

Divinity School

2019–2020



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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 Andover Newton Seminary at Yale Divinity School	13
Trustees of the Berkeley Divinity School at Yale	14
Yale Divinity School Administration and Faculty	15
A Message from the Dean	21
Nature of the Divinity School	22
History of the Divinity School	23
Yale Divinity School Mission Statement	24
Inclusivity at Yale Divinity School	24
Accreditation and Educational Effectiveness	25
Programs of Study	26
Organization of the Curriculum	26
Degree Requirements	27
Program for the M.Div. Degree	27
Program for the M.A.R. Degree	30
Program for the S.T.M. Degree	37
Nondegree Students	39
Andover Newton Seminary at Yale Divinity School	40
Berkeley Divinity School at Yale	40
Yale Institute of Sacred Music	41
Areas and Courses of Study	45
Area I: Biblical Studies	45
Area II: Theological Studies	49
Area III: Historical Studies	57
Area IV: Ministerial Studies	62
Area V: Comparative and Cultural Studies	69
Courses without Area Designations	76
Additional Courses Offered	81
Other Curricular Considerations	88
Supervised Ministries	88
Ministry Studies Support	89
The Annand Program for Spiritual Formation	90
Educational Leadership and Ministry (ELM) Program	90
Ministry Resource Center	91
Denominational Preparation	91
Interdisciplinary Study	95
Joint-Degree Programs	96
Interdepartmental Studies	98
Studies for Hartford Seminary Students	99

Hispanic Summer Program	99
Foreign Language Study	99
Reading Courses	100
Students with Disabilities	100
Standards and Requirements	102
Registration	102
Schedule of Study	102
Transfer of Credit	103
Academic Integrity	104
Rights and Representation	105
Grading System	109
Academic Deficiencies	110
Special Examinations and Extensions	112
Leave of Absence	113
Withdrawal and Readmission	116
U.S. Military Leave Readmissions Policy	116
Commencement	117
Admission	118
Degree Students	118
Standards of Selection	118
Academic Preparation	118
Application Procedure	118
Admission Deadlines	120
International Students	121
Transfer Students	122
Nondegree Students	122
Visiting Fellows	123
Auditing Courses	123
Educational Expenses and Financial Aid	125
Tuition and Fees	125
Financial Aid Policies	126
Housing Expenses	127
On-Campus Dining	128
Total Expenses	128
Sources of Support	128
Student Accounts and Bills	129
Community Life and Services	132
Worship	132
YDS Students and Their Passions	132
Libraries and Collections	133
Office of Ministerial and Professional Formation	135
Student Book Supply	135
Mail	136
Student Groups and Activities	136
Choirs	136
Lectureships	137

Fellowships and Prizes	139
Scholarships and Special Funds	143
Research and Outreach	169
Archaia	169
Yale Center for Faith and Culture	169
The Forum on Religion and Ecology at Yale	170
The Jonathan Edwards Center and Online Archive	170
Yale Indian Papers Project	171
Summer Study at Yale Divinity School	171
Yale University Resources and Services	172
A Global University	172
Cultural and Social Resources	173
Graduate-Professional Student Senate (GPSS)	174
Athletic Facilities	174
Health Services	175
University Housing Services	179
Office of International Students and Scholars	180
Resource Office on Disabilities	181
Resources on Sexual Misconduct	181
Enrollment	184
The Work of Yale University	185
Campus Map	188
Travel Directions to the Divinity School	190

CALENDAR

FALL 2019

Aug. 21– 23, 26–27	W–F, M–T	Orientation
Aug. 27	T	Online registration begins, 9 a.m. Opening Convocation, 4 p.m.
Aug. 28	W	Fall classes begin, 8:30 a.m.
Sept. 2	M	Labor Day; no classes
Sept. 9	M	Online registration ends, 11:59 p.m.
Sept. 18	W	Last day to add a course
Oct. 9	W	Last day to drop a course
Oct. 11	F	Reading period begins, 9 p.m.
Oct. 15–18	T–F	Fall Convocation
Oct. 21	M	Reading period ends, 8:20 a.m.
Nov. 7	TH	Open house for prospective students
Nov. 22	F	Reading period begins, 9 p.m.
Nov. 27	W	Reading period ends, 9 p.m. Thanksgiving recess begins, 9 p.m.
Dec. 2	M	Thanksgiving recess ends, 8:20 a.m.
Nov. 18– Dec. 6	M–F	Advising period for spring 2020
Dec. 3	T	Regular classes end, 9 p.m.
Dec. 4	W	Labor Day classes rescheduled Reading period begins, 6 p.m.
Dec. 11	W	Reading period ends, 8:20 a.m. Final exams begin, 8:30 a.m.
Dec. 17	T	Final exams end. Fall term ends, 6 p.m.

SPRING 2020

Jan. 2	TH	Grades due for fall 2019. Last day for faculty to accept late work for fall term
Jan. 13	M	Spring classes begin, 8:30 a.m. Online registration begins, 9 a.m.
Jan. 20	M	Martin Luther King, Jr. Day; no classes
Jan. 24	F	Online registration ends, 11:59 p.m.
Feb. 3	M	Last day to add a course
Feb. 11	T	Reading period begins, 9 p.m.
Feb. 17	M	Reading period ends, 8:20 a.m.
Feb. 24	M	Last day to drop a course
Mar. 6	F	Spring recess begins, 9 p.m.
Mar. 23	M	Spring recess ends, 8:20 a.m.
Mar. 30– Apr. 13	M–M	Year-end consultations
Apr. 21	T	Tuesday classes do not meet. Friday classes meet instead

Apr. 24	F	Classes end, 9 p.m. Reading period begins, 9 p.m.
April 30	TH	Reading period ends, 8:20 a.m. Final exams begin, 8:30 a.m.
May 5	T	Final exams end. Spring term ends, 6 p.m.
May 7	TH	Senior grades due
May 16	SA	Berkeley Divinity School Commencement Evensong, 4 p.m.
May 17	SU	YDS Commencement Service, 4 p.m.
May 18	M	University and YDS Commencement
May 19	T	All other grades due for spring 2020. Last day for faculty to accept late work for spring term

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- Andrew B. McGowan, B.A., B.D., M.A., Ph.D., J.L. Caldwell McFaddin and Rosine B. McFaddin Professor of Anglican Studies and Pastoral Theology (on leave of absence, spring 2020)
- Joyce Mercer, B.A., M.Div., M.S.W., D.Min., Ph.D., Horace Bushnell Chair of Christian Nurture
- Mary Clark Moschella, B.S., M.Div., Ph.D., Roger J. Squire Professor of Pastoral Care and Counseling (on leave of absence, fall 2019)
- Laura Nasrallah, A.B., M.Div., Th.D., Buckingham Professor of New Testament Criticism and Interpretation
- John Pittard, A.B., M.Div., M.A., Ph.D., Assistant Professor of Philosophy of Religion (on leave of absence, 2019–2020)
- Sally M. Promey, B.A., M.Div., Ph.D., Professor of Religion and Visual Culture and Professor of American Studies (appointed with ISM and Department of American Studies)
- Markus Rathey, Ph.D., Robert S. Tangeman Professor in the Practice of Music History (appointed with ISM)
- Eric D. Reymond, B.A., M.A., Ph.D., Senior Lector I in Biblical Hebrew
- Melanie C. Ross, B.A., M.A.R., Ph.D., Associate 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
- Carolyn J. Sharp, B.A., M.A.R., Ph.D., Professor of Homiletics
- 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
- Linn Marie Tonstad, B.A., M.A.R., Ph.D., Associate Professor of Systematic Theology
- Benjamín Valentín, B.A., M.T.S., Ph.D., Associate Professor of Latinx Christianity

- Jacqueline Vayntrub, B.A., M.A., M.A., Ph.D., Assistant Professor of Hebrew Bible (on leave of absence, 2019–2020)
- 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
- Christian Wiman, B.A., Professor in the Practice of Religion and Literature (on leave of absence, spring 2020)
- Almeda M. Wright, B.S., M.A.T., M.Div., Ph.D., Associate Professor of Religious Education

VISITING AND ADJUNCT FACULTY

- Ananda Cohen-Aponte, B.A., Ph.D., Visiting Associate Professor
- Maggi E. Dawn, B.A., M.A., Ph.D., Associate Professor Adjunct of Theology and Literature (appointed with ISM)
- Ian Douglas, B.A., M.Ed., M.Div., Ph.D., Visiting Professor of Anglican Studies
- Sarah B. Drummond, B.A., M.Div., Ph.D., Professor Adjunct
- 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
- Marilyn Robinson, B.A., Ph.D., Visiting Professor of Religion and Literature
- William G. Rusch, B.A., M.Div., D.Phil., Professor Adjunct of Lutheran Studies
- Vera Shevzov, B.A., M.Div., Ph.D., Visiting Professor of Church History
- Frederick J. Streets, B.A., M.Div., M.S.W., D.S.W., Associate Professor Adjunct of Pastoral Theology

LECTURERS AND INSTRUCTORS

- Philippe Andal, B.S., M.Div., Lecturer in Pastoral Leadership and Church Administration
- Vanessa Avery, B.A., M.Th., M.A.R., Ph.D., Lecturer in Interfaith Engagement
- Barbara Blodgett, B.A., M.Div., Ph.D., Lecturer in Supervised Ministries
- Daniel Bohac, B.A., M.T.S., Part-time Acting Instructor in New Testament Greek
- Dexter Brown, B.A., M.A.R., Part-time Acting Instructor in Ecclesiastical Latin
- Joan Cooper Burnett, B.S., M.Ed., M.Div., Lecturer in Pastoral Care
- Kathleen A. Byrnes, B.A., M.A., Lecturer in Supervised Ministries
- Anthony Campbell, B.A., M.Div., Lecturer in Religion and Society
- Joseph Cistone, B.A., M.A.R., D.Min., Lecturer in Social Ethics
- Dane Andrew Collins, B.A., M.Div., Ph.D., Lecturer in Theology
- Alison Cunningham, B.A., M.Div., Lecturer in Supervised Ministries
- Örgü Dalgıç, B.A., M.A., Ph.D., Lecturer in Religion and Visual Culture
- Carl Pickens Daw, Jr., B.A., M.A., Ph.D., Lecturer in Sacred Music (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
- James Elrod, B.A., M.B.A., M.A.R., Lecturer in Nonprofit Administration

- Suzanne Estelle-Holmer, B.A., M.A., M.Phil., Lecturer in Theological Bibliography
 Victoria Flippin, A.B., M.Div., Lecturer in Supervised Ministries and Director of
 Methodist Studies
 Cathy George, B.A., M.Div., D.Min., Lecturer in Anglican Studies
 William Goettler, B.A., M.Div., D.Min., Lecturer in Pastoral Leadership and Church
 Administration
 John Grim, B.A., M.A., Ph.D., Senior Lecturer in Religion and Ecology
 Tracy Johnson Russell, B.A., M.Div., M.A., Lecturer in Homiletics and 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 and Director of
 Lutheran 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
 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 and Director of
 Black Church Studies
 Willis J. McCaw, B.A., M.Div., Lecturer in Pastoral Care
 Adrienne Milics, B.A., B.M., M.M., M.B.A., Lecturer in Homiletics
 Mark Miller, B.A., M.M., Lecturer in Sacred Music (appointed with ISM)
 James Nati, B.A., M.A.R., Ph.D., Lecturer in Biblical Hebrew
 Ian Buckner Oliver, B.A., M.Div., Lecturer in Interreligious Engagement
 Kate M. Ott, B.A., M.A.R., Ph.D., Lecturer in Practical Theology
 Ned Parker, B.A., M.Div., D.Min., Lecturer in Homiletics
 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
 James E. Ponet, B.A., M.A., Lecturer in Judaism
 Vernice Randall, B.A., M.Div., M.Th., Lecturer in Homiletics
 Mark Roosien, B.A., M.Th., Lecturer in Liturgical Studies
 Zachary Smith, A.A., B.A., M.A., Lecturer in New Testament Greek
 Gabrielle Thomas, B.A., M.Th., Ph.D., Lecturer in Anglican Studies and Early
 Christian Theology
 Mary Evelyn Tucker, B.A., M.A., M.A., Ph.D., Senior Lecturer in Religion and Ecology
 Jere A. Wells, B.A., M.A., M.A., Lecturer in Educational Ministry and Leadership

RESEARCH FACULTY

- Anthea Butler, B.A., M.A., M.A., Ph.D., Associate Research Scholar in African American
 Christianity
 Dane Andrew Collins, B.A., M.Div., Ph.D., Associate Research Scholar
 Matthew Croasmun, B.A., M.A.R., M.A., Ph.D., Associate Research Scholar
 Rona Johnston Gordon, M.A., D.Phil., Associate Research Scholar
 Jan L. Hagens, M.A., Staatsexamen, M.A., Ph.D., Senior Research Scholar and Lecturer
 in the Faculty of Arts and Sciences

Felicity Harley-McGowan, B.A., Ph.D., Research Associate and Lecturer (on leave of absence, spring 2020)

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

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

FACULTY EMERITI/AE

Harry Baker Adams, B.A., B.D., Horace Bushnell Professor Emeritus of Christian Nurture

Adela Yarbro Collins, B.A., M.A., Ph.D., Buckingham Professor Emerita of New Testament Criticism and Interpretation

Margaret A. Farley, B.A., M.A., Ph.D., Gilbert L. Stark Professor Emerita of Christian Ethics

Margot E. Fassler, B.A., M.A., Ph.D., Robert S. Tangeman Professor Emerita of Music History

Norvin Jacob Hein, B.A., B.D., Ph.D., Professor Emeritus of Comparative Religion

Dwayne E. Huebner, M.A., Ph.D., Horace Bushnell Professor Emeritus of Christian Nurture

Leander Earl Keck, B.A., B.D., Ph.D., S.T.D., Winkley Professor Emeritus of Biblical Theology

David H. Kelsey, B.A., B.D., M.A., Ph.D., Luther A. Weigle Professor Emeritus of Theology

Thomas W. Ogletree, B.A., B.D., Ph.D., Frederick Marquand Professor Emeritus of Theological Ethics

Gene Outka, B.A., B.D., M.A., Ph.D., Dwight Professor Emeritus of Philosophy and Christian Ethics

Leonora Tubbs Tisdale, B.A., D.Min., Ph.D., Clement-Muehl Professor Emerita of Homiletics

Thomas H. Troeger, B.A., B.D., S.T.D., J. Edward and Ruth Cox Lantz Professor Emeritus of Christian Communication

Denys Turner, B.A., M.A., D.Phil., Horace Tracy Pitkin Professor Emeritus of Historical Theology

Nicholas P. Wolterstorff, B.A., M.A., Ph.D., Noah Porter Professor Emeritus of Philosophical Theology

A MESSAGE FROM THE DEAN

Yale Divinity School is one of those truly special places in American society—a place where the complex terrain between faith and intellect is enthusiastically embraced and explored. We are a community that not only ventures into the spaces between polar extremes; we thrive on them.

