

Divinity School

2013–2014



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Calendar

FALL 2013

Aug. 19–23	M–F	Orientation
Aug. 27	T	Online registration begins, 9 a.m. Opening Convocation, 4 p.m.
Aug. 28	W	<i>Fall-term classes begin, 8:30 a.m.</i>
Sept. 2	M	Labor Day; no classes
Sept. 9	M	Online registration ends, 11:59 p.m.
Sept. 18	W	Last day to add a course
Oct. 9	W	Last day to drop a course
Oct. 18	F	Reading period begins, 9 p.m.
Oct. 23–25	W–F	Fall Convocation
Oct. 28	M	Reading period ends, 8:20 a.m.
Nov. 7	TH	Open House for prospective students
Nov. 18–Dec. 6	M–F	Advising period for spring 2014
Nov. 22	F	Reading period begins, 6 p.m.
Nov. 27	W	Reading period ends, 9 p.m. Thanksgiving recess begins, 9 p.m.
Dec. 2	M	Thanksgiving recess ends, 8:20 a.m.
Dec. 3	T	Regular classes end, 9 p.m.
Dec. 4	W	Labor Day classes rescheduled Reading period begins, 6 p.m.
Dec. 11	W	Reading period ends, 8:20 a.m. Examinations begin
Dec. 17	T	<i>Final exams end. Fall term ends, 6 p.m.</i>

SPRING 2014

Jan. 2	TH	Grades due for fall 2013
Jan. 13	M	<i>Spring-term classes begin, 8:30 a.m.</i> Online registration begins, 8:30 a.m.
Jan. 20	M	Martin Luther King, Jr. Day; no classes
Jan. 24	F	Online registration ends, 11:59 p.m.
Feb. 3	M	Last day to add a course
Feb. 11	T	Reading period begins, 9 p.m.
Feb. 17	M	Reading period ends, 8:20 a.m.
Feb. 27	TH	Last day to drop a course
Mar. 7	F	Spring recess begins, 9 p.m.
Mar. 24	M	Spring recess ends, 8:20 a.m.
Mar. 31–Apr. 14	M–M	Year-end consultations
Apr. 18	F	Good Friday; no classes
Apr. 22	T	Tuesday classes do not meet. Friday classes meet instead
Apr. 24	TH	Regular classes end, 9 p.m.
Apr. 25	F	Good Friday classes rescheduled Reading period begins, 9 p.m.
May 1	TH	Reading period ends, 8:20 a.m. Examinations begin
May 6	T	<i>Final exams end. Spring term ends, 6 p.m.</i>
May 8	TH	Senior grades due
May 17	SA	BDS Commencement Evensong, 4 p.m.
May 18	SU	YDS Commencement Service, 4 p.m.
May 19	M	University and YDS Commencement
May 20	T	All other grades due

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- Leonora Tubbs Tisdale, B.A., D.Min., Ph.D., Clement-Muehl Professor of Homiletics
- Linn Marie Tonstad, B.A., M.A.R., Ph.D., Assistant Professor of Systematic Theology
- Thomas H. Troeger, B.A., B.D., S.T.D., J. Edward and Ruth Cox Lantz Professor of Christian Communication (appointed with ISM; on leave of absence, spring 2014)
- Denys Turner, B.A., M.A., D.Phil., Horace Tracy Pitkin Professor of Historical Theology (on leave of absence, fall 2013)
- Miroslav Volf, B.A., M.A., Dr.Theol., Dr.Theol.Habil., Henry B. Wright Professor of Theology and Founding Director of the Yale Center for Faith and Culture
- Tisa J. Wenger, B.A., M.A., M.A., Ph.D., Assistant Professor of American Religious History
- Robert R. Wilson, A.B., B.D., M.A., Ph.D., Hooper Professor of Religious Studies and Professor of Old Testament
- Almeda M. Wright, B.S., M.A.T., M.Div., Ph.D., Assistant Professor of Religious Education

Lecturers

- Paul James Allen, B.A., M.A.R., M.A.R., Lecturer in Biblical Hebrew
- Sonja Anderson, B.A., M.T.S., Assistant in Instruction in New Testament Greek
- Jeffrey Braun, B.A., M.Div., Lecturer in Pastoral Care
- Herbert Brockman, B.A., B.H.L., M.A., Ph.D., Lecturer in Supervised Ministries
- Elizabeth Davidson, B.A., M.A., M.Phil., Lecturer in New Testament Greek
- Marcus Paul Elder, B.A., M.A., M.A., M.Phil., Ph.D., Lecturer in Theology
- Suzanne Estelle-Holmer, B.A., M.A., M.Phil., Lecturer in Bibliographic Instruction
- John Gage, B.A., M.Div., Lecturer in Pastoral Care
- Nina Glibetic, B.A., S.T.B., S.T.L., S.E.O.D., Lecturer in Liturgical Studies (appointed with ISM)
- John Grim, B.A., M.A., Ph.D., Senior Lecturer and Research Scholar in Religion and Ecology
- Bonita Grubbs, B.A., M.A.R., M.P.H., Lecturer in Supervised Ministries

Martha C. Highsmith, B.S., M.S., Ed.D., M.Div., Lecturer in Church Administration
F. Washington Jarvis, B.A., M.A., S.T.B., Lecturer in Educational Leadership and
Ministry

J. Nelson Jennings, B.A., M.Div., Ph.D., Lecturer in Evangelism

Junius Johnson, B.A., M.A.R., M.A., M.Phil., Lecturer in Ecclesiastical Latin

Sally Naylor Johnston, B.A., M.A., Ed.D., Lecturer in Supervised Ministries

Steven Jungkeit, B.A., M.Div., M.A., Ph.D., Lecturer in Church History

David H. Kelsey, B.A., B.D., M.A., Ph.D., Lecturer in Theology

Julie Kelsey, B.A., M.S., M.Div., Lecturer in Homiletics

Paul R. Kolbet, B.A., M.Div., S.T.M., M.A., Ph.D., Lecturer in Early Christianity

Sharon M. K. Kugler, B.A., M.A., Lecturer in Inter-religious Engagement and
Chaplaincy

David Mahan, B.A., M.A.R., Ph.D., Lecturer in Religion and Literature (appointed
with ISM)

Willis J. McCaw, B.A., M.Div., Lecturer in Pastoral Care

Rosemary Bray McNatt, B.A., M.Div., Lecturer in History and Polity of the Unitarian
Universalist Church

Adrienne Milics, B.A., B.M., M.M., M.B.A., Lecturer in Homiletics

Luke Moorhead, B.A., M.A.R., Assistant in Instruction for Theology

Ian Buckner Oliver, B.A., M.Div., Lecturer in Homiletics

David Olson, B.A., M.Div., Lecturer in Ministerial Formation

Mark Oppenheimer, B.A., Ph.D., Lecturer in Religion and Literature (appointed
with ISM)

Kate M. Ott, B.A., M.A.R., Ph.D., Lecturer in Practical Theology

Shepard Parsons, B.A., M.Div., Lecturer in Supervised Ministries

Margaret Gatter Payne, B.A., M.Div., Lecturer in Ministerial Formation

Kyle W. Pedersen, B.A., M.A.R., Lecturer in Supervised Ministries

Brenda Pelc-Faszczka, A.B., M.Div., D.Min., Lecturer in Pastoral Care

Dale Wood Peterson, B.A., M.Div., Associate Dean of Student Affairs and Lecturer in
History and Polity of the Baptist Church

Vernice Randall, B.A., M.Div., M.Th., Interim Associate Dean of Admissions and
Financial Aid and Lecturer in Homiletics

Daniel Joseph Schultz, B.A., M.A.R., Lecturer in Philosophy of Religion

John L. Selders, Jr., B.A., Lecturer in Supervised Ministries

Yolanda Smith, B.A.E., M.Ed., M.Div., M.A., Ph.D., Lecturer in Christian Education

David Spollett, B.A., M.Div., Lecturer in History and Polity of the United Church of
Christ and Congregational Church

Rochelle Stackhouse, B.A., M.Div., Ph.D., Lecturer in Homiletics and Lecturer in
Supervised Ministries

Erinn Staley, B.A., M.Div., M.A., Ph.D., Lecturer in Theology

Mary Evelyn Tucker, B.A., M.A., M.A., Ph.D., Senior Lecturer and Research Scholar in
Religion and Ecology

Jessica Van Denend, B.A., M.Div., Ph.D., Lecturer in Pastoral Care

Julie Vance, B.A., Instructor in English as a Second Language

Christian Wiman, B.A., Senior Lecturer in Religion and Literature (appointed
with ISM)

Research Faculty

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

Visiting and Adjunct Faculty

Joseph B. Britton, A.B., M.Div., Th.D., President and Dean of Berkeley Divinity School
and McFaddin Associate Professor (Adjunct) of Pastoral Theology
Elizabeth Davidson, B.A., Acting Instructor in New Testament Greek
Maggi E. Dawn, B.A., M.A., Ph.D., Associate Professor (Adjunct) of Theology and
Literature and Associate Dean for Marquand Chapel
Judith M. Gundry, B.A., M.A., Th.D., Research Scholar and Associate Professor
(Adjunct) of New Testament
M. Cathleen Kaveny, A.B., J.D., Ph.D., Visiting Professor of Law and Theology
Gerald McKenny, B.A., M.Div., Ph.D., Visiting Professor of Ethics
Markus Rathey, Ph.D., Associate Professor (Adjunct) of Music History (appointed
with ISM)
William G. Rusch, B.A., M.Div., D.Phil., Professor (Adjunct) of Lutheran Studies
Sallama Shaker, B.A., M.A., M.A., Ph.D., Visiting Professor of Islamic Studies
Frederick J. Streets, B.A., M.Div., M.S.W., D.S.W., Associate Professor (Adjunct) of
Pastoral Theology
Paul F. Stuehrenberg, B.A., M.Div., S.T.M., M.A., Ph.D., Divinity Librarian and
Associate Professor (Adjunct) of Theological Literature
Baby Varghese, B.Sc., G.S.T., B.D., M.Theol., D.Sc.Rel., D.Sc.Theol., Visiting
Professor of Liturgical Studies (appointed with ISM)

General Information

NATURE OF THE DIVINITY SCHOOL

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

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

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

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

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

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

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

HISTORY OF THE DIVINITY SCHOOL

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

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

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

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

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

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

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

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

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

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

YALE DIVINITY SCHOOL MISSION STATEMENT

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

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

YALE DIVINITY SCHOOL INCLUSIVITY STATEMENT

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

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

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

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

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

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

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

ACCREDITATION AND EDUCATIONAL EFFECTIVENESS

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

Students meet with success in a wide range of pursuits following graduation. A survey of the Class of 2012 conducted six months after graduation, with a 95 percent response rate, showed that 57 percent were employed, primarily in ministry, higher education, the nonprofit sector, and K-12 schools; 34 percent were pursuing further education; 2 percent were seeking employment; and 2 percent were unemployed but not looking for work.

Faculty Profiles

Faculty biographical information in this bulletin is subject to change. Readers may obtain more up-to-date information, as well as CVs and contact information, by consulting the individual faculty information pages on the Yale Divinity School Web site, <http://divinity.yale.edu/faculty-listing>.

Harold W. Attridge Sterling Professor of Divinity. Professor Attridge, dean of Yale Divinity School from 2002 to 2012, 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 *Essays on John and Hebrews*, *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*, *Nag Hammadi Codex I: The Jung Codex*, and *The Acts of Thomas*, as well as numerous book chapters and articles in scholarly journals. He has edited twelve books, including, with Dale Martin and Jürgen Zangenberg, *Religion, Ethnicity and Identity in Ancient Galilee*; and *The Religion and Science Debate: Why Does It Continue?* Professor Attridge is the general editor of the *HarpCollins Study Bible Revised Edition* (2006). He has been an editorial board member of *Catholic Biblical Quarterly*, *Harvard Theological Review*, *Journal of Biblical Literature*, *Novum Testamentum*, and the Hermeneia commentary series. He has been active in scholarly organizations, including the Society of Biblical Literature, which he served as president in 2001, and the Catholic Biblical Association, of which he was president in 2012. Professor Attridge is a fellow of Saybrook College. A.B. Boston College; B.A., M.A. University of Cambridge (Marshall Scholar); Ph.D. Harvard University (Junior Fellow, Society of Fellows). (Roman Catholic)

Joel S. Baden Associate Professor of Old Testament. Professor Baden is a specialist in the Pentateuch, Biblical Hebrew, and disability criticism. He is the author of the books *J, E, and the Redaction of the Pentateuch* (Mohr Siebeck, 2009), *The Composition of the Pentateuch: Renewing the Documentary Hypothesis* (Yale University Press, 2012), and *The Promise to the Patriarchs* (Oxford University Press, 2013). He has published numerous articles and essays on individual pentateuchal texts, critical methodology, and Biblical Hebrew in *The Journal of Biblical Literature*, *Vetus Testamentum*, *Catholic Biblical Quarterly*, *Zeitschrift für die alttestamentliche Wissenschaft*, and *Hebrew Studies*, as well as in various edited volumes. Future projects include commentaries on Deuteronomy (IECOT) and Exodus (Anchor). Professor Baden is a fellow of Calhoun College. B.A. Yale University; M.A. University of Chicago; Ph.D. Harvard University. (Jewish)

Christopher A. Beeley Walter H. Gray Associate Professor of Anglican Studies and Patristics. Professor Beeley teaches early Christianity and modern Anglican tradition. His research specializes in dogmatic theology, the history of biblical interpretation, pastoral theology, and the intersections between Christian spirituality and secular methods of psychological and psychoanalytic treatment. He is the author of *Leading God's People: Wisdom from the Early Church for Today* (Eerdmans, 2012), *The Unity of Christ: Continuity and Conflict in Patristic Tradition* (Yale University Press, 2012), and *Gregory of Nazianzus on the Trinity and the Knowledge of God* (Oxford University Press, 2008), which won a

2010 John Templeton Award for Theological Promise. Professor Beeley is the editor of the Patristic Monograph Series and a director of the North American Patristics Society, a previous director of the American Society of Church History, a steering committee chair of the Society of Biblical Literature, a founding member of the Episcopal Gathering of Leaders, and a trainee in adult psychoanalysis. He lectures widely on patristic theology and church leadership. An Episcopal priest, he has served parishes in Connecticut, Indiana, Texas, and Virginia. He contributes regularly to Berkeley Divinity School's Anglican formation program. Professor Beeley is a fellow of Saybrook College. 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)

Teresa Berger Professor of Liturgical Studies. Originally from Germany, Professor Berger came to Yale in 2007 after having taught theology at Duke Divinity School for many years. She holds doctorates both in liturgical studies and in constructive theology. Her scholarly interests lie at the intersections of both disciplines with gender theory, specifically gender history. Her latest research project and book in this area, *Gender Differences and the Making of Liturgical History*, was published in the Ashgate series Liturgy, Worship and Society in 2011. Previous publications include *Dissident Daughters: Feminist Liturgies in Global Context* (2001); *Fragments of Real Presence: Liturgical Traditions in the Hands of Women* (2005); and a video documentary, *Worship in Women's Hands* (2007). Professor Berger has also written on the hymns of Charles Wesley and on the liturgical thought of the nineteenth-century Anglo-Catholic revival. She coedited, with Bryan Spinks, the volume *The Spirit in Worship: Worship in the Spirit* (2009) and is editor of the recent volume of essays *Liturgy in Migration: From the Upper Room to Cyberspace* (2012). An active Roman Catholic, Professor Berger has produced (with MysticWaters Media) a CD-ROM, *Ocean Psalms: Meditations, Stories, Prayers, Songs and Blessings from the Sea* (2008); and she contributes to the liturgy blog *Pray Tell*. Professor Berger has been a visiting professor at the Universities of Mainz, Münster, Berlin, and Uppsala. In 2003 she 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. and Habilitation Westfälische Wilhelms-Universität, Münster. (Roman Catholic)

Joseph H. Britton President and Dean of Berkeley Divinity School at Yale, Associate Dean for Anglican Studies at Yale Divinity School, and McFaddin Associate Professor (Adjunct) of Pastoral Theology. Dean Britton has extensive pastoral experience in parishes of the Episcopal Church in the United States and Europe. He served as canon missionary of the Convocation of American Churches in Europe and was the founding director of the Institute for 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, and he is the author of *Abraham Heschel and the Phenomenon of Piety* (forthcoming). An Episcopal Church Foundation Fellow, Dean Britton has served as associate editor of the *Anglican Theological Review* and is a member of the Episcopal Gathering of Leaders and the Council of Seminary Deans. He has published articles in the *Anglican Theological Review*, *Sewanee Theological Review*, and *Anglican and Episcopal History*, and he is the recipient of an honorary D.D.

from the General Theological Seminary. Professor Britton is a fellow of Berkeley College. A.B. Harvard University; M.Div. The General Theological Seminary; Th.D. Institut Catholique de Paris. (Episcopal)

Adela Yarbro Collins Buckingham Professor of New Testament Criticism and Interpretation. Professor Collins joined YDS 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 served as president of the Society for New Testament Studies from July 2010 until August 2011. She was president of the New England Region of the Society of Biblical Literature in 2004–5. 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. Her most recent books are *King and Messiah as Son of God*, coauthored with John J. Collins (2009), and *Mark: A Commentary* in the Hermeneia commentary series, published in 2007. Among her other 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*. She served as editor of the Society of Biblical Literature's Monograph Series from 1985 to 1990. She currently serves on the editorial boards of the Hermeneia Commentary series, *New Testament Studies*, and the *Journal for the Study of the New Testament*. Professor Yarbro Collins is a fellow of Trumbull College. 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 YDS 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 and Other Ancient Literature*; *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 Violence?*; *Jewish Cult and Hellenistic Culture*; *Encounters with Biblical Theology*; *The Bible after Babel: Historical Criticism in a Postmodern Age*; *King and Messiah as Son of God* (with Adela Yarbro Collins); *Beyond the Qumran Community: The Sectarian Movement of the Dead Sea Scrolls*; and *The Dead Sea Scrolls: A Biography* (2012). He is coeditor of the three-volume *Encyclopedia of Apocalypticism*, *The Eerdmans Dictionary of Early Judaism*, and *The Oxford Handbook of the Dead Sea Scrolls*, and has participated in the editing of the Dead Sea Scrolls. He is general editor of the Yale Anchor Bible series. He has served as editor of the *Journal for the Study of Judaism Supplement Series*, *Dead Sea Discoveries*, and *Journal of Biblical Literature*, and as president of both the Catholic Biblical Association and the Society of Biblical Literature. He holds an honorary D.Litt. from University College Dublin. Professor Collins is a fellow of Trumbull College. B.A., M.A. University College Dublin; Ph.D. Harvard University. (Roman Catholic)

Maggi E. Dawn Associate Professor (Adjunct) of Theology and Literature and Associate Dean for Marquand Chapel. Originally from England, Professor Dawn came to Yale in 2011 after teaching and serving as chaplain and fellow at the University of Cambridge for a number of years. She teaches on S.T. Coleridge, performative theology, and theology and literature. She is the author of five books: *Like the Wideness of the Sea: Women Bishops and the Church of England* (Darton, Longman and Todd, 2013), *The Accidental Pilgrim: Modern Journeys on Ancient Pathways* (Hodder and Stoughton, 2011), *The Writing on the Wall: High Art, Popular Culture and the Bible* (Hodder and Stoughton, 2010), *Giving it Up: Daily Bible Readings from Ash Wednesday to Easter Day* (Oxford: BRF, 2009), and *Beginnings and Endings (and What Happens in Between): Daily Bible Readings from Advent to Epiphany* (Oxford: BRF, 2007). In addition to publishing articles and essays in journals and periodicals, she has contributed chapters to four collections of essays: *An Acceptable Sacrifice?: Homosexuality and the Church* (ed. Dormor and Morris, SPCK 2007), *Anglicanism: The Answer to Modernity* (ed. Dormor, McDonald, and Caddick, Continuum, 2003), *The Rite Stuff: Ritual in Contemporary Christian Worship and Mission* (ed. P. Ward, BRF, 2004), and *Post-Evangelical Debate* (Dawn et al., SPCK 1997). She is the composer of contemporary songs and hymns, published variously by EMI (Kingsway) and Big Jungle Music. Professor Dawn is an ordained priest in the Church of England, an accredited pastoral supervisor with APSE (Association of Pastoral Supervisors & Educators), a writer member of PRS for Music, and a member of the Society for the Study of Theology (UK). She serves on the advisory board for the Royal School of Church Music and is a senior member of King's College and Robinson College in the University of Cambridge, where she was formerly chaplain and fellow. B.A., M.A., Ph.D., University of Cambridge, England. (Ecumenical)

William Goettler Assistant Dean for Assessment and Ministerial Studies. Dean Goettler is an ordained minister in the Presbyterian Church (USA) and has served urban parishes in Albany, New York, and Wilmington, Delaware, and since 1998 as the co-pastor at First Presbyterian Church of New Haven. During that time he has also taught Presbyterian Polity and in the Supervised Ministries program at YDS. His writing in the area of ministry includes recent essays in *Interpretation Journal*, the *Bulletin of the Institute for Reformed Theology*, the *Feasting on the Word* lectionary series, and *Christian Century*. Other areas of interest include interfaith dialogue and the broad welcome of gay and lesbian people within the Christian church. B.A. Allegheny College; M.Div. Union Theological Seminary; D.Min. Andover Newton Theological School. (Presbyterian Church USA)

Bruce Gordon Titus Street Professor of Ecclesiastical History. A native of Canada, Professor Gordon taught from 1994 to 2008 at the University of St Andrews, Scotland, where he was professor of modern history and deputy director of the St Andrews Reformation Studies Institute. His research centers on European religious cultures of the late-medieval and early modern periods, with a focus on the Reformation in German-speaking lands. He is the author of *Calvin* (Yale University Press, 2009), a biography that seeks to put the life of the influential reformer in the context of the sixteenth-century world. *The Swiss Reformation* (Manchester, 2002), named as an "Outstanding Publication" for 2003 by *Choice* magazine, studies the emergence of the Reformation in the multilingual world of the Swiss Confederation and its influence across Europe in the sixteenth century. His

first book, *Clerical Discipline and the Rural Reformation* (1992), examined the creation of the Protestant ministry in Zurich and its numerous parishes. In addition, he has edited books on the development of Protestant historical writing, the place of the dead in late-medieval and early-modern society, and the Swiss Reformer Heinrich Bullinger. He was the principal investigator of a major grant from the Arts and Humanities Research Council of the United Kingdom on Protestant Latin Bibles of the Sixteenth Century. This project explores the new translations of the Old and New Testaments into Latin during the Reformation and the questions they raise concerning translation, authority, identity, and theology. These Bibles map many of the crucial debates within the new churches. Professor Gordon teaches courses on the Reformation, the culture of death in medieval and early-modern Europe, historiography of early-modern religion, Calvin, and interpretations of medieval religion in literature and film. He teaches in the History department and the Renaissance Studies program, of which he was acting chair in 2011. He is on the editorial board of four monograph series, *St Andrews Studies in Reformation History* (Ashgate), *Zürcher Beiträge zur Reformationsgeschichte* (Theologischer Verlag Zürich), *Studies in Early Modern Religious Traditions, Culture and Society* (Springer), and *Refo500 Academic Series* (Vandenhoecke + Ruprecht). He is a fellow of the Royal Historical Society and in 2012 received an honorary doctorate from the University of Zurich. B.A. (Hons) King's College; M.A. Dalhousie University; Ph.D. University of St Andrews. (Presbyterian)

John Grim Senior Lecturer and Research Scholar in Religion and Ecology. Mr. Grim, from the Missouri drift plains of North Dakota, 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. For more than three decades he participated in summer ceremonials with Crow/Apsáalooke people on their Montana reservation and, for more than a decade, in the winter with Salish-speaking Okanagan-Lakes peoples in eastern Washington state on the Colville Reservation. With Mary Evelyn Tucker, he is the cofounder 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); edited volumes with Mary Evelyn Tucker titled *Worldviews and Ecology* (Orbis, 1994); and a Daedalus volume titled *Religion and Ecology: Can the Climate Change?* (2001). He coedited Thomas Berry's *The Christian Future and the Fate of the Earth*. Mr. Grim is president of the American Teilhard Association. He has just completed a book with Ms. Tucker, *Ecology and Religion*, for Island Press, forthcoming in 2013. With Ms. Tucker he is an executive producer of the film *Journey of the Universe*, which has drawn national and international attention for its narration of humanities perspectives on scientific data regarding the emergence of galaxies, solar system, earth, and life. He is also a member of Yale's Interdisciplinary Center for Bioethics. B.A. St. John's University (Minnesota); M.A., Ph.D. Fordham University.

