

# Divinity School

## 2007–2008



BULLETIN OF YALE UNIVERSITY

*Series 103 Number 5 July 25, 2007*

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Continued on next page

This is a detailed street map of the Yale University campus in New Haven, Connecticut. The map is oriented with North at the top. It shows a grid of streets including Elm Street, Chapel Street, Crown Street, George Street, North Frontage Road, South Frontage Road, and various streets in the center and south like Park Street, York Street, High Street, College Street, Temple Street, Church Street, and Washington Avenue. Numerous buildings are labeled, including the Sterling Hall of Medicine, Yale Library, Hewitt Quad, Cross Campus, Old Campus, and New Haven Green. Other notable landmarks include the Yale-New Haven Hospital, the School of Nursing, and the Amistad Street Garage. A north arrow is located in the top left corner. The map also shows some parking facilities and specific building numbers.



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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 2007

Aug. 28–31	Tues.–Fri.	Orientation.
Sept. 4	Tues.	Online registration begins, 9 A.M.
Sept. 5	Wed.	<i>Fall-term classes begin, 8.30 A.M.</i>
Sept. 14	Fri.	Online registration ends, 4 P.M.
Sept. 26	Wed.	Last day to add a course.
Oct. 5	Fri.	Reading period begins, 6 P.M.
Oct. 8–11	Mon.–Thurs.	Fall Convocation.
Oct. 15	Mon.	Reading period ends, 8.30 A.M.
Oct. 24	Wed.	Last day to drop a course.
Nov. 1	Thurs.	Visitation Day for prospective students.
Nov. 5–9	Mon.–Fri.	Advising period for spring 2008.
Nov. 16	Fri.	Thanksgiving recess begins, 6 P.M.
Nov. 26	Mon.	Thanksgiving recess ends, 8.30 A.M.
Dec. 11	Tues.	Classes end. Reading period begins, 6 P.M.
Dec. 17	Mon.	Reading period ends. Examinations begin, 9 A.M.
Dec. 21	Fri.	<i>Final exams end. Fall term ends, 6 P.M.</i>

## SPRING 2008

Jan. 7	Mon.	Grades due for fall 2007.
Jan. 14	Mon.	<i>Spring-term classes begin, 8.30 A.M.; online registration begins, 9 A.M.</i>
Jan. 21	Mon.	Martin Luther King, Jr. Day. No classes.
Jan. 25	Fri.	Online registration ends.
Feb. 5	Tues.	Last day to add a course.
Feb. 8	Fri.	Reading period begins, 6 P.M.
Feb. 18	Mon.	Reading period ends, 8.30 A.M.
Mar. 3	Mon.	Last day to drop a course.
Mar. 7	Fri.	Spring recess begins, 6 P.M.
Mar. 24	Mon.	Spring recess ends, 8.30 A.M.
Apr. 7–21	Mon.–Mon.	Advising period for fall 2008.
Apr. 25	Fri.	Regular classes end, 6 P.M.
Apr. 28	Mon.	Martin Luther King, Jr. Day classes rescheduled.
Apr. 29	Tues.	Reading period begins, 6 P.M.

May 5	Mon.	Reading period ends. Examinations begin, 9 A.M.
May 9	Fri.	<i>Spring term ends, 6 P.M.</i>
May 12	Mon.	Senior grades due.
May 25	Sun.	YDS Commencement Service, 4 P.M.
May 26	Mon.	University Commencement.
May 27	Tues.	All other grades due.

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Miroslav Volf, B.A., M.A., DR.THEOL., DR.THEOL.HABIL., *Henry B. Wright Professor of Theology and Director of the Center for Faith and Culture.*

Andre C. Willis, B.A., M.T.S., M.A., PH.D., *Assistant Professor of the Philosophy of Religion.*

Robert R. Wilson, B.A., B.D., M.A., PH.D., *Associate Dean of Academic Affairs, Hooper Professor of Religious Studies, Professor of Old Testament, and Fellow of Morse College.*

### *Lecturers*

Barbara J. Blodgett, B.A., M.DIV., PH.D., *Lecturer in Supervised Ministries.*

William Goettler, B.A., M.DIV., *Lecturer in the History/Polity of the Presbyterian Church and Lecturer in Supervised Ministries.*

John Grim, B.A., M.A., PH.D., *Senior Lecturer.*

Martha Highsmith, B.S., M.S., ED.D., M.DIV., *Lecturer in Church Administration.*

Victoria Hoffer, B.A., M.A.R., PH.D., *Lecturer in Old Testament.*

Maria LaSala, B.A., M.DIV., *Lecturer in the History/Polity of the Presbyterian Church.*

Michael G. Merkel, B.S., M.DIV., *Lecturer in the History/Polity of the Lutheran Church.*

Alice de V. Perry, B.A., M.A., M.A.T., M.DIV., D.MIN., *Lecturer in Pastoral Care.*

Dale Wood Peterson, B.A., M.DIV., *Lecturer in the History/Polity of the Baptist Church.*

William G. Rusch, B.A., M.DIV., D.PHIL., *Lecturer in the History/Polity of the Lutheran Church.*

Lynda Lea Snyder, B.A., M.DIV., *Lecturer in Practical Theology.*

Susan P. Townsley, B.A., M.DIV., *Lecturer in the History/Polity of the United Church of Christ.*

Mary Evelyn Tucker, B.A., M.A., PH.D., *Senior Lecturer.*

Mark Villano, B.A., M.DIV., M.F.A., *Lecturer in Religion and the Arts.*

### *Visiting and Adjunct Faculty*

§ John W. Cook, B.D., PH.D., *Visiting Professor of Religion and the Arts.*

Harlon Dalton, A.B., J.D., *Professor (Adjunct) of Law and Religion.*

Judith Gundry-Volf, B.A., M.A., TH.D., *Associate Professor (Adjunct) of New Testament.*

Donald Kirkham, B.A., M.ED., B.D., PH.D., *Associate Professor (Adjunct) of Methodist Studies.*

\* On leave of absence, fall 2007.

† On leave of absence, spring 2008.

‡ On leave of absence, 2007–2008.

§ Appointed through the Institute of Sacred Music.

- § Traugott Lawler, B.A., M.A., PH.D., *Visiting Professor of Religion and Literature.*  
David W. Miller, B.S., B.A., M.DIV., PH.D., *Assistant Professor (Adjunct) of Business Ethics.*  
Kenneth Pieter Minkema, B.A., M.A., PH.D., *Assistant Professor (Adjunct) of American Church History.*
- § Ivica Novakovic, A.B., B.D., PH.D., *Visiting Lecturer in Theology.*  
Ruth Bryant Purtilo, B.S., M.T.S., PH.D., *Visiting Professor of Bioethics and Religious Studies.*  
Frederick J. Streets, B.A., M.DIV., M.S.W., D.S.W., *Associate Professor (Adjunct) of Pastoral Theology.*



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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 almost forty denominations and faith 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 otherwise 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 Religious Studies 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. In a reaffirmation of the University's commitment to the Divinity School, a \$49 million renovation of Sterling Divinity Quadrangle was completed in 2003 as the School rededicated itself to serving faith and intellect.

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

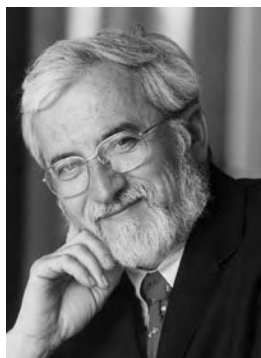
Yale Divinity School has an enduring commitment to foster the knowledge and love of God through critical engagement with the traditions of the Christian churches in the context of the contemporary world. It furnishes resources for the churches to reflect critically on their identity and mission in response to changing social and cultural reali-



ties 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



Christopher A. Beeley

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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*, *First-Century Cynicism in the Epistles of Heraclitus*, *The Interpretation of Biblical History in the Antiquitates Judaicae of Flavius Josephus*, and *Nag Hammadi Codex I: The Jung Codex*, as well as numerous book chapters and articles in scholarly journals. He has edited twelve books, most recently, with Dale Martin and Jürgen Zangenberg, *Religion, Ethnicity and Identity in Ancient Galilee*. 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 served as president of the society in 2001. A.B. Boston College; B.A., M.A. Cambridge University (Marshall Scholar); Ph.D. Harvard University (Junior Fellow, Society of Fellows). (Roman Catholic)

*Christopher A. Beeley*, Walter H. Gray Assistant Professor of Anglican Studies and Patristics. Professor Beeley's research interests include early Christian theology, biblical interpretation and spirituality, and classical Anglicanism. He is the author of *Gregory of Nazianus on the Trinity and the Knowledge of God* (Oxford University Press, 2007), and he is currently working on a larger reassessment of Nicene orthodoxy and a study of classical models of Christian leadership. Professor Beeley is on the editorial board of the *Anglican Theological Review* and a member of the board of directors of the North American Patristic Society and the Society of Biblical Literature. At Yale he teaches early Christian theology and Anglican theology, and he is involved in Berkeley Divinity School's Anglican formation program. An Episcopal priest, he has served parishes in Texas, Indiana,



Joel S. Baden



Teresa Berger

Virginia, and Connecticut, and he is active at the diocesan and national levels. 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)

*Joel S. Baden*, Assistant Professor of Old Testament. Professor Baden's areas of research are the Pentateuch and Biblical Hebrew. He is particularly interested in the issue of Pentateuchal and Deuteronomistic composition and redaction. He has presented papers on source criticism and other methods of reading the biblical text, as well as the nature of the priestly strand of the Torah. Current projects include a study of the combination of the J and E strands in the Pentateuch and a series of articles on the syntax of volitive sequences in Biblical Hebrew. Future projects include a number of articles on detailed source-critical treatments of various passages in the Pentateuch, a handbook on the methodology of source criticism, and a study of the differing redactional techniques in the Pentateuch and the Deuteronomistic History. B.A. Yale University; M.A. University of Chicago; Ph.D. Harvard University. (Jewish)

*Teresa Berger*, Professor of Liturgical Studies. Professor Berger joined the faculty of the Yale Institute of Sacred Music and Yale Divinity School in 2007, after twenty-two years on the faculty of Duke Divinity School. Professor Berger holds doctorates in both dogmatic theology and liturgical studies; her scholarly interests lie at the intersection of those fields with gender theory and with cultural studies. She has written extensively on liturgy and women's lives. Her recent publications include *Women's Ways of Worship: Gender Analysis and Liturgical History* (1999), *Dissident Daughters: Feminist Liturgies in Global Context* (2001), and *Fragments of Real Presence* (2005). She has also published monographs on the hymns of Charles Wesley, on the nineteenth-century Anglo-Catholic revival, and on ecumenical readings of the Scriptures. In the spring of 2006 she co-edited an issue of the subaltern Web dossier *Worlds & Knowledges Otherwise*, titled *The Poetics of the Sacred and the Politics of Scholarship*. Professor Berger is particularly interested in the cross-cultural dimensions of teaching. She has been a visiting professor at



Barbara J. Blodgett



Joseph H. Britton

the Universities of Mainz, Münster, Berlin, and Uppsala. In 2003, Teresa Berger received the distinguished Herbert Haag Prize for Freedom in the Church. L.Th. St. John's College, Nottingham; M.Th. Johannes Gutenberg-Universität, Mainz; Dr. Theol. Ruprecht Karl-Universität, Heidelberg; Dipl.Theol. Johannes Gutenberg-Universität, Mainz; Dr. Theol. Westfälische Wilhelms-Universität, Münster; Habilitation Westfälische Wilhelms-Universität, Münster. (Roman Catholic)

*Barbara J. Blodgett*, Director of Supervised Ministries. The Rev. Dr. Blodgett holds a doctorate in ethics; her research interests include ministry ethics, professional ethics, and feminist ethics. She is the author of *Constructing the Erotic: Sexual Ethics and Adolescent Girls* (2002) and is currently writing a book on trust in the ministry. She taught in the Religion Department at Oberlin College prior to joining the Divinity School administration in 1998. Ordained to the United Church of Christ, she served as associate pastor of First Congregational Church (UCC) in Amherst, Massachusetts. B.A. Wesleyan University; M.Div., Ph.D. Yale University. (United Church of Christ)

*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." Dean Britton is associate editor of the *Anglican Theological Review* and was a member of the Standing Committee on Ecumenical and Interfaith Relations of the Episcopal Church. He has published articles in the *Anglican Theological Review*, *Sewanee Theological Review*, and *Anglican and Episcopal History*. A.B. Harvard University; M.Div., D.D. The General Theological Seminary; Th.D. Institut Catholique de Paris. (Episcopal)



Adela Yarbro Collins



John J. Collins

*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. Her first teaching position was at McCormick Theological Seminary in Chicago. She was a member of the executive committee of the Society of New Testament Studies from 2002 to 2003. She was president of the New England Region of the Society of Biblical Literature in 2004–2005. 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 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 commentary on the Gospel according to Mark in the *Hermeneia* commentary series is scheduled for publication in fall 2007. 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*, *Biblical Interpretation*, and the *Catholic Biblical Quarterly*. 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 arrival at Yale Divinity School in 2000. 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*; *Jewish Wisdom in the Hellenistic Age*; *The Apocalyptic Imagination*; *Between Athens and Jerusalem: Jewish Identity in the Hellenistic Diaspora*; *Introduction to the Hebrew Bible with CD-ROM*; *Does the Bible Justify*



Margot E. Fassler

*Violence?; Jewish Cult and Hellenistic Culture; Encounters with Biblical Theology; and The Bible after Babel: Historical Criticism in a Postmodern Age.* 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 has served as editor of the journal *Dead Sea Discoveries* and the *Journal of Biblical Literature* and as president of both the Catholic Biblical Association and the Society of Biblical Literature. B.A., M.A. University College, Dublin; Ph.D. Harvard University. (Roman Catholic)

Margot E. Fassler, Robert Tangeman Professor of Music History and Liturgy. Professor Fassler is an historian who works primarily with the musical and liturgical traditions of the Latin Middle Ages and of the United States. Her subspecialties are liturgical drama of the Middle Ages and Mariology. Her book *Gothic Song: Victorine Sequences and Augustinian Reform in Twelfth-Century Paris* (Cambridge) has received awards from both the American Musicological Society and the Medieval Academy of America. She has edited a volume on the divine office with Rebecca Baltzer (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, as well as a textbook for W. W. Norton. Her book (edited with Harold Attridge) *Psalms in Community* is now being reprinted by the Society of Biblical Literature along with the release of her most recent film, *Joyful Noise: Psalms in Community*. Under the auspices of a grant from the Lilly Endowment, Inc., Professor Fassler continues to work with congregations and practitioners to make videos of sacred music in its liturgical contexts. She was elected to the American Academy of Arts and Sciences in 2007. B.A. State University of New York; M.A. Syracuse University; M.A., Ph.D. Cornell University. (Roman Catholic)



Siobhán Garrigan



John Grim

*Siobhán Garrigan*, Assistant Professor of Liturgical Studies and Assistant Dean for Chapel. Professor Garrigan is author of *Beyond Ritual: Sacramental Theology after Habermas* (2004) and a former Government of Ireland Humanities Scholar. Before coming to Yale, she taught Religion Today: Tradition, Modernity, and Change at the Open University in Belfast and courses in Christian theology at the Galway-Mayo Institute of Technology. Prior to teaching, she worked extensively with homeless people. She has coordinated numerous worship services for local and national ecumenical and interfaith gatherings, and published several articles relating to worship, theology, and social justice. In addition to writing about the ecumenical worship program in Marquand Chapel, her current research includes one book on linguistic philosophy and the name of God, and another on how worship in Ireland relates to sectarianism there. B.A. Oxford University; S.T.M. Union Theological Seminary; Ph.D. Milltown Institute, Dublin.

*John Grim*, a Senior Lecturer and Scholar, comes from the Missouri drift plains of North Dakota and came east to study for a Ph.D. with Thomas Berry in the History of Religions at Fordham University. His area of scholarly exploration is indigenous traditions, and toward that understanding he undertakes field studies in the summer with Crow people in Montana, and in the winter with Salish peoples in Washington state. With Mary Evelyn Tucker, he is the co-founder of the Forum on Religion and Ecology and series editor of *World Religions and Ecology*, a ten-volume publication from Harvard University Press and Harvard's Center for the Study of World Religions. In that series he edited *Indigenous Traditions and Ecology: The Interbeing of Cosmology and Community* (Harvard, 2001). He has been a professor of religion at Bucknell University and Sarah Lawrence College, where he taught courses in Native American and indigenous religions, world religions, and religion and ecology. His published works include *The Shaman: Patterns of Religious Healing Among the Ojibway Indians* (University of Oklahoma Press, 1983) and edited volumes with Mary Evelyn Tucker titled *Worldviews and Ecology* (Orbis, 1994),



Judith Gundry-Volf



John E. Hare

and a *Daedalus* volume (2001) titled *Religion and Ecology: Can the Climate Change?* Professor Grim is president of the American Teilhard Association. He is also a member of Yale's Center for Bioethics. B.A. St. John's University (Minnesota), M.A. Fordham University, Ph.D. Fordham University.