From scholars and researchers to politicians and religious luminaries, we have produced some of the world's most influential leaders since the school's inception in 1822 as a distinct unit within Yale University. To date, we have put forward more presidents and deans of colleges, universities, and seminaries, as well as heads of denominations, than any other divinity school or seminary in the United States. Yale Divinity School faculty have been—and continue to be—among the most prominent religion scholars of their time. Our ministers in the pulpit have nurtured and expanded the religious imaginations of the faithful in virtually every corner of the globe.

Just a few steps onto campus are enough to convey a good sense of what we're about. We are Christian in ethos and tradition, but open to others. We welcome the opportunity to have dialogue with, and to learn from, other faith traditions. And we have accepted the challenge of appropriately and adequately applying biblical principles and theology to critical issues of the day. Our students and faculty regularly engage in conversations around issues such as immigration, climate change, women's and LGBTQ rights, health care, and racial justice.

The professors push the bounds of student convictions, calling them into a deeper relationship not only with the Word, but also the world. This is an institution where faith and intellectual inquiry go hand in hand, where community is cherished and cultivated, and where the knowledge of God and service to humanity are seen as two sides of a single coin.

Welcome to Yale Divinity School.

Gregory E. Sterling
The Reverend Henry L. Slack Dean, Yale Divinity School
Lillian Claus Professor of New Testament

NATURE OF THE DIVINITY SCHOOL

Yale Divinity School (YDS), a graduate professional school of Yale University, is a robust community of learning and worship offering a wide range of resources for students on varied paths, including careers not only in ministry and academia but in a wide range of other professions as well. The school is interdenominational and nonsectarian, with a faculty drawn from the major Christian traditions and also other world religions. Students represent numerous denominations and faith groups, and instruction is provided in the history, doctrines, and polity of all the major church traditions.

Programs of study at YDS lead 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.). Interdisciplinary study is encouraged through enrollment in courses elsewhere at Yale or by pursuing joint-degree programs offered in collaboration with other graduate professional schools at the University. Beyond the classroom, students engage in worship opportunities, field placements, research, guest lectures, and denominationally oriented activities.

The richness of student experience and opportunity at Yale Divinity School is enhanced by the presence of several YDS partner institutions that specialize in programs of formation: Andover Newton Seminary at Yale Divinity School (ANS), which specializes in the training of ministers within congregationally based polities; Berkeley Divinity School at Yale (BDS), an Episcopal seminary; and the Yale Institute of Sacred Music (ISM), which fosters engagement in the sacred through music, worship, and the arts.

Sterling Divinity Quadrangle—the home of YDS on the Yale campus—is also the site of a number of vital resource and research programs, such as the Yale Center for Faith and Culture, the Jonathan Edwards Center at Yale, the Yale Indian Papers Project, the James E. Annand Program for Spiritual Formation, and the Educational Leadership and Ministry Program.

Between 380 and 400 students attend YDS at any given time. Central to life on Sterling Divinity Quadrangle are the daily worship services held in Marquand Chapel, in addition to services organized by Andover Newton Seminary, Berkeley Divinity School, and student denominational groups.

YDS maintains strong ties with the Department of Religious Studies in the University's Graduate School of Arts and Sciences, which offers the Doctor of Philosophy (Ph.D.) in ten fields of study. A number of YDS faculty hold joint appointments in the Department of Religious Studies, and some participate as Ph.D. program faculty. Conversely, Religious Studies faculty frequently teach courses at the Divinity School. YDS professors also hold joint appointments in a wide range of other Yale departments, including American Studies, Classics, History, History of Art, and Philosophy. Additionally, YDS students can with permission earn Divinity degree credit for Religious Studies courses, and graduate Religious Studies students can with permission take YDS courses for degree credit.

The YDS website 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 College was constructed on what is now Yale’s Old Campus 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/ae 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 thriving 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, located at Yale Divinity School for almost five decades, was 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. In 1928 Berkeley 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. The Institute is a successor to the renowned School of

Sacred Music at Union Theological Seminary in New York City. ISM trains 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).

In 2017 Andover Newton Theological School, the oldest graduate theological school in the country, affiliated with YDS as Andover Newton Seminary at Yale Divinity School, becoming the third YDS partner institution on the Quad. The focus of Andover Newton is its celebrated tradition of ministerial formation and specialization in the training of ministers within locally governed congregational traditions.

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.

Inclusivity at Yale Divinity School

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.

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.

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, and Master of Sacred Theology.

Students meet with success in a wide range of pursuits, as documented in surveys conducted over five years following receipt of either an M.Div. or M.A.R. degree. Sixty-one percent of M.Div. graduates enter ministry, as parish pastors or chaplains in hospitals or academic settings. Twenty-one percent continue with additional graduate education or work in teaching ministries. Six percent are employed in the nonprofit sector, six percent in the private sector, two percent in the arts, and four percent in other areas from politics to family life. Fifty-one percent of M.A.R. graduates remain in education, either seeking additional degrees or working in schools. Fifteen percent enter ministry; thirteen percent work in the private sector; nine percent work in nonprofits; six percent are in the arts; and six percent engage in other ventures.

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. Furthermore, each of the foundational courses in the M.Div. curriculum attends to questions of diversity, equity, and power in relation to the historical formation of that discipline.

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 Hebrew Bible/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 residency with the following caveats:

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 residency 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.

M.Div. students may opt to complete a thesis or project by following the procedures outlined below.

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

Area I Twelve credit hours distributed between Hebrew Bible/Old Testament and New Testament. Ordinarily, this must include at least three credit hours in Old Testament Interpretation (REL 503/REL 504) and at least three credit hours in New Testament Interpretation (REL 505/REL 506). 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 and one course designated to meet the Ethics requirement. Only explicitly introductory courses taught by Divinity Theology faculty may count in fulfillment of the Theology requirement; this includes Introduction to Theology (REL 600) and Systematic Theology (REL 626). The Ethics requirement is typically met by Introduction to Christian Ethics (REL 615) or Theological Ethics (REL 631). Courses that are designated as meeting the Ethics requirement introduce students in a comprehensive way to what it means to live as a Christian; they cannot simply be

courses that focus on a particular moral issue, nor can they be courses in philosophical or nontheological social ethics. Only three hours of Denominational Courses may be counted toward the Area II requirement.

Area III Nine credit hours in Historical Studies, six of which must be met by any two of the following introductory courses: REL 712, REL 713, REL 714, and REL 715. 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 credit 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 credit hours) in fulfillment of the diversity requirement. Courses designated as fulfilling the diversity requirement either focus on or integrate in a sustained way material on class, gender/sexuality, race/ethnicity, disability, and/or global/cultural diversity. Courses fulfilling these requirements foster necessary understanding and analytical skills to successfully minister in multicultural, multireligious, multiethnic contexts, with an awareness of processes that marginalize people and produce unequal power relations.

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

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

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

The first year of study is designed to provide general orientation in the various areas of theological education.

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 ministerial and social leadership. 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 ministerial and social leadership or the director of Anglican studies and formation at Berkeley, and several other professionals acquainted with the student's work and focus. Each M.Div. student must participate in an End-of-Degree conversation as part of the assessment requirement.

Supervised Ministry Requirement

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.

Thesis and Project Options

A thesis or project is an option in the third year of the M.Div. program. Candidates interested in a thesis or project must initiate the process by selecting first and second readers (either of whom may or may not be the academic adviser) appropriate to the topic who are willing and able to work with the student. Readers will ordinarily be Yale faculty members. However, with permission of the senior associate dean of academic affairs, the first reader can be a part-time or visiting Yale faculty member, and the second reader may be external to Yale. Completed thesis or project proposals must be submitted no later than the end of the first week of the term in which the thesis or project will be initiated. Students are strongly encouraged to submit a proposal form at the end of the term prior to the term in which they hope to begin the thesis or project.

Key elements of the process include (1) a one-page description of the thesis or project; (2) signatures of the first reader, second reader, and academic adviser; (3) in the event the first reader is not a full-time member of the YDS faculty, a statement of support from a person who is a full-time member of the YDS faculty; (4) specification of what must be submitted as evidence of progress achieved by the Monday of the fifth week of classes in which the thesis or project is begun.

The senior associate dean of academic affairs reviews the completed application and makes a determination on whether or not the proposal is approved. Students who have not obtained approval prior to the start of the term in which the thesis or project will

be initiated are advised to register for another class in the event that approval is not granted.

Theses or projects written for the M.Div. program are eligible for elective credit only. All thesis and project students must register for the M.Div. Thesis or Project course (REL 3799) for one or two terms.

Further details on thesis and project requirements are described in the document “Yale Divinity School Timeline Requirements for M.A.R./M.Div. Theses,” available in the registrar’s office.

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 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 residency with the following caveats:

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 residency 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.

M.A.R. students may opt to complete a thesis or project by following the procedures outlined below.

Assessment Requirement

Students in the M.A.R. degree program 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 ministerial and social leadership. 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. Each M.A.R. student must participate in an End-of-Degree conversation as part of the assessment requirement.

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. 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; Black Religion in the African Diaspora; Ethics; Hebrew Bible; History of Christianity; Latinx and Latin American Christianity; Liturgical Studies; New Testament; Philosophical Theology and Philosophy of Religion; Practical Theology (beginning in fall 2020); Religion and Ecology; Religion and the Arts; Second Temple Judaism; Theology; Women's, Gender, and/or Sexuality Studies in Religion; and World Christianity/Missions.

ASIAN RELIGIONS

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

BLACK RELIGION IN THE AFRICAN DIASPORA

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.

ETHICS

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.

HEBREW BIBLE

The concentration in Hebrew Bible requires eighteen credit hours of Hebrew and Hebrew-based courses, six credit hours of Greek, the foundation courses in Old and New Testament Interpretation (REL 503, REL 504, REL 505, and REL 506) or their equivalents, and six credit hours of exegetical, thematic, or historical courses, selected in consultation with an adviser.

HISTORY OF CHRISTIANITY

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.

LATINX AND LATIN AMERICAN CHRISTIANITY

The Latinx and Latin American Christianity concentration is an interdisciplinary program for students who wish to study Latinx and Latin American religious culture, theology, and history. Students can choose to focus their studies on Latinx Christianity in the United States or Christianity in Latin America, or to explore both with an eye toward developing a more hemispheric perspective in relation to these fields and

geographic areas (i.e., the United States and Latin America). The concentration requires eighteen credit hours to be taken in Latinx and/or Latin American Studies, twelve of which must be in Latinx and/or Latin American religion courses and six of which can be in other related departments and disciplines. Students are also required to take courses in biblical studies, history, ethics, and theology for the purposes of a well-rounded program of study. Students who do not speak Spanish and/or Portuguese are encouraged to take relevant language courses.

LITURGICAL STUDIES

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 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.

NEW TESTAMENT

The concentration in New Testament requires eighteen credit hours of Greek and Greek-based courses, six credit hours of Hebrew, the foundation courses in Old and New Testament Interpretation (REL 503, REL 504, REL 505, and REL 506) or their equivalents, and six credit hours of exegetical, thematic, or historical courses, selected in consultation with an adviser.

PHILOSOPHICAL THEOLOGY AND PHILOSOPHY OF RELIGION

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.

PRACTICAL THEOLOGY

The Practical Theology concentration (beginning in fall 2020, with applications due in early 2020) is an interdisciplinary academic program for students engaged in the study of lived religion and theologically grounded research in the practices of persons and communities. Students may focus their work within one of practical theology's subdisciplines (e.g., homiletics, liturgical studies, pastoral care, religious education, spirituality), or they may design a focus of study across subdisciplines in consultation with practical theology faculty. The concentration requires twenty-four hours to be taken in practical theology courses, six hours of which must include the required practical theology proseminar and the course in research methods. Also required are nine credit hours in Divinity courses beyond Area IV and fifteen elective credit hours.

Students' course work must include two courses that focus centrally on the study of class, gender/sexuality, race/ethnicity, disability, or global/cultural diversity.

