

Divinity School

2016–2017



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The University reserves the right to withdraw or modify the courses of instruction or to change the instructors at any time.

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Contents

Calendar	6
The President and Fellows of Yale University	8
The Officers of Yale University	9
Yale Divinity School Dean's Advisory Council	10
Yale Divinity School Alumni Board	12
Trustees of the Berkeley Divinity School at Yale	13
Yale Divinity School Administration and Faculty	15
General Information	21
Nature of the Divinity School	21
History of the Divinity School	21
Yale Divinity School Mission Statement	23
Yale Divinity School Inclusivity Statement	23
Accreditation and Educational Effectiveness	24
Programs of Study	25
Organization of the Curriculum	25
Degree Requirements	25
Program for the M.Div. Degree	
Program for the M.A.R. Degree	
Program for the S.T.M. Degree	
Nondegree Students	34
Berkeley Divinity School at Yale	35
Yale Institute of Sacred Music	36
Areas and Courses of Study	39
Area I: Biblical Studies	39
Area II: Theological Studies	44
Area III: Historical Studies	51
Area IV: Ministerial Studies	54
Area V: Comparative and Cultural Studies	58
Courses without Area Designations	66
Additional Courses Offered	69
Other Curricular Considerations	75
Supervised Ministries	75
Ministry Studies Support	76
The Annand Program for Spiritual Formation	77
Educational Leadership and Ministry Program	77
Ministry Resource Center	78
Denominational Preparation	78
Interdisciplinary Study	82
Joint-Degree Programs	82
Interdepartmental Studies	85
Studies for Hartford Seminary Students	85
Hispanic Summer Program	85

Foreign Language Study	85
Reading Courses	86
Students with Disabilities	86
Standards and Requirements	87
Registration	87
Schedule of Study	87
Transfer of Credit	87
Integrity of Work	88
Rights and Representation	89
Grading System	93
Academic Deficiencies	94
Special Examinations and Extensions	96
Leave of Absence	97
Withdrawal and Readmission	99
U.S. Military Leave Readmissions Policy	100
Commencement	101
Admission	102
Degree Students	102
Standards of Selection	
Academic Preparation	
Application Procedure	
Admission Deadlines	
International Students	
Transfer Students	
Nondegree Students	106
Visiting Fellows	106
Auditing Courses	107
Educational Expenses and Financial Aid	108
Tuition and Fees	108
Financial Aid Policies	109
Housing Expenses	110
On-Campus Dining	111
Total Expenses	111
Sources of Support	111
Student Accounts and Bills	113
Community Life and Services	115
Worship	115
Libraries and Collections	115
Career Services	117
Student Book Supply	118
Campus Mailroom	118
Student Groups and Activities	118
Choirs	119
Lectureships	119

Fellowships and Prizes	121
Scholarships and Special Funds	124
Research and Outreach	138
Yale Initiative for the Study of Antiquity and the Premodern World	138
Yale Center for Faith and Culture	138
The Forum on Religion and Ecology at Yale	139
The Jonathan Edwards Center and Online Archive	139
World Christianity Initiative at Yale	140
Yale Indian Papers Project	140
Summer Study at Yale Divinity School	141
Yale University Resources and Services	142
A Global University	142
Cultural and Social Resources	143
Athletic Facilities	144
Health Services	145
University Housing Services	149
Office of International Students and Scholars	149
Resource Office on Disabilities	150
Resources on Sexual Misconduct	151
Enrollment 2015–2016	154
The Work of Yale University	155
Map	158
Travel Directions to the Divinity School	160

Calendar

FALL 2016

Aug. 24–26, 29	W–F, M	Orientation
Aug. 30	T	Online registration begins, 9 a.m. Opening Convocation, 4 p.m.
Aug. 31	W	<i>Fall-term classes begin, 8:30 a.m.</i>
Sept. 5	M	Labor Day; no classes
Sept. 12	M	Online registration ends, midnight
Sept. 21	W	Last day to add a course
Oct. 12	W	Last day to drop a course
Oct. 14	F	Reading period begins, 9 p.m.
Oct. 18–21	T–F	Fall Convocation
Oct. 24	M	Reading period ends, 8:20 a.m.
Nov. 3	TH	Open House for prospective students
Nov. 18	F	Reading period begins, 9 p.m.
Nov. 23	W	Reading period ends, 9 p.m. Thanksgiving recess begins, 9 p.m.
Nov. 28	M	Thanksgiving recess ends, 8:20 a.m.
Nov. 28–Dec. 9	M–F	Advising period for spring 2017
Dec. 6	T	Regular classes end, 9 p.m.
Dec. 7	W	Labor Day classes rescheduled Reading period begins, 6 p.m.
Dec. 14	W	Reading period ends, 8:20 a.m. Final exams begin, 8:30 a.m.
Dec. 20	T	<i>Final exams end. Fall term ends, 6 p.m.</i>

SPRING 2017

Jan. 2	M	Grades due for fall 2016
Jan. 17	T	<i>Spring-term classes begin, 8:30 a.m.</i> Online registration begins, 9 a.m.
Jan. 27	F	Online registration ends, midnight
Feb. 7	T	Last day to add a course
Feb. 14	T	Reading period begins, 9 p.m.
Feb. 20	M	Reading period ends, 8:20 a.m.
Mar. 2	TH	Last day to drop a course
Mar. 10	F	Spring recess begins, 9 p.m.
Mar. 27	M	Spring recess ends, 8:20 a.m.
Apr. 3–17	M–M	Year-end consultations
Apr. 25	T	Tuesday classes do not meet. Friday classes meet instead
Apr. 28	F	Classes end, 9 p.m. Reading period begins, 9 p.m.
May 4	TH	Reading period ends, 8:20 a.m. Final exams begin, 8:30 a.m.
May 9	T	<i>Final exams end. Spring term ends, 6 p.m.</i>
May 11	TH	Senior grades due
May 20	SA	Berkeley Divinity School Commencement Even-song, 4 p.m.
May 21	SU	YDS Commencement Service, 4 p.m.
May 22	M	University and YDS Commencement
May 23	T	All other grades due

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- Eric D. Reymond, B.A., M.A., Ph.D., Senior Lecturer I in Biblical Hebrew
- Melanie C. Ross, B.A., M.A.R., Ph.D., Assistant Professor of Liturgical Studies (appointed with ISM)
- Janet K. Ruffing, B.A., M.A.S., C.T.S., S.T.L., Ph.D., Professor of the Practice of Spirituality and Ministerial Leadership
- Lamin Sanneh, M.A., Ph.D., D. Willis James Professor of Missions and World Christianity, Professor of History, and Professor of International and Area Studies
- Carolyn J. Sharp, B.A., M.A.R., Ph.D., Professor of Hebrew Scriptures
- Bryan D. Spinks, B.A., Dip.Th., M.Th., B.D., D.D., Bishop F. Percy Goddard Professor of Liturgical Studies and Pastoral Theology (appointed with ISM)
- Chloë F. Starr, B.A., M.A., D.Phil., Associate Professor of Asian Christianity and Theology
- Gregory E. Sterling, B.A., M.A., M.A., Ph.D., Lillian Claus Professor of New Testament
- Harry S. Stout, B.A., M.A., Ph.D., Jonathan Edwards Professor of American Christianity
- Kathryn E. Tanner, B.A., M.A., Ph.D., Frederick Marquand Professor of Systematic Theology
- 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
- Eboni Marshall Turman, B.A., M.Div., M.A., Ph.D., Assistant Professor of Theology and African American Religions
- Miroslav Volf, B.A., M.A., Dr.Theol., Dr.Theol.Habil., Henry B. Wright Professor of Theology
- Tisa J. Wenger, B.A., M.A., M.A., Ph.D., Associate 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 (on leave of absence, fall 2016)
- Almeda M. Wright, B.S., M.A.T., M.Div., Ph.D., Assistant Professor of Religious Education

Lecturers and Instructors

- Awet Andemicael, B.A., M.A.R., Lecturer in Sacred Music
- Anderson Blanton, B.A., M.A., Ph.D., Lecturer in Religion and Visual Culture (appointed with ISM)
- Barbara J. Blodgett, B.A., M.Div., Ph.D., Lecturer in Supervised Ministries
- Kathleen A. Byrnes, B.A., M.A., Lecturer in Supervised Ministries
- Anthony Campbell, B.A., M.Div., Lecturer in Religion and Society

Laura K. Carlson, B.A., M.Div., S.T.M., Ph.D., Part-time Acting Instructor in Biblical Hebrew

Joseph Cistone, B.A., M.A.R., D.Min., Lecturer in Social Ethics

Dane Andrew Collins, B.A., M.Div., Lecturer in Theology

Matthew Croasmun, B.A., M.A.R., Ph.D., Lecturer in Theology

C. Alison Cunningham, B.A., M.Div., Lecturer in Supervised Ministries

Juliette Jacqueline Day, B.A., Th.B., M.A., Ph.D., Senior Lecturer in Liturgical Studies (appointed with ISM)

Anne Deneen, B.A., M.A., M.Div., Lecturer in Ministerial Formation

John Noël Dillon, B.A., M.A., Ph.D., Lecturer in Ecclesiastical Latin

Suzanne Estelle-Holmer, B.A., M.A., M.Phil., Lecturer in Theological Bibliography

John Grim, B.A., M.A., Ph.D., Senior Lecturer and Research Scholar in Religion and Ecology

Aracelis Vásquez Haye, B.A., M.Ed., M.Div., Lecturer in Supervised Ministries

Martha C. Highsmith, B.S., M.S., Ed.D., M.Div., Lecturer in Church Administration

Katherine M. Hyde, B.A., M.S.W., Lecturer in Supervised Ministries

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

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

Timothy J. Keyl, B.A., M.Div., M.M., Lecturer in Ministerial Formation

Paul R. Kolbet, B.A., M.Div., S.T.M., M.A., Ph.D., Lecturer in Anglican Studies

Paul David Krampitz, B.S., M.Div., D.Min., Lecturer in Ministerial Formation

Sharon M.K. Kugler, B.A., M.A., Lecturer in Chaplaincy

Maria LaSala, B.A., M.Div., D.Min., Lecturer in Homiletics and History and Polity of the Presbyterian Church

Olivia Stewart Lester, B.A., M.Div., S.T.M., Ph.D., Part-time Acting Instructor in New Testament Greek

Kris Lewis-Theerman, B.S., M.S., M.Div., Ph.D., Lecturer in Pastoral Care

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

William L. Mathis, B.A., J.D., M.Div., Lecturer in Supervised Ministries

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

Glen Alton Messer II, B.A., M.Div., Th.D., Lecturer in History and Polity of the United Methodist Church

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

Ian Buckner Oliver, B.A., M.Div., Lecturer in Interreligious Engagement

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

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

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

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

Vernice Randall, B.A., M.Div., M.Th., Lecturer in Homiletics

Matthew Riley, B.A., M.Sc., M.A.R., M.Phil., Lecturer in Christianity and Ecology

Tracy Johnson Russell, B.A., M.Div., M.A., Lecturer in Supervised Ministries

Daniel Schriever, B.A., M.T.S., Part-time Acting Instructor in New Testament Greek

Kurt Shaffert, B.A., M.Div., Lecturer in Pastoral Care

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

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

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

Jere A. Wells, B.A., M.A., M.A., Lecturer in Educational Ministry and Leadership

Christian Wiman, B.A., Senior Lecturer in Religion and Literature (appointed with ISM; on leave of absence, fall 2016)

Research Faculty

Matthew Croasmun, B.A., M.A.R., M.A., M.Phil., Ph.D., Associate Research Scholar for Joy and Its Analogs

Sara Farmer, B.A., M.Div., Ph.D., Associate Research Scholar for Joy and Adolescent Faith and Flourishing

Rona Johnston Gordon, M.A., D.Phil., Associate Research Scholar

Angela Gorrell, B.A., M.Div., Ph.D., Associate Research Scholar for Evaluation, Field Development, and Public Engagement

Clifton Granby, B.A., M.A., M.A., Ph.D., Research Associate

Jan L. Hagens, M.A., Staatsexamen, M.A., Ph.D., Senior Research Scholar and Lecturer in the Faculty of Arts and Sciences

Ryan McAnnally-Linz, B.A., M.A.R., Ph.D., Associate Research Scholar for the Theology of Joy and the Good Life

Felicity Harley-McGowan, B.A., Ph.D., Research Associate and Lecturer

Kenneth P. Minkema, B.A., M.A., Ph.D., Research Scholar

Margaret Olin, A.B., A.M., Ph.D., Research Scholar

Visiting and Adjunct Faculty

Maggi E. Dawn, B.A., M.A., Ph.D., Associate Professor Adjunct of Theology and Literature

Ian T. Douglas, B.A., M.Ed., M.Div., Ph.D., Visiting Professor of Anglican Studies

Sarah Birmingham Drummond, B.A., M.Div., Ph.D., Visiting Professor of Christian Education and Leadership

Judith M. Gundry, B.A., M.A., Th.D., Research Scholar and Associate Professor Adjunct of New Testament

S. Mark Heim, B.A., M.Div., Ph.D., Visiting Professor of Theology

Ronald Jenkins, B.A., Ph.D., Visiting Professor of Religion and Literature

Gregory Mobley, B.A., M.Div., Th.M., Ph.D., Visiting Professor of Congregational Studies and Hebrew Bible

Markus Rathey, Ph.D., Associate Professor Adjunct of Music History (appointed with ISM)

William G. Rusch, B.A., M.Div., D.Phil., Professor Adjunct of Lutheran Studies

Frederick J. Streets, B.A., M.Div., M.S.W., D.S.W., Associate Professor Adjunct of Pastoral Theology

Benjamin Valentin, B.A., M.T.S., Ph.D., Visiting Professor of Latino/a Christianity

General Information

NATURE OF THE DIVINITY SCHOOL

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

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

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

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

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

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

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

HISTORY OF THE DIVINITY SCHOOL

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

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

Divinity School classes were first held in rooms above the University chapel, and in 1835–36 Divinity Hall was constructed as the new home of the Divinity School. In 1869,

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

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

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

Berkeley Divinity School at Yale is a seminary of the Episcopal Church affiliated with, and located at, Yale Divinity School for more than four decades. Founded by Bishop John Williams in 1854 in Middletown, Connecticut, to be a mediating seminary during a time of theological division in the Episcopal Church, Berkeley Divinity 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.

The first distinct step toward the creation of Berkeley Divinity School came when John Williams, 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 the 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. In 1928 Berkeley Divinity School moved to New Haven to better fulfill its mission by taking advantage of the resources of an urban center and a great university, a purpose that came to full fruition through its affiliation with Yale Divinity School in 1971.

The Yale Institute of Sacred Music (ISM) has operated in partnership with YDS since it was established at Yale in 1973 through 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.” 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 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).

YALE DIVINITY SCHOOL MISSION STATEMENT

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

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

YALE DIVINITY SCHOOL INCLUSIVITY STATEMENT

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

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

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

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

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

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

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

ACCREDITATION AND EDUCATIONAL EFFECTIVENESS

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

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

Programs of Study

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

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

ORGANIZATION OF THE CURRICULUM

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

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

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

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

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

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

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

DEGREE REQUIREMENTS

Program for the M.Div. Degree

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

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

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

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

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

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

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

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

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

Area IV Twelve credit hours, including REL 812.

Area V Nine credit hours.

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

Elective Eighteen credit hours.

ADDITIONAL DISTRIBUTION REQUIREMENTS

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

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

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

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

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

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

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

ASSESSMENT REQUIREMENT

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

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

REQUIREMENTS OF SUPERVISED MINISTRIES

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

Program for the M.A.R. Degree

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

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

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

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

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

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

A project or thesis is an option for both the concentrated and comprehensive M.A.R. programs. Students may elect to write a thesis in the second year of their program. Candidates who choose to write theses or pursue projects must register for one or two terms of REL 3899, M.A.R. Thesis or Project, three credit hours per term. In concentrated programs the faculty member who is supervising the project or thesis will determine area credit. A thesis written for the comprehensive program is normally eligible for elective credit only. Candidates must present a proposal describing the thesis or project. The academic adviser and the adviser chosen to direct the thesis or project must approve the proposal in advance. A thesis or project must demonstrate independent research and

critical inquiry. The length of manuscripts for the M.A.R. thesis or project will vary, depending on the subject matter. In conceptual fields, a one-term thesis or project report will normally be 40–50 pages long; a two-term thesis or project report, 80–100 pages. In text-based fields, shorter theses may be more appropriate. Candidates must submit a completed thesis or project report by the specified deadlines set for an academic year. Two copies are required, one for the faculty adviser and a second for an additional faculty reader.

ASSESSMENT REQUIREMENT

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

COMPREHENSIVE PROGRAM

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

Area I Six credit hours. Elementary Hebrew and Greek do not meet this requirement but are counted toward the total number of hours needed for graduation.

Area II Six credit hours.

Area III Six credit hours.

Area IV Six credit hours.

Area V Six credit hours.

Elective Eighteen credit hours.

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

CONCENTRATED PROGRAM

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

Concentrations 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 concentration in the *History of Christianity* trains students in the history of Christianity and in historical methods of analysis for the study of religion. The curriculum includes a wide range of courses, from early Christianity to the Reformation and contemporary America, and is broadened by the opportunity to take courses in other departments and programs of the University (for example, in Religious Studies, History, American Studies, African American Studies, History of Art, and Classics). Students are challenged to engage with the past in ways that treat earlier cultures with integrity, while exploring how those pasts continue to inform our present. Through the rigorous study

of manuscript, printed, visual, and oral sources, students learn a range of methodologies and approaches to history as well as enter current debates on topics such as memory, war, race, and gender. Faculty emphasize the historical study of theology and religious thought; the cultural contexts in which ideas were formulated, expressed, and disseminated; and the historical intersections of Christianity with other religious traditions. The concentration requires at least eighteen credit hours in historical studies, and students are encouraged to complete a thesis, especially if their plans include further graduate work.