Judith M. Gundry Research Scholar and Associate Professor (Adjunct) of New Testament. Professor Gundry taught at the Evandjeosko-Teoloski-Fakultet in the former Yugoslavia (1986–91) and Fuller Theological Seminary, Pasadena, California (1991–98), before coming to YDS in 1998. Her book *Paul and Perseverance: Staying In and Falling Away* deals with the relationship between divine faithfulness and human faith/faithfulness in the letters of Paul (Westminster/John Knox, 1991). She is the author of numerous articles on women, gender, and children in the New Testament, and on soteriological issues in the letters of Paul. She is the coauthor with Miroslav Volf of *A Spacious Heart: Essays on Identity and Belonging*. She is currently working on two scholarly monographs: one on Paul's view of marriage and celibacy in 1 Corinthians 7, and the second on Paul's view of women, gender, and the body of Christ in 1 Corinthians and Galatians. Professor Gundry is the recipient of research grants from the Pew Evangelical Scholars Program, the Louisville Institute, the Alexander von Humboldt Foundation of Germany, and the Evangelische Kirche of Germany. She was elected to the Studiorum Novi Testamenti Societas in 1997 and has served on various editorial boards (*Bulletin for Biblical Research*, *New Cambridge Bible Commentary*, *Wissenschaftliche Untersuchungen zum Neuen Testament*). An active member of the Society of Biblical Literature, she cochaired the Pauline Epistles Section and is a member of the steering committee of the Children in the Biblical World Section. She is a frequent speaker at scholarly conferences. Professor Gundry is a fellow of Berkeley College. B.A. Westmont College; M.A. Fuller Theological Seminary; Th.D. University of Tübingen. (Episcopal)

Jan L. Hagens Assistant to the Dean for Special Projects, Senior Research Scholar in the Center for Faith and Culture, and Lecturer in the Faculty of Arts and Sciences. His research focuses on German and comparative drama (1550 to the present), drama theory, and philosophical and theological approaches to literature. He has published articles on seventeenth-century Jesuit drama, dramatic genre theory, theater semiotics, German film, Nietzsche, Freud, and language pedagogy. A current research project, "The Wounded Embrace: An Essay on the Drama of Reconciliation," examines potentially tragic plays that achieve productive resolution. Teaching interests include world literature, the Western canon, and comparative drama; forgiveness and reconciliation in drama, theater, and film; German literature, film, and intellectual history; as well as general linguistics and German language. He taught at Carleton College, Eckerd College, and the University of Notre Dame before joining YDS in 2010. He has won fellowships and grants from the National Endowment for the Humanities, the Templeton Foundation, the Ford Foundation, and the Max Kade Foundation; in 2007 he won the University of Notre Dame's first Rev. Edmund P. Joyce, C.S.C. Award for Excellence in Undergraduate Teaching. He serves on the editorial board of *Text and Presentation* and the conference board of the Comparative Drama Conference. M.A. University of Virginia; Staatsexamen Eberhard-Karls-Universität Tübingen; M.A., Ph.D. Princeton University. (Roman Catholic)

Clarence E. Hardy III Assistant Professor of the History of American Christianity. Professor Hardy is the author of *James Baldwin's God: Sex, Hope and Crisis in Black Holiness Culture*. He has published articles considering various aspects of black religious culture in the twentieth century in *The Journal of Religion*, *Church History*, and *The American Quarterly*. Professor Hardy is especially interested in the evolution of black religious rhetoric in

the United States during the interwar period and how the study of black religion evolved in the twentieth century. He is currently working on a book that considers how black descriptions of the divine have evolved in the modern period and another that focuses on how the multidisciplinary, theological, and political character of the study of African American religious culture has developed over time. He has taught American religious history and culture for several years at Rollins College in Winter Park, Florida, and at Dartmouth College in Hanover, New Hampshire. A.B. Princeton University; M.Div., Ph.D. Union Theological Seminary. (Baptist)

John E. Hare Noah Porter Professor of Philosophical Theology. Professor Hare's 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 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 nontechnical 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). Professor Hare is a fellow of Berkeley College. B.A. Oxford University; Ph.D. Princeton University. (Anglican)

Peter S. Hawkins Professor of Religion and Literature. Professor Hawkins's work has long centered on Dante, most recently in *Dante's Testaments: Essays on Scriptural Imagination* (winner of a 2001 AAR Book Prize), *The Poets' Dante: Twentieth-Century Reflections* (2001), coedited with Rachel Jacoff, and *Dante: A Brief History* (2006). The poet features as well in his expansion of his 2007 Lyman Beecher Lectures on Preaching in *Undiscovered Country: Imagining the World to Come* (2009). His research in the history of biblical reception has led to three coedited volumes to which he also contributed essays: *Scrolls of Love: Ruth and the Song of Songs* (2006), *Medieval Readings of Romans* (2007), and *From the Margins I: Women of the Hebrew Bible and Their Afterlives* (2009). Together with Paula Carlson he has edited the Augsburg Fortress four-volume series *Listening for God: Contemporary Literature and the Life of Faith*. He has also written on twentieth-century fiction (*The Language of Grace*), utopia (*Getting Nowhere*), and the language of ineffability (*Ineffability: Naming the Unnamable from Dante to Beckett*). Professor Hawkins's essays have dealt with such topics as memory and memorials, televangelism, scriptural interpretation, and preaching. From 2000 to 2008 he directed the Luce Program in Scripture and Literary Arts at Boston University. While at BU he won the Metcalf Award for Excellence in Teaching. He has served on the editorial boards of *PMLA* and *Christianity and Literature* and on the selection committees of both the Luce Fellows in Theology and the Dante Society of America. In spring 2012 he was a research fellow at the Centro Studi Ligure in Bogliasco (Genoa), Italy, and a senior visiting professor at Pembroke College,

Cambridge. He has chapters forthcoming in the *Oxford Handbook of the Psalms* and in a Cambridge University Press volume, *Dante in Context*. Professor Hawkins is a fellow of Jonathan Edwards College and also teaches regularly in the Directed Studies Program in Yale College. B.A. University of Wisconsin at Madison; M.Div. Union Theological Seminary; M.A., Ph.D. Yale University. (Episcopal)

Jennifer A. Herdt Gilbert L. Stark Professor of Christian Ethics. Professor Herdt joined YDS in 2010 after eleven years on the faculty of theology at the University of Notre Dame. She is the author of *Religion and Faction in Hume's Moral Philosophy* and *Putting on Virtue: The Legacy of the Splendid Vices*. Her primary interests are in early modern and modern moral thought, classical and contemporary virtue ethics, natural law theory, and contemporary theological ethics and political theology. Her articles have appeared in a variety of journals, including the *Journal of Religious Ethics*, the *Journal of Religion, Modern Theology, Soundings, Studies in Christian Ethics*, and the *American Catholic Philosophical Quarterly*. They deal with subjects ranging from Aquinas's Aristotelian defense of martyr courage to Augustine's critique of pagan mimesis, transcendence and collective identity in Charles Taylor, and Millbank's critique of political economy. In 2013 she delivered the Warfield Lectures at Princeton Theological Seminary on Christian eudaimonism and divine command morality. An ongoing project on ethical formation, *Bildung*, and the *Bildungsroman*, is supported by a research fellowship from the Alexander von Humboldt Foundation. She has been the recipient of a Carey Senior Fellowship at the Erasmus Institute (2004–5), a postdoctoral fellowship from the Center for Philosophy of Religion (1998–99), a Mellon Graduate Prize Fellowship from the University Center for Human Values at Princeton University (1992), and a Mellon Fellowship in the Humanities (1989). She has served on the board of directors of the Society of Christian Ethics and is a member of the editorial board of the *Journal of Religious Ethics*. B.A. Oberlin College; M.A., Ph.D. Princeton University. (Episcopal)

M. Jan Holton Associate Professor of Pastoral Care and Counseling. Professor Holton's research, broadly speaking, uses ethnographic methodology to investigate issues of pastoral care in conflict (or post-conflict) and disaster zones. She is the author of *Building the Resilient Community: Lessons from the Lost Boys of Sudan* (2011), a study that focuses on field research in South Sudan. Here, she challenges conventional Western models of healing and explores how faith serves as a resource for resilience in refugee communities facing traumatic circumstances in times of war and displacement. Professor Holton's current book project examines forced displacement through understanding why home is so important and proposes that loss of home and security for self and family creates more than just grief—it can shatter frames of meaning. The book proposes that such displacement demands a response from all communities of faith in the form of a hospitality of care that compels us to step out of familiar spaces in order to learn what home is for the other. She has also begun field research in eastern Democratic Republic of Congo for a project on the role of faith-based organizations and faith communities in the care of victims of sexualized violence and torture. Other research and teaching interests include intercultural pastoral theology, travel seminars to former conflict areas (Uganda and Bosnia), ethnographic perspectives of suffering, pastoral care in times of crisis, death and dying, addiction, the transition of hope, 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)

Martin D. Jean Director of the Institute of Sacred Music, Professor in the Practice of Sacred Music, and Professor of Organ. Professor Jean has performed widely throughout the United States and Europe and is known for his wide repertorial interests. He was awarded first place at the international Grand Prix de Chartres in 1986 and at the National Young Artists Competition in Organ Performance in 1992. A student of Robert Glasgow, he spent a sabbatical with Harald Vogel in Germany in the fall of 1999. He has performed on four continents and in nearly all fifty states. In 2001 he presented a cycle of the complete organ works of Bach at Yale, and his compact discs *Charles Tournemire's The Seven Last Words of Christ* and *The Complete Symphonies of Louis Vierne*, both recorded in Woolsey Hall, have been released by Loft Recordings. Recordings of the organ symphonies and Stations of the Cross of Marcel Dupré are forthcoming. Professor Jean is on the board of directors of the Lutheran Music Program. He is a fellow of Saybrook College. B.A., A.Mus.D. University of Michigan.

Vasileios Marinis Assistant Professor of Christian Art and Architecture. Professor Marinis's research focuses on the art and architecture of early Christianity and the Middle Ages. He has a particular interest in the ritual, liturgical arts, and material culture of these periods. He has published on a variety of topics ranging from early Christian tunics decorated with New Testament scenes to medieval tombs and Byzantine transvestite nuns. He has recently completed a monograph on the interchange of architecture and ritual in the medieval churches of Constantinople. Professor Marinis has been the recipient of numerous grants and fellowships including the Aidan Kavanagh Prize for Outstanding Scholarship at Yale, a Junior Fellowship at Dumbarton Oaks in Washington, D.C., the S.C. and P.C. Coleman Senior Fellowship at the Metropolitan Museum of Art, and a membership at the Institute for Advanced Study in Princeton. Before coming to Yale he was the first holder of the Kallinikeion Chair of Byzantine Art at Queens College, CUNY. B.A. University of Athens; D.E.A. Université de Paris I Panthéon-Sorbonne; M.A.R. Yale University; Ph.D. University of Illinois at Urbana-Champaign. (Greek Orthodox)

Mary Clark Moschella Roger J. Squire Professor of Pastoral Care and Counseling. Prior to joining YDS in 2010, Professor Moschella taught at Wesley Theological Seminary in Washington, D.C., for ten years. Before that, she was a pastor in United Church of Christ congregations in Massachusetts for thirteen years. Her publications include *Ethnography as a Pastoral Practice: An Introduction* and *Living Devotions: Reflections on Immigration, Identity, and Religious Imagination*. She has edited, with Jane F. Maynard and Leonard Hummel, *Pastoral Bearings: Lived Religion and Pastoral Theology*. One of her current research projects, supported by a Henry Luce III Fellowship in Theology for 2010–11, is a pastoral theological study of joy. She teaches courses in ethnography, psychopathology, and feminist and womanist pastoral theology and care. Her interests include narrative pastoral care as well as cognitive-behavioral approaches. She is a 2012–13 Public Voices Thought Leadership Fellow at Yale and writes op-eds for the *Huffington Post*, *Al Jazeera*, and the *Washington Post*. Professor Moschella serves on the editorial boards of the *Journal of*

Pastoral Theology and the *Journal of Childhood and Religion*. She is a fellow of Calhoun College. B.S. Southern Connecticut State College; M.Div. Harvard Divinity School; Ph.D. Claremont School of Theology. (United Church of Christ)

Dale Wood Peterson Associate Dean of Student Affairs and Lecturer in History and Polity of the Baptist Church. Dean 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 (UCC), and the First Baptist Church of West Haven, Connecticut, an American Baptist congregation. He served as Baptist chaplain of Yale University for thirteen years before coming to YDS 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 has been a member of Yale Religious Ministries and has served on the boards of the Alliance of Baptists, the Cooperative Baptist Fellowship, and the Nazareth Baptist School, Nazareth, Israel. He currently serves on the boards of the American Baptist Churches of Connecticut and Connecticut Baptist Homes, Inc. He is a fellow of Jonathan Edwards College. B.A. University of Virginia; M.Div. Southern Seminary. (American Baptist)

John Pittard Assistant Professor of Philosophy of Religion. Professor Pittard specializes in epistemology and the philosophy of religion and has secondary interests in ethics and early modern philosophy. Much of his current research is focused on the rational implications of disagreement. He has two essays forthcoming in Oxford University Press publications: "When Beauties Disagree: Why 'Halfers' Should Affirm Robust Perspectivalism" in *Oxford Studies in Epistemology*, vol. 5, and "Conciliationism and Religious Disagreement" in *Challenges to Religious and Moral Belief: Disagreement and Evolution*. A.B. Harvard University; M.Div. Princeton Theological Seminary; M.A., Ph.D. Yale University.

Sally M. Promey Deputy Director and Professor of Religion and Visual Culture (ISM) and Professor of American Studies (Faculty of Arts and Sciences). Professor Promey is director of the Initiative for the Study of Material and Visual Cultures of Religion, generously supported in its founding years by a grant awarded in 2008 from the Henry Luce Foundation. She convenes the Sensory Cultures of Religion Research Group at Yale. Prior to arriving in New Haven in 2007, she was chair and professor in the Department of Art History and Archaeology at the University of Maryland, where she taught for fifteen years. Her scholarship explores relations among visual/material cultures and religions in the United States from the colonial period through the present. Current book projects include volumes titled "Religion in Plain View: The Public Aesthetics of American Belief" and "Written on the Heart: Sensory Cultures, Material Practices, and American Christianities." She has recently completed editing a substantial multi-author volume titled *Sensational Religion: Sensory Cultures in Material Practice*, to be published by Yale University Press in 2014. A volume on *American Religious Liberalism*, coedited with Leigh Eric Schmidt, was published by Indiana University Press in 2012. Among earlier publications, *Painting Religion in Public: John Singer Sargent's "Triumph of Religion" at the Boston Public Library* received the American Academy of Religion Award for Excellence in the historical study of religion, and *Spiritual Spectacles: Vision and Image in Mid-Nineteenth-Century Shakerism* was awarded the Charles C. Eldredge Prize for outstanding scholarship in

American art. Recent articles and book chapters include essays titled “Hearts and Stones: Material Transformation and the Stuff of American Christianities”; “Sensory Cultures: Material and Visual Religion Reconsidered” (coauthored with Shira Brisman); “Mirror Images: Framing the Self in Early New England Material Piety”; and “Taste Cultures and the Visual Practice of Liberal Protestantism, 1940–1965.” Professor Promey is a recipient of numerous grants and fellowships including a Guggenheim Fellowship, 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 received the Regent’s Faculty Award for Research, Scholarship, and Creative Activity from the University System of Maryland, and in 2002 the Kirwan Faculty Research and Scholarship Prize, University of Maryland. She was codirector (with David Morgan, Duke University) of a multiyear 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, coedited by Professors 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*, *Images: A Journal of Jewish Art and Visual Culture*, and *Winterthur Portfolio* and on the Advisory Committee of the Center for Historic American Visual Culture at the American Antiquarian Society. She is editorial adviser to *American Art*. Professor Promey is a fellow of Berkeley College. B.A. Hiram College; M.Div. Yale University; Ph.D. University of Chicago. (United Church of Christ)

Eric D. Reymond Lector in Biblical Hebrew. Before joining YDS in 2010 to teach Hebrew, Mr. Reymond taught Aramaic and related languages and topics at the University of Michigan, Ann Arbor. Author of two books – *Innovations in Hebrew Poetry: Parallelism and the Poems of Sirach* and *New Idioms within Old: Poetry and Parallelism in the Non-Masoretic Poems of 11Q5 (=11QP5^a)* – and many articles, he researches the language and literary idiom of biblical and postbiblical Hebrew literature, especially that found among the Dead Sea Scrolls. He also is interested in the pedagogy of teaching ancient languages; his lessons on Aramaic grammar have been incorporated into BibleWorks software. Mr. Reymond is also a published poet whose poems have appeared in the *New Orleans Review*, the *Portland Review*, and *New South*, among other journals. B.A. Bennington College; M.A., Ph.D. University of Chicago. (Unitarian)

Melanie C. Ross Assistant Professor of Liturgical Studies. Professor Ross joined the YDS faculty in the fall of 2012 after teaching at the University of Notre Dame, Saint John’s School of Theology, and Huntington University. Her research lies at the intersection of ecumenical liturgical theology, North American evangelism, and the worship practices of contemporary congregations. Her book “Evangelical vs. Liturgical? Defying a Dichotomy” is forthcoming from Eerdmans Press. She edited (with Simon Jones) *The Serious Business of Worship: Essays in Honour of Bryan D. Spinks*. Her articles have appeared in *Liturgy*, *Scottish Journal of Theology*, *Pro Ecclesia*, and *Worship*. Professor Ross is a member of the American Academy of Religion and the North American Academy of Liturgy. B.A. Messiah College; M.A.R. Yale University; Ph.D. University of Notre Dame. (Evangelical Free Church)

Janet K. Ruffing Professor of the Practice of Spirituality and Ministerial Leadership. Originally from California, Professor Ruffing, a Sister of Mercy, was professor of spirituality and spiritual direction at Fordham University from 1986 until her arrival at YDS in the spring of 2010. She has published six books, most recently a volume of the letters of Élisabeth Leseur, *Lettres sur la souffrance: Correspondance avec soeur Marie Goby (1910–1914)*, and numerous articles on spiritual direction and supervision, mercy spirituality, female religious life and leadership, kataphatic mysticism, prayer, and other technical topics in spirituality. She has lectured or given workshops in the United States, Canada, Australia, New Zealand, France, the United Kingdom, Ireland, India, Thailand, Korea, the Philippines, Hong Kong, and Macau. She was a founding member of Spiritual Directors International and the Society for the Study of Christian Spirituality. She has also chaired the mysticism group in the AAR, is an associate editor for *The Way*, and serves on the editorial board for *Presence*. She has experience in teaching religion and English in secondary schools, and in the formation of spiritual directors, permanent deacons, and women religious. B.A. Russell College; M.A.S. University of San Francisco; C.T.S., S.T.L. Jesuit School of Theology, Berkeley; Ph.D. Graduate Theological Union. (Roman Catholic)

Lamin Sanneh D. Willis James Professor of Missions and World Christianity, Professor of History, and Professor of International and Area Studies. Professor Sanneh is the author of several books and more than two hundred articles on religious and historical subjects. He is author of *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*; *Het Evangelie is Niet Los Verkrijgbaar*; *Whose Religion is Christianity?: The Gospel beyond the West*; and *Disciples of All Nations: Pillars of World Christianity* (Oxford University Press, 2008), the inaugural volume in the Oxford Studies in World Christianity series, of which he is series editor; *Translating the Message: The Missionary Impact on Culture* (2nd edition, 2009); and *Summoned from the Margin: Homecoming of an African* (2012). He is coeditor of *The Changing Face of Christianity* (Oxford University Press, 2005) and editor of the collected essays of Richard Gray, *Christianity, the Papacy, and Mission in Africa* (2012). Professor Sanneh 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 editor of “The Oxford Handbook on African Christianity” (forthcoming) and is finishing the book “Beyond Jihad: Islam and Society in West Africa (The Pacifist Achievement)” (forthcoming, Oxford University Press). 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 has been 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; was an official consultant at the 1998 Lambeth Conference in London; and was a founding member of the

Council of 100 Leaders of the World Economic Forum. He was appointed by Pope John Paul II to the Pontifical Committee for Historical Sciences, and twice by Pope Benedict XVI to the Pontifical Commission for Religious Relations with Muslims. He was the recipient of the John W. Kluge Chair in the Countries and Cultures of the South at the Library of Congress. For his academic work, Professor Sanneh was made Commandeur de l'Ordre National du Lion, Senegal's highest national honor, and he is also the recipient of an honorary D.D. from the University of Edinburgh in Scotland and another from Liverpool Hope University, England. Professor Sanneh is a fellow of Trumbull College, M.A. University of Birmingham (England); Ph.D. University of London. (Roman Catholic)

Carolyn J. Sharp Professor of Hebrew Scriptures. Professor Sharp's research explores aspects of the composition and theology of Hebrew Scripture texts. In recent articles, she has analyzed the figuring of Moab in Jeremiah 48 as reinscription of the Judean body and offered a feminist and postcolonial reading of Joshua 2–12 for the contemporary church. Professor Sharp's first book, *Prophecy and Ideology in Jeremiah* (2003), treats literary-critical issues in Jeremiah as revelatory of a post-exilic power struggle over the prophet's legacy. *Irony and Meaning in the Hebrew Bible* (2009) explores literary and hermeneutical issues regarding irony in biblical texts, and *Old Testament Prophets for Today* (2009) offers theological reflections on the prophets in terms accessible to readers with little or no biblical training. *Wrestling the Word: The Hebrew Scriptures and the Christian Believer* (2010) addresses historical, literary, and ideological-critical issues in Hebrew Scripture studies for the seminary classroom. Her most recent book is *Living Countertestimony: Conversations with Walter Brueggemann* (2012). Current projects include a commentary on Joshua (Smyth & Helwys) and a commentary on Jeremiah 26–52 (Kohlhammer Verlag). Professor Sharp serves on the editorial board of the *Journal of Biblical Literature* and is on the steering committee of the Writing/Reading Jeremiah group of the Society of Biblical Literature. An Episcopal priest, she serves a parish in New Haven, Connecticut. B.A. Wesleyan University; M.A.R., Ph.D. Yale University. (Episcopal)

Frederick V. Simmons Assistant Professor of Ethics. Professor Simmons's research and teaching examine the moral implications of Christian theological commitments and the relationships between philosophical and theological ethics. He is completing a book on the ethical and potential soteriological significance of ecology for contemporary Christians, and is coediting a volume on love and Christian ethics. He has taught at Amherst College, La Universidad Politécnica Salesiana, and La Pontificia Universidad Católica del Ecuador. B.A. Carleton College; M.Div., M.A., Ph.D. Yale University. (United Methodist)

Bryan D. Spinks Bishop F. Percy Goddard Professor of Liturgical Studies and Pastoral Theology. 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 most recent books are *Early and Medieval Rituals and Theologies of Baptism: From the New Testament to the Council of Trent* (2006); *Reformation and Modern Rituals and Theologies of Baptism: From Luther to Contemporary Practices* (2006); and *Liturgy in the Age of Reason: Worship and Sacraments in England and Scotland, 1662–c. 1800* (2008). *The Worship Mall: Liturgical Initiatives and Responses in a Postmodern Global World* was published

by SPCK (London 2010; New York 2011). He coedited, with Teresa Berger, *The Spirit in Worship: Worship in the Spirit* (2009). Other recent publications include “German Influence on Edwardian Liturgies,” in *Sister Reformations/Schwesterreformationen*, ed. Dorothea Wendebourg (Mohr Siebeck, 2010); “The Mystery of the Holy Leaven (*Malka*) in the East Syrian Tradition,” in *Issues in Eucharistic Praying in East and West*, ed. Maxwell E. Johnson (Liturgical Press, 2010); “Embodying a Reformed Liturgic in Today’s Ecumenical Convergence,” Supplement to the *AR&LW Newsletter* (Fall 2011); “The Sacraments,” in *Companion to Reformation Theology*, ed. David M. Whitford (T&T Clark, 2012); “Handing on Tradition: Some Themes and Images in the Maronite Baptismal Ordo,” in *Portraits of Jesus*, ed. Susan E. Myers (Mohr Siebeck, 2012); “Gregory Dix and Reformation Liturgy,” in *Reformed and Catholic*, ed. Roberta Bayer (Pickwick Publications, 2012); “Revisiting Egyptian Anaphoral Development,” in *A Living Tradition*, ed. David A. Pitt, Stefanos Alexopoulos, and Christian McConnell (Liturgical Press, 2012); “The Transition from ‘Excellent Liturgy’ to being ‘Too narrow for the religious life of the present generation’: The Book of Common Prayer in the Nineteenth Century,” in *Comfortable Words*, ed. Stephen Platten and Christopher Woods (SCM Press, 2012); and “The Elizabethan Primers: Symptoms of an Ambiguous Settlement or Devotional Weaning?,” in *Worship and the Parish Church in Early Modern Britain*, ed. Natalie Mears and Alec Ryrie (Ashgate, 2013). Professor Spinks is coeditor 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, and a fellow of the Royal Historical Society and of Churchill College, Cambridge. He is vice president and president-elect of the Society of Oriental Liturgy. He is a regular Sunday Presbyterian in the Middlesex Area Cluster Ministry. Professor Spinks is a fellow of Morse College. B.A. (Hons), Dip.Th. University of Durham; M.Th. University of London; B.D., D.D. University of Durham. (Church of England)

Chloë F. Starr Assistant Professor of Asian Christianity and Theology. Professor Starr taught previously at the University of Durham, where she was senior tutor of St. John’s College, and the University of Oxford, where she taught classical Chinese literature. Her work focuses on late Qing Christian texts and contemporary Chinese theology. She is currently editing and translating a reader in Chinese Christian theology and working on a volume on Chinese intellectual Christianity, a project supported in 2011–12 by a Luce Fellowship in Theology. Her courses explore a range of approaches to East Asian theology, including theological surveys, Chinese and Japanese Christian literatures, and Asian American theologies. Publications include *Red-light Novels of the late Qing* (2007); a coedited volume, *The Quest for Gentility in China* (2007); an edited volume, *Reading Christian Scriptures in China* (2008); and a coedited textbook, *Documenting China: A Reader in Seminal Twentieth-Century Texts* (2011). She recently guest-edited the *Chinese Journal for the Study of Christian Culture* (2012). B.A., M.A. University of Cambridge; D.Phil. University of Oxford.