*Judith Gundry-Volf*, Associate Professor (Adjunct) of New Testament, Research Scholar. Before arriving at Yale Divinity School in 1998, Professor Gundry-Volf was a professor of New Testament for seven years at Fuller Theological Seminary in Pasadena, California. Previously, she taught for seven years at the Evangelical Theological Faculty in the former Yugoslavia. Her research interests include New Testament theology, Pauline exegesis, and women and gender in early Christianity. Her dissertation was published as "Paul and Perseverance: Staying in and Falling Away" (WUNT 2; 1990); it is a study in Pauline soteriology focusing on the motifs of human failure and divine faithfulness. She has also published several articles in the *Dictionary of Paul and His Letters*. Her work on women and gender in early Christianity has appeared in numerous articles in scholarly journals and *Festschriften*, and is being extended for a new book exploring key Pauline texts on the topic. She is coauthor (with her husband Miroslav Volf) of *A Spacious Heart: Essays on Identity and Belonging* (1997). Professor Gundry-Volf has been the recipient of research grants by the Pew Evangelical Scholars Program (1994–95), the Alexander von Humboldt Foundation of Germany (1995–96), and the Louisville Institute (2003/2004). She was elected to the Studiorum Novi Testamenti Societas in 1997, 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. (Episcopal)

*John E. Hare*, Noah Porter Professor of Philosophical Theology. His book *God and Morality: A Philosophical History* gives a framework for a history of ethics, emphasizing the theological premises present in the original versions of the main types of ethical theory. An earlier book, *The Moral Gap*, develops an account of the need for God's assistance in





M. Jan Holton



Jeremy F. Hultin

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 University, Ph.D. Princeton University. (Anglican)

*M. Jan Holton*, Assistant Professor of Pastoral Care and Counseling. Professor Holton's most recent research focuses on the dynamics of trauma and resilience in refugee populations. For her dissertation, "Nowhere Left to Run: Pastoral Theology Interprets Community and the Lost Boys of Sudan," Professor Holton conducted field research among the Lost Boys in Kakuma refugee camp, Kenya. She has also conducted field work in such war- and disaster-ravaged areas as Sarajevo, Bosnia, and Nicaragua. Her other research and teaching interests include intercultural pastoral theology (especially ethnographic perspectives of suffering), medical anthropology, pastoral care in times of crisis (death, dying, grief, addiction, the transition of hope, hospital ministry), and ritual in pastoral care. Her pastoral and clinical experience includes chaplaincy at a level-one trauma center. Professor Holton is an ordained elder in the United Methodist Church. B.A. Randolph Macon College; M.Div. Union Theological Seminary (Richmond); Ph.D. Vanderbilt University. (United Methodist)

*Jeremy F. Hultin*, Assistant Professor of New Testament. Professor Hultin's research interests include Christian and Jewish discourse about the Law, Pauline studies, and the history of the late Second Temple period. He is also interested in the implications



Willis Jenkins



L. Serene Jones

of historical criticism for contemporary theology. He has presented papers at academic conferences on Galatians, Colossians, Clement of Alexandria, Genesis Rabbah, and the Messianic Secret. His current writing projects include a book about early Christian views of obscene speech. Future projects will investigate early Christian strategies for claiming the legacies of Peter, Jude, and Paul. B.A. Ohio State University; M.A. Trinity International University; Ph.D. Yale University. (Non-Denominational)

*Willis Jenkins*, Margaret A. Farley Assistant Professor of Social Ethics. His research focuses on environmental ethics, sustainable communities, and moral theologies. He is author of *Ecologies of Grace: Environmental Ethics and Christian Theology* (Oxford, 2008), and has published articles in journals such as *Environmental Ethics*, *Anglican Theological Review*, *Worldviews*, and the *Journal of Religion*. Professor Jenkins has taught at the University of Virginia and at a rural campus of Uganda Christian University. He has significant international experience in community development initiatives, was co-founder of the Episcopal Young Adult Service Corps, and served on the Episcopal Church's Standing Commission on World Mission (2000 to 2006). B.A. Wheaton College; M.A., Ph.D. University of Virginia. (Episcopal)

*L. Serene Jones*, Titus Street 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 *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)



Jaime Lara



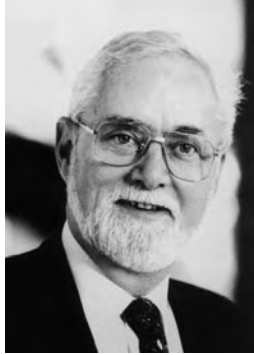
Kristen J. Leslie

*Jaime Lara*, Associate Professor of Christian Art and Architecture, and Chair, Program in Religion and the Arts. Professor Lara has degrees and interest in art, architecture, liturgics, and anthropology. His studies have focused on early Christianity, the Spanish Middle Ages, medieval theater, and the colonial era of Latin America. His most recent publications include *Christian Texts for Aztecs: Art and Liturgy in Colonial Mexico*; *City, Temple, Stage: Eschatological Architecture and Liturgical Theatrics in New Spain*; scholarly articles in *Studies in Church History*, *The Oxford History of Christian Worship*, *The Languages of Worship/Los Lenguajes de la Liturgia*, and *The Psalms in Community*. He has a book on New Haven and its houses of worship in preparation, and another on volcanoes, myths, and the Book of Revelation in the Andean countries. 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)

*Kristen J. Leslie*, Associate Professor of Pastoral Care and Counseling. Professor Leslie's research focuses on intercultural pastoral theology, pastoral theological implications of sexualized violence, pastoral care with traumatized communities, ministry in higher education with young adults, and pastoral care in the public arena. Her most recent pastoral activity has included working with the chaplains at the United States Air Force Academy on matters of sexualized violence and religious intolerance. In 2005 Professor Leslie co-authored the report that brought to light the problem of Christian proselytizing at the Air Force Academy. 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*. Professor Leslie is an ordained elder in the United Methodist Church. B.A. College of Wooster; M.Div. Yale University; M.A., Ph.D. Claremont School of Theology. (United Methodist)



David W. Miller



Thomas W. Ogletree

*David W. Miller*, Executive Director, Yale Center for Faith and Culture, and Assistant Professor (Adjunct) of Business Ethics. Professor Miller also heads the center's Ethics and Spirituality in the Workplace program and teaches a class for both Yale SOM and YDS students entitled Business Ethics: Succeeding Without Selling Your Soul. Professor Miller is an ordained minister in the Presbyterian Church (USA). Before coming to Yale, he was the cofounder and president of the Avodah Institute, which helped business leaders integrate the claims of their faith with the demands of their work. Prior to his shift into academia, Miller was in international business and finance for sixteen years, including eight years in London as a senior executive and then a partner in a private investment bank. His new book, *God at Work* (Oxford University Press, 2007), is a critical analysis of the history, issues, and future of the Faith at Work movement. He is also a frequent speaker, author, adviser, and interviewee on theological and practical matters pertaining to the workplace, including such topics as business ethics, leadership, values, and making companies faith-friendly. B.A. Bucknell University, M.Div., Ph.D. Princeton Theological Seminary. (Presbyterian Church USA)

*Thomas W. Ogletree*, Frederick Marquand Professor of 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 five books: *The World Calling: The Church's Witness in Politics and Society*; *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 Soci-*



Gene Outka

ety 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. 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 postdoctoral studies at the Free University in West Berlin, and at the Center for Advanced Studies at the Sorbonne in Paris. He is a life member of Clare 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.). His forthcoming volume, *God and the Moral Life: Conversations in the Augustinian Tradition*, will be published by Oxford University Press in 2008. 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*, *The Companion to Philosophy of Religion*, *The Blackwell Companion to Religious Ethics*, and



Dale Wood Peterson



Sally M. Promey

the *Oxford Handbook of Theological Ethics*. From 1992 to 1995, he chaired Yale's Department of Religious Studies. He was also President of the Society of Christian Ethics in 2001. Professor Outka received a Henry Luce III Fellowship in Theology for 2006–2007. B.A. University of Redlands; B.D., M.A., Ph.D. Yale University. (Lutheran)

*Dale Wood Peterson*, Associate Dean of Students and Lecturer in Baptist Polity and History. 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.). Currently, he serves as pastor of the First Baptist Church of West Haven, Connecticut. 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. He is a member of Yale Religious Ministry and serves on the boards of the Alliance of Baptists, the American Baptist Churches of Connecticut, and the Nazareth Baptist School, Nazareth, Israel. B.A. University of Virginia; M.Div. Southern Seminary. (American Baptist)

*Sally M. Promey*, Deputy Director and Professor of Religion and Visual Culture (ISM); and Professor of American Studies (FAS). Prior to arriving at Yale, Professor Promey was chair and professor in the Department of Art History and Archaeology at the University of Maryland. Her scholarship explores relations among visual cultures and religions in the United States from the colonial period through the present. She has been awarded a Guggenheim Fellowship to complete *Religion in Plain View*, a history of the public display of religion in the United States. Her *Painting Religion in Public: John Singer Sargent's "Triumph of Religion" at the Boston Public Library* (Princeton, 1999) received the American Academy of Religion Award for Excellence in the Historical Study of Religion. An earlier book, *Spiritual Spectacles: Vision and Image in Mid-Nineteenth-Century Shakerism*



Lamin Sanneh

(Indiana, 1993), was awarded the Charles C. Eldredge Prize for Distinguished Scholarship in American Art. Among recent articles and book chapters are essays titled "Mirror Images: Framing the Self in Early New England Material Piety" and "Situating Visual Culture." Professor Promey is a recipient of numerous grants and fellowships including a residential fellowship at the Woodrow Wilson International Center for Scholars, two Ailsa Mellon Bruce Senior Fellowships (1993 and 2003) at the Center for Advanced Study in the Visual Arts, and a National Endowment for the Humanities Fellowship for University Teachers. In 2001 she was recipient of the Regent's Faculty Award for Research, Scholarship, and Creative Activity from the University System of Maryland; in 2002 she received the Kirwan Faculty Research and Scholarship Prize, University of Maryland. She was co-director (with David Morgan, Valparaíso University) of a multi-year interdisciplinary collaborative project, "The Visual Culture of American Religions," funded by the Henry Luce Foundation and the Lilly Endowment Inc. A book of the same title, co-edited by Professor Promey and Morgan, appeared in 2001 from University of California Press. In 2004 she was senior historian in residence for the Terra Summer Residency Program in Giverny, France. She serves on the editorial boards of *Material Religion*, *American Art*, and *Winterthur Portfolio*. B.A. Hiram College; M.Div. Yale University; Ph.D. University of Chicago. (United Church of Christ)

*Lamin Sanneh*, D. Willis James Professor of Missions and World Christianity and Professor of History. Professor Sanneh is the author of more than a hundred articles on religious and historical subjects and 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, Whose Religion is Christianity? The Gospel Beyond the West*, and is co-editor of *The Changing Face*



Carolyn J. Sharp

of *Christianity* (forthcoming from Oxford University Press). 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* (University of Leiden, The Netherlands); *The Times Literary Supplement*; and *The Encyclopedia of Politics and Religion*. He is Honorary Research Professor in the School of Oriental and African Studies, University of London, and a life member of Clare Hall, Cambridge University. He is chair of Yale's Council on African Studies. He is 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 and is a member of the Council of 100 Leaders of the World Economic Forum. He was appointed by Pope John Paul II to the Pontifical Commission of the Historical Sciences, and by Pope Benedict XVI to the Pontifical Commission on Religious Relations with Muslims. He was the recipient of the John W. Kluge Chair in the Cultures and Societies of the South by the Library of Congress. For his academic work, he was made Commandeur de l'Ordre National du Lion, Senegal's highest national honor, and is a recipient of an honorary doctorate from the University of Edinburgh, Scotland. M.A. University of Birmingham (England); Ph.D. University of London. (Roman Catholic)

Carolyn J. Sharp, Associate Professor of Hebrew Scriptures. Professor Sharp's research explores aspects of the composition, redaction, and theology of Hebrew Scripture texts. In recent articles, she has urged the creation of a multivocal Old Testament theology shaped by the notion of diaspora identity, and explored the potential of Old Testament hermeneutics to address contemporary ecclesial debates. Professor Sharp's book *Prophecy and Ideology in Jeremiah* (2003) treats literary-critical and redactional problems in Jeremiah and related issues in Kings and Deuteronomy. One of her current book projects, *Irony and Meaning in the Hebrew Bible: The Power of the Unspoken in the Scriptures of*





Yolanda Y. Smith

*Ancient Israel*, explores literary and theological aspects of irony in Old Testament texts. Another book project, *Wrestle This Word: Old Testament Studies and the Christian Believer*, will reflect theologically on current issues in the field of Hebrew Scripture studies in accessible terms geared to seminary students and pastors. Professor Sharp serves on steering committees for the Society of Biblical Literature's Israelite Prophetic Literature section and Writing/Reading Jeremiah group. An Episcopal Church Foundation Fellow, she is active in the Episcopal Church, preaching and leading parish study groups on biblical theology and hermeneutics. 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 the book *Reclaiming the Spirituals: New Possibilities for African American Christian Education*, which examines the role of the spirituals in teaching the triple heritage (African, African American, and Christian) of African Americans. She has also published a wide range of articles and book chapters, including "I Want to Be Ready! Teaching Christian Education in the African American Experience"; "Olivia Pearl Stokes"; and "Not Just Sunday School! Religious Education in the New Millennium: New Visions for Partnership in Ministry and Theological Education." Currently she is engaged in a research and writing project, in collaboration with Moses N. Moore, Jr., titled "'Been in the Storm So Long': Yale Divinity School and the Black Ministry—One Hundred and Fifty Years of Black Theological Education." In conjunction with this project, Smith and Moore have co-authored the articles "Solomon M. Coles: The First Black Student Officially Enrolled in Yale Divinity School" and "From the Archives: The Prophetic Ministry of Henry Hugh Proctor." Professor Smith is a member of the Yale Divinity School Women's Initiative on Gender, Faith, and Responses to HIV/AIDS in Africa and a board member of the AIDS



Bryan D. Spinks



Harry S. Stout

Interfaith Network, New Haven. She is also a past member of the Advisory Board of the Yale Center for Faith and Culture. 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, and contemporary worship. Research interests include East Syrian rites, Reformed rites, issues in theology and liturgy, and worship in a postmodern age. His current work focuses on sacramental theology and liturgy in England and Scotland, 1662–1795. His most recent publications include *Two Faces of Elizabethan Anglican Theology: Sacraments and Salvation in the Thought of William Perkins and Richard Hooker*; *Sacraments, Ceremonies, and the Stuart Divines: Sacramental Theology and Liturgy in England and Scotland, 1603–1662*; and *Reformation and Modern Rituals and Theologies of Baptism: From Luther to Contemporary Practices*. His most recent essays include “Baptismal Patterns in Early Syria: Another Reading” in *Studia Liturgica Diversa, Essays in Honor of Paul F. Bradshaw* (Pastoral Press, 2004) and “Trinitarian Belief and Worship. A Historical Case,” in M.Volf and M.Wilkes, eds., *God’s Life in Trinity* (2006). Professor Spinks is co-editor of the *Scottish Journal of Theology*, a former consultant to the Church of England Liturgical Commission, president emeritus of the Church Service Society of the Church of Scotland, a fellow of the Royal Historical Society and of Churchill College, Cambridge. B.A. Hons., Dip.Th. University of Durham; M.Th. University of London; B.D., D.D. University of Durham. (Church of England)

*Harry S. Stout*, Jonathan Edwards Professor of American Christianity. Professor Stout is the author of several books, including *Upon the Altar of the Nation: A Moral History of the Civil War*, a finalist for the Lincoln Prize; *The New England Soul*, a Pulitzer Prize finalist for history; *The Divine Dramatist: George Whitefield and the Rise of Modern Evangelicalism*,



Frederick J. Streets

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). With Kenneth Minkema he co-edited *Jonathan Edwards at 300: Essays on the Tercentenary of His Birth*. 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*. In 2003 Professor Stout was awarded the Robert Cherry Award for Great Teaching. B.A. Calvin College; M.A., Ph.D. Kent State University. (Presbyterian)

*Frederick J. Streets* served as Chaplain of Yale University and Senior Pastor of the Church of Christ in Yale from 1992 to 2007. He has been an Associate Professor (Adjunct) of Pastoral Theology since 1987. He is also 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, social welfare, and global mental health. He is the editor of *Preaching in the New Millennium*, published by Yale University Press in 2005. He served as the senior pastor of the Mount Aery Baptist Church in Bridgeport, Connecticut from 1975 to 1992. Under his leadership the congregation grew, built a new facility, and developed programs that met the needs of the urban community. As a member of the Harvard Program in Refugee Trauma team and in conjunction with the mental



Paul F. Stuehrenberg



Diana Swancutt

health community of Bosnia and Herzegovina, he assisted in implementing a model of psychiatric and pastoral care of those traumatized by war. He continues to train religious and mental health professionals in dealing trauma and recovery. The Rev. Dr. Streets has been selected as a 2007–2008 Fulbright Scholar to conduct research and teach in the Department of Practical Theology at the University of Pretoria in Pretoria, South Africa. B.A., D.D. Ottawa University (Kansas); M.Div. Yale University; M.S.W., D.S.W. Yeshiva University. (American Baptist/Progressive National Baptist).

*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*, *Theological Education*, and the *Anchor Bible Dictionary*. He is active in the American Theological Library Association and the Society of Biblical Literature. 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 and recent winner of the Lilly/ATS Faculty Sabbatical Grant, Professor Swancutt combines interests in gender, ethnicity and empire studies, 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 Greeks into Pauline Christian Judaism. Her first book, *Pax Christi: Empire, Identity, and Proteptic Rhetoric in Paul's Letter to the Romans*, will be published this year. Among her current writing projects are monographs on the effects of Roman imperialism on religious and ethnic education in Pauline communities, and on gender ideology and the Body of Christ. Among the courses she teaches are Gender in Early Christianity, Crafting Early Christian Identities, the Modern Jesus, Queer Praxis and the Church, Pauline Ethics, Reading the Bible Differently: Epistemology and Community-



Leonora Tubbs Tisdale



Emilie M. Townes

Based Interpretation, and exegesis classes in the Pauline letters. B.S., B.A. University of Florida; M.Div., Ph.D. Duke University.

*Leonora Tubbs Tisdale*, Clement-Muehl Professor of Homiletics. Professor Tisdale teaches the theory and practice of preaching, with research interests in congregational studies and preaching, women's ways of preaching, and prophetic preaching. She is the author or editor of five books including *Preaching as Local Theology and Folk Art*; *Making Room at the Table: An Invitation to Multicultural Worship*; and three volumes of *The Abingdon Women's Preaching Annual*. She also wrote the chapter on the Riverside Church preachers in *The History of the Riverside Church in the City of New York*, and is currently co-editing a book for teachers of preaching titled *Teaching Preaching as a Christian Practice*. A former president of the Academy of Homiletics, Professor Tisdale has served on the faculties of Union Theological Seminary in Virginia (now Union-PSCE) and Princeton Theological Seminary, and as adjunct faculty at Union Theological Seminary in New York. She also served on the pastoral staff of Fifth Avenue Presbyterian Church in New York City, where she provided theological oversight for the Center for Christian Studies, an innovative lay theological academy offering courses for over 2,000 people in the greater New York area. B.A. University of North Carolina—Chapel Hill; D.Min. Union Theological Seminary in Virginia; Ph.D. Princeton Theological Seminary. (Presbyterian Church USA)

*Emilie M. Townes*, Andrew W. Mellon Professor of African American Studies in Religion and Theology. Professor Townes's teaching and general research interests focus on Christian ethics, womanist ethics, critical social theory, cultural theory and studies, as well as on postmodernism and social postmodernism. Her specific interests include health and health care; the cultural production of evil; analyzing the linkages among race, gender, class, and other forms of oppression; and developing a network between African American and Afro-Brazilian religious and secular leaders and community-based organizations. Among her many publications are *Breaking the Fine Rain of Death: African American Health and a Womanist Ethic of Care*; *Womanist Justice, Womanist Hope*; and *In a Blaze of Glory: Womanist Spirituality as Social Witness*. Her most recent publication



Thomas H. Troeger



Mary Evelyn Tucker

is *Womanist Ethics and the Cultural Production of Evil*. Prior to her appointment at Yale, Professor Townes served as the Carolyn Beaird Professor of Christian Ethics at Union Theological Seminary in New York. Currently she is the president-elect of the American Academy of Religion and will serve as president beginning in November 2007. Professor Townes is an ordained American Baptist clergywoman. A.B., A.M., D.Min. University of Chicago; Ph.D. Northwestern University. (American Baptist)

*Thomas H. Troeger*, J. Edward and Ruth Cox Lantz Professor of Christian Communication. Professor Troeger has written more than fifteen books in the fields of preaching, poetry, hymnody, and worship and is a frequent contributor to journals dedicated to these topics. His most recent books include *Preaching and Worship*, *Preaching While the Church is Under Reconstruction*, and *Above the Moon Earth Rises: Hymn Texts, Anthems and Poems for a New Creation*. He is also a flutist and a poet whose work appears in the hymnals of most denominations. For three years Professor Troeger hosted the Season of Worship broadcast for Cokesbury, and he has led conferences and lectureships in worship and preaching throughout North America, as well as in Denmark, Holland, Australia, Japan, and Africa. Ordained in the Presbyterian Church in 1970 and in the Episcopal Church in 1999, he is dually aligned with both traditions. He is a former president of the Academy of Homiletics and currently serves on the board of Societas Homiletica (the international guild of scholars in homiletics). B.A. Yale University; B.D. Colgate Rochester Divinity School; S.T.D. Dickinson College; D.D. Virginia Theological Seminary. (Presbyterian and Episcopal)

*Mary Evelyn Tucker*, Senior Lecturer and Scholar, is a co-founder and co-director of the Forum on Religion and Ecology. With John Grim, she organized a series of ten conferences on World Religions and Ecology at the Center for the Study of World Religions at Harvard Divinity School. They are series editors for the ten volumes from the conferences distributed by Harvard University Press. She is the author of *Worldly Wonder: Religions Enter Their Ecological Phase* (Open Court Press, 2003) and *Moral and Spiritual*



Denys Turner

*Cultivation in Japanese Neo-Confucianism* (SUNY, 1989). Her co-edited works include *Worldviews and Ecology* (Orbis, 1994), *Buddhism and Ecology* (Harvard, 1997), a *Daedalus* volume titled *Religion and Ecology: Can the Climate Change?* (2001), and *When Worlds Converge* (Open Court, 2002). With Tu Weiming she edited two volumes on *Confucian Spirituality* (Crossroad, 2004). She edited Thomas Berry's book, *Evening Thoughts: Reflecting on Earth as Sacred Community* (Sierra Club Books and University of California Press, 2006). Until 2005 she was a professor of religion at Bucknell University, where she taught courses in Asian religions and Religion and Ecology. She is a member of the Interfaith Partnership for the Environment at the United Nations Environment Programme (UNEP) and of the newly appointed Earth Charter International Council, and served as a member of the International Earth Charter Drafting Committee from 1997 to 2000. B.A. Trinity College, M.A. SUNY Fredonia, M.A. Fordham University, Ph.D. Columbia University.