RELIGION AND ECOLOGY

The concentration in Religion and Ecology is an interdisciplinary program based in the YDS curriculum and draws on faculty resources in biblical studies, ethics, liturgical studies, pastoral care, spirituality, theology, and world religions and ecology. It spans the study of eco-theology; eco-spirituality; eco-feminism; theologies of embodiment, place, land, race, and indigeneity; environmental ethics; liturgy and creation; and cosmology and ecology. At least fifteen credit hours must be taken in the area of religion and ecology, as well as six credit hours in the School of Forestry & Environmental Studies. In addition, fifteen credit hours of study in Bible, theology, and/or history are required, with a minimum of three credit hours of each.

RELIGION AND THE ARTS

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.

SECOND TEMPLE JUDAISM

The M.A.R. in Second Temple Judaism is concentrated on the Second Temple and Rabbinic periods (approximately 500 BCE to 500 CE). 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 BCE) and the emergence of both Rabbinic Judaism and Christianity (by the second century CE) are especially crucial for the development of both traditions. This program overlaps with the concentrations in Hebrew Bible and New Testament but is distinguished by its emphasis on noncanonical Jewish material and on the early rabbinic tradition.

THEOLOGY

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. Ordinarily, six credit hours are required in Bible, and six credit hours in the history of Christian theology. Individual programs are designed utilizing these guidelines.

WOMEN'S, GENDER, AND/OR SEXUALITY STUDIES IN RELIGION

An interdisciplinary concentration in the context of the YDS curriculum is offered in Women's, Gender, and/or Sexuality Studies in Religion. 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.

WORLD CHRISTIANITY/MISSIONS

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. Students who opt for the Missions emphasis 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.

Thesis and Project Options

A thesis or project is an option in the second year of the M.A.R. program. Candidates interested in a thesis or project must initiate the process by selecting first and second readers (either of whom may or may not be the academic adviser) appropriate to the topic who are willing and able to work with the student. Readers will ordinarily be Yale faculty members. However, with permission of the senior associate dean of academic affairs, the first reader can be a part-time or visiting Yale faculty member, and the second reader may be external to Yale. Completed thesis or project proposals must be submitted no later than the end of the first week of the term in which the thesis or project will be initiated. Students are strongly encouraged to submit a proposal form at the end of the term prior to the term in which they hope to begin the thesis or project.

Key elements of the process include (1) a one-page description of the thesis or project; (2) signatures of the first reader, second reader, and academic adviser; (3) in the event the first reader is not a full-time member of the YDS faculty, a statement of support from a person who is a full-time member of the YDS faculty; (4) specification of what

must be submitted as evidence of progress achieved by the Monday of the fifth week of classes in which the thesis or project is begun.

The senior associate dean of academic affairs reviews the completed application and makes a determination on whether or not the proposal is approved. Students who have not obtained approval prior to the start of the term in which the thesis or project will be initiated are advised to register for another class in the event that approval is not granted.

For M.A.R. concentrated program students, the academic adviser will determine area credit. Theses or projects written for the M.A.R. comprehensive program are eligible for elective credit only. All thesis and project students must register for the M.A.R. Thesis or Project course (REL 3899) for one or two terms.

Further details on thesis and project requirements are described in the document “Yale Divinity School Timeline Requirements for M.A.R./M.Div. Theses,” available in the registrar’s office.

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.

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 round 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 YDS 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 YDS Admissions Office of their decision by April 15. Current ISM M.A.R. students interested in applying for the third year should contact the ISM Office of Admissions for details.

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 Affairs Office), with anticipated fourth-term courses included; (4) a statement explaining why the student wishes to extend the concentrated M.A.R. program; (5) a description of the doctoral program to which the student will be applying and how it fits into the 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 that 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 may be admitted to a program of studies leading to the Master of Sacred Theology (S.T.M.) degree. (Beginning in fall 2020, YDS will offer a specialized S.T.M. track, the S.T.M. for Ministry Professionals, described at the end of this section.)

The work for the S.T.M. 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, or the armed services; urban or inner-city ministry; ecumenical or interfaith leadership; the directing of continuing education; international missions; or ministry with LGBTQ youth, refugees, or 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 that 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 that academic year to the academic adviser and an additional faculty reader. If both 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 7, 2020, 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*; and *The SBL Handbook of Style for Biblical Studies and Related Disciplines*.) 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 Divinity 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.

S.T.M. for Ministry Professionals

The S.T.M. for Ministry Professionals track is designed for individuals with at least three years of experience in professional ministry. The first cohort of students in this new track will enter YDS in fall 2020, with applications due in early 2020. This track, as distinct from the rest of the S.T.M. program, requires only one term in residency. Students begin the degree program with a fall term in residence, accumulating twelve to fifteen credits. The remaining credits toward the degree are completed by way of weeklong, intensive three-credit courses, offered in January, March, and June; one-credit transformational leadership courses (maximum of three courses); and an independent, faculty-advised independent project, thesis, or extended paper in the candidate's area of concentration, which is required of all S.T.M. candidates. This track does not offer financial aid. Except as noted, all general S.T.M. policies are applicable to the S.T.M. for Ministry Professionals track.

Nondegree Students

TRADITIONAL

Persons who desire to take courses at YDS not leading to a degree may apply to be nondegree students. Normally, these students are persons pursuing graduate work at another institution who need to take a specific YDS course or are persons with graduate theological degrees who wish to take a course for professional development. Upon application, students will be given the opportunity to explain how their course of study relates to the nature, purpose, and educational resources of the school (see *Nondegree Students*, 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.

MINISTERS IN THE VICINITY

The Ministers in the Vicinity Program, a special and distinct nondegree initiative, provides the opportunity for those currently engaged in professional ministry within a fifty-mile radius of New Haven, Connecticut, and who hold a B.A. degree from an accredited institution, to enroll for credit in classes at a 50 percent discount from the published per-credit-hour rates (see *Tuition and Fees*, in the chapter *Educational Expenses and Financial Aid*). Participants in the program are also eligible to audit courses at usual rates (see *Auditing Courses*, in the chapter *Admission*). Once admitted to the program, ministers may enroll in one course per term for academic credit. Upon completion of at least two courses for credit, participants receive a YDS Minister in the Vicinity certificate. Admission to the program is for one year; but upon request to the associate dean of admissions and financial aid, and with the approval of the senior associate dean of academic affairs, a participant's status may be extended for an additional year. Students receive full credit for their completed work in the program and may petition the senior associate dean of academic affairs to have some or all of the credits applied toward a YDS degree program should the individual apply and be admitted. Except as noted, general policies for the Ministers in the Vicinity initiative mirror those of the Traditional program guidelines described above.

Andover Newton Seminary at Yale Divinity School

Founded in 1806 in Massachusetts, Andover Newton Seminary has long been known as “the school of the church” in denominations whose polity is “congregational,” meaning faith communities that are covenanted together but self-governing. Having formed an affiliation with Yale in 2017, Andover Newton Seminary is the newest YDS partner on the Quad. The seminary’s mission is: “Deeply rooted in Christian faith, and radically open to what God is doing now, Andover Newton Seminary at Yale Divinity School educates inspiring leaders for faith communities.”

In some ways a distinct entity focused on preparing leaders for pastoral ministry, and in other ways fully integrated with and open to the whole YDS community, Andover Newton has its own board of trustees/advisory council, programs, affiliate faculty, and offices on the Quad. It funds scholarships and faculty positions directly related to its mission to educate faith leaders in the traditions of its covenant partners, the United Church of Christ and American Baptist Churches USA. All Andover Newton students are fully enrolled as YDS students.

Based on its congregational heritage of a learned clergy, where pastors are fully part of the community, a key thematic focus for all of Andover Newton’s programs is integration: connecting classroom learning with experiential learning, fostering a strong sense of connectedness within the Andover Newton and YDS communities, and broadening students’ perspectives to include cross-cultural learning and attunement to matters of social justice. Attentive to the leadership requirements of local faith communities, whose self-governance demands organizational management skills from their clergy, Andover Newton connects students with opportunities within Yale and in the wider community to become knowledgeable and effective nonprofit professionals.

Applicants to the Andover Newton program should submit an application through the YDS Admissions Office. On the YDS application, prospective students specify their intent to enroll through Andover Newton in pursuit of their YDS degrees. Those who wish to learn more can read about Andover Newton Seminary at <https://andovernewton.yale.edu> or contact Andover Newton Seminary’s administrator at 203.436.9970.

Berkeley Divinity School at Yale

A seminary of the Episcopal Church, Berkeley Divinity School strengthened its longstanding association with Yale Divinity School in 1971, becoming the only Episcopal seminary to be fully affiliated with a major research institution such as Yale University. This collaboration – in which Berkeley students earn Yale degrees while undertaking formation with the Berkeley community – continues to flourish year after year as Berkeley and YDS find creative ways of sharing resources and programs. Berkeley retains its distinctive Anglican identity through an independent board of trustees and administration, its dean, and the Berkeley Center located at 363 St. Ronan Street, even as its students are admitted by and fully enrolled as members of YDS. Episcopal students who are members of Berkeley come under the care of the dean of Berkeley Divinity School for spiritual formation and counseling. As Episcopalians,

they 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 from Berkeley in addition to their Yale degree. Through YDS, Berkeley funds certain Episcopal and Anglican faculty and programs and offers scholarship support to students.

Founded in Middletown, Connecticut, in 1854, Berkeley Divinity School takes 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. Berkeley moved to New Haven in 1928 under the leadership of Dean William Palmer Ladd and has worked closely with Yale University ever since.

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 website 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.

The Institute 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.”

Today ISM is a vibrant community of 120 students, faculty, fellows, and staff collaboratively reenvisioning the intersections of academic, artistic, and spiritual disciplines. Students admitted to ISM are jointly admitted to either Yale Divinity School or Yale School of Music, from which they receive their degrees. ISM students are eligible for a full-tuition scholarship and have the opportunity to compete for additional grants and merit awards. 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. 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.

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 international study tours with the goal of obtaining a wealth of experiences in seeing, hearing, and learning firsthand in those particular cultures. In the past decade, the ISM has visited Scandinavia, Mexico, the Balkans, Germany, Greece and Turkey, Italy, the Baltic states, and Spain. As a major arts presenter in New Haven, the Institute sponsors more than one hundred events attended by more than 25,000 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 or the School of Music 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, 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. Likewise, music students 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.

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 <https://bulletin.yale.edu>.

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

Master of Arts in Religion

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 investigate the rich artistic heritage of the church and the role of the arts in theological study and 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.

OTHER M.A.R. CONCENTRATIONS

M.A.R. candidates from other concentrations (theology, biblical studies, ethics, religion and ecology, etc.) who seek interdisciplinary study in the arts are encouraged to apply to the ISM and are considered on a case-by-case basis.

Master of Divinity

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.

Master of Sacred Theology

The ISM accepts candidates for the S.T.M. degree interested in pursuing research in liturgical studies or religion and the arts. The program – which may be regarded as a fourth year of preparation for the Christian ministry, a year of specialized work in one of the theological disciplines, or as preparation for doctoral studies – consists of 24 credit hours of study, of which 18 must be in the major area. A thesis, major paper in a regular course, or other acceptable project demonstrating independent research in the selected field of study is required.

The ISM provides a maximum of one year or equivalent of financial support to students in this program.

THE INSTITUTE AND YALE SCHOOL OF 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. Many also elect to undertake secondary study in harpsichord, voice, piano, and other areas. Applicants interested in performance degrees apply only to the ISM and the School of Music. They do not submit applications to YDS.

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. 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. Fellows are chosen for the quality and significance of their work. There is more information about the fellows program at <http://ism.yale.edu/fellows> or in the ISM Bulletin.

INCLUSIVITY

The Institute maintains a commitment to living religious communities and diversity of every kind, including by race, gender, worldview, and religion.

AREAS AND COURSES OF STUDY

The courses listed on the following pages are expected to be offered by Yale Divinity School in 2019–2020. 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.Div., 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 the chapter 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, under Interdisciplinary Study, 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 Course Search at <https://courses.yale.edu>.