Gregory E. Sterling The Reverend Henry L. Slack Dean of Yale Divinity School and Lillian Claus Professor of New Testament. Dean Sterling, a New Testament scholar with a speciality in Hellenistic Judaism, has concentrated his research on the writings of Philo of Alexandria, Josephus, and Luke-Acts, with a focus on the ways in which Second Temple

Jews and early Christians interacted with one another and with the Greco-Roman world. He assumed the deanship in 2012 after more than two decades at the University of Notre Dame, where he served in several capacities at the College of Arts and Letters before becoming the first dean of the independent Graduate School. Dean Sterling is the author of several books—*Coptic Paradigms: A Summary of Sahidic Coptic Morphology*; *Armenian Paradigms*; and *Historiography and Self-Definition: Josephos, Luke-Acts, and Apologetic Historiography*—and more than sixty scholarly articles and essays. He is finishing a book titled “Defining the Present through the Past” (Eerdmans), which examines how indigenous authors defined their people’s identities through the past and is an extension of his earlier *Historiography and Self-Definition*. Dean Sterling is general editor for the Philo of Alexandria Commentary Series (E.J. Brill) and coeditor of the *Studia Philonica Annual*. He is the editor of the Christianity and Judaism in Antiquity Series (University of Notre Dame Press) and a member of the editorial board of *Beihefte zur Zeitschrift für die neutestamentliche Wissenschaft*. He has also edited or coedited three books. A Churches of Christ minister, Dean Sterling has held numerous leadership positions in the Society of Biblical Literature, the Studiorum Novi Testamenti Societas, and the Catholic Biblical Association. B.A. Houston Baptist University; M.A. Pepperdine University; M.A. University of California (Davis); Ph.D. Graduate Theological Union. (Churches of Christ)

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 and winner of *Christianity Today*’s Best History Book of 2007, the Philip Schaff Prize for best book on the history of Christianity 2006–7, and the New England Historical Association Best Book Award 2007; *The New England Soul*, a Pulitzer Prize finalist for history; *The Divine Dramatist: George Whitefield and the Rise of Modern Evangelicalism*, which received a Pulitzer Prize nomination for biography as well as the Critic’s Award for History in 1991; *Dictionary of Christianity in America* (of which he was coeditor), 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* (coedited with Jon Butler). With Kenneth Minkema he coedited *Jonathan Edwards at 300: Essays on the Tercentenary of His Birth*. He most recently contributed to and coedited *Religion in the American Civil War* and is currently coediting *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. In 2011–12 Professor Stout held the Rogers Distinguished Senior Fellowship at the Huntington Library. He currently serves as general editor and director of the Jonathan Edwards Center and is working with Tony Blair in the Tony Blair Faith Foundation, an organization designed to promote interfaith dialogue around the world. Professor Stout is a fellow of Berkeley College. B.A. Calvin College; M.A., Ph.D. Kent State University. (Presbyterian)

Frederick J. Streets Associate Professor (Adjunct) of Pastoral Theology. Professor Streets served from 1992 to 2007 as the Yale University chaplain and senior pastor of the Church of Christ in Yale, where he established a model of multifaith campus ministry. In honor of Yale's tercentennial, Yale University Press published his *Preaching in the New Millennium* (2005). A licensed clinical social worker, Professor Streets is the former Carl and Dorothy Bennett Professor in Pastoral Counseling at the Wurzweiler School of Social Work, Yeshiva University, in New York City. As senior pastor of the Mount Aery Baptist Church in Bridgeport, Connecticut, from 1975 to 1992, he led the congregation in significant growth, building a new church edifice and developing many social outreach programs and ministries. He is currently senior pastor of the historic Dixwell Avenue Congregational Church in New Haven, Connecticut. He is a member of the Harvard Program in Refugee Trauma, through which he assists in the training of mental health professionals across disciplines, religions, and cultures in providing mental health services to those throughout the world who have been traumatized by war and natural disasters. In 2008 Professor Streets was a Fulbright scholar at the University of Pretoria in South Africa, where he taught in the Department of Practical Theology and explored the intersection of religious, social welfare, and medical institutional outreach services to those affected by, and infected with, HIV and AIDS. He returned to South Africa as a Fulbright specialist in 2010 and 2012 to assess the transition of the University of the Free State in Bloemfontein, South Africa, in becoming a multicultural and ethnic institution since the fall of apartheid. His larger involvements include membership on the board of the Fund for Theological Education. He was a 2009–10 fellow of the Connecticut Health Foundation. A native of Chicago, he has published numerous articles and book chapters, and he is the recipient of many awards as well as an honorary D.D. degree from Ottawa (Kansas) University. B.A. Ottawa (Kansas) University; M.Div. Yale University; M.S.W., D.S.W. Wurzweiler School of Social Work, Yeshiva University. (American Baptist/Progressive National Baptist/UCC)

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*, *Journal of Religious and Theological Information*, *Elenchus Bibliographicus Biblicus*, *Theological Education*, *Theological Librarianship*, *Journal of Pacific History*, and *Anchor Bible Dictionary*. He is active in the American Theological Library Association and the Society of Biblical Literature. He is a fellow of Jonathan Edwards College. B.A. Concordia Senior College; M.Div. Concordia Seminary; S.T.M. Christ Seminary; M.A., Ph.D. University of Minnesota. (Lutheran)

Kathryn E. Tanner Frederick Marquand Professor of Systematic Theology. Professor Tanner joined the Yale Divinity School faculty in 2010 after teaching at the University of Chicago Divinity School for sixteen years and in Yale's Department of Religious Studies for ten. Her research relates the history of Christian thought to contemporary issues of theological concern using social, cultural, and feminist theory. She is the author of *God and Creation in Christian Theology: Tyranny or Empowerment?* (Blackwell, 1988); *The Politics of God: Christian Theologies and Social Justice* (Fortress, 1992); *Theories of Culture: A New Agenda for Theology* (Fortress, 1997); *Jesus, Humanity and the Trinity: A*

Brief Systematic Theology (Fortress, 2001); *Economy of Grace* (Fortress, 2005); *Christ the Key* (Cambridge, 2010); and scores of scholarly articles and chapters in books that include *The Oxford Handbook of Systematic Theology*, which she edited with John Webster and Iain Torrance. She has served on the editorial boards of *Modern Theology*, *International Journal of Systematic Theology*, and *Scottish Journal of Theology*, and is a former coeditor of the *Journal of Religion*. Active in many professional societies, Professor Tanner is a past president of the American Theological Society, the oldest theological society in the United States. She is a member of the Theology Committee that advises the Episcopal Church's House of Bishops. In the academic year 2010–11, she had a Luce Fellowship to research financial markets and the critical perspectives that Christian theology can bring to bear on them. In 2015–16, she will deliver the Gifford Lectures at the University of Edinburgh in Scotland. B.A., M.A., Ph.D. Yale University. (Episcopal)

Leonora Tubbs Tisdale Clement-Muehl Professor of Homiletics. Professor Tisdale teaches the theory and practice of preaching, with research interests in prophetic preaching, congregational studies and preaching, and women's ways of preaching. She is the author or editor of nine books, including *Prophetic Preaching: A Pastoral Approach*; *Preaching as Local Theology and Folk Art*; and *Teaching Preaching as a Christian Practice* (coedited with Thomas G. Long). Her other works include *Making Room at the Table: An Invitation to Multicultural Worship* (coedited with Brian K. Blount); *The History of the Riverside Church in the City of New York* (for which she wrote the chapter on the Riverside Church preachers); and three volumes of *The Abingdon Women's Preaching Annual*. Her most recent volume, forthcoming from Abingdon Press and coauthored with Yale colleague Thomas Troeger, is *A Sermon Workbook: Exercises in the Art and Craft of Preaching*. It is based on the innovative way the two authors co-teach the introductory preaching course at YDS. A former president of the Academy of Homiletics, Professor Tisdale has served on the faculties of Union Theological Seminary in Virginia (now Union Presbyterian Seminary) 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 more than 2,000 people in the greater New York area. B.A. University of North Carolina at Chapel Hill; D.Min. Union Theological Seminary in Virginia; Ph.D. Princeton Theological Seminary. (Presbyterian Church USA)

Linn Marie Tonstad Assistant Professor of Systematic Theology. Professor Tonstad joined the Yale Divinity School faculty in 2012 after teaching for a year at Perkins School of Theology at Southern Methodist University, where she also served as a member of the faculty of the Graduate Program in Religious Studies. From 2009 to 2011, she was a Lilly Fellow in theology at Valparaiso University. Her teaching interests include systematic theology, feminist and queer theology, philosophy of religion, and theological method. Professor Tonstad has made contributions to various journals, including *Modern Theology*, *Neue Zeitschrift für Systematische Theologie und Religionsphilosophie*, and *Conversations in Religion and Theology*. She is currently completing her first book, provisionally titled "God and Difference: Experimental Trinitarian Theology." She is a member of the American Academy of Religion. B.A. La Sierra University; M.A.R., Ph.D. Yale University.

Thomas H. Troeger J. Edward and Ruth Cox Lantz Professor of Christian Communication. Professor Troeger has written twenty books in the fields of preaching, poetry, hymnody, and worship, is a frequent contributor to journals dedicated to these topics, and is a monthly columnist for *Lectionary Homiletics*. His most recent books include *Sermon Sparks: 122 Ideas to Ignite Your Preaching*; *Wonder Reborn: Creating Sermons on Hymns, Music and Poetry*; *God, You Made All Things for Singing: Hymn Texts, Anthems, and Poems for a New Millennium*; *So That All Might Know: Preaching That Engages the Whole Congregation* (with H. Edward Everding, Jr.); *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 and is frequently set as choral anthems. 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 has served as national chaplain to the American Guild of Organists and is a former president of the Academy of Homiletics (the North American guild of scholars in homiletics) and past president of Societas Homiletica (the international guild of scholars in homiletics). He was awarded an honorary D.D. degree from Virginia Theological Seminary. Professor Troeger is a fellow of Silliman College. B.A. Yale University; B.D. Colgate Rochester Divinity School; S.T.D. Dickinson College. (Presbyterian and Episcopal)

Mary Evelyn Tucker Senior Lecturer and Research Scholar in Religion and Ecology. Ms. Tucker is cofounder and codirector (with John Grim) of the Forum on Religion and Ecology at Yale. Together they organized a series of ten conferences on World Religions and Ecology at Harvard's Center for the Study of World Religions. They are series editors for the ten volumes from the conferences distributed by Harvard University Press. They are also editors for a twenty-volume series on ecology and justice from Orbis Press. Forthcoming by Ms. Tucker and Mr. Grim is *Ecology and Religion* (Island Press, 2013). Ms. Tucker is the author of *Worldly Wonder: Religions Enter Their Ecological Phase* (2004); *Moral and Spiritual Cultivation in Japanese Neo-Confucianism* (1989); and *The Philosophy of Qi* (2007). She coedited *Worldviews and Ecology*; *Buddhism and Ecology*; *Confucianism and Ecology*; *Hinduism and Ecology*; and *When Worlds Converge*. With Tu Weiming she edited the two-volume *Confucian Spirituality*. She also coedited a *Daedalus* volume titled *Religion and Ecology: Can the Climate Change?* She edited Thomas Berry's *Evening Thoughts: Reflecting on Earth as Sacred Community*; *Sacred Universe*; and *The Christian Future and the Fate of Earth*. In 2011 she published *Journey of the Universe* with Brian Thomas Swimme. Together they also brought out a film and an educational DVD series with the same title. She received a doctorate in East Asian religions with a concentration in Confucianism in China and Japan. She is a research associate at the Reischauer Institute at Harvard. From 1993 to 1996 she held a National Endowment for the Humanities Chair. Since 1987 she has been a member of the Interfaith Partnership for the Environment at the United Nations Environment Programme. She served on the International Earth Charter Drafting Committee from 1997 to 2000 and is now a member of the Earth Charter International Council. B.A. Trinity College; M.A. SUNY Fredonia; M.A. Fordham University; Ph.D. Columbia University.

Denys Turner Horace Tracy Pitkin 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 *Thomas Aquinas: A Portrait*; *Julian of Norwich, Theologian*; *Faith, Reason and the Existence of God*; *Faith Seeking*; *The Darkness of God: Negativity in Christian Mysticism*; and *Eros and Allegory: Medieval Exegesis of the Song of Songs*. He is editing (with Philip McCosker) the *Cambridge Companion to the Summa Theologiae of Thomas Aquinas*; and, in the longer term, is working on a monograph drawing together issues in Christian spirituality with the political commitments of Christians. He has served as a member of the Executive Committee and as chair of the Catholic Institute for International Relations; is a member of both the Committee for the World of Work and the Laity Commission of the Roman Catholic Conference of Bishops of England and Wales; and was a member of the Anglican Roman Catholic Commission for England. Prior to his appointment at Yale, Professor Turner served as the Norris-Hulse Professor of Divinity at the University of Cambridge. He holds an honorary D.Litt. degree from University College Dublin. He is a fellow of Jonathan Edwards College. B.A., M.A. University College Dublin; D.Phil. University of Oxford. (Roman Catholic)

Miroslav Volf Henry B. Wright Professor of Theology. Professor Volf is the founding director of the Yale Center for Faith and Culture. His books include *Allah: A Christian Response* (2011); *A Public Faith: How Followers of Christ Should Serve the Common Good* (2011); *Captive to the Word of God* (2010); *Free of Charge: Giving and Forgiving in a Culture Stripped of Grace* (2006), which was the 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 named by *Christianity Today* as one of one hundred most influential religious books of the twentieth century; 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 has been involved in international ecumenical dialogues (for instance, with the Vatican's Pontifical Council for Promoting Christian Unity) and inter-faith dialogues and was a member of the Global Agenda Councils of the World Economic Forum. A native of Croatia, he lectures in Europe, Asia, and across North America. Professor Volf is a fellow of Berkeley College. B.A. Evandjeoski teološki fakultet, Zagreb; M.A. Fuller Theological Seminary, Pasadena; Dr.Theol., Dr.Theol.Habil. University of Tübingen. (Episcopal)

Tisa J. Wenger Assistant Professor of American Religious History. Professor Wenger's research and teaching interests include the history of Christianity in the nineteenth- and twentieth-century United States (especially the American West), the politics of religious freedom, and the intersections of race and religion in American history. Before joining the YDS faculty, she taught at Arizona State University and was a Bill and Rita Clements Research Fellow at Southern Methodist University's Clements Center for Southwest

Studies. Her book *We Have a Religion: The 1920s Pueblo Indian Dance Controversy and American Religious Freedom* (2009) argues that dominant ideologies of religious freedom have been an ambivalent tool for Native Americans struggling to protect indigenous traditions and sacred lands. While sometimes successful as a strategy of self-defense, these appeals have nonetheless imposed assumptions about religion that reshape the traditions they seek to protect. Professor Wenger is now writing a history of religious freedom in American culture, tracing the multiple and shifting meanings of this concept throughout U.S. history. Her publications include articles in the *Journal of the American Academy of Religion*, *History of Religions*, *Journal of the Southwest*, and *Journal of Feminist Studies in Religion*, along with chapters in several edited volumes. Professor Wenger was recently awarded a Lilly Foundation Research Grant from the Association of Theological Schools. She currently serves on the Council of the American Society of Church History; cochairs the American Academy of Religion's Law, Religion, and Culture Group; and is an active member of the American Studies Association, the Western History Association, and the Organization of American Historians. She is a fellow of Berkeley College and holds a secondary appointment in American Studies. B.A. Eastern Mennonite University; M.A. Claremont Graduate University; M.A., Ph.D. Princeton University.

Robert R. Wilson Hooper Professor of Religious Studies and Professor of Old Testament. Professor Wilson is a former chair of Yale's Department of Religious Studies. His 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 *HarperCollins 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. Professor Wilson is a fellow of Morse College. A.B. Transylvania University; B.D., M.A., Ph.D. Yale University. (Disciples of Christ)

Christian Wiman Senior Lecturer in Religion and Literature. Mr. Wiman is the author, editor, or translator of eight books including, most recently, *My Bright Abyss: Meditation of a Modern Believer* (Farrar, Straus and Giroux, 2013). His most recent book of poems, *Every Riven Thing* (Farrar, Straus and Giroux, 2010), won the 2011 Ambassador Book Award for poetry and was listed as one of the eleven best poetry books of 2010 by *The New Yorker*. Mr. Wiman has been a Jones Lecturer in Poetry at Stanford and a visiting assistant professor of English at Northwestern, and for three years he served as a visiting scholar at Lynchburg College in Virginia. From 2003 until 2013 he was the editor of *Poetry* magazine, the premiere magazine for poetry in the English-speaking world. During that time the magazine's circulation tripled, and it garnered two National Magazine Awards from the American Society of Magazine Editors. For the magazine's centennial year, Mr. Wiman edited, with Don Share, *The Open Door: One Hundred Poems, One Hundred Years of Poetry Magazine* (University of Chicago Press, 2012). Mr. Wiman has written for *The*

New Yorker, the *New York Times Book Review*, the *Atlantic Monthly*, and numerous other publications. He is a former Guggenheim Fellow and holds an honorary doctorate of humane letters from North Central College. His particular interests include modern poetry, the language of faith, “accidental” theology (that is, theology conducted by unexpected means), and what it means to be a Christian intellectual in a secular culture. B.A. Washington and Lee University

Almeda M. Wright Assistant Professor of Religious Education. Professor Wright’s research focuses on African American religion, adolescent spiritual development, and the intersections of religion and public life. Prior to her arrival at Yale, she served for four years as assistant professor of religion and youth ministry at Pfeiffer University and, before that, from 2004 to 2009, was an adjunct faculty member and teaching assistant at the Candler School of Theology at Emory University. At Candler, she also served as program director of the Wisdom of Youth Project for one year and in various positions over four years with the Youth Theological Initiative. She has served as a consultant to the Women’s Theological Center in Boston and has taught at several schools in the Greater Boston area, including Shady Hill School, the Young Achievers Science and Math Academy, and the Martin Luther King, Jr. Open School. Professor Wright’s publications include a book she coedited with Mary Elizabeth Moore, *Children, Youth, and Spirituality in a Troubling World*, and an issue of *Practical Matters Journal* that she edited. She has given presentations at a number of conferences, including the annual meeting of the American Academy of Religion, and delivered the keynote address at the Children, Youth, and a New Kind of Christianity conference in Washington, D.C., in May 2012. Professor Wright is an ordained minister of the American Baptist Churches and has been on the ministerial staff of several churches, including Union Baptist Church in Cambridge, Massachusetts, and Victory for the World United Church of Christ in Stone Mountain, Georgia. B.S. Massachusetts Institute of Technology; M.A.T. Simmons College; M.Div. Harvard University; Ph.D. Emory University. (American Baptist)

Programs of Study

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

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

ORGANIZATION OF THE CURRICULUM

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

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

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

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

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

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

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

DEGREE REQUIREMENTS

Program for the M.Div. Degree

The degree of Master of Divinity (M.Div.) certifies completion of a program of theological studies designed primarily, although not exclusively, to prepare the candidate for

ordination to the Christian ministry. The requirements reflect the intention of YDS to provide an education that is theologically informed, professionally competent, academically rigorous, and oriented to the life of the church.

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

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

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

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

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

Area II Twelve credit hours, including at least one course in Theological Studies and one in Christian Ethics. Only three hours of Denominational Courses may be counted toward the Area II requirement.

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

Area IV Twelve credit hours, including REL 812a.

Area V Nine credit hours. (The three credit hours of Christian Ethics may be taken in this area rather than Area II.)

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

ASSESSMENT REQUIREMENT

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

their own place in professional ministry – ordained or nonordained – within the church or in the broader society.

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

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.

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

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

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

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

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

REQUIREMENTS OF SUPERVISED MINISTRIES

Students who enroll in the M.Div. program must complete four hundred hours of a supervised ministry as part of their degree requirements. Students may elect to meet this requirement in several ways. See *Supervised Ministries*, in chapter on Other Curricular Considerations, for definitive information about requirements and policies regarding supervised ministries.

Program for the M.A.R. Degree

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

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

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

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

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

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

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

ASSESSMENT REQUIREMENT

Students in the M.A.R. degree program, beginning with those who begin their studies in the fall of 2013, are required to participate in a program assessing their progress. Each student builds an online portfolio of work that demonstrates progress toward the degree's learning goals. Learning goals for students in M.A.R. concentration programs are determined by the faculty in each area; learning goals for students in M.A.R. comprehensive programs are developed, beginning in the second term of study, by the students

themselves, in consultation with their academic adviser and with the assistant dean for assessment and ministerial studies. M.A.R. students will upload work demonstrating fulfillment of their goals, beginning early in the second year of study. Students will post a brief narrative outlining how the goals are being fulfilled. Faculty members in each concentration will meet to discuss the progress of students studying in their area; academic advisers will review the work of advisees in comprehensive programs. All M.A.R. students will participate in exit interview conversations.

COMPREHENSIVE PROGRAM

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

Area I 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. The faculty limits the number of applicants accepted into the concentrated program and reviews the progress of each upon completion of the first term. If progress is not satisfactory, the student becomes responsible for fulfilling the requirements of the comprehensive program.

Programs permitting concentration are offered in Asian Religions; Bible; Second Temple Judaism; Black Religion in the African Diaspora; Ethics; History of Christianity; Liturgical Studies; Philosophical Theology and Philosophy of Religion; Religion and the Arts; Theology; Women's, Gender, and Sexuality Studies; and World Christianity/Missions.

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

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

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

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

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

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

The concentration in *Liturgical Studies* requires eighteen credit hours of study in the major area, including the introductory core course of the program, REL 682, Foundations of Christian Worship. Students must take nine credit hours of limited electives in liturgical studies, three with an historical focus, three with a theological focus, and three with a strong methodological or practical component. The remaining six credits may be taken as electives, but students are strongly encouraged to seek out a course in their own denominational worship tradition. The remaining thirty credits required for the M.A.R. with a concentration in liturgical studies will be taken in the various areas of study of the YDS and Institute of Sacred Music (ISM) curricula, according to a student's academic interests and professional goals and in consultation with faculty in the area of concentration.

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

Courses in the social sciences and in historical and philosophical study of religion may be taken in other departments of the University, especially in religious studies and philosophy.

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

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

An interdisciplinary program in the context of the YDS 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 at least 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.

The concentration in *World Christianity/Missions* is designed for students who are interested in the historical expansion of Christianity and/or who wish to spend a period of time working with churches and organizations in other countries or who wish to pursue graduate studies in a relevant field. Students are required to take a range of courses dealing with Christianity in its historical, biblical, and theological dimensions as well as Christianity's interface with culture and with other religions. Students may opt either for *Missions* or for *World Christianity* as their emphasis within the concentration. Twelve credits hours are required in the core curriculum of each emphasis. For either emphasis, six credit hours in foundation courses in biblical studies are required, as are six credit hours of work in theology and/or ethics and six credit hours in the history of Christianity. There are six credit hours of electives. If a student opts for the Missions emphasis, he/she will take a minimum of six credit hours in one of four geographic area studies programs of the University (Latin American, African, East Asian, or Southeast Asian Studies) as well as six credit hours in World Christianity. Relevant courses in the other departments of the University may also be included after consultation with the adviser. For those emphasizing World Christianity within the concentration, six credit hours in Missions are required as well as six credit hours in World Religions. Students may also opt for a major research writing project as part of their course requirement in consultation with their adviser.

EXTENDED DEGREE PROGRAM

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

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

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

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

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

Program for the S.T.M. Degree

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

The work for this degree may be regarded as a fourth year of preparation for the Christian ministry. It may be used for advanced training 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; international missions; or ministry to the elderly. The S.T.M. program may also be used as a year of specialized work in one of the theological disciplines or as preparation for doctoral studies. The schedule of courses may involve offerings in other schools or departments of the University.

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

waiver of the normal requirements that there be a specific area of concentration and that the written project be related to this field.

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

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

The work for the degree may be undertaken in one year, or distributed over two, three, or four years; it must be completed within four years after matriculation. In the case of students who wish to extend their studies, nine credit hours is the minimum course load that can be regarded as a full-time program of study. Normally no work taken prior to matriculation will be counted toward the degree, nor will credit be transferred from other schools unless approval to 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 terms of REL 3999, S.T.M. Thesis or Project, three credit hours per term. Projects are restricted to programs focusing on some aspect of ministerial practice. Candidates must present a proposal stipulating which of these three options they intend to pursue. The academic adviser, the adviser chosen to direct the thesis or project, and the director of S.T.M. studies must approve the proposal in advance. Normally the adviser who directs the thesis or project will also serve as academic adviser. A thesis, project, or extended paper must demonstrate independent research and critical inquiry.

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

After an S.T.M. thesis has been approved by faculty readers, and prior to 5 p.m., May 8, 2014, a candidate must provide one correct copy to be microfilmed for the Divinity Library. This copy must be presented to the Registrar's Office unbound and in final form. It must have a title page, be free of typographical errors, and employ an acceptable

literary style, including standard forms for references. (Recommended manuals include the *MLA Handbook for Writers of Research Papers*; *The Chicago Manual of Style*; Kate L. Turabian, *A Manual for Writers of Research Papers, Theses, and Dissertations*; *The Random House Handbook*; or *The SBL Handbook of Style for Ancient Near Eastern, Biblical, and Early Christian Studies*.) Candidates will receive a form in regard to microfilming and copyright, to be submitted to the library with the final copy of the thesis.

An extended paper is written in conjunction with regular requirements for a course in which a candidate is currently enrolled or which the candidate has previously completed. The length of an extended paper should normally exceed the usual requirement for a term paper by one-third to fifty percent. Only the instructor of the course will evaluate the manuscript submitted, and the only grade recorded will be the grade for the course. As a rule, extended papers will not be deposited in the library. 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.

NONDEGREE STUDENTS

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

Successful completion of a course is noted on the student's transcript, and transcripts will be mailed to other institutions upon request. If the student desires to enroll for a degree, the regular admission procedure must be followed. After admission as a degree candidate, students may 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 YDS is eight courses toward the M.Div. or the M.A.R. (concentrated or comprehensive) degree requirements and four courses toward the S.T.M. degree.

YALE INSTITUTE OF SACRED MUSIC

The Yale Institute of Sacred Music (ISM), an interdisciplinary graduate center, educates leaders who foster, explore, and study engagement with the sacred through music,

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

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

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

ISM serves to promote understanding of biblical texts as proclaimed in community, and the unique sense of identity that the arts provide for worshipers in a variety of faith traditions. Every two years the Institute sponsors study tours abroad with the goal of obtaining a wealth of experiences in seeing, hearing, and learning firsthand in that particular culture. In 2004 the destination was Scandinavia; in 2006, Mexico; in 2008, the Balkans; in 2010, Germany; and in 2012, Greece and Turkey. The destination in 2014 is Italy. As a major arts presenter in New Haven, the Institute sponsors more than eighty events attended by more than 15,000 people throughout the year, including recitals, concerts, liturgies, poetry readings, films, art exhibits, symposia, and conferences.

The ISM certificate that students receive at graduation signifies that the core curriculum of the chosen degree path has been enriched and deepened through study with the interdisciplinary Institute faculty. For example, music students will learn about the theological and liturgical roots of the sacred music they perform. They study the historical context and meanings of the texts used, and they learn about the modern contexts in which this repertoire appears, whether in liturgies or on the concert stage. Likewise, divinity students learn to make connections between theological concepts and artistic expression. They look at the historical roots and aesthetic constructions of the art and liturgies they study.

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

faculty explore the ways in which music and the arts function within diverse Christian liturgical practices.