*Denys Turner*, Professor of Historical Theology. Professor Turner has taught on a wide range of subjects, including contemporary philosophy of religion, metaphysics, ethics, political and social theory, medieval philosophy and theology, and the history of medieval mysticism. His area of concentration is the study of the traditions of Western Christian mysticism, with special emphasis on doctrines of religious language and of selfhood and on the links between the classical traditions of spirituality and mysticism and the social and political commitments of Christianity. He has written numerous books and articles on these subjects, most recently *Faith, Reason, and the Existence of God*; *Faith Seeking*; *The Darkness of God*; and *Eros and Allegory*. He has served as a member of the Executive Committee of the Catholic Institute for International Relations, the Committee for the World of Work of the Roman Catholic Conference of Bishops of England and Wales, the Laity Commission of the Roman Catholic Conference of Bishops of England and Wales, and the Anglican Roman Catholic Commission for England. Prior to his appointment at Yale, Professor Turner served as the Norris-Hulse Professor of Divinity at Cambridge University. B.A., M.A. University College, Dublin; D.Phil. (Oxon) University of Oxford. (Roman Catholic)



Miroslav Volf



Andre C. Willis

*Miroslav Volf*, Henry B. Wright Professor of Theology and Director of the Yale Center for Faith and Culture. Professor Volf's books include *The End of Memory: Remembering Rightly in a Violent World* (2006) and *Free of Charge: Giving and Forgiving in a Culture Stripped of Grace* (2006), Archbishop of Canterbury Lenten book for 2006; *Exclusion and Embrace: A Theological Exploration of Identity, Otherness, and Reconciliation* (1996), a winner of the 2002 Grawemeyer Award; and *After Our Likeness: The Church as the Image of the Trinity* (1998), winner of the *Christianity Today* book award. A member of the Episcopal Church in the U.S.A. and the Evangelical Church in Croatia, Professor Volf was involved in international ecumenical dialogues (for instance, with the Vatican Council for Promotion of Christian Unity) and interfaith dialogues (most recently in Christian-Muslim dialogue). 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. (Episcopal)

*Andre C. Willis*, Assistant Professor of the Philosophy of Religion. His main intellectual focus is modern liberal philosophy of religion and theological thought in the West. His current project, "Hume and Hope: A Study in David Hume's Philosophy of Religion," argues that a nontraditional concept of hope suffuses Hume's work. This type of hope, he contends, can be a new, pluralistic source for the philosophy of religion. In addition to his investment in enlightenment thought, Professor Willis is also interested in American Pragmatism and religion, religion and culture, African American thought and history, and jazz music. He is beginning an exploration of the religious and spiritual dimensions of the work of Thornton Wilder, Elizabeth Catlett, Art Blakey, and Hannah Arendt. Recent courses taught include Hegel's Philosophy of Religion; Process Thought; African American Religious Strategies; and American Religious Thought and the Democratic Ideal. B.A. Yale University; M.T.S. Harvard Divinity School; M.A., Ph.D. Harvard University. (Baptist)





Robert R. Wilson

Robert R. Wilson, Hooper Professor of Religious Studies, Professor of Old Testament, and Associate Dean of Academic Affairs. 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 106.

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. Only three hours of Denominational History courses may be counted toward the Area III requirement.

*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:* Three credit hours.

## ASSESSMENT AND EVALUATION REQUIREMENTS

Students in the M.Div. program are expected to grow in their understanding of the community of faith; to come to understand the cultural realities and social settings within which religious communities live and carry out their missions; to grow in emotional maturity, personal faith, moral integrity, and social concern; and to gain capacities for growth in the practice of ministry. In order to measure progress toward these goals, all M.Div. students beginning with the class entering in 2007 are required to participate in a program assessing their progress toward the degree. This program includes, but is not limited to, the following requirements: participation in an entrance evaluation, preparation of a portfolio of items indicating progress toward the degree, participation in an evaluation at the end of their second year in the program, and participation in regular conferences with an assigned academic adviser.

## 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.

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 several ways. See Supervised Ministries under Other Curricular Considerations, pages 101–2. For definitive information about requirements and policies regarding supervised ministries, please consult the Office of Supervised Ministries literature.

### *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 106.

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.

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 who is supervising the project will determine area credit.

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, Black Religion in the African Diaspora, Ethics, Liturgics, Religion and the Arts, Missions, and Women's, Gender, and Sexuality 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 or Area III 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 *Liturgics* 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 V 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 history, some of which may 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.

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.

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

An interdisciplinary program in the context of the Divinity School curriculum is planned for students concentrating in *Women's, Gender, and Sexuality Studies*. At least eighteen credit hours must be taken in feminist studies, with one course in each of the four areas of the curriculum. In addition, six credit hours of foundation study are required in Bible and twelve in history and theology. Although not required, up to six hours of credit may be given for a major paper or project. 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 additional 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 October 15 of the third term of a student's concentrated M.A.R. program. Admission decisions will be announced by November 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 or the equivalent may be admitted to a program of studies leading to the Master of Sacred Theology (S.T.M.) degree.

The work for this degree may be regarded as a fourth year of preparation for the Christian ministry. It may be used for advanced training 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. Elementary courses in biblical languages, Latin, or in contemporary foreign languages may not be credited toward S.T.M. degree requirements. Such courses can, however, be recorded on student transcripts.

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

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

The work for the degree may be undertaken in one year, or distributed over two, three, or four years; it must be completed within four years after matriculation. In the case of students who wish to extend their studies, nine credit hours is the minimum

course load that can be regarded as a full-time program of 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.

An extended paper, an independent thesis, or a project in the candidate's area of concentration is required for the S.T.M. degree. *Extended papers* are written in conjunction with the regular requirements for courses credited toward the S.T.M. degree. Candidates who choose to write *theses* or pursue *projects* must register for one or two semesters of REL 999, S.T.M. Thesis or Project, three credit hours per term. *Projects* are restricted to programs focusing on some aspect of ministerial practice. Candidates must present a proposal stipulating which of these three options they intend to pursue. The proposal must be approved in advance by the academic adviser, the adviser chosen to direct the thesis or project, and the director of S.T.M. studies. Normally the adviser who directs the thesis or project will also serve as academic adviser. A thesis, project, or extended paper must demonstrate independent research and critical inquiry.

The length of manuscripts submitted to satisfy the S.T.M. thesis or project requirement will vary, depending on the subject matter. In conceptual fields a one-term thesis or project report will normally be 50–60 pages long; a two-term thesis or project report, 100–120 pages. In text-based fields shorter theses may be more appropriate. Candidates must submit a completed thesis or project report by the specified deadlines set for an academic year. Two copies are required, one for the faculty adviser and a second for an additional faculty reader. Candidates producing a thesis must also provide a third copy for the Divinity Library. If both faculty readers judge a thesis or project to be distinguished or of exceptional quality, such distinction will be recorded on the candidate's transcript.

After an S.T.M. thesis has been approved by faculty readers, and prior to 5 P.M., May 12, 2008, a candidate must provide one correct copy to be microfilmed for the Divinity Library. This copy must be presented to the Registrar's Office unbound and in final form. It must have a title page, be free of typographical errors, and employ an acceptable literary style, including standard forms for references. (Recommended manuals include the *MLA Style Sheet*; *The Chicago Manual of Style*; Kate Turabian, *A Manual for Writers of Term Papers, The Random House Handbook*; or *The SBL Handbook of Style: For Ancient, Near Eastern, Biblical, and Early Christian Studies*.) Candidates will receive a form in regard to microfilming and copyright, to be submitted to the library with the final copy of the thesis.

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

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## 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 88). 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.

## YALE INSTITUTE OF SACRED MUSIC

The Yale Institute of Sacred Music (ISM) was established in 1973 as an interdisciplinary graduate center dedicated to the study and practice of sacred music, worship, and the arts. A gift from the Irwin-Sweeney-Miller Foundation of Columbus, Indiana made the Institute of Sacred Music possible. The chairman of the board of the foundation, Mrs. Robert S. Tangeman, described the Institute as a place where "the function of music and the arts in Christianity will receive new strength through the preparation and training of individual musicians, ministers, and teachers who understand their calling in broad Christian terms and not exclusively within the limits of their disciplines." Indeed, alumni of the Institute go on to service as musicians, as leaders of communities of faith, and as scholars and teachers.

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. Institute faculty and students are either jointly appointed or admitted to the ISM and one or both of these schools. Divinity faculty in the ISM work in the areas of liturgy, and religion and the arts (visual arts, literature, and music). In the School of Music, Institute faculty teach organ, choral conducting, voice (early music, oratorio, and chamber ensemble), and music history. The Institute also serves

the broader Yale community with a faculty appointment in the Department of Music and one in American Studies, and it enjoys close faculty ties to the School of Architecture, the Department of the History of Art, and the Program in Medieval Studies. ISM faculty and students have leadership roles in the worship life of Marquand Chapel at Sterling Divinity Quadrangle as well as in the University Worship program of Battell Chapel. The Institute draws members of various religious communities to Yale through its broad curriculum and through its sponsorship of a range of concerts, art exhibits, conferences, colloquia, and other events. Its 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.

Students who seek an interdisciplinary education in the musical, liturgical, and artistic traditions of communities of faith may apply to do their work in the Institute. Any student so matriculating is fully enrolled in the relevant professional 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 an enhanced curriculum emphasizing interdisciplinary study. Such students are advised by ISM faculty and choose ISM elective courses (see ISM Bulletin). ISM students also receive full-tuition scholarships to support their work at Yale. Additional stipends may also be awarded to outstanding students. The Institute participates in the Federal Stafford Loan Program, both the subsidized and unsubsidized versions.

At the heart of the Institute's program is the weekly Colloquium, a lively interdisciplinary course attended by all ISM faculty and students. Faculty and guest speakers lecture in the fall on topics pertinent to the primary fields represented in the ISM: worship, music, and the arts. In their final year, students present a project which is the culmination of work done with another ISM student outside their own discipline. In Colloquium, students and faculty explore the ways in which music and the arts function within diverse Christian liturgical practices. The Institute serves to promote understanding of biblical texts as proclaimed in community, and the unique sense of identity the arts provide for worshipers in a variety of faith traditions. The Institute sponsors biannual study tours abroad with the goal of obtaining a wealth of experiences in seeing, hearing, and learning firsthand in that particular culture. In 2004 the destination was Scandinavia; in 2006 the Institute traveled to Mexico. In 2008 the ISM will travel to the Balkans.

The flourishing partnership between the Institute and the Yale Divinity School (YDS) makes Yale University an ideal place for students who seek 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. ISM supports the programs in Liturgical Studies and in Religion and the Arts jointly with YDS. Institute students in these programs may receive the Master of Arts in Religion (either comprehensive or concentrated in one of several areas), the M.Div., or the S.T.M. These degrees are awarded by YDS; Institute students also receive a certificate. They may also participate in the diploma and certificate programs of Berkeley Divinity School.

Applicants must complete a separate ISM Application for Admission to apply to the Institute of Sacred Music. If a student wishes to be considered also for admission to the Divinity School alone, he or she needs to complete that application as well. Institute

students are chosen from a highly competitive pool so that there is a balance within the Institute of those pursuing studies in liturgics, religion and the arts, and ministry (approximately one-third in each area).

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 may be obtained by writing directly to the Institute of Sacred Music, 409 Prospect Street, New Haven CT 06511-2167; by phone to 203.432.9753; or by sending an e-mail to [ism.admissions@yale.edu](mailto:ism.admissions@yale.edu).

### *Studies in Religion and the Arts*

The Institute's curriculum in Religion and the Arts consists of courses in literature (poetry, prose, drama, and creative writing), in the history of art and architecture, and in the history and theology of music. These courses are meant to help students become aware of the rich artistic heritage of the church and the role of the arts in contemporary ministry. Students may elect to pursue a concentrated Master of Arts degree in Religion and the Arts, choosing as a major focus either the visual arts or literature (or liturgical studies as indicated below). 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, art exhibitions, special symposia, and other events open to the University community are sponsored by the Religion and the Arts program.

### *Liturgical Studies*

The Institute places a strong emphasis on liturgical studies. The appointment of four 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 in Religion concentration in liturgy, providing that their academic background has prepared them for this rigorous course.

### *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 vocal performance (early music, oratorio, and chamber ensemble). Their degree programs are the Master of Music, Master of Musical Arts, and Doctor of Musical Arts, as well as the Artist Diploma. Many also elect to undertake secondary study in harpsichord, voice, piano, and other areas.

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 whereby a candidate can earn both the Master of Arts in Religion and the Master of Music in three years. Normally, it is necessary for students to make application to one or the other degree program, and then, if accepted, to apply to the other program in their first year at Yale.

Students enrolled in the Divinity School, whether or not they are ISM students, may study a musical instrument by signing up for an audition at the School of Music at the start of the fall term. The cost of lessons is adjusted yearly.



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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 2007–2008. 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 108). 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 106.) 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, Old Testament Interpretation: The Pentateuch and the Former Prophets.**

This course introduces students to critical study of Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Judges, Samuel, and Kings. Students become familiar with the content of those biblical books and learn about a variety of historical, literary, and theological approaches by means of which to analyze and appreciate the historical contexts, literary artistry, and rhetorical power of these texts. We explore the significance of particular interpretive issues in the Pentateuch and Former Prophets for the reading practices and theologies of Christian communities of conviction. Carolyn Sharp.

**REL 600b, Old Testament Interpretation.** Introduction to the Old Testament. A continuation of the fall course. John J. Collins.

**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 deals with Pauline and deuteronian-Pauline epistles, Catholic Epistles, Hebrews, 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. Jeremy F. Hultin, Harold W. Attridge.

### *Biblical Languages*

**REL 604, Elementary Biblical Hebrew.** This is 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.

**REL 605, Elementary New Testament Greek.** A two-term introduction to the language of the New Testament intended for those with little or no knowledge of Koiné 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.



**REL 618a, Intermediate Greek.** An intermediate New Testament Greek course organized around translation of large portions of the New Testament and analysis of the syntax. The course aims at development of the skills necessary for rapid reading and exegesis of the Greek New Testament, including building vocabulary and understanding of New Testament syntax, familiarity with the various genres and styles represented in the New Testament, and practice in using reference works for New Testament exegesis. Judith Gundry-Volf.

**REL 618b, Intermediate Greek: Septuagint.** This course is designed for students who have at least one year of Greek and who would like to strengthen their grasp of the language. Class time is devoted primarily to translating passages from the LXX and discussing grammar, syntax, and questions of interpretation. In addition to this philological work, the course introduces students to some of the main topics in the study of the LXX. Knowledge of Hebrew is desirable but not required. Jeremy F. Hultin.

**REL 674, Intermediate Biblical Hebrew.** Intermediate Biblical Hebrew is a two-term course designed for students who want to develop strong language skills. In the first term, students review rapidly, but in depth, basic Hebrew grammar, and expand skills in all areas of the language: conjugations, constructions, vocabulary, pronunciation, the accentual system, vowel progression, narrative sequences, idioms, masoretic notation, and text-critical issues. In the second term, more time is spent reading texts, both prose and poetry. Some time is devoted to sight-reading and the reading of unpunctuated texts. Victoria K. Hoffer.

**REL 676a, Advanced Biblical Hebrew: Prose.** This is the third year of Hebrew offered at the Divinity School designed to help students gain complete mastery of the skills required to translate and understand Biblical Hebrew prose. Rapid reading of standard Biblical Hebrew prose is required, with a focus on detailed grammatical and syntactic issues. Joel Baden.

**REL 677b, Advanced Biblical Hebrew: Poetry.** This is a continuation of the first term of Advanced Biblical Hebrew, but with readings exclusively in biblical poetry. This class focuses both on grammatical issues and on how to read and understand the structure and style of biblical poetry. Joel Baden.

### *Exegesis of the English Bible*

**REL 655a, Sibling Rivalries: Israel and “The Other.”** Close readings of selected portions of Genesis and other biblical texts from elsewhere in the Hebrew Bible (along with a few select New Testament and Rabbinic excerpts) that are related to the idea of election, which is the notion that God chooses some individuals and nations to serve his special purposes. Attention is focused on how the Hebrew Bible conceives of election, why some are chosen and others not, what election entails for those chosen, and what it implies about the three-way relationship among God, Israel, and the other nations of the world. Joel S. Kaminsky.

**REL 636b, English Exegesis of Matthew.** The course approaches Matthew both as a story (considering plot development and characterization) and also as a source for the history of early Christianity, considering topics such as the relationship to non-Christian Jews; the nature of salvation; the historical Jesus; the status of the Mosaic law; and Christology. Class time includes lectures, discussions, and student presentations. Jeremy F. Hultin.

**REL 637b, English Exegesis: Amos and Hosea.** This course explores literary, theological, and hermeneutical issues involved in interpreting the prophetic books of Amos and Hosea. Of particular interest in the study of Amos is Amos's ironizing of ancient traditions and themes of social justice and Israel's accountability. In Hosea, students consider ways in which the prophetic discourse performs a violent destabilization of the implied audience through the use of metaphors of adultery, consumption, mauling, and dismemberment. The class considers historical and socio-political issues relevant to the ancient contexts of those books, bringing those into conversation with the contemporary contexts of the readers in our classroom. Paying close attention to a variety of interpretive approaches, students probe methodological assumptions regarding the notions of text, prophetic discourse, and implied audience. Carolyn Sharp.

**REL 644a, Corinthian Correspondence.** This seminar examines Paul's Corinthian correspondence with attention to the exegetical, historical, and theological issues raised in 1 and 2 Corinthians. The course enables students to improve their exegetical skills, while gaining familiarity with two crucial Pauline texts and contemporary methods for assessing them. Jeremy F. Hultin.

**REL 653a, Methods of Reading the Pentateuch.** This is an introduction to the major critical methods of reading the Pentateuch, from source criticism to modern literary analyses. The class not only involves a critical reading of the seminal works for each methodology, but also serves as a workshop for learning how to apply these critical approaches to the text. Joel Baden.

**REL 670a, Gender, Sex, and Power in the Books of Ruth and Esther.** This course focuses on literary, theological, and ideological-critical approaches to the Books of Ruth and Esther. Preparatory discussions of critical theory attend to the biblical stories of Hagar, Dinah, and Jael, and the deuterocanonical Judith. Then we read the Books of Ruth and Esther closely, working in conversation with historically oriented, literary, theological, feminist, queer, and postcolonial scholarly readings. In attending to the biblical text, we critically evaluate the hermeneutical assumptions of our own and others' interpretations. We pay close attention to the strengths and vulnerabilities of a variety of methods, interrogating writers' and our own commitments regarding the notions of sacred text, implied audience, reader agency, and responsible reading practices. Carolyn Sharp.

