christianity and for doctoral students interested in the history of early modern Europe. The seminar is also open to students who are simply interested in the course content. Ronald Rittgers.

**REL 835a, Iconography of Christian Art.** This course has students start to see theologically and realize that seeing is believing. If Christ is the image of God (Colossians 1:15) and the goal of faith a Beatific Vision, then Christianity is more a visual experience of Presence and Encounter than an abstract set of theories. Eye-training is essential for any church member, no matter to what denomination or tradition one belongs. This course dares to say that image shapes belief and attitude, as well as being shaped by belief. The course also acts as a historical survey of the visual presentation of the Trinity, Christ, Mary, Church and saints, as well as issues like Last Judgment, reward, and punishment. Jaime Lara. May count toward Area V as well.

## AREA IV. MINISTERIAL STUDIES

### *Principles of Ministry*

**REL 923b, Introduction to Ministry.** This course is for M.Div. students in their second term of work. The course addresses the questions: What is the nature and purpose of the church? and What does ministry mean in the context of the large issues of ecclesiology? The trajectory of the course focuses on the question: What is the significance and rationale for ordaining some people for ministry? David Bartlett, Bryan Spinks, David Kelsey.

**REL 934b, Parish Worship: Planning and Presiding.** An introduction to the planning and conducting of public worship through the study and performance of the rites used in denominations represented by the students in class. The focus is on practical aspects of effectual leadership of worship and presiding at services. Bryan Spinks.

**REL 935b, Building and Sustaining Health Community Life in Congregation.** This course explores principles, dynamics, challenges, and opportunities in the community/organizational life of congregations. Drawing on recent organizational perspectives, “servant leadership,” and other emerging facilitative leadership models, course participants grapple with questions, dilemmas, and strategies for fostering community health and positive change. In considering organizational perspectives and community leadership models, the course integrates organizational leadership theory, biblical perspectives, and practice dimensions of congregational community life and leadership. David Stayner.

**REL 988b, Korean and Korean American Church: Theology and Ministry.** This course surveys theological and practical ministry issues of the Korean and Korean American church. Students learn major Korean social, historical, and cultural contexts that have shaped the theology and ministry of the Church. Students are expected to develop appreciation for the unique contribution of Korean church in theology and ministry; at the same time, students are able to critique constructively the theology and practice of ministry of the Korean and Korean American church. K. Samuel Lee.

### *Counseling Ministry*

**REL 906a,b, Transitions: Pastoral Care in the Before/Between Times.** In this course we explore introductory pastoral care and counseling issues related to some normal and crisis life transitions. We survey a broad range of theoretical and practical issues related to the care of individuals and communities as they move through these life changes. Because listening and responding are key elements in the art of pastoral care, emphasis is placed on developing skills in these areas. The integration of theological reflection, psychological and system theories, and practical skills is emphasized throughout the course. Kristen Leslie.

**REL 982a, Pastoral Care and Theology in a Multicultural Society.** This class introduces students to pastoral practice in the multicultural context with the emphasis on pastoral and congregational care. Students are expected to work toward an increased understanding of, and skilled response to, biblical and theological understanding of cultural diversity, their own cultural identity, cultures other than their own, the demands of communication and care in the face of culture pastoral care, and counseling in diverse cultural settings. In this course, multiculturalism is inclusive of ethnicity, race, sex, national origin, religion, class, and sexual orientation. The emphasis of the class is on the interplay among theology, culture, and pastoral practice. The weekly sessions include lecture, discussion, student presentations, and participation in experiential activities. K. Samuel Lee.

**REL 970b, Family Systems and Pastoral Care.** The goal of this course is to prepare students to minister more effectively to couples and families in the congregation as well as ministries beyond the local church. Systems theory helps students understand the psychological and social dynamics within their extended families of origin and the external structures that have impacted their own lives. The theory provides an excellent tool for premarital, couple, and family work within the church. Family Systems Theories, including appropriations by feminists, womanists, and pastoral theologians from ethnic cultures, provide the basic theoretical approach. K. Samuel Lee.

**REL 983a, Pastoral Care in Loss: Dying, Death, and Bereavement.** This class is to prepare students for ministry to persons suffering loss in their lives that accompany death and dying. Essential in such preparation is profound reflection on one's attitudes toward loss and toward the limitations of the human condition, specifically one's own mortality. Students are asked to face issues in their own lives that they hope to be able to help others live through. The course combines theology and psychology and includes lectures, videotapes, structured exercises, and group discussion. K. Samuel Lee.

**REL 991a, Issues in Pastoral Care and Counseling: Pastoral Care in Small Groups.** Pastoral care and counseling in faith communities occurs in a variety of small support groups. In this intermediate course we concentrate on theories and skills related to the creation and facilitating of small support groups. Limited enrollment. Kristen Leslie.

### *Preaching Ministry*

**REL 912a, Principles and Practice of Preaching.** This is the introductory course in the theology, history, and practice of preaching. Particular attention is paid both to the exegesis of texts for preaching and to an understanding of the congregational context of preaching. David Bartlett, Wesley Avram.

**REL 913a, ISM Colloquium.** Participation in seminars and workshops led by faculty, guest lecturers, and Institute students on topics concerning theology, worship, music, and the related areas. Required of all students in the Institute of Sacred Music. The fall term is open to all students; the spring term is open only to students enrolled in the Institute of Sacred Music, or by permission of the instructor. Margot Fassler.

**REL 927a, Text, Memory, and Performance.** Harnessing the hermeneutical potential of performance studies, literary criticism, and the oral interpretation of literature, the course studies a body of biblical texts for the purpose of preparing a public ensemble performance of those texts. Weekly meetings include both interpretive work and training in performance. Introductory work in biblical exegesis, preaching, and/or some aspect of the performing arts is not required. Wesley Avram.

**REL 911a,b, Yale Divinity School Choir.** The choir rehearses and performs sacred music of many liturgical traditions from the Middle Ages to the present day. The choir integrates the music into the various worship forms of the daily chapel services and sings in special services throughout the year. Audition required. One credit hour per term. Note: only three credits of choir (Yale Divinity School Choir and/or Yale Divinity School Gospel Choir) may be counted toward the total hours needed for graduation, but not for distributional requirements for Area IV.

**REL 913a, b, Yale Divinity Gospel Choir.** The choir rehearses and performs various kinds of African American Gospel music. The choir sings up to seven times each term in the Divinity School chapel services as well as occasionally outside the School. No audition or previous experience required. For those seeking credit, attendance at weekly rehearsal is required. Those who want to join the choir without receiving credit are welcome. One credit hour per term. Note: only three credits of choir (Yale Divinity School Choir and/or Yale Divinity School Gospel Choir) may be counted toward the total hours needed for graduation, but not for distributional requirements for Area IV. Siobhán Garrigan.

**REL 960b, Sermon Writing and Delivery.** This is an advanced course in preaching, providing students with the opportunity to strengthen their skills in both constructing and delivering sermons. David Bartlett.

### *Educational Ministry*

**REL 905b, Resources for the Study of Religion.** The course is designed to help the student develop skills to identify, select, and retrieve the information required for research in religious studies and/or the practice of ministry. The form, function, content, and organization of specific research resources in religious studies and related disciplines (with an emphasis on the Christian tradition) are explored in the broader context of the history of scholarship, publishing, and libraries. The course includes instruction in the use of educational technologies for research and presentation. Paul Stuehrenberg, Martha Smalley.

**REL 917b, Spirituality and Religious Education.** This course is an exploration of selected issues and topics in religious education. Attention is given to the role of spirituality as it emerges through various paradigms of religious education and the implications for spiritual growth, development, and practice of religious education. Yolanda Smith.

**REL 919b, Christian Education in the African American Experience.** An examination of the major components of African American Christian education by providing a general overview of historical developments, contemporary models, and common teaching practices in the African American church. Attention is given to the use of Scripture, story, metaphor, ritual, and theological reflection. Yolanda Smith.

## 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 and 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. *Study of Personality*: The examination of the methodologies that illumine the way the human personality is shaped. 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*

**HIST 488a, West African Islam Religion and Public Policy.** An exploration of the rise and consolidation of Islam in West African societies, on three levels: on the historical level with a look at the background to the rise of Islam in North Africa and the subsequent expansion to Sub-Saharan Africa; on the social level by inquiring into the social basis of Islamic expansion under the aegis of organized hierarchical societies and commercial towns and trading communities; and finally, on the religious level by describing the process of assimilation, adaptation, and reform, a process that came and went like the tide. Lamin Sanneh.

**REL 814a, Christian Muslim Dialogue and Understanding Historical and Theological Themes.** This course is conceived as an introduction to Islamic religious and theological thought, and to the historical origins and development of Islam. We examine the pre-Islamic sources of the rise of Islam, the primacy of Muhammad in the fledgling religion and the community that at origin bore his name, sectarianism, development of the schools of law, the rise of Sufism, and the expansion into new societies. The framework of the course is the *Five Pillars*, the *arkanu-d-din*: the confession of faith, prescribed worship, the fast, almsgiving, and the pilgrimage. Lamin Sanneh.

**REL 816b, World Christianity: Religious and Cultural Factors.** This course is a historical examination of the phenomenon of world Christianity, particularly the factors involved in the encounter between cultures. It examines the Western encounter with

non-Western cultures in terms of the religious and intellectual forces at play, and assesses the legacy of colonialism and Christian missions in the context of indigenous movements of religious and cultural renewal. Lamin Sanneh.

### *Religion and the Arts*

**REL 837a, Latin American Art, Architecture, and Religion: 1492–1800.** The course demonstrates that Christianity has been the most important factor in shaping Latin American reality and cosmovision. It also demonstrates the utopian-eschatological hopes of the early missionaries to the New World, and shows how their missiological techniques used art, music, and worship to inculcate the new religion. The Baroque opulence of the Counter-Reformation manifests Popular Religion, also known as Popular Religiosity, and explains how the Christian images were understood and how they acted as part of the conversion process. The final part of the course concerns California, Texas, New Mexican missions, and contemporary theological reflection on popular religion. The course is of interest to Divinity School students, students of religious art, and historians of Latin America. Jaime Lara.

**REL 847b, The House of the Lord.** The objectives of this course are to prepare future ministers and pastoral personnel to understand and design/redesign their worship spaces. This is visual ecclesiology, not interior decoration. The course also acts as a historical survey of twenty centuries of church design for preaching and sacraments, and demonstrates how sacred space has shaped theology and liturgical practice, as well as how it is being shaped by them. Although there are no prerequisites, it is hoped that students know something about Scripture and Christian worship, particularly that of their own religious tradition. Jaime Lara.

**REL 858b, John Donne and the Metaphysical Poets.** Focus on the works of John Donne, a man who seemed to believe that talking to God had to be difficult, and whose collected works form an astonishing body of spiritual sermons, exhortations, lyrics, lamentations, and bewilderments. We examine the controversy surrounding his conversion, the radical shifts in subject matter in his poetic career, and his work as a public figure who produced private devotions. We also examine the work of Donne's fellow so-called metaphysical poets, especially George Herbert, who wanted his dense, difficult, devout poetry to be burned after his death — but who has instead been held up to Donne in favorable comparison. Lana Schwebel.

### *Study of Personality*

**REL 853a, War, Memory, and Self in Twentieth-Century Literature.** As we begin a new century with war and destruction, what can we learn from the way the previous century remembered strife? After we read selected background and chronological antecedents, we explore the ways in which twentieth-century writers have managed to depict conflict from perspectives both on and off the battlefield. We also explore the transformation of actual “self” in first-person accounts of war into an authoritative expression of memory. What, we ask, is the place of the individual within a community

of fighters, or a community of the defeated? How can a purported “autobiography” serve as a reliable account of a global event? Finally, how can we see these narratives as spiritual autobiographies — as depictions of conversion, enlightenment, understanding — by contrast with the events surrounding them? Lana Schwebel.

**REL 869b, Feminist Pastoral Psychology.** Feminist pastoral psychology is a newly emerging field drawing on the works of feminist theorists, feminist psychologists, and feminist/womanist theologians. We explore these three areas as a way to understand the development of the field and suggest some theories on the field’s uniqueness. Attention is given to theoretical and practical implications within the larger field of pastoral care and counseling. Kristen Leslie.

### *Study of Society*

**REL 871a, Ethics and the Economy.** The course is an advanced seminar in Christian social ethics. It is devoted to a critical reassessment of U.S. economic policy within the context of expanding global markets. Attention is given to the work of economists, political economists, philosophers concerned with public ethics, and specialists in theologically grounded treatments of social ethics, including formal ecclesiastical documents that represent Roman Catholic, Ecumenical Protestant, Evangelical Protestant traditions. Thomas Ogletree.

**REL 887a, Covenant, Federalism, and Public Ethics.** This course is offered as an advanced seminar in religious social ethics. It examines biblical, Reformed Protestant, and Puritan notions of covenant and their bearing on the development of federal conceptions of government, as exemplified in the U.S. Constitution and elaborated in *The Federalist Papers*. An underlying thesis for the seminar is that strong and self-conscious covenantal traditions have generated a distinctive and highly important answer to the classic question: What is the best form of government? Explicit attention is given to the shifting role that religion has played in the evolution of federal systems of governance. Thomas Ogletree.

## ADDITIONAL COURSES OFFERED

The following courses are not offered in the 2003–2004 academic year, but are representative of those likely to be offered in rotation over subsequent years.

### *Area I*

English Exegesis: The Gospel of Luke  
 The Messiah: Development of a Biblical Idea  
 Dead Sea Scrolls Seminar  
 English Exegesis: Romans



*Area II*

Eschatology  
Philosophical Theology of William of Ockham  
The Theology of Karl Rahner  
The Theology of Karl Barth and Postmodern Thought

*Area III*

Reformation Europe  
Christian Spirituality in Early Modern Europe  
The Life and Thought of Jonathan Edwards

*Area IV*

Faith in the Workplace  
Rhetoric and Witness  
Church Administration  
Youth, Culture, and Christian Education

*Area V*

Sexual Ethics  
Christian Social Ethics  
Introduction to Religion and Literature  
Christian Hymnody

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# Admission

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## 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, 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 as 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. Courses in ancient and modern languages are offered at the Divinity School, but are not requirements for either admission or graduation.

### *Application Procedure*

Application materials for admission to the M.Div., the Comprehensive M.A.R., the Concentrated M.A.R., and the S.T.M. degrees may be obtained by writing to Office of Admissions, Yale Divinity School, 409 Prospect Street, New Haven CT 06511-2167; by telephoning 203.432.5360; or by sending an e-mail request to [divinity.admissions@yale.edu](mailto:divinity.admissions@yale.edu). The Yale Divinity School Application for Admission can also be downloaded in PDF format from the Divinity School Web site at [www.yale.edu/divinity/](http://www.yale.edu/divinity/). This application should be printed and mailed in a packet with all letters of recommendation and transcripts to the address above, or sent via the Internet.

Yale Divinity School is a graduate and professional school that incorporates both Berkeley Divinity School at Yale and the Yale Institute of Sacred Music. Berkeley is an

Episcopal seminary affiliated with Yale Divinity School. All applicants interested in Yale Divinity School and Berkeley Divinity School should use the Yale Divinity School Application for Admission. The Yale Institute of Sacred Music supports programs of Liturgical Studies and Religion and the Arts jointly with Yale Divinity School. Applicants interested in pursuing these programs should use the Yale Divinity School Application for Admission to apply to the Institute of Sacred Music. Both Berkeley and Institute students receive their degrees from Yale Divinity School. Berkeley students may earn the Diploma in Anglican Studies, and Institute students receive a certificate from the Yale Institute of Sacred Music.