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

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

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

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

An interdisciplinary concentration in the context of the YDS curriculum is offered in *Women's, Gender, and/or Sexuality Studies*. At least eighteen credit hours must be taken in

women's, gender, or sexuality studies, either (1) focusing on a particular thematic interest or set of inquiries, or (2) demonstrating a breadth of learning across the Divinity curriculum. In addition, six credit hours of study are required in Bible (or other sacred texts, with the adviser's permission), and six hours are required in history and/or theology. Students are encouraged to take relevant courses in other departments of the University.

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

EXTENDED DEGREE PROGRAM

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

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

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

Students must include the following items in their applications: (1) address and e-mail address; (2) area of concentration; (3) a completed M.A.R. course plan (blank copies are downloadable online, or hard copies are available in the Academic Office), with anticipated fourth-term courses included; (4) a statement explaining why the student wishes to extend his or her concentrated M.A.R. program; (5) a description of the

doctoral program the student will be applying for and how it fits into his or her statement of interest above; and (6) two letters of recommendation from Yale faculty. One of these letters must be from a faculty member in the area of concentration.

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

Program for the S.T.M. Degree

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

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

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

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

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

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

An extended paper, an independent thesis, or a project in the candidate's area of concentration is required for the S.T.M. degree. *Extended papers* are written in conjunction

with the regular requirements for courses credited toward the S.T.M. degree. Candidates who choose to write *theses* or pursue *projects* must register for one or two terms of REL 3999, S.T.M. Thesis or Project, three credit hours per term. Projects are restricted to programs focusing on some aspect of ministerial practice. Candidates must present a proposal stipulating which of these three options they intend to pursue. The academic adviser, the adviser chosen to direct the thesis or project, and the director of S.T.M. studies must approve the proposal in advance. Normally the adviser who directs the thesis or project will also serve as academic adviser. A thesis, project, or extended paper must demonstrate independent research and critical inquiry.

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

After an S.T.M. thesis has been approved by faculty readers, and prior to 5 p.m., May 11, 2017, a candidate must provide one correct copy to be microfilmed for the Divinity Library. This copy must be presented to the Registrar's Office unbound and in final form. It must have a title page, be free of typographical errors, and employ an acceptable literary style, including standard forms for references. (Recommended manuals include the *MLA Handbook for Writers of Research Papers*; *The Chicago Manual of Style*; Kate L. Turabian, *A Manual for Writers of Research Papers, Theses, and Dissertations*; *The Random House Handbook*; or *The SBL Handbook of Style for Ancient Near Eastern, Biblical, and Early Christian Studies*.) Candidates will receive a form in regard to microfilming and copyright, to be submitted to the library with the final copy of the thesis.

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

NONDEGREE STUDENTS

Persons who desire to take courses at YDS not leading to a degree may apply to be non-degree students. Normally, these students are persons pursuing graduate work at another institution who need to take a specific YDS course or are persons with graduate theological degrees who wish to take a course for professional development. Upon application, students will be given the opportunity to explain how their course of study relates to the

nature, purpose, and educational resources of the school (see Nondegree Programs, in the chapter Admission). Nondegree students can be admitted to YDS for one academic year, during which they may take up to four courses. Upon request to the associate dean of admissions and financial aid, and with the approval of the senior associate dean of academic affairs, an individual's nondegree status may be extended for an additional year. Nondegree students are not eligible for reading courses or directed studies programs. University courses outside YDS are not available to them. A few specified courses at YDS may not be open to nondegree students when the nature or size of the course requires that it be restricted to degree candidates. Nondegree students must adhere to the same policies and regulations of the School as degree students.

Successful completion of a course is noted on the student's transcript, and transcripts will be mailed to other institutions upon request. If the student desires to enroll for a degree, the regular admission procedure must be followed. After admission as a degree candidate, students may request of the academic dean an evaluation of the work they did as nondegree students. The maximum number of courses that can be accepted from work done as a nondegree student at YDS is eight courses toward the M.Div. or the M.A.R. (concentrated or comprehensive) degree requirements and four courses toward the S.T.M. degree.

BERKELEY DIVINITY SCHOOL AT YALE

A seminary of the Episcopal Church, Berkeley affiliated with Yale Divinity School in 1971, making it the only Episcopal seminary to be fully associated with a major research institution such as Yale University. While Berkeley retains its distinctive Anglican identity and retains an independent board of trustees and administration, its students are admitted by and fully enrolled as members of YDS. As Episcopalians, Berkeley students are formed by the centrality of daily corporate worship, deliberate attention to the spiritual life, and a concentrated course of study in Anglican history and theology. At the same time, they are incorporated into the rigorous academic program of a divinity school with a world-renowned faculty and library and have access to the full resources of the professional schools, departments, and extracurricular programs of Yale University. Berkeley students are challenged on a daily basis by a lively ecumenical academic life as they engage faculty and colleagues from every variety of the Christian tradition, even as they follow a focused routine of prayer, worship and hands-on practical pastoral experience. (For more on Episcopal life at Yale, see Denominational Preparation in the chapter Other Curricular Considerations.)

Episcopal students enrolled at YDS through Berkeley earn a diploma or certificate in Anglican studies in addition to their Yale degree. Through YDS, Berkeley funds certain Episcopal and Anglican faculty and programs and offers scholarship support to students.

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

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.

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

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

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. (A description of the Colloquium can be found in the chapter *Areas and Courses of Study*, under *Courses without Area Designations*.)

Upon graduation, students enrolled in both ISM and YDS earn an ISM certificate in addition to their Yale degree. The certificate 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.

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 <http://ism.yale.edu> or in the ISM Bulletin, also online at www.yale.edu/bulletin.

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

STUDIES IN RELIGION AND THE ARTS

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

LITURGICAL STUDIES

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

MINISTERIAL STUDIES

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

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

Studies in Sacred Music

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

Fellows in Sacred Music, Worship, and the Arts

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

Areas and Courses of Study

The courses listed on the following pages are expected to be offered by Yale Divinity School in 2016–2017. The letter “a” following the course number denotes the fall term, and the letter “b” following the course number denotes the spring term. “H” indicates a hybrid course. Normally, courses numbered in the 500s carry Area I credit, with those in the 600s carrying Area II credit, those in the 700s carrying Area III credit, those in the 800s carrying Area IV credit, and those in the 900s carrying Area V credit. Courses with a four-digit number are generally eligible for elective credit only. Unless otherwise noted, all courses are for three hours of credit each term. Courses with the designation REL are offered by YDS. Those with an RLST designation are offered by the Department of Religious Studies of the Graduate School of Arts and Sciences.

Listed near the end of this chapter, under Courses without Area Designations, are those courses that do not normally count toward fulfillment of the area distribution requirements described in the chapter Programs of Study: elementary biblical languages, denominational colloquia, Supervised Ministry practica, M.A.R. and S.T.M. theses or projects, the ISM colloquium, the ministerial relationships workshop, and the weekend series of courses on leadership for church and society.

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 the chapter Other Curricular Considerations.) In each case, prior consent must be received from the instructor. For a complete listing of the offerings, consult the bulletins of the Graduate School and the professional schools, *Yale College Programs of Study*, or Yale’s Online Course Information (OCI) site at <http://students.yale.edu/oci>.

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

AREA I: BIBLICAL STUDIES

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

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

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

Critical Introductions

REL 500a, Old Testament Interpretation The first half of a two-term introduction to the content of and basic critical approaches to the Old Testament (Genesis through 2 Kings). Joel S. Baden

REL 500b, Old Testament Interpretation A continuation of REL 500a. This course introduces students to critical study of the Prophetic Books and Writings (Psalms, Wisdom) of the Old Testament. John J. Collins

REL 501a, New Testament Interpretation The first half of a two-term introduction to the literature of the New Testament and to the methods and resources useful for interpreting that literature. The course also highlights the living character of New Testament traditions for various communities, in distinct venues and modes, in different times and locales. Over the course of the year, the course aims to (1) provide guidance in the art and methods of exegesis, broadly conceived; (2) nurture students' sensitivity to the importance of social location in the interpretation of Christian Scripture; and (3) introduce students to distinct modes of reading the New Testament. Term one introduces students to basic exegetical skills and tools of historical interpretation, focusing on the Gospels and Acts. Harold W. Attridge, Yii-Jan Lin

REL 501b, New Testament Interpretation A continuation of REL 501a, expanding the skill base to other modes of interpretation. The spring term is devoted to a study of the Pauline letters, pastoral and catholic epistles, and the Apocalypse of John. Harold W. Attridge, Yii-Jan Lin

Biblical Languages

Note: Elementary biblical languages are listed near the end of this chapter under Courses without Area Designations.

REL 518a, Intermediate Koine Greek A sequel to Elementary Greek, this intermediate Koine Greek course prepares students for advanced Greek exegesis courses. Class time is spent on translation of New Testament texts, discussion of Greek syntax, sight-reading of Greek texts outside the New Testament, and grammar review. Quizzes and exams test vocabulary building and grammar review. Students gain practice in using Greek lexica, advanced Greek grammars, and other reference works for the study of the Greek New Testament. Judith M. Gundry

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

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

REL 577b, Advanced Biblical Hebrew This course explores the language of Biblical Hebrew writings, primarily through a close study of text specimens written in vocalized and unvocalized Hebrew. Students study both prose and poetic texts. The course focuses on the grammar of the language, exploring in great detail matters of orthography, phonology, morphology, and syntax. This course builds on the students' familiarity with grammar as studied at the intermediate level. Eric D. Reymond

Exegesis Based on the Original Language

REL 581a, Greek Exegesis: Mark Through reading and analysis of the Greek text of the Gospel of Mark, this course aims to familiarize students with the cultural-historical context of the gospel and critical text and translation issues. Secondary readings and class discussion also focus on literary, theological, and explicitly contextual interpretations of the text. Yii-Jan Lin

REL 583a, Hebrew Exegesis: The Book of Micah This exegetically focused course explores literary, theological, and hermeneutical issues involved in interpreting the book of Micah. Paying close attention to the Hebrew text, the course considers the diction,

themes, literary artistry, and rhetorical power of this prophetic discourse. A systematic review of Hebrew grammar is not the focus of this course; those who need such review should take Intermediate Biblical Hebrew (REL 574) instead. Consideration of grammar and syntax are subordinated to the larger interpretive issues involved in appreciating the literary artistry of Micah and assessing secondary scholarship on it. Carolyn J. Sharp

REL 588b, Greek Exegesis: Paul's Letter to the Romans No other letter in the New Testament has had as much impact on the history of Christianity as Romans. From the garden in which Augustine heard a voice reading from Romans that led to his conversion, through Luther's lectures on it at the University of Wittenberg in 1515–16, until Karl Barth wrote his famous commentary that changed the landscape of Protestant theology in the early twentieth century, Romans has played a significant role in pivotal moments. This course consists of a close reading of the Greek text of Romans. The class also explores some of the larger issues raised both by the text and by its reception throughout Christian history and in the contemporary church. Gregory E. Sterling

RLST 801b, Hebrew Bible Seminar: Prophetic Stories in Kings A close reading of the Hebrew text of the prophetic stories in the Books of Kings, with particular attention to their possible oral origin and present literary function. The sociological and religious perspective of the stories is also considered. Prerequisite: two years of Biblical Hebrew or the equivalent. Robert R. Wilson

Graduate Seminars in Biblical and Cognate Studies

REL 539b, English Exegesis of Revelation This course considers the literary structure, genre, and cultural-historical context of the Revelation of John through close reading and discussion of the text. Secondary readings familiarize students with major themes in reception history, social-cultural influences, and theological interpretations, with special attention to utopic/dystopic interpretations in minoritized and marginalized communities. Yii-Jan Lin

REL 540a/NELC 515a, The Bible in Its Ancient Near Eastern Setting History of the Assyrian, Babylonian, and Persian empires of the first millennium B.C.E., and how their rise and fall influenced the politics, religion, and literary traditions of biblical Israel. Topics include the role of prophecy and (divine) law, political and religious justifications of violence, the birth of monotheism, and the historical reliability of the Hebrew Bible. Eckart Frahm

REL 541a, Literary Criticism of the Hebrew Scriptures Lively and productive tensions have been generated within biblical studies concerning the strengths and vulnerabilities of contemporary literary analysis and the challenges that such analysis has posed to the historical-critical paradigm. Historicizing approaches that focus on the genetics and provenance of biblical texts have been found less than satisfying by literary-minded scholars who value attentiveness to the literary artistry of ancient texts as coherent cultural productions. But literary criticism has itself come under fire from several directions. Challenges have been posed by ideological critics who view texts as implicated in the performance of power relations and who deplore the failure of some historicist and literary-critical readers to take full account of social and political dimensions of texts and interpretations. Objections to literary criticism have also been raised by poststructuralists

seeking to destabilize traditional notions of author, determinate meaning, and other foundational assumptions guiding the work of many historical positivists and modernist literary critics. This course assesses the classic contributions of Robert Alter and Meir Sternberg to literary criticism of the Hebrew Scriptures. It then engages a variety of topics in literary criticism, including developments in genre criticism; diverse construals of authorial intention and reader agency; critical analysis of aspects of plot, narratorial voice, characterization, and operations of metaphor and irony; and the theorizing of intertextuality. Carolyn J. Sharp

REL 543a, Sectarian Movement of the Dead Sea Scrolls This course provides a close reading of the Community Rule from Qumran and related texts with the objective of understanding the nature of the sectarian community in the scrolls. John J. Collins

REL 544a, History and Methods of Old Testament Interpretation I In this course, students report on classic secondary works from the history of Old Testament scholarship. John J. Collins, Joel S. Baden

REL 555b/EGYP 514b/RLST 653b, Gnostic Texts in Coptic The course reads selected portions of important texts from the Nag Hammadi collection, including the Apocryphon of John, the Gospel of Thomas, the Gospel of Truth, Thunder, the Treatise on Resurrection, the Tripartite Tractate, as well as other noncanonical texts preserved in Coptic, including the Gospel of Mary and the Gospel of Judas. Prerequisite: Elementary Biblical Coptic or equivalent. Harold W. Attridge

REL 557b, The Messiah: The Development of a Biblical Idea This course reviews the origin and ideology of kingship in ancient Israel and the development of messianic expectation in Second Temple Judaism, including the Dead Sea Scrolls. John J. Collins

REL 568b, Women and Gender in Early Christianity Was the early Jesus movement a discipleship of equals? Did women exercise the most authoritative roles in the early church? Was gender equality attained through erasure of the difference between male and female, in baptism, or through sexual asceticism? Did love patriarchy overtake gender equality in the post-apostolic period? What can be reconstructed about early Christian women's lives from the New Testament and other ancient sources? How did early Christian ideas about *koinonia*, the gifts of the Spirit, marriage, sex, and procreation affect the roles of women and men in these communities? This course explores such questions by studying the key early Christian primary sources together with Second Temple Jewish and Greco-Roman sources on women and gender, and by drawing on the wealth of secondary literature on these subjects. The aim is to encourage a critical and historically informed understanding of the key primary texts and provide an exposure to a variety of contemporary perspectives and interpretations of this material. Judith M. Gundry

RLST 605a, Greco-Roman Proseminar The proseminar in Greco-Roman backgrounds is designed for doctoral students in the fields of New Testament and ancient Christianity. It familiarizes students with philosophical, literary, and religious texts from Greco-Roman antiquity, as well as evidence of material culture relevant to the study of early Christian literature. Master's-level students may be admitted by permission of the instructor. Harold W. Attridge

RLST 802b, Apocalyptic Religion in Cross-Cultural Perspective An examination of millennial and “end-time” beliefs in a variety of cultures and religions around the world. Attention is given to Jewish and Christian texts as well as Native American traditions; African, Middle Eastern, and Asian religious movements; and modern manifestations such as Jonestown, Heaven’s Gate, Waco, the Oklahoma City bombing, and Isis violence. The course includes a general consideration of religious violence in apocalyptic movements, as well as an exploration of how groups react to the failure of the apocalypse to occur. Robert R. Wilson

AREA II: THEOLOGICAL STUDIES

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

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

Theology

REL 600a, Introduction to Theology The aim of this course is for students to gain a working knowledge of the vocabulary, topics, and history of Christian theology; to spark their interest in theology; and to give them the beginnings of the theological literacy needed to take part in cultural contestations over religion, in church and/or in their own decisions about faith and practice. No particular faith commitment or background is assumed. Linn Marie Tonstad

REL 602a, Work, Debt, and Christian Witness The course discusses the changing nature of work and the growing role of debt within the U.S. economy. A variety of theoretical resources for understanding these changes is explored, along with theological perspectives on them. Kathryn E. Tanner

REL 605a, Black Theology This course considers varied black theological traditions. It inquires, “What does it mean to be black and Christian (and, by extension, to be black, Christian, and poor; black, Christian, and woman; black, Christian, and sexually

minoritized; black, Christian, and diasporan immigrant; and/or any aggregation of these social indicators) amidst racist, sexist, heterosexist, and xenophobic social contexts and theological metanarratives rooted in white cisgendered heteronormativity?” In light of black realities, black theology asks, “Who is God and who is God in Christ for those who live and move and have their being in the margins of church and society?” Students preliminarily engage the underpinnings of the black radical tradition as a proto-black theological response to anti-black racism in the United States. Students further engage the substantial intracommunal critique of black theological method. The course concludes with an examination of the problem of ontological blackness, as well as an abbreviated consideration of the peril and promise that varieties of blacknesses and black religious experience hold for the Black Church and for black theological and praxeological tasks in the twenty-first century. Eboni Marshall Turman