### *Exegesis Based on the Original Language*

**REL 654b, The Composition of the Pentateuch.** This is a hands-on approach to the source-critical analysis of selected Pentateuchal texts in the original Hebrew. Each week the class examines a different passage from the Pentateuch. Joel Baden.

**REL 678b, Hebrew Exegesis: The Psalms of Asaph.** This exegetically focused course explores literary, traditio-historical, theological, and hermeneutical issues involved in interpreting the Psalms of Asaph (Psalms 50 and 73–83). Paying close attention to the Hebrew text, we consider the diction, themes, literary artistry, and rhetorical power of these psalms, reading each on its own merits and also considering the Psalms of Asaph together as a literarily coherent group. A systematic review of Hebrew grammar is not the focus of this course; those seeking such work should take Intermediate Hebrew instead. We subordinate our consideration of grammar and syntax to the larger interpretive issues involved in appreciation of the complex poetic artistry and theological significance of the Psalms of Asaph. Carolyn Sharp.

**REL 681b, Greek Exegesis of Mark.** This seminar-style course focuses on a reading of the Greek text of Mark in its cultural context. The objective is to become familiar with the Greek text of Mark and learn to practice textual criticism, form criticism, redaction criticism, and literary criticism on this text. Adela Yarbro Collins.

**REL 687a, Greek Exegesis: The Epistle to the Hebrews.** This is a seminar on the Greek text of the Epistle to the Hebrews, with background and comparative reading in Philo, Hellenistic philosophical texts, and patristic interpreters. Harold W. Attridge.

### *Historical and Theological Studies*

**REL 690b, Paul and the Spirit.** Paul's letters are replete with references to the Spirit, a crucial but relatively neglected dimension of Paul's theological reflection and of early Christian experience. This course consists of exegesis of various Pauline texts on the Spirit and study of secondary sources that illuminate the Pauline texts. We also compare and contrast the Pauline material with texts from the First Testament and Second Temple Judaism, as well as Graeco-Roman sources on "spirit(s)." Judith Gundry-Volf.

**REL 691b, History and Methods of the Discipline of New Testament Studies.** The objectives of this course are 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; and to become acquainted with newer methods being applied to the interpretation of the New Testament. Students are expected to prepare a critical review of a monograph or part of a monograph for each session (or for several sessions, depending on enrollment) and to engage in discussion of their own reviews and those presented by the other students. The course is designed primarily for students in the Ph.D. program in New Testament. Other students with knowledge of Greek and experience in advanced exegetical courses may enroll with the permission of the instructor. Adela Yarbro Collins.

### *Graduate Seminars in Biblical and Cognate Studies*

**REL 643b, The Sectarian Movement in the Dead Sea Scrolls.** This is an examination of the Rule Books of the Dead Sea Scrolls, with a view to determining the nature and history of the community or communities they describe. The course requires the ability to read unpointed Hebrew. A research paper is required. John J. Collins.

**RLST 801a, Hebrew Bible Seminar: Problems in the Book of Jeremiah.** A close reading of the Hebrew text of Jeremiah, with a focus on the book's literary history and religious thought. Robert R. Wilson.

## AREA II: THEOLOGICAL STUDIES

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

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

### *Theological Studies*

**REL 726a, Systematic Theology I.** The purpose of this course is to explore the nature and the systematic interconnections between issues and doctrines that are central to Christian faith and life. Miroslav Volf.

**REL 726b, Systematic Theology II.** As a continuation of the first term, this course offers an introductory exploration of the systematic interconnections among central Christian doctrines. It treats the following doctrines and topics: The Work of Christ (Soteriology), The Christian Life (Justification and Sanctification), The Church (Ecclesiology), and The End Things (Eschatology). Attention is given to Roman Catholic, Protestant, and Liberation perspectives on each topic. Students are encouraged to begin formulating their own constructive positions on the selected theological themes. L. Serene Jones.

**REL 748a, Process Theology Seminar.** This course is an introductory exploration into process thought, a twentieth-century theological innovation in the United States. We assess the process-relational worldview in terms of its theological implications and rehearse both critical and constructive ramifications of this theological intervention. We read selectively from the works of Whitehead, Griffin, Cobb, Hartshorne, and Suchocki. Andre Willis.

**REL 764a, The Theology of Plato and Aristotle.** This seminar has as its purpose the examination of “The God of the Philosophers” in the theology of Plato and Aristotle, looking for the agreements and disagreements of these two philosophers with each other and with their contemporaries. John Hare.

**REL 765a, Contemporary German Theology.** This course familiarizes students with developments in German theology over the last fifty years. Miroslav Volf.

**REL 766a, The Theology of John Calvin.** This course explores the theology in John Calvin’s 1559 edition of the *Institutes of the Christian Religion*, the founding text of contemporary Reformed thought. Its major doctrines are analyzed and the systematic interconnections between them are assessed. In addition, we review secondary literature on Calvin in order (1) to place his theology in its original context, (2) to examine major debates over the interpretation of his doctrines, and (3) to evaluate his significance for our time. L. Serene Jones.

**REL 768a, Environmental Theologies.** Christian responses to environmental problems vary as widely as Christian diversity. This course reads ecumenically to describe multiple strategies of theological response from around the world—such as eco-justice, stewardship, ecofeminism, sacramental ecology, and creation spirituality. It outlines major Western approaches, as well as Eastern Orthodox, Anabaptist, liberation theology, womanist, and African Independent traditions. We assess how the environmental strategies reclaim, redeploy, or revise theological traditions, and how they frame and address environmental issues. Willis Jenkins.

**REL 768b, The Conversational Theology of Rowan Williams.** This seminar introduces students to the theological fecundity of Rowan Williams, current Archbishop of Canterbury and perhaps the premier contemporary Anglican theologian. This course explores how his thought, which is characterized by a “conversation” mode, is able to draw fresh conclusions from orthodox sources, always in dialogue with world events and ecclesial developments. Readings include Williams’s writings in historical and constructive theology, ethics, social criticism, Anglican identity, as well as his poetry and sermons. Joseph H. Britton.

**REL 769a, Readings in Schleiermacher.** The course consists of selected readings from Friedrich Schleiermacher, primarily from *The Christian Faith*. Miroslav Volf.

**REL 769b, African American Moral and Social Thought.** This course concentrates on the theo-ethical perspectives of selected African American Christian and humanist thinkers. This term, the course focuses on the writings of Maria Stewart, David Walker, Frederick Douglass, Ida B. Wells, W.E.B. Du Bois, Martin Luther King, Jr., Barbara Jordan, Peter Paris, Katie Cannon, and Traci West. Attention is given to implications for the contemporary church. Emilie Townes.

**REL 770a, The Theology of Paul Tillich.** This seminar focuses on a close reading of the three volumes of Tillich’s *Systematic Theology*. David H. Kelsey.

### *Christian Ethics*

**REL 713b, Religious Ethics and Modern Moral Issues.** This course examines alternative positions in Jewish, Christian, and Islamic ethical writings related to contemporary questions, such as sexuality and marriage; debates in medical ethics, including abortion and euthanasia; as well as selected political problems and the morality of warfare. Gene Outka.

**REL 773a, Religion and Morality.** This course is an exploration of basic questions on the relationship between religion and morality in theological and philosophical materials. Is there a teleological suspension of the ethical? What are the prospects for a common morality? The last part of the course focuses on theocracy and democracy. Gene Outka.

**REL 778b, *Agape* and Special Relations.** This course is a study of the love commandments and the urgencies of special relations, especially the bonds among co-religionists, family members, friends, and compatriots, with a focus on contemporary Christian and philosophical literature. Gene Outka.

### *Liturgical Studies*

**REL 782a, Foundations of Christian Worship.** 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. Bryan D. Spinks and Teresa Berger.

**REL 784b, Christian Initiation.** This course considers the rituals and theologies of baptism from the New Testament to the present, East and West. It considers historic and contemporary services of baptism, as well as theological reflections and doctrinal teachings of different churches at different epochs. It considers the theologies of baptism in ecumenical debate, and contemporary practices, including preaching themes. Bryan D. Spinks.

**REL 785a, Music and Theology in the Sixteenth Century: Luther, Zwingli, Calvin, and the Council of Trent.** The Protestant Reformation in the sixteenth century was a “media event.” The invention of letterpress printing, the partisanship of famous artists like Dürer and Cranach, and, not least, the support by many musicians and composers were responsible for the spreading of the thoughts of Reformation. But while Luther gave an important place to music, Zwingli and Calvin were much more skeptical. Music, especially sacred music, was not only viewed positively during the Reformation. It was also a problem because it was tightly connected with Catholic liturgical and aesthetic traditions. Reformation had to think about the place music could have in worship and



about the function of music in secular life. But first of all, a theological authorization had to be found, because the authorization of music by any kind of tradition was no longer possible. Markus Rathey.

**REL 786a, Liturgical Theology.** The aims of this course are to offer students a thorough introduction to the idea of and the central works on liturgical theology; a grounding in the relationship between Christian worship and Christian theology; and a basic introduction to the chief methodological issues facing liturgical theology. Additionally, the course offers students an understanding of how liturgical theology is being both challenged and extended by feminist, womanist, *mujerista*, political, and biblical theologians. Finally, the course explores how this learning can be applied to students' experiences as ministers, liturgists, and/or scholars. Siobhán Garrigan.

**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. This course is required of all Berkeley Divinity School students seeking the Diploma of

Anglican Studies; however, the course is designed for students of all denominations, with non-Episcopal students comparing their own denominational book with the 1979 Prayer Book. Bryan D. Spinks.

**REL 789a, Gender and the Liturgical Tradition.** This course investigates how the liturgical tradition was profoundly shaped by, and itself shaped and continues to shape, gendered lives and symbolic meanings associated with gendered identities. Does gender shape liturgy? Is gender inscribed into the liturgical tradition? How did gendered identities mark worship practices, for example in seating arrangements, in participation in or exclusion from certain rituals, or in visual representations in sacred space? And does gender still matter in the formation of liturgical practices in the twenty-first century? Why is there such an interest in “women who worship” in evangelical churches, and what does worship shaped by the cultural contestations surrounding LGBT lives look like? These are just some of the questions this course proposes for intellectual inquiry. Teresa Berger.

**REL 797b, Eucharistic Prayers and Eucharistic Theology.** This course considers the development of the central prayer of the communion service, the Great Thanksgiving, from its New Testament origins to modern formulations. It also examines the development of the theology of the sacrament of the eucharist, particularly in the Western traditions, and considers modern ecumenical discussions of the subject. The course is limited to eight students. Bryan D. Spinks.

### *Denominational Courses*

**REL 791a, Ecclesiology, Ministry, and Polity.** Lectures on comparative ecclesiology, doctrines of the ministry, and patterns of church polity in Western Christianity. Sections are arranged to enable students to study the history, doctrine, worship, and polity of their own denominations. (Sections on A.M.E. Zion, Roman Catholic, and Unitarian Universalist polities are offered in alternate years.) Donald H. Kirkham, Coordinator.

Baptist, Dale W. Peterson

Episcopal, Joseph H. Britton (see REL 798a)

Lutheran, William G. Rusch

Presbyterian, Maria LaSala and William Goettler

United Church of Christ, Susan Townsley

United Methodist, Donald H. Kirkham

**REL 792, Colloquium on Ministry Formation/Anglican.** This yearlong series of colloquia focuses on theological and practical issues of formation for ministry in the Episcopal Church not otherwise covered in the curriculum. Topics include leadership and vocation, organizational behavior, liturgical celebration, Anglican music and hymnody, and parish ministry. The colloquium is required each term of all Berkeley Divinity School students wishing to qualify for the Diploma in Anglican Studies, with the exception of second-year students in the fall term. Joseph H. Britton.



**REL 794, Colloquium on Ministry Formation/Lutheran.** Michael Merkel. Two terms.

**REL 798a, Anglican Theology and History II: ECUSA and the Anglican Communion.**

A study of the theology, history, and polity of the Episcopal Church in the United States and the development of the worldwide Anglican Communion. In addition to American Episcopal history and theology, students study the current Constitution and Canons of the Episcopal Church and the current state of Anglican ecumenical relations with other Christian churches. A continuation of REL 795b, this course is designed for third-year students in preparation for the General Ordination Exams. Joseph H. Britton.

### 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, History of Western Christianity, 300–1300.** This course is designed to introduce students to the major themes and developments of Western Christianity from the fourth to the thirteenth century. Attention is given to ideas, institutions, major personalities, and defining movements.

**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 S. Stout.

**REL 720a, History of Christian Theology to 451.** Peter Martens.

**REL 835a, Iconography of Christian Art.** This course starts students seeing theologically and realizing 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 an historical survey of the visual presentation of the Trinity, Christ, Mary, Church, and saints, as well as issues like the Last Judgment, reward, and punishment. Jaime Lara.

## AREA IV: MINISTERIAL STUDIES

The biblical and theological heritage of Christianity finds focus in engagement with persons and structures of the church and culture. The revelations of the Bible and theology, by their very nature, require ever-renewed lodging and expression in the ongoing life of the both the church and the world. The church and the world, by their natures, require ever-renewed rooting and direction in the Christian heritage. It is a lifetime vocation to learn to discern and guide the processes of this reciprocal engagement. Area IV aspires to find guidelines and impetus for this vocation. All courses in Area IV presuppose some personal experience with the occasions of ministry. The Part-Time Internship with Practicum (REL 986) explicitly provides for this experience, and for demonstrating the relation of theory and practice.

Many Area IV courses have no prerequisites and are appropriate for entering students. Inquiry should be made before planning to take other Area IV courses in the first year.

### *Principles of Ministry*

**REL 928a, Musical Skills and Vocal Development for Parish Ministry.** The course is designed to equip students preparing for ministry with the vocal and musical skills necessary for planning and leading Christian worship in a wide variety of liturgical traditions. Students engage practical matters in congregational song, ways in which singing forms community, and strategies for helping the members of the assembly claim their own voices in a culture that privileges performance-quality individualism over the communal musicianship of the assembly. Students learn a diversity of musical and liturgical styles, including chant, psalm-singing, Sacred Harp, and African American and global song traditions in which the role of the enlivener is essential. The course requires field work in local congregations and uses the daily ecumenical worship in Marquand Chapel as a point of discussion. Patrick Evans.

**REL 933b, Ritual, Hermeneutics, and Performance Art.** This is a course about how ritual is studied and described—a methodologies course, basically. A large part of the course is spent learning about performance art—how it is conceived, executed, described, and critiqued—with the goal of learning new ways of talking about what happens in Christian worship. Siobhán Garrigan.

**REL 935b, Understanding Congregations in Context: An Exercise In Practical Theology.** This course is for students who wish to gain and practice skills for understanding congregations in context. It aims to strengthen the ability of anyone, ordained or lay, in the work of congregational leadership in all its dimensions. This is not a “how to” course in relation to any of the dimensions of congregational life. Nor is it a “how to” course in relation to problems such as congregational decline or conflict. Rather, this is a “how to understand” course intended to aid congregational leaders in gaining a holistic, integrated, and empirically grounded sense of particular congregations as dynamic spiritual and social institutions. Christian Scharen.

### *Counseling Ministry*

**REL 906a, Introduction to Pastoral Care.** This course is designed to introduce the student to foundational theories and strategies of pastoral care. We explore theological, psychological, and ethical resources that together can act as a particular kind of “lens” to help pastoral caregivers discern the issues at hand in the pastor encounter. Particular attention is also paid to cultural and communal contexts and consequent strategies of care. This course helps the student develop skills in the art of pastoral care through a rigorous method of practice in the form of role-play and reflection enhanced by the foundational theories mentioned above. We spend significant time exploring specific issues and strategies commonly faced by pastors. Jan Holton.

**REL 909a, Pastoral Care with Those Suffering through Depression.** This course explores the psychological, theological, and cultural aspects of depression. It examines both long-term and episodic depression. Culturally, this course also explores non-Western understandings of depression and asks the question: How can we learn from these perspectives? Students grapple with the overwhelming despair that depression creates and the equally powerful notion of hope. We examine the pastoral caregiver’s role in mediating between the two. The student is asked to develop a pastoral theology of suffering and hope for those who suffer with depression. This course is designed for those entering both pastoral and lay ministry but can benefit a wide range of individuals and professions. Jan Holton.

**REL 978a, Narrative Therapy.** The focus of this course is the study of narrative theory and the practice of narrative therapy, a therapeutic modality that takes story as its dominant and definitional metaphor and attends to the prominence of language, discourse, and communication in human meaning making. Studying the pioneering work of Australian Michael White and New Zealander David Epston, students learn (1) how to engage in generative conversations with individuals, couples, and/or families who are caught in problem-saturated or oppressive stories and (2) how to support them in “writing” more hopeful, liberating, and preferred accounts of their lives. We examine narrative approaches to therapy through the lenses of narrative theology, biblical narratives, and the theological concepts of hope and liberation. We explore the applicability and benefits of a narrative approach for a variety of settings: congregational, hospital, educational, as well as the clinical. Allie Perry.

### *Preaching Ministry*

**REL 912a, Principles and Practice of Preaching.** This is the introductory course in the theology, history, and practice of preaching. Special attention is given to biblical exposition, the congregational context, the appropriate use of experience, the development of a homiletical imagination, and engaging all the preacher’s gifts for communication. The course employs both lecture and smaller practica in which students deliver and analyze sermons. Leonora Tubbs Tisdale.

**REL 961b, Prophetic Preaching.** At the heart of the witness of Hebrew and Christian scriptures is a prophetic Word of God that preachers are called to proclaim with honesty, integrity, and compassion. In this course participants have an opportunity to explore the nature of prophetic preaching in the midst of church, nation, and world, to reflect on the tensions and challenges presented when the prophet is also a pastor, to identify strategies for faithful prophetic witness in the pulpit, and to enhance their own skills as preachers of God's two-edged Word. Through readings, class discussion, and the preaching of sermons, students wrestle with how best to "speak truth in love" in ways that are faithful, relevant, and transformative for local communities of faith. Leonora Tubbs Tisdale.

**REL 962b, Hymnody as a Resource for Preaching and Worship.** This course examines some of the primary historical periods of hymn writing in the Western church that are represented in mainstream hymnals. Students get to design a service and create and deliver a sermon based on this historical perspective. Students learn how to write a hymn text; music students may instead write a hymn setting. Students are required to write hymns in light of the theological and social needs of our time. In teams they collaborate to design and lead services that feature their hymn texts with settings (where possible) that music students have composed. Patrick Evans and Thomas Troeger.

**REL 965a, Preaching in Congregational Contexts.** Preachers not only need skills in exegeting biblical texts. They also need skills in "exegeting congregations" so that the sermons they preach are both fitting and transformative for particular faith communities. In this course students are introduced to a variety of methods for exegeting the socio-cultural realities of congregational life, and engage in an in-depth study of one congregation of their choice. Viewing preaching as an act of constructing "local theology" and as "folk art," students consider various strategies for transformative and artful proclamation in the congregational context, and practice those strategies through the preaching of sermons. Leonora Tubbs Tisdale.