Persons interested in doctoral studies in religion apply through the Graduate School Admissions Office, PO Box 208236, New Haven CT 06520-8236 (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, Buddhism, Hebrew Bible/Old Testament, History of Ancient Christianity, Islamic Studies, New Testament, Philosophy of Religion, Religious Ethics, and Theology.

#### APPLICATION INSTRUCTIONS

Applicants to Yale Divinity School must supply the following for their applications to be presented to the Admissions Committee:

- a. Completed application with nonrefundable application fee of \$75 (U.S.) payable to Yale University. This fee must accompany the application and cannot be waived. Applications submitted without the fee will not be processed.
- b. An essay, two pages (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.
- c. An academic writing sample, five pages (maximum), that illustrates the applicant's ability to analyze and argue on a particular subject of his or her choice (a portion of a senior thesis or term paper is acceptable).
- d. Official transcripts from each college or university attended, in sealed and signed envelopes, from the registrar or designated school records official.
- e. Three letters of recommendation, each in a sealed envelope with the recommender's signature across the seal. Two of the letters of recommendation should address academic potential.
- f. TOEFL and TWE scores (required for applicants from countries where English is not the primary language of instruction).
- g. The Graduate Record Examination (GRE) is optional for all degrees. For those considering an eventual Ph.D. the GRE is highly recommended.
- h. Applicants may provide a current résumé or curriculum vitae with their application.
- i. All application materials are required to arrive in **one envelope** provided by the Admissions Office.



The Admissions Committee encourages, but does not require, personal interviews and visits to YDS when classes are in session. Graduate Record Exam (GRE) scores, while not required, may be considered in an application if applicants wish to submit them. Applicants who plan to continue for doctoral study or who choose to submit the GRE scores as further evidence of their academic potential are encouraged to have these scores included in their admission file. For information on the GRE and testing dates, please write to the Graduate Record Examination, Educational Testing Service, PO Box 6000, Princeton NJ 08541-6000; or visit their Web site at [www.gre.org/](http://www.gre.org/).

### *Admission Deadlines*

The application form is due on February 1, and the file must be completed (including transcripts, letters of recommendation, essay, and TOEFL score, if applicable) *before it can be considered by the Admissions Committee*. Notification of the Admissions Committee's decisions will be mailed by 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 the Divinity School will have thirty days from the date of the acceptance letter to reply in writing. However, candidates who do not receive a financial aid award with their letter of admission, and who are applying for financial aid,

are not expected to reply to the admission offer until the award is received. A matriculation deposit of \$200 must accompany the letter of acceptance. 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.

Having been admitted, a candidate who has decided to attend Yale Divinity School but is unable to enroll for the next term may request Defer Status for one academic year. The request should be made in writing and accompanied by a \$200 nonrefundable tuition deposit. Deferment will be made on a case-by-case basis by the associate dean of admissions.

An applicant who has been denied admission may reapply for the subsequent academic year. 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 on the Test of English as a Foreign Language (TOEFL) and the Test of Written English (TWE) or by having received a degree from an accredited university or college where English is the language of instruction. A TOEFL score of at least 600 on the paper-based test or at least 260 on the computer-based test is required. The TOEFL and TWE are administered by the Educational Testing Service (ETS), PO Box 6151, Princeton NJ 08541; Web site: [www.toefl.org](http://www.toefl.org).

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 their academic program. While international applicants are eligible for scholarship assistance from the Divinity School, *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/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 the Office of International Students and Scholars (OISS) for application of 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. Because of new federal INS policies, international students must maintain full-time status, and can only be granted *one* extension (of up to one academic year) to complete their programs. 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.oiss.yale.edu](http://www.oiss.yale.edu).

The Office of International Students and Scholars (see page 108) is located at 246 Church Street, Suite 201, New Haven CT 06520; telephone 203.432.2305; e-mail [oiss@yale.edu](mailto:oiss@yale.edu).

### *Transfer Students*

On the rare occasion 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 page 114 for the regulations concerning transfer of credit.)

### **NONDEGREE STUDENTS**

Yale Divinity School offers a limited number of students the opportunity to enroll as nondegree students (see page 51). Nondegree students are limited to enrollment in Divinity School 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 the Master of Divinity (M.Div.) and Master of Arts in Religion (M.A.R.) programs.

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

### **RESEARCH AFFILIATES**

Each year the Divinity School appoints as research affiliates 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. Research affiliates 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 \$150 per term. Research affiliates are not eligible for financial aid from the School and no stipend is available.

Inquiries about appointment should be addressed to the Director of the Research Affiliates Program, Yale Divinity School, 409 Prospect Street, New Haven CT 06511-2167.

### **SPOUSES**

Spouses of regularly enrolled students are permitted to audit courses in the Divinity School curriculum without charge, with the permission of the faculty member teaching the course.

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# Educational Expenses and Financial Aid

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## TUITION AND SPECIAL FEES

The tuition charge for the 2003–2004 academic year is \$15,670 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 the Divinity School will be charged at the rate of \$1,958.75 per course. Nondegree students are charged \$1,958.75 per course.

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 admitted to advanced standing or in a joint-degree program, each student must pay at least the full tuition for a degree regardless of the number of terms in which the student is enrolled.

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 Plan Hospitalization/Specialty Coverage. The approximate cost for such coverage is \$888 for a single student plus approximately \$324 for additional YHP Prescription Plus Coverage (see pages 103–5). Students with adequate outside coverage may waive Yale Health Plan Hospitalization/Specialty Coverage.

In addition to the health fee, each student is assessed a \$75 activities fee and a \$316 declining balance charge per term for purchasing food in the Divinity School refectory. The declining balance charge for part-time students (those taking fewer than four courses per term) will be \$158 per term.

### *Internship Fee*

A student who chooses to do a full-time intern year under the auspices of the Office of Supervised Ministries and who receives academic credit for a portion of that work will be charged tuition at the per-course charge for the degree program. If the student elects not to receive academic credit for the intern year, there will be a \$100 fee billed in one installment.

### *Special Fees*

#### ORIENTATION FEE

For M.Div. and M.A.R. degree students entering the Divinity School for the first time, there is a \$140 orientation fee. The fee is assessed only to those S.T.M. students who attend orientation.

#### GRADUATION FEE

Graduating students are assessed a \$140 graduation fee whether or not they attend graduation.



## *Refund Policy*

Because of changes in federal regulations governing the return of federal student aid (Title IV) funds for withdrawn students, the tuition rebate and refund policy has changed from that of recent years. The following rules became effective on July 1, 2000.

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 the 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 2003–2004, the last days for refunding federal student aid funds are November 7 in the fall term and March 28 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 13, 2003 in the fall term and January 21, 2004 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, 2003 in the fall term and February 5, 2003 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 26, 2003 in the fall term and March 2, 2004 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, rebates will be refunded in the order prescribed by federal regulations; namely, first to the Unsubsidized Federal Stafford and/or Subsidized Federal Stafford loans, if any; then to Federal Perkins loan; next to any other federal, state, private, or institutional scholarships and loans; and, finally, any remaining balance to the student.
5. Loan recipients (Stafford, Perkins, or Yale Student Loan) who withdraw are required to have an exit interview before leaving Yale, and should contact the Student Loan Collection Office at 246 Church Street (432.2727) to determine where the interview will take place.

## **FINANCIAL AID POLICIES**

The goal of the financial aid program at the Divinity School 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. Financial aid is awarded on the basis of demonstrated financial need—the

negative difference between the cost of attending the Divinity School and the personal or non-Divinity School resources available to the student during that academic year.

In order to determine financial need the Divinity School requires students to submit a YDS Financial Aid Application, a Free Application for Federal Student Aid (FAFSA), and a copy of the previous year's income tax return. Within the parameters of need and its own resources, the Divinity 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 Stafford (subsidized or unsubsidized) federal loan and, when necessary, the Perkins loan programs, and the expectation of earnings from a student job involving ten to fifteen hours of work per week during eight of the nine months of the academic year. The application deadline for financial aid is March 1 for fall admission.

The Admissions Committee each year designates the top five 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 receive full-tuition scholarships and a stipend of \$3,000. This award is renewable for the duration of the student's program.

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. *If a student drops a course after September 11, 2003 (the last day for a refund), the student will lose any scholarship money used for the course and will be responsible for full payment of the course.*

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 2003–2004 with supporting documentation.

## HOUSING EXPENSES

The Divinity School has three apartment buildings with junior, one-bedroom, and two-bedroom apartments rented from August 15 to May 31. Please note that all rooms are *unfurnished*. Rent is charged by the month and includes heat, hot water, and electricity. In the 2003–2004 academic year, the rate for a junior one-bedroom apartment is \$650 per month; for a one-bedroom apartment, \$750 per month; and for a two-bedroom apartment, \$850 per month.

Contracts are signed for the nine-and-a-half-month period and residents are billed on a monthly basis. No rebate is made for a partial month's occupancy. Students who wish to retain their apartments during the summer months should consult the facilities manager. Please note that rent will be charged for each additional summer month that a student

resides in an apartment. Rent costs for summer housing are not covered in the financial aid package offered to a student for the academic year. Parking and Ethernet connection are *not* included in the monthly rent. There is a \$50-per-month fee for parking and a \$10-per-month fee for the Ethernet connection. These charges will be billed to the student's bursar account. Though all apartments are unfurnished, there are a limited number of single beds that will be lent out on a first come first served basis.

## TOTAL EXPENSES

For a single student living on campus during the 2003–2004 academic year, the total expenses are estimated to be:

Tuition	\$15,670
Health, Student Activity Fees	2,059
Rent & Food	7,750*
Books & Supplies	1,100
Living expenses	<u>4,580</u>
Total expenses	\$31,159

\*Includes \$632 declining balance for refectory purchases for full-time students.

## SOURCES OF SUPPORT

### *Scholarships*

All YDS scholarship awards are administered through the Financial Aid Office and are applied for through the process described above. A scholarship award is a gift without any expectation of repayment. The named scholarship funds that appear in the back of this bulletin 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 cited in that student's expense budget. 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. When the Financial Aid Office is notified of this change, that student's scholarship will be reduced by one-fourth. A student will receive scholarship until their requirements are fulfilled/completed. There will be no scholarship given for coursework *beyond* the program requirements. *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.*

### *Loans*

YDS utilizes the federal loan programs known as the Stafford, subsidized and unsubsidized, and the Perkins Federal Loan programs. 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 \$3,000 during the academic year. By working ten to fifteen hours per week on campus (there are more jobs available than students to fill them) or off-campus, it will not be difficult to earn that amount of money. The resources of the University's Student Employment Office are available to all Divinity School students.

Likewise, financial aid students are 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 secured a job.

## **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.

### *Yale Charge Account*

Students who sign and return a Yale Charge Card Account Authorization form will be able to charge designated optional items and services to their student accounts. Students who want to charge toll calls made through the University's telephone system to their accounts must sign and return this Charge Card Account Authorization. The University may withdraw this privilege from students who do not pay their monthly bills on a timely basis. For more information, contact the Office of Student Financial Services at 246 Church Street, PO Box 208232, New Haven CT 06520-8232; telephone, 203.432.2700; fax, 203.432.7557; e-mail, [sfs@yale.edu](mailto:sfs@yale.edu).

### *Yale Payment Plan*

The Yale Payment Plan is a payment service that allows students and their families to pay tuition, room, and board in eleven or twelve equal monthly installments throughout the year based on individual family budget requirements. It is administered for the University by Academic Management Services (AMS). To enroll by telephone, call 800.635.0120. The fee to cover administration of the plan is \$50. The deadline for enrollment is June 20. Application forms will be mailed to all students. For additional information, please contact AMS at the number above or visit their Web site at <http://www.tuitionpay.com/>.

### *Bills*

A student may not register for any term unless all bills due for that and for any prior term are paid in full.

Bills for tuition, room, and board are mailed to the student 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 a late charge 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. The late charge will be imposed as follows:

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<i>If fall-term payment in full is not received</i>	<i>Late charge</i>
by August 1	\$110
by September 1	an additional 110
by October 1	an additional 110

<i>If spring-term payment in full is not received</i>	<i>Late charge</i>
by December 1	\$110
by January 2	an additional 110
by February 1	an additional 110

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.

### *Charge for Returned Checks*

A processing charge of \$20 will be assessed for checks returned for any reason by the bank on which they were drawn. In addition, the following penalties may apply if a check is returned:

1. If the check was in payment of a term bill, a \$110 late fee will be charged for the period the bill was unpaid.
2. If the check was in payment of a term bill to permit registration, the student's registration may be revoked.
3. If the check was given in payment of an unpaid balance in order to receive a diploma, the University may refer the account to an attorney for collection.



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## Other Curricular Considerations

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### SUPERVISED MINISTRIES

The programs in supervised ministries are central to the curriculum at Yale Divinity School because they lie at the intersection between academic study and the practices of ministry. While supervised ministry is a requirement of the M.Div. program, it is open to all YDS students in degree programs. For definitive information about requirements and policies regarding supervised ministries, please consult the Office of Supervised Ministries Handbook. The objectives of supervised ministry are:

- To gain professional competence.
- To build a framework for raising practical theological issues.
- To acquire a comprehensive and realistic view of the Church and its ministries.
- To develop a ministerial identity.

Students may participate in one or more of the following programs. Completion of one is required for the M.Div. program:

1. A full-time internship (400 hours minimum).
2. A part-time internship (fifteen hours a week, including Practicum each term, throughout one academic year).
3. One unit of Clinical Pastoral Education (either full-time during the summer or part-time during the academic year) followed by the CPE Colloquium.
4. Seminary Consortium for Urban Pastoral Education (SCUPE) Summer Program.

#### *Full-time Internship*

The full-time internship is designed to provide a learning opportunity for students who want to immerse themselves in ministry as part of their education. It may be located in a church, social service agency, prison, educational institution, or other approved site. The student may receive up to three hours of academic credit. They do not apply toward Area IV.

#### *Part-time Internship with Practicum*

The part-time internship is designed for students who want to pursue academic study and supervised ministry concurrently. It may be located in a church, social service agency, prison, educational institution, or other approved site. The internship, under the mentorship of a trained supervisor, is combined with a peer reflection group (Practicum), for a total of fifteen hours a week, for two consecutive terms. Part-time internship with Practicum carries three elective credits (one for the fall and two for the spring term). Students who complete only one term will receive one credit. The credits do not apply toward Area IV requirements.

### *Clinical Pastoral Education with Colloquium*

Clinical Pastoral Education (CPE) brings students into supervised encounters with persons in crisis. CPE centers are found in hospitals, hospices, and geriatric care facilities. One unit of CPE, which can be taken during either a summer or an academic year, fulfills the supervised ministry requirement. CPE provides an in-depth pastoral experience with individual and group supervision by certified teaching chaplains. Yale Divinity School recognizes programs whose supervisors are certified by the Association for Clinical Pastoral Education or the National Association of Catholic Chaplains. Each program has its own application procedure, schedule, and policies.

Students can receive three elective transfer academic credits upon completing one unit of CPE and the CPE colloquium taken at school after returning from CPE. The credits do not apply toward Area IV.