REL 609a, Theology of the Lutheran Confessions Through lectures, assigned readings, and class discussion, this course examines the Book of Concord of 1580 and certain other documents that served as sources for the Book of Concord. The objectives of the course are twofold: to develop a knowledge and understanding of the Lutheran Confessions in their original context and to gain an appreciation of the contemporary importance and influence of these Confessions for Christianity in the twenty-first century. Given the nature of Lutheranism, what resources does it have in this century to proclaim the Christian faith and provide guidance for the Christian life? William G. Rusch

REL 620a, History of Early Christian Theology An introduction to Christian theology and practice from the close of the New Testament through the period of the seven ecumenical councils and the major patristic theologians. The formative early centuries of Christianity are known as the “patristic period,” so named for the early fathers and mothers of the faith. This course takes a comprehensive approach to early Christianity, concentrating on the church’s faith-experience in light of its understanding of God, Jesus Christ, the Holy Spirit, and the Church, as well as biblical interpretation, theological anthropology, worship, spirituality, ethics, social realities, and political life. The course also includes a practical ministry module for those who wish to engage in a special ministry project as part of the regular course work. Christopher A. Beeley

REL 621b, Medieval Theology Survey This course is a survey of theological themes in the West and in the period from Augustine until the end of the Middle Ages, including (among many others) the role and interpretation of Scripture; the distinction between the contemplative and the active lives; doctrines of grace, sacraments, and prayer; monastic, university-based, and vernacular styles of theology; the emergence of a distinctive women’s voice in the high and late Middle Ages; and other topics of interest to those who wish to be theologically informed in even an elementary way. Denys A. Turner

REL 622a, Liberation Theologies in the United States This course introduces students to various U.S. theologies of liberation — black, feminist, womanist, mujerista, Latino/a, American indigenous, Asian, Asian feminist, and queer theologies — that have developed over the course of the late twentieth and early twenty-first centuries as theoretical and practical responses to the problem of human suffering. The course explores key aspects of how liberation theologians have grounded their advocacy of sociopolitical transformation

in their respective understandings of God's identity and God's plan for humankind and the world. Distinctive features of liberationist theological approaches to doctrine and dominant theological themes are explored. Emphasis is placed on the relevance and future of liberation theologies for the twenty-first century church in the United States. Eboni Marshall Turman

REL 623b, Theologies of Religious Pluralism This course explores the primary theological perspectives through which Christians interpret the fact of religious pluralism and the substance of diverse religious traditions. It also introduces students to the area of comparative theology. The primary aim of the course is to allow students to develop a constructive theology of religious pluralism to support leadership for religious communities in pluralistic societies, participation in interreligious dialogue, and engagement with the reality of multiple religious practice and belonging. S. Mark Heim

REL 626b, Systematic Theology This course introduces students to the art of Christian theological reflection. It initiates students in the practice of systematic thinking by exploring the interconnections between contemporary issues, doctrines, and the perennial challenges that are central to Christian faith and life. The central purpose of the course is to expose students to the inner logics of Christian thought. Willie J. Jennings

REL 627a, Passion and Atonement: The Cross in Contemporary Theological Discussion This course explores the significance of the death of Jesus and engages contemporary discussion of theologies of atonement. The objectives of the course are for students to (1) demonstrate knowledge of major interpretive views of the cross in the Christian theological tradition; (2) demonstrate understanding of major contemporary criticisms of atonement doctrine and some major reconstructions of it; (3) demonstrate knowledge of the work of René Girard and its relevance for theological reflection; and (4) develop and state their own theological framework for addressing these issues personally, pastorally, and institutionally. S. Mark Heim

REL 649a, Christ and the Bodhisattva: Comparative Theology and Buddhist Wisdom This course provides a brief introduction to the general field of comparative theology, a basic orientation to Mahayana Buddhist teaching and practice (with a particular focus on the case of the bodhisattva through the lens of Shantideva's classic *The Way of the Bodhisattva*), and an exploration of Christian comparative reflection on these sources. The class engages several prominent theologians working in the Buddhist-Christian theological conversation and explores the ways in which Christian thought and practice can be informed by comparative learning from Buddhist sources. S. Mark Heim

REL 650b, Sacrifice: Gift, Ritual, and Violence in Early Christianity This course considers how Christianity developed its understandings and practices in relation to sacrifice, including its relations with Greco-Roman and Jewish texts and rituals, in the first four centuries C.E. Attention is paid to significant theoretical perspectives on sacrifice from anthropological and theological discourse, and to ancient texts, from the Bible to Augustine of Hippo. Andrew B. McGowan

REL 651a, Digital Media, Liturgy, and Theology This course – the first at YDS to focus on digital cultures – enquires into ecclesial practices that have migrated online and are

digitally mediated, especially those of prayer and worship. In recent years, both very old and entirely new liturgical practices have flourished in digital social space, from the live streaming of worship services to digital prayer chapels, virtual choirs, online pilgrimages, and digitally mediated devotions such as daily prayer via tweets or “pray-as-you-go” apps. Some communities have experimented with so-called cyber-baptisms and cyber-communions. And cyberspace hosts communities of faith that exist only online, for example, in Web-based interactive virtual reality environments. This course brings the tools and insights of new media theories, liturgical studies, and constructive theology to the enquiry into these ecclesial practices. Teresa Berger, Kathryn E. Tanner

REL 660a, Queer Theology This course provides an introduction to queer theology, its theoretical grounding in queer theory, and some of the controversies and possibilities that make up its current shape. Questions considered include whether Christianity can or should be queer; what might be the implications for Christian thought and practice of contemporary debates in queer theory over temporality, futurity, sociality, and spatiality; how to use art and performance as theological sources; and the way queer theory’s anti-essentialist stance shifts the terms of debates over the status of LGBTQ persons in Christianity. The course also considers the impact of HIV/AIDS on notions of community formation, risk, and finitude. Linn Marie Tonstad

REL 674b, Eschatology, Apocalypse, Utopia In recent years, Christian eschatology has often been critiqued for its world-denying tendencies that place the possibility of human fulfillment in some currently unattainable future, thus negating the value and meaning of life here and now—the classic critique of the masters of suspicion (Feuerbach, Marx, Nietzsche). Apocalyptic has been charged with violent and often gendered imagery that denies the goodness of creation and rejoices in the destruction of the wicked. Utopian imaginations have come under suspicion as escapist fantasies that refuse to grapple with the world as it is. This course examines texts that fall into (and sometimes trouble) these three categories, with attention to whether these critiques are accurate, and to the possibilities of revisioning the world that each proposal entails. Linn Marie Tonstad

REL 679a, Slavery and Obedience This course considers the theological architecture of Christian obedience. Students examine obedience in relation to its historic social couplet—slavery. Slavery, especially in its modernist reformulation from the fifteenth century forward, framed the problems of Christian obedience with great urgency. The articulation of Christian obedience is plagued with two problems: problems of identity (Who obeys whom?) and problems of time (What is the relation of ancient forms and regimes of obedience to current forms and regimes of obedience?). These two problems build from a more basic theological challenge of articulation—What is the relationship of the obedience of Jesus to our obedience? The goal of this course is to formulate a theology of obedience that is attuned to questions of gendered and racial identities and history, as well as the ongoing realities of slavery’s social and economic echoes. Such a theology would articulate more deeply what it means to be an obedient church. Willie J. Jennings

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 Book of Common Prayer of the Church of Ireland*, 2004. Bryan D. Spinks

Christian Ethics

REL 615b, Introduction to Christian Ethics This course is an introduction to Christian moral norms, ideals, and practices, and to modern disputes over their substance. Drawing upon historical and contemporary sources, the course examines what difference (if any) Christian commitment makes for moral assessment—for considering the ends we endorse or condemn, the actions we praise or prohibit, the traits of character we extol or admonish. On this basis, the class explores how Christians might respond to a number of problems facing our social moment. How, in other words, shall Christians love God and neighbor, show hospitality to strangers, and speak truth to power in these modern times? There is special emphasis throughout on selected current issues: poverty, race, gender, sex, violence, and the role of faith in public life. Adam Eitel

REL 631a, Theological Ethics This course grapples with some of the basic (albeit deeply contested) ideas by which Christian moral discourse is governed. Students examine theological accounts of what it means to live well, focusing mainly on classical and contemporary works of relevance to central problems in the academic study of Christian ethics: whether teleological conceptions of human flourishing comport with scripture; whether certain moral obligations can be universally applied to all; the sources of human action; the ethical significance of divine commands; and the concepts of virtue, goodness, evil, horror, and the sacred. Adam Eitel

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, and Stanley Hauerwas. Jennifer A. Herdt

REL 652a, Agency, Character, and Complicity Christians confess that we live in a fallen world, one created in goodness but nevertheless full of harm, suffering, and loss. Some of those harms we bring about directly and on our own; others are mediated by social, economic, and political practices in which our perceptible impact is vanishingly small. Irrespective of their causes, perhaps most instances of harm should elicit our sorrow, even if no one is to blame; others are rightly called *wrongs* and should elicit our anger—to say nothing of repentance, resistance, and rebuke. Yet, a number of puzzles enter when it comes to spelling out the warrants for these very different kinds of response: What are the sources of wrongdoing? Is it necessarily irrational? What distinguishes wrongdoing from lamentable albeit blameless instances of harm? Are we morally responsible for the

distant harms spawned, say, by our participation in seemingly benign market transactions? This seminar examines classical and contemporary work on agency, with an interest in exploring these questions. The inquiry is divided into three parts: (1) consideration of Thomas Aquinas's widely influential account of human agency; (2) discussion of important philosophical work on intention, character, and rationality; and (3) analysis of recent discussions of complicity and moral responsibility. Adam Eitel

Liturgical Studies

REL 653b, Words for Worship The aim of this course is to explore the ways in which language is used in Christian worship so that, as participants and worship leaders, students will be sensitive to how meaning is conveyed through specific choices in their own church about types of language and texts, and in relation to ritual elements of worship. Students are taught and practice a range of interpretative strategies and are expected to use these to make independent evaluations. The written reflections and oral presentations aim to help them articulate their ideas in institutional and catechetical contexts. Juliette Jacqueline Day

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

REL 683b/MUSI 627b, The Liturgy, Ritual, and Chant of Medieval England (Sarum Use) This course focuses on the rites, ceremonies, and music of the Use of Sarum, which was the predominant Use for services in the late medieval period in England. It includes preliminary study of the emergence of the Romano-Western liturgical synthesis and considers some of the Anglo-Saxon representation of this synthesis. It considers the aims of the Anglo-Norman Church and especially the siting and building of the Old Sarum Cathedral. It compares the Sarum Use to those of Rouen, Hereford, and York and examines the new Cathedral of Salisbury and the liturgical implications of its architecture and decoration. It considers the various services of the Use of Sarum and their musical repertoires, both monophonic and polyphonic, as well as the wider cultural significance of Sarum traditions beyond the medieval era. Henry Parkes, Bryan D. Spinks

REL 688a, Catholic Liturgy This course offers an introduction to Roman Catholic liturgical traditions and practices. Given the breadth of the subject matter (e.g., 2,000 years of history; complex dogmatic developments; numerous rites, rituals, and rhythms; contemporary tensions), the course attempts to range broadly yet quite selectively. It begins

with some theological fundamentals and their historical development before focusing on twentieth-century developments, which are crucial to Catholic liturgical life at this point in the twenty-first century. Key liturgical documents of the past hundred years are read and analyzed. Throughout the course and especially in its second half, attention is paid to the broader cultural realities in which liturgy always finds itself, e.g., gender constructions, ethnic identities, and, more recently, media developments (especially the migration of Catholic liturgical practices into cyberspace). Teresa Berger

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

Denominational Courses

Note: Denominational colloquia are listed near the end of this chapter under Courses without Area Designations.

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

REL 619a, Anglican Theology and History II: ECUSA and the Anglican Communion This course explores the origins and development of the Episcopal Church and the global Anglican Communion. The class considers the development of the Episcopal Church from colonial origins to a multinational and increasingly multicultural church, with attention to various theological voices and to present polity. The Anglican Communion is explored as an emerging postcolonial network of provinces, subject to contests over the character and identity of Anglicanism that continue to the present. Ian T. Douglas

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

AREA III: HISTORICAL STUDIES

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

REL 700a, Transitional Moments in Western Christian History I: From the First Churches to the Scientific Revolution This course introduces students to the historical study of Christianity by focusing on key moments from the emergence of the first churches to the Reformation of the 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. Bruce Gordon

REL 700b, Transitional Moments in Western Christian History II: American Religious History This course focuses on critical moments and important developments in the evolution of U.S. Christian cultures from the European conquest to the present. While the approach is loosely chronological, it is not intended as a comprehensive survey. This course instead adopts an approach that views religious belief, institutions, and practices as central in forging communities and maintaining divisions among peoples; it focuses on moments when religion was an important factor in shaping the political and social order it also reflected. From the initial encounters between native peoples, enslaved Africans, and Europeans, to the emergence of a new republic after the Civil War, the class looks both at the ways various peoples in the "New World" came to define themselves through religion and how dominant actors worked to dominate outsiders by employing differing conceptions of religion. Clarence E. Hardy

REL 703a, Methods and Sources of Religious History This course introduces students to the historiography of religious history; to the history of methods, approaches, and problems in the field; and to techniques for using and citing primary and secondary sources in the study of religion. Seminars include lectures, common readings, writing exercises, and presentations by students and visiting scholars. Students develop research proposals related to their specific areas of interest. Tisa J. Wenger

REL 704b/AFAM 776b, "Beyond the Veil": Approaches to the Study of Black Religion in the United States This course explores how scholars have developed 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 – ranging 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, even as these various identities have also provided a platform for interrogating the meaning of race, nation, and the nature of political commitment in America. Clarence E. Hardy

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. The class considers whether and in what ways spirituality can be a meaningful category to study modern U.S. religious cultures and examines 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

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

REL 733a, Christianities in the Colonized Americas This seminar is primarily a reading course that examines recent works representing new methodological and topical approaches treating the intersection of religion with social, cultural, gender, ethnic, and racial spheres in North and South America from the sixteenth to the nineteenth century. Historiography surveys contact, colonization, and revolutionary periods, and Native, Euramerican, and black experiences. Kenneth P. Minkema

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. Students consider the nature of this twin exile, Baldwin's exploration of African American life, and how these shaped his understanding of religion, sex, country, and world. Clarence E. Hardy

REL 745a, Race, Religion, and Theology in America How do race and religion relate in American history? What difference does race make for understanding the development of religious traditions, institutions, and practices? This course identifies race as a central problematic in American religious life. It explores the changing formations of racial and religious identities in the United States with attention to intersectional themes of ethnicity, national identity, and gender. Readings engage students in methods of critical

race theory, historical analysis, and contemporary theological thought with attention to Native American, African American, Mormon, Jewish, Mexican American, and Asian American experiences. Students gain new historical perspectives that should inform and strengthen both theological thinking and work for racial justice, whether in the ministry, the academy, or elsewhere. Chloë F. Starr, Tisa J. Wenger

REL 750b, Object Lessons: Material and Aesthetic Formation in the American Sunday School Through a focus on the material culture of Christian education, this course explores the history of the American Sunday school. Tracing the development of the pious pedagogical method known as the “object lesson,” the course examines the relationship between seemingly spiritual performances such as prayer, memorization, and the sensation of sacred presence, and material things such as picture cards, finger games, and optical devices. The overarching theme of the course is aesthetic formation, or the particular ways in which pedagogical techniques attune the senses to certain experiences of divine presence and sacred immediacy. The course is designed to introduce students to basic concepts and methods in the study of material culture, the human sensorium, and religious education. Anderson Blanton

REL 751b, Liturgical Books of the Middle Ages This course is an introduction to the major books and texts used in Western Christian worship from ca. 800 to ca. 1500. The class explores the history of Western liturgy through original primary sources in the Beinecke Library, examining different book types and their histories (e.g., bibles, psalters, antiphoners, missals), equipping students to describe and interpret manuscript testimony, and enabling them to access and research ancient forms of liturgy. Points of discussion include the dynamic relationship between worship and writing, the role of illumination and design, and the transition from manuscripts to printed books in the Renaissance. Henry Parkes

REL 763b, Primary Readings in American Christianity, 1870–1940 The United States changed dramatically in the period between the Civil War and the Second World War. Reconstruction, unprecedented levels of immigration, westward expansion, a newly global U.S. empire, progressive social reforms, the growth of scientific and popular racism, the First World War, 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

REL 764a, Martin Luther and the Reformation This course investigates the life and thought of Martin Luther in the context of the late medieval/early modern culture in which he lived. The class examines the development of his key ideas, his networks of friends and colleagues, his relationship to the world of print, and his role as a reformer of the church. Attention is given to the development of Luther’s thought, as well as to areas of conflict, such as the Peasants’ War, the Lord’s Supper, church and temporal authority, and the reformer’s views on his numerous opponents. Through Luther’s writings students encounter his complex and volatile character, which found expression in sermons

and pastoral care as well as in vicious polemic against adversaries. The course asks why the Reformation took the shape it did. The overall question is how, as the Reformation's five-hundredth anniversary is marked, we can interpret this momentous event that profoundly shaped the modern world. The course includes visits to the Beinecke Library and the Yale Art Gallery. Carlos Eire, Bruce Gordon

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

AREA IV: MINISTERIAL STUDIES

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

Pastoral Theology and Care

REL 807a, Introduction to Pastoral Theology, Care, and Counseling This course invites students into the practice of particular pastoral care skills such as listening and responding in pastoral conversations; supporting families through life-transitions; “reading” and engaging cultural contexts and systems in which care takes place; and intentional uses of the self in spiritual care. The course introduces at a basic level key theoretical frameworks including narrative, intercultural/interreligious care, family systems, and grief and trauma theory. The course attends throughout to contexts and systems of injustice and oppression as a dimension of pastoral care. Joyce Mercer