**REL 967b, Theologies of Preaching.** In the last decade, homileticians have increasingly turned from a focus on methods of preaching to a concern for the purposes of preaching. Why and what do we preach? How do we theologically understand the act of preaching? How is preaching something in which the gathered congregation participates? What is the interrelationship of the gospel and culture in preaching? The course considers a number of recent works that provide a wide range of answers to these questions. Thomas H. Troeger.

**REL 968b, Women's Way of Preaching.** In this course, participants have an opportunity to explore a variety of issues related to women and preaching, as they are also encouraged to discover, explore, and enhance their own unique voices in the pulpit. Topics addressed include the history of women as preachers, women and the creative process, authority in the pulpit, biblical and theological interpretation for preaching, sermon topics of special concern for women, and speech communication in the pulpit. Participants are exposed to the sermons of diverse women preachers, and have the opportunity to preach two sermons in class. Leonora Tubbs Tisdale.



### *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 and Suzanne Estelle-Holmer.

**REL 914a, Teaching the Bible in the Congregation.** This course is designed to explore various resources, teaching approaches, and practical applications that will equip persons to teach the Bible in the local church. Attention is given to the task of teaching; preparing to teach through analysis and interpretation of the biblical text; engaging teaching and learning styles in the classroom; teaching the Bible to various age levels; evaluating and selecting Bible study programs and curriculum resources; using creative approaches to teaching the Bible; and equipping church members to engage the text in a way that is meaningful and transformative in their lives. Yolanda Y. Smith.

**REL 915b, Christian Education in the African American Experience.** Historically, the African American church has been actively involved in developing educational opportunities for African Americans. For example, it participated in the development of numerous schools and institutions of higher learning. It provided leadership opportunities for pastors, teachers, and community leaders. Although the history of Christian education in the African American experience reveals a cycle of growth and decline, the African American church has much to offer contemporary Christian education reflection and practice and can inspire new paradigms for African American Christian education. To this end, this course provides an introduction to the educational ministry of the African American church. Yolanda Y. Smith.

**REL 917b, Spirituality and Religious Education.** This course is an exploration of selected issues and topics in Christian 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 the practice of religious education. Yolanda Y. Smith.

**REL 925a, A Theology and Praxis of Ministering to Those in the Marketplace: Overcoming the Sunday-Monday Gap.** This course offers theological, ecclesiastical, and practical models to future pastors to help them minister more effectively to those called to the workplace. Many parishioners who work in the marketplace and in the professions experience a Sunday-Monday gap in which their weekend worship seems far removed from weekday work. Many live compartmentalized lives in which faith and work are seen as incompatible, often abandoning the church altogether. People desire but receive few theological or practical resources for Monday's workplace. Indeed, studies show that many parishioners feel their pastor has little awareness of or interest in their Monday-Friday work life despite the reality that most parishioners spend over 60 percent of their waking hours at their place of work. David W. Miller.

**REL 972a, Youth, Culture, and Christian Education.** This course examines a range of pedagogical concerns related to today's youth. Attention is given to theological and educational perspectives, developmental theory, cultural influences, curriculum resources, teen spirituality, and identity formation. Creative teaching strategies, and hands-on analysis and critique of contemporary models of youth ministry are also considered. In addition, students explore new possibilities for youth ministries that honor the gifts, insights, and significant learnings that emerge from youth experiences. Yolanda Y. 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*

**RLST 275a, Self and Other: The Individual in Western Religious Thought.** Examination of the individual as a basic subject of religious and moral predicates, and the relational, social, and neuroscientific challenges to this. Readings include works by Augustine, Dostoevsky, Kierkegaard, John Stuart Mill, Buber, Huxley, and Foucault. Gene Outka.

**RLST 110/802b, Apocalyptic Religion in Cross-Cultural Perspective.** This course is an examination of millennial and “end-time” beliefs in a variety of cultures around the world. Attention is given to Jewish and Christian texts as well as Native American traditions, African and Asian movements, and modern manifestations such as Jonestown, Heaven’s Gate, the Oklahoma City bombing, and the rise of global terrorism. Robert R. Wilson.

**HIST 487a, West African Islam: Religion and Public Policy.** This course is an examination of the impact of Islam on state and society and the encounter of Muslim Africans first with non-Muslim societies in Africa and then with the modern West in the colonial and postcolonial periods. It focuses on Muslim religious attitudes and responses to the secular national state and to the Western tradition of the separation of church and state. Lamin Sanneh.

**REL 814a, Christian-Muslim Dialogue.** This is an introductory survey of Islam: its origin, history, law, theology, and religious tradition. The course is an examination of the encounter of the medieval Muslim world with the West, and an assessment of intercultural influences between the two civilizations. The course explores interfaith issues in terms of convergence as well as contrast. Lamin Sanneh.

**REL 819b, African Religions: A Theological Inquiry.** Based primarily on Evans-Pritchard’s classic text, *Nuer Religion*, the course is an introduction to phenomenology of religion with particular reference to the role and meaning of sacrifice in non-Western religious traditions. Looking at a diverse range of sources and examples, the course explores the phenomenon of religion in terms of ideas of God and the central ritual of gifts, offerings, and sacrifice as representations of the human response to the transcendent. Lamin Sanneh.

**REL 872b, Bioethics, Health, and Human Flourishing.** This course explores bioethical issues that arise around the religious and social ideal of human flourishing, and what we should do as moral agents to help define and foster it. Foundational concepts of dignity and respect, autonomy, beneficence, interdependence, vulnerability, and justice are examined for their relevance in current bioethics debates regarding individuals' or groups' pursuit of the ideal. The first part of the course focuses on dilemmas regarding an individual's quality-of-life or end-of-life decision and quandaries directly involving more than one life (assisted suicide, abortion, assisted reproductive technologies, genetics). In the second half we turn to questions regarding the morally permissible limits of the use of modern medical technology, fellow humans, animals, and other natural resources in pursuit of the ideal of human flourishing. Ruth B. Purtilo.

**REL 875a, Global Ethics and Sustainable Development.** Especially fitting for those with an interest in international relief and development, mission, and environmental or humanitarian advocacy, this seminar examines the contested concept of "sustainable development." Since the concept tries to integrate human rights, economic development, and ecological sustainability, readings include introductory theory in each area. Participants write independent research papers. Limited to sixteen students. Willis Jenkins.

**REL 877a, American Indian Religions and Ecology.** This course approaches the religious beliefs of Native American peoples from the perspective of the history of religions, and is concerned with the oral-narrative and literate forms in which they have been recorded. This course focuses on religious expressions of lifeway, place, ecology, and ritual. We explore North American Indian religious life with some attention to indigenous Inuit peoples of the Arctic. John Grim.

### *Philosophy of Religion*

**REL 820a, The Philosophy of Religion.** This course looks with care at four of the principal episodes in philosophy of religion in the West: the medieval, the Enlightenment, the Romantic, and the recent. John E. Hare.

**REL 822a, American Pragmatism and Religion.** This course is an introduction to the central religious themes and thinkers of the "pragmatist" school. Authors include Emerson, James, Royce, Santayana, Peirce, and Dewey. Andre C. Willis.

**REL 823b, Christianity and Culture.** This course interrogates the relationship between Christian thought and cultural practice. Students look at various literary works (Kafka, Koestler, Melville, Morrison) and drama (O'Neill, Wilder), and listen to and read about jazz artists (Coltrane, Ellington), rock and rollers (Beatles, Dylan), rhythm and blues groups (Temptations, Isley Bros.), and select funk and hip hop artists in order to evaluate the potential intersections between the spiritual, moral, and perhaps theological in these cultural productions. Students engage debates in cultural studies, religious aesthetics, and postmodern thought. Andre C. Willis.

**REL 824a, Theological Aesthetics.** John E. Hare.

**REL 825b, Hume and Religion.** Andre C. Willis.



## *Study of Society*

**REL 826a, The Political Economy of Misery.** This course is an examination of the ways in which the intersection of various forms of oppression – such as racism, sexism, ageism, heterosexism, and classism – coalesce to form life styles of misery that produce social patterns of domination and subordination. Consideration of how conversations between Christian ethics and other disciplines help frame possible trajectories of justice and justice making. Emilie Townes.

**REL 828a, What's in a Text?: Charles Long's *Significations*.** This course is a detailed examination of *Significations: Signs, Symbols, and Images in the Interpretation of Religion*, specifically how Long states a theme, develops an argument, and is able to argue his case in a persuasive manner. Attention to consistency, reasoning, style, and rhetoric is also a part of the course. Finally, the class considers the book in relation to the renewal of the church, its implication for ministry, and its place in enriching scholarly debate and thought. Emilie Townes.

**REL 851b, Business Ethics: Succeeding Without Selling Your Soul.** The goal of the course is to learn basic ethics theory and develop practical tools for business ethics, with particular attention throughout the course to the role of religion and spirituality in ethical formation, frameworks, and decision making. The course approaches the study of ethics not as a function of laws and regulatory compliance but as a question of individual character and corporate culture. This course is designed for future leaders in a corporate/NGO setting (i.e., M.B.A.s and graduate students in other professional schools) and for future leaders in the clergy/theological arena (i.e., M.Div./M.A.R.s), with the mutual expectation of learning from one another's orientations. Having a personal religious conviction or spiritual orientation is not a prerequisite for the course; having respect for those who do, however, is. David W. Miller.

**REL 873a, Christian Social Ethics.** The course is designed to help students engage in critical ethical reflection on the public witness of contemporary Christian churches, with a focus on the U.S. setting. The first half of the course is devoted to the predominant traditions of Christian social teaching that have continuing relevance in the U.S. context: ecumenical Protestant, Roman Catholic, African American, feminist and womanist contributions, communities of “resident aliens” with an alternative social vision. The second half of the course addresses a specific set of contemporary issues: (1) strategies for promoting basic human rights in diverse world settings; (2) critical assessments of legitimate uses of military force, embracing just-war theory, pacifist commitments, and strategies of just peace-making designed to resolve potentially violent conflicts; (3) the amelioration of poverty in the face of growing disparities of income and wealth; and (4) the urgency of assuring access to essential health care services for all Americans. Thomas W. Ogletree.

**REL 876b, Environmental Ethics in Theory and Practice.** This introductory course surveys major ethical frameworks for understanding and responding to environmental problems. Working from case studies each week, it also functions as a workshop for

developing practical criticism and environmental decision making. Topics include intrinsic value, anthropocentrism, environmental economics, ecofeminism, wilderness, social constructions of nature, climate change, environmental pragmatism, bioregionalism, deep ecology, environmental justice, virtue ethics, and sustainability. Willis Jenkins.

**REL 878b, Neighborhood Ethics.** Christianity has much to say about neighbor-love; does it have anything to say about neighborhoods? This seminar explores civic and Christian resources for engaging local community challenges such as housing, sprawl, transportation, security, economic empowerment, and sustainability. It reads urban planning, cultural geography, and sociological history in conversation with ethics and theology. Participants research and analyze a particular neighborhood issue in New Haven, presenting ethical analysis, theological reflection, and policy recommendations. Harlon Dalton and Willis Jenkins.

**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 in 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 constitutional democracies. Thomas W. Ogletree.

### *Religion and the Arts*

**REL 820b, Modern Christian Art and Architecture.** This is an exploration of the impact of the Christian faith on the visual arts and architecture of the late nineteenth to the twenty-first century. This course begins with the ministry of Vincent Van Gogh and concludes with the intentions of architects of the mega-churches and the art of Kiki Smith. The requirements of the course are for students to think theologically about the results and impact of contemporary culture on the enterprise of faith. John W. Cook.

**REL 847a, The House of the Lord.** The objective of this course is 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 an 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 has been 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. The course consists of illustrated lectures. Requirements and evaluation include intensive reading, class participation and presentation, several short papers, and group visits to local or sacred spaces. Jaime Lara and Karla Britton.

**REL 857a, Four English Religious Poets.** This course explores William Langland’s *Piers Plowman*, George Herbert’s *The Temple* and *The Country Parson*, and selected poems of Gerard Manley Hopkins and T.S. Eliot. Traugott Lawler.

## ADDITIONAL COURSES OFFERED

The following courses are not offered in the 2007–2008 academic year, but are representative of those likely to be offered in rotation over subsequent years.

### *Area I*

Character and Community in the Biblical Short Story: Jonah, Ruth, and Esther  
 Feminist Interpretation: A Narratological Approach to 1 & 2 Samuel  
 Hebrew Exegesis: The Book of Micah  
 Hebrew Exegesis: Jeremiah  
 Advanced Hebrew Poetry: Job  
 Greek Exegesis of Galatians.  
 Greek Exegesis of Luke  
 Greek Exegesis: Acts of the Apostles  
 The Book of Daniel and Related Literature  
 Judaism in the Persian Period  
 History of First-Century Palestine  
 Historical Jesus  
 Jesus's Death as a Saving Event  
 Living with Difficult Texts  
 Apocalyptic Imagination in Judaism, Christianity, and Islam  
 Martyrs and Martyrdom  
 Crafting Early Christian Identities  
 The Rise of Monotheism in Ancient Israel  
 Irony and Meaning in the Hebrew Bible  
 Hebrew Bible Seminar: Problems in the Book of Deuteronomy  
 New Testament Apocrypha

### *Area II*

History of Christian Thought 500–1600  
 Augustine of Hippo  
 Practicing Jesus: Christology and the Christian Life  
 Christian Theology of “Other Religions”  
 Theology of Athanasius  
 Warrior Chants and Unquiet Spirits  
 Process Theology Seminar  
 God in Modern Thought  
 Patristic Trinitarian Doctrine  
 Lutheran Ethics in a Comparative Context  
 Love and Justice  
 African American Religious Strategies  
 Desire and the Formation of Faith  
 Theological Ethics  
 Black Religion in the Public Square

Bonhoeffer and King  
Music in Medieval Britain  
Ritual Theory and Sacramental Theology  
The Worship Mall  
Praying What We Believe: Theology and Worship  
United Methodist History and Doctrine  
Anglican Theology and History I: Great Britain

### *Area III*

The Life and Thought of Jonathan Edwards  
History of Western Christianity, 1300–1700  
Sacred Music in the Western Christian Tradition  
Buxtehude  
Late Beethoven  
Music, Liturgy, and Historiography in Medieval England  
Pietism and the Origins of Evangelicalism  
The Life and Thought of Martin Luther  
Sin, Penance, and Forgiveness in Early Modern Europe  
Christian Spirituality in the Age of Reform

### *Area IV*

Church Administration  
Family Systems and Pastoral Care  
Pastoral Care with Young Adults  
Pastoral Care in Loss: Dying, Death, and Bereavement  
Pastoral Care in Small Groups  
Text, Memory, and Performance  
The New Homiletic: Innovative Methods of Proclamation  
Spirituality of Presence in the Pulpit  
Introduction to Christian Religious Education  
Creativity and the Congregation

### *Area V*

World Christianity  
Gender, Religion, and Globalization: Practices, Texts, and Contexts  
World Religions and Ecology: Asian Religions  
Seminar on World Religions and Ecology  
Kierkegaard's Philosophy of Religion  
Wittgenstein's Philosophy of Religion  
Kant's Philosophy of Religion  
Ethics and the Economy  
Communicative Ethics in a Multicultural Democracy

Spiritual Autobiography

Elegy, Memory, and the Poetics of Grief

Milton

Late-Medieval English Drama

The Afterlife: The Apocalypse in Art and Architecture

The Art and Architecture of Conversion and Evangelism

JOHN 17.16

JOHN 17:16

When a woman is in labor, she has pain because her hour has come. But when her child is born, she no longer remembers the anguish, for the joy of having brought a human being into the world. 22 So you have pain now because of the hour when you will rejoice, and no one will take your joy from you. 23 On that day you will ask nothing of me. Very truly, I tell you, those who love me and keep my commandments will remain in my love, and I will reveal to them the glory that I had in your presence before the world began. 24 Until now I have not revealed this to the world. Now I am revealing it to those who love me and keep my commandments, so that they may know the glory that I have in the Father. 25 I have said these things to you so that you will not sin. The hour is coming when you will no longer speak to me, and you will not see me. But those who love the world will sin, because those who love the world do not love the Father who sent me. Therefore, the love of the world is the sin that leads to eternal punishment. Now I have told you this before it comes, so that when it does come, you will not be surprised. 26 The hour has come when the Son of Man will be glorified. And now I am telling you this so that you will not sin. But those who sin will be condemned, because they do not love me or keep my commandments. 27 The Father loves me, because I have laid down my life for the world. And the Father will raise me up again. 28 When I am raised up, I will draw all people to myself, so that they may love me and keep my commandments. Then I will glorify the Father, who sent me. 29 The Father loves me, because I have laid down my life for the world. And the Father will raise me up again. 30 When I am raised up, I will draw all people to myself, so that they may love me and keep my commandments. Then I will glorify the Father, who sent me.

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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*

The Yale Divinity School application is now online and can be accessed through the School's Web site at [www.yale.edu/divinity](http://www.yale.edu/divinity). The application and letters of recommendation should be submitted electronically. All official transcripts must be mailed in one envelope to the Admissions Office, Yale Divinity School, 409 Prospect Street, New Haven CT 06511-2167.

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; the Institute of Sacred Music supports programs of Liturgical Studies and Religion and the Arts jointly

with Yale Divinity School. Students who want to apply to the Divinity School through the Institute of Sacred Music must complete a separate ISM application with all supporting documents and submit them directly to the ISM Admissions Office. 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. Applications submitted by the priority deadline, January 15, will include a non-refundable fee of \$75 (U.S.), payable by credit card. This fee cannot be waived; applications submitted without the fee will not be processed. Applications submitted after the priority deadline require a nonrefundable fee of \$100 (U.S.).
- 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.
- 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 are required. Recommendation letters must be current and address the applicant's potential for the degree program to which he or she is applying. Career Service dossiers will not be accepted.
- f. IELTS scores (minimum 7.0), required for applicants from countries where English is not the primary language of instruction. Applicants who have a degree from an institution where English is the language of instruction are exempt.
- g. The Graduate Record Examination (GRE) is optional for all degrees. For those considering an eventual Ph.D. the GRE is highly recommended.
- h. It is recommended that applicants provide a current résumé or curriculum vitae.
- i. All supporting documentation is required to arrive in **one envelope**.
- j. If you are applying for financial aid (need-based scholarships and loans), please download the financial aid application at [www.yale.edu/divinity/](http://www.yale.edu/divinity/). The application deadline is March 1. Applications received late will be considered on a funds-available basis.



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 non-priority application deadline is February 1, and the file must be completed (including transcripts, letters of recommendation, essay, and IELTS score, if applicable) before it can be considered by the Admissions Committee. Notification of the Admissions Committee's decisions will be mailed on March 15. The Admissions Committee will consider files that are completed after March 1 on a space-available basis.

A candidate who is admitted to the Divinity School will have thirty days from the date of the acceptance letter to reply in writing. 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. Defer Status may be requested for one academic year on a case-by-case basis by permission of the associate dean of admissions. The request should be made in writing and, if approved, accompanied by a \$500 nonrefundable tuition deposit in addition to the \$200 matriculation deposit.

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 International English Language Testing System or by having received a degree from an accredited university or college where English is the language of instruction. For information about IELTS test dates and locations, contact IELTS Inc. at 100 East Corson Street, Suite 200, Pasadena CA 91103, USA; telephone 626.564.2954; fax 626.564.2981; e-mail [ielts@ieltsintl.org](mailto:ielts@ieltsintl.org); Web site, [www.ielts.org](http://www.ielts.org).