### *Seminary Consortium for Urban Pastoral Education (SCUPE) Summer Program*

SCUPE, located in Chicago, provides an opportunity for those interested in urban ministry. The SCUPE summer program consists of an introductory two-week intensive course called Cross Cultural Ministry followed by a nine-week full-time supervised ministry placement with a peer group practicum. SCUPE programs are scripturally based and shaped around the biblical conception of “principalities and powers,” which are seen as decisive to understanding pastoral issues in urban ministry, as well as to identifying forces in the urban struggle that must be confronted.

Students can receive three elective academic credits upon completing the program. They do not apply toward Area IV.

### *Support for Supervised Ministries*

The Eleanor Lee McGee and Gaylord Brewster Noyce Endowment in Pastoral Ministries was established in 1994 through generous gifts from the estates of Almon Elizur Hall and Amy Ericson Hall. The endowment honors two Divinity School faculty members who have made noteworthy contributions to student preparation for pastoral ministries.

The McGee-Noyce Endowment supports field-related learning under trained pastoral supervisors for Divinity students who are directly engaged in the churches’ ministries. Program activities funded by the endowment also include attention to the professional ethics of clergy, with particular regard for pastoral relationships and for the appropriate use of power in the pastoral office.

## **DENOMINATIONAL PREPARATION**

Courses in denominational history and polity are 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 in



course, with regard to particular denominational requirements for ordination. Students should be aware that most denominations require specific courses in history and polity, for example:

### *Episcopalians*

Reflecting the roots of Anglican theological study in the universities of Oxford and Cambridge, Berkeley Divinity School at Yale is characterized by its unique setting within Yale Divinity School, 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 they 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 dean, but similar to the Institute of Sacred Music affiliate, the students are fully enrolled in Yale.

Just as it funds faculty and lectures at the Divinity School, Berkeley offers scholarship support to students through Yale Divinity School.

Upon graduation, students can receive, in addition to their Yale degree, a Diploma in Anglican Studies from Berkeley, which oversees their Anglican formation. The Diploma in Anglican Studies includes courses in the seven canonical areas, a three-year colloquium series on Anglicanism, involvement in the Annand Program for Spiritual Formation, and regular attendance at chapel services. Seminars, workshops, and class retreats focus on the acquisition of professional skills for the practice of ministry.

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

Morning and evening worship is held daily in St. Luke's Chapel, and Wednesday evenings the whole community gathers for a special service of Holy Eucharist. The Berkeley Center, located one block from the Yale Divinity School campus, functions as a center of hospitality and community where Berkeley students, faculty, and staff congregate for worship, events, and informal conversation.

All admissions are administered and considered through the Yale Divinity School. Applicants interested in pursuing the program at Berkeley Divinity School should use the Yale Divinity School Application for Admission. For further information on the Berkeley Divinity School and its program, please contact the dean of Berkeley Divinity School, 363 St. Ronan Street, New Haven CT 06511, telephone 203.764.9300.

### *Lutherans*

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 an internship year 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, Yale Divinity School has established a partnership with the Eastern Cluster of Lutheran Seminaries (Lutheran Theological Seminary at Philadelphia, Lutheran Theological Seminary at Gettysburg, and the 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 prepare candidates for ordination in the Evangelical Lutheran Church in America. The program leads to a diploma in Lutheran Studies granted by the Berkeley Divinity School. For information about the program, contact the director of the Lutheran Studies Program, Paul Stuehrenberg.

### *Methodists*

Methodist students should keep in mind the ruling of the General Conference that candidates for full connection in an annual conference must have the equivalent of two hours of credit in each of the following fields: Methodist history, polity, and doctrine.

### *Presbyterians*

Presbyterian students should remember that Greek and Hebrew languages and exegesis are required for ordination. Students expecting to be ordained by the Presbyterian Church (U.S.A.) should read chapter 14 of the Book of Order. They should also be in touch with the Committee on Preparation for Ministry in their own presbytery with regard to the scheduling of ordination examinations. Typically, the Bible Content Examination is taken in the first year and the remaining examinations in the third year or following graduation. Presbyterians should enroll in the church polity course in the fall term of the second or third year. At least one course in Reformed theology should be taken before scheduling the ordination examinations.

### *Roman Catholics*

Over the past three decades the number of Roman Catholic faculty and students at the Divinity School has flourished. Since the majority of these 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 the Divinity School. However, many Catholic students at the Divinity School are enrolled in the

Master of Divinity program and are interested in holding lay ministry and lay leadership positions in the Catholic Church.

In the attempt to provide some form of training for these students, the Yale Divinity School Catholic community has established itself as an informal body of students, staff, and faculty who gather throughout the academic year for worship, meals, and lectures. Mass is celebrated one day a week on the Divinity School campus followed by refreshments and socializing. Once a month, the liturgy is followed by a dinner and a lecture offered by a Catholic individual involved in academic, ecclesial, or ministerial work. 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. The variety of denominations and traditions represented at the Divinity School allows the students a rich opportunity to participate in ecumenical dialogue and worship in addition to their studies. 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 Yale Divinity School community.

## **INTERDISCIPLINARY STUDY**

Interdisciplinary study may be undertaken by Divinity School 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 Divinity School degree, a program leading to a second degree, granted by either Yale or another university.

## **JOINT-DEGREE PROGRAMS**

The School also 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 the Divinity School has joint-degree programs with the Schools of Social Work of the University of Connecticut, Southern Connecticut State University, and Yeshiva University, as well as with the School of Education of the University of Connecticut. In addition, certification for secondary-school teaching in a variety of subjects is available for a limited number of Divinity students through Yale College's Teacher Preparation Program.

Students may work simultaneously toward a Divinity School degree and a degree in another school or department of the University or other approved graduate program. Currently the Divinity School has agreements for joint-degree programs with the Yale School of Forestry and Environmental Studies, the Law School, the School of Management, the School of Medicine, and the School of Nursing. Students interested in pursuing any of these programs can get further information from the dean of academic affairs.

In all cases where concurrent degrees are sought, admission to the school or department must be obtained through the normal admissions processes established by each school. 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. Assessment of tuition and other fees is arranged by the administrative officers of the schools concerned.

The Divinity School has established the following policies for joint-degree programs:

1. Each Divinity School student who undertakes joint-degree work must secure a faculty adviser in the Divinity School 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 Divinity School 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 dean of academic affairs for further information.

### *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.

Those who are chosen to participate in this program may transfer up to half of their M.Div. requirements (thirty-six hours) from Hartford.

Students may be designated for the program by the Hartford Seminary faculty and admitted to the Divinity School through the standard admissions process. Interested Hartford students should contact the director of studies at Hartford. Students accepted to the program need to work out their Yale course schedules with the dean of academic affairs.

### *Joint Master of Social Work Degree*

Yale Divinity School students may apply for a joint M.S.W. degree with the University of Connecticut, Southern Connecticut State University, or Yeshiva University. Candidates for the joint degree may count twelve hours of work at the other school toward work in each program. Thereby students taking the M.A.R./M.S.W. are able to complete both degrees in a minimum of four years, and candidates taking the M.Div./M.S.W. are able to complete both degrees in a minimum of five years. Field education/supervised ministry is coordinated between the two schools. Students interested in pursuing this program should contact the dean of academic affairs.

## INTERDEPARTMENTAL STUDIES

The Divinity School 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. 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 Divinity School degrees so long as the student meets the normal distributional requirements. These courses are governed by the regulations for the transfer of credit (pages 109–10).

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

## 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 the same amount of work as other courses. They may normally not be taken during a student's first year in the Divinity School, and only one reading course may be taken in any term. Reading courses may count toward distributional requirements across areas of the curriculum, but may not be counted as fulfilling particular requirements within the area. Reading courses may be offered only by full-time faculty at Yale University.

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 which 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 Professional Studies Committee for review prior to course registration. No reading course may be approved for any subject 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 first week of classes.



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## Community Life and Services

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### WORSHIP

Daily worship is central to the life and purpose of the Divinity School community. During the academic year, one hour is reserved each day for chapel worship and an accompanying coffee hour. The Divinity School community of students, faculty, staff, and administration is invited to gather in worship and to enjoy one another's company in the socializing that follows worship. In these ways, the community is reminded of the central purpose of theological education and the training for practical ministry, as well as the life of fellowship made possible when we gather in conversation and collegiality.

Chapel services are held in Marquand Chapel at 10.30 A.M. Monday through Friday, and coffee hour is held in the common room following each chapel service. These services are thirty minutes in length Monday through Thursday, and are extended to forty-five minutes on Friday when Communion is central to the service.

The daily program of worship in Marquand Chapel is rich in variety, and the ecumenical nature of the Divinity School is expressed in the leadership and content of the services. In keeping with the esteemed heritage of preaching at Yale and the Divinity School, sermons are offered on most days by faculty, students, staff, and invited guests from beyond the Divinity School campus. Music is provided by the Divinity School Chapel Choir, the *a cappella* women's group the Sacramental Winers, the Gospel Choir, a praise and worship band, a faculty choir, and various soloists and occasional ensembles. Student organists and pianists provide accompaniment for the energetic singing of hymns by the congregation, and a variety of other instrumentalists accompany special music throughout the year. All avenues for musical leadership are open to the student body of the Divinity School by volunteering or auditioning, as are all avenues of leadership through spoken and written words of scripture, prayer, and litany.

The chapel program is under the direction of the assistant dean of the chapel and the staff of three student chapel ministers, selected at the end of each spring term to provide important leadership for chapel during the following year. There is, as well, a student choir director selected by the faculty of the Institute of Sacred Music to provide leadership for the chapel choir and to work alongside the assistant dean of the chapel and the chapel ministers in providing for the musical components of chapel worship. A student and faculty Worship Committee, a committee of the Student Council, works alongside all of these leadership positions to provide further support for the daily chapel program and to enhance the overall worship life of the Divinity School community.

In addition to the daily chapel worship, two annual evening services of worship, the Advent Service and the Easter Rejoicing Service, are included on the academic and community life calendars of the Divinity School. Private and individual worship is provided for in the small prayer chapel in Bushnell Hall, as well as free moments in Marquand Chapel.

The worship life of the Divinity School is rich and varied beyond the walls of Marquand Chapel. The Berkeley Divinity School, through its St. Luke's Chapel, provides worship on a daily basis and throughout the day. There are Morning Prayer, Evening Prayer, and Holy Eucharist every day of the week, and the entire Divinity School community is invited to participate. The Lutheran students provide a service of Evening Prayer once a week, also in the St. Luke's Chapel, and the Roman Catholic students provide weekly Mass in the same location. Other worship opportunities arise each year under individual and group initiatives, such as prayer groups organized by the Evangelical students, house church meetings organized by the Women's Center, the annual revival services organized by the Black Seminarians, and a special Thanksgiving service organized by the Student Council.

Yale University, through its Chaplain's Office and organization of campus ministries known as Yale Religious Ministry, is rich in worship opportunities for all faith traditions. The Church of Christ in Yale University, the founding congregation of Yale, is a member of the United Church of Christ, and its home is the University Chapel, Battell Chapel, located on Old Campus. The pastor of the congregation is University Chaplain Frederick J. Streets, and all people are invited to public worship on Sunday mornings. The Chaplain's Office, also located on Old Campus, and staffed by Chaplain Streets and Associate Chaplain Cynthia Terry, offers programs of worship throughout campus and in Battell Chapel. Yale Religious Ministry, with representatives from Christian, Jewish, Buddhist, Hindu, Muslim, and Baha'i traditions, offers to the Christian community a full program of worship opportunities with undergraduate and graduate students through the Thomas More Catholic Student Center, Luther House, Episcopal Church at Yale, Yale Christian Fellowship, and many other programs of campus ministry. The city of New Haven and the many small towns surrounding it likewise offer numerous opportunities for worship through established congregations of most Christian denominations.

## 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 University Library consists of a central collection, the Sterling Memorial Library, seven school libraries, and forty-seven departmental and college libraries, containing over 10,000,000 volumes. Approximately 160,000 volumes are added annually. These resources are available to the students of the Divinity School in common with other members of the University.

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 Dean Charles R. Brown, 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 over 450,000 volumes, 230,000 microforms, and 2,900 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 two such major collections to be found anywhere, 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 Christian Student 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 microtext collections of missionary archives, a large collection of historical sermons, the publications of numerous missionary and Third World 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 is a number of 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 the Divinity School from 1909 to 1937, and Acting Dean from 1934 to 1935.

Resources found elsewhere in the University bearing upon the work of the Divinity School include approximately 200,000 volumes classed as Religion in the Sterling Memorial Library and the Seeley G. Mudd Library. 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 the Divinity School 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, 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.

### *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 videos and slides, cassette tapes, CDs, software, and print resources on the practice of ministry ranging from social issues to congregational care to curriculum resources. The center supports students in Supervised Ministry placements in the community by providing program resources, planning assistance, and training for their work. The Ministry Resource Center works to expand visions and meet faith needs through the life of congregations.

### *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.

## **STUDENT BOOK SUPPLY**

The Student Book Supply (SBS) has been serving the needs of Yale Divinity School for sixty-five years. It is committed to providing the greater YDS community with the best in current and classic theological scholarship. In addition to providing textbooks for Divinity School classes, the SBS stocks over 14,000 titles for practical ministry, academic study, and professional service. The bookstore also stocks student supplies and YDS merchandise, and sponsors periodic book signings and author lectures.

Now professionally staffed, the bookstore maintains the tradition of its earlier life as a student cooperative through its members' discount program. In addition, the SBS grants annual book scholarships for two academically promising incoming students. The bookstore actively participates in the wider theological and religious bookselling communities through its membership in the Association of Theological Booksellers and the American Booksellers Association.

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## KECK COMMUNICATIONS PROGRAM

The Keck Communications Program at the Yale Divinity School honors Professor Leander Keck for his commitment to communicating the gospel of Jesus Christ to students, to colleagues, and to the church and its culture. The purposes of the program are:

1. To provide technical resources and staff support for faculty teaching and research; to acquire technological equipment and provide for its maintenance and repair; and to make a trained staff member available to the faculty to assist them in their use of electronic media in the classroom.
2. To provide tutorial assistance in communicating techniques which support work in the following classes: preaching, liturgical presence and performance, and oral interpretation of texts and traditions.
3. To involve students and faculty in consideration of issues related to communicating and sharing the gospel through electronic media. (To accomplish this aim, the program supports the development and implementation of courses that examine cultural texts from a variety of theological disciplines.)

## STUDENT GROUPS AND ACTIVITIES

Yale Divinity School students enjoy a rich community life in both the larger University and the Divinity School itself. As members of the Yale University graduate and professional student population, Divinity students are invited to participate in all appropriate student organizations and activities. Divinity students enjoy the nightly social life of the Gryphon, the graduate student pub 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 Divinity students to meet and work alongside students from the schools of Architecture, Art, Drama, Forestry & Environmental Studies, Law, Management, Medicine, Music, and Nursing, as well as the Graduate School of Arts and Sciences.

On the Divinity School 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 the Divinity School. The daily schedule of classes works in concert with the goals of the student organizations by providing two class-free hours each day. The first hour, from 10.30 to 11.30 A.M., enables students to attend chapel worship, and the second hour, from 12.30 to 1.30 P.M., enables students to eat lunch together in the refectory and common room and to hold meetings and special events for the community.