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 503a, Old Testament Interpretation I Robert Wilson

An introduction to the contents of the Old Testament (Pentateuch and Historical Books) and to the methods of its interpretation. The course focuses on the development of ancient Israelite biblical literature and religion in its historical and cultural context as well as on the theological appropriation of the Old Testament for contemporary communities of faith. The course aims to make students aware of the contents of the Old Testament, the history and development of ancient Israel's literature and religion, the methods of biblical interpretation, and ways of interpreting the Old Testament for modern communities of faith. Area I. 3 Course cr

REL 504b, Old Testament Interpretation II John Collins

A continuation of REL 503. This course introduces students to critical study of the Prophetic Books and Writings (Psalms, Wisdom) of the Old Testament and introduces students to exegetical method. Area I. Prerequisite: REL 503. 3 Course cr

REL 505a, New Testament Interpretation I Yii-Jan Lin

This course is 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. This first term focuses on the Gospels and Acts; the second term (REL 506) focuses on the

Pauline letters, pastoral and catholic epistles, and the Apocalypse of John. Students *can* take one term without taking the other. Area I. 3 Course cr

REL 506b, New Testament Interpretation II Yii-Jan Lin

This course is the second half of a two-term introduction to the literature of the New Testament and to the methods and resources useful for interpreting that literature. This second term focuses on the Pauline letters, pastoral and catholic epistles, and the Apocalypse of John. Students *can* take this term without having taken the fall course (REL 505). Area I. 3 Course cr

BIBLICAL LANGUAGES

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

REL 518a, Intermediate New Testament Greek Judith Gundry

A sequel to Elementary Greek, this intermediate Koine Greek course prepares students for advanced Greek exegesis courses. The course work consists of preparation and discussion of translations of a variety of New Testament texts, readings and written exercises on Greek syntax, sight-reading of Greek texts outside the New Testament, and vocabulary building. Students gain practice in using a Greek-English lexicon and advanced Greek grammars. Area I. Prerequisite: Elementary New Testament or Attic Greek. 3 Course cr

REL 570a, Historical Grammar of Biblical Hebrew Eric Reymond

The course examines the development of the sounds and forms of Biblical Hebrew, paying particular attention to the following (partially hypothetical) stages of the language and its predecessors: Proto-Semitic, Proto-Hebrew, Hebrew in the Iron Age, and Hebrew in the Second Temple Period. The course begins with an introduction to Hebrew in relation to other Semitic languages and an introduction to the alphabet. It then addresses the phonology of Hebrew as attested in the time of the Masoretic scribes, in the time of early Judaism and Christianity, in the time of the Persian era, and in the time of the Iron Age and in earlier periods. Finally, the course addresses specific morphologies of Biblical Hebrew: nouns, adjectives, verbs, and particles. Area I. Prerequisite: at least one year of Biblical Hebrew. 3 Course cr

REL 574a, Intermediate Biblical Hebrew I Eric Reymond

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 course focuses on prose texts and reviews the morphology of verbs and nouns as well as basic components of Hebrew syntax. In addition, the form and function of *Biblia Hebraica Stuttgartensia* (BHS) are introduced. Area I. Prerequisites: REL 3603 and REL 3604 or the equivalent (i.e., one year of an introductory course in Biblical Hebrew). 3 Course cr

REL 575b, Intermediate Biblical Hebrew II Eric Reymond

The course focuses on the reading of Biblical Hebrew texts, but also offers a review of the elementary grammar of Biblical Hebrew and the introduction of more complicated grammatical concerns, especially syntax. The course introduces the student to Biblical Hebrew poetic texts, including those of Psalms, Proverbs, and the prophetic books. Students learn vocabulary from a textbook and consult an intermediate grammar for the study of syntax. The majority of each class is spent reading aloud a small portion of

text, translating it, and studying the most important forms it contains and the elements of its syntax. Area I. Prerequisites: REL 3603, REL 3604, and REL 574; or equivalents. 3 Course cr

EXEGESIS BASED ON THE ORIGINAL LANGUAGE

REL 556a, Hebrew Exegesis: Exodus Joel Baden

A close reading of selected portions of the book of Exodus. Topics discussed include the grammar and syntax of the Hebrew, themes and theologies raised by the passages, and interpretive methods productively applied to the text. Students are expected to engage extensively with secondary scholarship. Area I. Prerequisites: REL 503 or REL 504 or equivalent, and at least one year of Biblical Hebrew. 3 Course cr

GRADUATE SEMINARS IN BIBLICAL AND COGNATE STUDIES

REL 502a, Bounty and Duty: The Hebrew Bible and Creation Gregory Mobley

The course explores ideas about creation and the interconnectedness among the created realms in the Hebrew Bible, then juxtaposes the ancient worldview with the science and ethics of contemporary ecological concerns. Area I. 3 Course cr

REL 509a, Exodus through the Ages Joel Baden

This course explores the legacy of the Exodus story, from the Bible down to the present. Ranging over various themes, places, and time periods, we look at the remarkable variety of uses to which the Exodus story has been put. Topics include ritual (Passover, the Eucharist), the status of the law at Sinai in Judaism and Christianity, communal identity and social formation (the Pilgrims, the Mormon Exodus, etc.), civil rights movements, and liberation theology. How has the Exodus story, the core narrative of the Hebrew Bible, been appropriated for different purposes over the millennia? Area I. Prerequisite: REL 503, REL 504, or equivalent. 3 Course cr

REL 517b, “Race” and the New Testament Yii-Jan Lin

This seminar is divided into two parts. The first considers possible concepts of race and/or ethnicity in the ancient Mediterranean world, while the second focuses on racial/ethnic theory and minoritized hermeneutics. Ancient primary sources, the New Testament, and contemporary scholarship form the reading materials. Area I and Area V. 3 Course cr

REL 536a, English Exegesis: The Gospel of Matthew Yii-Jan Lin

Through reading and analysis of the English text of the Gospel of Matthew, this course aims to familiarize students with the cultural-historical context of the gospel and its reception history. Secondary readings and class discussion focus on literary, theological, and explicitly contextual interpretations of the text. Area I. 3 Course cr

REL 549b, Approaches to Old Testament Ethics Robert Wilson

This course examines the various ways in which the Old Testament has been used in ethical reflection. The strengths and weaknesses of the various approaches are noted, and new approaches are explored by examining the Old Testament's own basis for making ethical evaluations. The course aims to suggest new approaches for the use of the Old Testament in ethical reflection. Area I. Prerequisites: REL 503 and REL 504 or their equivalent. 3 Course cr

REL 550b, Pauline Theology Judith Gundry

This seminar examines key theological themes in the letters of Paul, the origins of these themes in debates among Paul and his opponents, the twists and turns in the

interpretation of these themes in Pauline scholarship, and the significance of these themes for the contemporary church. Area I. Prerequisite: REL 506. 3 Course cr

REL 566a, Grief and Emotions: Ancient Philosophy and Theology, Modern Conversations Laura Nasrallah

This course focuses on grief and theories of the emotions in the ancient Mediterranean world, touching also upon contemporary conversations about grief among scholars in black studies, as well as queer, feminist, and affect theories. Course materials include New Testament texts, Roman-period consolation letters and literature, philosophical writings, tragedies, and scholarly hypotheses regarding lifespan. Special attention is paid to political and economic issues (including slavery), as well as to instructions to women on how to mourn. The course examines the work of modern scholars such as Saidiya Hartman, Judith Butler, Claudia Rankine, and Eve Sedgwick. Area I and Area V. 3 Course cr

REL 583b, Archaeology of the Roman Empire for the Study of New Testament and Early Christianity Laura Nasrallah

The first portion of the course introduces students to working with archaeological data from the Greco-Roman world (inscriptions, architecture, sculpture, coins). The second portion consists of seminars in Greece and Turkey during May, including some meetings with archaeologists and other scholars abroad. Area I. Prerequisites: some level of reading ability in Greek, Latin, or Arabic; some level of reading ability in German, French, or modern Greek; and previous course work in early Christianity, New Testament, or Classics/Roman history. 3 Course cr

REL 599b, Ezra-Nehemiah John Collins

This course examines the evidence for the restoration and reorganization of Judah in the Persian period, focusing on the books of Ezra and Nehemiah. Students are expected to read the primary texts in the original languages (Hebrew and Aramaic). Area I. 3 Course cr

RLST 800a, Hebrew Bible Seminar: Problems in the History of Israelite Religion Robert Wilson

Readings in selected problems in the history of ancient Israel's religion, including the ancient Near Eastern context of Israel's religion; the origins of monotheism; the distinctive religions of Israel and Judah; prophecy; and priesthood. Prerequisite: previous critical study of the Hebrew Bible.

RLST 801b, Hebrew Bible Seminar: Problems in the Book of Jeremiah Robert Wilson

A close reading of selected chapters of the Hebrew text of Jeremiah in order to test recent theories of the book's compositional history.

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 students with contemporary theological thought, and develop the skills necessary to engage effectively in critical analysis and constructive argument.
2. The comprehensive purpose of the courses designated Christian Ethics is to foster an understanding of the classical theological tradition of Christian moral thought, acquaint students with contemporary Christian moral reasoning, and develop the skills necessary to engage effectively in critical analysis and constructive argument.
 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 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 Mark Heim

The aim of this course is to introduce students to the vocabulary, topics, and history of Christian theology. Students develop the theological literacy needed to take part in cultural contestations over religion, in church debates, or in their own decisions about faith and practice. No particular faith commitment or background is assumed. The course makes use of historical and contemporary theological texts, art, and other resources to think about questions of doctrine, meaning, suffering, history, race, materiality, and transcendence. Area II. 3 Course cr

REL 602a, Work, Debt, and Christian Witness Kathryn Tanner

The course examines 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. Area II. Prerequisite: REL 600, REL 626, or the equivalent. 3 Course cr

REL 612a, Christ and Being Human Miroslav Volf and Dane Collins

This course explores the ways in which Christ—as a character in the gospel narratives, an object of Christian theological reflection, and a living presence in the life of the Church—informs Christian visions and practice of (individual, communal, and cosmic) flourishing. Students engage a thematic reading of the Gospel of Luke, organized around the Gospel’s core themes and touch-points with key concrete phenomena of human experience. The guiding questions are: What does it mean for Christ to be the key to human existence and flourishing? And what does flourishing look like if Jesus Christ is taken to be the key? Area II. 3 Course cr

REL 616a, Introduction to East Asian Theologies Chloë Starr

This course introduces a range of theological themes and key thinkers in twentieth- and twenty-first century Japan, Taiwan, and Korea. It surveys different theological movements within these countries (such as “homeland theology,” Minjung theology, the “no-church” movement, etc.) and encourages a critical response to the challenges that these theologies raise for Christians in Asia and elsewhere. The course considers contextualization and inculturation debates in each of these societies, as well as regional responses to Christianity. We read primary texts in English, with background reading for context, and students are encouraged to develop their own responses to the authors

and their thought (e.g., students may submit theological reflections to count toward their grade). Area II and Area V. 3 Course cr

REL 617a, An Intellectual History of U.S. Liberation Theology Benjamin Valentin
Liberation theologies are modes of theological discourse that rethink the meaning and purpose of religious thought and practice by placing attention on distinctive experiences of injustice and inequality encountered by different individuals and social groups. Although the liberation theology movement is now a global one, the United States has been the birthplace of a good number of liberation theologies. This course examines the emergence, development, emphases, and methodologies of five of these, including African American/black theology of liberation, feminist theology of liberation, Latinx theology of liberation, ecological theology of liberation, and LGBTQ theology of liberation. Besides offering students a solid introduction to liberation theology, the course also analyzes basic concepts underlying theories of injustice, domination, and oppression. Area II. 3 Course cr

REL 623b, Theologies of Religious Pluralism Mark Heim
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 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. Area II and Area V. 3 Course cr

REL 626b, Systematic Theology Miroslav Volf
The purpose of this course is to explore varieties of the Christian “story of everything” and the kinds of visions of the flourishing life that they render plausible and motivate. We do this by examining the work of five key late-twentieth-century theologians from different Christian traditions – Catholic, Orthodox, and Protestant – who reflect on the Christian faith by asking the question: What does it mean to think and be a Christian in the context of modernity? We pay special attention to the character and systematic connections of the central elements of their “story of everything” and their bearing on the vision of flourishing life. In conversation with the readings, lectures, and one another, students are encouraged to formulate their own account of flourishing life and the “story of everything” that motivates it. Area II. 3 Course cr

REL 628b, Screening Theology: Theology and Hollywood Movies Benjamin Valentin
Highlighting the possibility and potential of a theology of culture, this course explores the ways in which recent Hollywood movies can be used as resources to think about and even rethink the meanings of such key theological concepts as God, human nature, sin, Christ/human redemption, and eschatological hope. Through lectures, reading materials, movies, and class discussions, students are encouraged to consider how an appreciative and critical engagement with popular culture could nourish theological construction. Area II and Area V. 3 Course cr

REL 629a, Theology and Medicine Mark Heim
Team-taught with a member of the Yale School of Medicine faculty, this course explores the challenges of contemporary medicine from a theological perspective. It considers theological resources relevant for the practice of medicine and examines the practice of medicine as a resource for deepening theological reflection. Topics of traditional

interest in both fields – suffering, illness, healing, and well-being – are addressed in interdisciplinary terms. The focus is not on chaplaincy ministry but on a conversation among those who reflect on the application of physiological science and religious wisdom to human need. Key to this conversation is recognition that doctors and theologians share a need for the healing and spiritual health they hope to nurture in others. There are several field trips to and class meetings at Yale New Haven Hospital. Students attend rounds with medical teams, explore laboratory settings, and meet with faculty who practice in settings where the spirit and body intersect, through cooperation with the Program for Medicine, Spirituality, and Religion at Yale School of Medicine. Area II. 3 Course cr

REL 641a, Karl Barth's *Church Dogmatics* Kathryn Tanner

A close reading of representative selections from the *Church Dogmatics*, to enable students to grasp both the crucial specifics and the grand scope of this major work in modern theology. Area II. Prerequisite: REL 600 or REL 626 or the equivalent. 3 Course cr

REL 643a, Music and Theology in the Sixteenth Century Markus Rathey

The Protestant Reformation in the sixteenth century was a “media event.” The invention of letterpress printing, the partisanship of famous artists like Dürer and Cranach, and – not least – the support by many musicians and composers were responsible for the spreading of the thoughts of Reformation. But while Luther gave an important place to music, Zwingli and Calvin were much more skeptical. Music, especially sacred music, constituted a problem because it was tightly connected with Catholic liturgical and aesthetic traditions. Reformers had to think about the place music could have in worship and about the function of music in secular life. Area II. 3 Course cr

REL 646a, Theology of Martin Luther Miroslav Volf

This course is an introduction to the theology of Martin Luther, with a special focus on Luther's anthropology and theology of grace. The course stresses close reading of select theological treatises, especially Luther's commentary on Genesis, and critical engagement of some recent Luther scholarship. Enrollment limited to fifteen students. Area II. 3 Course cr

REL 647b, Scientific Thought and Christian Theology Mark Heim

This course does not attempt a comprehensive survey of the history of relations between science and theology, the areas of scientific research that raise religious issues, or theological doctrines that can be reconsidered in dialogue with science. The course provides a brief overview of major issues arising from physics (cosmology and quantum phenomena), biology (evolution and biogenetic processes), and cognitive science (neurological function) in relation to divine action, incarnation, theological anthropology, salvation, and eschatology. Each year the course focuses extensively on some selected topics. This year the focus is theological interaction with scientific explanations of religion itself, stemming from the cognitive science of religion on one hand (“What is religion doing in our brain?”) and evolutionary biological analyses of religion (“What is religion doing in our evolutionary history?”) on the other hand. Area II. Prerequisite: a background in theology at least equivalent to REL 600. 3 Course cr