The Institute and Yale Divinity School

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

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

STUDIES IN RELIGION AND THE ARTS

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

LITURGICAL STUDIES

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

MINISTERIAL STUDIES

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

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

Studies in Sacred Music

Students in the Institute whose primary interest is in music performance are enrolled through the School of Music as majors in organ, choral conducting, or vocal performance

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

Fellows in Sacred Music, Worship, and the Arts

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

Areas and Courses of Study

The courses listed on the following pages are expected to be offered by Yale Divinity School in 2013–2014. The letter “a” following the course number denotes the fall term, and the letter “b” following the course number denotes the spring term. Normally, courses numbered in the 500s carry Area I credit, with those in the 600s carrying Area II credit, those in the 700s carrying Area III credit, those in the 800s carrying Area IV credit, and those in the 900s carrying Area V credit. Courses with a four-digit number are generally eligible for elective credit only. Unless otherwise noted, all courses are for three hours of credit each term. Courses with the designation REL are offered by YDS. Those with an RLST designation are offered by the Department of Religious Studies of the Graduate School of Arts and Sciences.

In addition to the curricular offerings specified below, students may arrange special reading courses with individual faculty members (see Reading Courses in chapter on Other Curricular Considerations). Courses on special topics of interest to a group of students may also be planned and approved for credit, to run for a period of weeks or for an entire term. Students are encouraged by the faculty to take courses in other schools and departments of the University. (See also Interdepartmental Studies in chapter on Other Curricular Considerations.) In each case, prior consent must be received from the instructor. For a complete listing of the offerings, consult the bulletins of the Graduate School and the professional schools and *Yale College Programs of Study*.

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

AREA I: BIBLICAL STUDIES

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

1. Introductory courses are offered in the critical study of the Old and New Testaments; *except for the language courses, all courses in Area I have these foundation courses (or their equivalent) as prerequisites.*
2. Language courses are offered at the elementary, intermediate, and advanced levels.
3. Three types of exegesis courses are offered: those based on the English text; those based on the original text and requiring a working knowledge of the biblical language; and advanced exegesis seminars that require at least an intermediate knowledge of the biblical language. Exegesis courses of each type are offered each term on selected books or topics from the Old and New Testaments. It is possible, therefore, during

the course of one's program, to engage in detailed exegesis of representative sections of the biblical text.

4. Thematic courses are offered on a wide range of theological and historical issues raised by the Scriptures. These include courses on the cultural and historical milieu of the Bible.
5. Advanced seminars are designed for YDS students with the requisite background and qualifications, and for doctoral students. Permission to enroll in these seminars must be received from the individual instructor.
6. Area I is also concerned with examining the implications of the Scriptures for the contemporary church. In addition to doing this in courses offered specifically in Area I, members of the faculty in Area I join with other faculty members in offering courses dealing with the use of the Bible in Christian ministry.

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

Critical Introductions

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

REL 500b, Old Testament Interpretation A continuation of REL 500a. An introduction to the contents of the Old Testament, with a focus on the Prophets and Writings. Robert R. Wilson

REL 501a, New Testament Interpretation The first term of a two-term lecture course that introduces students to the critical study of the New Testament through extensive readings, training in exegesis, and seminar discussions. The fall term is devoted to a study of the Gospels and the Acts of the Apostles. The course is recommended for those without previous training in New Testament studies. Harold W. Attridge

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

Biblical Languages

REL 3604a and b, Elementary Biblical Hebrew A rigorous two-term course designed to familiarize students with the basic principles of Biblical Hebrew grammar, syntax, and vocabulary. The primary goals are to read biblical prose texts with confidence, use a standard academic dictionary, and develop a deep appreciation for the stylistic features unique to the Hebrew text. Eric D. Reymond

REL 3605a and b, Elementary New Testament Greek A two-term introduction to the language of the New Testament intended for those with little or no knowledge of 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. Sonja Anderson

REL 518a, Intermediate Koine Greek This course focuses on translation, syntax, vocabulary-building, and introduction to Greek exegesis. Students are exposed to a variety of styles and genres in the New Testament and other early Christian literature. Assignments consist of preparing translations for recitation and discussion, readings on New Testament Greek syntax, consultation of reference tools (Greek lexica, advanced grammars, exegetical dictionaries), and memorization of vocabulary. Essential preparation for Greek exegesis courses. Judith M. Gundry

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

REL 577b, Advanced Biblical Hebrew The course explores the language of Biblical Hebrew writings, primarily through a close study of text specimens written in vocalized and unvocalized Hebrew. We study both prose and poetic texts with an aim of understanding their grammar. The course focuses on the grammar of the language, exploring in great detail matters of orthography, phonology, morphology, and syntax. It builds on the students' familiarity with grammar as studied at the intermediate level. Throughout the term we read unvocalized texts with the aim of learning the language and its subtleties. In particular, we compare the language of the texts we are reading with that of standard Biblical Hebrew. By the end of the term, students should be comfortable reading unvocalized Hebrew texts. Eric D. Reymond

REL 597b, Daniel and Related Literature Exegesis of the Hebrew and Aramaic text of Daniel, and of related Aramaic texts found in the Dead Sea Scrolls. This course requires reading knowledge of Hebrew and Aramaic. John J. Collins

Exegesis of the English Bible

REL 533a, English Exegesis: Luke–Acts The third evangelist is unique among the evangelists of the New Testament in several ways. The third evangelist is the only evangelist who wrote a second related scroll, Acts. Together these two works tell the story of early Christianity from John the Baptist through Paul and from Jerusalem to Rome. The third evangelist deliberately situated this movement within the context of the Greco-Roman

world, a contextualization that altered the self-understanding of Christianity. This course explores the self-definition of Christianity in Luke–Acts and offers pedagogical training in historical and literary critical approaches that lend themselves to understanding the theological message of the texts. Gregory E. Sterling

Exegesis Based on the Original Language

REL 558a, Hebrew Exegesis: Joshua This exegetically focused course explores literary, theological, and hermeneutical issues involved in interpreting the book of Joshua. Paying close attention to the Hebrew text, we consider the diction, themes, literary artistry, and rhetorical power of a variety of narratives in Joshua. Particular attention is paid to constructions of belonging and Otherness in the rhetoric of Joshua. We also consider the significance of narratological and paraenetic modes of instruction for identity formation of the implied audience(s) of the book of Joshua. Carolyn J. Sharp

REL 584a, Greek Exegesis: Gospel of John This course is a seminar dealing with the interpretation of the Gospel According to John. The seminar engages students in a close reading of the Gospel, with attention to the variety of critical perspectives currently used in interpreting the text. The overall goal is to gain a detailed knowledge of the text and a familiarity with contemporary interpretive options. Harold W. Attridge

REL 587b, Greek Exegesis: Ephesians and the Pauline Tradition There is a diverse body of material that extends Paul's career beyond his own lifetime: This course explores the Greek text of Ephesians as a rewriting of earlier letters in the Pauline tradition. Looking back on Paul's career and letters, the author of Ephesians viewed Paul as the catalyst of the movement that shaped the church as the author knew it at the end of the first century. The letter situates Paul's lifetime accomplishment (the rapprochement between Jews and Gentiles) and thought (salvation by grace through faith) into a new framework, "the eternal purpose of God." Paul and his message are no longer for a specific community or group of communities, but for all of the churches. The Apostle to the Gentiles has become the Apostle of the Church. Gregory E. Sterling

Graduate Seminars in Biblical and Cognate Studies

REL 562b, What Are Biblical Values? This course examines, first, whether it is possible to speak of biblical values at all. It then proceeds to examine the bases for biblical values in creation, covenant, and eschatology, and discuss biblical attitudes to family values, ecology, gender and sexuality, social justice, purity, and other issues. John J. Collins

REL 593b, Ph.D. Seminar: Philo of Alexandria Required for doctoral students in New Testament, Ancient Christianity, and Ancient Judaism, this seminar focuses on the Jewish philosophical exegete, Philo. A member of the Jewish elite of Alexandria in the early Roman period, Philo explored the meaning of Torah within the context of established and emerging Second Temple interpretation and tradition and a distinctively Hellenistic framework. In doing so he provided a framework and a collection of hermeneutical tools that would prove invaluable to Christian theologians of the patristic period and, to a lesser extent, Rabbinic Jews. Philo's interpretations, interpretive strategies, and

philosophical explanations provide us with a glimpse into the work of Second Temple Judaism and in particular the Jewish community of Alexandria in the first century C.E. The seminar explores Philo's reading of scripture, its philosophical framework, and its impact on later interpreters. Harold W. Attridge, Hindy Najman

REL 598a, History and Methods II: Interpretation of the Hebrew Scriptures in Late Modernity and Beyond This course explores significant developments in late modern and postmodern methods of biblical interpretation. The course is designed to foster learning along three interrelated axes of inquiry having to do with historical analysis, literary representation, and the role of the reader. Of particular interest is exploration of notions of authorship and constructions of ideology and reader agency in feminist interpretation, queer readings, masculinity studies, and postcolonial criticism. Throughout the term, we focus on the book of Amos as a textual site for our engagement of methodological questions and their implications for meaning making. Carolyn J. Sharp

RLST 801a, Hebrew Bible Seminar: Problems in the History of Israelite Religion An intensive study of important features of ancient Israelite religion, including the origins of monotheism, the priesthood, worship, prophecy, and apocalypse. Prerequisites: two years of Biblical Hebrew and previous work in biblical interpretation. Robert R. Wilson

RLST 820b, Prophecy in Context The course traces the nature of biblical prophecy in its original social setting and its afterlife in later Christian and Jewish interpretive traditions. Prerequisite: knowledge of Hebrew and Greek in order to read the primary sources in the original languages. Robert R. Wilson, Hindy Najman

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

REL 619a, Anglican Theology and History II: ECUSA and the Anglican Communion As a sequel to REL 618a, Anglican History and Theology I, this course is focused on the theology, history, and polity of the Episcopal Church in the United States and the development of the worldwide Anglican Communion. Particular attention is paid to recent developments in the Communion and their theological implications for Anglican ecclesiology. Joseph H. Britton

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

REL 626a, Systematic Theology I The purpose of the course is to explore the nature and the systematic interconnections between issues and doctrines that are central to the Christian faith and life. Miroslav Volf, Linn Marie Tonstad

REL 626b, Systematic Theology II A continuation of REL 626a. Christology, Christian life, ecclesiology, and eschatology are the major topics covered during the spring term. Miroslav Volf, Linn Marie Tonstad

REL 628a, Introduction to Medieval Latin An introduction to Latin syntax and grammar, with special emphasis on classical forms as the point of departure for later Latin syntax. The entire system of Latin grammar is covered during the term. No previous knowledge of Latin is necessary. Junius Johnson

REL 643a, Music and Theology in the Sixteenth Century: Luther, Calvin, Zwingli, and the Council of Trent The Protestant Reformation in the sixteenth century was a “media event.” The invention of letterpress printing, the partisanship of 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 a chance for Reformation, it was also a problem, because it was tightly connected with Catholic liturgical and aesthetic traditions. Reformers 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. The course shows how music was viewed by the reformers and which theological decisions formed the basis for their view. But we also look at the effect of these theological matters on musical practice: on liturgical singing and on composers and their compositions. Markus Rathey

REL 645a, Asian American Theologies This course examines the development of Asian American theologies and some of their key themes: migration, intercultural theology, autobiographical narratives, and political activism. We look at marginality and intergenerational conflicts, at Asian American biblical hermeneutics, and at questions such as why the American Roman Catholic church is trying to foster more Anglo-Saxon-Teutonic religious practices among U.S. Filipinos, or why Korean Buddhists might attend church when in America. All students undertake a fieldwork project of their own choosing on an aspect of Asian American Christianity. This course is not just for students of Asian heritage: the topics and methodologies are relevant to anyone studying theology in contemporary society. Chloë F. Starr

REL 652b, The Cosmic Christ: Philosophical Theology of St. Bonaventure An examination of key themes and concepts in the thought of St. Bonaventure (1221–1274), with special emphasis on Trinitarian theology, Christology, and the notion of the return of the creature to God. Junius Johnson

REL 658a, The Doctrine of the Trinity from Boethius to Aquinas The philosophical explication of the doctrine of the Trinity in the Middle Ages may be broadly classed into two stages, with the first culminating in Aquinas and the second beginning with his successors. This course focuses on the first of these two stages. In order to orient ourselves to this debate, we begin with its precursors in the philosophy of Aristotle and Porphyry before turning to theologians proper. Junius Johnson

REL 665b, Martin Luther: Life and Work The fundamental objective of this course is to gain an acquaintance with Luther, the person and the theologian, within his historical context. The course probes Luther's continuing influence and relevance for twenty-first-century Christianity with its global and ecumenical dimensions. In the process, the student acquires a knowledge of Luther as a Christian and theologian, Luther's contribution to the theology of his day, the strength and weaknesses of Luther's thought and actions, and Luther's continuing influence in theology and the ecumenical movement. William G. Rusch

REL 667b, Survey of Medieval Latin Literature An examination of medieval Latin syntax through primary texts. The course is designed to provide an introduction to the major genres of medieval Latin writing and to build the skills necessary to carry out independent research on primary texts. Junius Johnson

REL 680b, Churches of the East The Eastern Christian traditions trace their roots to the very beginnings of Christianity, have grown in the cradle of Christianity, have suffered persecution, and are still living Churches. However, if not unknown, Eastern Christianity is usually seen as a cultural curiosity of the East, an ossified remnant from the past, and as totally irrelevant to Western Christianity. In seeking to explore the place of the

Eastern Churches in modern Christianity, this course focuses on the Syrian Orthodox Churches by exploring their Christological differences and their liturgical traditions. Bryan D. Spinks

REL 687a, English Reformation Liturgical Traditions and the Evolution of the Books of Common Prayer This course falls into two sections. The first covers the period 1500–1789 and is concerned with the development and theologies of the Reformation liturgical traditions in England and Scotland. The second is concerned with the specifically Anglican tradition, with the impact of the Tractarian and Liturgical Movements to the present. It compares the 1979 *Book of Common Prayer* and *Enriching Our Worship* with the 2006 *Book of Common Worship of the Church of South India*, and the *Divine Liturgy* of the Mar Thoma Church, which is in communion with the Anglican Church. Bryan D. Spinks

Christian Ethics

REL 615a, Introduction to Christian Ethics I: Perennial Positions This course is the first of two that together are intended to establish a foundation for the academic study of Christian ethics. It investigates classical Christian conceptions of the possibility, theory, and purposes of Christian ethics. Authors include Plato, Kant, Kierkegaard, Adams, Barth, Butler, Macquarrie, Yoder, Augustine, Thomas, Luther, Calvin, and Gustafson. The class aims to examine enduring Christian understandings of the relationship of religion to ethics, the nature of moral obligation, and the goals that constitute the good life. The class also seeks to present and cultivate facility with fundamental ethical concepts, and thereby to provide a systematic framework to aid analysis of and contribution to Christian ethical thought. Frederick V. Simmons

REL 615b, Introduction to Christian Ethics II: Contemporary Trajectories This course is the second of two that together are intended to establish a foundation for the academic study of Christian ethics. It explores prominent contemporary Christian approaches to society and human emancipation before examining three areas of notable creativity in current Christian ethics—virtue theory, evangelical ethics, and engagements with the modern life sciences. Authors include Rauschenbusch, Pope Leo XIII, the Second Vatican Council, the World Synod of Catholic Bishops, Reinhold Niebuhr, Hauerwas, Harrison, Moreno, Cone, Cannon, Kotva, Sider, and Pope. Frederick V. Simmons

REL 642a, Virtue and Christian Ethics Virtue ethics today is an important site for reflection on intention and human acts, exemplarity and tradition, emotion and reason, flourishing and happiness. Within theological ethics, the retrieval of virtue has led to an emphasis on the formation of Christian character in relation to scripture, worship, and other practices, the exemplarity of Christ and the saints, and tradition more broadly. Yet many questions remain. Is virtue ethics inherently conservative? Do we really have reliable dispositions? Did Christian ethics succeed in “baptizing” pagan virtue? Authors include Thomas Aquinas, Julia Annas, Jean Porter, Robert M. Adams, Rosalind Hursthouse, Alasdair MacIntyre, Stanley Hauerwas, and others. Jennifer A. Herdt

REL 647a, Contemporary Cosmology and Christian Ethics This seminar examines changing conceptions of the place and purpose of human beings in the cosmos, and explores what these changes may mean for Christian ethics. Beginning with

nineteenth-century German appraisals of the theological significance of the Copernican revolution, we turn to twentieth-century American Reformed thinkers' retrievals, rejections, and revisions of Christian ethics in light of the new cosmology and biology. We then examine a recent venture in Christian evolutionary theology and environmental ethics, and conclude by considering competing Christian ecofeminist treatments of these themes. Authors include Schleiermacher, Troeltsch, H. Richard Niebuhr, James Gustafson, Edward Farley, Christopher Southgate, Sallie McFague, Rosemary Ruether, and Lisa Sideris. Frederick V. Simmons

REL 671b, The Ethics of Saint Augustine This course investigates central facets of Augustine's ethical thought, examining both the theological framework that grounds and guides it, and the Christian normative commitments that suffuse it. The seminar is organized thematically, relies exclusively upon Augustine's writings, and ranges extensively throughout his corpus. Frederick V. Simmons

REL 681b, *Imago Dei*, Dignity, and Human Rights An examination of contemporary arguments over human rights and human dignity in political theory and bioethics, against the backdrop of traditional understandings of the *imago dei* in terms of the structure of the human person, right relationship with God, or as task confronting human agency. Contemporary authors include Ronald Dworkin, Stanley Grenz, David Kelsey, Timothy Jackson, Gilbert Meilaender, Joan Lockwood O'Donovan, Michael Perry, Richard Rorty, Jeremy Waldron, and Nicholas Wolterstorff. Jennifer A. Herdt

Liturgical Studies

REL 604a, Ritual Theory for Liturgical Studies This course is an introduction to the study of ritual as a universal phenomenon and a critical element of Christian worship and celebration. We read foundational thinkers in ritual theory (including Victor Turner, Ronald Grimes, and Catherine Bell) with an eye toward pastoral application and practice. Students engage in site visits in order to analyze ritual components of faith communities as well as learn to examine the practices of their own congregations. Melanie C. Ross

REL 669b, Women in the Byzantine Liturgical Tradition This course is dedicated to the place of women within the Byzantine liturgical tradition. It addresses liturgical issues that particularly affect the lives of women, such as ritual purity, birth, and the churching of mother and child, and purification prayers for miscarriage/abortion. It also examines the existence but disappearance of the female diaconate, in addition to other liturgical roles of women in the past and today. Particular emphasis is placed on critically analyzing liturgical texts and situating them within their historical context and contemporary Orthodox theological reflection. Nina Glibetić

REL 675a, Baptism and Eucharist in Ecumenical Dialogue This course engages students in recent conversations around the theology and practice of baptism and eucharist. Beginning with the 1982 World Council of Churches document *Baptism, Eucharist, and Ministry*, we read texts that have emerged from ecumenical sacramental dialogues in the past three decades and discuss major issues such as mutual recognition of baptism, patterns of Christian initiation, who may administer the sacraments, and open communion. Melanie C. Ross

REL 682a, Foundations of Christian Worship The core course in Liturgical Studies. The course focuses on theological and historical approaches to the study of Christian worship, while also giving appropriate attention to pastoral, cultural, and contemporary issues. The first part of the course seeks to familiarize students with the basic elements of communal, public prayer in the Christian tradition (such as its roots in Hebrew Scripture, its Trinitarian basis and direction, its ways of figuring time and space, its use of language, scripture, music, the arts, etc.). The second part of the course provides an outline of historical developments, from biblical roots to the present. In addition, select class sessions focus on important questions such as the relationship between gendered lives and liturgical celebration, and between liturgy and ethical commitments such as earthcare. This gateway course to the Program in Liturgical Studies should be taken prior to other liturgy courses offered at Yale. The course is especially recommended for all students preparing for ordination and/or other responsibilities in worship leadership; it is also an essential course for all students interested in graduate work in liturgical studies. Teresa Berger, Bryan D. Spinks

REL 690a, Liturgical Theology This seminar proposes for scholarly inquiry key texts and themes in theological reflections on Christian worship. Such reflections on worship are as old as the Scriptures — e.g., John 4:24, Rom 8:26f — and even older, in that theological reflections are embedded in liturgical practices themselves, some of which lie behind the formation of the biblical texts. This seminar does not, however, span two thousand years of theological reflections on Christian worship, but focuses instead on twentieth-century texts and themes as these coalesce into a subfield in liturgical studies, often termed “liturgical theology.” Teresa Berger

Denominational Courses

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

REL 3795, Colloquium on Ministry Formation/Lutheran The one-half credit Lutheran Colloquium is offered each fall and spring term. The fall colloquium is intended for Lutheran students entering Yale Divinity School. It focuses on issues relating to call, vocation, ministry, and ordination. It is intended to help incoming students discern the sort of ministry to which they might be called. In the spring the colloquium focuses on the practice of ministry in the Lutheran tradition. Topics vary from year to year, reflecting the interests and expertise of the visiting professor leading the colloquium. Its primary focus is on students considering ordination in the ELCA, but it is open to all.

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

REL 625a, Theological Themes in the Reformed Creeds and Confessions This seminar is a study of representative creeds and confessions produced by churches in the Reformed tradition in a broad range of historical and cultural periods from the 1520s to the 1960s. David H. Kelsey

REL 691, 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: Baptist, Lutheran, United Church of Christ, and Unitarian Universalist. (Sections on A.M.E. Zion, Presbyterian, Roman Catholic, and United Methodist polities are offered in alternate years.)

AREA III: HISTORICAL STUDIES

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

REL 700a, Transitional Moments in Western Christian History I This course introduces students to the historical study of Christianity by focusing on key moments from the emergence of the first churches to the Reformation of the sixteenth century. Themes include the formation of the canon, martyrdom, early Christian society, monasticism, the crusades, heresy, Luther's protest, religious wars, and Catholic renewal. In lectures and sections, students examine a range of written and visual materials to discern patterns and diversities of religious experience.

REL 700b, Transitional Moments in Western Christian History II: American Religious History This course introduces students to the historical study of religion in the United States by examining key topics and episodes from the colonial period to the present. Offered as the second half of a two-part series in the history of Western Christianity, the course focuses on the United States as the context in which most Yale Divinity School

students will do their work. The moments addressed in the course do not represent an exhaustive history of religion (or even of Christianity) in America, but they do provide a meaningful introduction to significant issues in that history and to the historical methods used to interpret them. Tisa J. Wenger

REL 704b, Religion “Beyond the Veil”: Approaches to the Study of Black Religion in the United States This course explores how scholars have constructed and pursued the modern study of black religion in the United States from its inception in the early decades of the twentieth century, through its institutionalization in the academy after the civil rights movement, and its continued evolution in contemporary times. The course focuses especially on pioneers in the field (e.g., W.E.B. Du Bois, Zora Neale Hurston, and Carter Woodson) and considers the rise of competing methodologies for the study of black religious cultures, which range from the historical to the sociological while including at various moments the theological, anthropological, and literary. Special attention is given to the ways in which racial and religious identities have shaped and confounded scholarly efforts to interpret black religious subjects and practices even as these identities have also provided a platform for interrogating the meaning of race, nation, and political commitment in America. Clarence E. Hardy III

REL 705b, Race and Religion in American History This course identifies race as a central problematic in the religious history of the Americas, placing the United States in comparative hemispheric perspective in order to explore the changing and intersecting formations of racial and religious identities. We also explore the ways other categories of analysis – especially class, gender, and nation – both illumine and complicate the relationship of race and religion. Tisa J. Wenger

REL 717b, Witchcraft and Witch-Hunting in Early Modern Europe and America This seminar examines witchcraft and witch-hunting in Europe and America from the sixteenth to the eighteenth century through reading and discussion of primary documents and classic and recent studies in the field including social, cultural, and intellectual history, gender and women’s studies, anthropology, psychology, sociology, and town and environmental studies. Kenneth P. Minkema

REL 719a, Finding Spirituality in Modern America This course explores how the evolution of religious identity, expression, and practice in American Christianity during the twentieth century reflected modern attempts for self-actualization within and just beyond institutional forms of religion. We consider whether and in what ways spirituality can serve as a meaningful category in the study of modern U.S. religious cultures while examining how the language of spirituality has coincided with efforts to define religious experience and reconfigure the character of religious community in modern America. Clarence E. Hardy III

REL 734b, Reformation Europe This course covers European Christianity in a traumatic age. Moving from the fall of Constantinople (1453) to the end of the Thirty Years’ War (1648), it focuses on a series of religious revolutions that shattered the unity of the Church. In lectures and sections, the course explores the causes and nature of the reformations that changed the religious, political, and social landscapes of early modern Europe and shaped the emergence of the modern world. Students read primary sources

to consider core questions of theology, popular religion, churches and political authority, persecution, visual and print culture, and the rise of skepticism and toleration. Bruce Gordon

REL 738a, Jonathan Edwards and American Puritanism This course is designed to offer students an opportunity for intensive reading in, and reflection upon, some of the writings of the American Puritans, or those in the Puritan tradition, as represented primarily by Cotton Mather and Jonathan Edwards. Harry S. Stout, Kenneth P. Minkema

REL 740b, Martin King, Religion, and the Civil Rights Movement With special emphasis on the speeches and public work of Martin King, this course considers how black religious culture, practices, and institutions helped to shape the black freedom movement of the 1950s and '60s. We explore other figures, including Ella Baker, Fannie Lou Hamer, James Baldwin, and Malcolm X, and consider how they shaped and challenged the role of Afro-Protestant culture in determining the moral language and political strategies associated with the civil rights movement. Throughout the course we also consider how the civil rights movement has been interpreted and how artists, activists, historians, and theologians have made use of this past in service of their own political, religious, and ideological aims. Clarence E. Hardy III

REL 741a, James Baldwin as Religious Writer and Social Critic James Baldwin's exile from his country and his Pentecostal heritage granted him a perspective that shaped and animated his social criticism and his literary art. We consider the nature of this twin exile, Baldwin's exploration of African American life, and how these elements shaped his understanding of religion, sex, country, and world. Clarence E. Hardy III

REL 763a, Primary Readings in American Christianity, 1870–1940 The United States changed dramatically in the decades between the Civil War and the Second World War. Reconstruction, unprecedented levels of immigration, westward expansion, Manifest Destiny and the age of imperialism, Progressive-era social reform, the growth of scientific and popular racism, World War I, the Roaring Twenties, and the Great Depression all left indelible marks on American cultural and religious life. What role did Christianity play in these historical developments, and how were Christian traditions transformed in the process? This seminar addresses these questions with a focus on selected primary sources, written by men and women representing a wide range of Christian traditions, regions, and racial/ethnic backgrounds. Tisa J. Wenger

HIST 387a, West African Islam Lamin Sanneh

AREA IV: MINISTERIAL STUDIES

The biblical and theological heritage of Christianity finds focus in engagement with persons and structures of the church and culture. The revelations of the Bible and theology, by their very nature, require ever-renewed lodging and expression in the ongoing life of both the church and the world. The church and the world, by their natures, require ever-renewed rooting and direction in the Christian heritage. It is a lifetime vocation to learn to discern and guide the processes of this reciprocal engagement. Area IV aspires to find guidelines and impetus for this vocation. All courses in Area IV presuppose some

personal experience with the occasions of ministry. Although some Area IV courses have no prerequisites and are appropriate for entering students, students normally will wait until their second year to begin their preaching courses.