The Student Council leadership is elected each spring term (and fall term, if needed). A president, vice president, and secretary give primary leadership to a council of students filling roles such as M.Div. representative, M.A.R. representative, and Institute of Sacred Music representative, and filling committee representations for the Worship Committee, Professional Studies Committee, and Curriculum Committee. Through the Student Council, students have an active voice alongside faculty and administration in making

decisions affecting the academic and community life of the Divinity School. In addition, the Student Council, in conjunction with the CLC, addresses the needs of the community as they arise each year. The Student Council sponsors a series of community dinners during the academic year to provide an opportunity for socializing and the sharing of community concerns.

The CLC, under the direction of two co-coordinators and a committee of students and faculty, oversees the work and ministry of student groups on campus. Student groups include the Black Seminarians, the Women's Center, the Korean Association, the Committee on Social Ministry, the Coalition (of Gay, Lesbian, Straight, Bisexual, and Transgendered persons), the Latina/o Association, the Evangelical Fellowship, the Outing Club, the Catholic Students, the Lutheran Students, the Methodist Society, the Presbyterian/Reformed Students, and the United Church of Christ Students. In addition, the CLC sponsors monthly nighttime socials called "The Fatted Cafe," and three annual events: the Christmas Party, the Spring Fling dance, and the All-School Conference (a weeklong program of speakers, panel discussions, dinners, and social events focused on a common theme).

From the Before the Fall Orientation for new students, through the daily schedule of chapel and coffee hour and lunch, and following the seasons of the academic year, community life at the Divinity School is rich in opportunities for learning, socializing, serving, and giving leadership. New ideas for organizations and activities emerge each year as new students join the Divinity School and as new commitments and needs surface among returning students. While many activities are in place, each academic year is made unique by the particular gifts and passions of the student body that gathers in the Divinity School each year. Whether it is gathering students for dinner and discussion in the Slifka (Jewish student) Center, gathering a group to play basketball in the gym each Saturday morning, organizing events for Earth Day, or organizing a group to attend Yale football games, the richness of community life is enhanced by the energies and wishes of the individuals who join this community of faith and learning.

## CHOIRS

The Divinity School Choir of Yale University and the Yale Divinity School Gospel Choir are active student organizations under the supervision of faculty members of the Institute of Sacred Music and the Yale Divinity School. The choirs offer anthems at weekly services and present special services each year. Full rehearsals for the Divinity School Choir are held every Monday evening from 7 to 9 p.m. Members are selected in early September. Auditions are for voice placement only. The Gospel Choir requires no auditions, but does ask for regular attendance at weekly rehearsals. Both choirs may be taken for credit (see REL 911 and 913). Other Divinity School musical groups include the Praise and Worship Band, which also provides music for Chapel on occasion, and the Sacramental Winers, a women's *a cappella* group.

## THE ANNAND PROGRAM FOR SPIRITUAL GROWTH

Believing in the importance of enriching academic pursuits with spiritual understanding and the importance of a personal spiritual life, the Berkeley Divinity School at Yale sponsors the Annand Program, which offers a variety of programs for students in the whole of Yale Divinity School, regardless of denomination or tradition. The program offers training in classical tradition and contemporary forms of Christian prayer and meditation. Students gather every term with highly qualified spiritual mentors for noncredit courses and small groups. Spiritual directors are also available through the Annand Program. Special events such as retreats, special worship services, and interesting and provocative speakers on issues of spirituality are offered. For more information, telephone the Berkeley Center at 203.764.9300.

## 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, of Plymouth, Massachusetts, and Naples, Florida. It is to serve 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 *Chisolm Francis Asbury Palmer Fund*, established in 1998, provides an annual lectureship in honor of William Anderton Chisolm for the purpose of educating ministers who would eventually occupy a pulpit. The Chisolm Lecture focuses on areas of the Old Testament.

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 which 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.

The *Luccock Visitorship* was established in 1963 in memory of Halford E. Luccock, who served as professor in the Divinity School from 1928 to 1953, by gifts from alumni and other friends. The Luccock Visitor is a person, usually a parish minister, invited to spend several days at the School.

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 Seminars. The lecture brings the contributions of African American scholars, social theorists, pastors, and social activists to the Divinity School and to the larger New Haven community.

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.

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 series of lectures 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.

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."

## COFFIN-FORSBERG FELLOWS IN URBAN AND SOCIAL MINISTRY

The Coffin-Forsberg Fellows program was created by the Divinity School General Faculty in February 1995 to increase the School's commitment to urban and social ministry and in appreciation for those persons called to work for social justice in the parish and in the world. Named for William Sloane Coffin, former Chaplain of the University, and Joan Bates Forsberg, former associate dean for students at the Divinity School, these nonmonetary fellowships are intended to honor the recipients and invite them to be involved in the community life of the Divinity School. Fellows are chosen annually by a vote of the General Faculty.

## YDS HOUSING AND OTHER FACILITIES

Housing for students is available in three campus apartment buildings (Bellamy, Curtis, and Fisher Halls) as well as in units adjacent to YDS in the Prospect Hill area. Adjacent apartments are managed by University Graduate Housing, which allocates a number of these units to the Divinity School each year to help accommodate students.

Most Divinity School apartments are either efficiency or one-bedroom units; two-bedroom units are primarily for residents with dependent children. Each has a living room, kitchenette (refrigerator and stove included), and a bath. All students are expected to supply linen, flatware, dishes, cooking utensils, pillows, blankets, and other such housekeeping equipment. Each building has a laundry and limited storage space. Residents store items at their own risk. Each resident may apply for a free parking pass for one vehicle.

Applications for apartments should be made as soon as possible after notification of admission to the School. The apartment buildings will be accessible September 1, but earlier arrival usually can be accommodated. A security deposit of one-half of one month's rent is required when a contract is signed; it is held until the student leaves Divinity housing and refunded after the apartment has been inspected. Rent is charged by the month and includes heat, hot water, electricity, and off-street parking. In the 2003–2004 academic year, the rate for a junior one-bedroom apartment is \$650 per month; for a one-bedroom apartment, \$750 per month; and for a two-bedroom apartment, \$850 per month.

The common room and apartment student lounges afford opportunities for social life; the auditorium may be used for performances; and the classroom building, libraries, computer cluster, and chapels further the development of the educational, spiritual, and community life of the School.

An independent nursery school for children three and four years of age is housed in the basement of Curtis Hall. There is a fee. To be assured of admittance to this program, application must be made by June 1 to Yale Divinity Nursery School, 350 Canner Street, New Haven CT 06511-2167, telephone 203.562.4227.

## **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 \$316 per term for food to be purchased in the refectory on a “declining balance” basis. Part-time students are billed \$158 per term for declining balance food purchases. S.T.M. students, nondegree students, and research affiliates wishing to participate in the declining balance program may do so by contacting the refectory managers.





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# Yale University Resources

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## HEALTH SERVICES FOR DIVINITY SCHOOL STUDENTS

Yale University Health Services (YUHS) is located on campus at 17 Hillhouse Avenue. YUHS offers a wide variety of health care services for students and other members of the Yale community. Services include student medicine, internal medicine, gynecology, mental health, pediatrics, pharmacy, laboratory, radiology, a twenty-three-bed inpatient care facility (ICF), a round-the-clock urgent care clinic, and such specialty services as allergy, dermatology, orthopedics, and a travel clinic. YUHS also includes the Yale Health Plan (YHP), a health coverage option that coordinates and provides payment for the services outlined above, as well as for emergency treatment, off-site specialty services, inpatient hospital care, and other ancillary services. YUHS's services are detailed in the *YHP Student Handbook*, available through the YHP Member Services Department, 203.432.0246.

### *Eligibility for Services*

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

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

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

All students are welcome to use specialty and ancillary services at YUHS. Upon referral, YHP will cover the cost of these services if the student is a member of YHP Hospitalization/Specialty Care Coverage (see below). If the student has an alternate insurance plan, YHP will assist in submitting the claims for specialty and ancillary services to the other plan and will bill through the Office of Student Financial Services for noncovered charges and services.

## *Health Coverage Enrollment*

The University also requires all students eligible for YHP Basic Coverage to have adequate hospital insurance coverage. Students may choose YHP 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 form by the University's deadlines noted below.

### **YHP HOSPITALIZATION/SPECIALTY COVERAGE**

Students are automatically enrolled and charged a fee each term on their Student Financial Services bill for YHP 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 September 1 through August 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, YHP 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 August 31.

For a detailed explanation of this plan, see the *YHP Student Handbook*.

*Waiving the YHP Hospitalization/Specialty Coverage:* Students are permitted to waive YHP Hospitalization/Specialty Coverage by completing a waiver form that demonstrates proof of alternate coverage. Waiver forms are available from the YHP Member Services Department. It is the student's responsibility to report any changes in alternate insurance coverage to the YHP Member Services Department. Students are encouraged to review their present coverage and compare its benefits to those available under the YHP. 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 YHP Hospitalization/Specialty Coverage but later wish to be covered must complete and send a form voiding their waiver to the YHP 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. YHP premiums will not be prorated.

### **YHP STUDENT TWO-PERSON AND FAMILY PLANS**

A student may enroll his or her lawfully married spouse or same-sex domestic partner and/or legally dependent child(ren) under the age of nineteen in one of two student dependent plans: the Two-Person Plan or the Student Family Plan. These plans include coverage for YHP Basic Coverage and for coverage under YHP Hospitalization/Specialty Coverage. YHP Prescription Plus Coverage may be added at an additional cost.

Coverage is not automatic and enrollment is by application. Applications are available from the YHP Member Services Department or can be downloaded from the YUHS Web site (<http://www.yale.edu/uhs/>) 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.

#### YHP STUDENT AFFILIATE COVERAGE

Students on leave of absence or extended study or students paying less than half tuition may enroll in YHP Student Affiliate Coverage, which includes coverage for YHP Basic and for the benefits offered under YHP Hospitalization/Specialty Coverage. Prescription Plus Coverage may also be added for an additional cost. Applications are available from the YHP Member Services Department or can be downloaded from the YUHS Web site (<http://www.yale.edu/uhs/>) and must be received by September 15 for full-year or fall-term coverage, or by January 31 for spring-term coverage only.

#### YHP PRESCRIPTION PLUS COVERAGE

This plan has been designed for Yale students who purchase YHP Hospitalization/Specialty Coverage and student dependents who are enrolled in either the Two-Person Plan, the Student Family Plan, or Student Affiliate Coverage. YHP Prescription Plus Coverage provides protection for some types of medical expenses not covered under YHP Hospitalization/Specialty Coverage. Students are billed for this plan and may waive this coverage. 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. For a detailed explanation, please refer to the *YHP Student Handbook*.

### *Eligibility Changes*

*Withdrawal:* A student who withdraws from the University during the first ten days of the term will be refunded the premium paid for YHP Hospitalization/Specialty Coverage and/or YHP Prescription Plus Coverage. The student will not be eligible for any YHP benefits, and the student's YHP 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. At all other times, a student who withdraws from the University will be covered by YHP for thirty days following the date of withdrawal or to the last day of the term, whichever comes first. Premiums will not be prorated. Students who withdraw are not eligible to enroll in YHP Student Affiliate Coverage.

*Leaves of Absence:* Students who are granted leaves of absence are eligible to purchase YHP Student Affiliate Coverage during the term(s) of the leave. If the leave occurs during the term, YHP Hospitalization/Specialty Coverage will end on the date the leave is granted and students may enroll in YHP 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. Coverage is not automatic and enrollment forms are available at the YHP Member Services Department or can be downloaded from the YUHS Web site (<http://www.yale.edu/uhs/>).

*Extended Study or Reduced Tuition:* Students who are granted extended study status or pay less than half tuition are not eligible for YHP Hospitalization/Specialty Coverage and YHP Prescription Plus Coverage. They may purchase YHP Student Affiliate Coverage during the term(s) of extended study. This plan includes coverage for YHP Basic and for the benefits offered under YHP Hospitalization/Specialty Coverage. Coverage is not automatic and enrollment forms are available at the YHP Member Services Department or can be downloaded from the YUHS Web site (<http://www.yale.edu/uhs/>). Students must complete an enrollment application for the plan prior to the start of the term.

For a full description of the services and benefits provided by YHP, please refer to the *YHP Student Handbook*, available from the YHP Member Services Department, 203.432.0246, 17 Hillhouse Avenue, PO Box 208237, New Haven CT 06520-8237.

### *Required Immunizations*

*Measles (Rubeola) and German Measles:* All students who were born after December 31, 1956, are required to provide proof of immunization against measles (rubeola) and German measles (rubella). Connecticut state law requires two doses of measles vaccine. The first dose must have been given after January 1, 1969, *and* after the student's first birthday. The second dose must have been given after January 1, 1980. These doses must be at least 30 days apart. Connecticut state law requires proof of one dose of rubella vaccine administered after January 1, 1969, *and* after the student's first birthday. 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 and rubella.

*Meningococcus (Meningitis):* All students living in on-campus housing must be vaccinated against Meningococcal disease. The law went into effect in September 2002, meaning that all returning students who plan to live in University housing must be immunized or show proof of immunization within the last five years. Students who are not compliant with this law will not be permitted to register for classes or move into the dormitories for the fall term, 2003. Please note that the State of Connecticut does not require this vaccine for students who intend to reside off campus.

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

## UNIVERSITY HOUSING SERVICES

The Graduate Housing Department has dormitory and apartment units for a small number of graduate and professional students. The Graduate Dormitory Office provides dormitory rooms of varying sizes and prices for single occupancy only. The Graduate Apartments Office provides apartments consisting of efficiencies and one-, two-, and three-bedroom apartments for singles and families. Both offices are located in Helen Hadley Hall, a graduate dormitory at 420 Temple Street, and have office hours from 9 A.M. to 4 P.M., Monday through Friday.

Applications for 2003–2004 are available online and must be downloaded from the Web site (<http://www.yale.edu/graduatehousing/>) and then mailed or faxed — along with your letter of acceptance from Yale — to the address on the application form. The Web site is the venue for graduate housing information and includes procedures, facility descriptions, floor plans, and rates. For more dormitory information, contact [beverly.whitney@yale.edu](mailto:beverly.whitney@yale.edu), tel. 203.432.2167, fax 203.432.4578. For more apartment information, contact [betsy.rosenthal@yale.edu](mailto:betsy.rosenthal@yale.edu), tel. 203.432.8270, fax 203.432.0177.

The University's Off-Campus Housing service, limited to current or incoming members of the Yale community, is located at 155 Whitney Avenue, 3d floor, and is open from 8.30 A.M. to 3.30 P.M., Monday through Friday. The listings may also be accessed from any computer at Yale through the intranet at <http://www.yale.edu/offcampushousing/>. Call 203.432.9756 to obtain the necessary passwords to access the system from other areas.

## 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 accommodations at Yale University contact the Resource Office by June 1. 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 in William L. Harkness Hall (WLH), Rooms 102 and 103. Access to the Resource Office is through the College Street entrance to WLH. Office hours are Monday through Friday, 8.30 A.M. to 4.30 P.M. Voice callers may reach staff at 203.432.2324; TTY/TDD callers at 203.432.8250. The Resource Office may also be reached by e-mail ([judith.york@yale.edu](mailto:judith.york@yale.edu)) or through its Web site (<http://www.yale.edu/rod/>).