REL 652b, Agency, Character, and Complicity Adam Eitel

We live in a fallen world, one created in goodness but nevertheless full of harm, suffering, and loss. We bring about some of these lamentable conditions directly and on our own; others are mediated by social, economic, and political forces to which our perceptible contribution is vanishingly small. Many instances of harm elicit our sorrow, even if no one is to blame; others are rightly called *wrongs* and elicit our anger – to say nothing of repentance, resistance, and reproach. Yet, a number of puzzles intrude when it comes to making such distinctions. What are the sources of wrongdoing? Is wrongdoing necessarily irrational? What distinguishes instances of wrongdoing from lamentable yet blameless instances of harm? Are we morally responsible for the distant harms spawned by our participation in structures that we are powerless to avoid? Can we be fairly censured for vital pursuits that unavoidably contribute to others' trouble and woe? With a view toward exploring these questions, this seminar examines classical and contemporary work on agency, character, and complicity. Area II. 3 Course cr

REL 657b, U.S. Latinx Theologies Benjamin Valentin

In the United States, feminist and African American/black theologies have received much-deserved recognition for their original contributions to the task of theological construction. However, it is necessary to note that alongside these liberation theologies, though with less publicity until recently, Latinx theologians have been developing a distinctive form of contextual and liberation theology written from the perspective of their lives in the United States. Although influenced in certain respects by the mode of liberation theology that emerged in Latin America, and also by feminist and African American/black liberationist theologies in the United States, these theologians have created an inimitable theological expression that has sought to analyze the existential conditions of U.S. Latinx/Hispanic American life and to rethink Christian thought and practice in light of these conditions. The course examines this theological expression, offering an overview of the historical development, key figures, core themes, and methods of U.S. Hispanic/Latinx theology. Area II. 3 Course cr

REL 658a, Flesh Made Word: The Making and Remaking of Christology

Benjamin Valentin

Arguably, there is no more important subject in Christian theology than Christology – that is, disciplined reflection on the person and the enduring religious significance of Jesus of Nazareth. This course explores the history of Christology, including its origins in early Christianity, its evolution from the second through the fifth century, and its more recent reformulation at the hands of contemporary theologians. It begins, however, with study of the historical Jesus, offering a look at the emerging picture of Jesus arising from present-day historiography, archaeology, and literary analysis of the earliest Christian writings. Area II. 3 Course cr

REL 665b, Martin Luther, His Life and Work William G. Rusch

This course consists of lectures, readings in English translation of selected works of Martin Luther, readings in secondary literature on Luther's life and thought, and class discussion. The course presupposes a basic knowledge of church history and European history, especially medieval and sixteenth-century history in the West. Area II. 3 Course cr

REL 677b, Natural Disasters in the Christian Tradition: Ritual and Theological Responses Staff

Natural disasters are uniquely productive sites of ritual action and theological reflection, cutting to the core of a group's identity and threatening the stability of theological systems. In the Christian tradition, natural disasters have been critical moments in which the relationship among humans, God, and the world are negotiated, both in ritual action and theological reflection. This seminar explores natural disasters in the Christian tradition by examining ritual and theological responses to environmental catastrophe from early Christianity to the present. The questions raised by the course are: How does environmental instability affect the practice and theory of Christianity? What continuities and discontinuities can be seen in Christian responses to natural disasters across time and space? What resources can the history of disaster responses provide for contemporary religious practice? Students are expected to participate actively in class discussions and write a 10–12-page research paper related to the themes of the course. Students present their work to the class, conference style, in the final two weeks of class. Area II and Area V. 3 Course cr

CHRISTIAN ETHICS

REL 615b, Introduction to Christian Ethics Eboni Marshall Turman

This course is an introduction to Christian moral norms, ideals, and practices, and to some perennial disputes over their substance. Drawing upon a range of historical and contemporary sources, the course examines what difference Christian commitment makes for moral assessment—for considering the ends that human beings endorse, the actions we permit or prohibit, the traits of character we praise, tolerate, or admonish. The course takes as its point of departure some recent and influential work on the moral vision of the New Testament canon. On this basis, the course then asks how different Christians throughout the ages have looked to scripture for help thinking about the tightly interlocking issues of war, poverty, and politics. Throughout, the course brings these matters to bear on our own social moment, asking: How shall Christians love God and neighbor, show hospitality to strangers, and speak truth to power in this present age? Area II and Area V. 3 Course cr

REL 631a, Theological Ethics Adam Eitel

This course grapples with some of the basic (albeit deeply contested) ideas by which Christian moral discourse is governed. We examine theological accounts of what it means to live well, focusing mainly on classical and contemporary works of relevance to central problems in Christian moral thought and modern religious thought more generally: the relations between divine excellence, human flourishing, and love; the sources of human action, the conditions of moral transformation, competing standards of moral assessment, and the significance of divine commands; and rival conceptions of sacred value, virtue, tradition, and vocation. Area II. Prerequisite: REL 615. Students with a demonstrated background in theological and/or philosophical disciplines may be admitted with instructor approval. 3 Course cr

REL 654a, Social Practices and Ethical Formation Jennifer Herdt

One of the striking features of the contemporary intellectual landscape is a pervasive concern with the normative features of social practices. This seminar is a critical investigation of some of the influential forms this has taken (neo-Aristotelian, Hegelian, Wittgensteinian, post-structuralist) and of their theological refractions. Broad agreement on the significance of social practices masks significant disagreement

on questions of moral agency, authority, and truth. Readings include texts by Bernard Williams, John McDowell, Jeffrey Stout, Alasdair MacIntyre, Stanley Hauerwas, Michel Foucault, Pierre Hadot, Michel de Certeau, Judith Butler, and Kevin Hector. Area II and Area V. Prerequisite: REL 615, REL 631, or the equivalent. 3 Course cr

LITURGICAL STUDIES

REL 601b, Eastern Orthodox Worship and Thought Staff

This course is intended to be an introduction to the Eastern Orthodox (Chalcedonian) tradition by examining the history and theology of its worship. The course proceeds chronologically, beginning in the early centuries of Christianity and tracing the development of Orthodox liturgy and theological reflection up to the present day. Along the way, we consider various aspects of Orthodox worship: music, iconography, female bodies, dogmatic developments, etc. The course has two main assignments. First, each student writes and presents in class a book review of a classic text of modern Orthodox theology or modern scholarly analysis of an aspect of Orthodox worship. Second, all students write a 10–12-page research paper. In the last two weeks of the class, students present their work to the class, conference style. Area II. 3 Course cr

REL 610a, Worship, Cosmos, Creation Teresa Berger

This course explores the manifold intersections between practices of Christian worship and understandings of creation and cosmos. The specific intersections highlighted during the term include biblical, historical, visual, and musical materials as well as contemporary theological and pastoral reflections on practices of worship. The course seeks to engage the many voices of a “green” Christian faith that have emerged among scholars and practitioners of worship during a time of unprecedented attention to ecological and cosmological concerns. Area II. 3 Course cr

REL 675b, Baptism and Eucharist in Ecumenical Dialogue Melanie Ross

This course engages students in recent conversations around the theology and practice of baptism and eucharist. Beginning with the 1982 World Council of Churches document *Baptism, Eucharist, and Ministry*, we read texts that have emerged from ecumenical sacramental dialogues in the past three decades and discuss major issues such as mutual recognition of baptism, patterns of Christian initiation, who may administer the sacraments, and open communion. Area II. 3 Course cr

REL 682a, Foundations of Christian Worship Melanie Ross

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 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. Area II. 3 Course cr

REL 687a, The Books of Common Prayer Staff

A historical introduction to Anglican liturgical tradition from the sixteenth century to the present. After considering the origins and development of the first Books

of Common Prayer during the Reformation, the course traces the English and American prayer book tradition, including the impact of the Tractarian and Liturgical Movements. The later part of the course includes the 1979 Book of Common Prayer and its supplementary materials, as well as the history of prayer book revision across the Anglican Communion in the twentieth century and to the present. Area II and Area III. Prerequisite: REL 682. 3 Course cr

REL 688a, Catholic Liturgy Teresa Berger

This course offers an introduction to Roman Catholic liturgical traditions and practices. Given the breadth of the subject matter (2,000 years of history; complex dogmatic developments; numerous rites, rituals, and rhythms; contemporary tensions), the course attempts to range broadly, yet has to do so quite selectively. One focus is on key liturgical documents of the past hundred years. And throughout the course, attention is paid to the broader cultural realities in which worship always finds itself, e.g., gender constructions, ethnic identities, and, more recently, media developments (for example, the migration of Catholic liturgical practices into cyberspace). REL 682, concurrent or completed, will be an asset. Area II. 3 Course cr

REL 690a, Liturgical Theology Melanie Ross

This seminar proposes for scholarly inquiry key texts and themes in theological reflections on Christian worship. We probe some of the voices that initially defined the field in the twentieth century, asking: What is “theological” about this reflection on worship? How is the relationship between Christian faith and cultural context understood? What has been occluded in most traditional definitions of “liturgical theology”? Who is absent, and who cannot be rendered visible, within the traditional framework? We also keep our eyes open to theologies of worship embedded in actual, local congregational practices. These practices are integrated into the work of the seminar through visits to distinctly different worshipping communities during the course of the term. Area II. 3 Course cr

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 Staff

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 (REL 619), 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. Area II and Area III. 3 Course cr

REL 619a, Anglican Theology and History II: ECUSA and the Anglican Communion

Cathy George and Ian Douglas

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 present polity. The vocation, identity,

and history of the Episcopal Church are considered within a missiological framework for the church in America. 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. A prevailing question is the relationship between unity and diversity within the Body of Christ. Area II. 3 Course cr

REL 691a, Ecclesiology, Ministry, and Polity Staff

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. The 2019–2020 sections are United Church of Christ and Lutheran. Other sections offered, most in alternate years, include Baptist, Unitarian Universalist, A.M.E. Zion, Presbyterian, Roman Catholic, and United Methodist. Area II. 3 Course cr

REL 696a, United Methodist History Morris Davis

This course covers the history of Methodism from its eighteenth-century beginnings to the present. While basic doctrinal and theological history are covered, the focus is on institutional and cultural developments. Because it is designed for UMC students, the course encourages and develops study and reflection that make connections between history and present institutional concerns. Area II. 3 Course cr

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 703a, Methods and Sources of Religious History Tisa Wenger

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. Area III. 3 Course cr

REL 712a, History of Early Christianity: Origins and Growth Staff

This course introduces students to early Christianity from apostolic times through the eighth century. It examines the social, political, and religious context of early Christianity; its expansion and Imperial adoption; the character of its life, worship, and mission; the formation of the Christian scriptures; the articulation and defense of a central body of doctrine; church councils and creeds; the monastic movement; and early Christian art. In conversation with influential theologians of the period, we ask questions about ways in which early Christian identities are formed and explore how power is used and distributed in this process. Students are exposed to a range of primary sources and modes of historical study. This course serves as essential preparation for the study of Christian history and theology in later historical periods.

Above all, it provides an opportunity to consider early Christianity on its own terms and to discover how it continues to shape the lives of Christian communities today. Area II and Area III. 3 Course cr

REL 713b, History of Medieval Christianity: Learning, Faith, and Conflict Staff

This course explores the diversity of Western Christianity from the end of antiquity to the start of the early modern period. Central themes include the development of theology, concepts of reform, mysticism, gender, and relations between Christianity, Judaism, and Islam. In lectures and sections the class investigates a broad range of primary sources, including written texts, visual images, architecture, and music. The medieval age witnessed constant change and innovation in church and society and was transformed by its encounters with religions and cultures beyond Europe. Area III. 3 Course cr

REL 714a, History of Early Modern Christianity: Reformation to Enlightenment

Bruce Gordon

This course introduces students to the rapidly changing world of early modern Christianity, a period that ranges from the Reformation to the Enlightenment and the transatlantic worlds of the eighteenth century. This age saw the dramatic expansion of Christianity beyond Europe to Africa, Asia, and the Americas, and the course explores the global nature of the early modern world. Students are exposed to a range of primary sources and historical methods to examine rival interpretations and perspectives. The course focuses on the reading of a wide variety of primary sources from the period. Above all, it challenges students to consider the past both on its own terms and how it continues to shape our present. Area III. 3 Course cr

REL 715b, History of Modern Christianity: American Encounters, Postmodern Transformations Tisa Wenger and Erika Helgen

This class focuses on critical encounters among peoples who have contributed to the development of modern Christian cultures in the Americas from the eighteenth century to the present. It does not aim to provide an exhaustive history of religion (or even of Christianity) in North America and Latin America, but rather highlights key topics such as race, class, gender, and sexuality and the dynamics of imperialism, modernity, and postmodernity in religious history. Students are challenged to consider various methods for interpreting the past, to develop their own skills of historical interpretation, and to locate their own communities as products of the histories we consider. Area III. 3 Course cr

REL 717a, Witchcraft and Witch-hunting in Early Modern Europe and America

Kenneth Minkema

This seminar examines witchcraft and witch-hunting in Europe and America from the sixteenth to the eighteenth century through reading and discussion of primary documents and classic and recent studies in the field – including social, cultural, and intellectual history, gender and women’s studies, anthropology, psychology, sociology, and town and environmental studies. Students learn about the interaction of religious beliefs relating to witchcraft and the occult with social and cultural conditions and shifts, the history of the interpretation of witchcraft and witch-hunting, and the continuing relevance of witchcraft studies as a laboratory for new approaches and methods. Area III. 3 Course cr