Pastoral Theology and Care

REL 807a, Introduction to Pastoral Theology and Care This 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. The student develops 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. The course presupposes that the task of pastoral care is primarily a theological one. Further, the focus of this course locates the primary context of pastoral care in the parish but not exclusively as the task of ordained clergy. M. Jan Holton

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

REL 821b, Planning and Presiding at Worship Following on from Foundations I, this second part of Foundations of Christian Worship explores practical ways to write, compile, perform, and engage in liturgical practice. It includes the following areas: use of the worship space; how to use published resources; connecting liturgical practice with pastoral theology; use of the voice and body language in liturgical performance; incorporating visuals and music into the liturgical year and occasional services; understanding denominational liturgical needs; planning, writing, and executing contemporary liturgy. Bryan D. Spinks

REL 824a, Ministry and the Disinherited There is a serious and vigorous public debate about the influence of religious values upon us as a society and our social responsibilities, particularly to those who are most vulnerable and in need of support. The aim of this course is for each student to theologially reflect and discern, from an interdisciplinary approach, who are the disinherited. It explores aspects of the Christian religious dimensions in social and political reform movements, faith-based social services and the influence of religious values on individual behavior, and ideas about the role of the church and government in meeting human needs. Students are expected to demonstrate

an interdisciplinary approach to the study of their topic and articulate a theological understanding of ministry and the disinherited and what might constitute a ministry that addresses the needs of these groups. Topics the course has addressed in the past, through the interests and research of the students, include poverty, privilege, HIV and AIDS, gender, sexual orientation, ethnic and racial discrimination and health disparities, hunger, immigration, homelessness, public education, and the welfare of children. Frederick J. Streets

REL 826b, Pastoral Practice and Care in Response to Addiction This course explores the theological and psychological roots of addiction and recovery in the context of pastoral care. It examines strategies for pastors and communities of faith as they care for addicts, their partners/spouses, and families. Specifically, this course focuses on the disease model of addiction while also grappling with the theological questions of sin and grace. It also explores the twelve-step treatment model. Participants examine the theological and/or psychological themes of shame, guilt, and forgiveness experienced in the process of addiction and recovery while also tending to the cultural and systemic factors that contribute to the process of addiction. M. Jan Holton

REL 829b, Pastoral Leadership and Church Administration The course explores the intersection of leadership/management and the pastoral role, with a focus on the practical aspects of ministry as shaped by denominational and congregational characteristics. Based on their own theological reflection, students explore approaches to various tasks of leadership and administration: planning and visioning, boards and committees, budgets, buildings and property, stewardship, time management, legal issues, church conflict, personnel management. Drawing on a variety of resources, including readings, case studies, personal experiences, and shared discussion, the course is intended to help students develop or refine their own concepts of leadership and administration to be applied in their future parishes. Martha C. Highsmith

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

REL 877a, Body and Soul: Ministry for Sexuality and Justice The course provides a solid foundation in sexuality-related issues and ministry skills for clergy and religious professionals. The course begins with an assessment of personal sexual history and values as a baseline for addressing a broad range of sexuality issues as they arise in the context of ministry, including understandings of sexuality and scripture, church history, and denominational policies that serve as sources for Christian sexual ethics and teachings. The pedagogy of the course offers opportunities for the development of skills to provide sexuality-related education, counseling, preaching, and witnessing on justice issues in one's faith community. Kate M. Ott

REL 881b, Pastoral Theology and Practice in Communities of Displacement This course investigates the role of pastoral theology and care in the national and global context of displacement. How we understand notions of home, displacement (the loss of, the fleeing or forced removal from, a place called “home”), and the deep wounds that are a part of the social, political, and physical realities of losing home frame the contents of this course. On a global level we explore displacement through war, immigration, and human trafficking. Closer to home we investigate homelessness and natural disaster. Through the use of case studies this course moves through the larger framework for understanding displacement to the personal voices of those who suffer in its grip. In doing so, we examine the psychosocial themes that often parallel the circumstances of displacement—including trauma, poverty, communal grief, and shame—while also strategizing about effective pastoral care practices. Throughout this course we work toward a theology of home and explore the obligation of the community of faith to respond with a particular form of radical hospitality. M. Jan Holton

REL 883a, Death, Dying, and Bereavement This course is intended to equip those who plan to enter pastoral ministry—including pastors, chaplains, and pastoral counselors (but will benefit those in a variety of vocations)—with an understanding of the theological and psychological responses to death, dying, loss, and grief. In particular we explore the physical process of dying; human response to various types of loss; the grief process; and pastoral care strategies for care with the bereaved (including ministry to the dying, visitation, elements of grief care, and rituals surrounding death). This course examines pastoral care that embraces ways of living creatively in response to death and grief; locates the sacred in the journey of death and grief; and embraces the concept of hope, particularly the transition of hope. The course includes lectures, student presentations, and discussion of assigned readings. M. Jan Holton

Preaching Ministry

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

REL 827b, Multicultural Perspectives on Preaching This course is designed to acquaint students with a diversity of multicultural perspectives on preaching. By looking at preaching through a variety of cultural lenses, students are challenged to: (a) acknowledge and name their own cultural perspectives and biases in preaching, (b) compare and contrast their assumptions about preaching with those of scholars and preachers from other cultural contexts, (c) rethink possibilities for expanding and stretching their own preaching horizons in dialogue with the homiletical theory and preaching practices of other cultures, and (d) consider how they might more effectively preach in a multicultural and pluralistic society and world. Leonora Tubbs Tisdale

Educational Ministry

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

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

REL 848b, Leadership Ministry in Schools This course seeks to prepare students of all denominations for leadership positions in schools: school heads, administrators, chaplains, teachers of religion, and counselors. It begins with a consideration of “where young people are” today. Teaching about religion in secular schools – public and private – is briefly considered. Then the course turns its attention to schools with some sort of religious orientation. After studying the heritage and tradition of such schools, we consider the issues involved in leading them today. The roles of school head, chaplain (lay or ordained), and the religion teacher are considered. The difficulties and delights of educational ministry and leadership are identified and discussed. Many aspects of school life are explored, including the pedagogical, pastoral, and liturgical. Naturally, issues of race, class, gender, and sexuality are raised by readings, case studies, role-plays, simulations, and visiting practitioners. Through required field trips, the course considers the problems and opportunities involved in inner-city schools and parish day schools. F. Washington Jarvis

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

schools; religious curriculum in schools; the varieties and models of college and university ministries. Issues of race, class, gender, and sexuality normally arise in connection with most of these topics and with the case studies undertaken. F. Washington Jarvis

Spirituality and Ministry

REL 835a, Meditation: East and West The seminar, just as easily named “Christian Contemplative Practice,” explores in a practical and theoretical manner the Christian tradition’s rich heritage of prayer complemented by selected meditation practices from Eastern religions. A unit on Buddhism within its own worldview is also included. The purpose of the course is to provide an understanding of classical and contemporary treatments of Christian prayer, as well as guided experiments with a variety of prayer modes for those who wish to enrich their own prayer lives or who are engaged in teaching prayer or facilitating the prayer of others in ministry. Janet K. Ruffing

REL 837a, Discernment of Spirits through Selected Mystics This course explores the Western Christian tradition of discernment of spirits through reading key historical texts. It includes an overview of the scriptural texts on discernment and primarily focuses on texts from the fourteenth century through the sixteenth century. The figures studied are the anonymous writer of *The Cloud of Unknowing*, Catherine of Siena, Ignatius of Loyola, Teresa of Avila, and Jonathan Edwards. Janet K. Ruffing

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

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

AREA V: COMPARATIVE AND CULTURAL STUDIES

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

Comparative Studies

REL 903b, Religion, Ecology, and Cosmology This course involves an exploration of several of the world's religions within the horizon of interdependent life and the cosmos. In particular, it investigates the symbolic and lived expressions of this interconnection in diverse religious texts, ethics, and practices arising from relations of humans with the universe and the Earth community. The course also draws on the narratives of science for an understanding of the dynamic processes of the universe, Earth, life, and ecosystems. John A. Grim, Mary Evelyn Tucker

REL 914a, Christian-Muslim Dialogue and Understanding Lamin Sanneh

REL 918a, American Indian Religions and Ecology This course studies selected Native American religions drawing on several approaches, namely, environmental history, religion and ecology, anthropology, geography, and religious studies. We open with critical inquiry about the use of such terms as religion, ritual, symbol, and sacred, and the use of such referents as American Indian and Native American. Course texts are used to guide an examination of prominent Native American peoples and such rituals as the Plains Sun Dance, the Columbia River Plateau Winter Dance, and rituals of the Southwest Pueblos and Diné Peoples. The course investigates relationships evident in these complex ceremonials between identity and place, self and society, (religious) ecology and cosmology, narrative and therapy. Throughout the course we explore regional historical questions drawing on native scholarly perspectives, where available, regarding American Indian religions and the impact of the West. We examine the historical ramifications on American Indian religions through the periods of: (1) contact and encounter, (2) population decline, (3) resistance and assimilation, and (4) reinvention and recovery. We conclude with considerations of decolonization efforts as contemporary native practitioners recover and reconstruct traditions. John A. Grim

REL 940b, Chinese Christian Theologians This course examines select readings from mainland Chinese church and academic theologians (including post-1997 Hong Kong writers) to explore the nature of Chinese Christian thought. The readings come from four eras: late imperial Roman Catholic writers, early Republican Protestant thinkers,

high communist-era church theologians, and contemporary Sino-Christian academic theologians. We read primary materials in English, supplemented by background studies and lecture material to help make sense of the theological constructions that emerge. The course encourages reflection on the challenges for Christian mission in a communist context, on the tensions between church and state in the production of theologies, and on the challenges that Chinese Christianity poses for global Christian thought. Chloë F. Starr

REL 957a, South East Asian Christianities In this course we study a range of texts from across South and Southeast Asia, from Burma to Thailand, Indonesia, the Philippines, India, and Pakistan. The course is thematic and deliberately presents a range of methodologies and approaches, from anthropological to sociological and theological. Through individual case studies we zoom in on particular aspects of lived Christian life in different countries and people groups in Asia – such as inter-religious tension, tribal conversion, feminist or Dalit voices – and use these to ask wider questions of global Christian experience and theology. Chloë F. Starr

Philosophy of Religion

REL 929a, Theology of Plato and Aristotle This course reads the most important theological texts of Plato and Aristotle. For those able to read Greek, a Greek reading section is available. John E. Hare

REL 988a, Religion, Power, and the Self Political resistance and practices of freedom are recurrent themes in contemporary discussions on the nature of the human person. How are selves formed in relation to, or as products of, power relations? If the self can be meaningfully thought of as an “effect” of power, how are we to imagine human agency and forms of political resistance? Religion exemplifies this paradox; it often plays a significant role as a site in which alternative ways of life, in relation to a dominant political order, may be envisioned, but religion also serves as a site of subjugation in its regulation of the self’s possibilities. This seminar critically explores these questions through a sustained engagement with the work of Michel Foucault, which is subsequently put in conversation with other thinkers and historical examples. In addition to Foucault, readings include texts from Pierre Hadot, Arnold Davidson, Simone Weil, Frantz Fanon, Martin Luther King, Jr., and Saba Mahmood. Daniel Joseph Schultz

Religion and the Arts

REL 901a, Critical Moments in the History of Christian Art This course examines art associated with, or related to, Christianity from its origins to the twenty-first century. Analyzing major artistic monuments and movements in a variety of regions, the course pays particular attention to how art shapes and is shaped by the social and historical circumstances of the period and culture. The course aims to familiarize students with key monuments of Christian architecture, sculpture, painting, and related arts, examining each within its own particular sociocultural perspective. Vasileios Marinis

REL 920a, Writing About Religion A course in the history and practice of journalism and other popular nonfiction about religion. We read articles and books that have appeared for a nonspecialized, often secular audience, and consider how they succeed

or fail. Sources include *The New Yorker*, *The Atlantic*, and other mainstream magazines. The course aims to give students a perspective on how the popular press has created the secular encounter with religion, and to prepare religious professionals to (a) think critically about their own faiths' presentations in the written media, and (b) write well for an irreligious audience—that is, to explain themselves to people who may be skeptics. Mark Oppenheimer

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

REL 935b, Religious Lyric in Britain Survey of the religious lyric in Britain from the seventeenth century to Michael Symmons Roberts (b. 1963). Other poets include Donne, Herbert, Vaughan, Hopkins, Hardy, Larkin, Stevie Smith, Wilfred Owen, David Gascoyne, and R. S. Thomas. Working within a British framework, and moving chronologically, we trace a literary tradition that has a certain cultural and religious (i.e., Christian) coherence. By choosing lyric poetry we look at short, nonnarrative, often emotive work (Wordsworth, "the spontaneous overflow of powerful feelings") that stresses the speaker's personal thoughts or feelings. Whereas secular lyric typically concentrates on human love, with all its ebb and flow, the religious lyric is concerned with the divine-human relationship—its presence and/or its absence. Our study mixes close textual analysis with attention to larger theological issues. Peter S. Hawkins

REL 944a, Religious Themes in Contemporary Short Fiction Readings in the contemporary short story from Flannery O'Connor to the present, with an interest both in the genre and in the various ways in which theological concerns of Christians and Jews are represented. Some of the authors included are Updike, Cheever, Tobias Wolff, Raymond Carver, Allegra Goodman, Nathan Englander, Erin McGraw, Kristin Valdez Quaid, and Jeffrey Eugenides. Peter S. Hawkins

REL 952a, Christian Pilgrimage: Narratives, Materialities, Rituals This interdisciplinary seminar explores the phenomenon of Christian pilgrimage in the Late Antique and Medieval periods. We focus on three key aspects: travel narratives recorded by pilgrims during or after their journey; rituals, whether prescribed by the church authorities who controlled the sacred sites or those pertaining to private, individual devotions; and the material contexts of pilgrimage, such as art and architecture, at once permanent (in the case of buildings) and ephemeral (e.g., pilgrims' tokens). Two field trips, to Ground Zero in Manhattan and to the Franciscan Monastery of the Holy Land in Washington, D.C., are an integral part of this course. Vasileios Marinis

REL 954b, Mary in the Middle Ages During the Middle Ages and the early Renaissance, Mary, mother of Christ, acquired several powerful, multifaceted identities: protector,

intercessor, mediator, Theotokos (“God-bearer”), Queen of Heaven, unsurpassed model for both mothers and virgins. Throughout Europe the cult of Mary inspired a torrent of liturgical feasts, songs and motets, buildings and artifacts. The course explores the intimate interconnections among the music, texts, and materialities of the Virgin’s cult in Byzantine and Western Christianity. In a dialogue between music history and art history, students have the opportunity to study the cultural artifacts of their own discipline and to understand them in the context of their religious and cultural environment. Markus Rathey, Vasileios Marinis

REL 968b, The Passion of Christ in Literature and Visual Art The course surveys the Passion of Christ as it has been told in text, art, drama, and film. It is organized chronologically but develops certain recurring themes and issues, e.g., the mystery of Christ’s person, the blame for his death, the place of suffering in the Christian story, and the many ways the Passion has been imagined, exploited and appropriated. Peter S. Hawkins, Vasileios Marinis

Study of Society

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

REL 943a, Religion, Empowerment, and the Role of Women in Nationalist Movements in the Middle East and North Africa Nationalism forms the basis of the oldest and most popular narrative used to analyze the relationship between gender, modernization, and the state in the Middle East over time. The course examines and analyzes the intersections of gender, power, and religion in Egypt, Turkey, Iran, Algeria, Morocco, and other countries through a comparative approach that considers each in its own cultural, religious, and sociopolitical context. The course explores as well the current nationalist uprising in the Middle East region and the role of gender in the call of political reforms. Analysis of the conceptualization of “feminism in Islam” can elaborate the differences between the concepts and objectives involved in the nationalist liberation women’s movements in Middle East societies and the feminist movements of the West. Sallama Shaker

REL 974a, What is “Good” about “The Good News”? Theories and Practices of Evangelism This course provides a roundtable exploration of practices and outcomes of evangelism across a range of cultural contexts and ecclesiastical orientations, with special attention to contemporary Christian perceptions of the *what*, the *why*, the *how*, the *whether*, and the *so what* of evangelism. J. Nelson Jennings

REL 984a, Religion, Middle East Politics, Conflict Resolution The course is designed to acquaint students with the nuances of the Middle East and North Africa and how Islam plays an overarching role in the region. While teaching the skills of conflict resolution, the course, which is designed as a seminar, focuses on the relationship between the changes

in the political systems in the Middle East region and Maghreb countries and the origin of popular support for Islamic movements in some of these countries. It explores the complex nature of many political problems in the region by examining case studies such as the Sunni-Shiite strife, in which religion, struggle over land, and political communal differences have caused human tragedies and inflicted wars. Case studies such as the Israeli-Palestinian conflict, the Iranian nuclear case, and the Syrian case and the power struggle between Islamists and liberals are explored to envision possible resolutions.
Sallama Shaker

ADDITIONAL COURSES OFFERED

Area I

Advanced Hebrew Poetry: Job
 Ancient Hebrew Inscriptions
 Apocalypticism: Ancient and Modern
 Approaches to Old Testament Ethics
 Biblical Theology: Walter Brueggemann and His Critics
 The Book of Ben Sira
 Character and Community in the Biblical Short Story: Jonah, Ruth, Esther
 The Composition of the Pentateuch
 Corinthian Correspondence
 Crafting Early Christian Identities
 English Exegesis: Amos and Hosea
 English Exegesis: Philippians
 English Exegesis: Revelation
 English Exegesis: Romans
 English Exegesis of Matthew
 Feminist Interpretation: A Narratological Approach to 1 and 2 Samuel
 Feminist Interpretation of the Hebrew Scriptures
 Gender in Early Christianity
 Gender, Sex, and Power in the Books of Ruth and Esther
 Gospel of John and Parting of Ways
 Greek Exegesis: Acts of the Apostles
 Greek Exegesis: Galatians
 Greek Exegesis: Luke
 Greek Exegesis: Mark
 Greek Exegesis: Matthew
 Greek Exegesis: Romans
 Greek Exegesis: 2nd Peter and Jude
 Hebrew Bible Seminar: Problems in the Book of Deuteronomy
 Hebrew Bible Seminar: Problems in the Book of Isaiah
 Hebrew Bible Seminar: Problems in the Book of Kings
 Hebrew Exegesis: Book of Judges
 Hebrew Exegesis: Genesis
 Hebrew Exegesis: Jeremiah

Hebrew Exegesis: Korahite Psalms
 Hebrew Exegesis: Leviticus
 Hebrew Exegesis: Psalms
 Hebrew Exegesis: The Book of Micah
 Hebrew Exegesis, Genesis: Women
 Hellenistic Civilization and the Jews
 Hellenistic Jewish Literature
 Historical Grammar of Biblical Hebrew
 Historical Jesus
 History and Methods of Old Testament Scholarship I
 History and Methods of the Discipline of New Testament Studies
 History of Biblical Interpretation
 History of First-Century Palestine
 Irony and Meaning in the Hebrew Bible
 Jesus' Death as a Saving Event
 Judaism in the Persian Period
 Literary Criticism of the Hebrew Scriptures
 Living with Difficult Texts
 Martyrs and Martyrdom
 The Messiah: The Development of a Biblical Idea
 New Testament Apocrypha
 Patristic Greek
 Paul and the Spirit
 Prophecy in a Time of Crisis
 Readings in Hellenistic Judaism
 The Rise of Monotheism in Ancient Israel
 Scripture and Social Ethics
 The Sectarian Movement of the Dead Sea Scrolls
 Tradition and Ideology in the Book of Jeremiah

Area II

African American Moral and Social Thought
 African American Religious Strategies
 Anglican Theology and History I: Great Britain
 Augustine
 Black Religion in the Public Square
 Bonhoeffer and King
 Catholic Liturgy: Between Dogma and Devotion
 Christian Ethics and Social Problems
 Christian Marriage
 Christian Theology of "Other Religions"
 Christianity and Social Power
 Contemporary German Theology
 Contemporary Theological Anthropology
 The Conversational Theology of Rowan Williams

Credo: Faith Prayed and Sung
Cuthbert, Bede, and Their Theological, Musical, and Liturgical Legacy
Daily Prayer
Desire and the Formation of Faith
Environmental Theologies
Ethics and Human Nature
Eucharistic Prayers and Theology
Foundational Texts in African American Theology
Gender and Liturgical History
God in Modern Thought
History of Christian Theology to 451
In the Face of Death: Worship, Music, Art
Love and Justice
Lutheran Ethics in a Comparative Context
Medieval Christology and Atonement Theory
Metaphors of Evil
Music in Medieval Britain
Natural Law and Christian Ethics
Patristic Christology
Patristic Trinitarian Theology
Political Theology
Practicing Jesus: Christology and the Christian Life
Praying What We Believe: Theology and Worship
Process Thought
Readings in Schleiermacher
Reel Presence: Liturgy and Film
Seminar in the Theology of Paul Tillich
Social Justice: Christian Ethics and Community Engagement
Theological Ethics
Theology and Ecology
Theology of Athanasius
Theology of the Lutheran Confessions
Theology of Vatican II
Virtue and Hypocrisy: Moral Thought
Worship and War
The Worship Mall

Area III

Buxtehude
Chinese Protestant Christianity, 1800–2010
Christian Spirituality in the Age of Reform
Death and the Dead
German Reformation, 1517–1555
Interpreting Medieval Religion
Introduction to Post-Reformation Studies: Sources of Early American History

Late Beethoven
 Methods and Sources of Religious History
 Music, Liturgy, and Historiography in Medieval England
 Pietism and the Origins of Evangelicalism
 Readings in American Christianity, 1870–1940
 Readings in Reformation History, Calvin, and Calvinism
 Religion in American Society, 1550–1870
 Religion in the American West
 Religions and Societies in Colonized North America
 Religious Freedom in U.S. History
 Sacred Music in the Western Christian Tradition
 Sin, Penance, and Forgiveness in Early Modern Europe

Area IV

Advanced Skills for Pastoral Care and Counseling
 Baptisms, Weddings, and Funerals
 Christian Education in the African American Experience
 Congregational Song as Resource for Preaching
 Contextual Preaching
 Creativity and the Congregation
 Ethnography for Transformation
 Family Systems and Pastoral Care
 Feminist and Womanist Perspectives on Pastoral Theology and Care
 Introduction to Christian Religious Education
 John of the Cross
 Musical Skills and Vocal Development for Parish Ministry
 Narrative Therapy: Resources for Pastoral Care
 The New Homiletic: Innovative Methods of Proclamation
 Professional Seminar: Theory and Practice of Church Music
 Prophetic Preaching
 The Roundtable Pulpit
 Spirituality and Religious Education
 Spirituality of Presence in the Pulpit
 Text, Memory, and Performance
 Theologies of Preaching
 Wellsprings of Joy in the Ministry and in Life
 Women Mystics
 Women's Ways of Preaching

Area V

African Religions
 American Environmental History and Values
 American Religious Thought and the Democratic Ideal
 The Art and Architecture of Conversion and Evangelism

Art, Architecture, and Ritual in Early Christianity and the Middle Ages
Chinese and Japanese Christian Literature
Christian Art and Architecture: Thirteenth–Twenty-First Century
Christian Social Ethics
Communicative Ethics in a Multicultural Democracy
Covenant, Federalism, and Public Ethics
Cult of the Saints in Early Christianity and the Middle Ages
Dante’s Journey to God
David: Sweet Singer of Israel
Divine Command Theory
Environmental Ethics in Theory and Practice
Ethics and Ecology in the Practice of Biodiversity Conservation
Ethics and the Economy
Faith and Globalization
From House Churches to Medieval Cathedrals
Gender, Religion, and Globalization: Practices, Texts, and Contexts
Genesis: Scripture, Interpretation, Literature
Global Ethics
Global Ethics and Sustainable Development
Hegel’s Philosophy of Religion
Indigenous Religions and Ecology
Jewish Space
Kant’s Philosophy of Religion
Kierkegaard’s Philosophy of Religion
Late-Medieval English Drama
Material Sensations: Sense and Contention in Material Religious Practice
Milton
Philosophy of Religion
Political Economy of Misery
Psalms in Literature and Music
Religion, Globalization, Arab Awakening
Religion and Performance of Space
Ritual, Hermeneutics, and Performance Art
Spiritual Autobiography
Theological Aesthetics
Visual Controversies
Visual Fluencies
What’s in a Text?: Charles Long’s *Significations*
What’s in a Text?: Huntington
Witnessing, Remembrance, Commemoration
Wittgenstein’s Philosophy of Religion
World Christianity
World Religion and Ecology: Asian Religions

Admission

DEGREE STUDENTS

Standards of Selection

Yale Divinity School welcomes applications from graduates of accredited national and international colleges or universities. Applicants are selected on the basis of academic ability and potential; leadership qualities; spiritual maturity; emotional stability; interpersonal communication skills; seriousness of purpose; personal initiative; and creativity. All completed applications are read, discussed, and evaluated by an Admissions Committee made up of faculty members, 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.

Application Procedure

The YDS application is now online and can be accessed through the School's Web site at <http://divinity.yale.edu>. The application and letters of recommendation should be submitted electronically.