## OFFICE OF INTERNATIONAL STUDENTS AND SCHOLARS

The Office of International Students and Scholars (OISS) coordinates services and support to Yale's international students, faculty, staff, and their dependents. OISS assists members of the Yale international community with all matters of special concern to them and serves as a source of referral to other university offices and departments. OISS staff can provide assistance with employment, immigration, personal and cultural adjustment, and family and financial matters, as well as serve as a source of general information about living at Yale and in New Haven. In addition, as Yale University's representative for immigration concerns, OISS provides information and assistance to students, staff, and faculty on how to obtain and maintain legal status in the United States. OISS issues the visa documents needed to request entry into the United States under Yale's immigration sponsorship and processes requests for extensions of authorized periods of stay in the United States, school transfers, and employment authorization. All international students and scholars must register with OISS as soon as they arrive at Yale, at which time OISS will provide information about orientation activities for newly arrived students, scholars, and family members. OISS programs, like the monthly international coffee hours, English conversation programs, and orientation receptions for newly arrived graduate students and postdocs, provide an opportunity to meet members of Yale's international community and become acquainted with the many resources of Yale University and New Haven.

OISS maintains an extensive Web site (<http://www.oiss.yale.edu/>) with useful information for students and scholars prior to and upon arrival in New Haven. As U.S. immigration regulations are complex and change rather frequently, we urge international students and scholars to visit the office and check the Web site for the most recent updates. International graduate students, postdocs, and visiting scholars can get connected with OISS by subscribing to one or both of the OISS e-mail lists. OISS-L is the electronic newsletter with important information for Yale's international community. YaleInternational E-Group is an interactive list through which over 1,000 international students and scholars keep each other informed about events in the area. Check the Web site for more information. To subscribe to either list, send a message to [oiss@yale.edu](mailto:oiss@yale.edu).

Spouses and partners of international students and scholars will want to know about ISPY — International Spouses and Partners at Yale. Information about ISPY and other OISS programs can be found on the OISS Web site.

The Office of International Students and Scholars, located at 246 Church Street, Suite 201, is open Monday through Friday from 8.30 A.M. to 5 P.M.

## CULTURAL RESOURCES AND ATHLETIC FACILITIES

A calendar listing the broad range of events at the University is issued weekly during the academic year in the *Yale Bulletin & Calendar*. The hours when special exhibitions and the University's permanent collections are open to the public are also recorded in this publication. Free copies of the *Yale Bulletin & Calendar* are available at many locations



throughout the campus, and the paper is sent via U.S. Mail to subscribers; for more information, call 203.432.1316. The paper is also available online at <http://www.yale.edu/opa/yb&c/index.html>.

The Yale Peabody Museum of Natural History contains collections in anthropology, mineralogy, oceanography, paleontology, and some aspects of geology.

The Yale University Art Gallery contains representative collections of ancient, medieval, and Renaissance art, Near and Far Eastern art, archaeological material from the University's excavations, Pre-Columbian and African art, works of European and American masters from virtually every period, and a rich collection of modern art. The landmark Louis I. Kahn building will be closed for renovation for two years beginning in the summer of 2003. The hub of the museum's activities will be the adjacent Swartwout building, housing Yale's world-renowned collections of American paintings, sculpture, and decorative arts, as well as a selection of masterworks from all other departments.

The Yale Center for British Art houses an extraordinary collection of British paintings, sculpture, drawings, and books given to the University by the late Paul Mellon, Yale Class of 1929.

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 four hundred musical events take place at the University during the academic year. These include concerts presented by students and faculty of the School of

Music, the Department of Music, the Yale Concert and Jazz bands, the Yale Glee Club, the Yale Symphony Orchestra, and other undergraduate singing and instrumental groups. In addition to graduate recitals and ensemble performances, the School of Music features the Philharmonia Orchestra of Yale, the Chamber Music Society at Yale, the Duke Ellington Series, Great Organ Music at Yale, New Music New Haven, Yale Opera performances and public master classes, and the Faculty Artist Series. Among New Haven's numerous performing organizations are Orchestra New England, the New Haven Chorale, and the New Haven Symphony Orchestra.

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

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. Kipphuth 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; and other rooms devoted to fencing, gymnastics, rowing, wrestling, martial arts, general exercise, and dance. Numerous physical education classes in dance, martial arts, aerobic exercise, and sport skills are offered throughout the year. Graduate and professional school students may use the gym at no charge during the academic year and for a nominal fee during the summer term. Academic and summer memberships at reasonable fees are available for faculty, employees, postdoctoral and visiting fellows, and student spouses.

The David S. Ingalls Rink, the Sailing Center in Branford, the Outdoor Education Center (OEC), the tennis courts, and the golf course are open to faculty, students, and employees of the University at established fees. Ingalls Rink has public skating Monday through Thursday from 11.30 A.M. to 12.45 P.M. and on weekends as the training schedule permits. Up-to-date information on hours is available at 203.432.0875. Skate sharpening is available daily; however, skate rentals are not available.

Approximately thirty-five club sports and outdoor activities come under the jurisdiction of the Office of Outdoor Education and Club Sports. Many of the activities, both purely recreational and instructional, are open to graduate and professional school students. Faculty, staff, and alumni, as well as groups, may use the Outdoor Education Center (OEC). The center consists of two thousand acres in East Lyme, Connecticut, and includes cabins, campsites, pavilion, dining hall, swimming, boating, canoeing, and picnic groves beside a mile-long lake. Hiking trails surround a wildlife marsh. The OEC season extends from the third weekend in June through Labor Day and September weekends. For more information, telephone 203.432.2492 or visit the Web page at <http://yale.edu/athletics/> (click on Sport and Rec, then on Outdoor Education).



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Throughout the year, Yale University 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, 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 at <http://www.yale.edu/athletics/>.



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# Standards and Requirements

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## REGISTRATION

Each student files, at the Office of the Registrar of the Divinity School by the date specified in the calendar, a schedule of study which has been approved by the faculty adviser. Returning students register for the fall term from September 3 to 6. All students register for the spring term in November. A charge of \$25 will be made for late registration. 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 the beginning of the second week.

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 one week* after the opening of the term without the permission of the Professional Studies Committee and the instructor involved. Under no circumstances will students be enrolled in a course after the third week of classes.

Duly enrolled students who expect to continue their studies at the School during the next year are required to record that intention at the Office of the Registrar 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 for late registration.

## SCHEDULE OF STUDY

The schedule of study at the School normally consists of twelve credit hours each term.

A student must take at least one-half of each term's work with members of the Divinity School faculty. Courses given by other departments and schools of the University may be taken with approval of the faculty adviser and the dean of academic affairs, and with the permission of the instructor of the course. Students are encouraged to familiarize themselves with and consider relevant courses offered elsewhere in the University. (For regulations governing interdisciplinary study, see page 89.) Bus service is provided every twenty minutes from the Divinity School through the central campus to the School of Medicine.

Each course in the Divinity School normally carries three hours of credit unless otherwise stated. It is possible to arrange to take many 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 another school may be made after a full term's work at the Divinity School. Credits are transferred upon authorization by the 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. These credits will be included in the total hours required for an area, but not counted as fulfilling particular requirements within the 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 summer study.

To be eligible for transfer toward a Yale Divinity School degree a course completed at 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 master's 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.

## INTEGRITY OF WORK

The learning environment at YDS is intended to be one of trust. All written work required in courses at the School, including examinations, term papers, and other reports, is prepared under an honor system, without proctoring or other supervision. 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 *Sources: Their Use and Acknowledgment*, published by Dartmouth College, supplied to all entering students.) Plagiarism, whether intentional or inadvertent, is regarded as a serious offense and is subject to severe penalties, as set forth in the Academic Disciplinary Procedures, distributed annually.

3. Similar written material may be submitted in more than one course only with the advance approval of all instructors involved.

Suspected violations of academic integrity should be reported to the dean of academic affairs. The procedures followed for dealing with allegations are published and available in the Dean's Office.

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

## RIGHTS AND REPRESENTATION

### *Governance*

The work of the School is carried on through the Board of Permanent Officers (tenured faculty), the General Faculty, and the Standing Committees of the Faculty: Admissions and Financial Aid, Community Life, Curriculum, Professional Studies, 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.

### *Discipline*

A Committee on Nonacademic Disciplinary Concerns and a Sexual Harassment Grievance Board are appointed by the dean. Printed statements of the membership and established procedures of these committees are available in the Office of the Dean. The Professional Studies Committee addresses issues of academic discipline, like plagiarism. (For information about the work of the committees, see page 119, Termination.)

### *Freedom of Expression*

Each member of the School shall enjoy the rights of intellectual freedom which 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 Sexual Harassment*

The faculty has established a grievance procedure for sexual harassment which authorizes the dean to appoint a grievance board. Specific policies and procedures adopted by the faculty guide the work of the Sexual Harassment Committee. The committee includes representatives of the administration and faculty and two students.

Sexual harassment is understood as an attempt to coerce an unwilling person into a sexual relationship, to subject a person to unwanted sexual attention, or to punish refusal to comply. A wide range of behavior is included in this definition, from actual coercing of sexual relations to the forcing of sexual attentions, verbal or physical, on a nonconsenting person.

The EEOC guidelines and Yale policy distinguish between two types of harassment: *quid pro quo* and *hostile environment* harassment. *Quid pro quo* occurs when a job or job benefit is directly linked to a subordinate or co-worker's acceptance of a sexual behavior or demand. *Hostile environment* harassment is unwelcome on-the-job or in-school conduct of a sexual nature that creates an intimidating, hostile, or offensive working or learning environment and has the purpose or effect of substantially interfering with the victim's work. Hostile environment sexual harassment can include sexual advances, repeated taunts regarding sexual preferences, taunting jokes directed at a person or persons by reason of their sex, obscene posters, and sexual favoritism in work assignments. Conduct may be considered hostile environment harassment if it results in students not feeling comfortable being present in certain areas of the school or campus for fear of being alone with someone who constantly makes remarks or other advances of a sexual nature. Isolated or stray remarks usually do not by themselves create a hostile work environment.

Sexual harassment may consist of physical and/or verbal behavior. Examples of actions that under certain conditions and in certain contexts may be considered sexual harassment include unwanted sexual advances; unwelcome touching of a person's body; repeated, unwelcome, obscene remarks of a sexual nature; display of obscene objects, photographs, posters, or cartoons; implied or overt threats; punitive grading or employment actions as a result of rejection of sexual advances; or sexual assault.

With respect to teacher-student relationships, the Office of the Provost at Yale University says on page 106 of the 1993 *Faculty Handbook*: "Because of the special trust and the inequality of status inherent in the teacher-student relationship, sexual relations between a teacher and his or her student, even when apparently founded on mutual consent, are potentially coercive and may be so regarded if a complaint of sexual harassment arises."

In the academic context, where freedom of expression is a paramount value, there can be a fine line between that speech that is permissible and speech that constitutes sexual harassment. The determination depends on the facts of the particular case. It is difficult to describe the varied circumstances that can be seen as sexual harassment. In some instances sexual harassment is obvious and may involve an overt action, a threat, or a reprisal. In other instances sexual harassment is subtle and indirect, with a coercive aspect that is unstated. In still others, behavior may be inadvertently inappropriate or coercive or it may result from a lack of awareness or from a misunderstanding. Individuals may feel pressured in a variety of perplexing situations, or find themselves the recipients of unwanted attention, or may be unsure whether or not something they experience is appropriately considered sexual harassment. In circumstances like these, individuals are encouraged to discuss the matter with a member of the Sexual Harassment Committee or a dean. Sexual harassment incidents are treated in the same way by Yale whether they occur on or off campus.

Each fall students, faculty, and staff receive a list of members of the Sexual Harassment Committee for the academic year. The full text of the "Statement on Sexual Harassment" approved by the Yale Divinity School faculty is provided as an appendix to the *YDS Student Handbook*; it is also available at [www.yale.edu/divinity/sl/shp.htm](http://www.yale.edu/divinity/sl/shp.htm).

## 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
Pass (P)	= Acceptable
Fail (F)	
Withdrew (W)	

If H, HP, P 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-; 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. 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.

In both grading systems the W is to be used only under extraordinary circumstances by permission of the dean of academic affairs in consultation with the Professional Studies Committee.

## ACADEMIC DEFICIENCIES

### *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 Pass (P) or Fail (F). Students placed on warning will be reviewed by the committee following the end of the term, and either removed from 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.

### *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 Pass, or
2. two Incompletes, or
3. two Fs, or
4. any combination of inadequate or incomplete work in two or more courses.

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

- (a) during the term in which students are on academic probation they may not take more than twelve hours of course work, and
- (b) they may not take any reading courses.

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

- (a) all work for each course must be completed by the end of its term, without extensions;
- (b) 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 the School.

## SPECIAL EXAMINATIONS AND EXTENSIONS

Special examinations, at hours other than those regularly scheduled, will be given only under extraordinary circumstances. Except for unforeseen emergencies, the request for a special examination must be submitted two weeks before the date of the regular examination.

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 is filed by June 30.

## **MEDICAL LEAVE**

On the written recommendation of an appropriate physician and with the approval of the dean of academic affairs, a student who must interrupt study temporarily because of physical or psychological illness may be granted a medical leave of absence for one term or one academic year. Students who are granted a medical leave in the course of a term will have their tuition adjusted according to the refund policy on page 79. Before registering, a student on medical leave must secure written permission from an appropriate physician and must follow the Divinity School's procedure for readmission.

## **READMISSION POLICY**

Up to twenty-eight months after taking a medical leave or withdrawing from school, a person may apply for readmission through the Professional Studies Committee. An application for readmission may be obtained from the Registrar's Office, 409 Prospect Street, New Haven CT 06511. After twenty-eight months, a person must apply for readmission through the Admissions Committee. Application forms may be obtained from the Admissions Office, 409 Prospect St., New Haven CT 06511.

## **TERMINATION**

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

1. Failure to maintain a satisfactory academic record.
2. Lack of aptitude or personal fitness for the Christian ministry.
3. Behavior which violates generally acknowledged canons and standards of scholarship or professional practice.
4. Behavior which is disruptive to the educational process.

Disciplinary actions are initiated by the Professional Studies Committee, by the Sexual Harassment Committee, or by the Discipline Committee. The student concerned has the right to appear before the initiating committee. The decision to terminate the relationship of a student with the School 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.

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# Honors, Fellowships, and Prizes

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## HONORS

The degrees of Master of Divinity (M.Div.) and Master of Arts in Religion (M.A.R.) are awarded at graduation on the basis of a student's performance in courses taken at Yale.

*Master of Divinity:* Students will be eligible for honors after six terms, on the basis of letter grades attained in courses earning at least sixty term hours, as follows:

Summa cum laude:	95 percent of courses with graded Honors work.
Magna cum laude:	90 percent of courses with graded Honors work.
Cum laude:	85 percent of courses with graded Honors work.

*Master of Arts in Religion:* Students will be eligible for Honors after four terms, on the basis of letter grades attained in courses earning at least forty-two term hours, as follows:

Summa cum laude:	95 percent of courses with graded Honors work.
Magna cum laude:	90 percent of courses with graded Honors work.
Cum laude:	85 percent of courses with graded Honors work.

Students wishing to take additional courses offered as Credit/No Credit may petition instructors of such courses to take them on the grading system.