REL 723b / HIST 813b, The Liberation Theology Movement in Latin America:**History and Sources** Erika Helgen

This course explores the history of liberation theology and liberationist Christian movements in Latin America, paying particular attention to the political, economic, social, and cultural ramifications of the emergence of the “Church(es) of the People.” The majority of assigned readings are primary sources that document a wide variety of liberationist experiences and actors. Students read about activists in peasant leagues, priests resisting authoritarian regimes, bishops coming together to outline new paths for the Latin American Catholic Church, women promoting feminist liberation theologies, laypeople leading ecclesial base communities, and more. The seminar examines and discusses a number of questions, including: How did the liberation theology movement change over time? What was the relationship between religion and politics in Latin America during times of war and dictatorship? How did the liberation theology movement subvert traditional notions of political and religious authority? What does it mean to build a “Church of the People,” and how did the liberation theology movement succeed and/or fail to build such a church? Area III and Area V. 3 Course cr

REL 738b, Jonathan Edwards and American Puritanism Kenneth Minkema and Harry Stout

This course offers students an opportunity for intensive reading in and reflections upon the significance of early America’s premier philosophical theologian through an examination of the writings of the Puritans, through engagement with Edwards’s own writings, and through selected recent studies of Euro-Indian contact. Through primary and secondary literature, the course familiarizes students with the life and times of Edwards and encourages reading and discussion about his background, historical and intellectual contexts, and legacy. Area III. 3 Course cr

REL 746a, Religion and Rebellion in Latin America Erika Helgen

The 2013 election of Pope Francis and the pontiff’s subsequent emphasis on the Catholic Church’s preferential option for the poor has brought the “rebellious” history of liberation theology into the global spotlight. The media frequently portrays liberation theology as a simple fusion of religious beliefs and political ideologies, particularly Marxist ideologies, and observers often assume that the movement represented an abrupt break with the region’s conservative religious past. However, Latin America has a long and complex history of religious “rebellion” or “resistance” (terms whose very meaning will be interrogated in this seminar), especially among marginalized members of Latin American society, such as indigenous persons, Afro-Latin Americans, women, and the poor. In the more than 500 years since Christopher Columbus first arrived in Caribbean waters, indigenous religious leaders spearheaded rebellions against colonial authorities, Muslim African slaves coordinated revolts against their masters, a Brazilian “holy man” convinced the impoverished inhabitants of rural Brazil to confront the armed forces of an entire nation, and Mexican Catholics shouted *¡Viva Cristo Rey!* as they rose up against what they believed to be an oppressive and godless regime. The history of religious rebellion in Latin America is as diverse as it is extensive. Catholicism, Protestantism, Islam, Vodou, and indigenous religions all played parts in rebellions that could be progressive, conservative, nationalist, or separatist in nature. This seminar draws upon this diverse religious history to examine and discuss a number of questions, including: How do

we identify and define religious resistance? When and why do we declare a religious rebellion successful? How has the notion of a Latin American utopia changed over time, and how has this affected the nature of religious rebellion? Has the growth of religious pluralism in Latin America intensified or diluted efforts of religious resistance? Area III and Area V. 3 Course cr

REL 748b, Death and Remembrance: The Black Death to World War I Bruce Gordon

This course explores the relationship between death and dying and cultures of memory and remembrance. Drawing on historical, literary, material, and visual texts, students examine the varied ways in which the dead have continued to be present with the living. The beginning and end points of the course are two traumatic moments of mass death that profoundly altered and shaped cultures of memory: the Black Death of the fourteenth century and the mechanized slaughter of the First World War. The course explores the ways in which commemorations of the dead took physical and spiritual forms, looking at questions of sacred space and time, gender, as well as issues of secularization and modernity. Area III. Prerequisite: one graduate-level history course (such as REL 712, REL 713, REL 714, or REL 715). 3 Course cr

REL 749a, Global Catholicism Erika Helgen

In 1979 Karl Rahner declared that the Second Vatican Council had initiated an entirely new epoch in Catholic history: it was the moment when the Church ceased to be identified solely with European culture and came to be known as a “world church.” What did Rahner mean by this statement, and what are its implications for how we view the past, present, and future of the Catholic Church? This course examines the history of the Catholic Church’s global growth, paying close attention to how diverse actors, cultures, and events both shaped and were shaped by Catholic institutions and lived expressions of Catholic faith. Area III and Area V. 3 Course cr

REL 756a, The Cult of Mary: Early Christian and Byzantine Art Vasileios Marinis and Felicity Harley

This course examines the origins and development of the veneration of Mary as the Mother of God, focusing specifically on the treatment of Mary in the visual and material culture of early Christianity and Byzantium. Its aim is to introduce students to key points in the history of the cult through the close study of images preserved on a range of objects in different media (including frescoes, glassware, sculpture, coins, textiles, mosaic), made for a variety of purposes. This visual material is analyzed in conjunction with relevant literary, theological, and liturgical evidence for the development of the cult. It is designed as a seminar for students who have interest or background in the material, textual, and religious culture of early Christianity. Area III and Area V. 3 Course cr

REL 757a / HIST 625a, Martyrdom and Sainthood in the Early Modern World

Bruce Gordon and Carlos Eire

The late medieval and early modern periods saw a dramatic rise in religious violence and persecution. Heresies – such as the Hussites, Waldensians, and Lollards – unsettled religious and political authorities, leading to armed conflict and attempts to suppress movements with violence. Across northern Europe, the late Middle Ages witnessed increasing numbers of pogroms as Jewish communities continued to be eradicated. At the same time, the period saw a flourishing of the veneration of saints and the canonization of holy men and women. These conflicting trends were only heightened by the Reformation, in which martyrdom and sainthood played central roles. This

course explores the willingness to die and kill for one's faith, and the extraordinary growth in religious heroes, both Protestant and Catholic, who defined emerging confessional identities. The course examines a broad range of texts and visual material considering martyrdom and sainthood in Europe, Asia, and the Americas. Area III.
Prerequisite: REL 712, REL 713, REL 714, or REL 715. 3 Course cr

REL 759a, Land, Ecology, and Religion in U.S. History Tisa Wenger

This course explores the varied intersections between land, ecology, and religion in U.S. history and situates American religion within a broader history of the Anthropocene. How have religious ideologies and institutions worked to shape American spaces, places, and landscapes? In an age of accelerating ecological crisis, how have diverse religious groups interacted with, participated in, or reacted against the environmental movement? How have race, gender, settler colonialism, and other intersectional social formations shaped these histories? How are the social formations we call religions implicated in and reinvented by the climactic transformations of the Anthropocene? Area III. 3 Course cr

REL 761b, Gregory Nazianzen: Theology, Questions, and Retrieval Staff

This course explores the theology and pastoral ministry of Gregory of Nazianzus (a.k.a., "the Theologian") through primary texts in English translation. Gregory lived and worked in the fourth century during a period of highly charged debates about the meanings of Christian, Jesus Christ, Trinity, and, in particular, the Holy Spirit. Against the backdrop of Gregory's sociopolitical environment, the course examines core aspects of his theological method; interpretation of Scripture; doctrine of Trinity, Christology, and pneumatology; theological anthropology; approach to evil; and pastoral ministry. We explore how Gregory integrated theology and pastoral ministry and discuss the relevance of Gregory's thought to contemporary theology and ministry. We probe the ethics of retrieving his theology by attending to and identifying questions of power, race, class, slavery, and gender as they arise in the primary texts. Area II and Area III.
Prerequisite: REL 712 is useful but not essential. 3 Course cr

REL 766b, Reading Calvin's *Institutes* Bruce Gordon

This course works through almost the whole of John Calvin's *Institutes of the Christian Religion*. Students work together as a group to focus on the structure, arguments, and contexts of the work. Particular attention is given to analysis of the theological, literary, and historical aspects of the book, and students are challenged to formulate their analysis of Calvin's methods and intentions. Area II and Area III. 3 Course cr

REL 768b, Religion, Art, and Resistance to Empire Joyce Mercer and Tisa Wenger

This course explores religious and artistic modes of resistance to U.S. imperialism, using the Philippines as the primary case study. We attend to the collaborations forged between religious and political actors in the interests of colonial expansion, and to the practices of resistance that emerged in response. As an interdisciplinary study in religion and theology, history, and the arts, the course focuses particular attention on practices of indigenous music, art, and liturgy as *performances of resistance* to imperialism. It includes a two-week trip during spring break to sites of historical, artistic, and religious significance in Filipino colonial history. During the trip we also meet with artists, theologians, and musicians to explore their ongoing engagements of artistic and ritual practice as challenges to empire. Participants are responsible for leading or co-leading a discussion/debriefing time during the travel portion of the

course. The seminar meets less frequently after break; a final paper is due at the end of the term. Area III, Area IV, and Area V. 3 Course cr

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 or b, Introduction to Pastoral Theology and Care Staff

As an introduction to pastoral theology and care, this course explores the history, theory, and methods of the care of souls tradition, concentrating on the narrative, communal-contextual model. The course invites learners 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 of injustice in which care takes place; and the 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; grief and trauma theory. Teaching and learning methods include lecture, discussion, case studies, role plays, theological reflection, genograms, and visits to local ministry sites. Area IV. 3 Course cr

REL 810b, My Neighbor’s Faith: Building Interreligious Community Ian Oliver

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 stories and research on the development of religious identity, examines how interreligious relationships and communities are formed, and considers theological and practical reasons to do interfaith work. Within traditions, we explore problems of representation and diversity. 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 seeks to create an interfaith community education experience. Area IV. 3 Course cr

REL 820a, Conflict Transformation: Pastoral Care with Congregations and Communities Joyce Mercer

This is a course on the theory and practice of faith-based conflict transformation in congregations and communities, in response to the growing prevalence of destructive conflict in the churches and in the world. Students learn basic skills for engaging, analyzing, and transforming conflict as a critically important form of pastoral care with

congregations and other communities. Using texts, case studies, role plays, and other resources, students compare and practice various models of defining and dealing with conflict in congregations; assess and work with differing personal styles and comfort levels in conflict situations; and consider theological understandings of conflict and its transformation. Area IV. Prerequisite: REL 807. 3 Course cr

REL 824a, Ministry and the Disinherited Frederick Streets

There is a serious and vigorous public debate about social responsibilities and the influence of religious values upon us as a society, particularly upon those who are most vulnerable and in need of support. This course has as its focus the effort to theologically reflect on and discern, from an interdisciplinary/intersectional approach, those who are the disinherited. The course explores aspects of the Christian religious dimensions in social and political reform movements and in faith-based social services. At the same time, students examine the influence of religious values on individual behavior and grapple with ideas about the role of the church and government in meeting human needs. The course addresses, through the interests and research of the students, topics such as poverty; health care disparities; sexual orientation; ethnic, gender, and racial discrimination; hunger; immigration; homelessness; public education; and the welfare of children. Students are expected to develop an interdisciplinary approach from perspectives found in biblical scriptures, sacred texts, theological/religious beliefs and values, social work, sociology of religion, law, psychology of religion, political science, and social welfare theories. This allows students to create a contextualized theological approach to identifying the disinherited and to explore the kinds of ministries that might address the needs of these groups. Area IV and Area II. 3 Course cr

REL 829b, Pastoral Leadership and Church Administration William Goettler

Pastoral leadership and church administration require an understanding of the nature of leadership and the use of power within congregational contexts, as well as a range of administrative skills, including strategic planning, group dynamics, conflict resolution, personnel management, fundraising, budgeting, building and property care, and personal planning. This course serves as an introduction to those and other themes and is particularly aimed at graduating students who plan to enter congregational ministry. Three class sessions are held in the buildings of local congregations. Enrollment is limited to graduating M.Div. students. Area IV. 3 Course cr

REL 832b, Psychology of Religion Joyce Mercer

Psychology and religion share an interest in understanding issues at the center of human existence. They do so from distinctive epistemological positions, each addressing questions about transcendence, desire, love, sexuality, meaning and purpose, relationships to others and to the sacred, and identity in their own particular languages and frames of meaning. This course works at the intersections of psychology and religion to consider, in both classical and contemporary sources, how several major figures/schools of thought within psychology understand and interpret religious phenomena in human lives. Topics within this inquiry include human development, the unconscious, conversion, experiences of mystery/transcendence/awareness of the sacred, and the development of God-images. The course operates as a seminar, with some lectures, films, etc., alongside the primary seminar mode of discussion based upon close readings of primary and secondary sources in the literature of the psychology of religion. Area IV and Area V. 3 Course cr

REL 887b, Narrative Pastoral Care Mary Clark Moschella

This course offers an in-depth study of narrative pastoral care, a postmodern practice that has roots in family systems and critical theory. Narrative care focuses on the importance of people's stories, beliefs, and values, and the way they make meaning in their lives. This practice challenges destructive dominant narratives, such as racist, sexist, and/or homophobic narratives. It also identifies life-giving alternative stories—true stories, including biblical and theological stories, that help people re-author their lives. Students learn narrative approaches to individual, couple, family, and collective (community) care. Area IV. 3 Course cr

PREACHING MINISTRY**REL 812a or b, Principles and Practices of Preaching** Staff

This is the introductory course in theologies and practices of preaching. Students explore a range of approaches to preaching, learn skills for exegeting listening communities, develop a personal theology of preaching, and more. Attention is given to biblical exposition, the appropriate use of experience, development of a homiletical imagination, the preacher's spirituality, and ways to engage all of the preacher's gifts for communication. The course includes plenary instruction and preaching sections in which students prepare and deliver sermons. This one-term course is taught twice each year. Area IV. 3 Course cr