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

Berkeley is an Episcopal seminary affiliated with YDS; the Institute of Sacred Music (ISM) is an interdisciplinary graduate center dedicated to the study and practice of sacred music, worship, and the arts. Students who want to enroll in Berkeley must apply to YDS or ISM, indicating their interest in the Anglican Studies program. Students who want to apply to both YDS and ISM must complete separate applications to both YDS and the Institute. The ISM application and supporting documents should be sent directly to the ISM Admissions Office. ISM students are chosen from a highly competitive pool so that there is a balance within the Institute of those pursuing studies in liturgics, religion

and the arts, and ministry (approximately one-third in each area). Consult the ISM Bulletin for detailed information on admission procedures and curricular requirements for the Institute, or visit www.yale.edu/ism. Both Berkeley and ISM students receive their degrees from YDS. Berkeley students may earn the Diploma (paired with the M.Div. degree) or Certificate (paired with the M.A.R. or S.T.M. degree) in Anglican Studies, and Institute students receive a certificate from ISM.

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

APPLICATION INSTRUCTIONS

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

1. Applications submitted by the priority deadline, January 15, will include a nonrefundable fee of \$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.).
2. A personal statement, 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.
3. An academic writing sample, five pages (maximum), that illustrates the applicant's ability to analyze and argue on a particular subject.
4. Official transcripts from each college or university attended, in sealed and signed envelopes, from the registrar or designated school records official, mailed to the Admissions Office, Yale Divinity School, 409 Prospect Street, New Haven CT 06511-2167. Transcripts may also be submitted electronically.
5. Three letters of recommendation are required. Recommendation letters must be current and address the applicant's potential for the degree program to which he or she is applying. Letters from Career Service dossiers will not be accepted.
6. IELTS scores (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. IELTS scores may be submitted electronically. Scores from the TOEFL are not accepted.
7. The Graduate Record Examination (GRE) is not required for application to any of the degree programs.
8. It is recommended that applicants provide a current résumé or curriculum vitae.
9. Students applying for financial aid (need-based scholarships and loans) should download the financial aid application at <http://divinity.yale.edu>. The application deadline is March 1. Applications received after the deadline will be considered on a funds-available basis.
10. The Admissions Committee encourages, but does not require, personal interviews and visits to YDS when classes are in session.

Admission Deadlines

The priority application deadline is January 15. All online applications submitted on or before the priority filing deadline must include a \$75 application fee payable online by credit card at the time of submission. All applications completed (including transcripts, letters of recommendation, essays, and IELTS scores, if applicable) by January 15 will be forwarded to the Admissions Committee for immediate review.

The non-priority application deadline is February 1. Non-priority applications must be accompanied by a \$100 application fee. The file must be completed (including transcripts, letters of recommendation, essays, and IELTS scores, if applicable) before it can be considered by the Admissions Committee.

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

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

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

International Students

All applicants who are not citizens of the United States and who are not native speakers of English must show evidence of proficiency in the English language either by attaining a satisfactory score 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 International, 825 Colorado Boulevard, Suite 112, Los Angeles CA 90041; telephone 323.255.2771; fax 323.255.1261; e-mail ielts@ieltsintl.org; Web site, www.ielts.org.

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

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

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

Transfer Students

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

NONDEGREE PROGRAMS

Traditional

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

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

Research

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

Exchange

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

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

For more information on the Research and Exchange programs, please contact Vernice Hopie Randall, Interim Associate Dean of Admissions and Financial Aid (vernice.randall@yale.edu).

Hispanic Summer Program

The Hispanic Summer Program (HSP) is an ecumenical program in theology and religion geared toward master's level Latino/a seminarians and graduate students. Each year it offers two-week summer sessions at a different ATS-accredited site in the United States or Puerto Rico. It is administered by a consortium of sponsoring institutions, including YDS. The program is open to Hispanic students and non-Hispanic students interested in Hispanic ministries. Courses in the HSP cover a wide range of the theological curriculum and are always taught with the Latino church in mind. Registration generally begins in late December through the HSP Web site at www.hispanicsummerprogram.org. Courses taken by YDS students through the HSP carry three graduate-level credits. Transcripts are issued by the host institution. For more information visit the Web site or speak with the YDS registrar.

VISITING FELLOWS

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

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

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

AUDITING COURSES

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

1. Students enrolled in degree programs at Yale University.
2. Individuals enrolled in the Exchange, Research Fellow, and Ph.D. Research programs at Yale Divinity School.

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

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

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

Educational Expenses and Financial Aid

TUITION AND SPECIAL FEES

The tuition charge for the 2013–2014 academic year is \$22,400 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 Yale Divinity School will be charged at the rate of \$2,800 per course. Nondegree students are charged \$2,800 per course. Ph.D. students who are accepted as nondegree researchers will be billed \$1,500 per term.

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

Also, the University expects all students enrolled at least half-time to have adequate hospital insurance coverage. As a result, it automatically enrolls such students in Yale Health Hospitalization/Specialty Coverage. The approximate cost for such coverage is \$2,040 for a single student (see Health Services, in chapter on Yale University Resources and Services). Students with adequate outside coverage may waive Yale Health Hospitalization/Specialty Coverage.

In addition to the health fee, each student is assessed a \$150 activities fee. M.A.R. and M.Div. students are charged a board fee of \$900 to use as a declining balance per year for purchasing food in the Divinity School refectory. The declining balance charge for students enrolled half-time or less (those taking two courses or less per term) is \$230 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 YDS for the first time, there is a \$175 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 \$35 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 \$175 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 percent of the term will be subject to a pro rata schedule that will be used to determine the amount of Title IV funds a student has earned at the time of withdrawal. A student who withdraws after the 60 percent point has earned 100 percent of the Title IV funds. In 2013–2014, the last days for refunding federal student aid funds will be November 2, 2013, in the fall term and March 27, 2014, in the spring term.
2. For purposes of determining the refund of institutional aid funds and for students who have not received financial aid:
 - a. 100 percent of tuition will be rebated for withdrawals that occur on or before the end of the first 10 percent of the term (September 7, 2013, in the fall term and January 22, 2014, in the spring term).
 - b. A rebate of one-half (50 percent) of tuition will be granted for withdrawals that occur after the first 10 percent but on or before the last day of the first quarter of the term (September 24, 2013, in the fall term and February 6, 2014, in the spring term).
 - c. A rebate of one-quarter (25 percent) of tuition will be granted for withdrawals that occur after the first quarter of a term but on or before the day of midterm (October 22, 2013, in the fall term and March 2, 2014, in the spring term).
 - d. Students who withdraw for any reason after midterm will not receive a rebate of any portion of tuition.
3. The death of a student shall cancel charges for tuition as of the date of death, and the bursar will adjust the tuition on a pro rata basis.
4. If the student has received student loans or other forms of financial aid, funds will be returned in the order prescribed by federal regulations; namely, first to Federal Direct Unsubsidized Loans, if any; then to Federal Perkins Loans; Federal Direct Graduate PLUS Loans; next to any other federal, state, private, or institutional scholarships and loans; and, finally, any remaining balance to the student.
5. Recipients of federal and/or institutional loans who withdraw are required to have an exit interview before leaving Yale. Students leaving Yale receive instructions on completing this process from Yale Student Financial Services.

FINANCIAL AID POLICIES

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

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

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

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

The same policies involving financial aid for citizens of the United States apply to international students. However, because international students without a permanent resident designation are not eligible for federal loans, they need to submit the YDS Financial Aid Application and the International Student Certification of Finances 2013–14 with supporting documentation.

Satisfactory Academic Progress (SAP)

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

HOUSING EXPENSES

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

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

Rental fees are charged monthly to students' accounts and include heat, hot water, electricity, and wireless Ethernet. Parking is also provided to students possessing proof of vehicle ownership. In the 2013–2014 academic year, the monthly rates for unfurnished apartments are: \$900 for a junior one-bedroom, \$1,032 for a one-bedroom, \$1,176 for a two-bedroom, and \$590 per person for a shared two-bedroom apartment. The furnished rates are: \$1,032 for a junior one-bedroom, \$1,176 for a one-bedroom, \$1,280 for a two-bedroom, and \$640 per person for a shared two-bedroom apartment. Housing licenses for incoming students run from August 1 to May 31 and are filled on a first-come, first-served basis. Contracts for renewing students are twelve months, beginning June 1 and expiring May 31. Rental fees for summer housing are not covered in students' financial aid packages for the academic year.

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

ON-CAMPUS DINING

Breakfast and lunch, priced à la carte, are served Monday through Friday in the Divinity School refectory. All full-time M.Div. and M.A.R. students are automatically billed \$900 per year for food to be purchased in the refectory on a "declining balance" basis. Students enrolled half-time or less are billed \$460 per year for declining balance food purchases. S.T.M. students, nondegree students, and visiting fellows wishing to participate in the declining balance program may do so by contacting the registrar.

TOTAL EXPENSES

For a single student attending YDS during the 2013–2014 academic year, the total expenses are estimated to be:

Tuition	\$22,400
Health, Student Activity Fees	3,265*
Rent & Food	11,236
Books & Supplies	1,100
Living expenses	4,847
Total expenses	<hr/> \$42,848

*Includes \$900 declining balance for refectory purchases for full-time students.

SOURCES OF SUPPORT

Merit Scholarships

The Admissions Committee designates several merit scholarships each year. There is no separate application for merit scholarships. The Admissions Committee each year designates the top three applicants to the M.Div. and the M.A.R. programs as Marquand Scholars. The criteria used in making these selections include exceptional academic achievement, demonstrated leadership ability, and spiritual maturity. Marquand Scholars will receive full tuition and a \$5,000 living allowance.

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

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

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

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

Need-Based Scholarships

All YDS scholarship awards are administered through the Financial Aid Office. A scholarship award is a gift without any expectation of repayment and is renewable. 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.*

Veterans Benefits

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

Loans

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

Employment

Each student receiving financial aid is expected to contribute to her/his expenses by earning \$4,000 during the academic year. By working ten to fifteen hours per week on campus or off campus, it will not be difficult to earn that amount. The resources of the University's Student Employment Office are available to all YDS students (www.yalestudentjobs.org).

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

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

STUDENT ACCOUNTS AND BILLS

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

Bills

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

Student account statements are prepared and made available twelve times a year at the beginning of each month. Payment is due in full by 4 p.m. Eastern Time on the first business day of the following month. E-mail notifications that the account statement is available on the University eBill-ePay Web site (www.yale.edu/sis/ebep) are sent to all students at their official Yale e-mail addresses and to all student-designated authorized payers. It is imperative that all students 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 late fees of \$125 per month (up to a total of \$375 per term) if any part of the term bill, less Yale-administered loans and scholarships that have been applied for

on a timely basis, is not paid when due. Nonpayment of bills and failure to complete and submit financial aid application packages on a timely basis may result in the student's involuntary withdrawal from the University.

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

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

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

Yale 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. 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 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, remittance advice with mailing instructions is available on the Web site.

Yale Payment Plan

The Yale Payment Plan (YPP) is a payment service that allows students and their families to pay tuition, room, and board in ten equal monthly installments throughout the year based on individual family budget requirements. It is administered by the University's

Office of Student Financial Services. The cost to enroll in the YPP is \$100 per contract. The deadline for enrollment is June 20. For additional information, please contact Student Financial Services at 203.432.2700 and select “Press 1” from the Main Menu. The enrollment link can be found online in the Yale Payment Plan section of the Student Accounts Web site: www.yale.edu/sfas/financial/accounts.html#payment.

Other Curricular Considerations

SUPERVISED MINISTRIES

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

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

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

Programs Offered by Yale Divinity School

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

The part-time internship is taken for two consecutive terms starting in September. Internship sites include churches, social service and social change agencies, 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 approximately fifteen hours a week. The Part-Time Internship with Practicum carries three credits each term. Both terms must be completed to meet the graduation requirement. Successful completion of Negotiating Boundaries is a prerequisite. Placements are selected during the spring term.

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

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

SUMMER INTENSIVE INTERNSHIP WITH PRACTICUM (SUMMER: 6 CREDITS)

This internship program is similar to the Part-Time Internship with Practicum except that it involves *full-time* ministry totaling four hundred hours during the summer. Approved sites will maintain an active program schedule during the summer months. Summer Intensive Internships include three days of training and a weekly peer-group Practicum at Yale Divinity School. Students serving internships out-of-state will participate virtually in their Practicum via the Internet.

Programs Offered by Other Educational Institutions—Transfer Credit

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

1. Training by theologically educated instructors;
2. A minimum of four hundred 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 (6 credits) CPE is offered by the Association of Clinical Pastoral Education. One unit of CPE, which can be taken during 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. Students preparing for ministry are strongly encouraged to take CPE. Eligible students may receive a stipend through the Office of Finance and Administration.

Interfaith Worker Justice (IWJ) Summer Program (3 credits) A ten-week summer internship program for college students and seminarians sponsored by Interfaith Worker Justice and the AFL-CIO. Interns attend a weeklong training period on religion and labor organizing and then work directly with labor unions and other labor organizations to engage the religious community in workplace issues. Interns meet with a mentor for theological reflection. Stipends are provided to help with costs.

Seminary Consortium for Urban Pastoral Education Summer Program (3 credits) SCUPE is offered by a consortium of a dozen theological schools located in Chicago. SCUPE programs educate individuals from all backgrounds as effective change agents in urban communities. Utilizing the educational and training theories of adult experiential education, SCUPE programs are designed for individuals interested in pastoral ministry, community leadership, and social justice. These programs provide leadership development through hands-on urban ministry experience. The SCUPE summer program, when it is offered, consists of an introductory two-week intensive course called Cross Cultural Ministry followed by a nine-week full-time internship with a peer group practicum. Interns are placed in Chicago churches and community organizations. Housing and financial support are generally available. The program is not offered every summer.

INTERN YEAR

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

MINISTRY STUDIES SUPPORT

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

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

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

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

THE ANNAND PROGRAM FOR SPIRITUAL FORMATION

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

EDUCATIONAL LEADERSHIP AND MINISTRY PROGRAM

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

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

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

MINISTRY RESOURCE CENTER

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

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

DENOMINATIONAL PREPARATION

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

The Episcopal Church

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

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

Upon graduation, students 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 leadership, 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. Requirements for the diploma and certificate are listed in the BDS Advising Customary. In addition, the Berkeley *Rule of Life* outlines expectations for students' spiritual formation, participation in community life, and personal integrity.

All M.Div. students must complete a year of supervised ministry in a parish 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 YDS 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 either YDS or the Institute of Sacred Music. Applicants interested in pursuing the program at Berkeley Divinity School should use one of these applications for admission, indicating their desire to enroll in the Anglican Studies Program. For further information on the Berkeley Divinity School and its program, please contact the Director of Studies, Berkeley Divinity School, 409 Prospect Street, New Haven CT 06511, telephone 203.432.9285, or visit the Web site at www.yale.edu/berkeleydivinity.

Evangelical Lutheran Church in America

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

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

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

United Methodist Church

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

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

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

Methodist Studies Certificate

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

The Methodist Society is an informal group of students and faculty that meets throughout the academic year. Activities include special worship occasions, lunch discussions on important United Methodist issues, and other opportunities for fellowship. Chapel services with a Methodist emphasis are conducted several times a year.

Presbyterian Church (U.S.A.)

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

Reformed Studies Certificate

Students may complete a Certificate in Reformed Studies at YDS. Drawing on the considerable resources of those faculty members who identify themselves with the tradition, and the students from the PCUSA, UCC, RCA, PCA, CRC, and Disciples of Christ, YDS has

formed a broad-based community of people committed to exploring the historical and contemporary issues facing the Reformed churches. The purpose of the certificate is to demonstrate to presbyteries and other denominational bodies that while at YDS students in the Reformed tradition are offered the courses and formation needed for ministerial preparation; to answer students' request for a greater knowledge and awareness of what it is to be a part of that Reformed tradition; and to build community among those on campus who identify with the Reformed tradition. In addition to the courses required for completion of the certificate, students need to be aware of the specific requirements of their denominations, including, for instance, the requirements in biblical languages of the PCUSA. Students interested in enrolling in the certificate should contact Professor Bruce Gordon.

Roman Catholic Church

Over the past three decades the number of Roman Catholic faculty and students at YDS 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 YDS. However, many Catholic students at YDS are enrolled in the M.Div. program and are preparing to serve as lay ecclesial ministers in the Catholic Church.

In order to provide a formative experience for these students, the YDS Catholic community has been established as an informal body of students, staff, and faculty who gather throughout the academic year for worship, meals, and lectures. Mass is celebrated regularly on the YDS campus, followed by refreshments and socializing with fellow students and Catholic members of the faculty and staff. 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 YDS allows the students a rich opportunity to participate in ecumenical dialogue and worship in addition to their studies. The Annand Program of Berkeley Divinity School provides opportunities for spiritual direction in which Roman Catholics regularly participate. Each of the programs in which the Catholic community engages is intended to deepen the students' awareness of the ways in which they can serve the church through education, parish ministry, and pastoral care, while also cultivating friendships and support among themselves and the broader YDS community.

INTERDISCIPLINARY STUDY

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

JOINT-DEGREE PROGRAMS

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

Students may work simultaneously toward a YDS degree and a degree in another school or department of Yale University or other approved graduate program. Currently YDS has agreements for joint-degree programs with the Yale schools of Forestry & Environmental Studies, Law, Management, Medicine, Nursing, and Public Health. Students interested in pursuing any of these programs can get further information from the associate 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. The administrative officers of the schools concerned arrange assessment of tuition and other fees.

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

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

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

Joint Master of Social Work Degree

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

STUDIES FOR HARTFORD SEMINARY STUDENTS

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

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

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

Interested Hartford students should contact Uriah Kim at Hartford Seminary.

INTERDEPARTMENTAL STUDIES

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

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

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

FOREIGN LANGUAGE STUDY

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

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

For students in the comprehensive M.A.R. program or the M.Div. program, elementary-level language study can receive elective credit only. For students in a concentrated M.A.R. program, distribution will be determined in consultation with the student's adviser. Normally, the limit for elementary-level languages will be twelve hours, and

further credit will be given only for intermediate-level languages. The courses French for Reading and German for Reading are not eligible for elective credit.

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

READING COURSES

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

A student desiring to work with a faculty member on a reading course will submit to the instructor a written proposal on a form provided by the registrar's office 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 academic dean for review prior to course registration. No reading course may be approved for any course currently available in the YDS curriculum.

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

STUDENTS WITH DISABILITIES

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

Community Life and Services

WORSHIP

The opportunity for daily worship is central to the life of Yale Divinity School. During the academic year, time is reserved each day for chapel service and an accompanying coffee hour. The YDS community of students, faculty, staff, and administration is invited to gather in Marquand Chapel for ecumenical Christian worship and to share one another's company in the socializing that follows. In these ways, the community is reminded of the central purpose of theological education, beyond receiving training for practical ministry, and is invited into the life of fellowship made possible when we gather in worship, conversation, and collegiality.

Chapel services are held mid-morning in Marquand Chapel every weekday. These services are thirty minutes in length Monday through Thursday and are extended to forty-five minutes on Friday when we celebrate the Eucharist or Holy Communion. Coffee is served in the Common Room following each chapel service.

The daily program of worship in Marquand Chapel is diverse and dynamic, and the ecumenical nature of YDS is expressed in the collaborative model of worship planning, in which students, faculty, staff, and visitors have the opportunity to work with the Marquand Chapel team to plan and lead worship. In keeping with the esteemed heritage of preaching at Yale and YDS, sermons are offered regularly by faculty, students, staff, and invited guests from beyond the YDS campus. On other days the rich symbolic, artistic, and musical possibilities of the Christian tradition are explored and developed, supported by the Marquand Chapel Choir, the Marquand Gospel Choir, other student-organized vocal groups, many and various soloists, occasional ensembles, and visiting musicians. Many avenues for musical leadership are open to the student body of YDS by volunteering, as are numerous avenues of leadership through the spoken word, dance, and visual and other liturgical arts. In addition to the daily mid-morning worship, there are several evening services during the year, including the annual Advent Service and the Easter Rejoicing Service. The chapel program is directed by the dean for chapel, assisted by the director of chapel music and the liturgical coordinator. They are supported by a professional gospel choir director and a team of student ministers who are appointed each year, including chapel ministers, organists/pianists, and choir directors.

The worship life of YDS is rich and varied beyond the daily program of services in Marquand Chapel. In addition to Marquand, other spaces for worship include the Henri Nouwen Chapel on the lower level of the library and St. Luke's Chapel at the Berkeley Center. Lutheran students host a service of Evening Prayer once a week, and Roman Catholic students organize a regular Mass. The Evangelical Fellowship regularly provides a service of praise and worship on campus. The United Church of Christ and Disciples of Christ students hold weekly midday worship on campus, as do the Presbyterian and Reformed students. The Berkeley Divinity School also provides daily weekday worship: Morning Prayer, Evening Prayer, and Holy Eucharist take place in St. Luke's Chapel or Marquand Chapel, and the entire YDS community is invited to participate. Student groups such as Yale Black Seminarians, the Latino/a Association, and Asian Students Association arrange worship meetings on campus and in area churches. Other invitations

to worship arise each year under individual and group initiatives, such as services in the traditions of Taizé and Iona, or in newly emerging forms of worship. In addition, private and individual worship may take place in Nouwen Chapel, in St. Luke's Chapel, and in free moments in Marquand Chapel.

More broadly, Yale University also offers a rich variety of worship opportunities for many religious traditions. Yale University Chaplain Sharon M. K. Kugler directs the staff of the Chaplain's Office, which offers programs of worship and spiritual reflection throughout campus. Many resources are listed on the Chaplain's Office Web site at <http://chaplain.yale.edu>. Buddhist, Hindu, Interfaith, Muslim, and Protestant chaplaincies are based in the Chaplain's Office. The office also coordinates Yale Religious Ministries, the organization of professional staff for campus religious groups, including St. Thomas More Catholic Chapel and Center, Slifka Center for Jewish Life, and many other religious groups, including evangelical and mainline Christian student groups for undergraduate and graduate students. The University Church, Yale's historic student chapel, is also based in the Chaplain's Office and offers ecumenical Christian Sunday morning worship in Battell Chapel. The New Haven area also has a wide variety of Christian and non-Christian worship opportunities to which the Chaplain's Office can connect students.

LIBRARIES AND COLLECTIONS

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

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

The Divinity Library was established in 1932 through the consolidation of the Day Historical Library of Foreign Missions, the Trowbridge Reference Library, and the Richard Sheldon Sneath Memorial Library of Religious Education. These collections have been augmented through purchases and gifts. The gifts include the libraries of Deans Charles R. Brown and Richard J. Wood, Professors Benjamin W. Bacon, Frank C. Porter, Douglas Clyde Macintosh, Henry Hallam Tweedy, Kenneth Scott Latourette, Carl H. Kraeling, Roland H. Bainton, Liston Pope, Johannes Hoekendijk, Henri Nouwen, Robert L. Calhoun, George Lindbeck, Randolph Crump Miller, James Dittes, and Marvin Pope; the files on religion in higher education collected by Clarence P. Shedd; the Edward Sylvester Smith Collection of Methodistica; and the John R. Mott Library. The library contains more than 500,000 volumes, 250,000 microforms, and 4,000 linear feet of manuscript and archival material.

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

The Special Collections Department is a rich source of primary research material. It includes the archives and papers of the World 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 microform collections of missionary archives, a large collection of historical sermons, the publications of numerous missionary and non-Western ecclesiastical bodies, and the papers of many Yale scholars.

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

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

The Yale University Art Gallery houses a collection of Palestinian pottery, acquired through the generosity of the late Mrs. Francis Wayland. Collections obtained through

the excavations of the Yale–British Expedition to Gerasa, Transjordan, and the Yale–French Academy Expedition to Dura-Europos are also located in the Art Gallery.

Access to Resources

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

CAREER SERVICES

The Office of Career Services sponsors a variety of programs designed to help students clarify their vocational calls, learn job search skills and strategies, and develop the documents necessary to find appropriate employment after graduation. Programs 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, individual career counseling, individual career assessment testing, an online résumé and CV creation system, 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, and production of sermon CDs for future pastors. Other programs are added when possible. All services are available to current students, and many to alumni. For appointments or questions, students may contact divinity.careers@yale.edu or call 203.432.9485.

STUDENT BOOK SUPPLY

The Student Book Supply (SBS) has been serving the needs of YDS for more than seventy years. It is committed to providing YDS, Yale, and the greater New Haven community with the best in current and classic theological scholarship. In addition to providing textbooks for YDS classes, the SBS stocks more than 14,000 titles for practical ministry, academic study, professional service, and personal devotion. The bookstore also offers student supplies and insignia merchandise, and sponsors periodic book signings and author lectures.

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

CAMPUS MAILROOM

The YDS campus mailroom is located on the first floor of the School's building, adjacent to the commuter lounge. The sole purpose of the mailroom is to receive and send YDS

and University correspondence. YDS is not responsible for receiving or sending personal mail and packages. All members of the community should use their primary home address for all personal mail and package deliveries.

STUDENT GROUPS AND ACTIVITIES

YDS students enjoy a rich community life in both the larger University and the School itself. On the YDS campus, life outside the classroom centers on two student-led organizations, the Student Council and the Community Life Committee (CLC), both of which provide programming to enrich community life among students, faculty, and staff of YDS. The 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, S.T.M. representative, Berkeley Divinity School representative, and Institute of Sacred Music representative, and filling committee representations for the Ministerial Formation Committee, Professional Studies Committee, Curriculum Committee, Diversity Committee, and Spiritual Formation Committee. Through the Student Council, students have an active voice alongside faculty and administration in making decisions affecting the academic and community life of YDS. In addition, the Student Council, in conjunction with the CLC, addresses the needs of the community as they arise each year.

The CLC, under the direction of two student coordinators and a committee of students and faculty, oversees the work and ministry of student groups on campus, including the Black Seminarians, the Women's Center, the Asian Students Association, the Committee on Community Engagement, the Coalition (of Lesbian, Gay, Bisexual, Transsexual, Transgendered, Queer/Questioning, Intersex, and Ally persons), the Latino/a Association, the Women's Pre-Doc group, the Evangelical Fellowship, FADS (Fans and Athletes at Divinity School), FERNS (Faith, Ecology, Religion, Nature, Spirituality), the International Student Fellowship, Divinity Drama, the Catholic Student Fellowship, the Lutheran Student Organization, the Methodist Society, the Presbyterian/Reformed Students Group, the Baptist Student Fellowship, the United Church of Christ/Disciples of Christ Students Group, and the Unitarian Universalists. In addition, the CLC sponsors three annual events: the Advent Party, the Spring Fling dance, and the All-School Conference (a program of speakers, panel discussions, dinners, and social events focused on a common theme). The CLC also sponsors a series of community dinners during the academic year to provide an opportunity for socializing and the sharing of community concerns.