## GRADUATE FELLOWSHIPS

Graduate fellowships are awarded by the faculty each year to those members of the graduating class who are receiving either the M.A.R. or M.Div. at the Divinity School and have acquired such proficiency in theological studies as best to qualify them for the further work made possible by these grants. The *Day Fellowship* was established in 1910 by bequest from Olivia Hotchkiss Day in memory of her husband, George Edward Day, B.A. 1833.

The *Hooker-Dwight Fellowship* was established in 1878 and 1885 by gifts from President Timothy Dwight, B.A. 1849, in memory of his sister, Aurelia D. Hooker, and his mother, Susan B. Dwight. Students hold these fellowships for one year after graduation and are expected to pursue courses of theological or other appropriate study under the direction of the faculty, either at Yale, at other universities in this country, or in Great Britain, Europe, or Israel.

The *Two Brothers Fellowship*, founded in 1926 by Caroline Hazard in memory of her brothers, Rowland Gibson Hazard and Frederick Rowland Hazard, is awarded annually by the faculty of the Divinity School to a student or students chosen by them to pursue biblical study, in Jerusalem when possible.

The *S. Ellsworth and Carol S. Grumman Endowed Fellowship Fund* was established in 1980 by Helen Burr Grumman. The income from this fund is awarded to needy students whose interest and course of study include the field of Christian social ethics, and whose commitment to ministry emphasizes the renewal, clarification, and practical application of Christian ethics and moral values.

The *Jarvis Alumni Fellowships* of Berkeley Divinity School at Yale were established by a trust fund created in 1910 by Samuel Fermor Jarvis, D.D. Class of 1854. The fund was received by the Berkeley Divinity School in 1956. One-sixth of the annual income is to be used for two alumni fellowships for graduate study in ecclesiastical law and church history.

The *Douglas Clyde Macintosh Fellowship in Theology and Philosophy* was established by his wife, Hope Conklin Macintosh, and instituted at the time of her death in 1959. Macintosh Fellowships are awarded by the Department of Religious Studies at Yale to students who are engaged in theological or philosophical study leading to the Ph.D. degree. Recognition of the fellowships is given by the Divinity School because Douglas Clyde Macintosh was a member of the Divinity School faculty from 1909 until his retirement as Dwight Professor of Theology and Philosophy of Religion in 1942.

The *John Henry Watson Fellowship* of Berkeley Divinity School at Yale was founded in 1916 by Mrs. Susan M. Watson, in memory of her husband, John Henry Watson, a graduate of the Berkeley Divinity School in the Class of 1871. The faculty may appoint to the fellowship some member of the graduating class, or of one of the five preceding classes, whose work they consider worthy of the recognition and who intends to pursue an approved course of graduate study during the ensuing year at an American or foreign institution of learning. The fellowship may be held by the same graduate for consecutive years, or may be withheld in any year. The title may be held without the income or with only a part thereof.

## PRIZES

The *Julia A. Archibald High Scholarship Prize*, founded in 1921 by the Reverend Andrew W. Archibald, B.D. 1876, in memory of his wife, is awarded each year to that member of the graduating class who ranks highest in scholarship, the members of the faculty being judges.

The *Roland H. Bainton Book Prize*, made possible by gifts from alumni and friends, is presented at the School's annual Christmas party to two first-year students who display particular facility in ecclesiology, one of Professor Bainton's special interests. Its purpose is to remind the community of the kindly spirit who graced that event for so many years with his eloquent, moving narrations of "Martin Luther's Christmas Sermon."

The *Wolcott Calkins Prize*, founded in 1938 by bequest from Charlotte W. Calkins in memory of her husband, Wolcott Calkins, B.A. 1856, is awarded each year for excellence in clear and vigorous pulpit speaking. Open to all students in the first-, second-, and senior-year classes.

The *Oliver Ellsworth Daggett Scholarship Prize*, founded in 1931 by bequest from Susan E. Daggett in memory of her father, Oliver E. Daggett, B.A. 1828, is awarded each year to that student who, at the end of the second year of study in the School, is in need of financial assistance and who is judged by the faculty to be most worthy in point of ability, diligence, Christian character, and promise of usefulness as a preacher.

The *Downes Prizes*, founded in 1896 by gift from William E. Downes, B.A. 1845, are awarded annually to those students who shall attain the highest proficiency in the public reading of the scriptures and of hymns.

The *Harriet Jackson Ely Prize* was founded in 1995 by a gift from Harriet Jackson Ely. The prize is awarded each year to a second-year Master of Divinity student for excellence and promise in theology.

The *William Palmer Ladd Prize* was established by the Berkeley Divinity School Graduate Society in 1996 in memory of the dean of Berkeley who brought the school from Middletown to New Haven and presided over its life for a quarter of a century. This prize is awarded to a rising senior who has distinguished his/herself academically during the first two years of study.

The *Eleanor Lee McGee Prize* was established by the Berkeley Divinity School Graduate Society in 1999 to honor the ministry through the Church of the first woman to serve as a member of the Berkeley/Yale Divinity School faculty. This prize is presented to a rising Middler who has distinguished his/herself academically during the first year of study.

The *Mersick Prizes*, founded in 1906 by a gift from Mrs. Frederick T. Bradley of New Haven in memory of her father, Charles S. Mersick, esq., are designed to promote effective public address, especially in preaching.

The *Jess H. and Hugo A. Norenberg Prize*, established in 1984 by a gift from Don R. Norenberg in memory of his father, B.D. 1923, and uncle, B.D. 1926, is awarded each year to a student who excels in preaching and/or the conduct of corporate worship.

The *Thomas Philips Memorial Award* was established through donations in memory of Thomas Philips, 1989 graduate of Yale/Berkeley, who died in 1996. This prize is presented to a graduating senior who shows exceptional achievement and further promise in the study and practice of Anglican liturgy.

The *Marvin H. Pope Prize in Biblical Hebrew*, established in 1988, honors the career of Marvin H. Pope, a member of the Yale faculty from 1949 to 1986. The prize is awarded on the basis of outstanding achievement in biblical Hebrew.

The *St. Luke's Award* was established in 1998 to honor that person (or persons) who has made an outstanding contribution to the worship life of Berkeley Divinity School through devoted service to St. Luke's Chapel.

The *Tew Prizes*, established in 1929 by bequest from Willis Tew of the Class of 1866, Yale College, for the purchase of books, are awarded to those students in the Divinity School and Graduate School who have shown exceptional ability in philosophy, literature, ethics, or history during their first year of study. A list of the books to be purchased must be approved by the dean of the Divinity School or the dean of the Graduate School, and must include the *Works* and *Journals* of Ralph Waldo Emerson. Half of the prizes are given to students in the Divinity School and half to students in the Graduate School.

The *Henry Hallam Tweedy Prize* was established in 1991 by a gift from Mrs. Mary J. Tweedy and her daughters in memory of Mrs. Tweedy's father-in-law, Henry H. Tweedy, Professor of Practical Theology at Yale Divinity School from 1909 to 1937. The Tweedy Prize is awarded to a graduating Master of Divinity student with exceptional promise for pastoral leadership.

The *John A. Wade Prize*, founded in 1934 by bequest from John A. Wade, B.A. 1899, B.D. 1901, is awarded each year to that student in the first-, second-, or senior-year class who has shown the greatest originality in expository preaching.

The *Edward Ashley Walker Scholarship Prize*, founded in 1951 by bequest from Frances E. Walker in memory of her brother, the Reverend Edward Ashley Walker, B.A. 1856, is awarded at the end of each year to that member of the first-year class who in the opinion of the instructors shall have made the most satisfactory progress in studies during the year.

In addition to the prizes described above, the John Addison Porter [University] Prize, the Academy of American Poets Prize, the Albert Stanburrough Cook Prize in Poetry, the Jacob Cooper Prize in Greek Philosophy, the George Washington Egleston Historical Prize, the Theron Rockwell Field Prize, and the Metcalfe Prize are open to students of the Divinity School, as well as to the students of other schools of the University.

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## Scholarships

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The *Harry Baker Adams Scholarship* was created in 1993 by a gift from Frank P. Wendt, charter member and chairman emeritus of the Yale Divinity School Board of Advisors. The scholarship has since been augmented by numerous gifts from other friends, students, and admirers of Professor Harry B. Adams, B.A. 1947, B.D. 1951, who has touched the lives of so many who have attended the School. The purpose of the scholarship is to attract “the brightest and the best.”

The *Henry W. Allis Scholarship* was established in 1890 by Mrs. Emily W. Colton of New Haven as a memorial to her son, Henry W. Allis, of the Yale College Class of 1844, who died in 1841. The income from the fund is to be used to assist needy theological students.

The *Joseph B. Beadle Scholarship* was established in 1869 by a gift from Joseph Blakslee Beadle in honor of his son, John Beadle, a member of the Yale College Class of 1886. The fund is to be used for scholarship in the Divinity School without restrictions.

The *Reverend and Mrs. Allen C. Blume Scholarship* in support of outstanding Yale Divinity School students in need of financial aid was created in 1992 by Allen C. Blume, B.D. 1959, and his wife Phyllis as part of the effort of the Classes of the '50s to raise new scholarship endowments. Members of the United Church of Christ receive preference for this scholarship.

The *Reverend Frederic L. Bradley Endowment Fund* (Class of 1924) was established in 1993 in his memory by his widow, Martha Bradley. The income is to assist students studying for Episcopal priesthood.

The *Clifton Hartwell Brewer Fund* was created in 1949 by Maud Dorman Brewer in memory of her husband. It is to be used for general scholarship purposes at the Divinity School.

The *Lawrence K. Brown Scholarship Fund* was established in 1979 by the Rev. Dr. Lawrence K. Brown, B.D. 1931. The income of the fund is used to assist deserving and qualified students who are preparing for the pastoral ministry and whose ministry will emphasize the social implications of the gospel in the local parish.

The *William Roy Brown and Dora Margaret Wade Brown Scholarship* was established in 1997 by a gift from Helena C. Brown, Class of 1970, in memory of her parents. The scholarship will be open to all students regardless of race, color, creed, or denominational status.

The *Alice K. and William J. Burger Scholarship Fund* was established in 1985 by the Rev. Mr. Burger, B.D. 1938, and his wife, and will aid needy students who enter the School before age thirty.

The *John and Alice Byers Scholarship* was begun in 1990 by John and Alice Byers, Class of 1949. The scholarship is for students who are preparing for the parish ministry, with preference given to members of the United Church of Christ.

The *Canaday Scholarship* was established in 1993–95 by Wilbur D. Canaday, Jr., Yale Divinity School Class of 1945, to commemorate the fiftieth anniversary of his graduation from the School. Its purpose will be to provide financial assistance to needy students who show great promise.

The *William R. Cannon, Jr., Scholarship* was established in 1981 to honor Bishop Cannon, M.Div. 1940, for his distinguished service to World Methodism as well as his concern for ecumenical ministry. The scholarship is given by preference to ministerial candidates from any of the World Methodist churches from the United States and from abroad — United Methodist, A.M.E., A.M.E.Z., C.M.E., True Methodists, and Wesleyan.

The *Paul Wesley Chalfant Scholarship* was created in 1989 by Paul Chalfant, Class of 1947. The donor was the author of *God in Seven Persons — Blessed Multiplicity*.

The *Susan C. Clarke Scholarship* was established in 1896 by a bequest of Susan C. Clarke of Middletown, Connecticut. The income from this fund is to be used for general scholarship.

The *Class of 1950 Scholarship* was established in 1993 by members of the Yale Divinity School Class of 1950, led by class agents George and Doris Younger, in response to the “Classes of the ’50s” Endowment Drive of 1991–93 and as a lasting memorial of their gratitude to the School. The scholarship will be awarded annually to a student needing financial assistance to complete his or her Yale Divinity School education.

The *Class of 1952 Scholarship* was founded with gifts from the Class of 1952 on the occasion of the fortieth anniversary of their graduation from the Yale Divinity School and in response to a challenge from their class secretary, Richard C. Stazesky. Class agent Richard M. Mapes coordinated the fundraising effort. The scholarship is awarded each year to an outstanding student pursuing a Master of Divinity degree.

The *Class of 1953 Scholarship* was endowed between the years 1991 and 1994 as part of the Yale Divinity School Capital Campaign. Led by successive class agents Henry K. Yordon and Frank Snow, members of the Class of 1953 created this fund as part of the “Classes of the ’50s” Endowment Drive. The scholarship is to be awarded to students who show both financial need and a special aptitude for theological study.

The *Class of 1954 Scholarship* was completed on the occasion of the fortieth reunion year of the class, partly through memorial gifts in honor of the late Clarence Edward Egan, Jr., the class’s longtime class agent, who died during the final year of the effort. Frederic Guile and Rodney G. Snedeker were responsible for the final phases of fundraising. The scholarship is to be awarded with an eye toward assisting those who might encounter special obstacles in their ministries because of their gender, race, or sexual orientation.

The *Class of 1956 Scholarship* was established in 1992 through the Alumni Fund contributions of the members of the Yale Divinity School Class of 1956 in the academic years 1991–93. Class of 1956 class agent Frank A. Mullen was responsible for bringing together the class’s gifts to create a fund to support a needy student at Yale Divinity School. Over 50 percent of the class participated in this venture.

The *Class of 1958 Scholarship* was created at the time of that class’s thirty-fifth reunion and was their response to the Yale Divinity School “Classes of the ’50s” scholarship endowment campaign. Class agent James D. Hammerlee was assisted by classmate James K. Donnell in achieving the class’s goal. The interest from the endowment is to be used to support a needy student, with preference given to one intending to enter the ordained ministry.

The *Lillian Claus Scholarship* was established in 1981 by Miss Lillian Claus of Ridgewood, Queens, New York. Miss Claus, who in 1985 also gave the Claus Chair in New Testament, contributed the scholarship “so that the learned and learning ministry might continue at the Yale Divinity School.” The proceeds from the fund are awarded to needy students planning to enter the parish ministry.

The *Dr. George A. Comstock Fund* was established in 1968 through a bequest of George A. Comstock of Ansonia, Connecticut. The income of this bequest to Berkeley Divinity School is used annually to provide financial aid for students of limited means who are preparing to serve as clergy of the Episcopal Church. The conditions of awarding such financial aid are determined by the Trustees of Berkeley Divinity School at Yale.

The *Z. Marshall Crane Scholarship Fund* was established in 1936 by a bequest of Z. Marshall Crane, of Dalton, Massachusetts, who received a B.A. from Yale College in 1900.

The *David M. Diener Scholarship* was created in 1991 by Mrs. T. Diener Allen, B.D. 1935. Mrs. Allen, a gifted writer from Carmel-by-the-Sea, California, gave the scholarship in memory of her father. It will be used for general scholarship.

The *James Dittes Scholarship* was established in 1996, with a generous gift from an admiring alumnus, to lift up the career of Professor Dittes, who began teaching at Yale in 1955. The scholarship will be open to all students.

The *Edward Payson Drew Scholarship* was established in 1952 by a bequest of Julia N. Drew as a memorial to her husband, Edward Payson Drew, B.A. Yale College 1891. Annual awards are made to students preparing for full-time Christian service who demonstrate both need and ability.

The *Jessie Ball duPont Scholarship Fund* was established in 1984 by a gift from the Jessie Ball duPont Religious Charitable and Educational Fund of Jacksonville, Florida. The endowed fund provides scholarship assistance.