REL 807b, Introduction to Pastoral Theology and Care This course familiarizes students with the pastoral-theological literature that advances narrative and communal, contextual models of care. These models stress listening to persons' stories in all of their cultural complexity and bringing these stories into conversation with theology, tradition, and local communities of faith. Pastoral skills in listening, responding, and group process are practiced in the classroom and in small groups led by local pastoral practitioners. Family systems theory, premarital counseling, and crisis care are covered. Throughout, attention is given to issues of justice and social location as critical dimensions of care-giving. Teaching methods include lecture, discussion, film, case studies, independent research projects, small-group work, and role-plays. Mary Clark Moschella

REL 810b, My Neighbor's Faith: Building Interreligious Community As communities across the country and around the world engage religious diversity in a way they never have before, this seminar seeks to explore theoretical and practical issues in interreligious community building. The course surveys Western theological and social scientific models for how interreligious relationships and communities are formed, as well as Christian theological models for interreligious contact. The class defines the qualities of effective interfaith relationships and identifies common mistakes leaders can make. Guest religious leaders from different religious traditions make presentations, students conduct interviews across traditions, and a final project critiques major current models of interreligious work. Ian Buckner Oliver

REL 818b, Joy as Spiritual Path in Caregiving Vocations Pastoral care for persons, communities, and the world need not be a dreary, depressing, or defeated endeavor. This course explores joy in action in the narratives of five notable figures—Heidi Neumark, Henri Nouwen, Gregory Boyle, Pauli Murray, and Paul Farmer—gleaning their pastoral theological wisdom and exploring the ways of compassion, connection, freedom, and justice along their spiritual paths. The class learns how to cultivate perspectives that are deep enough to hold human suffering and spacious enough to perceive divine goodness, beauty, and love. The practice of narrative care is taught as a means of supporting human flourishing at personal, communal, and societal levels. Mary Clark Moschella

REL 826a, Ministry and Addictions This course provides an introduction to the dynamics of addictions and pastoral care in the lives of persons, families, and communities. The class surveys ecclesial, clinical, cultural, public policy, and historical perspectives on alcoholism and other chemical abuse/addiction, as well as behavioral or “process addictions” such as gambling and Internet addiction, with a focus on contemporary understandings of the spiritual and theological implications of these perspectives. Attention to intersectionality and the impact of poverty, race, class, gender, and sexuality on substance use and its consequences is a theme throughout. Students also consider various frameworks for promoting recovery. The course includes some experiences outside of the classroom (e.g., visits to AA/Al-Anon/ACoA meetings) and utilizes discussion, lecture, film, and action-reflection pedagogies. Joyce Mercer

Preaching Ministry

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

REL 868b, Prophetic Preaching At the heart of the witness of Hebrew and Christian Scriptures is a prophetic “Word of God” that preachers are called to interpret and proclaim with honesty, integrity, and compassion. In this course students have an opportunity to explore the nature of prophetic preaching in the midst of church, nation, and

world, and to reflect upon the tensions and challenges presented when the prophet is also a pastor. Students also explore strategies for faithful prophetic witness in the pulpit and enhance their own skills as preachers of God’s two-edged Word. Through readings, class discussion, and the preaching and critique of sermons, students wrestle with how best to “speak truth in love” from the pulpit in ways that are faithful, relevant, and transformative for local faith communities. Leonora Tubbs Tisdale

REL 870a, Women’s Ways of Preaching In this course students have an opportunity to explore a variety of issues related to women and preaching as they are also encouraged to discover, explore, and enhance their own unique voices in the pulpit. Topics to be addressed include the history of women as preachers, women and the creative process, authority in the pulpit, biblical and theological interpretation for preaching, sermon topics of special concern for women, and speech communication in the pulpit. Students are exposed to the sermons of diverse women preachers and also have the opportunity to preach two sermons in class. Leonora Tubbs Tisdale

Educational Ministry

REL 811a, Models and Methods of College and University Chaplaincy This course explores various approaches to college and university chaplaincy found in the United States in the twenty-first century. It provides an overview of strategies needed to offer a creative, current, and engaging chaplaincy in higher education—drawing on a historical framework for the role of chaplaincy in the college setting from the middle of the twentieth century, when secularism became a heavier influence, to the present century, exploring contemporary issues that confront the vocation in a pluralistic context. 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 815a, Radical Pedagogy This course studies and employs radical pedagogy as a lens through which to explore the intersections of religious education and community transformation. In essence, the class explores the ways that education, particularly religious education, is powerful, political, transformative, and even radical. This course also pushes students to address questions about the goals of education. Many proponents of radical pedagogy also embrace ideals of radical equality or democracy. To explore these issues, the class wrestles with contemporary questions about educational reform in public schools and considers what role religious education can play in addressing social justice concerns within communities. The foundational theorists and conversation partners in the course include public and religious educators, critical theorists, and community organizers. While this course directly draws upon experiences as persons of faith and experiences within religious communities, the cases and readings draw heavily on what might be called “secular” theorists and educators who focus on public educational arenas. Almeda M. Wright

REL 822a, Ministry with Youth This course explores theories, perspectives, and approaches to educational ministry with youth. Students look closely at the context and world of youth and explore texts and media that take seriously the voices, dreams,

questions, and struggles of adolescents. The class also looks closely at the role of religion and faith in the lives of adolescents – in particular, the role of Christian education and youth workers in the lives of young people. While acknowledging that there are myriad approaches to ministry and education with youth, in this course students wrestle with the question of what “must” be included, covered, or emphasized in good youth ministry. Almeda M. Wright

REL 848a, Leadership Ministry in Schools This course seeks to prepare students of all denominations for leadership positions in schools. It begins with an analysis of “where young people are” today and, in particular, the existential/spiritual questions they are often asking, even without realizing they are asking them. Teaching about religion in secular schools – public and independent – is briefly considered. Then the course turns its attention to schools with some sort of religious orientation. After studying the heritage and tradition of such schools, students consider the issues involved in leading schools today. The roles of school head, chaplain (lay or ordained), the religion teacher, and the student are considered. Many aspects of school life are explored, including the pedagogical, pastoral, and liturgical. The difficulties and delights of educational ministry and leadership are identified and discussed. Naturally, issues of race, class, gender, and sexuality arise. Through required field trips, the course considers the particular problems and opportunities involved in inner-city schools and parish day schools. Jere A. Wells

REL 852b, Women’s Ways of Knowing Does gender make a difference? What difference does attending to the lived experiences and perspectives of women make as we theorize about knowledge, education, religions, theology, and Christian practices? This course attempts to explore these questions through works that take seriously the voices and practices of women as they relate to knowledge construction, education, and faith development within religious communities, particularly Christian communities. The course has three interconnected foci: feminist, womanist, and postcolonial epistemologies; exemplars of women’s involvement in education as practices of freedom; and women’s development in religious communities. The first two areas attempt to broaden the conversation about what counts as knowledge (and who gets to decide) and to explore ways that women have participated in liberation struggles in academic and public arenas. In the last area, students explore and lament some of the ways that women’s development has not been taken seriously in religious communities. In particular, this course explores examples of Christian theology and biblical interpretation that have at times thwarted the development of women and begins to open up approaches that empower women’s development. Almeda M. Wright

REL 875b, Advanced Topics in Leadership Ministry in Schools and Colleges YDS 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. The “literature” consulted in the course is sometimes “propaganda” (published view books and Web site gleanings about an educational ministry and its mission). Seminar students with a particular interest may have to rely more on their own direct experience and research than on works by scholars and researchers in the field. The class normally

considers seven principal topics: where young people are today; historical background; the variety of religious schools and colleges with a variety of purposes; leadership in educational ministry; the importance of the mission statement; curriculum (or the equivalent) and worship in educational ministry; and educational ministry in the inner city and other special circumstances. In the event that there is particular interest in a topic not listed, the instructor may add it to the list. The seminar also makes extensive use of case studies and simulations. Issues of race, class, gender, and sexuality arise in connection with topics considered in this seminar. Jere A. Wells

Spirituality and Ministry

REL 835a, Meditation: East and West This 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 religious system concludes the term. 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 838b, John of the Cross: A Guide for Difficult Times This course explores John of the Cross's mystical teaching on the dark nights and the development of contemplative prayer, including mystical transformation or divinization through the process of prayer and life experiences. This entails a close reading of the *Spiritual Canticle*, the *Living Flame of Love*, the *Ascent of Mount Carmel*, and the *Dark Night*. Students not only interpret these texts within the sixteenth-century framework of John of the Cross but also consider key contemporary applications of this teaching in relationship to what some are interpreting as social experiences of dark night and impasse, and the way personal and social pain in our lives contributes to our interior transformation through participation in God. Janet K. Ruffing

AREA V: COMPARATIVE AND CULTURAL STUDIES

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

Comparative Studies

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

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

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

REL 957a, South and Southeast Asian Christianities This course studies a range of texts (and some images) relating to Christianity 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 students zoom in on particular aspects of lived Christian life in different countries and people groups in Asia – including interreligious 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 910a, Philosophy of Religion This course is a general introduction to the philosophy of religion, including such topics as religion and ethics, religious experience, the problem of evil, faith and reason, arguments for the existence of God, death and immortality, miracles, science and religion, and religious pluralism. John E. Hare

REL 922b, Theological Predications and Divine Attributes An exploration of philosophical debates concerning the nature of theological language and the nature of God. Topics include theories of analogical predication, divine simplicity, God's relation to time,

divine impassibility, the nature of God's love, divine freedom, the compatibility of fore-knowledge and human freedom, and theories of providence. John Pittard

REL 930b, Aquinas and Scotus The purpose of this class is to read some texts of Thomas Aquinas and John Duns Scotus in order to compare their different answers to some key questions in theology. The course focuses on moral theology but also starts with some texts in metaphysics in order to give context. John E. Hare, Denys Turner

REL 938b, Divine Command Theory This course examines the meta-ethical theory that what makes something morally obligatory is that God commands it. The course looks at classical and contemporary defenses of and attacks on this theory. John E. Hare

REL 965b, Faith and the Will An investigation of questions concerning the nature of religious faith, the relationship of faith to the will and to desire, and the merits of various prudential, moral, and existential arguments for and against religious faith. Questions to be treated include: Is faith in some sense "meritorious" (to use Aquinas's language)? Do the commitments of faith essentially involve believing propositions? Can belief be voluntary? Can trust or hope be voluntary? Should we hold religious beliefs to the same epistemic standards that apply to more mundane beliefs? Or should we persist in faith even if these beliefs do not meet conventional rational standards? The course explores these questions through writings by Aquinas, Pascal, Kierkegaard, Nietzsche, James, Freud, Wittgenstein, and various contemporary philosophers. John Pittard

REL 976a/PHIL 700a, Kant's Philosophy of Religion This course looks at Kant's writings on the philosophy of religion, from the *Critique of Pure Reason* to *Conflict of the Faculties*. John E. Hare

Religion and the Arts

REL 900a, Sacred Music in the Western Christian Tradition: From the Bible to Modernity This course is an introductory survey of music's changing place in Western Christianity. With attention to particular repertoires and works, this course explores how musical creativity across the ages has responded to – and been shaped by – theologies, liturgies, technologies, geographies, institutions and social groups, as well as practices from secular traditions. Students gain an understanding of the various techniques, styles, and approaches to text setting historically employed by different Christian denominations, chiefly in Western Europe and America. Final projects on musical practices or repertoires since 1900 complete the survey, encouraging students to reflect on the relationship between recent developments in sacred music and those of the past. Henry Parkes

REL 935a, Religious Lyric in Britain This is a survey of the religious lyric in Britain from the seventeenth century (Donne and Herbert) to the present (Michael Symmons Roberts and Malcolm Guite). Poets to be read include those who address God from a standpoint of faith (e.g., Hopkins and R.S. Thomas) and those who do not (e.g., Hardy, Larkin, and Stevie Smith). Working within a British framework, the class traces a literary tradition that has a certain cultural and religious (i.e., Christian) coherence. By choosing lyric poetry, students look at short, non-narrative, often emotive work that stresses the speaker's personal thoughts or feelings. Whereas secular lyric often 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. The class's study mixes close textual analysis with attention to larger theological issues. Peter S. Hawkins

REL 941b, Chinese and Japanese Christian Literature What effect did Christianity have on modern Chinese literature, if any, and what sort of Christianity emerges from Chinese Christian literature? Is Endo Shusaku the only Japanese Christian writer (and does Martin Scorsese's film do justice to his novel *Silence*)? This course traces the development of a Christian literature in China and Japan from late Imperial times to the end of the twentieth century, with particular focus on the heyday (in China) of the 1920s and '30s, and on the Japanese side, on Endo's postwar novels. Using texts available in English, the class examines how Christian ideas and metaphors permeated the literary — and revolutionary — imagination in East Asia. The influence of Christianity on literature came directly through the Bible and church education, and indirectly through translated European and Western literature, but it is rarely clearly in evidence. The course tests the aesthetic visions and construction of the human being in the early Republic, among Japanese samurai in Mexico, and in the martyrs of Nagasaki. Chloë F. Starr

REL 943a, Performance behind Bars: Sacred Music, Sacred Texts, and Social Justice The course engages students in collaborating with incarcerated men on adapting sacred texts and songs for theatrical performance. Students explore the potential of theater as a catalyst for personal and social transformation. The class reads Dante's *Divine Comedy* and studies theatrical texts based on sacred sources as students become familiar with the criminal justice system in America. Ronald Jenkins

REL 945a, From House Churches to Medieval Cathedrals: Christian Art and Architecture from the Third Century to the End of Gothic This course examines the art associated with, or related to, Christianity from its origins to the end of Gothic. It analyzes major artistic monuments and movements in a variety of regions, paying particular attention to how art shapes and is shaped by the social and historical circumstances of the period and culture. The class considers art in diverse media, focusing on painting, sculpture, architecture, and decorative arts. Trips to the Yale Art Gallery are included. The course aims at familiarizing students with key monuments of Christian architecture, sculpture, painting, and minor related arts, analyzing each within its particular sociocultural perspective. The course stresses the importance of looking at works of art closely and in context and encourages students to develop their skills of close observation and critical visual analysis. Additionally, students are encouraged to examine the ways parallel developments in Christian theology, dogma, and liturgy are influenced by art. Regular readings are complemented by in-depth class lectures and discussions. Felicity Harley-McGowan

REL 946b, Passion of Christ in Scripture, Literature, and Visual Arts This seminar surveys the Passion of Christ as first recorded in Christian Scripture and then represented in literature, visual art, drama, film, and performance. It is organized chronologically but develops certain recurring themes, e.g., the mystery of Christ's person, the blame for his death, the place of suffering in the Christian story. Students explore some of the different ways the Passion has been imagined, exploited, and appropriated. Enrollment is limited to twelve students to insure adequate time for weekly discussion and for a presentation of research at the end of term. The composition of the class will be determined after the

first meeting, when students write a statement of interest noting how the course fits into their educational program. The course does not aim to be comprehensive but rather to focus on specific moments in Christian history and the literary or visual art that expresses a theological vision. Peter S. Hawkins, Vasileios Marinis

REL 950a and b, Dante’s Journey to God This yearlong, two-term course on the *Divine Comedy* is a reading of the entire text in the light of what it purports to be—a journey toward the vision of God. Such an approach does not mean dissolving the narrative into allegory or ignoring literary considerations in favor of theology; it means taking full account of the poem as a path with a divine destination. Special interest is paid to how Dante transforms his pagan sources, how deeply he assimilates the Bible and its interpretative traditions, and how boldly he attempts to establish his own text as a *poema sacro* (sacred poem). Peter S. Hawkins

REL 953a, Reading Poetry Theologically This course explores poetry as a form of theological discourse. Through close readings of individual poems and poetic sequences, students consider how the form as well as the subject matter of the poetry opens up new horizons for interpreting and articulating theological themes. Beginning with selections from Gerard Manley Hopkins and concluding with studies of contemporary poets, this class examines how modern and late-modern Anglo-American poets have created fresh embodiments of a Christian perspective and contributed to the public tasks of theology. David Mahan

REL 955b, The Cult of Saints in Early Christianity and the Middle Ages For all its reputed (and professed) disdain of the corporeal and earthly, Christianity lavished considerable attention and wealth on the material dimension of sainthood and the “holy” during its formative periods in late antiquity and the Middle Ages. Already in the second century Christian communities accorded special status to a select few “friends of God,” primarily martyrs put to death during Roman persecutions. Subsequently the public and private veneration of saints and their earthly remains proliferated, intensified, and became an intrinsic aspect of Christian spirituality and life in both East and West until the Reformation. To do so, it had to gradually develop a theology to accommodate everything from fingers of saints to controversial and miracle-working images. This course investigates the theology, origins, and development of the cult of saints in early Christianity and the Middle Ages with special attention to its material manifestations. The class combines the examination of thematic issues, such as pilgrimage and the use and function of reliquaries (both portable and architectural), with a focus on such specific cases as the evolution of the cult of the Virgin Mary. Felicity Harley-McGowan, Vasileios Marinis

REL 963b, Literature of Trauma How can literary art respond to extreme suffering, particularly when it involves the trauma of large-scale violence and oppression, which seems to defy aesthetic response? How can literary artists fulfill a summons to bear witness and remember without vitiating the apparent senselessness of human atrocity? How do theological responses to trauma interact with those made by creative writers? This course examines these and other questions through the works of poets and novelists responding to the traumas of war (WWI poetry), genocide (Holocaust poetry and fiction), historic violence and oppression (African American, East European, and Latin American poetry

and fiction), and the end of the world (apocalyptic fiction). This is not a course in clinical psychology or pastoral theology. The class focuses on the literary-critical and theological issues that arise through close reading of these texts. David Mahan