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

In order to receive a visa to study in the United States, an international student will need to show proof that he or she has sufficient funds to cover living expenses, travel expenses, tuition, and health fees for the duration of 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), which will generate the I-20. The financial aid office will forward the I-20 to the student by Federal Express, usually in May for a student to begin study in the fall term. Because of new federal INS policies, international students must maintain full-time status, and can only be granted *one* extension 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 pages 126–27) is located at 421 Temple Street, 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 132 for the regulations concerning transfer of credit.)

## NONDEGREE PROGRAMS

### *Traditional*

Yale Divinity School offers a limited number of students the opportunity to enroll as nondegree students (see page 57). 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 degree applicants.

Students receive full credit for work completed as nondegree students and may transfer these credits elsewhere, or petition the associate 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 degree programs at YDS.

### *Research*

Students enrolled in doctoral programs at other institutions may apply for nondegree status for one term or one academic year in order to conduct research and/or work with a professor in a specific academic area. The fee is \$1,500 per term.

### *Exchange*

Nondegree exchange programs have been initiated between Yale Divinity School and Cambridge University in England and with German universities in Heidelberg, Freiburg, and Tübingen. An exchange program between Yale Divinity School and the Eastern Cluster of Lutheran Seminaries permits students to spend one academic year at either YDS or one of the Lutheran seminaries.

For more information on the Research and Exchange programs, please contact Anna Ramirez, Associate Dean of Admissions ([anna.ramirez@yale.edu](mailto:anna.ramirez@yale.edu)).

The exchange programs are limited to M.Div. and M.A.R. students only.

### *Hispanic Summer Program*

The Hispanic Summer Program (HSP) takes place for two weeks every summer at a different site in the United States or Puerto Rico. This is a program of a consortium of sponsoring institutions, Yale Divinity School being one of those sponsors. This academic program is open to Hispanic students, as well as others who are bilingual, who are interested in Hispanic ministries, and who are enrolled in Yale Divinity School. Courses in the HSP cover a wide range of the theological curriculum and are always taught with the Latino church in mind. Applications are usually available in mid-December from the Registrar's Office and are due by the end of January prior to the summer term. Transcripts are issued by the host institution.

### VISITING FELLOWS

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

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

Inquiries about appointment should be addressed to Professor Paul Stuehrenberg, Director of the Visiting Fellows Program, Yale Divinity School, 409 Prospect Street, New Haven CT 06511-2167.

### SPOUSES

Spouses and same-sex domestic partners 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 2007–2008 academic year is \$18,400 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 \$2,300 per course. Nondegree students are charged \$2,300 per course. Ph.D. students who are accepted as nondegree researchers will be billed \$1,500 per term.

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

Also, the University expects all students enrolled at least half-time to have adequate hospital insurance coverage. As a result, it automatically enrolls such students in Yale Health Plan Hospitalization/Specialty Coverage. The approximate cost for such coverage is \$1,176 for a single student plus approximately \$456 for additional YHP Prescription Plus Coverage (see pages 122–24). Students with adequate outside coverage may waive Yale Health Plan Hospitalization/Specialty Coverage.

In addition to the health fee, each student is assessed a \$100 activities fee. M.A.R. and M.Div. students are charged a board fee of \$770 to use as a declining balance per year 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 \$192.50 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 \$125 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 \$150 orientation fee. The fee is assessed only to those S.T.M. and nondegree students who attend orientation. Spouses and partners attending orientation pay a \$25 fee.

### CHANGE OF DEGREE FEE

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

### GRADUATION FEE

Graduating students are assessed a \$150 graduation fee whether or not they attend graduation.

## *Tuition Rebate and Refund Policy*

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

1. For purposes of determining the refund of federal student aid funds, any student who withdraws from the Divinity School for any reason during the first 60% of the term will be subject to a pro rata schedule which will be used to determine the amount of Title IV funds a student has earned at the time of withdrawal. A student who withdraws after the 60% point has earned 100% of the Title IV funds. In 2007–2008, the last days for refunding federal student aid funds will be November 2, 2007 in the fall term and March 30, 2008 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% of tuition will be rebated for withdrawals which occur on or before the end of the first 10% of the term (September 14, 2007 in the fall term and January 23, 2008 in the spring term).
  - b. A rebate of one-half (50%) of tuition will be granted for withdrawals which occur after the first 10% but on or before the last day of the first quarter of the term (September 29, 2007 in the fall term and February 7, 2008 in the spring term).
  - c. A rebate of one-quarter (25%) of tuition will be granted for withdrawals which occur after the first quarter of a term but on or before the day of midterm (October 24, 2007 in the fall term and March 4, 2008 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, 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 expect notification from Student Financial Services on completing this process.

## 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 federal Stafford Loan (subsidized or unsubsidized) and, when necessary, the Perkins loan programs, and the expectation of earnings from a student job. Ten to fifteen hours of work per week are recommended during the academic year. The application deadline for financial aid is March 1.

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

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

The same policies involving financial aid for citizens of the United States apply to international students. However, because international students without a permanent resident designation are not eligible for federal loans, they need to submit the YDS Financial Aid Application and the International Student Certification of Finances 2007–2008 with supporting documentation.

## HOUSING EXPENSES

The Divinity School has three apartment buildings with junior one-bedroom, one-bedroom, and two-bedroom apartments rented from August 15 to May 31. Please note that most rooms are unfurnished. Rent is charged by the month and includes heat, hot water, electricity, Ethernet connection, and parking for one vehicle.

Most Divinity School apartments are either junior one-bedroom 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 their own furniture, linens, flatware, dishes, cooking utensils, pillows, blankets, and other housekeeping equipment. Each building has coin-operated laundry facilities in the basement. There are a limited number of single beds that will be lent out on a first-come-first-served basis to those occupying unfurnished apartments. If students require the use of a bed, it is their responsibility to pick up the bed from storage and assemble it. It is also their responsibility to dismantle it and return it after use.

In the 2007–2008 academic year, the rate for a junior one-bedroom apartment is \$765 per month; for a one-bedroom apartment, \$875 per month; for a two-bedroom apartment, \$990 per month, and \$500 for a shared two-bedroom. Furnished apartments cost \$875 for a junior one-bedroom, \$990 for a one-bedroom, \$1,100 for a two-bedroom, and \$550 for a shared two-bedroom.

Applications for apartments should be submitted at the same time as acceptance of admission to the School. These applications are date-stamped when they are received and filled on a first-come-first-served basis. A security deposit equal to one month's rent is billed to the student's account when a contract is signed; it is held until the student leaves Divinity housing and refunded after the apartment has been inspected pending damages.

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. Monthly rent charges are billed to the student's account. Students will be contacted in early spring regarding lease renewals. Lease renewal contracts are for a twelve-month period, beginning June 1 and expiring May 31, for a limited number of apartments. Rent costs for summer housing are not covered in the student's financial aid package for the academic year.

Additional housing for Divinity students is available in units adjacent to YDS in the Prospect Hill area. These apartments are managed by University Graduate Housing, which allocates a number of units to the Divinity School each year to help accommodate students. More information can be found on pages 125–26 and at [www.yale.edu/living/housing](http://www.yale.edu/living/housing).

## 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



\$770 per year for food to be purchased in the refectory on a “declining balance” basis. Part-time students are billed \$385 per year for declining balance food purchases. S.T.M. students, nondegree students, and visiting fellows wishing to participate in the declining balance program may do so by contacting the refectory managers.

## TOTAL EXPENSES

For a single student living on campus during the 2007–2008 academic year, the total expenses are estimated to be:

Tuition	\$18,400
Health, Student Activity Fees	2,502*
Rent & Food	9,735
Books & Supplies	1,100
Living expenses	<u>4,750</u>
Total expenses	\$36,487

\*Includes \$770 declining balance for refectory purchases for full-time students.

## SOURCES OF SUPPORT

### *Merit Scholarships*

The Admissions Committee designates several merit scholarships each year. There is no separate application for merit scholarships. The Admissions Committee each year designates the top 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. Beginning with the 2008–2009 academic year, the Marquand will be offered to three Master of Divinity and three M.A.R. students. They will receive full tuition and a \$5,000 living allowance.

The Nickerson Scholars are also recommended by the Admissions Committee; awards are made to three Master of Divinity candidates who have indicated in their application that they are pursuing ordained ministry. Nickerson Scholars are selected for high academic achievement and their commitment to ministry. Nickerson Scholars receive full-tuition scholarships and a living allowance of \$2,500, and the awards are renewable.

The William Sloane Coffin Scholars, recommended by the Admissions Committee, are selected among incoming applicants who demonstrate some of the attributes of William Coffin’s prophetic leadership, his passion for social justice, and his critical theological interpretations of the contemporary social and political scene. William Sloane Coffin Scholars receive a full-tuition scholarship and a living allowance of \$2,500; the award is renewable.

### *Need-Based Scholarships*

All YDS scholarship awards are administered through the Financial Aid Office. A scholarship award is a gift without any expectation of repayment and is renewable. 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 billed on the student's account. If the tuition decreases or increases, the scholarship will be decreased or increased by the same proportion. If the student decides to enroll for only three courses rather than four courses in the fall term, the tuition charge is reduced by one-fourth. When the Financial Aid Office is notified of this change, that student's scholarship will be reduced by one-fourth. *Students should consult with the Financial Aid Office first to be sure that all adjustments were made before a refund is taken from their account.*

### *Loans*

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

### *Employment*

Each student receiving financial aid is expected to contribute to her/his expenses by earning \$4,000 during the academic year. By working ten to fifteen hours per week on campus (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 ([www.yale.edu/seo](http://www.yale.edu/seo)).

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

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

## **STUDENT ACCOUNTS AND BILLS**

Student accounts, billing, and related services are administered through the Office of Student Financial Services, which is located at 246 Church Street. The telephone number is 203.432.2700.

## *Bills*

Yale University's official means of communicating monthly financial account statements is electronically through the University's Internet-based system for electronic billing and payment, *Yale University eBill-ePay*.

Student account statements are prepared and made available twelve times a year at the beginning of each month. Payment is due in full by 4 P.M. Eastern Standard Time on the first business day of the following month. E-mail notifications that the account statement is available on the University eBill-ePay Web site ([www.yale.edu/sis/ebep](http://www.yale.edu/sis/ebep)) are sent to all students who have activated their official Yale e-mail accounts and to all student-designated authorized payers. It is imperative that all students activate and monitor their Yale e-mail accounts on an ongoing basis.

Bills for tuition, room, and board are available 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 scholarships and student loans that have been applied for on a timely basis, is not paid when due. The late charge will be imposed as follows:

<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.

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

### *Charge for Rejected Payments*

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

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

### *Yale University eBill-ePay*

There are a variety of options offered for making payments. *Yale University eBill-ePay* is the preferred means for payment of bills. It can be found at [www.yale.edu/sis/ebep/](http://www.yale.edu/sis/ebep/). Electronic payments are easy and convenient—no checks to write, no stamps, no envelopes, no hassle. Payments are immediately posted to the student's account. There is no charge to use this service. Bank information is password protected and secure, and there is a printable confirmation receipt. Payments can be made twenty-four hours a day, seven days a week, up to 4 P.M. Eastern Standard Time on the due date to avoid late fees. (The eBill-ePay system will not be available when the system is undergoing upgrade, maintenance, or repair.) Students can authorize up to three authorized payers to make payments electronically from their own computers to the student's account using Yale's system.

Use of the student's own bank payment service is not authorized by the University because it has no direct link to the student's Yale account. Payments made through such services arrive without proper account identification and always require manual processing that results in delayed crediting of the student's account, late fees, and anxiety. Students should use Yale eBill-ePay to pay online. For those who choose to pay by check, a remittance advice with mailing instructions is available on the Web site.

### *Yale Payment Plan*

The Yale Payment Plan is a payment service that allows students and their families to pay tuition, room, and board in ten equal monthly installments throughout the year based on individual family budget requirements. It is administered by the University's Office of Student Financial Services. The fee to cover administration of the plan is \$100. The deadline for enrollment is June 20. For additional information, please contact Student Financial Services at 203.432.2700 and select "Press 3" from the Main Menu. The enrollment form can be found online in the Yale Payment Plan section of the Student Accounts Web site: [www.yale.edu/sfas/financial/accounts.html#payment](http://www.yale.edu/sfas/financial/accounts.html#payment).

### *Yale Charge Account Plan*

Students who enroll in the Yale Charge Account Plan will be able to charge designated optional items and services to their student accounts, including toll calls made through the University's telephone system. To enroll online, go to [www.yale.edu/sis](http://www.yale.edu/sis). Select the Login option; after logging in, select "Billing and Student Accounts," then "Charge Account Authorization."

The University may withdraw this privilege from students who do not pay their monthly bills on a timely basis. For information, contact the Office of Student Financial Services at [sfs@yale.edu](mailto:sfs@yale.edu), tel. 203.432.2700, fax 203.432.7557.



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## Other Curricular Considerations

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### SUPERVISED MINISTRIES

The programs in supervised ministries teach students how to gain professional competence, build frameworks for raising practical theological issues, acquire comprehensive and realistic views of the Church and its ministries, and develop ministerial identities. 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 Office of Supervised Ministries (OSM) literature.

Students may participate in one or more of the following programs. Completion of one is required for the M.Div. degree. These programs carry elective credits and do not apply toward Area IV.

#### *Programs Offered by Yale Divinity School*

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

The part-time internship is taken for two consecutive terms starting in September. Internship sites include churches, social service agencies, campuses, and other institutions. The internship, under the mentorship of a trained supervisor, is combined with a peer reflection group (Practicum) taught by a practitioner, for a total of fifteen hours a week. The Part-Time Internship with Practicum carries three credits each term. Both terms must be completed for any credit to be received. In 2007-2008, part-time interns will receive a \$3,100 scholarship from the Office of Financial Aid.

##### LEADERSHIP IN PUBLIC MINISTRY (3 CREDITS)

This is a full-time summer internship program that teaches students how to create change in community. It teaches students how to practice justice and use power in ways that are biblically based and theologically grounded. This eleven-week program begins with two weeks of training and then continues with nine weeks working under the supervision of an experienced practitioner. Interns gather for four afternoons during the summer for further training and the program concludes with a full day of reflection and debriefing. In 2007, tuition will be \$1,050 and interns will receive a \$3,100 scholarship from the Office of Financial Aid.

#### *Programs Offered by Other Educational Institutions—Transfer Credit*

Students may transfer supervised ministry/field education credit from other educational institutions so long as the programs include the following:

1. training by theologically educated instructors
2. a minimum of 400 hours of work
3. supervision by a mentor with an M.Div. and/or ordination
4. a peer reflection group

Examples of qualified programs include:

*Clinical Pastoral Education (3 credits)*

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

*Seminary Consortium for Urban Pastoral Education Summer Program (3 credits)*

SCUPE is located in Chicago. SCUPE programs are scripturally based and shaped around the 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. The SCUPE summer program consists of an introductory two-week intensive course called Cross Cultural Ministry followed by a nine-week full-time internship with a peer group practicum. Interns are placed in sites in the city of Chicago. Housing and financial support are generally available.

*Seminary Summer (3 credits)*

Seminary Summer is a ten-week summer internship program sponsored by the Interfaith Worker Justice and the AFL-CIO. Interns attend a weeklong training period on religion and labor organizing and then work directly with labor unions and other labor organizations to engage the religious community in workplace issues. Interns receive stipends to help with costs, and a mentor for theological reflection.

## INTERN YEAR

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



## 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, 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 its 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 or Certificate 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, 409 Prospect Street, New Haven CT 06511, telephone 203.432.9285.

### *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 has two components: activities supporting formation for ministry and a course of studies adopted by the Oversight Committee. Those participating in the formation for ministry component qualify for a Certificate in Lutheran Studies. Those participating in both components qualify for the Diploma in Lutheran Studies. For information about the program, contact the director of the Lutheran Studies Program, Paul Stuehrenberg.

### *Methodists*

United Methodists should keep in mind the ruling of the General Conference that candidates for both deacon and elder orders in an Annual Conference must include in their graduate theological studies the areas of Old Testament, New Testament, theology, church history, mission of the church in the world, evangelism, worship/liturgy, and United Methodist doctrine, polity, and history. The specific requirement for United Methodist history, doctrine, and polity is the equivalent of two credit hours in each of the fields. This requirement may be met by successful completion of REL 791a and REL 793b when taken in sequence. Annual Conferences may have additional requirements for ordination beyond those specified in *The Book of Discipline of the United Methodist Church*. Many Annual Conferences require both a unit of clinical pastoral education and one or two years of supervised ministry. Students should be in touch early in their seminary career with their Board of Ordained Ministry to determine specific requirements.

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

An informal group of students and faculty known as the Methodist Society meets from time to time for worship, for lunch and discussion of United Methodist issues, and gathers for fellowship several times each term. Chapel services with a Methodist emphasis are conducted several times a year.

### *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. Presbyterian Polity should be taken before scheduling the ordination exams in Polity and Worship and Sacraments. At least one course in Reformed theology should be taken before scheduling the ordination examination in Theology.

### *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 preparing to hold lay ministry and lay leadership positions in the Catholic Church.

In order to provide a formative experience for these students, the Yale Divinity School Catholic community has been established as an informal body of students, staff, and faculty who gather throughout the academic year for worship, meals, and lectures. Mass is celebrated weekly 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. Opportunities for supervised ministry and formation experience are also available through the St. Thomas More Catholic Chaplaincy at Yale. The variety of denominations and traditions represented at 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 and Yeshiva University. 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, Epidemiology and Public Health, 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.

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

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

Interested Hartford students should contact Kelton Cobb at Hartford Seminary.

### *Joint Master of Social Work Degree*

Yale Divinity School students may apply for a joint M.S.W. degree through the University of Connecticut's School of Social Work or the Wurzweiler School of Social Work at Yeshiva University. Candidates for the joint-degree program may be eligible to count up to twelve credit hours at the other school to satisfy course work in each program. Thereby students taking the M.A.R./M.S.W. are able to complete both degrees in a minimum of three years, and candidates taking the M.Div./M.S.W. are able to complete both degrees in a minimum of four years. Field education/supervised ministry may be coordinated between the two programs. Students interested in pursuing a joint M.Div./M.S.W. are encouraged to apply to both programs at the start of the application period in the fall. For more information on the joint program, please contact the YDS Admissions Office and visit our partners' Web sites at <http://web.uconn.edu/ssw/> or [www.yu.edu/wurzweiler](http://www.yu.edu/wurzweiler).

## 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 (page 132).

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 associate academic dean 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 date specified in the academic calendar.

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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 we celebrate the Eucharist.

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 twice a week by faculty, students, staff, and invited guests from beyond the Divinity School campus. On other days the rich symbolic, artistic, and musical possibilities of the Christian tradition are explored and developed. The assembly's song is supported by the Marquand Chapel Choir, the Marquand Gospel Choir, two *a cappella* groups, the Faculty Singers, many and various soloists, and occasional ensembles. Many avenues for musical leadership are open to the student body of the Divinity School by volunteering, as are many avenues of leadership through the spoken word.

The chapel program is under the direction of two faculty members—the assistant dean for chapel and the senior lecturer in the practice of sacred music—and is supported by a staff of three student chapel ministers, a work-study assistant, an administrator, two student organists/pianists, a student choir director, and a professional gospel choir director. A faculty committee, the Worship Committee, includes two student representatives and provides further support for the daily chapel program as it works to enhance the overall worship life of the Divinity School community.

In addition to the daily morning worship, there are several evening services, including the annual Advent Service and the Easter Rejoicing Service. Private and individual worship is provided for in the Nouwen Chapel (in the library building), 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 in the Henri Nouwen prayer chapel in the library. Roman Catholic students provide weekly Mass in Marquand Chapel.