The Before the Fall Orientation (BTFO) 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 YDS rich in opportunities for learning, socializing, serving, and giving leadership. New ideas for organizations and activities emerge each year as students

enter the 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. 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.

In addition, as members of the Yale University graduate and professional student population, YDS students are invited to participate in all appropriate student organizations and activities. YDS students enjoy the nightly social life of GPSCY, the graduate and professional student center located off York Street near the central University campus. Students are involved in leadership of graduate student activities and programs through the Graduate and Professional Student Senate. These venues for socializing and programming enable YDS students to meet and work alongside students from Yale's other graduate and professional schools.

CHOIRS

The Marquand Chapel Choir and the Marquand Gospel Choir are active student organizations under the supervision of faculty members of the Institute of Sacred Music and YDS. The choirs offer anthems and support congregational singing at weekly services. Full rehearsals for the Marquand Chapel Choir are held every Sunday evening from 7 to 9 p.m. Members are selected in early September. 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 801 and 802).

LECTURESHIPS

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Research and Outreach

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

YALE CENTER FOR FAITH AND CULTURE

The mission of the Yale Center for Faith and Culture is to critically examine and promote, by means of theological research and leadership development, practices of faith that advance authentic human flourishing and the global common good. The center aims to understand the integral link between faith and human flourishing and then to nurture leaders in all spheres of life who draw on the resources of faith in their vision and promotion of human flourishing and the global common good.

Founded in 2003 by its present director, Miroslav Volf, the center seeks to engage major cultural issues from the perspective of faith, pursuing groundbreaking research and leadership programs. Information on current activities and research can be found at the center's Web site, www.yale.edu/faith.

The center's mission is currently pursued in three major areas.

God and Human Flourishing, headed by Professor Volf, is the center's capstone project, framing and informing the research and engagements of the other programs while at the same time drawing on their research results. Its goal is to explore human flourishing with an aim to expose the inadequacy of experiential satisfaction as the defining characteristic of human flourishing and to propose an alternative and deeper definition of flourishing rooted in convictions about God. As part of that program, Professor Volf is teaching an undergraduate course titled *Life Worth Living*. The goal of the course, as well as of the publications and video presentations planned in association with it, is to return a robust discussion about this issue to the center of university education as well as of public debates in the larger culture.

The *Adolescent Faith and Flourishing Initiative* seeks to advance authentic human flourishing among youth by drawing on the insights of the God and Human Flourishing Program to enhance and support transformative Christian youth ministries.

The *Faith and Globalization Initiative* dovetails with the Yale Faith and Globalization course in pursuing a mission to create and disseminate knowledge of the specific ways in which practices of faith and facets of globalization can collaborate in promoting human flourishing and the global common good.

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 (<http://edwards.yale.edu>) that will serve the needs of researchers and readers. The Online Archive also serves to support inquiry into his life, writings, and global legacy by providing resources and assistance, and to encourage critical appraisal of the religious importance and contemporary relevance of America's premier Protestant religious thinker.

The Edwards Online Archive is housed within the larger site of the Jonathan Edwards Center at YDS, the most prestigious center for scholarship on Jonathan Edwards and related topics. Staff members assist numerous scholars of Edwards and American religion every year, 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 its international affiliates, publications, fellowships, lectures, workshops, and conferences.

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

WORLD CHRISTIANITY INITIATIVE AT YALE

The World Christianity Initiative at Yale is an interdisciplinary project established to focus attention on the current global religious resurgence and its impact on movements of democratization and social empowerment. Economic and political pressures have fueled an upsurge of religious ferment, creating new fault lines as well as new opportunities for encounter and outreach. The appeal of religion in an increasingly mobile and secularized world has given people an outlet for their hopes and dreams while also producing new fissures and barriers. The return of religion has demanded new configurations of structures and institutions of education, leadership, and social mediation. Amidst current economic challenges and rising expectations driven by demographic and labor shifts, religious resurgence is evidence of the search for new meaning and forms of community across the world. Religious diversity has increased, as has the sharpening of boundaries and the imposition or threat of restrictions. The global network has stimulated the circulation of ideas of hope and new possibilities as well as those of conflict and violence.

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

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

SUMMER STUDY AT YALE DIVINITY SCHOOL

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

Yale University Resources and Services

A GLOBAL UNIVERSITY

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

In 2005, following a full year of consultation with deans and faculty, the president and vice president published "The Internationalization of Yale, 2005–2008: The Emerging Framework." Activity accelerated further with the publication of the "International Framework: Yale's Agenda for 2009 to 2012." Both are available online at www.world.yale.edu/framework. Three overarching goals were enunciated in these documents: prepare students for leadership and service in an increasingly interdependent world, attract the most talented students and scholars to Yale from around the world, and position Yale as a global university of consequence.

International activity is coordinated by several University-wide organizations in addition to the efforts within the individual schools and programs.

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. See www.yale.edu/macmillan.

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

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

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

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

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

Additional information may be found on the "Yale and the World" Web site, including links to the international initiatives across the University and resources for faculty, students, and staff conducting international activities, whether abroad or on campus. See www.world.yale.edu.

CULTURAL AND SOCIAL RESOURCES

Two sources of information about the broad range of events at the University are the *YaleNews* Web site at <http://news.yale.edu> and the Yale Calendar of Events, an interactive calendar available online at <http://events.yale.edu/opa>. *YaleNews* also features news about Yale people and programs, as well as videos and slide-shows.

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

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

The Yale Center for British Art (YCBA) is home to the largest and most comprehensive collection of British paintings, sculpture, prints, drawings, and rare books outside the United Kingdom. Presented to the University by Paul Mellon, Yale College Class of 1929, it is housed in a landmark building by Louis Kahn. The YCBA is embarking on the first phase of a major renovation, beginning in June 2013 and continuing through January 2014. During this period, there will be limited availability of some services, and the second- and third-floor galleries will be closed. The Reference Library will maintain normal hours, and the permanent collection on the fourth floor will remain on view. The Study Room will be closed, but the collection of prints, drawings, rare books, and manuscripts can be accessed on site by appointment; although the staff will make every effort to accommodate students, faculty, and scholars, two weeks' advance notice is required. Further information, contact details, and updates about the renovation are available at <http://britishart.yale.edu>.

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

More than four hundred musical events take place at the University during the academic year. In addition to recitals by graduate and faculty performers, the School of Music presents the Philharmonia Orchestra of Yale, the Oneppo Chamber Music Series at

Yale, the Duke Ellington Jazz Series, the Horowitz Piano Series, New Music New Haven, Yale Opera, and concerts at the Yale Collection of Musical Instruments. The Yale Summer School of Music/Norfolk Chamber Music Festival presents the New Music Workshop, Chamber Music Session, and Chamber Choir and Conducting Workshop. Many of these concerts stream live on our Web site (<http://music.yale.edu>). In addition, the School presents the Iseman Broadcasts of the Metropolitan Opera Live in HD free to members of the Yale community. Undergraduate organizations include the Yale Concert and Jazz bands, the Yale Glee Club, the Yale Symphony Orchestra, and numerous other singing and instrumental groups. The Department of Music sponsors the Yale Collegium, Yale Baroque Opera Project, productions of new music and opera, and undergraduate recitals. The Institute of Sacred Music presents Great Organ Music at Yale, the Yale Camerata, the Yale Schola Cantorum, and numerous special events.

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

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

ATHLETIC FACILITIES

The Payne Whitney Gymnasium is one of the most elaborate and extensive indoor athletic facilities in the world. This complex includes the 3,100-seat John J. Lee Amphitheater, the site for many indoor varsity sports contests; the Robert J. H. Kiphuth Exhibition Pool; the Brady Squash Center, a world-class facility with fifteen international-style courts; the Adrian C. Israel Fitness Center, a state-of-the-art exercise and weight-training complex; the Brooks-Dwyer Varsity Strength and Conditioning Center; the Colonel William K. Lanman, Jr. Center, a 30,000-square-foot space for recreational/intramural play and varsity team practice; the Greenberg Brothers Track, an eighth-mile indoor jogging track; the David Paterson Golf Technology Center; and other rooms devoted to fencing, gymnastics, rowing, wrestling, martial arts, general exercise, and dance. Numerous physical education classes in dance (ballet, modern, and ballroom, among others), martial arts, zumba, yoga, pilates, aerobic exercise, and sport skills are offered throughout the year. Yale undergraduates and graduate and professional school students may use the gym at no charge throughout the year. Academic term and summer memberships at reasonable

fees are available for faculty, employees, postdoctoral and visiting fellows, alumni, and student spouses. Additional information is available online at <http://sportsandrecreation.yale.edu>.

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

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

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

HEALTH SERVICES

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

Eligibility for Services

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

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

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

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

Health Coverage Enrollment

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

YALE HEALTH HOSPITALIZATION/SPECIALTY COVERAGE

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

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

term only is covered for services through January 31; a student enrolled for the spring term only is covered for services through July 31.

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

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

YALE HEALTH STUDENT TWO-PERSON AND FAMILY PLANS

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

YALE HEALTH STUDENT AFFILIATE COVERAGE

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

Eligibility Changes

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

the University will be covered by Yale Health for thirty days following the date of withdrawal or to the last day of the term, whichever comes first. Fees will not be prorated or refunded. Students who withdraw are not eligible to enroll in Yale Health Student Affiliate Coverage.

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

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

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

Required Immunizations

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

Meningitis All students living in on-campus housing must be vaccinated against meningitis. The vaccine must have been received after January 1, 2009. Students who are not compliant with this state law will not be permitted to register for classes or move into the dormitories for the fall term, 2013. Please note that the State of Connecticut does not require this vaccine for students who intend to reside off campus.

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

TB screening The University requires tuberculosis screening for all incoming students. This screening includes a short questionnaire to determine high-risk exposure and, if necessary, asks for information regarding resulting treatment. Please see the Yale Health Web site (www.yalehealth.yale.edu/forms) for more details and the screening form.

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

HOUSING

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 2013–2014 are available as of April 1 online and can be submitted directly from the Web site (<http://gradhousing.yale.edu>). For new students at the University, a copy of the letter of acceptance from Yale will need to be submitted to the Dormitory or Apartments office. 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, tel. 203.432.2167, fax 203.432.4578. For more apartment information, contact grad.apts@yale.edu, tel. 203.432.8270, fax 203.432.4578.

Yale Off Campus Housing is a database of rental and sale listings available to the Yale community. The system has been designed to allow incoming affiliates to the University access to the online database at <http://offcampus.yale.edu>. The use of your University NetID allows you immediate access to search the listings. It also allows you to set up a profile to be a roommate or search for roommates. Those without a NetID can set themselves up as guests by following the simple instructions. For answers to questions, please e-mail offcampushousing@yale.edu or call 203.432.9756.

OFFICE OF INTERNATIONAL STUDENTS AND SCHOLARS

The Office of International Students and Scholars (OISS) coordinates services and support for Yale's nearly 4,500 international students, faculty, staff, and their dependents. OISS staff provides assistance with issues related to employment, immigration, and personal and cultural adjustment, as well as serves as a source of general information about living at Yale and in New Haven. As Yale University's representative for immigration concerns, OISS can provide assistance to students, faculty, and staff on how to obtain and maintain legal nonimmigrant status in the United States. All international students and scholars must register with OISS as soon as they arrive at Yale; see www.yale.edu/oiss/coming/arrival/oiss.

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

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

OISS is housed in the International Center for Yale Students and Scholars, which 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 during the academic year, the center—located at 421 Temple Street, across the street from Helen Hadley Hall—also provides meeting space for student groups and a venue for events organized by both student groups and University departments. For more information about reserving space at the center, send a message to oiss@yale.edu or call 203.432.2305. For information about the center, visit www.yale.edu/oiss/about/center.

RESOURCE OFFICE ON DISABILITIES

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

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

RESOURCES ON SEXUAL MISCONDUCT

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

Sexual misconduct incorporates a range of behaviors including rape, sexual assault (which includes any kind of nonconsensual sexual contact), sexual harassment, intimate partner violence, stalking, and any other conduct of a sexual nature that is nonconsensual, or has the purpose or effect of threatening or intimidating a person or persons. Sexual activity requires consent, which is defined as voluntary, positive agreement between the participants to engage in specific sexual activity. Violations of Yale's Policy on Teacher-Student Consensual Relations also constitute sexual misconduct. Yale aims to eradicate sexual misconduct through education, training, clear policies, and serious consequences for violations of these policies. In addition to being subject to University disciplinary action, sexual misconduct may lead to civil liability and criminal prosecution. Yale provides a range of services, resources, and mechanisms for victims of sexual misconduct. The options for undergraduate, graduate, and professional school students are described at <http://smr.yale.edu>.

SHARE: Information, Advocacy, and Support

55 Lock Street, Lower Level
24/7 hotline: 203.432.2000
<http://sharecenter.yale.edu>

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

If you wish to make use of SHARE's services, you can call the crisis number (203.432.2000) at any time for a phone consultation or to set up an in-person appointment. You may also drop in on weekdays during regular business hours. Some legal and medical options are time-sensitive, so if you have been assaulted, we encourage you to call SHARE and/or the Yale Police as soon as possible. Counselors can talk with you over the telephone or meet you in person at the Yale Health Center or the Yale-New Haven Emergency Room. If it is not an acute situation and you would like to contact the SHARE staff during regular business hours, you can contact Dr. Carole Goldberg, the director of SHARE (203.432.0310, carole.goldberg@yale.edu), Dr. Jennifer Czincz, assistant director (203.432.2610, jennifer.czincz@yale.edu), Alison Doernberg (203.463.8217, alison.doernberg@yale.edu), or John Criscuolo (203.494.6247, john.criscuolo@yale.edu).

Title IX Coordinators

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

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

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

University-Wide Committee on Sexual Misconduct

203.589.0142 (business hours)

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

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

Yale Police Department

101 Ashmun Street

24/7 hotline: 203.432.4400

<http://publicsafety.yale.edu/department-information#sensitivecrimes>

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

Standards and Requirements

REGISTRATION

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

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

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

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

SCHEDULE OF STUDY

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

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

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

TRANSFER OF CREDIT

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

associate dean of academic affairs, acting for the Professional Studies Committee. Normally transfer credit will be recorded as electives. After six credits have been transferred as electives, however, a maximum of *six additional credits for the M.A.R. degree and eighteen additional credits for the M.Div. degree* may become eligible for transfer to the appropriate areas. 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. All course work accepted for transfer credit is posted to the YDS transcript with the grade of “CR” (credit). Titles of courses accepted for transfer credit are maintained in the student’s file but are not listed on the transcript.

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

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

INTEGRITY OF WORK

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

1. All written work must be the student’s own original work, except as consultation or collaboration or use of other resources is authorized by the instructor.
2. All material quoted or paraphrased from other sources must be fully identified, including, where relevant, both secondary and original sources. (Refer to Chapter VIII of the *Student Handbook*, “Learning and Planning Resources,” supplied to all entering students.)
3. Similar written material may be submitted in more than one course only with the advance approval of all instructors involved. A student may not submit work that he or she has published elsewhere, whether in print or via an electronic forum such as a Web page, article, or blog, except in consultation with the instructor.

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

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

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

RIGHTS AND REPRESENTATION

Governance

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

Discipline

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

Freedom of Expression

Each member of YDS shall enjoy the rights of intellectual freedom that are fundamental to the University tradition. Freedom of expression is a necessary condition for exercising intellectual freedom. The purpose of maintaining free speech at Yale, as elsewhere, is to protect the expression of all views. To do so, the University must maintain a community with the requisite order, freedom of access to facilities, and impartiality toward all opinions for free expression.

Statement on Consensual Relations

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

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

The Association of Theological Schools (ATS) Grievance Policy

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

GRADING SYSTEM

The Divinity School uses the following grading system:

Honors (H)	= Exemplary
Honors minus (H-)	= Excellent
High Pass plus (HP+)	= Very Good
High Pass (HP)	= Good
High Pass minus (HP-)	= Satisfactory
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 grade of CR in the Credit/No Credit system requires achievement at the level of HP– or better. 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. The option of a Credit/No Credit grade is not available for the S.T.M. degree.

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

Grade Changes

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

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

ACADEMIC DEFICIENCIES

Academic Warning

The Professional Studies Committee will review the academic performances of students and place them on warning if their record in any term shows a significant decline or reason for concern about the quality of their work, e.g., a course graded 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.

Academic Probation

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

1. two courses graded 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. The student must meet with the academic dean to develop a plan for a return to good academic standing. Failure to successfully complete this academic plan can result in the loss of federal financial aid eligibility. For more information about Satisfactory Academic Progress (SAP) and financial aid eligibility, see below.

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

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

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

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

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

Satisfactory Academic Progress (SAP)

All degree-seeking students are required to meet standards regarding Satisfactory Academic Progress (SAP). SAP refers to the student's success in meeting the minimum standards deemed acceptable for the program of study. Failure to maintain SAP jeopardizes a student's ability to receive University or federal financial aid. Federal regulations require institutions to monitor each student's "pace," which is the progress that a student is making toward his or her degree. Monitoring pace ensures that the student will graduate within the maximum time frame permitted for the student's degree or course of study (for a description of the maximum length of time permitted in each program, see chapter on Programs of Study). SAP standards apply to all degree-seeking students regardless of their financial aid status. The Divinity School has established a set of standards below which a student will be placed on academic probation (see section on Academic Deficiencies, above). Failure to maintain these standards, and/or failure to progress through the program at the pace necessary to complete the degree in the time permitted, means that the student has failed to maintain SAP.

Student grades are reviewed each term to determine whether each student is meeting SAP. The registrar will provide the Financial Aid Office with a list of students who are failing to meet SAP and have been placed on academic probation. Such students will be placed on one term of financial aid warning. A student on financial aid warning may continue to receive financial assistance for that term. After a term on financial aid warning, a student who is still failing to meet SAP may continue to receive financial assistance for the next term only if he or she is placed on financial aid probation. In order to be placed on

financial aid probation, the student must (1) successfully appeal the determination that he or she is not making SAP and (2) meet with the academic dean to create an academic plan for return to good academic standing. A student may appeal the determination that he or she is not making SAP by submitting a written petition to the academic dean, who will review the appeal and notify the student of the outcome. Once a student is on financial aid probation, the student must follow the academic plan and meet its benchmarks on time, or meet SAP by the end of the term, in order to continue to receive financial assistance.

SPECIAL EXAMINATIONS AND EXTENSIONS

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

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

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

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

Unless otherwise noted, the following deadlines apply to summer courses: the last day to add a summer course is the first day of the second quarter of the course; the last day to drop a summer course is the first day of the second half of the course.

LEAVE OF ABSENCE

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

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

Personal Leave of Absence

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

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

Medical Leave of Absence

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

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

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

Leave of Absence for Parental Responsibilities

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

To request a leave of absence for parental responsibilities, a student must complete the form available in the registrar's office before the beginning of the term for which the

leave is requested, explaining the reasons for the proposed leave and stating both the proposed start and end dates of the leave, and the address (both physical and electronic) at which the student can be reached during the period of the leave. If the associate dean of academic affairs approves, the leave is granted. In any case, the student will be informed in writing of the action taken.

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

WITHDRAWAL AND READMISSION

A student who wishes to terminate his or her program of study should confer with the associate dean of academic affairs regarding withdrawal. The associate dean of academic affairs will determine the effective date of the withdrawal. The University identification card must be submitted with the approved withdrawal form in order for withdrawal in good standing to be recorded. Withdrawal forms are available in the registrar's office. Students who do not register for any fall or spring term, and for whom a leave of absence has not been approved by the associate dean, or who do not return from or ask for and receive an extension of an approved leave, are considered to have withdrawn from YDS.

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

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

U. S. MILITARY LEAVE READMISSIONS POLICY

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

1. The student must have served in the U.S. Armed Forces for a period of more than thirty consecutive days;
2. The student must give advance written or verbal notice of such service to the associate dean of academic affairs. In providing the advance notice the student does not need to indicate whether he or she intends to return. This advance notice need not come directly from the student, but rather, can be made by an appropriate officer of the U.S. Armed Forces or official of the U.S. Department of Defense. Notice is not required if

precluded by military necessity. In all cases, this notice requirement can be fulfilled at the time the student seeks readmission, by submitting an attestation that the student performed the service.

3. The student must not be away from YDS to perform U.S. military service for a period exceeding five years (this includes all previous absences to perform U.S. military service but does not include any initial period of obligated service). If a student's time away from YDS to perform U.S. military service exceeds five years because the student is unable to obtain release orders through no fault of the student or the student was ordered to or retained on active duty, the student should contact the associate dean of academic affairs to determine if the student remains eligible for guaranteed readmission.
4. The student must notify YDS (the registrar, and/or the associate dean of academic affairs, or the associate dean of admissions and financial aid) within three years of the end of his or her U.S. military service of his or her intention to return. However, a student who is hospitalized or recovering from an illness or injury incurred in or aggravated during the U.S. military service has up until two years after recovering from the illness or injury to notify YDS of his or her intent to return.
5. The student cannot have received a dishonorable or bad conduct discharge or have been sentenced in a court-martial.

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

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

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

TERMINATION

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

1. Failure to maintain a satisfactory academic record.
2. Lack of aptitude or personal fitness for the ministry.

3. Behavior that violates generally acknowledged canons and standards of scholarship or professional practice.
4. Behavior that is disruptive to the educational process.
5. Possession or use of explosives or weapons on University property.

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

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

COMMENCEMENT

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

Fellowships and Prizes

GRADUATE FELLOWSHIPS

Graduate fellowships are awarded by the faculty each year to those members of the graduating class who 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 YDS 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 *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 YDS 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 *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 *Linda LeSourd Lader Prize*, established in 2012 by Linda LeSourd Lader, M.Div. 2008, is awarded annually to one or more students from the Reformed tradition pursuing ordained ministry who show outstanding promise for leadership.

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/YDS faculty. This prize is presented to a rising middler who has distinguished him/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 School 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, M.Div. 1989, a Berkeley graduate 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 YDS and the Graduate School of Arts and Sciences 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 YDS 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 YDS 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 YDS from 1909 to 1937. The 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.

In addition to the prizes described above, the Academy of American Poets Prize, the Albert Stanburrough Cook Prize in poetry, the Jacob Cooper Prize in Greek philosophy, the George Washington Egleston Prize in American history, the Theron Rockwell Field Prize, the James S. Metcalfe Prize, and the John Addison Porter Prize are open to students of YDS, as well as to the students of other schools of the University.

Scholarships and Special Funds

SCHOLARSHIPS

The *Bradford E. Ableson Scholarship* was established in 2008 by Julia Ableson to honor her husband, the Rev. Dr. Bradford Edward Ableson, M.Div. 1985. The scholarship is awarded annually with a preference for students who are postulants or candidates for Holy Orders of the Episcopal Church and demonstrate superior promise for pastoral ministry.

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 *African Methodist Episcopal Church Scholarship* was established in 2007 by Bishop Frederick Hilborn Talbot, M.Div. 1957, and his friends and family to honor him for receiving the YDS “Lux et Veritas” Alumni Award. This scholarship is awarded annually to students preparing for ministry in the African Methodist Episcopal Church or for students from Guyana.

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 *Harold 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 *George and Carol Bauer Scholarship* was established by George Bauer in 2011. The scholarship is to benefit one or more deserving students with demonstrated financial need.

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 YDS without restrictions.

The *Reverend and Mrs. Allen C. Blume Scholarship* in support of outstanding YDS 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 YDS.

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, M.A.R. 1970, in memory of her parents. The scholarship is 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 Rev. William Burger, B.D. 1938, and his wife, to aid needy students who enter YDS before age thirty.

The *John and Alice Byers Scholarship* was begun in 1990 by John and Alice Byers, B.D. 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 by Wilbur D. Canaday, Jr., B.D. 1945, to commemorate the fiftieth anniversary of his graduation from YDS. Its purpose is 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 *J. Fuller and Pansy B. Carroll Scholarship Fund* was established in 2009. The scholarship is awarded with a preference for Episcopalians.

The *Paul Wesley Chalfant Scholarship* was created in 1989 by Paul Chalfant, B.D. 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 YDS 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 YDS education.

The *Class of 1951 Scholarship* was established by members of the Class of 1951. The scholarship is awarded annually to students needing general financial assistance.

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 YDS 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 is given 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 YDS 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 fund-raising. 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 YDS 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 the School. More than 50 percent of the class participated in this venture.

The *Class of 1957 Scholarship* was established as an endowed fund in 2007 on the occasion of the class’s fiftieth reunion in thanksgiving for the education YDS gave to the class members. The scholarship will be awarded annually to a student needing financial assistance to complete his or her YDS education.

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

The *Class of 1959 Scholarship* was established by members of the YDS Class of 1959. The scholarship is awarded annually to students needing general financial assistance.

The *Class of 1961 Scholarship Fund* was created in 2011 on the occasion of the class’s fiftieth reunion to provide financial aid to students within the Yale Divinity School.

The *Class of 1962 Scholarship* was established by members of the Class of 1962 on the occasion of their fiftieth reunion in 2012. The scholarship is awarded annually to one or more students with a demonstrated financial need.

The *Class of 1985 Scholarship Fund* was established in 2010 on the occasion of the class’s twenty-fifth reunion. The fund will be awarded to aid students demonstrating financial need.

The *Lillian Claus Scholarship* was established in 1981 by Miss Lillian Claus of Ridge-wood, 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 School's merit scholarships, it is 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 *Arthur Vining Davis Foundation Scholarship*, established in 2006, benefits a student in need of financial aid. The Foundation was created by Arthur Vining Davis, a former president of Alcoa and the son of a Congregational minister.

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 is 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 *Ronald and Janet Evans Scholarship* was established in 2007 by the First Congregational Church of Darien, Connecticut. The scholarship is to honor Rev. Evans's (B.D. 1970) twenty-two years of ministry as senior pastor of the congregation and will be awarded annually with a preference for students preparing for service in parish 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 YDS alumni, A. Dale Fiers, B.D. 1935, and Gaines A. Cook, B.D. 1925. The fund serves also as a memorial to the former Southside Christian Church of Toledo, Ohio. Scholarship awards are made to deserving students who are members of the Christian Church (Disciples of Christ).