REL 966a/AMST 805a/HSAR 720a/RLST 699a/WGSS 799a, Sensational Materialities: Sensory Cultures in History, Theory, and Method This interdisciplinary seminar explores the sensory and material histories of (often religious) images, objects, buildings, and performances as well as the potential for the senses to spark contention in material practice. With a focus on American things and religions, the course also considers broader geographical and categorical parameters so as to invite intellectual engagement with the most challenging and decisive developments in relevant fields, including recent literatures on material agencies. The goal is to investigate possibilities for scholarly examination of a robust human sensorium of sound, taste, touch, scent, and sight—and even “sixth senses”—the points where the senses meet material things (and vice versa) in life and practice. Topics include the cultural construction of the senses and sensory hierarchies; investigation of the sensory capacities of things; and specific episodes of sensory contention in and among various religious traditions. In addition, the course invites thinking beyond the “Western” five senses to other locations and historical possibilities for identifying the dynamics of sensing human bodies in religious practices, experience, and ideas. Sally M. Promeey

REL 967b/AMST 692b/HSAR 730b/JDST 799b/RLST 788b, Religion and the Performance of Space This interdisciplinary seminar explores categories, interpretations, and strategic articulations of space in a range of religious traditions. In conversation with the work of major theorists of space, this seminar examines spatial practices of religion in the United States during the modern era, including the conception, construction, and enactment of religious spaces. It is structured around theoretical issues, including historical deployments of secularity as a framing mechanism, ideas about space and place, geography and gender, and relations between property and spirituality. Examples of case studies treated in class include the enactment of rituals within museums, the marking of religious boundaries such as the Jewish “eruv,” and the assignment of “spiritual” ownership in Hawai’i Volcanoes National Park. Margaret Olin, Sally M. Promeey

REL 989b, Accidental Theologies Much of the best and most durable theology is done accidentally, or incidentally. It occurs in letters, essays, notebooks, poems, and stories. It is often, if not unintentional, at least not foremost in the writer’s consciousness. It is often inextricable from biographical details and formal dynamics. It is often the very thing that gets overlooked in critical appraisals of the work. This course is designed to discuss the theology of these apparently nontheological works. It is also designed to test our faith against the various pressures exerted by these works. Christian Wiman

REL 992b, If I Cannot Fly, Let Me Sing: Poetry in Music This course is part seminar and part workshop and is designed for a mix of singers, writers, and composers. The seminar studies the relationship of poetry and music, especially in sacred contexts. (What exactly constitutes a “sacred context” at this moment of our cultural history is one question the course raises.) The chief emphasis is on using texts in musical compositions, but this also necessarily involves literary and musical interpretation as well as performance of

poetry. The workshop is designed to develop and critique original compositions by the students, leading to a final performance at the end of the term. This course is designed to accommodate students who have knowledge of one discipline but not another. Christian Wiman, James Taylor

Study of Society

REL 902b, Ethics and the Climate Crisis The climate is changing, sea levels are rising, species are disappearing at alarming rates, each year is hotter than the last, and drinkable water is increasingly scarce. How should we respond? The purpose of this course is to provide an introduction to core questions and moral frameworks in environmental ethics as they relate to climate change. The course explores how scholars, activists, and religious leaders have created and refined ethical responses to environmental problems. To develop a deeper understanding of not only the promise of environmental ethics, but also its efficacy and theoretical underpinnings, the course invites students to critically assess the effectiveness of these strategies and to be analytical in the examination of proposed solutions. Matthew Riley

REL 903Ha/F&ES 783Ea, Introduction to Religions and Ecology This hybrid online course introduces the newly emerging field of religion and ecology and traces its development over the past several decades. It explores human relations to the natural world as differentiated in religious and cultural traditions. In particular, it investigates the symbolic and lived expressions of these interconnections in diverse religious texts, ethics, and practices. In addition, the course draws on the scientific field of ecology for an understanding of the dynamic processes of Earth's ecosystems. The course explores parallel developments in human–Earth relations defined as religious ecologies. Similarly, it identifies narratives that orient humans to the cosmos, namely, religious cosmologies. This is a six-week, two-credit course with a three-credit option. John Grim, Mary Evelyn Tucker

REL 917Hb/F&ES 785Eb, East Asian Religions and Ecology This hybrid online course introduces the East Asian religious traditions of Confucianism, Daoism, and East Asian Buddhism in relation to the emerging field of religion and ecology. This overview course identifies developments in the traditions that highlight their ecological implications in the contemporary period. In particular, it relates religious concepts, textual analysis, ritual activities, and institutional formations to engaged, on-the-ground environmental projects. It investigates the symbolic and lived expressions in religious ethics and practices that can be defined as religious ecologies. Similarly, it identifies narratives in Confucianism, Daoism, and East Asian Buddhism that orient humans to the cosmos, namely, religious cosmologies. This interrelationship of narratives and religious environmentalism provides pathways into the study of religion and ecology. This is a six-week, two-credit course with a three-credit option. John Grim, Mary Evelyn Tucker

REL 918Ha/F&ES 786Ea, Native American Religions and Ecology This hybrid online course explores a diversity of Native American peoples and examines their ecological interactions with place, biodiversity, and celestial bodies as religious realities. The dynamic interactions of First Nations' cultures and bioregions provide a lens for understanding lifeways, namely, a weave of thought and practice in traditional Native American life. Through symbolic languages, subsistence practices, and traditional rituals, lifeways

give expression to living cosmologies, namely, communal life lived in relation to a sacred universe. This is a six-week, two-credit course with a three-credit option. John Grim, Mary Evelyn Tucker

REL 928Hb/F&ES 792Eb, South Asian Religions and Ecology This hybrid online course introduces the South Asian religious traditions of Hinduism and Buddhism and, briefly, Jainism, in relation to the emerging field of religion and ecology. This overview course identifies developments in the traditions that highlight their ecological implications in the contemporary period. In particular, it relates religious concepts, textual analysis, ritual activities, and institutional formations to engaged, on-the-ground environmental projects. It investigates the symbolic and lived expressions in religious ethics and practices that can be defined as religious ecologies. Similarly, it identifies narratives in Hinduism, Buddhism, and Jainism that orient humans to the cosmos, namely, religious cosmologies. This interrelationship of narratives and religious environmentalism provides pathways into the study of religion and ecology. This is a six-week, two-credit course with a three-credit option. John Grim, Mary Evelyn Tucker

REL 940b, The Chinese Theologians This course examines select readings from Chinese church and academic theologians (including Hong Kong writers and diaspora voices) to explore the nature of Chinese Christian thought. The readings cover late imperial Roman Catholic writers, early republican Protestant thinkers, high communist-era church theologians, and contemporary Sino-Christian academic theologians. Students 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 960a, Animal Ethics What are animals, and what are our ethical responsibilities to them? This course introduces students to the major questions in animal ethics and explores a variety of philosophical and religious ways of framing human-animal relationships: Is it ethical to eat animals, experiment upon them, or keep them in zoos or as pets? Do animals have rights? What does the Bible say about animals, and what does the Christian tradition teach us about compassion and mercy toward animals? Do all dogs go to heaven? How does animal ethics challenge and expand traditional models of religious ethics? Students engage with and compare a wide range of questions and insights from animal ethics, animal studies, animal science, art and culture, and environmental philosophy to understand human relationships to animals. The class also examines how religious traditions, most notably Christianity, transmit and inform contemporary views and ethical frameworks that guide our treatment of other living things. Matthew Riley

REL 980a, Travel Seminar: Liberation Theology in the Context of Interfaith India This course is a study/travel seminar, a primary component of which is a ten-day immersion experience in India in March 2017. Students begin to prepare for this experience before the trip by assessing their motives and expectations for this experience, and by reading and discussing assigned materials. Students must commit to journaling about assigned readings every week and to attending a discussion section that meets once every two weeks for two hours. Because the course is three credit hours and meets approximately

twice a month, reading assignments average 150 pages per week. Topics for study include (1) an overview of the South Asian situation, including history, politics, economics, and culture, focusing on India; (2) Indian liberation theology; (3) liberation theology on the ground; (4) the present situation of the church and theology in South Asia; and (5) contemporary developments in liberation theology as they relate to issues of economic, environmental, racial, and social injustice. Joseph Cistone

COURSES WITHOUT AREA DESIGNATIONS

Courses listed below do not normally count toward fulfillment of the area distribution requirements described in the chapter Programs of Study.

REL 3604a and b/HEBR 523, Elementary Biblical Hebrew An introduction to the language of the Hebrew Scriptures – Biblical Hebrew. Students work through the grammar book, doing exercises and practicing paradigms. Among these exercises is the reading of specific biblical texts. By the end of the year, students should have a basic grasp of this ancient language’s grammar and some experience reading Hebrew. Eric D. Raymond

REL 3605a and b, Elementary New Testament Greek A two-term introduction to the language of the New Testament intended for those with little or no knowledge of Koine Greek. Concentration in the first term is on elementary grammar and syntax and on 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. Olivia Stewart Lester

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. Andrew B. McGowan, Cathy H. George

REL 3795a and b, Colloquium on Ministry Formation/Lutheran The one-half-credit Lutheran Colloquium is offered each fall and spring term. The fall colloquium focuses on Lutheran worship and the spring colloquium on Lutheran spiritual practices and self-care. The colloquium’s primary focus is on students considering ordination in the ELCA, but it is open to all. Timothy J. Keyl [F], Paul David Krampitz [F], Anne Deneen [Sp]

REL 3899, M.A.R. Thesis or Project 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 enroll for one or two terms, three credit hours per term. A full description of the course is included in the chapter Programs of Study.

REL 3900a or b, Transformational Leadership for Church and Society This series of six one-credit-hour courses helps students discover new ways to offer responsible, creative, and inspirational leadership in church and society by bringing in guests who have proven themselves as leaders in a range of arenas. Each course weekend begins with four hours of instruction on Friday afternoon, including two and a half hours of instruction and a ninety-minute public event with each invited guest. The class gathers for eight hours of course work on Saturday. A maximum of three credits can be applied to the M.A.R., M.Div., or S.T.M. degree through enrollment in this course. William Goettler

REL 3910a and b, ISM Colloquium The Institute of Sacred Music Colloquium is central to the purpose of the Institute and to the faculty's involvement in, and personal attention to, how ISM students are trained. Colloquium is the meeting ground for all Institute students and faculty, the place where we study together, grapple with major issues, and share our work as students of sacred music, worship, and the arts. Taken for .5 credits per term, Colloquium meets every Wednesday from 3:30 until 5 p.m., with informal discussion from 5 to 5:30 p.m. ISM students from the two partner schools of Music and Divinity collaborate on a presentation to be given in their final year. The course is divided into two term-long parts, with responsibility for the fall term resting primarily with the faculty and outside presenters, and for the spring term primarily with the students. Martin D. Jean

REL 3986a and 3987b, Part-time Internship with Practicum This internship is taken for two consecutive terms starting in September. Internship sites include churches, social service and social change agencies, schools, college campuses, and other institutions. The internship, under the mentorship of a trained supervisor, is combined with a peer reflection group (Practicum) taught by a practitioner, for a total of four hundred hours over the two terms. The internship is guided by a learning covenant that is developed by the student in collaboration with the supervisor. In some cases where a site does not have a theologically trained supervisor, the student may also receive supervision from a theological mentor assigned by the director of the OSM. The Part-Time Internship with Practicum carries three credits each term. Both terms must be completed to meet the degree requirement. Placements are selected during the preceding spring term. Lucinda A. Huffaker

REL 3988a and b, Part-time Internship with Advanced Practicum This program is open to students returning for a second supervised ministry internship. This internship can be arranged as a second year at the same site or at a different site to provide another type of contextual experience. Like the first supervised ministry, the second internship, under the mentorship of a trained supervisor, is combined with a peer reflection group (Practicum) facilitated by a practitioner, for a total of four hundred hours over the two terms. The internship is guided by a learning covenant that is developed by the student in collaboration with the supervisor. In some cases where a site does not have a theologically trained supervisor, the student may also receive supervision from a theological mentor assigned by the director of the OSM. In addition to performing typical internship responsibilities, each intern creates a unique major project that involves substantive research and is 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. Lucinda A. Huffaker

REL 3989, Summer Intensive Internship with Practicum This internship program is similar to the Part-time Internship with Practicum except that it involves full-time ministry totaling four hundred hours during the summer. Internships in churches are rarely suitable for Summer Intensives, unless they have structured summer programs for seminarians. Summer Intensive Internships include two days of class on campus in May and a weekly peer-group Practicum conducted virtually via the Internet. The course carries six credits for the summer. Lucinda A. Huffaker

REL 3990a or b, Negotiating Boundaries in Ministerial Relationships This nine-hour workshop helps students develop critically reflective understandings of “professional ethics” as it applies to maintaining boundaries in the practice of Christian ministry. This subject is explored through the analysis of aspects of spiritual care and ministerial behavior, including sexuality, power, boundaries, and the personhood or character of the minister. The workshop, required of all M.Div. students, is a prerequisite for any supervised ministry. The workshop does not receive academic credit but does appear on the student’s transcript. Kate Ott, Lucinda A. Huffaker

REL 3991a and b, Specialized Internship in Youth Ministry Like the Part-time Internship with Practicum, the Specialized Internship in Youth Ministry is taken for two consecutive terms starting in September and requires a total of four hundred hours over the two terms. Internship sites are churches with youth programs approved by the Youth Ministry Institute of YDS and OSM. The internship is undertaken by students working in pairs and is under the mentorship of a trained youth ministry leader, with additional theological mentoring provided by the senior pastoral staff of the host site. The weekly peer reflection group (Practicum) is composed of students in youth ministry internships and is facilitated by Youth Ministry Institute professionals. The internship is guided by a learning covenant that is developed by the student in collaboration with the supervisor and theological mentor. In addition, this specialized internship includes a pre-internship team orientation, on-site team coaching, monthly meetings with youth ministry professionals, and a midyear retreat. The Specialized Internship in Youth Ministry carries three credits each term. Completion of both terms is required before credit is granted. Placements are selected during the preceding spring term. Lucinda A. Huffaker

REL 3999, S.T.M. Thesis or Project 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 enroll for one or two terms, three credit hours per term. A full description of the course is included in the chapter Programs of Study.

ADDITIONAL COURSES OFFERED

Area I

Ancient Hebrew Inscriptions
 Apocalypticism: Ancient and Modern
 Approaches to Old Testament Ethics
 Ascents to Heaven in Antiquity
 Biblical Theology: Walter Brueggemann and His Critics
 The Book of Ben Sira
 Character and Community in the Biblical Short Story: Jonah, Ruth, Esther
 Composition of the Pentateuch
 Corinthian Correspondence
 Crafting Early Christian Identities
 Daniel and Related Literature
 English Exegesis: Amos and Hosea
 English Exegesis: Epistle to the Hebrews
 English Exegesis: Luke-Acts
 English Exegesis: Matthew
 English Exegesis: Philippians
 English Exegesis: Romans
 Ezra-Nehemiah
 Feminist Interpretation: A Narratological Approach to 1 and 2 Samuel
 Feminist Interpretation of the Hebrew Scriptures
 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: Ephesians and the Pauline Tradition
 Greek Exegesis: Galatians
 Greek Exegesis: Gospel of John
 Greek Exegesis: Matthew
 Greek Exegesis: Revelation
 Greek Exegesis: 2nd Peter and Jude
 Hebrew Bible Seminar: Problems in the Book of Deuteronomy
 Hebrew Bible Seminar: Problems in the Book of Ezekiel
 Hebrew Bible Seminar: Problems in the Book of Isaiah
 Hebrew Bible Seminar: Problems in the History of Israelite Religion
 Hebrew Exegesis: Book of Judges
 Hebrew Exegesis: Exodus
 Hebrew Exegesis: Genesis
 Hebrew Exegesis: Jeremiah
 Hebrew Exegesis: Joshua
 Hebrew Exegesis: Korahite Psalms
 Hebrew Exegesis: Leviticus
 Hebrew Exegesis: Psalms
 Hebrew Exegesis, Genesis: Women

Hellenistic Civilization and the Jews
Hellenistic Jewish Texts
Historical Grammar of Biblical Hebrew
Historical Jesus
History and Methods of the Discipline of New Testament Studies
History and Methods II
History of Biblical Interpretation
History of First-Century Palestine
Irony and Meaning in the Hebrew Bible
Jesus' Death as a Saving Event
Jewish Apocalyptic Literature
Judaism in the Persian Period
Literary Criticism and the New Testament
Living with Difficult Texts
Martyrs and Martyrdom
New Testament Apocrypha
Patristic Greek
Paul and the Spirit
Philo of Alexandria
Prophecy in a Time of Crisis
Prophecy in Context
Reading Joshua: Contemporary Hermeneutical Issues
Readings in Hellenistic Judaism
The Rise of Monotheism in Ancient Israel
Scripture and Social Ethics
Torah and Jewish Identity
Tradition and Ideology in the Book of Jeremiah
What Are Biblical Values?