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 Chaplain's Office is staffed by Chaplain Sharon Kugler and 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 the Christian community a full program of worship opportunities with undergraduate and graduate students through the St. 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 12 million 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 Deans Charles R. Brown and Richard J. Wood, Professors Benjamin W. Bacon, Frank C. Porter, Douglas Clyde Macintosh, Henry Hallam Tweedy, Kenneth Scott Latourette, Carl H. Kraeling, Roland H. Bainton, Liston Pope, Johannes Hoekendijk, Henri Nouwen, Robert L. Calhoun, George Lindbeck, Randolph Crump Miller, James Dittes, and Marvin Pope; the files on religion in higher education collected by Clarence P. Shedd; the Edward Sylvester Smith Collection of Methodistica; and the John R. Mott Library. The library contains nearly 500,000 volumes, 250,000 microforms, and 3,200 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, DVDs, 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.

## **CAREER SERVICES**

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

Specific programs and services include, but are not limited to, unlimited individual career counseling, individual career assessment testing, corporate workshops on résumé and CV development with follow-up appointments to craft these documents individually, list-serves where vacancies are announced, access to a credential file system for storage of reference letters and transcripts, practice interviews, access to the career network as sponsored by the Association of Yale Alumni/ae, and production of sermon CDs for future pastors. Other programs are added when possible. The Career Services Office is a counseling office, not a placement office. Vacancies are advertised when known, but we do not sponsor on-campus recruiting.

All services are available to current students, and many to alumni/ae. For appointments or questions, students may contact [divinity.careers@yale.edu](mailto:divinity.careers@yale.edu) or call 203.432.9485.

## **STUDENT BOOK SUPPLY**

The Student Book Supply (SBS) has been serving the needs of Yale Divinity School for almost seventy 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 insignia 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.

### CAMPUS MAILROOM

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

### STUDENT GROUPS AND ACTIVITIES

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 coffee hour, 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, Berkeley Divinity School representative, and Institute of Sacred Music representative, and filling committee representations for the Worship Committee, Professional Studies Committee, Curriculum Committee, and the Committee on Spiritual Formation and the Practice of Faith. 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 Justice, the Coalition (of Gay, Lesbian, Straight, Bisexual, and Transgendered persons), the Latina/o Association, the Evangelical Fellowship, the Outings Club, the Earth Care Committee, FADS (Fans and Athletes at Divinity School), two *a cappella* singing groups ("The Sacramental Winers" and "The Bible Belters"), the Catholic Students, the Lutheran Students, the Methodist Society, the Presbyterian/Reformed Students, the Baptist Student Fellowship, and the United Church of Christ/Disciples 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).

The Before the Fall Orientation for new students, the daily schedule of chapel and coffee hour and lunch, and student-run events throughout the academic year, all make community life at the Divinity School 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 Marquand Chapel Choir and the Marquand 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 and support congregational singing at weekly services. Full rehearsals for the Marquand Chapel Choir are held every Sunday evening from 7 to 9 P.M. Members are selected in early September. Auditions are for voice placement only. The Gospel Choir requires no auditions and rehearses for two hours per week. Both choirs may be taken for credit (see REL 911 and 913).

## THE ANNAND PROGRAM FOR SPIRITUAL GROWTH

A gift from the Berkeley Divinity School to the wider Yale Divinity School community, this endowed program prepares students for lay and ordained ministry through the integration of the spiritual and intellectual life. Annand programs are intended to foster personal spiritual formation; provide experience with a variety of other spiritual disciplines; and offer students a broad view on trends in spiritual expression. Annand offers individual and group spiritual direction, retreats, small group programs, special worship services, and a provocative speaker series highlighting our faculty and other campus leaders. We continue to expand our vision for Annand, drawing the rigor of the University together with a centeredness in prayer allowing our students to remain open to new ways of knowing God in their lives.

For more information, please call Berkeley Divinity School at Yale, 203.432.9285.

## LECTURESHIPS

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

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

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

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

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

The *Hoskins Visitorship* was established in 1967 in memory of Fred Hoskins, B.D. 1932, by gifts from the churches 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, usually a parish minister, is 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 Seminarians. 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 *Louis Wetherbee Pitt Lectureship* was established as a memorial to Dr. Pitt and his wife, Blanche Parmelee Pitt, by his family to provide for lectures by distinguished preachers and world Christians. This lecture is given every second year at Berkeley Divinity School, alternately with the Francis X. Cheney Lectureship.

The *Shaffer Lectureship* was established in 1929 by a gift from John C. Shaffer of Chicago, Illinois, as a memorial to his son, Kent Shaffer, Ph.D. 1907, to sponsor lectures on the life, character, and teachings of Jesus.

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." It is administered by the Yale Office of the Secretary.

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## Research and Outreach

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

### YALE CENTER FOR FAITH AND CULTURE

The mission of the Yale Center for Faith and Culture is to promote the practice of faith in all spheres of life through theological research and leadership development. The center was founded in 2003 by its present director, Miroslav Volf, Henry B. Wright Professor of Theology at Yale Divinity School, to help engage the major cultural issues of our time from the perspective of faith. Often faith either is disconnected from daily life or, even worse, functions in ways detrimental to human well-being. Working through the center's own staff and in partnership with other Yale faculty and their projects, the center seeks to remedy these two malfunctions of faith and to explore ways in which faith can contribute to the flourishing of individuals and communities. To this end, it combines groundbreaking research with leadership development, programs, and outreach.

The center has four main areas of focus. Professor Volf heads a new project called God and Human Flourishing, exploring how faith in the God of Jesus Christ is related to human well-being. David Miller, who also serves as the center's executive director, leads the Ethics and Spirituality in the Workplace Program, which addresses the broad role of faith in the economic sphere and people's Monday-through-Friday work life. The program's goal is to explore what it means to integrate the claims of faith and the demands of the workplace. The goal of the Faith as a Way of Life Project, directed by Christian Scharen, is to help pastors make faith a salutary way of life in the church as well as outside its walls. Finally, the Reconciliation Program, directed by Joseph Cumming, is concerned with overcoming the contemporary crisis in relations between the West and the Muslim world. In particular, it seeks to foster reconciliation between Islam and Christianity by drawing on the resources of both faiths and, above all, the teachings and person of Jesus. The center's Web site may be found at [www.yale.edu/faith](http://www.yale.edu/faith).

### THE JONATHAN EDWARDS CENTER AND ONLINE ARCHIVE

Jonathan Edwards (1703–1758), Yale graduate, pastor, revivalist, philosopher, missionary, and college president, is the subject of intense interest because of his significance as an historical figure and the profound legacy he left on America's religious and intellectual landscapes. The mission of the Jonathan Edwards Online Archive is to produce a comprehensive database of Edwards's writings ([www.edwards.yale.edu](http://www.edwards.yale.edu)) that will serve the needs of researchers and readers of Edwards. The Online Archive also serves to support inquiry into his life, writings, and legacy by providing resources and assistance, and to encourage critical appraisal of the religious importance and contemporary relevance of

America's premier religious thinker. Simply put, no comparable digitized archive for an American historical figure has yet been envisioned.

The Edwards Online Archive is housed within the larger site of the Jonathan Edwards Center at Yale Divinity School, the most prestigious center for scholarship on Jonathan Edwards and related topics. Staff members assist numerous scholars of Edwards and American religion every year, offering them a half-century of expertise in working with the Edwards manuscripts, as well as guidance through the vast secondary literature. The center's staff provides adaptable, authoritative resources and reference works to the many scholars, secondary school and college-level teachers, seminarians, pastors, churches, and interested members of the general public who approach Edwards from any number of different perspectives. Complementing the archive of primary texts are reference works, secondary works, chronologies, teaching tools, and audio, video, and visual sources. The center also encourages research and dialogue through publications, fellowships, lectures, workshops, and conferences.

The staff of the Jonathan Edwards Center consists of Harry S. Stout, Kenneth P. Minkema, and Caleb Maskell, assisted by a team of student editorial assistants. The office can be contacted by telephone (203.432.5340) or e-mail ([worksje@yale.edu](mailto:worksje@yale.edu)). The center also maintains a weekly blog: [www.jonathanedwardscenter.blogspot.com](http://www.jonathanedwardscenter.blogspot.com).

## THE INITIATIVE ON RELIGION AND POLITICS AT YALE

The initiative seeks to foster thoughtful activism, enrich scholarly discourse, and deepen public conversation on the place of religion in public life, nationally and internationally. It is guided by a coordinating committee of faculty and students from a variety of disciplines and religious affiliations, and draws on the talents of local religious and community leaders, scholars from across the University, and their counterparts near and far.

The initiative aims to enliven students' "social imagination" – their appreciation of the political dynamics of religious life and the religious dynamics of public life – and to equip them for a lifetime of service as progressive religious leaders rooted in a prophetic tradition. The initiative is also committed to creating an intellectual space in which scholars can pay sustained attention to the complex interaction of religion and politics in contemporary societies and can articulate the ways in which theological discourses are relevant to contemporary social and political concerns. A third aim is to speak forcefully in the public sphere about the social and political issues of the day.

The initiative is not partisan, in the sense of being aligned with any political party, organization, or platform. It does, however, recognize the profound power of politics – broadly conceived as the processes by which societies govern themselves, allocate goods and services, formulate public policies, and pursue the common good – to both help and harm. Thus the initiative aims to be a prophetic voice in the public square, directly addressing concerns of inequality and injustice in the many areas of common life where religion and politics meet.

The initiative can be found online at [www.yale.edu/religionandpolitics](http://www.yale.edu/religionandpolitics). The director, Harlon L. Dalton, can be reached by telephone (203.432.9957) or e-mail ([harlon.dalton@yale.edu](mailto:harlon.dalton@yale.edu)).



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## INITIATIVE ON RELIGION, SCIENCE, AND TECHNOLOGY

The mission of the Divinity School's Initiative on Religion, Science, and Technology (IRST) is to engage the Yale community in interdisciplinary consideration of contemporary encounters among religion, science, and technology. IRST places special emphasis on the theological, spiritual, philosophical, ethical, and pedagogical implications of these encounters. IRST reaches beyond the Divinity School, inviting participation from students, faculty, and staff across the University and surrounding community. Areas of interest may include cognitive sciences, natural sciences, medicine and related health sciences, forestry and environmental studies, history of science, astronomy and physics, anthropology, applied technology, religious studies, philosophy, the arts, and more.

IRST identifies and facilitates access to existing University resources that promote the dialogue among religion, science, and technology. It also sponsors and co-sponsors original programming in the form of working and dialogue groups, public lectures, course offerings, Web-based resources, and connections with external resources. IRST is a project of the Yale Divinity School funded by the Center for Theology and Natural Sciences. IRST has a Web site at [www.yale.edu/divinity/religionandscience](http://www.yale.edu/divinity/religionandscience).



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# Yale University Resources

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## A GLOBAL UNIVERSITY

In a speech entitled “The Global University,” Yale President Richard C. Levin declared that as Yale enters its fourth century, its goal is to become a truly global university—educating leaders and advancing the frontiers of knowledge not simply for the United States, but for the entire world:

The globalization of the University is in part an evolutionary development. Yale has drawn students from outside the United States for nearly two centuries, and international issues have been represented in its curriculum for the past hundred years and more. But creating the global university is also a revolutionary development—signaling distinct changes in the substance of teaching and research, the demographic characteristics of students, the scope and breadth of external collaborations, and the engagement of the University with new audiences.

Yale University’s goals and strategies for internationalization are described in “The Internationalization of Yale: The Emerging Framework,” a document that embraces the activity of all parts of the University. The report is available online at [www.world.yale.edu/pdf/Internationalization\\_of\\_Yale.pdf](http://www.world.yale.edu/pdf/Internationalization_of_Yale.pdf).

International activity is focused and coordinated in several University organizations.

Inaugurated in 2003–2004, the *Office of International Affairs* serves as an administrative resource to support the international activities of all schools, departments, offices, centers, and organizations at Yale; to promote Yale and its faculty to international audiences; and to increase the visibility of Yale’s international activities around the globe. Web site: [www.yale.edu/oia](http://www.yale.edu/oia).

The *Whitney and Betty MacMillan Center for International and Area Studies* is the University’s principal agency for encouraging and coordinating teaching and research on international affairs, societies, and cultures; [www.yale.edu/macmillan](http://www.yale.edu/macmillan).

*Yale Center for the Study of Globalization* draws on the rich intellectual resources of the Yale community, scholars from other universities, and experts from around the world to support teaching and research on the many facets of globalization, while helping to enrich debate through workshops, conferences, and public programs; [www.ycsg.yale.edu](http://www.ycsg.yale.edu).

*Office of International Students and Scholars* (OISS); [www.oiss.yale.edu](http://www.oiss.yale.edu). See the description on pages 126–27.

*Yale World Fellows Program* hosts twelve to eighteen Fellows from outside the United States each year for a term of concentrated study and close contact on the Yale campus; [www.yale.edu/worldfellows](http://www.yale.edu/worldfellows).

For additional information, the “Yale and the World” Web site is a compilation of resources for international students, scholars, and other Yale affiliates interested in the University’s global initiatives: <http://world.yale.edu>.

## 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, 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, or on the YHP Web site at [www.yale.edu/yhp](http://www.yale.edu/yhp).

### *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 register 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 register 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 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

For a detailed explanation of this plan, see the YHP Student Handbook, which is available online at [www.yale.edu/yhp/pdf/studenthb.pdf](http://www.yale.edu/yhp/pdf/studenthb.pdf).

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.

**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-gender 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 services described in both the YHP Basic Coverage and the 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 ([www.yale.edu/yhp](http://www.yale.edu/yhp)) 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 services described in both the YHP Basic and the 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 ([www.yale.edu/yhp](http://www.yale.edu/yhp)) 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 or refunded. Students who withdraw are not eligible to enroll in YHP Student Affiliate Coverage.

*Leaves of Absence:* Students who are granted a leave 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. Premiums paid for YHP Hospitalization/Specialty Coverage will be applied toward the cost of Affiliate 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 ([www.yale.edu/yhp](http://www.yale.edu/yhp)). Premiums will not be prorated or refunded.

*Extended Study or Reduced Tuition:* Students who are granted extended study status or pay less than half tuition are not eligible for 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 services described in both the YHP Basic and the 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 ([www.yale.edu/yhp](http://www.yale.edu/yhp)). Students must complete an enrollment application for the plan prior to September 15 for the full year or fall term, or by January 31 for the spring term only.

For a full description of the services and benefits provided by 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, 2007. Please note that the State of Connecticut does not require this vaccine for students who intend to reside off campus.

*Note:* 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 unfurnished 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 2007–2008 are available as of April 1 online and can be submitted directly from the Web site ([www.yale.edu/graduatehousing](http://www.yale.edu/graduatehousing)). For new students at the University, a copy of the letter of acceptance from Yale will need to be submitted 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 [grad.dorms@yale.edu](mailto:grad.dorms@yale.edu), tel. 203.432.2167, fax 203.432.4578. For more apartment information, contact [grad.apts@yale.edu](mailto:grad.apts@yale.edu), tel. 203.432.8270, fax 203.432.4578.

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 at [www.yale.edu/offcampushousing](http://www.yale.edu/offcampushousing).

## 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 30. Special requests for University housing need to be made in the housing application. Returning students must contact the Resource Office at the beginning of each term to arrange for course and exam accommodations.

The Resource Office also provides assistance to students with temporary disabilities. General informational inquiries are welcome from students and members of the Yale community and from the public. The mailing address is Resource Office on Disabilities, Yale University, PO Box 208305, New Haven CT 06520-8305. The Resource Office is located in William L. Harkness Hall (WLH), Rooms 102 and 103. Access to the Resource Office is through the Cross Campus 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 ([www.yale.edu/rod](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 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, issues the visa



documents needed to request entry into the U.S. under Yale's immigration sponsorship, and processes requests for extensions of authorized periods of stay, 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 international coffee hours, Community Friends hosting program, daily English conversation groups and conversation partners program, U.S. culture workshops, and receptions for newly arrived graduate students, postdocs, and visiting scholars, 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 welcomes volunteers from the Yale community to serve as hosts and as English conversation partners. Interested individuals should contact OISS at 203.432.2305.

OISS maintains an extensive Web site ([www.oiss.yale.edu](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 students, scholars, and their families and partners can connect with OISS and the international community at Yale by subscribing to the following e-mail lists. *OISS-L* is the OISS electronic newsletter for Yale's international community. *YaleInternational E-Group* is an interactive list through which over 3,000 international students and scholars connect to find roommates, rent apartments, sell cars and household goods, find companions, and keep each other informed about events in the area. Spouses and partners of international students and scholars will want to get involved with the organization called International Spouses and Partners at Yale (ISPY), which organizes a variety of programs for the spouse and partner community. The *ISPY E-Group* is an interactive list of over 300 members to connect spouses, partners, and families at Yale. To subscribe to any list, send a message to [oiss@yale.edu](mailto:oiss@yale.edu).

Housed in the International Center for Yale Students and Scholars at 421 Temple Street, the Office of International Students and Scholars is open Monday through Friday from 8:30 A.M. to 5 P.M., except Tuesday, when the office is open from 10 A.M. to 5 P.M.

## INTERNATIONAL CENTER FOR YALE STUDENTS AND SCHOLARS

The International Center for Yale Students and Scholars, located at 421 Temple Street, across the street from Helen Hadley Hall, offers a central location for programs that both support the international community and promote cross-cultural understanding on campus. The center, home to OISS, provides a welcoming venue for students and scholars who want to peruse resource materials, check their e-mail, and meet up with a friend or colleague. Open until 9 P.M. on weekdays, the center also provides office and meeting space for student groups, and a space for events organized by both student groups and University departments. In addition, the center has nine library carrels that can be reserved by academic departments for short-term international visitors. For more information, call 432.2305 or visit the center at 421 Temple Street.

## CULTURAL RESOURCES AND ATHLETIC FACILITIES

Two sources of information about the broad range of events at the University are the *Yale Bulletin & Calendar (YB&C)*, a newspaper printed weekly during the academic year, and the *Yale Calendar of Events*, an interactive calendar that can be found online at <http://events.yale.edu/opa>. The YB&C, which also features news about Yale people and programs, is available without charge at many locations throughout the campus and is sent via U.S. mail to subscribers; for more information, call 203.432.1316. The paper is also available online at [www.yale.edu/opa/yb&c](http://www.yale.edu/opa/yb&c).

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

The Yale University Art Gallery is known worldwide for its collections of American art, the Jarves Collection of early Italian paintings, the finds excavated at the ancient Roman city of Dura-Europos, the Société Anonyme Collection of early-twentieth-century European and American art, and most recently the Charles B. Benenson Collection of African art. The Gallery is both a collecting and an educational institution, and all activities are aimed at providing an invaluable resource and experience for Yale University faculty, staff, and students, as well as for the general public.

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, the Horowitz Piano Series, New Music New Haven, Yale Opera performances and public master classes, and the Faculty Artist Series. The Institute of Sacred Music sponsors Great Organ Music at Yale, the Yale Camerata, the Yale Schola Cantorum, and numerous special events.

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. Kipthuth 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 (ballet, jazz, modern, and ballroom), martial arts, yoga and pilates, aerobic exercise, and sport skills are offered throughout the year. Yale undergraduates and graduate and professional school students may use the gym at no charge throughout the year. Academic term and summer memberships at reasonable fees are available for faculty, employees, postdoctoral and visiting fellows, alumni, and student spouses.