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

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

The *Joan Bates Forsberg Scholarship* was established in 1993 through the gifts of more than four hundred YDS graduates and other admirers of Joan Bates Forsberg, B.D. 1953, on the occasion of her retirement after more than twenty years of 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 *Frazier-Young Endowed Scholarship Fund* was established in 2008 by retired Coast Guard Reserve Captain Albert D. Young, Jr., and his wife, Bonnie Frazier Young. It is awarded to YDS students of any denomination who are, or who are training to become, chaplains in the United States Navy, Marine Corps, or Coast Guard. The scholarship honors Rev. Elizabeth Frazier, M.Div. 1940, and her husband, Rev. Donald Frazier, M.Div. 1938.

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 YDS, 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 YDS has meant to their children, David, Paul, and Jane.

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

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

The *Rev. Dr. John Ogden Gordon and Family Scholarship Fund* was established through the gift in 1986 of an ancestral home in Rensselaerville, New York, by Mrs. Katherine Edwards Gordon Ridgway. The scholarships memorialize not only her grandparents, John Ogden Gordon, M.A. Yale University 1901, and his wife, Emma Ward Bacon Gordon, but also Mrs. Ridgway's uncle, Alexander Gordon, B.A. Yale College 1904, and her

father, John Hamlin Gordon, B.A. Yale College 1913. This assistance is for students who demonstrate both financial need and a clear intent to enter the Christian ministry.

The *Grant Me the Wisdom Global Women's Scholarship* was established in 2011 by Debbie McLeod Sears, M.Div. 2009, for the benefit of women from developing countries who are seeking ordained ministry and plan to focus on the needs of the poor.

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

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

The *Reverend Jacob Hemingway Scholarship* was established in 1936 by a bequest of Arthur F. Hemingway of New Haven as a memorial to the Rev. Jacob Hemingway, B.A. 1704, the first student in Yale College 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 YDS graduates in the classes of 1884, 1920, and 1948 respectively, the latter two sons-in-law of George Hubbard.

The *Nora McLean Jackson Scholarship* was established in 2007 with an anonymous gift. It honors the life and spirit of Mrs. Jackson and the School's commitment to a diverse student population. The scholarship is awarded with a preference for African American students.

The *Kenneth L. and Elizabeth H. Jacobs Scholarship* was established in 2009 by Kenneth L. Jacobs, S.T.M. 1976. The scholarship is awarded to students who demonstrate financial need. Preference is given to those preparing for pastoral ministry and who are members of either a Christian Church (Disciples of Christ), Lutheran, Presbyterian, Reformed Church in America, or United Church of Christ church.

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 *Ralph C. Kauffman Scholarship* was established in 2006 by the estate of Ralph C. Kauffman, B.D. 1940. The purpose of the gift is general scholarship for Divinity School students in need.

The *Leander E. Keck Scholarship* was established in 2008 to honor the former Winkley Professor of Biblical Theology and dean of Yale Divinity School.

The *David Hugh and Julie Kelsey Scholarship* was established by his family and friends in 2008 and is awarded annually to an M.Div. student intending to embark on a career in Christian ministry. David Kelsey, who retired in 2005, is the Luther A. Weigle Professor Emeritus of Theology at YDS.

The *Bishop Benjamin Tibbetts Kemerer Scholarship* honors the former Episcopal bishop of Duluth, who worked with local Native American Episcopalians in the 1930s.

Established in 2006, the scholarship is awarded to students who will receive a Berkeley Divinity School Diploma or Certificate in Anglican Studies, with a preference for Native American students.

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, M.Div. 1952, to memorialize his wife, Ima Lou, and honor his own many years of ministry. This annual scholarship goes to YDS students, preferably those preparing for ministry either in the Christian Church (Disciples of Christ) or in the United Church of Christ.

The *W. Douglas, Ruth Hester, and Bernadine Regnell Larson Fund* was established in 2011 by Mrs. W. Douglas Larson. The scholarship is intended to support students associated with the institutions that nurtured or were served by W. Douglas, Ruth Hester, and Bernadine Regnell Larson. Preference is given to women, or students considered to be members of a disadvantaged minority.

The *Rev. Priscilla A. Lawrence and Patrick J. McLampy Scholarship Fund* was established in 2011 by Rev. Priscilla A. Lawrence, M.Div. 1990, and Patrick J. McLampy. The scholarship is to benefit students who wish to integrate the study of environmental issues and faith in their professional lives and those who wish to study the cultural and ethical dimensions of environmental problems.

The *Marjorie Peace Lenn Scholarship* was established in 2011 by D. Jeffrey Lenn, S.T.M. 1969, and Rebecca Peace Lenn, M.A.R. 2010, in honor of wife/mother Marjorie Peace Lenn. The fund will have a preference for students in the M.A.R. program, especially those committed to a career in public service in the United States or abroad.

The *Lepke Scholarship* was established in 1993 through the gift from John Lepke, B.D. 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 *Ruth Lister Scholarship Fund* was established in 2004 by the Ruth Lister Family Trust. The scholarship is to fund students, with preference given to women studying at the Divinity School, especially those having an interest in Christian education and mission.

The *Harold Long Scholarship* was established in 2006 to provide financial aid for students, with preference given to African American students.

The *Sidney Lovett Scholarship* was established in 2007 with an anonymous gift. It honors Rev. Lovett's service to YDS and to Yale University, where he served as chaplain from 1932 to 1958.

The *Abraham J. Malherbe Scholarship* was established in 1999 to honor Professor Malherbe, who served on the faculty from 1970 to 1994. This scholarship is awarded to a deserving YDS student, with 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 at the Berkeley Divinity School 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/YDS.

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 YDS 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 *Charles E. Minneman Scholarship* was established in 2009 through a bequest of Charles E. Minneman, S.T.M. 1957. The scholarship is awarded annually to students based on financial need.

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 YDS tuition or the cost of taking part in the Supervised Ministries program in an urban ministry. Preference is given 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 YDS 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 YDS 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 *Henri Nouwen Scholarship* was established in 2010 to honor Professor Nouwen, who served on the faculty from 1971 to 1981. This scholarship is awarded to a deserving YDS student, with preference given to Roman Catholics.

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 is earmarked for entering students.

The *Oak Family Scholarship* was established in 2008 by Jeffrey Oak, M.Div. 1985, and Carol Oak, M.Div. 1985. The scholarship is awarded to provide financial assistance to students with a preference for those preparing for ordained parish ministry in the Episcopal Church.

The *Offwell Scholarships* were given by Richard Copleston in thanksgiving for his family's service to the Anglican Communion. Two scholarships were established with the same name. One scholarship was given to YDS for students preparing for service in the Episcopal Church. The other was a gift to Berkeley Divinity School for the same purpose. Members of the Copleston family served for 163 years as vicars of the Church of England parish in the village of Offwell in the County of Devon.

The *Ronald B. Packnett Scholarship Fund* was established in 2003 in loving memory by African American alumni, 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, S.T.M. 1994, for his commitment to education as a lifelong process.

The *Rev. Bob Paulen Scholarship* was established in 2013 by Rev. Paulen, B.D. 1967. The scholarship is awarded annually with preference for deserving students studying in the Middle East or for Middle Eastern students attending Yale Divinity School.

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. The Rev. 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 YDS to be used for the training of new clergy.

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

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

The *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 YDS students in need of financial assistance.

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

The *Jason Richardson Memorial Scholarship* was established in 2005 by friends to honor the life of Jason Richardson, M.Div. 2003. Jason Richardson, a gifted preacher and church musician, served as a co-pastor of the Black Church at Yale and as a Marquand Chapel minister. The scholarship is awarded with a preference for African American students.

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 at the Berkeley Divinity School 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 developing 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 Fund* was established by a gift of Walter Welles Seymour, B.A. 1832. Proceeds from the fund go to students based on financial need.

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 YDS student at the discretion of and according to the policies of the School.

The *A. Knighton Stanley Scholarship* was established by Dr. Stanley, B.D. 1962, friends, and family on the occasion of his retirement from Peoples Congregational Church in Washington, D.C. The scholarship is awarded with a preference for African American women pursuing an M.Div. and preparing to serve in minority communities, economically deprived areas, or the developing world.

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, M.Div. 1983. Ms. Stiers is a UCC pastor, former adjunct member of the YDS faculty, and current member of the YDS Board of Advisors.

The *Strypemonde Foundation Scholarship*, established in 2008, supports YDS students in need of financial aid. It was funded with a gift from the family foundation of Paul E. Francis, who received his undergraduate degree from Yale in 1977.

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 *Michael Norman Thompson Memorial Scholarship*, created in 2009 with a gift from M. Myers Mermel, is awarded annually to a student or students in the M.A.R. program focusing on the study of the Old Testament and subjects closely related to it. The scholarship is awarded based on financial need and demonstrated classroom writing skills.

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 YDS. The annual scholarship is awarded to YDS 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, B.D. 1943. The scholarship is intended to encourage students from the Northwest and, in particular, from the greater Seattle area to attend YDS.

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 YDS from 1909 to 1937. The scholarship is awarded with a preference 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 *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.

The *Robert A. Watson Endowed Scholarship Fund* was established by his wife, Charlotte Watson, and friends in 1980 for financial aid for midlife students. It is granted by the dean of Berkeley Divinity School.

The *Claude R. Welch Scholarship* honors the former dean of Graduate Theological Union and a 1945 graduate of YDS. The Rev. Welch, an ordained Methodist minister and prolific author, also taught at YDS, Princeton University, and the University of Pennsylvania.

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 YDS Board of Advisors. The scholarship will give preference to students who enter YDS within three years after graduation from college.

The *Charles V. and Isobel Wiggan 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* was established at YDS by friends and admirers of Ray and Margaret. Ray, for almost a third of a century, was the director of administration at YDS. Preference for this scholarship is 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.

SPECIAL FUNDS

The *Class of 1959 Global Opportunities Fund* was established in 2009 by members of the YDS Class of 1959. The scholarship is awarded to assist students who wish to study abroad or for international students to study at YDS.

The *Hall Kieschnick Family Internship Fund* was created in 2011 by Rev. Frances Hall Kieschnick, a member of the Yale College Class of 1975 and a member of the YDS Board of Advisors. The fund supports students in internship experiences in not-for-profit organizations or in parishes with a deep commitment to social justice ministries.

The *Eleanor Lee McGee and Gaylord Brewster Noyce Endowment in Pastoral Studies Fund* was established in 1994. The fund supports field-based learning under trained pastoral supervisors for divinity students who are directly engaged in the churches' ministries.

The *Letty M. Russell Travel Seminar Fund*, established in 2007, honors the late YDS professor, feminist theologian, and ecumenist. The fund provides support for YDS students taking part in the international travel seminar program launched by Rev. Russell at the School in 1981.

The *Rev. Dr. Samuel N. Slie Internship Fund*, established in 1995, supports a YDS student who is seeking ordination in the United Church of Christ and is interning at New Haven's Shalom United Church of Christ. The gift honors the distinguished career of Sam Slie, M.Div. 1952, S.T.M. 1963, in ministry, higher education, and community service.

The *Nelle Martin Tuggle Memorial Fund* was established in 2009 by Clyde C. Tuggle, M.Div. 1988, in honor of his mother, Nelle Martin Tuggle. The fund is intended to assist Muslim women scholars or graduate students enrolled at a university in one of the Arab states to study or conduct research at the Yale Divinity School, or for a visiting faculty member.

The *Yale Divinity School Travel Fellowship Fund*, created in 2009, supports YDS students wishing to travel as they pursue study, work, travel, or research opportunities. Preference is given to students traveling to the Middle East, Palestine, or Israel.

Enrollment 2012–2013

INSTITUTIONS REPRESENTED

One student from each institution unless otherwise indicated.

Abilene Christian University	Chicago Theological Seminary
Adrian College	Christian Brothers University
Agnes Scott College	City College of New York (CUNY)
Al-Azhar University	Claffin University
American University (5)	Clark University
Amherst College (2)	Colby College (3)
Andover Newton Theological School	Colgate University (2)
Appalachian State University	College of Charleston
Arizona State University (2)	College of the Holy Cross (2)
Art Institute of Chicago	College of Mount Saint Vincent
Asbury University	College of New Rochelle
Ateneo de Manila University	College of Saint Benedict
Austin College	College of William & Mary (4)
Ball State University	Colorado Christian University
Barnard College	Colorado College
Bates College	Columbia Theological Seminary
Belmont University	Columbia University (Columbia College)
Bennington College	(2)
Bethune-Cookman University	Columbia University (Law School)
Birmingham Southern College	Columbia University (School of General
Boston College (5)	Studies) (3)
Boston University (5)	Community College of Allegheny County
Bowdoin College (2)	Cornell Law School
Brandeis University	Creighton University (3)
Brewton-Parker College	Dallas Theological Seminary
Brigham Young University (3)	Dartmouth College (2)
Broward College	Dartmouth-Hitchcock Medical Center
Brown University (5)	Davidson College
Bucknell University	Drew University
Butler University	Duke University (4)
Cairn University	Duke Law School
Cairo University	East Carolina University (2)
Calvin College	Eastern College
Campbell University	Eastman School of Music
Capital University	Elizabeth City State University
Carleton College	Eugene Lang College
Carnegie Mellon University	Florida Agricultural and Mechanical
Carthage College (2)	University (2)
Catholic University of America (2)	Florida International University
Central Bible College	Florida State University

Fordham University (2)
 General Theological Seminary
 George Fox University
 George Mason University
 George Washington University (2)
 George Washington University Law
 School
 Georgetown University (6)
 Georgetown University Law Center
 Georgia State University
 Gordon College
 Goshen College
 Grove City College
 Guilford Technical Community College
 Hamilton College (2)
 Hampden-Sydney College
 Hampshire College (2)
 Hampton University
 Hartford Seminary
 Harvard Extension School (3)
 Harvard College (5)
 Harvard University (4)
 Haverford College
 High Point University
 Hitotsubashi University [Japan]
 Hollins University
 Hope College (2)
 Holy Spirit University of Kaslik
 [Lebanon]
 Howard University (3)
 Illinois Wesleyan University
 Indiana University South Bend
 International Christian University
 James Madison University (2)
 John Brown University
 Johns Hopkins University
 Kalamazoo College
 Kent State University
 Kenyon College
 The King's College
 Korea University (2) [Republic of Korea]
 Latter Day Saints Business College
 Lee University
 Lewis & Clark College
 Liberty University
 Louisiana State University
 Luther Seminary
 Lynchburg College
 Malone College
 Manhattanville College
 Marquette University
 Massachusetts Institute of Technology
 Mercyhurst College
 Messiah College (3)
 Miami University
 Michigan State University
 Middlebury College (2)
 Monterey Institute of International
 Studies
 Moody Bible Institute
 Morehouse College (2)
 Morris Brown College
 Mount Holyoke College (4)
 The New School
 New York Medical College
 New York University (8)
 New York University School of Law
 North Park University
 Northwestern University
 Nyack College
 Oberlin College (2)
 Occidental College (2)
 The Ohio State University
 Oklahoma Baptist University (2)
 Olivet Nazarene University
 Oral Roberts University
 Ouachita Baptist University
 Pacific Lutheran University
 Pepperdine University (2)
 Phillips University
 Portland State University
 Potchefstroomse Universiteit
 [South Africa]
 Prescott College
 Princeton Theological Seminary
 Princeton University (4)
 Purdue University
 Queens University
 Randolph-Macon College (2)
 Reed College
 Regent University (3)
 Rensselaer Polytechnic Institute

Rhodes College	University of California, Davis (2)
Richland College	University of California, Irvine (2)
Roosevelt University	University of California, Los Angeles (3)
Rutgers University, Mason Gross School of the Arts	University of California, Santa Barbara
Salt Lake Community College	University of Cambridge (2)
Scripps College (2)	University of Chicago (8)
Seattle University (2)	University of Connecticut, Hartford
Seoul Women's University (2)	University of Connecticut, Storrs (2)
[Republic of Korea]	University of Detroit
Smith College (3)	University of Dublin, Trinity College (2)
Southeast Missouri State University	University of Florida
Southeastern Bible College	University of Georgia, Athens (2)
Southeastern University	University of Illinois, Urbana-Champaign (2)
Southern Methodist University	University of Iowa
Southwestern Assemblies of God University	University of Kansas
Southwestern College [Kansas] (2)	University of Manitoba
Spelman College (2)	University of Maryland, Baltimore
St. John's College [Maryland] (2)	University of Massachusetts, Amherst (4)
St. Mary's College of Maryland	University of Massachusetts, Boston
St. Olaf College (9)	University of Miami
Stanford University (2)	University of Michigan, Ann Arbor (3)
Stetson University	University of Mississippi
SUNY Cortland	University of Missouri, Columbia
Swarthmore College	University of Nebraska, Lincoln
Syracuse University (4)	University of Nevada, Las Vegas
Taylor University	University of New Hampshire, Durham
Temple University	University of New Haven
Texas Christian University	University of New Mexico, Albuquerque
Texas Wesleyan University	University of North Carolina, Chapel Hill (9)
Tidewater Community College	University of North Carolina, Greensboro
Thomas Aquinas College	University of North Dakota, Grand Forks
Tougaloo College	University of North Texas
Trevecca Nazarene University	University of Northern Colorado
Trinity College (2)	University of Notre Dame (4)
Trinity Theological College [Singapore]	University of Oklahoma
Tulane University (2)	University of Oxford (2)
University of Akron	University of Pennsylvania (6)
University of Alabama, Tuscaloosa (2)	University of Richmond
University of Arizona	University of the South
University of Bridgeport (2)	University of South Alabama
University of British Columbia	University of South Carolina (4)
University of California, Berkeley (3)	University of South Florida
University of California, Berkeley School of Law	University of Southern California
	University of St. Andrews

University of St. Thomas [Minnesota]	Washington University (3)
University of Tel Aviv	Wellesley College (3)
University of Tennessee, Knoxville	Wesley Theological Seminary
University of Texas, Austin (3)	Wesleyan College
University of Toronto	Wesleyan University (4)
University of Utah	West Chester University of Pennsylvania
University of Vermont	Western Washington University
University of Virginia (3)	Westminster College [Missouri]
University of Waterloo	Weston Jesuit School of Theology
University of Wisconsin, Madison (2)	Wheaton College [Illinois] (3)
Utah Valley University	Whitman College
Valencia College	Willamette University (2)
Valparaiso University	Williams College (4)
Vanderbilt University (2)	Wittenberg University
Vassar College	Wofford College (2)
Villanova University	Xavier University
Wabash College	Xavier University of Louisiana
Wagner College	Yale University (22)
Wake Forest University (2)	Yonsei University [Republic of Korea]
Wartburg College	
Washington and Lee University	<i>Institutions represented, 288</i>

FAITH AFFILIATIONS

One student from each affiliation unless otherwise indicated.

African Methodist Episcopal (4)	Lutheran (ELCA) (22)
Anglican (9)	Lutheran, Missouri Synod (2)
Baptist (18)	Mennonite (3)
Baptist, American (5)	Methodist, Korean
Baptist, National (4)	Methodist, United (16)
Baptist, Southern (3)	Muslim (2)
Buddhist	Other (17)
Christian Reformed Church in North America (2)	Pentecostal (6)
Church of God in Christ	Presbyterian [non-U.S.] (6)
Church of the Nazarene	Presbyterian, PCA (2)
Churches of Christ (2)	Presbyterian, USA (10)
Congregational (not UCC) (2)	Quaker
Disciples of Christ (5)	Roman Catholic (42)
Episcopal (81)	Unitarian (5)
Evangelical (6)	United Church of Christ (19)
Interdenominational (26)	Vineyard Christian Fellowship (2)
Jewish (3)	
Latter-Day Saints (4)	<i>Faith affiliations represented, 35</i>
Lutheran (5)	

GENERAL SUMMARY

M.A.R. students	132
M.Div. students	199
S.T.M. students	19
Total number of degree students	350
Research affiliates	3
Nondegree students	3
Total number of institutions represented	289
Total number of faith affiliations represented	35
International exchange students	9

The Work of Yale University

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

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

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

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

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

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

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

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

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

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

Graduate Programs: Master of Laws (LL.M.), Doctor of the Science of Law (J.S.D.), Master of Studies in Law (M.S.L.). Doctor of Philosophy (Ph.D.) awarded by the

Graduate School of Arts and Sciences. For additional information, please visit www.law.yale.edu, write to gradpro.law@yale.edu, or call the Graduate Programs Office at 203.432.1696. Postal correspondence should be directed to Graduate Programs, Yale Law School, PO Box 208215, New Haven CT 06520-8215.

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

For additional information, please visit <http://seas.yale.edu>, write to grad.engineering@yale.edu, or call 203.432.4250. Postal correspondence should be directed to Office of Graduate Studies, Yale School of Engineering & Applied Science, PO Box 208267, New Haven CT 06520-8267.

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

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

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

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

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

For additional information, please visit www.environment.yale.edu, write to fesinfo@yale.edu, or call the Office of Admissions at 800.825.0330. Postal correspondence should be directed to Office of Admissions, Yale School of Forestry & Environmental Studies, 195 Prospect Street, New Haven CT 06511.

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

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

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

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

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

For additional information, please visit <http://nursing.yale.edu> or call 203.785.2389. Postal correspondence should be directed to Yale School of Nursing, PO Box 9740, New Haven CT 06536-0740.

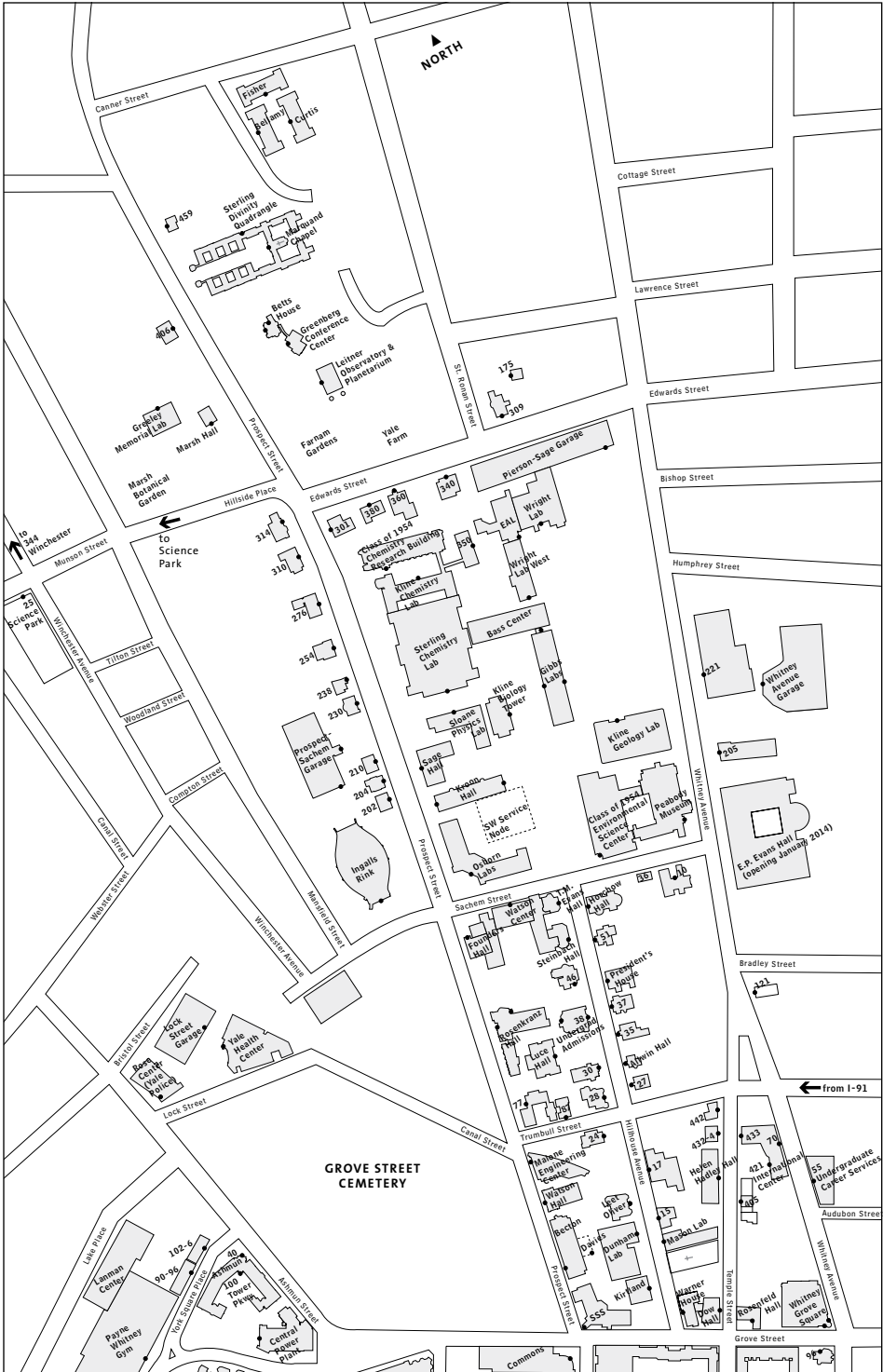
School of Drama Est. 1925. Courses for college graduates and certificate students. Master of Fine Arts (M.F.A.), Certificate in Drama, One-year Technical Internship (Certificate), Doctor of Fine Arts (D.F.A.).

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

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

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

YALE UNIVERSITY CAMPUS NORTH



Continued on next page

YALE UNIVERSITY CAMPUS SOUTH & YALE MEDICAL CENTER



Travel Directions to the Divinity School

BY AIR

Tweed–New Haven Airport is served by US Airways. To reach the Divinity School from the airport, use Metro Cab (203.777.7777), or take a Connecticut Transit bus (www.cttransit.com) to downtown New Haven, then transfer to a bus that stops near the Divinity School. Connecticut Limousine Service (800.472.5466) to New Haven is available from Bradley, Kennedy, LaGuardia, and Newark airports.

BY TRAIN

Take Amtrak or Metro-North to New Haven. From the New Haven train station take a taxi to 409 Prospect Street. Or take a Connecticut Transit bus to downtown New Haven and transfer to a bus that 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, crossing five streets until reaching Prospect Street. Turn right on Prospect Street and proceed one mile up the hill. The entrance to the Divinity School is on the right. Visitor parking is available along the driveway on the left.

Interstate 91 (from north)

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

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, or national or ethnic origin; nor does Yale discriminate on the basis of sexual orientation or gender identity or expression.

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

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

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

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

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

BULLETIN OF YALE UNIVERSITY
New Haven CT 06520-8227

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