Area II

African American Moral and Social Thought
African American Religious Strategies
Asian American Theologies
Augustine
Baptism and Eucharist in Ecumenical Dialogue
Black Religion in the Public Square
Bonhoeffer and King
Charles Taylor on Self and Secularization
Christian Ethics and Social Problems
Christian Marriage
Christian Theology of "Other Religions"
Christianity and Social Power
Church Growth and Mission through Worship: What Are They Saying?
Churches of the East
Contemporary Cosmology and Christian Ethics

Contemporary German Theology
 Contemporary Theological Anthropology
 Credo: Faith Prayed and Sung
 The Cult of the Martyrs in Early Christianity: Feasts
 Cuthbert, Bede, and Their Theological, Musical, and Liturgical Legacy
 Daily Prayer
 Desire and the Formation of Faith
 Devotion and Practice in Early Christianity
 Environmental Theologies
 Ethics and Human Nature
 The Ethics of St. Augustine
 Foundational Texts in African American Theology
 Gender and Liturgical History
 God in Modern Thought
Imago Dei and Human Dignity
 In the Face of Death: Worship, Music, Art
 Introduction to East Asian Theology
 Introduction to Medieval Latin
 Karl Barth's *Church Dogmatics*
 Liturgical Theology
 Love and Justice
 Lutheran Ethics in a Comparative Context
 Martin Luther: Life and Work
 Medieval Christology and Atonement Theory
 Music and Theology in the Sixteenth Century: Luther, Calvin, Zwingli, and the Council of Trent
 Music in Medieval Britain
 Natural Law and Christian Ethics
 Patristic Christology
 Patristic Trinitarian Theology
 Political Theology
 Practicing Jesus: Christology and the Christian Life
 Praying What We Believe: Theology and Worship
 Process Thought
 Protestant Liturgical Theology
 Readings in Schleiermacher
 Reel Presence: Explorations in Liturgy and Film
 Reformed Worship
 Ritual Theory for Liturgical Studies
 Seminar in the Theology of Paul Tillich
 Social Practices and Ethical Formation
 Theological Themes in the Reformed Creeds and Confessions
 Theology and Ecology
 Theology and the New Testament
 Theology of Athanasius

Theology of Vatican II
United Methodist History and Doctrine
Virtue and Hypocrisy: Moral Thought
Worship, Culture, Technology
Worship and War
The Worship Mall

Area III

Buxtehude
Calvin and Calvinism
Chinese Protestant Christianity, 1800–2010
Christian Spirituality in the Age of Reform
Death and the Dead
The German Mystical Tradition in Theology, Piety, and Music
German Reformation, 1517–1555
God and Self: Spiritual Autobiographies in Context
Interpreting Medieval Religion
Introduction to Post-Reformation Studies: Sources of Early American History
Jonathan Edwards and American Puritanism
Late Beethoven
Living the Reformation
Martin Luther, Religion, and the Civil Rights Movement
Music, Liturgy, and Historiography in Medieval England
Native Americans and Christianity
Pietism and the Origins of Evangelicalism
Reformation Europe
Religion in American Society, 1550–1870
Religion in the American West
Religions and Societies in Colonized North America
Sacred Music in the Western Christian Tradition
Sin, Penance, and Forgiveness in Early Modern Europe
Witchcraft and Witch-hunting in Early Modern Europe and America

Area IV

Advanced Skills for Pastoral Ministry
Baptisms, Weddings, and Funerals
Body and Soul: Ministry for Sexuality and Justice
Christian Education in the African American Experience
Congregational Song as a Resource for Preaching and Worship
Contemporary Christian Spirituality
Contextual Preaching
Creativity and the Congregation
Death, Dying, and Bereavement
Ethnography for Pastoral Leadership
Family Systems and Pastoral Care

Feminist and Womanist Perspectives on Pastoral Theology and Care
 Ignatius of Loyola and the Spiritual Exercises
 Introduction to Religious Education
 Ministry and the Disinherited
 Multicultural Perspectives on Preaching
 Musical Skills and Vocal Development for Parish Ministry
 Narrative Therapy: Resources for Pastoral Care
 The New Homiletic: Innovative Methods of Proclamation
 Pastoral Care, Anxiety, and Depression: Framing Hope
 Pastoral Wisdom in Fiction, Memoir, and Drama
 Planning and Presiding at Worship
 Preaching the Parables of Jesus
 Professional Seminar: Theology and Practice of Church Music
 Psychopathology and Pastoral Care
 Radical Pedagogy
 The Roundtable Pulpit
 Spirituality and Religious Education
 Spirituality of Presence in the Pulpit
 Teaching the Bible in the Congregation
 Text, Memory, and Performance
 Theologies of Preaching
 Theology and Practice of Spiritual Direction
 Women Mystics

Area V

A Communion of Subjects: Law, Environment, and Religion
 American Environmental History and Values
 American Indian Religions and Ecology
 American Religious Thought and the Democratic Ideal
 Art, Architecture, and Ritual in Early Christianity and the Middle Ages
 The Art and Architecture of Conversion and Evangelism
 China Mission
 Christian Art and Architecture from the Renaissance to the Present
 Christian Pilgrimage
 Christian Social Ethics
 Christianity and Ecology
 Communicative Ethics in a Multicultural Democracy
 Covenant, Federalism, and Public Ethics
 Creative Faith: A Writing Course
 Critical Moments in the History of Christian Art
 Disagreement, Fallibility, and Faith
 Environmental Ethics in Theory and Practice
 Ethics and the Economy
 Faith and Globalization
 Faith, Democracy, and Social Change

Gender, Religion, and Globalization: Practices, Texts, and Contexts

Genesis: Scripture, Interpretation, Literature

Global Ethics

Global Ethics and Sustainable Development

Hegel's Philosophy of Religion

Imagining the Apocalypse: Scripture, Fiction, Film

Indigenous Religions and Ecology

Interpreting Gospel Music

Jewish Space

Journey of the Universe

Kierkegaard's Philosophy of Religion

Late Medieval English Drama

Mary in the Middle Ages

Milton

Performance of Text: Poetry of T.S. Eliot

Performative Theology

Poetry and Faith

Practices of Witnessing and Onlooking in Visual Theory

Psalms in Scripture, Literature, and Music

Religion, Ecology, and Cosmology

Religion, Power, and the Self

Ritual, Hermeneutics, and Performance Art

Spiritual Autobiography

Spiritual Topographies in Modern Poetry and Fiction

Theological Aesthetics

Theology of Plato and Aristotle

Thomas Berry: Life and Thought

Visual Controversies

Visual Fluencies

Witnessing, Remembrance, Commemoration

Wittgenstein's Philosophy of Religion

Writing about Religion

Other Curricular Considerations

SUPERVISED MINISTRIES

The programs in supervised ministries help students gain professional competencies in the art and practice of ministry, build frameworks for addressing practical theological issues, acquire comprehensive and contextualized views of ministry in the church and the world, discern and develop professional ministerial identities, and establish a foundation for pursuing lifelong learning individually and among peers. Supervised ministry is a requirement of the M.Div. program and is also open to students in the M.A.R. degree program. The eight-hour Negotiating Boundaries in Ministerial Relationships workshop (REL 3990), required of all M.Div. students, is a prerequisite for supervised ministry. It is typically offered three times during the academic year. A description of REL 3990 can be found in the chapter Areas and Courses of Study, under Courses without Area Designations. For more information about requirements and policies regarding supervised ministries, please consult Office of Supervised Ministries (OSM) literature or the OSM Web page.

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

Eligible students receive a stipend for their first supervised ministry placement through the Office of Finance and Administration. Specialized supervised ministry placements (for example, the Specialized Internship in Youth Ministry) provide a stipend for a second internship.

Programs Offered by Yale Divinity School

Yale Divinity School offers four internships under the Supervised Ministries program: Part-time Internship with Practicum (3 credits per term), Part-time Internship with Advanced Practicum (3 credits per term), Specialized Internship in Youth Ministry (3 credits per term), and Summer Intensive Internship with Practicum (Summer: 6 credits). Descriptions of these internships can be found in the chapter Areas and Courses of Study, under Courses without Area Designations.

Programs Offered by Other Educational Institutions—Transfer Credit

Students may transfer supervised ministry/field education credit from other educational institutions as approved by the director of the OSM. Qualifying programs must include the following:

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

Examples of qualified programs include:

Clinical Pastoral Education (6 credits) CPE is offered by the Association of Clinical Pastoral Education (ACPE). One unit of CPE, which can be taken during a summer or

an academic year, fulfills the supervised ministry requirement. CPE sites are accredited by the ACPE and include hospitals, hospices, geriatric care facilities, and occasionally community organizations, prisons, and churches. CPE brings students into supervised encounters with persons in crisis. It provides an in-depth pastoral experience with individual and group supervision by certified teaching chaplains. Each program has its own application procedure, schedule, and policies. Students preparing for ministry are strongly encouraged to take CPE. Eligible students may receive a stipend through the Office of Finance and Administration.

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

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

Intern Year

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

MINISTRY STUDIES SUPPORT

YDS enables women and men to prepare for the lay or ordained ministries of Christian churches. As part of that preparation, YDS offers a ministry studies support program to each Master of Divinity degree student. The program accommodates the student's needs

and expectations for the degree, and Yale's requirements. Support for ministry studies within the context of the degree includes the help of academic advisers, the associate dean for leadership initiatives, and the Berkeley Divinity School director of studies.

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

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

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

THE ANNAND PROGRAM FOR SPIRITUAL FORMATION

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

EDUCATIONAL LEADERSHIP AND MINISTRY PROGRAM

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

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

The ELM Program can lead to the granting of a Certificate in Educational Leadership and Ministry by Berkeley Divinity School. To receive the certificate, students must successfully complete at least two of the program's three core courses: REL 811, Models and Methods of College and University Chaplaincy; REL 848, Leadership Ministry in Schools; and REL 875, 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 Practices 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 Ministry Resource Center, operating under the auspices of the YDS Library, 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. Over the course of their time at YDS, students are urged to consult with the proper denominational authorities 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

Most Episcopal students who come to Yale to prepare for vocations in the lay and ordained ministries are enrolled in both Yale Divinity School and Berkeley Divinity School at Yale. As a seminary of the Episcopal Church, Berkeley is characterized by its unique setting within YDS, commitment to academic excellence, and vibrant community life. To this

day, Berkeley continues its historic tradition of being open to the spectrum of perspectives within Anglicanism. In the Yale setting, divinity students enter one of the world's premier centers for theological learning.

Berkeley students undertake, in addition to their Yale degree, a diploma (M.Div. students) or certificate (M.A.R. or S.T.M. students) in Anglican studies. The diploma in Anglican studies includes courses in the seven canonical areas mandated by the Episcopal Church, a three-year colloquium series on leadership, participation in the Annand Program for Spiritual Formation, and regular attendance at chapel services. Additional seminars, workshops, and class retreats focus on the acquisition of skills for the practice of ministry. Study for the certificate includes completion of at least three courses directly related to Anglicanism. Requirements for the diploma and certificate are listed in the Berkeley Divinity School Advising Customary. In addition, the Berkeley *Rule of Life* outlines expectations for students' spiritual formation, participation in community life, and personal integrity.

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

Daily worship in the Anglican tradition is held in St. Luke's Chapel, and on Wednesday evenings the Holy Eucharist is celebrated in Marquand Chapel. These services are open to all.

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

Evangelical Lutheran Church in America

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

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

The Lutheran Studies Program at Yale is designed to support candidates for ordination in the Evangelical Lutheran Church in America. The program has two components: activities supporting formation for ministry and a course of studies adopted by the Oversight Committee. Those participating in the formation for ministry component qualify

for a Certificate in Lutheran Studies. Those participating in both components qualify for the Diploma in Lutheran Studies. For information about the program, contact Timothy Keyl, lecturer in ministerial formation.

United Methodist Church

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

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

Methodist Studies Certificate

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

Presbyterian Church (U.S.A.)

The M.Div. program provides the course work needed to fulfill most requirements for ordination in the PCUSA. Presbyterian students should contact their Presbytery's Committee on Preparation for Ministry to enroll as an inquirer. Chapter 2 in the PCUSA Book of Order explains the process and the requirements for ordination. Students should take the Presbyterian polity course in the fall of their second or third year before scheduling

their ordination exams in polity and worship and sacraments. At least one course in Reformed theology should be taken before the ordination examination in theology. Ordination-bound students are required to take Greek and Hebrew languages and exegesis. The Biblical exegesis exam requires competency in Biblical Hebrew or Greek. Presbyterian students who wish to receive a certificate in Reformed studies must also complete the requirements for that program.

Reformed Studies Certificate

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

Roman Catholic Church

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

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

Catholics regularly participate. Each of the programs in which the Catholic community engages is intended to deepen the students' awareness of the ways in which they can serve the church through education, parish ministry, and pastoral care, while also cultivating friendships and support among themselves and the broader YDS community.

INTERDISCIPLINARY STUDY

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

Joint-Degree Programs

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

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

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

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

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

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

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

JOINT-DEGREE PROGRAMS WITHIN YALE

Currently YDS has agreements for joint-degree programs with the Yale schools of Forestry & Environmental Studies, Law, Management, Medicine, Nursing, and Public

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

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

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

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

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

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

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

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

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

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

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

This joint-degree program is not open to YSN students enrolled in or applying to the Midwifery/Women's Health Nurse Practitioner specialty. For the Master of Science in Nursing/Master of Arts in Religion joint degree, students register in the third year for one term in each school and complete both programs by the end of that year. Candidates for the Master of Science in Nursing/Master of Divinity joint degree register in the third and fourth years for one term in each school and complete both programs by the end of the fourth year.

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

JOINT MASTER OF SOCIAL WORK DEGREE

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

Interdepartmental Studies

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

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

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

STUDIES FOR HARTFORD SEMINARY STUDENTS

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

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

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

Interested Hartford students should contact Shanell Smith at Hartford Seminary.

HISPANIC SUMMER PROGRAM

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

FOREIGN LANGUAGE STUDY

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

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

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

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

READING COURSES

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

A student desiring to work with a faculty member on a reading course will submit to the instructor a written proposal on a form provided by the registrar's office that includes the following: a brief description of the topic or area of interest, a tentative bibliography, an indication of the way in which the work will be evaluated, and a suggested schedule of meetings with the instructor. After the instructor approves the proposal, it will be submitted to the academic dean for review prior to course registration. No reading course may be approved for any course currently available in the YDS curriculum.

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

STUDENTS WITH DISABILITIES

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

Standards and Requirements

REGISTRATION

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

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

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

SCHEDULE OF STUDY

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

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

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

TRANSFER OF CREDIT

Applications for transfer of credit for work completed at Yale or another school may be made after a full term's work at YDS. Credits are transferred upon authorization by the senior associate dean of academic affairs, acting for the Professional Studies Committee.

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

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

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

INTEGRITY OF WORK

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

1. All written work must be the student’s own original work, except as consultation or collaboration or use of other resources is authorized by the instructor.

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

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

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

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

RIGHTS AND REPRESENTATION

Governance

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

General Conduct and Discipline

Seeking to foster the knowledge and love of God through critical engagement with the traditions of the Christian churches, Yale Divinity School upholds the value of broad inclusivity and diversity in our academic, worship, and communal life. Its members freely associate themselves with the University and in doing so affirm their commitment to a philosophy of tolerance and respect for all members of the community. They pledge to help sustain the intellectual integrity of Yale University and to uphold its standards of honesty, free expression, and inquiry.

Students of Yale Divinity School are expected to abide by the regulations of the University. They are also expected to obey local, state, and federal laws, and violations of these may be cause for discipline by Yale Divinity School as well as subject them to legal action. Students are required to report within fourteen days misdemeanor and felony charges to the associate dean of student affairs.

Yale Divinity School specifically prohibits the following forms of behavior by its students:

1. Cheating on examinations, quizzes, and any other form of test.
2. Plagiarism, that is, the failure in a thesis, essay, or other written exercise to acknowledge ideas, research, or language taken from others.
3. Multiple submission of substantially the same work without obtaining explicit written permission from the instructors involved before the material is submitted.
4. Misuse of the materials or facilities of University libraries.
5. Unauthorized use of University services, equipment, or facilities, such as telephones and photocopying equipment.
6. Violation of University rules for using information technology services and facilities, including computers, the University network, and electronic mail. (See Information Technology Appropriate Use Policy, <http://its.yale.edu/forms-policies/appropriate-use>).
7. Assault on, or coercion, harassment, or intimidation of, any member of the University community, including harassment on the basis of sex, race, color, religion, age, disability, status as a protected veteran, national or ethnic origin, sexual orientation, or gender identity or expression; or the use of a leadership position to harass or intimidate another student.
8. Actions in violation of the University's "Policy on Teacher-Student Consensual Relations" or the YDS "Statement on Consensual Relations."
9. Disruption of a legitimate function or activity of the University community, which might include disrupting classes and meetings, blocking entrances and exits to University buildings, and unauthorized occupation of any space on the Yale campus, in such a way as to interfere substantially with the educational mission of the School, or prevent the free expression or dissemination of ideas. (See Freedom of Expression, below.)
10. Refusal to comply with the direction of a University police officer or other University official acting in the performance of his or her duties.
11. Misuse, alteration, or fabrication of University credentials or documents, such as an identification card or a transcript or grade list, including grade lists submitted by teaching fellows.
12. Misrepresentation or lying during a formal inquiry by University officials.
13. Misrepresentation in applying for admission or financial aid.
14. Theft, misuse of funds, or willful damage of University property. Off-campus misconduct may result in disciplinary action if such conduct imperils the integrity and values of the University community. Off-campus violations committed in the course of a Yale-sponsored program anywhere in the world could also be subject to disciplinary charges.
15. Trespassing on University property to which access is prohibited.
16. Possession or use of explosives, incendiary devices, or weapons on or about the campus.
17. Interference with the proper operation of safety or security devices, including fire alarms, electronic gates, and sprinkler systems.
18. Unlawful manufacture, possession, use, or distribution of illicit drugs or alcohol on University property or as part of any University activity.