REL 816b, Preaching on Ephesians Carolyn Sharp

The Epistle to the Ephesians has been foundational for Christian ecclesiology, theology, and ethics. Elements of Ephesians influential for Christian belief and praxis include the assertion that by grace believers have been saved through faith (2:8), the avowal that Christ is our peace (2:14), the articulation of a theology of unity expressed through vocation and baptism (4:4–6), the notion that God has equipped the saints with diverse gifts for ministry (4:11–13), the exhortation to walk in love as Christ loved us (5:2), and the trope of spiritual armor with which believers may contend against spiritual forces of evil (6:10–17). This course invites students to explore Ephesians as a vitally important resource for Christian proclamation. Students engage contemporary homiletical theory, study sermons from expert preachers, and develop their own homiletical capacity by preaching on texts from Ephesians. Throughout, we consider how to make the Gospel known through preaching practices that honor the sophisticated theology and rhetoric of Ephesians. Area IV. Prerequisite: one master's-level homiletics course or permission of the instructor. 3 Course cr

REL 817a, Pauli Murray In and Out of the Pulpit Donyelle McCray

This course offers an exploration of Pauli Murray's life and thought with focused attention on her poetry, letters, speeches, memoirs, and sermons. We use these modes of discourse to explore her spirituality and allow her to springboard our reflections on the nature of faith-inspired witness today. The coalescing dynamics of race, class, gender identity, and sexuality are central to our work. After gaining a solid understanding of how her voice and activism evolved, we focus on some of the contemporary implications. Ultimately, the course is an examination of preaching and identity. Area IV. Prerequisite: REL 812 or its equivalent. An introductory course in theology is recommended. 3 Course cr

REL 830b, Radical Lives of Proclamation Donyelle McCray

This course provides a window into the spiritual lives of six visionaries: Pauli Murray, Óscar Romero, Cho Wha Soon, William Stringfellow, Malcolm X, and Howard Thurman. Considerable attention has been directed to their lives as social activists and teachers, but this course focuses on their lives as preachers. The course examines each preacher's understanding of God, the human person, and community, and examines the ways these factors fund spirituality and shape sermons. The course also gives significant attention to the faith these visionaries lived, contrasting that with the faith they articulated publicly. Ultimately, these visionaries are used as models, and authentic ways are found to embrace their legacies in our own preaching. Area IV. Prerequisite: REL 503, REL 504, REL 505, REL 506, or the equivalent. 3 Course cr

REL 831a, Is It a Sermon? Donyelle McCray

Divine action in the world is proclaimed in numerous ways: in music, visual art, literature, testimony, and performance, for example. When might such forms of expression constitute preaching? What are the boundaries of the sermon genre? How might preachers and other proclaimers learn from one another? The aim of this course is to explore the limits of the sermon genre and use the insights gained to enhance the preaching task. Together, we trouble the neat lines that separate preaching from other ways of witnessing to the faith. We regularly examine the relationship between proclamation and identity, relying heavily on African American traditions of proclamation and resistance. Ultimately the course seeks to foster vibrant preaching and intellectual curiosity. Area IV. Prerequisite: REL 812 or equivalent. 3 Course cr

REL 849a, Envisioning Shalom: Preaching for Creation Carolyn Sharp

In this course, we consider ways to bear witness to the inherent value of Earth as a living and interconnected community that teaches us profound theological and ethical truths. In discussions and preaching structured around mutual witness and deep listening, we explore such issues as: ways in which Scripture passages testify to the intricate glories and stark vulnerabilities of creation as a site of God's transforming work; the beauty, giftedness, intelligence, and relational sophistication of nonhuman creatures; human sin as a major vector for harms that cause untold suffering in creation; grace as the divine intention not just for humanity but for all living beings, Earth, and the cosmos. Engaging contemporary homiletical theory and studying sermons from expert preachers, students develop their homiletical skills and capacity to imagine, honor, and advocate for the whole community of Earth and its flourishing. Together we listen for the Gospel in sermons focused on creation; explore the potential of micro-homilies to build the capacity of faith communities for ecotheological reflection and creation care; and attend to poetry and memoir writing as sources of wisdom. Area IV. Prerequisite: one master's-level homiletics course or permission of the instructor. 3 Course cr

REL 862b, The Gospel in Lament: Preaching for a Suffering World Carolyn Sharp

The Hebrew Scriptures have constituted a vitally important set of theological resources for Christian homiletics since ancient times. The ministry of Jesus of Nazareth and the New Testament traditions that grew up around him cannot be understood apart from the witness of the Hebrew Scriptures. As resources for incarnational theology, the Hebrew Scriptures are unparalleled for their sustained attention to the suffering of believers and their articulation of ways in which ancient scribes responded to trauma through narratives, poetry, and other cultural forms that promoted resilience and

renewed flourishing. This course is designed to help the Christian preacher proclaim the truth of the Gospel in ways that speak grace to those who suffer. Educators, activists, artists, and others in faith communities need to hear a Gospel that engages fruitfully with issues such as poverty and economic precarity; creaturely suffering and human responsibility; systemic injustice; spiritual resilience in the face of catastrophic injury, intractable pain, or terminal illness; the fragility and strength of the human spirit in community; benefits of spiritual practices for healing and tranquility; and artistic creativity and cultural memory as resources for addressing loss and trauma. Students engage homiletical theory, analyze sermons from expert preachers, and design and preach sermons that explore homiletical approaches to texts drawn from the Hebrew Scriptures and the Gospels. Area IV. Prerequisite: one master's-level homiletics course or permission of the instructor. 3 Course cr

EDUCATIONAL MINISTRY

REL 801a or b, Marquand Chapel Choir Alfred Gumbs
1 credit per term.

REL 802a or b, Marquand Gospel Choir Mark Miller
0.5 credit per term. ½ Course cr

REL 808b, Black Religion and Radical Education Almeda Wright
Can religion and education support black liberation and freedom struggles? Have they always done so? In this course, we carefully interrogate the historical connections between religion (primarily Christianity), education, and struggles for freedom within African American communities and what I have come to describe as *radical black religious education* during the late nineteenth and twentieth centuries. Students explore the ways that scholars have theorized about the radical or progressive dimensions of African American religion, as well as the different definitions and visions of social flourishing at various points throughout the twentieth century. At times, we challenge what has been included in the religious educational tradition of African Americans and what is considered radical. In part, this includes reframing dominant understandings of the contributions of great educators and intellectuals, underscoring the tension between valuing the work of black male intellectuals while recognizing the ongoing silencing and obscuring of black women's social and intellectual work. The course begins with an emphasis on early black religious educators and missionaries, like Daniel Alexander Payne and Amanda Smith, whose work in the nineteenth century set the stage for the evolution of radical religious education in the twentieth. It continues by focusing on the work of scholars such as Anna Julia Cooper, W.E.B. Du Bois, Ida B. Wells, Nannie Helen Burroughs, and Carter G. Woodson, as well as the mid-twentieth century religiously inspired social activism and the education that undergirded much of the civil rights movement. The course concludes by investigating the corresponding changes in black churches and religious academies that resulted from articulations of black power and black freedom and by acknowledging the ongoing significance of questions regarding the interconnection of race, religion, and radical education in contemporary social change movements. Area IV. 3 Course cr

REL 811b, Models and Methods of College and University Chaplaincy Sharon Kugler
This course explores various approaches to college and university chaplaincy found in the United States in the twenty-first century. Drawing on a historical framework for the role of chaplaincy in the college setting from the middle of the twentieth century

(when secularism became a heavier influence), and exploring the issues that confront the vocation in a pluralistic context of the twenty-first century, the course provides an overview of strategies needed to offer a creative, current, and engaging chaplaincy in higher education. Through a series of lectures, open discussions, site visits, short chaplaincy narratives, and guest speakers, the class encounters numerous perspectives and approaches to ministry in higher education. Area IV and Area V. 3 Course cr

REL 813a, Financially Sustainable Churches and Nonprofits James Elrod

This six-week seminar examines some of the significant financial challenges faced by churches, schools, cultural institutions, and social services organizations. Utilizing a case study-based curriculum, we explore financial issues that help determine (or undermine) any nonprofit entity's ability to realize its mission. Solutions that promote sustainability are emphasized. Topics include management's agency in the creation of financial information, financial statement analysis, capital structure, financial planning, budgeting, fundraising, and financial sustainability. Area IV. 1½ Course cr

REL 822b, Ministry with Youth Almeda Wright

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. Area IV. 3 Course cr

REL 848a, Leadership Ministry in Schools Jere Wells

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. Area IV and Area V. 3 Course cr

REL 875b, Advanced Topics in Leadership Ministry in Schools and Colleges

Jere Wells

This seminar is designed to allow students to pursue, in depth, themes raised in the introductory courses. The course's overall consideration is how an educational leader trained at YDS can effectively “minister” to students, colleagues, and other members of school communities. Readings and discussions cover a range of topics including the tradition of faith-based education, school mission, pedagogy, worship, service programs, and ethical leadership in the “business” of schools (admissions, budgets, fundraising). The seminar also makes extensive use of case studies and simulations.

For the major research project, each student pursues a topic of particular interest related to schools and educational leadership. Research includes direct experience, fieldwork/campus visits, and review of scholarship. Issues of race, class, gender, and sexuality arise in connection with topics considered in this seminar. Area IV and Area V.
3 Course cr

SPIRITUALITY AND MINISTRY

REL 835a, Meditation: East and West Janet Ruffing

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. Also included is a unit on Buddhism within its own worldview. Students must be willing to engage in the practice element of the course. Students must also be willing to experiment with practices from other religious traditions: Zen sitting, chanting, ecstatic dancing; embodied practices working with breath, movement, or postures; as well as Christian prayer and meditative practices. Area IV. 3 Course cr

REL 837a, Discernment of Spirits through Selected Mystics Janet Ruffing

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. Area III and Area IV. 3 Course cr

REL 838b, John of the Cross: A Guide for Difficult Times Janet Ruffing

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. Area IV and Area III. 3 Course cr

REL 857b, Theology and Practice of Spiritual Direction Janet Ruffing

This course explores the experience of contemporary spiritual direction from the standpoint of both the director and the one directed. It situates the contemporary ministry of spiritual direction within the history of the Christian tradition and explores the theology, focus, process, and current models of spiritual direction. Spiritual direction has long been considered a charismatic gift of the Spirit. The course promotes reflection on the student’s prior experience of spiritual direction as a way of making explicit the model(s) of spiritual direction one may have experienced and their effect on spiritual growth. *This course does not qualify a student to offer spiritual direction*, but it will facilitate discernment about whether seeking further cultivation/refinement of a charism (a practicum) in spiritual direction is indicated. In addition to studying the history and models of spiritual direction, the course gives considerable attention to the importance and meaning-making aspects of the narrative process inherent in spiritual direction. It also explores a theology of religious experience, including the

key theological themes of sin, conversion, and discipleship of Jesus that are central to this process for Christians. Additionally, students consider how spiritual direction supports the development of prayer as well as briefly treat discernment of spirits and the qualities and competencies desired in a spiritual director/guide/companion. Finally, the course gives attention to how the societal and environmental context of a directee's life situation can be explored so that spiritual direction supports action toward social justice as it emerges from the directee's own experience. Area IV. 3 Course cr

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 on 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 930b, Introduction to American Judaism: Religion, People, Culture James
James Ponet

This course enables students of all religions and backgrounds to gain basic knowledge and insight into the various forms of present-day American Judaism, its religious as well as secular expressions. The course explores theological and atheological forms of Jewish commitment – such as Reform, Conservative, Orthodox, Cultural, Zionist, and Renewal – and searches for traits shared by these traditions. The course is of particular interest to Christians who seek to develop their own sense of living relationship with Jews and Judaism. Questions with a place in class discussion include: Is there a shared Jewish-Christian narrative? Can Christianity be meaningfully understood as a form of Judaism? How might a Christian live with, and in response to, the history of Christian anti-Judaism? Area V. 3 Course cr

REL 940a, The Chinese Theologians Chloë Starr

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. Area V and Area II. 3 Course cr

REL 983b, China Mission Chlöë Starr

The Day Missions Collection at YDS is the strongest mission collection in the world, comprising about one third of the Divinity Library's 500,000 volumes – and it is also the central repository in the United States for China-related mission papers. This course offers students the opportunity to complete an original research project in the library relating to mission in China, utilizing manuscript, microform, and monograph materials from the collections. For the first six weeks, students read intensively in mission history, theory, and practice, schematized through mission narratives. The next four weeks are “library lab” time: supervised reading time in special collection and archive materials within the library; reading into and developing projects while help is on hand for deciphering handwriting; providing reference tools for China, etc. The final two weeks are dedicated to research presentations and evaluation, with each student offering research findings to the class in any media chosen. Area V. 3 Course cr

REL 993b, Interfaith Learning through an Exploration of Life-Cycle Rituals

Gregory Mobley

This is an exploration of interreligious learning through a focus on life-cycle rituals related to birth, coming-of-age, marriage, vocation, pilgrimage, and death. The primary focus is on Christianity, Judaism, and Islam, with attention also to Hinduism and African traditional religion. The focus on life-cycle rituals is intended to, first, provide a window into the larger “houses” of the respective religions and, second, prepare prospective clergy for liturgical mediatorship in pluralistic communities. Area V. 3 Course cr

PHILOSOPHY OF RELIGION**REL 902b, Literary Appropriations: Writers and Philosophers in Conversation**