During the year various recreational opportunities are available at the David S. Ingalls Rink, the McNay Family Sailing Center in Branford, the Yale Outdoor Education Center in East Lyme, the Yale Tennis Complex, the Yale Polo and Equestrian Center, and the Golf Course at Yale. Students, faculty, employees, students' spouses, and guests of the University may participate at each of these venues for a modest fee. Up-to-date information on hours and specific costs at all these recreational facilities can be obtained from the Sport and Recreation Office (203.432.1431). Please check the Yale Athletics Web site (<http://yalebulldogs.collegesports.com>) for more information concerning any of these recreational facilities and programs.

Approximately fifty-five club sports and outdoor activities come under the jurisdiction of the Office of Outdoor Education and Club Sports. Many of these activities are open to graduate and professional school students. Yale faculty, staff, and alumni, and nonaffiliated groups may use the Yale Outdoor Education Center (OEC). The center consists of two thousand acres in East Lyme, Connecticut, and includes overnight cabins and campsites, a pavilion and dining hall, and a waterfront area with a supervised swimming area, rowboats, canoes, and kayaks. Adjacent to the lake, a shaded picnic grove and gazebo are available to visitors. In another area of the property, hiking trails surround a wildlife marsh. The OEC 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://yalebulldogs.collegesports.com> (click on Sports Rec, then on Outdoor Education).

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 online at <http://yalebulldogs.collegesports.com>.



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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 that has been approved by the faculty adviser. All students register online during the period stated in the academic calendar. Failure to turn in a registration form signed by the faculty adviser by the due date will result in a \$50 late registration fee. There will be no charge for course changes made prior to the beginning of the second week of the term, but there will be a \$10 fee for each course change made after online registration has ended.

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

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

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 if the student enrolls.

## 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 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 Admissions.) 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 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.
8. Courses taken online cannot be transferred for Divinity School credit.
9. Intensive courses lasting one week or less cannot be transferred for Divinity School credit.

## INTEGRITY OF WORK

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

1. All written work must be the student's own original work, except as consultation or collaboration or use of other resources is authorized by the instructor.
2. All material quoted or paraphrased from other sources must be fully identified, including, where relevant, both secondary and original sources. (Refer to *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. Cases of plagiarism, together with full documentation of the offense, may be referred to the Professional Studies Committee, which will conduct an investigation of the charges. As part of this investigation, the accused student will be invited to appear before the committee.

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, Ministerial Studies, Professional Studies, Spiritual Formation, and Worship. Each committee has an equal number of faculty and students. Faculty members of the committees are appointed by the dean and confirmed by the general faculty; student members are elected by the entire student body.

### *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 138, 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 pages 92–93. 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 may 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.
5. Possession or use of explosives or weapons on University property.

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

Honors for the degrees of Master of Divinity (M.Div.) and Master of Arts in Religion (M.A.R.) are determined by the faculty and 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.

*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.

## 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 a 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 *Abraham Johannes Malherbe Fellowship* was endowed to support doctoral study in New Testament and Early Church History. Awarded solely on the basis of academic excellence, the fellowship is awarded annually to that M.A.R. or M.Div. graduate of the Yale Divinity School who has the most outstanding preparation in Greek and/or Latin and has been admitted to a doctoral program in New Testament or Early Church History at Yale or another university. The fellowship is intended not to be a contribution toward the tuition of the doctoral program, but to enrich the student's educational experience. Stipulations are available from the associate dean of academic affairs.

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 *Bradford E. Ableson Prize for Ecclesiastical Leadership* honors two decades of distinguished leadership in ministry by Bradford E. Ableson, M.Div. 1985, an Episcopal priest and captain in the U.S. Navy Chaplain Corps. The prize, with a preference for Episcopal or Anglican students, is awarded annually to the student who possesses the most outstanding qualities of judgment and character for the future exercise of ecclesiastical leadership.

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 *R. Lansing Hicks Prize* was established in honor of Professor Emeritus of Old Testament R. Lansing Hicks by the Berkeley Divinity School Graduate Society in 1989. This prize is awarded to the graduating senior who has done most to benefit the Berkeley community during his/her years in New Haven.

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 *E. William Muehl Prize in Preaching* was established in honor of Stephen Merrell Clement Professor Emeritus of Christian Methods E. William Muehl by the Berkeley Divinity Graduate Society in 1989. This prize is awarded to a graduating senior who is the most eloquent preacher in his/her class.

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 *Harry and Jan Attridge Scholarship* is awarded annually to students at YDS from any denomination or religious background who display exceptional promise of serving the church either in pastoral ministry or in the academic study of the theological disciplines.

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 1952 International Student Scholarship* was established in 2002 on the occasion of the fiftieth anniversary of the Class of 1952 to attract and prepare the best and brightest international students. Preference goes to students from Asia, South America, and Africa.

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 '30s" 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 *William Sloane Coffin, Jr. Scholarship* was founded in 2005 by former students who were deeply influenced by Coffin's ministry at Yale. During his tenure as University Chaplain from 1958 to 1975, Coffin emerged as an eloquent and forceful national leader on issues ranging from poverty in Africa to the civil rights movement and the Vietnam War. One of the Divinity School's merit scholarships, it will be awarded annually to outstanding students who show some of the attributes of the legendary pastor's prophetic leadership, passion for justice, and critical theological interpretations of the contemporary social and political scene.

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 Yale Divinity School, 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, Connecticut, 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 seek-

ing 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. Gustavson 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 *Sam S. and Ima Lou Langley Scholarship* was established in 2005 by Sam S. Langley, B.D. 1948, to memorialize his wife, Ima Lou, and honor his own many years of ministry. This annual scholarship goes to Yale Divinity School students, preferably those preparing for ministry either in the Christian Church (Disciples of Christ) or in the United Church of Christ.

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 the 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 Yale Divinity School 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 is 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 Miho 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 *John ('55) and Lydia ('58) Morrow Scholarship* was created by Lydia Morrow in memory of her husband and in recognition of their many years of ministry together. The annual scholarship may be awarded to defray Divinity School tuition or the cost of taking part in the Supervised Ministry program in an urban ministry. Preference goes to Protestant students preparing for pastoral ministry.

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 and is one of the Divinity School's major merit scholarships. Awards are made to full-time students selected on the basis of merit and need. The Admissions Committee selects M.Div. candidates who plan to pursue an ordained ministry. Preference is given to those 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 Ralph W. Parks Jr. Scholarship* was established in 2004 by his children to honor the Reverend Ralph W. Parks Jr., M.Div.1941 and S.T.M. 1994, for his commitment to education as a lifelong process.

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 *James Irving Raymond Scholarship* was established in 2005 in honor of James Irving Raymond, B.A. 1928, an architect known for designing classical houses using contemporary materials. The scholarship is awarded to Divinity School students in need of financial assistance.

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 *Seabury-Walmsley Scholarship Fund*, established in honor of Samuel Seabury and Arthur Walmsley (both former bishops of the Diocese of Connecticut), provides support at Berkeley Divinity School to an ordained Anglican student from Africa, other than a bishop, who is a diocesan leader.

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 *Brenda J. Stiers Scholarship*, with a preference for United Church of Christ students at YDS, was established by Brenda J. Stiers, 1983 M.Div. Ms. Stiers is a UCC pastor, former adjunct member of the YDS faculty, and current member of the YDS Board of Advisors.

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 *Samuel Arthur Todd Scholarship* was established in 2005 to honor the well-liked student who disappeared from a New York City street in 1984, the year he was due to graduate from the Divinity School. The annual scholarship is awarded to Divinity School students, especially those from Asia or Africa, who exemplify Todd's spirit by showing a deep interest in ministries committed to social justice, empowerment, and peace.

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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## 2006–2007 Enrollment

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### INSTITUTIONS REPRESENTED

Abilene Christian University	1	Capital University [Ohio]	1
Alaska Pacific University	1	Carleton College [Minnesota]	1
Albertus Magnus College	1	Carnegie Mellon University	1
Albion College	1	Cathedral Coll	1
Alliance Bible Seminary		Central Conn State University	1
[Hong Kong]	1	Central Florida, University of	1
American University	1	Centre College [Kentucky]	2
Amherst College	1	Chapman University	1
Andover-Newton Theological		Chinese Univ. of Hong Kong	
Seminary	1	[Hong Kong]	1
Arizona State University	1	Christian College of Georgia	1
Assumption College [Massachusetts]	1	Christopher Newport College	1
Auburn University	1	Citadel Military College	1
Augustana College [Illinois]	2	Clark University [Massachusetts]	1
Azusa Pacific University	1	Colorado, University of [Boulder]	1
Bard College	1	Columbia University	
Barnard College	2	[Columbia College]	1
Bates College	1	Columbia University	4
Belmont College	1	Concordia College	2
Bethel College [Indiana]	1	Concordia University Irvine	1
Bethel College [Minnesota]	1	Connecticut College	1
Biola University	3	Connecticut, University of [Storrs]	4
Birmingham Southern College	1	Cornell College [Iowa]	1
Boise State University	1	Dartmouth College	3
Boston College	8	Davidson College	6
Boston University	1	Denison University	2
Bowdoin College	1	Depauw University	1
Brandeis University	2	Drake University	1
Brigham Young University--Provo	3	Drew University	1
British Columbia, University of		Drury College	1
[Canada]	1	Duke University School of Medicine	1
Brown University	4	Duke University	3
Bryn Mawr College	1	Eastern Arizona College	1
Butler University	1	Eastman School of Music	1
Cairo University [Egypt]	1	Elmira College	2
California State University [Fullerton]	1	Elon College	1
California, University of		Emory & Henry College	2
[Santa Barbara]	1	Emory University	3
Calvin College	3	Evangel College	1

Evangelical Theological Seminary of Egypt	1	Korean Baptist Theological Seminary [Republic of Korea]	1
Ewha Woman's University [Republic of Korea]	3	Kyunghee University [Republic of Korea]	1
Fairfield University	2	Lafayette College	1
Florida State University	4	Lewis and Clark College [Oregon]	1
Fordham University	2	Luther College	1
General Theological Seminary	1	Macalester College	3
George Fox University	2	Manitoba, University of [Canada]	1
George Mason University	1	Meredith College	1
George Washington University	1	Merrimack College	1
Georgetown University Law Center	1	Messiah College	1
Georgetown University	1	Methodist Theological Seminary [Republic of Korea]	1
Georgia Institute of Technology	1	Miami, University of	1
Georgia, University of [Athens]	2	Michigan State University	2
Gettysburg College	1	Michigan Technological University	1
Gordon College	1	Michigan, University of [Ann Arbor]	2
Gordon-Conwell Theological Seminary	2	Mid-America Baptist Theological Seminary	1
Greenville College [Illinois]	1	Middlebury College	1
Gustavus Adolphus College	5	Middlesex Community College [Connecticut]	1
Hamline University	2	Midland College	1
Hampshire College	1	Minnesota, University of [Twin Cities]	1
Hampton University	2	Mississippi University for Women	1
Harvard Extension School	1	Mississippi, University of	1
Harvard University	4	Missouri, University of [Columbia]	1
Harvard-Radcliffe College	1	Missouri, University of [Kansas City]	1
Hendrix College	1	Moravian College	1
Hillsdale College	1	Mount Holyoke College	4
Hobart & Wm Smith Colleges	1	Mount St. Vincent University [Canada]	1
Hollins University	1	Nagarjuna University [India]	1
Holy Cross, College of the	3	Nazareth College	1
Hongik University [Republic of Korea]	1	New Rochelle, College of	2
Hunter College	2	New York University	6
Huntingdon College	1	North Carolina, University of [Wilmington]	1
Idaho, University of	1	North Carolina, University [Chapel Hill]	1
Indiana University [Bloomington]	4		
Iowa, University of	1		
Jacksonville University	1		
Johns Hopkins University	1		
Kansas, University of	1		
Kenyon College	2		

North Carolina, University of [Greensborough]	1	Rhodes College	3
Northwest College, Assemblies of God	1	Rice University	4
Northwestern University	1	Rochester, University of	1
Notre Dame, University of [Indiana]	8	Rutgers University	1
Maryland College of Notre Dame	1	Sacred Heart University	2
Oberlin College	2	Sandhills Community College	1
Oberlin Conservatory	1	Sarah Lawrence College	4
Ohio State University [Columbus]	1	Scripps College	1
Ohio University [Athens]	1	Seattle Pacific University	1
Ohio Wesleyan University	2	Seattle University	1
Oklahoma State University	1	Seoul National University [Republic of Korea]	2
Oklahoma, University of	2	Simon Fraser University [Canada]	1
Oral Roberts University	3	Simpson College	1
Oxford University [United Kingdom]	3	Smith College	7
Pace University	1	SookMyung Women's University [Republic of Korea]	1
Pacific Lutheran University	1	South Carolina, University of [Columbia]	1
Pacific, University of the	2	South, University of the	2
Paier College of Art	1	Southern Connecticut State University	2
Palm Beach Atlantic College	1	Southern Methodist University	2
Pennsylvania, University of	1	Southwest Missouri State University	1
Pepperdine University	2	Southwest Texas State University	1
Perkins School of Theology	1	Southwestern Assemblies of God University	1
Pittsburgh, University of [Greensburg]	1	Spelman College	1
Pittsburgh, University of [Pittsburgh]	1	St. John's College [Maryland]	2
Pomona College	1	St. John's College [New Mexico]	1
Pontifical Gregorian Institute [Italy]	1	St. John's University	1
Portland State University	1	St. Olaf College	3
Portland, University of	1	Stanford University	3
Prairie View A & M University	1	Stony Brook University	1
Presbyterian College and Theological Seminary [Republic of Korea]	1	SUNY at Buffalo	1
Princeton Theological Seminary	2	SUNY College at Geneseo	1
Princeton University	6	SUNY College at Purchase	2
Purdue University [West Lafayette]	1	Swarthmore College	2
Randolph Macon College [Men]	1	Syracuse University	1
Randolph Macon Woman's College	1	Tarkio College	1
Regis College	1	Taylor University [Upland]	1
Rhode Island School of Design	1	Temple University	1

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Texas A & M University		Vermont, University of	2
[College Station]	2	Virginia Commonwealth University	2
Texas Christian University	2	Virginia Polytech Institute	1
Texas Lutheran University	1	Virginia, University of	4
Texas, University of [Houston]	1	Wabash College	1
Texas, University of [San Antonio]	1	Wake Forest University	5
Texas, University of [Austin]	6	Washington University	1
The Master's College	1	Waterloo, University of [Canada]	1
Thiel College	1	Wellesley College	1
Thomas Aquinas College	1	Wesleyan University	1
Toronto, University of [Canada]	2	West Chester University of Penn	1
Towson State University	1	Western Conn State University	1
Transylvania University	1	Western Ontario, University of	
Trinity College University of Dublin		[Canada]	1
[Ireland]	1	Western Washington University	1
Trinity College [Connecticut]	3	Wheaton College [Illinois]	7
Trinity Western College [Canada]	1	Whitworth College	1
Tulsa, University of	1	Willamette University	1
U S Military Academy	1	William and Mary, College of	4
Union Biblical Seminary [India]	1	Williams College	2
Union Institute & University	1	Wisconsin, University of [Madison]	1
Union Theological Seminary		Wofford College	1
[Virginia]	1	Xavier University [Louisiana]	1
Utah, University of	2	Xavier University [Ohio]	1
Valparaiso University	2	Yale University	27
Vanderbilt University	6	Yonsei University	
Vanguard University Southern Calif	1	[Republic of Korea]	2
Vassar College	1	York University [Canada]	1
Vermont College	1	Youngstown State University	1

*Total number of institutions represented, 272*

## DENOMINATIONAL DISTRIBUTION

A.M.E.	1	Korean Methodist Church	2
Anglican	6	Latter-day Saints	6
Assemblies of God	5	Lutheran	8
Baptist	12	Lutheran, Missouri Synod	3
Baptist, American	3	Mennonite	3
Baptist, National	2	Methodist, United	26
Baptist, Southern	5	Metropolitan Community Church	1
Buddhist	1	Moravian	1
Christian, unspecified denomination	3	Non-denominational	12
Christian Reformed Church of		Other	13
North America	5	Pentecostal	1
Church of God in Christ	1	Presbyterian (non-US)	6
Churches of Christ	4	Presbyterian (USA)	15
Congregational (not UCC)	1	Presbyterian, PCA	7
Disciples of Christ	4	Quaker	1
Episcopal	91	Roman Catholic	46
Evangelical	6	Unitarian	2
Evangelical Lutheran Church in		United Church of Christ	31
America (ELCA)	27	Unspecified	4
Interdenominational	12		
Jewish	4	<i>Total number of denominations, 38</i>	

## GENERAL SUMMARY

M.A.R. Students	144
M.Div. Students	210
S.T.M. Students	21

*Total number of degree students, 375*

Research Affiliates	20
Nondegree Students	11

Total number of institutions represented	272
Total number of denominations represented	38

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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; tel., 203.432.9300; e-mail, [student.questions@yale.edu](mailto:student.questions@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 visit [www.yale.edu/graduateschool](http://www.yale.edu/graduateschool), write to [graduate.admissions@yale.edu](mailto:graduate.admissions@yale.edu), or call the Office of Graduate Admissions at 203.432.2771. Postal correspondence should be directed to the Office of Graduate Admissions, Yale Graduate School of Arts and Sciences, PO Box 208323, New Haven CT 06520-8323.

**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.). Combined program with the Graduate School of Arts and Sciences leading to Doctor of Medicine and Master of Health Science (M.D./M.H.S.). 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 School of Medicine, 367 Cedar Street, New Haven CT 06510; tel., 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; tel., 203.432.5360; fax, 203.432.7475; e-mail, [divinityadmissions@yale.edu](mailto:divinityadmissions@yale.edu); Web site, [www.yale.edu/divinity/](http://www.yale.edu/divinity/). Online application, <http://apply.embark.com/grad/yale/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; tel., 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; tel., 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 School of Art, PO Box 208339, New Haven CT 06520-8339; tel., 203.432.2600; e-mail, [artschool.info@yale.edu](mailto:artschool.info@yale.edu); Web site, <http://art.yale.edu/>

**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; tel., 203.432.4155; fax, 203.432.7448; e-mail, [gradmusic.admissions@yale.edu](mailto:gradmusic.admissions@yale.edu); Web site, [www.yale.edu/music/](http://www.yale.edu/music/)

**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 Philosophy (Ph.D.).

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

**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; tel., 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 Philosophy (Ph.D.).

For additional information, please write to the Yale School of Nursing, PO Box 9740, New Haven CT 06536-0740; tel., 203.785.2389; Web site, <http://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; tel., 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; tel., 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 US Airways and Pan Am. To reach the Divinity School from the airport, use Metro Cab (203.777.7777), or take Connecticut Transit's G1 bus ([www.cttransit.com](http://www.cttransit.com)) to the intersection of Chapel and Church streets in downtown New Haven, then walk one block to Church and Center streets and make a free transfer to the O5 bus, which stops near the Divinity School.

### *By Car*

Interstate 95 (from east or west)

At New Haven take I-91 North to Exit 3, Trumbull Street. At the end of the exit ramp, go straight and follow to the end, which is Prospect Street. Turn right on Prospect Street and proceed one mile up the hill. The entrance to the Divinity School is on the right. Parking is available along the driveway on the left.

Interstate 91 (from north)

Take Exit 3, Trumbull Street, 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. Or you may take Connecticut Transit's J bus to the intersection of Church and Center streets. From there, make a free transfer to the O5 bus that stops near the Divinity School.

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 or gender identity or expression.

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 the Office for Equal Opportunity Programs, 104 William 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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