Violations of any of the above regulations (with the exceptions noted below) will be referred to the YDS Disciplinary Committee, which shall be appointed by the dean and shall be comprised of three faculty members (one junior faculty member, if possible), three students, and the associate dean of student affairs ex officio. Violations involving academic dishonesty will be referred to the Professional Studies Committee. Violations of regulations pertaining to sexual misconduct or the University's Consensual Relations policy will be referred to a Title IX coordinator and, in some cases, to the University-Wide Committee on Sexual Misconduct. Students found guilty of such violations will be subject to one or more of the following disciplinary penalties:

- Reprimand
- Probation
- Fines
- Restitution
- Removal from campus housing
- Restriction
- Suspension
- Dismissal

Penalties of suspension or dismissal will be noted on the student's transcript. The decision to dismiss a student is made by the General Faculty on recommendation of the Disciplinary Committee, Professional Studies Committee, or University-Wide Committee on Sexual Misconduct. Pending disciplinary charges will be noted on a student's transcript if he or she withdraws from Yale Divinity School after being formally charged but before such charges have been resolved. A student will not receive a degree while charges are pending or while serving a suspension. A student dismissed for misconduct will not receive a degree from Yale Divinity School regardless of requirements fulfilled before the infraction occurred. Yale Divinity School reserves the right to impose fines as appropriate, in addition to requiring payment for costs resulting from or associated with the offenses. In addition to imposing these penalties for offenses subject to disciplinary action, Yale Divinity School may refer students for prosecution, and students found guilty of unlawful possession, use, or distribution of illicit drugs or alcohol on University property or as part of any University activity may be required to complete an appropriate rehabilitation program.

Copies of the procedures of the Disciplinary Committee may be obtained from the Office of the Dean. A copy of the procedures is sent automatically to any student who is charged with a violation of Yale Divinity School's regulations.

Dismissal

A student may be dismissed from YDS 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. Violation of the regulations detailed in the YDS policy concerning General Conduct and Discipline (above).

Disciplinary actions are initiated by the Professional Studies Committee or 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.

Freedom of Expression

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

Statement on Consensual Relations

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

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

The Association of Theological Schools (ATS) Grievance Policy

The Commission on Accrediting of the Association of Theological Schools (ATS) maintains accreditation standards for its member institutions. Yale Divinity School (YDS) is a member institution of ATS. Student complaints regarding violations of ATS accreditation

standards in YDS should be directed to the senior associate dean of academic affairs in YDS. The senior associate dean of academic affairs maintains a record of formal student complaints for review by the ATS Board of Directors. The ATS accreditation standards may be found at www.ats.edu/accrediting.

GRADING SYSTEM

The Divinity School uses the following grading system:

Honors (H)	= Exemplary
Honors minus (H-)	= Excellent
High Pass plus (HP+)	= Very Good
High Pass (HP)	= Good
High Pass minus (HP-)	= Satisfactory
Low Pass (LP)	= Marginally Passable
Fail (F)	
Credit (CR)	
No Credit (NC)	
Withdrew (W)	

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

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

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

Grade Changes

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

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

ACADEMIC DEFICIENCIES

Academic Warning

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

Academic Probation

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

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

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

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

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

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

Students will be removed from probation when they have completed four courses (twelve credits) 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.

Dismissal for Academic Reasons

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

A student who receives a grade of Fail/No Credit in nine or more credits attempted in a given term, or, for part-time students, nine credits attempted over consecutive terms, shall be subject to dismissal from the Divinity School. A student who is subject to dismissal may appeal in writing to the Professional Studies Committee, presenting information concerning relevant extenuating circumstances; the Professional Studies Committee then issues a final decision concerning dismissal. A student subject to dismissal who files an appeal prior to the established deadline is permitted to enroll for one subsequent term pending the outcome of the appeal.

Satisfactory Academic Progress (SAP)

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

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

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

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

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

SPECIAL EXAMINATIONS AND EXTENSIONS

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

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

LEAVE OF ABSENCE

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

1. Leave of absence application forms may be obtained by contacting the registrar's office at YDS.
2. All leaves of absence must be approved by the senior associate dean of academic affairs. Medical leaves also require the written recommendation of a chief physician or designee on the staff of Yale Health, as described below.
3. A student may be granted a leave of absence for one, two, or three terms. A student may not normally be granted more than three terms of leave total during his or her study at YDS, but under extraordinary circumstances the academic dean may grant a student a fourth term of leave.
4. A student is not normally granted a leave of absence to take on a professional commitment.
5. International students who apply for a leave of absence must consult with OISS regarding their visa status.
6. A student on leave of absence may complete outstanding work in any course for which he or she has been granted extensions. He or she may not, however, fulfill any other degree requirements during the time on leave.
7. A student on leave of absence is not eligible for financial aid, including loans; and in most cases, student loans are not deferred during periods of nonenrollment.
8. A student on leave of absence is not eligible for the use of any University facilities normally available to enrolled students.
9. A student on leave of absence may continue to be enrolled in Yale Health by purchasing coverage through the Student Affiliate Coverage plan. In order to secure continuous coverage from Yale Health, enrollment in this plan must be requested prior to the beginning of the term in which the student will be on leave or, if the leave commences during the term, within thirty days of the date when the leave is approved. Coverage is not automatic; enrollment forms are available from the Member Services department of Yale Health, 203.432.0246.

10. A student on leave of absence does not have to file a formal application for readmission. However, he or she must obtain the approval of the senior associate dean of academic affairs to return and must notify the registrar in writing of his or her intention to return at least eight weeks prior to the end of the approved leave. In addition, if the returning student wishes to be considered for financial aid, the student must submit appropriate financial aid applications to YDS's Financial Aid Office to determine eligibility.
11. A student on leave of absence who does not return at the end of the approved leave, and does not request and receive an extension, is automatically dismissed from YDS.
12. Leaves of absence shall not be granted retroactively after a term has ended.

Personal Leave of Absence

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

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

Medical Leave of Absence

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

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

A student who is placed on medical leave during any term will have his or her tuition adjusted according to the same schedule used for withdrawals (see Tuition Rebate and

Refund Policy). Before re-registering, a student on medical leave must secure written permission to return from a Yale Health physician.

Leave of Absence for Parental Responsibilities

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

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

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

WITHDRAWAL AND READMISSION

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

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

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

U.S. MILITARY LEAVE READMISSIONS POLICY

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

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

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

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

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

COMMENCEMENT

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

Admission

DEGREE STUDENTS

Standards of Selection

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

Academic Preparation

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

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

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

Application Procedure

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

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

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

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

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

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

APPLICATION INSTRUCTIONS

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

1. Applications submitted by the priority deadline, January 15, will include a nonrefundable fee of \$50 (U.S.), payable by credit card. This fee cannot be waived; applications submitted without the fee will not be processed. Applications submitted after the priority deadline require a nonrefundable fee of \$75 (U.S.).
2. Applicants must submit a personal statement, *two pages double-spaced* (maximum), apprising the Admissions Committee of reasons for considering theological education, of formative influences in making this decision, of vocational objectives, and of ways in which the Divinity School's resources can prepare the applicant to meet his or her stated objectives.
3. An academic writing sample is required, *five pages double-spaced* (maximum), that illustrates the applicant's ability to analyze and argue on a particular subject.
4. Copies of transcripts must be uploaded electronically as part of the application. In addition, for admitted students, official transcripts from each college or university attended must be mailed in sealed and signed envelopes, from the registrar or

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

Admission Deadlines

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

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

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

A candidate who is admitted to YDS will have thirty days from the date of the acceptance letter to reply in writing. A matriculation deposit of \$200 must accompany the acceptance of admission form. This fee is applied to the regular first-term bill if the student matriculates; there will be no refund of this deposit if the student does not matriculate. Deferral of admission may, in rare cases, be granted but must be approved by the associate dean of admissions and financial aid. The request should be made in writing, accompanied by the \$200 matriculation deposit. If approved, a \$500 nonrefundable tuition deposit will also be required.

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

International Students

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

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

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

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

Transfer Students

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

NONDEGREE STUDENTS

Traditional

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

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

Research

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

Exchange

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

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

For more information on the international exchange programs, please contact Jan Hagens, director of International Student Exchange Programs (jan.hagens@yale.edu). For more information on the Lutheran exchange program, contact Lisabeth Huck, director of academic services and registrar (lisabeth.huck@yale.edu).

VISITING FELLOWS

Each year YDS appoints as visiting fellows a limited number of professors, ministers, priests, or otherwise qualified persons of advanced professional status; these scholars will have clearly articulated research projects that necessitate their presence on campus, usually to work with the Divinity Library's special holdings or to collaborate with a YDS faculty member.

Appointment may be for up to twelve months. 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. There is a registration fee of \$750 per six-month period. Visiting fellows are not eligible for financial aid from the School, and no stipends are available.

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

AUDITING COURSES

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

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

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

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

Educational Expenses and Financial Aid

TUITION AND FEES

The tuition charge for the 2016–2017 academic year is \$23,920 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 \$2,990 per course. Nondegree students are charged \$2,990 per course. Ph.D. students who are accepted as nondegree researchers will be billed \$1,500 per term.

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

Also, the University expects all students enrolled at least half-time to have adequate hospital insurance coverage. As a result, it automatically enrolls such students in Yale Health Hospitalization/Specialty Coverage. The annual cost for such coverage is \$2,264 for a single student (see Health Services, in the chapter Yale University Resources and Services). Students with adequate outside coverage may waive Yale Health Hospitalization/Specialty Coverage.

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

Change of Degree Fee

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

Tuition Rebate and Refund Policy

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

1. For purposes of determining the refund of federal student aid funds, any student who withdraws from the Divinity School for any reason during the first 60 percent of the term will be subject to a pro rata schedule that will be used to determine the amount of Title IV funds a student has earned at the time of withdrawal. A student who withdraws after the 60 percent point has earned 100 percent of the Title IV funds. In

- 2016–2017, the last days for refunding federal student aid funds will be November 5, 2016, in the fall term and March 31, 2017, 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 10, 2016, in the fall term and January 26, 2017, 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 27, 2016, in the fall term and February 9, 2017, 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 25, 2016, in the fall term and March 6, 2017, in the spring term).
 - d. Students who withdraw for any reason after midterm will not receive a rebate of any portion of tuition.
 3. The death of a student shall cancel charges for tuition as of the date of death, and the bursar will adjust the tuition on a pro rata basis.
 4. If the student has received student loans or other forms of financial aid, funds will be returned in the order prescribed by federal regulations; namely, first to Federal Direct Unsubsidized Loans, if any; then to Federal Perkins Loans; Federal Direct Graduate PLUS Loans; next to any other federal, state, private, or institutional scholarships and loans; and, finally, any remaining balance to the student.
 5. Recipients of federal and/or institutional loans who withdraw are required to have an exit interview before leaving Yale. Students leaving Yale receive instructions on completing this process from Yale Student Financial Services.

FINANCIAL AID POLICIES

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

In order to determine financial need, YDS requires students to submit a YDS Financial Aid Application and a Free Application for Federal Student Aid (FAFSA). Within the parameters of need and its own resources, the School takes into consideration merit and diversity in making its awards. The financial aid award will normally contain a YDS scholarship, the offer of a William D. Ford Federal Stafford Direct Unsubsidized Loan and, when necessary, the Grad PLUS 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 Supplemental Application 2016–17 with supporting documentation.

Satisfactory Academic Progress (SAP)

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

HOUSING EXPENSES

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

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

Rental fees are charged monthly to students' accounts and include heat, hot water, electricity, and wireless Ethernet. Parking is also provided to students possessing proof of vehicle ownership. In the 2016–2017 academic year, the monthly rates for unfurnished apartments are: \$900 for a junior one-bedroom, \$1,050 for a one-bedroom, \$1,200 for a two-bedroom, and \$600 per person for a shared two-bedroom apartment. The furnished rates are: \$1,050 for a junior one-bedroom, \$1,200 for a one-bedroom, \$1,300 for a two-bedroom, and \$650 per person for a shared two-bedroom apartment. Housing licenses for incoming students run from August 1 to May 31 and are filled on a first-come, first-served basis. Contracts for renewing students are twelve months, beginning June 1 and expiring May 31. Rental fees for summer housing are not covered in students' financial aid packages for the academic year.

Additional housing for YDS students is available in units adjacent to the Divinity School in the Prospect Hill area. These apartments are also managed by University Graduate Housing. Requests for housing must be made online at www.yale.edu/gradhousing.

Students receive notification of available housing, based on their application criteria, via e-mail. See University Housing Services, in the chapter Yale University Resources and Services.

ON-CAMPUS DINING

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

TOTAL EXPENSES

For a single student attending YDS during the 2016–2017 academic year, the total expenses are estimated to be:

Tuition	\$23,920
Health, Student Activity Fees	3,714*
Rent & Food	11,233
Books & Supplies	1,200
Living expenses	4,936
Total expenses	<hr/> \$45,003

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

SOURCES OF SUPPORT

Merit Scholarships

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

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

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

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

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

Need-Based Scholarships

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

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

Veterans Benefits

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

Loans

YDS utilizes the William D. Ford Federal Stafford Direct Loan Program (unsubsidized) and the Grad PLUS 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 office's Web site is <http://student-accounts.yale.edu>.

Bills

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

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

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

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

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

Payments

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

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

also be made via wire transfer. Instructions for wire transfer are available on the eBill-ePay Web site.

Yale does *not* accept credit card payments.

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

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

Yale Payment Plan

The Yale Payment Plan (YPP) is a payment service that allows students and their families to pay tuition, room, and board in ten equal monthly installments throughout the year based on individual family budget requirements. It is administered by the University's Office of Student Financial Services. The cost to enroll in the YPP is \$100 per contract. The deadline for enrollment is June 25. Additional details concerning the Yale Payment Plan are available at <http://student-accounts.yale.edu/ypp>.

Community Life and Services

WORSHIP

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

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

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

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

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

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

LIBRARIES AND COLLECTIONS

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

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

The Yale Divinity Library is one of the world's great theological libraries. It is responsible for building Yale's research collections in most areas related to the study of Christianity. The Divinity Library has particular strengths in the history of Christianity, biblical studies, and Christian theology (both historical and constructive). Its collections now total more than 550,000 bound volumes, more than 270,000 pieces of microform, and more than 5,000 linear feet of manuscript and archival materials. In addition, the Divinity Library has significant electronic holdings.

The Divinity Library traces its origins to the construction of the Sterling Divinity Quadrangle in 1932. At that time, three collections were moved to the School's new location at 409 Prospect Street: the Trowbridge Reference Library, the Sneath Library of Religious Education, and the Day Missions Library. With that move, the new Divinity Library began to serve as Yale's main location for Christian materials in the fields of historical and constructive theology, biblical studies, and church history. These historical collections reflect a tradition of library service that continues today in the Trowbridge Reading Room, the Ministry Resource Center, and the Day Missions Library. (The collections and services of the Ministry Resource Center are described more fully in the chapter *Other Curricular Considerations*.)

The Day Missions Library is the most distinctive and strongest collection of its kind. It was established in 1891 by George Edward Day, a professor of Hebrew language and literature, and his wife, Olivia Hotchkiss Day. In 1932 the collection included more than 20,000 volumes – about two thirds of the Divinity Library's original collection. The Day collection has continued to grow over the years, with support from the Day endowment and, since 1981, with income from a fund established by Kenneth Scott Latourette, a professor of missions. The Day Missions Collection today makes up a healthy percentage of the Divinity Library's volumes and constitutes the bulk of its manuscript and archival collections. Its scope has expanded from a fairly narrow focus on the history of Christian mission to become one of the preeminent collections documenting the thought, history, and practice of world Christianity. The Day Missions Room – one of the most recognizable spaces in the Divinity Quadrangle – is home to a selection of the library's holdings in the history of Christian mission. Access to manuscripts and archival material, as well as other restricted material, is through the Special Collections Reading Room.

Resources found elsewhere at Yale 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. The wider collections contain 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.

Access to Resources

The Divinity Library provides online access to specialized software, databases, and electronic texts for the study of religion, including the *ATLA Religion Database*, *Catholic Periodical and Literature Index*, *Old Testament Abstracts*, *New Testament Abstracts*, and *Religious and Theological Abstracts*. In addition to traditional reference and research support, every student enrolled in the Divinity School is assigned a personal librarian who is ready to assist with any research-related question, problem, or skill. Students are encouraged to contact their personal librarian whenever they need assistance using the library.

The Divinity Library offers a full range of reference and instruction, technology support, and spaces for individual and group study. Scanning and printing services are located in the library. 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. A campus delivery service for books (Eli Express) and articles and chapters (Scan and Deliver) allows eligible library users to receive materials from other Yale libraries usually within twenty-four to forty-eight hours. Through the Borrow Direct service, the Yale community also has expedited access to the holdings of a consortium of large university libraries. For additional and current information, please consult the library's Web site, <http://web.library.yale.edu/divinity>

CAREER SERVICES

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

Specific programs and services include, but are not limited to, individual career counseling, individual career assessment testing, an online résumé and CV creation system, participation in DivLink's job posting service, access to a credential file system for storage of reference letters and transcripts, practice interviews, access to the career network as sponsored by the Association of Yale Alumni, and production of sermon CDs for future pastors. Other programs are added when possible. All services are available to current

students, and many are available to alumni. For appointments, click “request a counseling session” on DivLink, online at <https://divinity-yale-csm.symplicity.com/students>.

STUDENT BOOK SUPPLY

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

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

CAMPUS MAILROOM

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

STUDENT GROUPS AND ACTIVITIES

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

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

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

The student groups and activities all make community life at YDS rich in opportunities for learning, socializing, serving, and giving leadership. In addition, as members of the Yale University graduate and professional student population, YDS students are

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

CHOIRS

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

LECTURESHIPS

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

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

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

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

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

The *Hoskins Visitorship* was established in 1967 in memory of Fred Hoskins, B.D. 1932, by gifts from the churches that he served and from individual friends. The Hoskins Visitor is a Christian leader invited to the School to deal particularly with issues that relate

to the reform and renewal of the church. This visitorship is given every second year, alternating with the Luccock Visitorship.