The *Alice B. Edwards Fund* of Berkeley Divinity School at Yale was established in 1978 through the creation of a trust, the income from which is designated for scholarship aid to deserving students.

The *Alfred S. Edwards and Alice B. Edwards Memorial Fund* was established in 1968 for scholarships for students training for the clergy.

The *Henry L. Ellsworth Scholarship Fund* was established in 1860 to support students “needing such assistance and having the settled and avowed purpose of entering the Gospel ministry...who by their proficiency in study give decided promise of future success and usefulness in the ministry.”

The *Samuel J. Evers Scholarship* was established to contribute to Christian theological education by the Board of Missions and Benevolences of the Union Memorial Church, Stamford, Connecticut, to honor their first pastor, the Rev. Dr. Samuel J. Evers, B.D. 1895, and to commemorate the seventy-fifth anniversary of the church he helped to found.

The *Fiers-Cook Scholarship Fund*, established in 1981, celebrates the lives of two Yale Divinity School alumni, A. Dale Fiers, B.D. 1935, and Gaines A. Cook, B.D. 1925. The fund serves also as a memorial to the former Southside Christian Church of Toledo,



Ohio. Scholarship awards are made to deserving students who are members of the Christian Church (Disciples of Christ).

The *William H. Fogg Scholarship* was established in 1892 by a bequest of Mrs. Elizabeth Fogg as a memorial to her husband. It is to be awarded to students whom the faculty recommend as evidencing notable character, ability, and scholarship.

The *Charles W. Forman Scholarship* was established in 1987, the year of Professor Forman's retirement from YDS, to honor his thirty-four years of service to the School. Preference is given to a needy student from overseas.

The *Joan Bates Forsberg Scholarship* was established in 1993 through the gifts of over four hundred Yale Divinity School graduates and other admirers of Joan Bates Forsberg, B.D. 1953, on the occasion of her retirement after over twenty years' service to the School as an advocate for women and as Registrar, Assistant Dean and Director of Admissions, and Associate Dean for Students and Lecturer in Practical Theology, and in honor of her distinguished career in social and pastoral ministry. The scholarship is awarded to a student intending to pursue a creative pastoral ministry in a setting other than the parish.

The *Mary Eileen Fuget-Hayes Scholarship* was established by friends of Mary Fuget (Class of 1956) to honor her memory. One of the first black women to attend the Yale Divinity School, she devoted her efforts to the YWCA and social work. Bernice Cosey Pulley, B.D. 1955, was instrumental in securing the original funds for this award.

The *George Gabriel Fund* was established in 1872 by George Gabriel of New Haven CT for "needy and meritorious students of the Divinity School who give promise of usefulness."

The *Raymond & Marjorie Gibbons Scholarship* was established in 2002 by Raymond Gibbons as an unrestricted scholarship in appreciation for what Yale Divinity School has meant to their children, David, Paul, and Jane.

The *Goodman Scholarship* was established by Mrs. Mary Ann Goodman in 1872 to assist black students preparing for the Christian ministry.

The *J. Luke Goodwin Scholarship Fund* was established in 1986 by the First Presbyterian Church of Aiken, South Carolina, as a tribute to their pastor of twenty-three years, the Rev. Mr. Goodwin, B.D. 1948. Preference is shown for a southern student seeking ordination who demonstrates both financial need and an ability to succeed in the ministry.

The *Rev. Dr. John Ogden Gordon and Family Scholarship Fund* was established through the gift in 1986 of an ancestral home in Rensselaerville, New York, by Mrs. Katherine Edwards Gordon Ridgway. The scholarships memorialize not only her grandparents, John Ogden Gordon, M.A. Yale University 1901, and his wife, Emma Ward Bacon Gordon, but also Mrs. Ridgway's uncle, Alexander Gordon, B.A. Yale College 1904, and her father, John Hamlin Gordon, B.A. Yale College 1913. This assistance is for students who demonstrate both financial need and a clear intent to enter the Christian ministry.

The *Robert W. Greene Scholarship* was created in 1988 to honor the thirty-year pastorate of the Rev. Robert W. Greene, B.D. 1946, by the Northfield Congregational Church in Weston, Connecticut.

The *Roger G. Gustafson Scholarship* was established in 2001 with an anonymous gift as an unrestricted scholarship.

The *Reverend Jacob Heminway Scholarship* was established in 1936 by a bequest of Arthur F. Heminway of New Haven as a memorial to the Rev. Jacob Heminway, B.A. 1704, the first student in Yale University and for more than fifty years the pastor of the Congregational Church of East Haven, Connecticut.

The *Paul L. Holmer Scholarship Fund* was established by friends and former students of Professor Holmer, Ph.D. 1946, in 1987, the last of his twenty-seven years of distinguished service on the faculty.

The *Reverends George Henry Hubbard, Warren W. Pickett, and Gordon L. Corbett Scholarship Fund* was established in 1986 by Mr. Corbett to honor three Divinity School graduates in the classes of 1884, 1920, and 1948 respectively, the latter two sons-in-law of George Hubbard.

The *Samuel F. Jarvis Scholarship* was established by bequest in 1910 for students of Berkeley Divinity School and the study of ecclesiastical history.

The *Adam and Julia Joseph Scholarship Fund*, established in 1982, honors the parents of James Joseph, B.D. 1963.

The *Forrest Knapp Scholarship* was created in 1977 by bequest of Forrest, B.D. 1924, and Helen Knapp. The purpose of the gift is general scholarship.

The *Lepke Scholarship* was established in 1993 through the gift from John Lepke, Yale Divinity School Class of 1945, in anticipation of the fiftieth anniversary of his graduation from the School. The qualifications for this scholarship include financial need and exhibition of integrity and achievement not necessarily reflected in grade point average.

The *James M. and Kathleen E. Linton Trust* was established in 1964 for scholarships for students at Berkeley Divinity School preparing for ordained ministry of the Protestant Episcopal Church. These students are to be determined by the dean of Berkeley Divinity School.

The *Abraham J. Malherbe Scholarship* was established in 1999 to honor Professor Malherbe, who served on the faculty from 1970 to 1994. This scholarship will be awarded to a deserving YDS student, with a preference given to those from the Church of Christ.

The *Aaron Manderbach Scholarship Fund* was established in 1982 by the parishioners and friends of Saint Stephen's Episcopal Church, Ridgefield, Connecticut, to honor their retired rector of twenty-five years. The fund provides scholarship aid for needy students training for the ordained Episcopal ministry.

The *Allan Morrill McCurdy Memorial Scholarship Fund* was established in 1993 by Elsie G. McCurdy in memory of her husband. The income of the trust to be used for tuition, books, and other expenses for a graduate of Dartmouth College, a student from New Hampshire, or a student chosen by the Trustees of Berkeley Divinity School.

The *McFaddin Fund* was established in 1978 by a gift from J. L. Caldwell McFaddin of Beaumont, Texas. The fund provides income for the specialized training of persons for ministry in underdeveloped areas who could not otherwise attend Berkeley/Yale.

The *Katsuso Mibo Fund for Scholarship in Peace-Making* was created in 1992 by gifts from Fumiye Miho, B.D. 1953, and others, especially her friends in Japan, as a memorial to her late brother, Paul Katsuso Miho, B.D. 1943, who was a prominent crusader for peace and justice among nations and persons. The proceeds from this fund are to be awarded



to a student in the entering class at the Yale Divinity School who through his or her actions has shown lasting dedication to the Christian pacifist principles practiced by former professors Bainton, Calhoun, Latourette, Luccock, Morris, and Nelson.

The *Frank A. and Ruth C. Mullen Scholarship* was established in 1998 by friends and admirers to honor the Rev. Frank Mullen, M.Div. 1956, who was the director of development at the Divinity School for thirteen years until his retirement in 1997. The scholarship is intended for entering students, with priority given to those who have applied for admission to Yale Divinity School within three years of their graduation from college.

The *William and Lucille Nickerson Scholarship Fund* was established in 1982 to help nurture liberal theology. Scholarships are awarded to full-time students selected on the basis of merit and need. Preference is given to candidates for ordination in the Congregational Church or the United Church of Christ.

The *Gaylord B. Noyce Scholarship* was established in 1996 to honor Professor Noyce, who served on the faculty from 1960 to 1994. Many students and alumni contributed to this scholarship, which will be earmarked for entering students.

The *Ronald B. Packnett Scholarship Fund* was established in 2003 in loving memory by African American alumni/ae, friends, and admirers to benefit promising African American students who feel called to ministerial service in African American churches.

The *F. van Gorder Parker Scholarship Fund* was established in 1988 to honor the twenty-year pastorate of the Rev. Parker, B.D. 1954, by the Windsor, Connecticut, First Church (United Church of Christ). Preference is given to UCC students.

The *Reverend Antonio Perrotta Scholarship Fund* was established in 1985 by the proceeds from the sale of the property of the St. John the Divine Baptist Church in New Haven. Mr. Perrotta, B.D. 1920, was the founder and pastor of the Church. Income from the fund is to be used to provide scholarships for two students, with preference given to persons preparing for the ministry in the Baptist Church.

The *Plymouth Union/Prince Fund* was established in 1978 by the members of the Plymouth Union Corporation, Providence, Rhode Island. When the inner-city church had to sell its property, the funds were transferred to the Divinity School to be used for the training of new clergy.

The *Clark Vandersall Poling Memorial Scholarship* was established in 1945 by his parents, the Rev. and Mrs. Daniel A. Poling, and his wife, Elizabeth Jung Poling, as a memorial to Chaplain Clark Vandersall Poling, Class of 1936, who was one of the four chaplains of the United States Army who gave their lives for others when a troop transport was sunk by enemy action in the Atlantic Ocean on the night of February 3, 1943. Chaplain Poling received posthumously the Purple Heart and the Distinguished Service Cross.

The *Marvin H. Pope Scholarship*, to be awarded on the basis of financial need, was established in 1988 to honor the career of Marvin H. Pope, a member of the Yale faculty from 1949 to 1986.

The *Edward Reighard Fund* was established in 1980 by Edward Reighard, B.D. 1929, in appreciation for the excellent training he received at the Yale Divinity School. The fund was substantially increased in 1991 from the estate of Mr. Reighard.

The *Alexander M. Rodger Scholarship Fund*, established in 1975 by the Rev. Alexander M. Rodger, B.D. 1939, is an endowed fund to award scholarship aid to a student or students preparing for the Christian parish ministry.

The *David Root Scholarship* was established in 1864 by a gift from the Rev. David Root of New Haven, Connecticut, to assist students in acquiring an education for the gospel ministry.

The *Marcelle Todd Runyan Memorial Scholarship* was set up by the Rev. Theodore Runyan, B.D. 1942, in honor of his late wife. Both Mr. and Mrs. Runyan had parents who were Methodist ministers. The scholarship recipient is to be a student who shows promise of future effective Christian service, with preference given to a United Methodist.

The *Saint James' Church Scholarship* was established in 2001 with the intention that two \$5,000 scholarships be awarded each year for students preparing for the ministry in the Episcopal Church.

The *William and Marian Sengel Scholarships* were established in 1985 by the Old Presbyterian Meeting House in Alexandria, Virginia, in honor of William Sengel's twenty-five-year pastorate. The scholarship is awarded to students from Third World countries who plan to return to their native lands to continue their ministries.

The *Robert E. Seymour Scholarship* was created in 1982 by his son, Robert E. Seymour, Jr., B.D. 1948, to assist a needy student. Preference is given to a Baptist student from the southern United States.

The *Walter W. Seymour Scholarship* was established by a gift of Walter Welles Seymour, B.A. 1832.

The *Ping Teh Sie Scholarship Fund* was established in 1988 by a bequest from Mr. Ping Teh Sie, S.T.M. 1952. Preference is given to Chinese-American students, as well as students from mainland China, Taiwan, Hong Kong, and Singapore.

The *Mary Elizabeth Walton Snow Scholarship Fund* was established in 2000 by a bequest from Frank Snow in memory of his mother to be awarded to a Yale Divinity School student at the discretion of and according to the policies of the School.

The *Richard C. Stazesky Scholarship* was created in 1991 by Richard Stazesky, who was for many years the 1952 class agent and afterward served as chair of the School's Alumni Fund for several years. His pledge challenged many other major donors to follow suit. Methodist students receive preference for this scholarship.

The *Harriet Amanda Howard Sullivan and William Wallace Sullivan Scholarship Fund* was created in 1985 by a gift from the Second Baptist Church, Bridgeport, Connecticut, to honor forty years of service to the congregation by the Rev. Mr. Sullivan, B.D. 1938, and his wife. Preference is shown to a financially needy Baptist student specializing in sacred music and theology.

The *Winston and Lois E. Trever Scholarship Fund* was established in 1985 by the Rev. Mr. Trever, B.D. 1937, a class agent of long standing, specifically to aid a needy student preparing for ordination. Since 1985 the fund has grown considerably because of additional gifts from the Trever family.

The *Ezekiel H. Trowbridge Scholarship* was established in 1894 by a bequest of Ezekiel H. Trowbridge of New Haven, Connecticut.

The *Dale E. Turner Scholarship* was established in 1993 to honor the long and distinguished ministry of Dale E. Turner, Class of 1943. The scholarship is intended to encourage students from the Northwest and, in particular, from the greater Seattle area to attend Yale Divinity School.

The *Henry Hallam Tweedy Scholarship* was established in 1991 by a gift from Mrs. Mary J. Tweedy and her daughters in honor of Mrs. Tweedy's father-in-law, Henry H. Tweedy, professor of practical theology at Yale Divinity School from 1909 to 1937. The scholarship is designed for Master of Divinity students with exceptional academic records and unusual promise for outstanding pastoral leadership.

The *James L. Waits International Scholarship* was established in 2000 by James L. and Fentress B. Waits to support the most promising students from developing regions of the world in master's programs.

The *Robert A. Watson Endowed Scholarship Fund* was established by his wife, Charlotte Watson, and friends in 1980 for financial aid for mid-life students granted by the dean at Berkeley Divinity School.

The *John S. Welles Scholarship* was established in 1903 by a bequest of John S. Welles of Hartford, Connecticut. Its purpose is to support deserving students who show both financial need and clear intention of entering Christian ministry.

The *Frank and Barbara Wendt Scholarship* was established in April 1995 by friends and associates to honor Mr. Wendt for his many years as a charter member, chair, and chair emeritus of the Yale Divinity School Board of Advisors. The scholarship will give preference to students who enter the Divinity School within three years after graduation from college.

The *Charles V. and Isobel Wiggin Memorial Fund* was established in trust in 2000, the net income to be used for students enrolled in Berkeley Divinity School who are working toward a degree and who otherwise would not likely be able to attend.

The *William C. Wilson Scholarship* was established in 1964 in memory of William C. Wilson, a member of the Divinity Class of 1957, by members of his family. The scholarship is awarded annually to a student or students preparing for the Christian ministry.

The *Raymond Lee Wood and Margaret Shiplett Wood Scholarship* has been established at the Yale Divinity School by friends and admirers of Ray and Margaret. Ray, for almost a third of a century, was the director of administration at the Divinity School. Preference for this scholarship will be given to Methodist or Baptist students from North Carolina.