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

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

The *Parks-King Lectureship* commemorates two civil rights activists, Mrs. Rosa Parks and the Rev. Dr. Martin Luther King, Jr. It was established in 1983 through the efforts of the Yale Black Seminarians. 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.

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 *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 *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 *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 senior associate dean of academic affairs.

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 to pursue biblical study, in Jerusalem when possible.

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 *Frederick Buechner Prize in Writing*, founded in 2014 by the Frederick Buechner Center, is awarded each year to a student who has submitted a sample of theological or religious writing that, in the minds of the faculty, represents the highest standard of writing by Yale students, following in the traditions of Frederick Buechner.

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. It is 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 a 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 the 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 *Cavanagh/Wyper Scholarship Fund in Yale Divinity School* was established in 2014 by George U. Wyper, M.B.A. 1984, and Rev. Susan Cavanagh Wyper, B.A. 1984, M.Div. 2008, to provide scholarships for students with a preference for Episcopal students.

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 drive. 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 YDS students.

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

The *Class of 1963 Scholarship Fund* was established in 2013 on the occasion of the class’s fiftieth reunion for the benefit of one or more deserving students.

The *Class of 1964 Scholarship Fund* was established in 2014 on the occasion of the class’s fiftieth reunion for the benefit of one or more students.

The *Class of 1966 Scholarship Fund* was established in 2016 on the occasion of the class’s fiftieth reunion for the benefit of one or more students.

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

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 *Eight Decades of Women Endowment Fund* was established in 2011 at a reunion celebrating eight decades of women at Yale Divinity School. The YDS Alumni Board led the effort to raise the funds, and the scholarship has a preference for women students with demonstrated financial need.

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 *Elizabeth Hart and Donald Hart Frazier Scholarship Fund* was established in 2012 by Rev. Elizabeth Frazier, M.Div. 1940, through planned gifts for the scholarships.

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 *Don W. and Louise E. Frogge Scholarship Fund* was established in 2008. Preference is to be given to students who are planning to enter the pastoral ministry and who come from the Middle West.

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 and 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 *Samuel Templeman Gladding Scholarship Fund* was established in 2015 by Samuel T. Gladding, M.A.R. 1970. The fund has a preference for students who are Baptist and from the Southeastern United States.

The *Goodman Scholarship* was established by Mrs. Mary Ann Goodman in 1872 to assist “people of my own color” in preparing for the Christian ministry. This was the first gift in the history of Yale University by an African American.

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 *Jerry W. Henry ’80 M.Div. Scholarship Fund* was established in 2014 by Jerry W. Henry, M.Div. 1980. Henry was president of the Divinity School Alumni Board and served on the Dean’s Advisory Council and the Board of Governors of the Association of Yale Alumni.

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 Kelsey and Julie Kelsey Scholarship* was established by their 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, the Luther A. Weigle Professor Emeritus of Theology at YDS, retired in 2005.

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 *James LaForce and Stephen G. Henderson '87 M.A.R. Scholarship Fund* was established in 2015 by Stephen Henderson, M.A.R. 1987, and James LaForce to encourage diversity and acceptance within the YDS student body. The award has a preference for students enrolled in the M.A.R. program who self-identify as lesbian, bisexual, gay, transgender, or queer.

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 *Leopold and Sigrid Lussier Scholarship Fund* was established in 2016 by Alan Sorem, M.Div. 1966, in honor of his grandchildren. The fund preference is for M.Div. students preparing for the Christian ministry.

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 Churches 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 *Susan A. Miller and Rudolf A. Hokanson Scholarship Fund* was established in 2015 by Rev. Susan A. Miller, M.A.R. 1973, M.Div. 1981, and Rudolf A. Hokanson, M.Div. 1974, M.B.A. 1981. Preference is giving to Lutheran students who are studying for the ordained ministry.

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 *Pidcock Family Scholarship* was established in 2012 by J. Scott Pidcock, M.A.R. 1982, to benefit students with demonstrated financial need.

The *Plymouth Union/Prince Fund* was established in 1978 by 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 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 was a UCC pastor, served as an adjunct member of the YDS faculty, and was a 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 *Félix Varela Scholarship and Internship* was established in 2015 by an anonymous donor to attract Latino/a students to YDS and support them once enrolled. It is named in honor of Félix Varela, a Cuban-born priest who was active in the Cuban independence movement in the nineteenth century. Preference for the award is for Roman Catholic students from Latin America or who are North Americans of Latin descent. The scholarship also includes a paid internship at the Saint Thomas More Center at Yale.

The *Janice Vogt Scholarship* was established in 2013 by Rev. Janice Ann Vogt, M.Div. 1990, to provide scholarships for students with demonstrated need.

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, 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 H. Willimon '71 M.Div. and Patricia Parker Willimon Scholarship Fund* was established in 2015 by United Methodist Bishop William H. Willimon, M.Div. 1971, and Patricia Parker Willimon. Considered one of the top preachers in the world and the author of more than sixty books, William Willimon was the longtime chaplain of Duke University and professor at Duke Divinity School. The fund's purpose is to encourage United Methodist students from Willimon's undergraduate alma mater, Wofford College, to consider attending Yale Divinity School to foster interdenominational and regional discussion. Willimon served as a trustee of Wofford College and as a member of the Dean's Advisory Council of YDS.

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 YDS, 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.

Research and Outreach

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

YALE INITIATIVE FOR THE STUDY OF ANTIQUITY AND THE PREMODERN WORLD

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

YALE CENTER FOR FAITH AND CULTURE

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

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

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

The *Life Worth Living* program is an effort to revive critical discussion in universities and the broader culture about the most important question of our lives: What is a life worth living? Through its undergraduate course, student fellows program, and campus events, the program facilitates conversation across important and enduring lines of difference on questions of meaning and purpose.

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

Research in each of these programs is currently being advanced under the Theology of Joy and the Good Life project, a major research project funded by the John Templeton Foundation, which began in December 2015. This three-year initiative conducts research and facilitates interdisciplinary conferences and other gatherings to build a transformative movement driven by a Christian articulation of the joy that attends the flourishing human life. The project is also offering a number of grants and prizes in order to invite a wide network of scholars, pastors, and seminarians to participate in the life of the project's research.

THE FORUM ON RELIGION AND ECOLOGY AT YALE

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

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

THE JONATHAN EDWARDS CENTER AND ONLINE ARCHIVE

Jonathan Edwards (1703–1758), Yale graduate, pastor, revivalist, philosopher, missionary, and college president, is the subject of intense interest because of his significance as a historical figure and the profound legacy he left on America's religious and intellectual landscapes. The Jonathan Edwards Online Archive provides a comprehensive database of Edwards's writings (<http://edwards.yale.edu>) that serves the needs of researchers and readers. The Edwards Online Archive is housed within the Jonathan Edwards Center at YDS, the most prestigious center for scholarship on Jonathan Edwards and related topics. Staff members assist numerous scholars of Edwards and American religion every

year and provide adaptable, authoritative resources and reference works to the many scholars, secondary school and college-level teachers, seminarians, pastors, churches, and interested members of the general public who approach Edwards from many different perspectives. The center also encourages research and dialogue through its international affiliates, publications, fellowships, lectures, workshops, and conferences.

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

WORLD CHRISTIANITY INITIATIVE AT YALE

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

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

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

YALE INDIAN PAPERS PROJECT

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

With a focus on the three essential elements of the learned process—collections, scholars, and publications—the project accomplishes its mission by locating, digitizing, transcribing, and annotating primary source materials by, on, or about New England Indians and publishing them at one readily available online resource, *The New England Indian Papers Series Electronic Archives* (<http://yippp.yale.edu>). The archives provide visual and intellectual access to a fragmented and widely dispersed collection of primary source materials, assembled from partner institutions in the United States and the United Kingdom. This represents a foundational set of documents exploring various aspects of nearly four centuries of native life, including history, religion, politics, law, and culture, as well as issues of community, land, gender, race, identity, migration, sovereignty, and social justice.

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

SUMMER STUDY AT YALE DIVINITY SCHOOL

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

Yale University Resources and Services

A GLOBAL UNIVERSITY

Yale continues to evolve as a global university, educating leaders and advancing the frontiers of knowledge across the entire world. The University's engagement beyond the United States dates from its earliest years. Yale has drawn students from abroad for nearly two centuries, and international topics have been represented in its curriculum for the past hundred years and more.

This year, Yale welcomed the largest number of international students and scholars in its history. The current enrollment of approximately 2,500 international students from more than 115 countries comprises 20 percent of the student body. Yale is committed to attracting the best and brightest from around the world by offering generous international financial aid packages, conducting programs that introduce and acclimate international students to Yale, and fostering a vibrant campus community. The number of international scholars (visiting faculty, researchers, and postdoctoral fellows) has also grown to nearly 2,500 each year.

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

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

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

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

The Office of International Students and Scholars (<http://oiss.yale.edu>) hosts orientation programs and social activities for the University's international community and is a resource for international students and scholars on immigration matters and other aspects of acclimating to life at Yale.

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

The Association of Yale Alumni (<http://aya.yale.edu>) provides a channel for communication between the alumni and the University and supports alumni organizations and programs around the world.

Additional information may be found on the "Yale and the World" Web site (<http://world.yale.edu>), including resources for those conducting international activities abroad and links to international initiatives across the University.

CULTURAL AND SOCIAL RESOURCES

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

The collections of the Yale Peabody Museum of Natural History, which celebrates the 150th anniversary of its founding in 2016, comprise more than thirteen million specimens and artifacts in ten curatorial divisions: anthropology, botany, entomology, historical scientific instruments, invertebrate paleontology, invertebrate zoology, mineralogy and meteoritics, paleobotany, vertebrate paleontology, and vertebrate zoology. About 5,000 objects are on public display, and the collections are invaluable to researchers at Yale and around the globe, offering a remarkable record of Earth, its life, and its cultures.

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 <http://artgallery.yale.edu>.

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

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

More than five hundred musical events take place at the University during the academic year. In addition to recitals by graduate students and faculty artists, the School of Music presents the Yale Philharmonia Orchestra, the Onepo Chamber Music Series, the Duke Ellington Jazz Series, the Horowitz Piano Series, New Music New Haven, Yale Opera, and concerts at the Yale Collection of Musical Instruments, as well as performances

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

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

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

ATHLETIC FACILITIES

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

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

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

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

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

HEALTH SERVICES

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

Eligibility for Services

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

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

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

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

Health Coverage Enrollment

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

YALE HEALTH HOSPITALIZATION/SPECIALTY COVERAGE

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

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

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

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

YALE HEALTH STUDENT TWO-PERSON AND FAMILY PLANS

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

YALE HEALTH STUDENT AFFILIATE COVERAGE

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

Eligibility Changes

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

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

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

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

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

Required Immunizations

Please access the Incoming Student Vaccination Form for graduate and professional students at <http://yalehealth.yale.edu/forms>. Connecticut state law requires that this form be completed and signed, for each student, by a physician, nurse practitioner, or physician's assistant. The deadline date for submission may be found on the form.

Measles, mumps, rubella, and varicella All students who were born after January 1, 1957, are required to provide proof of immunization against measles (rubeola), mumps, German measles (rubella), and varicella. Connecticut state law requires two doses of measles vaccine, two doses of mumps vaccine, two doses of rubella vaccine, and two doses of varicella 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. If dates of vaccination are not available, titer results (blood test) demonstrating immunity may be substituted for proof of vaccination. The cost for all vaccinations and/or titers rests with the student, as these vaccinations are considered

to be a pre-entrance requirement by the Connecticut State Department of Public Health. 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, 2016.

Quadrivalent meningitis All students living in on-campus dormitory facilities must be vaccinated against meningitis. The only vaccines that will be accepted in satisfaction of the meningitis vaccination requirement are ACWY Vax, Menveo, Nimenrix, Menactra, Mencevax, and Menomune. The vaccine must have been received after January 1, 2012. 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, 2016. The cost for all vaccinations and/or titers rests with the student, as these vaccinations are considered to be a pre-entrance requirement by the Connecticut State Department of Public Health. Please note that the State of Connecticut does not require this vaccine for students who intend to reside off campus.

TB screening The University strongly recommends tuberculosis screening for all incoming students who have lived or traveled outside of the United States.

UNIVERSITY HOUSING SERVICES

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

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

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

OFFICE OF INTERNATIONAL STUDENTS AND SCHOLARS

The Office of International Students and Scholars (OISS) coordinates services and support for Yale's 5,000 international students, faculty, staff, and their dependents. OISS staff offers assistance with issues related to employment, immigration, and personal and cultural adjustment, as well as serves as a source of general information about living at

Yale and in New Haven. As Yale University's representative for immigration concerns, OISS provides assistance to students, faculty, and staff on how to obtain and maintain legal nonimmigrant status in the United States. All international students and scholars must register with OISS as soon as they arrive at Yale; see <http://oiss.yale.edu/coming>.

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

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

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

RESOURCE OFFICE ON DISABILITIES

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

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

RESOURCES ON SEXUAL MISCONDUCT

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

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

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

SHARE: Information, Advocacy, and Support

55 Lock Street, Lower Level
Office hours: 9 a.m.–5 p.m., M–F
24/7 hotline: 203.432.2000
<http://sharecenter.yale.edu>

SHARE, the Sexual Harassment and Assault Response and Education Center, has trained counselors available 24/7, including holidays. 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 if 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 SHARE number (203.432.2000) at any time for a phone consultation or to set up an in-person appointment. You may also drop in on weekdays during regular business hours. Some legal and medical options are time-sensitive, so if you have been assaulted, we encourage you to call SHARE and/or the Yale Police as soon as possible. Counselors can talk with you over the telephone or meet you in person at Acute Care in the Yale Health Center or at the Yale-New Haven Emergency Room. If it is not an acute situation and you would like to

contact the SHARE staff during regular business hours, you can contact Carole Goldberg, the director of SHARE (203.432.0310, carole.goldberg@yale.edu), Jennifer Czincz, assistant director (203.432.2610, jennifer.czincz@yale.edu), Amy Myers (203.436.8217, amy.myers@yale.edu), or John Criscuolo (203.494.6247, john.criscuolo@yale.edu).

Title IX Coordinators

203.432.4446

Office hours: 9 a.m.–5 p.m., M–F

<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 financial assistance. 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.

Yale College, the Graduate School of Arts and Sciences, and the professional schools have each designated a senior administrator or faculty member to serve 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 respond to and address specific complaints, provide information on and coordinate with the available resources, track and monitor incidents to identify patterns or systemic issues, deliver prevention and educational programming, 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 are confidential; at times, the coordinator may need to consult with other administrators or take action in the interest of safety. The coordinators also work closely with the SHARE Center, the University-Wide Committee on Sexual Misconduct, and the Yale Police Department. The YDS Title IX coordinator is Lisabeth Huck.

University-Wide Committee on Sexual Misconduct

203.432.4449

Office hours: 9 a.m.–5 p.m., M–F

<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 complaints of sexual misconduct. UWC members can answer inquiries about procedures and the University definition of sexual misconduct. The UWC is comprised of faculty, administrative, and student representatives from across the University. In UWC cases, investigations are conducted by professional, independent fact finders.

Yale Police Department

101 Ashmun Street

24/7 hotline: 203.432.4400

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

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

Enrollment 2015–2016

INSTITUTIONS AND FAITH AFFILIATIONS REPRESENTED

A wide range of faith traditions characterizes the YDS student body, and the ecumenical nature of YDS – coupled with diverse racial, cultural, and social associations on campus – nurtures students in their own faiths while enhancing their understanding of the many other traditions represented on campus. Students also hail from a variety of prior educational affiliations representing colleges and universities across the United States and abroad. In 2015–16, students identified with twenty-eight different faith traditions including many of the largest mainline U.S. denominations such as the Episcopal Church and United Methodist Church; the Roman Catholic Church; evangelical denominations such as the Southern Baptist Convention; and historic black churches including the African American Episcopal Church. Alumni of 386 colleges and universities were represented, ranging from Ivy League institutions such as Yale and Harvard; to small liberal arts institutions including Amherst College and Fisk University; to large state universities such as the University of Michigan; to Christian colleges like Wheaton College (Illinois).

GENERAL SUMMARY

M.A.R. students	175
M.Div. students	187
S.T.M. students	17
Total number of degree students	379
Research affiliates	4
Nondegree students	2
Total number of institutions represented	386
Total number of faith affiliations represented	28
International exchange students	6

The Work of Yale University

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

YALE UNIVERSITY CAMPUS SOUTH & YALE MEDICAL CENTER



Travel Directions to the Divinity School

BY AIR

To reach the Divinity School from Tweed–New Haven Airport, use Metro Cab (203.777.7777) or take a Connecticut Transit bus (www.cttransit.com) to downtown New Haven, then transfer to any O-line (Winchester Avenue) bus, which stops near the Divinity School at 409 Prospect Street. Go Airport Shuttle (www.2theairport.com) provides pickup and drop-off shuttle service between the Divinity School and Kennedy and LaGuardia airports and private van service between YDS and Bradley and Newark airports.

BY TRAIN

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

BY CAR

Interstate 95 (from east or west)

At New Haven take I-91 North to Exit 3, Trumbull Street. Continue to the fifth traffic light, where Trumbull Street ends. Then turn right onto Prospect Street and proceed one mile up the hill to 409 Prospect Street, which is on the right. Visitor parking is available along the driveway just beyond the Sterling Divinity Quadrangle sign.

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

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

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

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

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

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

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

BULLETIN OF YALE UNIVERSITY
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