The *William G. Wurtenberg Scholarship* was established in 1958 by a bequest of Dr. Wurtenberg, Ph.D. 1889, M.D. 1893. It is to be awarded to a member of the senior class who demonstrates character, leadership qualities, and promise of future usefulness.

The *Rev. Ben F. Wyland Scholarship Fund* was established in 1982 to celebrate the ministry of Ben F. Wyland, B.D. 1908, a champion of the rights of the poor, the elderly, and the disenfranchised. Its purpose is to train young ministers to carry forward the principles of righteousness and service evidenced in his life.

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# Enrollment

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## INSTITUTIONS REPRESENTED

Abilene Christian University	1	Columbia University	5
Albright College	1	Concordia College [Michigan]	1
American University [The]	2	Connecticut College	1
Andrews University	1	Cornell University	4
Asbury College	1	Covenant College	1
Auburn University	1	Criswell College	1
Auckland University [New Zealand]	1	Dartmouth College	2
Bard College	1	Davidson College	1
Barnard College	2	Drew University	2
Barry University	2	Duke University	6
Bates College	2	Eastern College	1
Beloit College	2	Eastern Michigan University	1
Bemidji State University	1	Eckerd College	2
Bentley College	1	Emory University	3
Bethany Lutheran College	1	Ewha Women's University [Korea]	1
Biola University	2	Fairfield University	2
Boston College	4	Florida International University	3
Boston University	1	Florida State University	3
Bowdoin College	1	Fordham University	1
Bowling Green State University	2	Franklin Pierce Law Center	1
Brigham Young University	1	Furman University	2
Brooklyn College	1	George Washington University [The]	1
Brown University	4	Georgetown University	3
Butler University	1	Golden Gate University	1
California Polytechnic State University	1	Gonzaga University	1
Calvin College	1	Gordon College	4
Carleton College	2	Gordon-Conwell Theological Seminary	1
Case Western Reserve University	1	Goucher College	1
Catawba College	1	Hamline University	1
Central Connecticut State University	1	Hampden-Sydney College	1
Chestnut Hill College	1	Hampshire College	1
Colby College	1	Hartford Seminary	2
Colgate University	3	Harvard University	3
College of New Rochelle	1	Hebrew Union College	1
College of William and Mary	2	Heidelberg College	1
College of Wooster	4	Hellenic College—Holy Cross	1
Colorado College	1	Heritage College [Washington]	1

Hollins College	1	Presbyterian College and Theological	
Houston Baptist University	1	Seminary [Korea]	1
Howard University	3	Princeton University	3
Illinois Wesleyan University	1	Providence College	1
Indiana University	3	Queen's College [North Carolina]	1
Indiana University of Pennsylvania	1	Queen's Hospital Center	
Johns Hopkins University	3	School of Nursing	1
Kansas State University	1	Quinnipiac University	2
Kenyon College	1	Randolph-Macon Woman's College	1
Korea University	1	Reformed Theological Seminary	
La Salle University [Pennsylvania]	1	[Orlando]	1
La Sierra University	1	Rensselaer Polytechnic Institute	3
Loyola Marymount University	1	Rikkyo University [Japan]	1
Manhattanville College	1	Rutgers, The State University	1
Marlboro College	1	San Jose State University	1
Marquette University	2	Santa Clara University	2
Marymount Manhattan College	1	Seoul National University [Korea]	7
Massachusetts School of Professional		Shippensburg University of	
Psychology	1	Pennsylvania	2
McMaster University [Canada]	2	Smith College	4
Messiah College	4	Southeastern College of the	
Methodist Theological Seminary		Assemblies of God	2
[Korea]	4	Southern Connecticut State	
Miami University [Ohio]	1	University	6
Michigan State University	1	Southwestern Baptist Theological	
Michigan Technological University	1	Seminary	1
Middlebury College	4	Spelman College	1
Mount Holyoke College	5	St. John's College [New Mexico]	1
Mount St. Mary's College	1	St. John's University [New York]	2
New College, University of		St. Mary's University [Texas]	1
South Florida	1	St. Olaf College	4
New York Institute of Technology	1	Stanford University	1
New York University	5	State University of New York	
Northwestern University	1	[Albany]	1
Oberlin College	2	Stony Brook University	1
Occidental College	1	Swarthmore College	2
Oxford University [England]	1	Syracuse University	1
Peking University [China]	2	Temple University	2
Pennsylvania Academy of Fine Arts	1	Texas Christian University	2
Pennsylvania State University	1	Trinity College [Connecticut]	3
Pepperdine University	1	Trinity College [Washington, D.C.]	1
Point Park College	1	Truman State University	1
Pontifical Urban University [Italy]	1	Tufts University	2



U.S. Coast Guard Academy	1	University of Rochester	1
Union Theological Seminary [Phillipines]	1	University of the South	2
United Theological College [India]	1	University of Tennessee	1
University of Alabama	1	University of Texas [Austin]	2
University of Alberta [Canada]	1	University of Texas [Dallas]	1
University of Birmingham [England]	1	University of Utah	1
University of Bridgeport	2	University of Virginia	2
University of Calgary [Canada]	1	University of Washington	1
University of California [Berkeley]	2	University of Wisconsin [Madison]	3
University of California [Davis]	1	Valparaiso University	1
University of California [Los Angeles]	1	Vassar College	4
University of California [Santa Barbara]	1	Washington and Lee University	2
University of California [Santa Cruz]	1	Wellesley College	3
University of Cambridge [England]	1	Wesley Theological Seminary	1
University of Chicago	10	Wesleyan University	3
University of Colorado [Boulder]	2	Wheaton College [Illinois]	3
University of Colorado [Denver]	1	Wheaton College [Massachusetts]	3
University of Connecticut	5	Whitman College	1
University of Florida	1	Wilfrid Laurier University	1
University of Georgia	1	Williams College	2
University of Hartford	3	Winthrop College	1
University of Illinois	1	Wittenberg University	1
University of London	2	Yale Divinity School	8
University of Louisville	2	Yale University	12
University of Madras [India]	1	Yonsei University [Korea]	6
University of Memphis	1		
University of Miami	1		
University of Minnesota	1		
University of Missouri	2		
University of Nebraska	1		
University of New Hampshire	1		
University of New Haven	1		
University of North Carolina	4		
University of North Dakota	1		
University of Notre Dame	4		
University of Oklahoma	2		
University of Oregon	1		
University of Otago [New Zealand]	1		
University of Pennsylvania	3		
University of Redlands	2		

*Total number of institutions represented, 214*

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**DENOMINATIONAL DISTRIBUTION**

A.M.E.	5	Lutheran	6
Anglican	1	Lutheran, ELCA	9
Assemblies of God	1	Mennonite	3
Baptist	14	Metropolitan Community Church	1
Baptist, American	9	Nondenominational	24
Baptist, Southern	2	Other	2
Christian	4	Pentecostal	2
Christian Methodist Episcopal	1	Presbyterian, PCA	3
Christian Reformed Church of		Presbyterian, USA	27
North America	4	Presbyterian [non-US]	6
Church of the Brethren	1	Protestant	2
Church of God in Christ	2	Quaker	1
Church of the Latter Day Saints	2	Roman Catholic	46
Churches of Christ	1	Seventh Day Adventists	3
Congregational	5	Unitarian	1
Eastern Orthodox	1	United Church of Christ	32
Episcopal	100	United Methodist	27
Evangelical	4	Vineyard Christian Fellowship	3
Greek Orthodox	1	None	21
Jewish	5		
Korean Methodist Church	3	<i>Total number of denominations, 39</i>	

**GENERAL SUMMARY**

M.A.R. Students	143
M.Div. Students	209
S.T.M. Students	30

*Total number of degree students, 384*

Research Affiliates	20
Nondegree Students	2
Total number of institutions represented	215
Total number of denominations represented	39

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# The Work of Yale University

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

**Yale College:** 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 write to the Office of Undergraduate Admissions, Yale University, PO Box 208234, New Haven CT 06520-8234; telephone, 203.432.9300; e-mail, [undergraduate.admissions@yale.edu](mailto:undergraduate.admissions@yale.edu); Web site, [www.yale.edu/admit/](http://www.yale.edu/admit/)

**Graduate School of Arts and Sciences:** Courses for college graduates. Master of Arts (M.A.), Master of Engineering (M.Eng.), Master of Science (M.S.), Master of Philosophy (M.Phil.), Doctor of Philosophy (Ph.D.).

For additional information, please write to the Yale Graduate School of Arts and Sciences, PO Box 208323, New Haven CT 06520-8323; telephone, 203.432.2771; e-mail, [graduate.admissions@yale.edu](mailto:graduate.admissions@yale.edu); Web site, [www.yale.edu/graduateschool/](http://www.yale.edu/graduateschool/)

**School of Medicine:** Courses for college graduates and students who have completed requisite training in approved institutions. Doctor of Medicine (M.D.). Postgraduate study in the basic sciences and clinical subjects. Combined program with the Graduate School of Arts and Sciences leading to Doctor of Medicine and Doctor of Philosophy (M.D./Ph.D.). Courses in public health for qualified students. Master of Public Health (M.P.H.), Master of Medical Science (M.M.Sc.) from the Physician Associate Program.

For additional information, please write to the Director of Admissions, Office of Admissions, Yale University School of Medicine, 367 Cedar Street, New Haven CT 06510; telephone, 203.785.2643; fax, 203.785.3234; e-mail, [medical.admissions@yale.edu](mailto:medical.admissions@yale.edu); Web site, <http://info.med.yale.edu/education/admissions/>

For additional information about the Department of Epidemiology and Public Health, an accredited School of Public Health, please write to the Director of Admissions, Yale School of Public Health, PO Box 208034, New Haven CT 06520-8034; e-mail, [eph.admissions@yale.edu](mailto:eph.admissions@yale.edu); Web site, <http://publichealth.yale.edu/>

**Divinity School:** 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 write to the Admissions Office, Yale Divinity School, 409 Prospect Street, New Haven CT 06511; telephone, 203.432.5360; fax, 203.432.7475; e-mail, [ydsadmsn@yale.edu](mailto:ydsadmsn@yale.edu); Web site, [www.yale.edu/divinity/](http://www.yale.edu/divinity/)

**Law School:** Courses for college graduates. Juris Doctor (J.D.). For additional information, please write to the Admissions Office, Yale Law School, PO Box 208329, New Haven CT 06520-8329; telephone, 203.432.4995; e-mail, [admissions.law@yale.edu](mailto:admissions.law@yale.edu); Web site, [www.law.yale.edu/](http://www.law.yale.edu/)

Graduate Programs: Master of Laws (LL.M.), Doctor of the Science of Law (J.S.D.), Master of Studies in Law (M.S.L.). For additional information, please write to Graduate Programs, Yale Law School, PO Box 208215, New Haven CT 06520-8215; telephone, 203.432.1696; e-mail, [gradpro.law@yale.edu](mailto:gradpro.law@yale.edu); Web site, [www.law.yale.edu/](http://www.law.yale.edu/)

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

For additional information, please write to the Office of Academic Affairs, Yale University School of Art, PO Box 208339, New Haven CT 06520-8339; telephone, 203.432.2600; e-mail, [artschool.info@yale.edu](mailto:artschool.info@yale.edu); Web site, [www.yale.edu/art/](http://www.yale.edu/art/)

**School of Music:** 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 write to the Yale School of Music, PO Box 208246, New Haven CT 06520-8246; telephone, 203.432.4155; fax, 203.432.7448; e-mail, [gradmusic.admissions@yale.edu](mailto:gradmusic.admissions@yale.edu); Web site, [www.yale.edu/schmus/](http://www.yale.edu/schmus/)

**School of Forestry & Environmental Studies:** 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 Forestry and Environmental Studies (D.F.E.S.).

For additional information, please write to the Office of Academic Services, Yale School of Forestry & Environmental Studies, 205 Prospect Street, New Haven CT 06511; telephone, 800.825.0330 or 203.432.5100; e-mail, [fesinfo@yale.edu](mailto:fesinfo@yale.edu); Web site, [www.yale.edu/environment/](http://www.yale.edu/environment/)

**School of Architecture:** Courses for college graduates. Professional degree: Master of Architecture (M.Arch.); nonprofessional degree: Master of Environmental Design (M.E.D.).

For additional information, please write to the Yale School of Architecture, PO Box 208242, New Haven CT 06520-8242; telephone, 203.432.2296; e-mail, [gradarch.admissions@yale.edu](mailto:gradarch.admissions@yale.edu); Web site, [www.architecture.yale.edu/](http://www.architecture.yale.edu/)

**School of Nursing:** Courses for college graduates. Master of Science in Nursing (M.S.N.), Post Master's Certificate, Doctor of Nursing Science (D.N.Sc.).

For additional information, please write to the Yale School of Nursing, PO Box 9740, New Haven CT 06536-0740; telephone, 203.785.2389; Web site, [www.nursing.yale.edu/](http://www.nursing.yale.edu/)

**School of Drama:** 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 write to the Registrar's Office, Yale School of Drama, PO Box 208325, New Haven CT 06520-8325; telephone, 203.432.1507; Web site, [www.yale.edu/drama/](http://www.yale.edu/drama/)

**School of Management:** Courses for college graduates. Professional degree: Master of Business Administration (M.B.A.).

For additional information, please write to the Admissions Office, Yale School of Management, PO Box 208200, 135 Prospect Street, New Haven CT 06520-8200; telephone, 203.432.5932; fax, 203.432.7004; e-mail, [mba.admissions@yale.edu](mailto:mba.admissions@yale.edu); Web site, [www.mba.yale.edu/](http://www.mba.yale.edu/)

## TRAVEL DIRECTIONS TO THE DIVINITY SCHOOL

### *By Air*

Tweed–New Haven Airport is served by USAirways. Local taxi service, Metro Cab (203.777.7777), is available at the airport. Connecticut Limousine Service (800.472.5466) to New Haven is available from Bradley, Kennedy, LaGuardia, and Newark airports.

### *By Car*

Interstate 95 (from east or west)

At New Haven take I-91 North to left-hand Exit 6, Willow Street. At the end of the exit ramp, turn right on Willow Street and follow to the end. Turn right on Whitney Avenue, drive one-half block, and turn left on Canner Street. The entrance drive to the Divinity School is in the second block, on the left, at the top of the hill. Enter the driveway, go past the tennis courts, and turn right up the driveway and into parking lot #11. A guard will be available immediately inside the building to allow access to the lot.

Interstate 91 (from north)

Take Exit 6, Willow Street, a right-hand exit, and follow the directions above.

### *By Train*

Take Amtrak or Metro-North to New Haven. From the New Haven train station take a taxi to 409 Prospect Street.



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 special disabled veteran, veteran of the Vietnam era, or other covered veteran, or national or ethnic origin; nor does Yale discriminate on the basis of sexual orientation.

University policy is committed to affirmative action under law in employment of women, minority group members, individuals with disabilities, special disabled veterans, veterans of the Vietnam era, and other covered veterans.

Inquiries concerning these policies may be referred to Valerie O. Hayes, Director of the Office for Equal Opportunity Programs, 104 W. L. Harkness Hall, 203.432.0849.

In accordance with both federal and state law, the University maintains information concerning current security policies and procedures and prepares an annual crime report concerning crimes committed within the geographical limits of the University. Upon request to the Office of the Secretary of the University, PO Box 208230, New Haven CT 06520-8230, 203.432.2310, the University will provide such information to any applicant for admission.

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.

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

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