John Hare and David Mahan

This course examines the relationship between literary authors and the philosophers (and theologians) who influenced them. In addition to exploring philosophical influences in the literary work, as a way of illuminating our understanding of it, the course considers how the literary work helps us understand the points the philosophers are making. We proceed with five pairs of conversations, each of which form two seminar sessions. These paired conversations include Plato and Iris Murdoch, Duns Scotus and Gerard Manley Hopkins, Julian of Norwich (with some reference to Karl Barth) and T.S. Eliot, Søren Kierkegaard and Walker Percy, and John Calvin and Marilynne Robinson. The course also features special guest lecturers for some sessions. Previous experience in the study of literature and/or philosophy or theology would be helpful background. Area V. 3 Course cr

REL 907a, Theological Aesthetics John Hare

This course is about the intersection of theology and aesthetic theory. Students read theologians and philosophers from both the tradition and the present, though the emphasis is on trying to understand the different options in the tradition. The course also considers a number of works of art – visual, musical, and literary – to focus discussion. Area V. 3 Course cr

REL 990b, Thomas Aquinas and Duns Scotus John Hare and Adam Eitel

The purpose of this course is to read some texts of Thomas Aquinas and Duns Scotus in order to compare their different answers to key questions in theology. The course focuses on moral theology, but we also start with some texts in metaphysics to give

context. We take the texts in rotation, starting with Thomas for chronological reasons. Area II and Area V. 3 Course cr

RELIGION AND THE ARTS

REL 912a, Sacred Music: Unity and Diversity Markus Rathey

What is “sacred music”? The answer depends on the individual perspective, denominational affiliation, and also personal musical taste. The course takes an ethnographic approach and explores the use, understanding, and function of sacred music in different local congregations in New Haven. Work in the classroom provides the theoretical and methodological basis, while students each visit one local congregation from a denomination different from their own over several weeks. Students observe the musical practices and engage with members of the clergy and community about “the sacred in music” and the function of music in worship and devotional life. A particular focus of the course is on music that does not represent the Western musical canon. Students conduct and evaluate their research during the term and present their results in a small symposium at the end of the term. Area V. 3 Course cr

REL 943a, Performance behind Bars: Sacred Music, Sacred Texts, and Social Justice Ronald Jenkins

The course meets in a maximum-security prison where students collaborate with incarcerated men on the creation of performances of theater and music inspired by their collective reading of Dante’s *Divine Comedy*. Students learn how to apply their skills as writers, performers, or musicians to community service even as they learn about the American criminal justice system and its relevance to Dante’s poem from a unique perspective behind bars. Area V. 3 Course cr

REL 945a / MDVL 663a, From House Churches to Medieval Cathedrals: Christian Art and Architecture to the End of Gothic Vasileios Marinis

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 and the Beinecke Rare Book and Manuscript Library are included. The course aims to familiarize students with key monuments of Christian architecture, sculpture, painting, and related arts, analyzing each within its particular sociocultural and theological perspective. The course stresses the importance of looking at works of art closely and in context and encourages students to develop 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. Area III and Area V. Prerequisites: basic knowledge of Christian history and familiarity with the Bible. 3 Course cr

REL 953a, Reading Poetry Theologically David Mahan

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 illuminating 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 and the formation of a theological poetics. Area V. 3 Course cr

REL 964b, Imagining the Apocalypse: Scripture, Fiction, Film David Mahan

This course explores the literary-theological and sociological facets of the apocalyptic, primarily through modern works of the imagination. Sessions begin with an introduction to various definitions and ideas of the apocalyptic, with special reference to biblical literature in the Hebrew Scriptures as well as the New Testament. From these distinctively theological/religious visions, in which God is the primary actor and God's people figure as the main subjects, the course explores how that framework for the apocalyptic has undergone significant transformations in the literary imagination of late-modern, particularly Western, societies. Through such prose works as *A Canticle for Leibowitz* by Walter Miller, *Oryx and Crake* by Margaret Atwood, and Cormac McCarthy's *The Road*, the course considers how literary portrayals of apocalypse contemplate themes that resonate with significant theological concerns. Area V. 3 Course cr

REL 970a, Human Image: Classical and Biblical Peter Hawkins

The perennial questions of who we are, of how we relate to the divine as well as to one another, are as ancient as literature itself. They are also the concerns of epic. The course moves from what is perhaps the oldest such story we have, *Gilgamesh*, to Homer's *Odyssey*, Virgil's *Aeneid*, Augustine's *Confessions*, and Dante's *Inferno*. Because these texts (with the exception of *Gilgamesh*) build on one another, we pay attention to continuities and reinvention as we move from one formulation of the human condition to another. Each (including *Gilgamesh*) includes the hero's confrontation with the life to come, a vision of the afterlife that informs the text's presentation of mortal existence in the here and now. Area V. 3 Course cr

REL 971a, Creative Faith: Poetry Christian Wiman

An assumption of the course is that the act of creating and the act of believing are intimately related. Indeed, for many artists they are inseparable. Students work on different forms of poetry, leading toward a longer final project that incorporates poetry and prose. We use a variety of prompts, imitation exercises, and small-group work to generate new material. This course is part seminar and part workshop. One third of the time is devoted to the reading and analysis of exemplary works of art, and the rest to discussing work done by students in the class. Enrollment limited to twelve students. Admission is at the discretion of the instructor. Area V. 3 Course cr

REL 979a, Hymns and Their Music Carl Daw

This is a survey course intended to familiarize students with the development of Christian hymnody from its beginnings to the present day as well as to foster their ability to analyze and evaluate the literary and theological properties of hymn texts, the musical properties of hymn tunes, and the effective use of hymns in a variety of worship contexts. Students' progress toward these competencies will be objectively measured by their ability to (1) make a literary analysis of hymn texts in both technical and lay terms; (2) make a musical analysis of hymn tunes in both technical and lay terms; (3) make a biblical and theological analysis of hymn texts; (4) demonstrate comprehension of the contextual dimensions of hymnody in any given historic period and locale; (5) demonstrate familiarity with printed, electronic, and online resources for hymnological scholarship; and (6) suggest and demonstrate creative and effective ways of using

hymns in congregations, including strategies for improving the singing of hymns. Area V. Prerequisites: ability to read music and familiarity with the mechanics of literary analysis. 3 Course cr

REL 981b, Visual Controversies: Religion and the Politics of Vision Vasileios Marinis

This interdisciplinary seminar explores the destruction, censorship, and suppression of pictures and objects as motivated by religious convictions and practices in medieval Europe and in the United States from colonization to the present. In such episodes, religion does not operate in a vacuum but draws attention to other cultural pressure points concerning, for example, race, ethnicity, gender, and sexuality. Already in the third century in Europe, and as early as the seventeenth century in the geographic area that is now the United States, individuals and groups practiced a range of behaviors we might meaningfully, though often figuratively, label “iconoclastic.” This course focuses most specifically on the emergence of Christian art and architecture in dialogue with (or in competition with) Greco-Roman religions and Islam, and on variations of Protestant Christianity. At the same time, the course also directs attention to case studies within Byzantine Orthodoxy, American Judaism, Islam, and Catholicism and looks to comparative situations and episodes of contention elsewhere in the world. Topics likely considered include the conversion of “pagan” temples into Christian churches in late antiquity; iconoclastic interventions on Christian floor mosaics in Palestine after the Muslim conquest; destruction of images during Byzantine Iconoclasm; attitudes toward images during the Protestant Reformation; American Puritan uses of a theology of figuration to justify genocide as an “iconoclastic” act in the Pequot War; Shaker constructions of elaborate visionary pictures as forms of “writing” rather than “art”; sculptor Rose Kohler’s determination to define and regulate “Jewish art” in her work with the National Council of Jewish Women; recent adjudication of the public display of the Ten Commandments or Christian nativity scenes; the Western contexts of the destruction of the Bamiyan Buddhas; and international culture wars and the specific uses of “blasphemy” charges to restrict the visual practices of religions. Area V and Area III. Prerequisite: permission of the instructors. 3 Course cr

REL 991b, Shakespeare in Theological Context Staff

In England the Renaissance and the Reformation were simultaneous. During this period a robust international literature developed around a new religious anthropology fascinated by the felt life of the soul in the world, especially by memory, imagination, will, and, above all, by conscience. It was propagated by men of great learning in treatises, poetry, pamphlets, and sermons. This rich and neglected context sheds light on Shakespeare’s very searching characterizations, on the uniquely popular and elevated quality of his work, and on the receptivity of his audience. Milton virtually personifies this movement, a fact that bears on interpretation of *Paradise Lost*. The course focuses on *Hamlet*, *King Lear*, and *Paradise Lost*. Area V. 3 Course cr

REL 992b, The Politics and Culture of Russian Sacred Art Staff

As devotional, material object, political symbol, and art commodity, Russia’s sacred art—the icon—has been revered as sacred, vilified as reactionary, embraced in revolt, displayed as masterpiece, discarded as obsolete, and destroyed as dangerous. Engaging the fields of religion, material and visual culture, ritual studies, and politics, this course examines the complex and multifaceted world of the Russian icon from its Byzantine roots to its contemporary reemergence in post-atheist, post-Soviet space. Consideration is given to the diverse meanings and functions of sacred imagery; iconographic vocation

and craft; beauty and the sacred; devotions and rituals; political theology and national identity formation; the icon and avant-garde art; controversial images and protest culture. In addition to art and icons, sources include historical, devotional, theological, philosophical, and cinematic materials. No prerequisites. Undergraduates are welcome. Area V. 3 Course cr

REL 994b, Visual Cultures of the Sacred in the Pre-Columbian and Colonial Andes
Staff

This seminar focuses on visual and material cultures of the Andes, with a special focus on modalities of the sacred from the Inca empire (ca. 1438–1534) to the period of Spanish colonial rule (1532–1821). The first part of the course focuses on pre-Hispanic expressions of the sacred through the built environment, exploring Inca practices of place-making through the construction of shrines and religious architecture. The remainder of the course considers the persistence of Andean ontologies in the articulation of localized, syncretic forms of Catholicism. We trace the literature, architecture, and visual and material cultures of the colonial encounter, from evangelization efforts of the sixteenth century to the adoption of “popular” and vernacular religious representations on the eve of Independence. The course focuses primarily on the Cuzco region of Peru due to its special status as capital of the Inca empire and cultural hub for indigenous artistic and religious expression from the colonial period into the present day. Nevertheless, we also touch on other areas of the Andean world, including modern-day Bolivia and northern Chile. We analyze a range of visual material, including textiles, paintings, architecture, sculpture, and manuscripts, to understand the intersections between religiosity and visual expression in the Andes. Readings are drawn from an array of disciplines, including art history, visual culture studies, literary studies, and anthropology. Area V. 3 Course cr

STUDY OF SOCIETY

REL 906Hb, American Environmental History and Values John Grim and
Mary Tucker

This course provides an overview of major figures, ideas, and institutions in American environmentalism. The course explores the development of environmental awareness in America as distinct historical strands with diverse ethical concerns. It begins with an examination of Native American perspectives on land and biodiversity and then focuses on writings by Thoreau and Emerson to explore early American voices in the discourse on “nature.” Readings from Pinchot, Muir, and Leopold have been selected to investigate the emergence of conservation and forest management. The beginnings of urban and park planning are considered in relation to these positions on the management of nature. Students survey the environmental movements from the 1960s onward in readings from the social sciences and humanities. The course explores the major debates in environmental ethics and the broader reach for global ethics. Writings celebrating biodiversity are examined along with the emergence of conservation biology as an example of engaged environmental scholarship. New efforts to widen the interdisciplinary approaches toward environmental issues are introduced in investigating world religions and ecology as well as cosmology and ecology. Area III and Area V. 3 Course cr

REL 908a, The Changing Face of Community-Police-Ministry Relations in the Twenty-First Century Anthony Campbell

Last year millions of smartphones were sold in the United States, and increasingly police officers equipped with body-worn and car-mounted cameras have been the subject of government, public, and media scrutiny thanks to a large number of high-profile, and usually race-related, police-public interactions. As policing in America changes, the roles and responsibilities of the community must change. Perhaps the greatest change should be seen in the community of faith's role in defining and shaping exactly what "good community policing" must look like in today's world. This course explores the changes that have taken place, but more importantly it explores the changes that are happening now within the framework of law enforcement. In addition, the course challenges the community and clergy (those in ministry) with questions as to how they can be effective agents of change and significantly increase their power to influence the changing landscape of law enforcement and thereby help shape the face of community-police-ministry relations in the twenty-first century and beyond. Area V. 3 Course cr

REL 912Hb, Journey of the Universe John Grim and Mary Tucker

This course draws on the resources created in the *Journey of the Universe* project: a film, a book, and a series of twenty interviews with scientists and environmentalists. *Journey of the Universe* weaves together the discoveries of evolutionary science with cosmological understandings found in the religious traditions of the world. The authors explore cosmic evolution as a creative process based on connection, interdependence, and emergence. The *Journey* project also presents an opportunity to investigate the daunting ecological and social challenges of our times. This course examines a range of dynamic interactions and interdependencies in the emergence of galaxies, Earth, life, and human communities. It brings the sciences and humanities into dialogue to explore the ways in which we understand evolutionary processes and the implications for humans and our ecological future. This is a six-week, two-credit course with a three-credit option. Area V. 2 Course cr

REL 931b, Ethics, Imagination, and the Art of Living Clifton Granby

This seminar examines the relationship between our capacities of imagination and the quality of our ethical lives. Through the writings of Howard Thurman, Ralph Ellison, and Toni Morrison, we examine the role of imagination and perception in our attempts to love, listen, and live well. Area II and Area V. 3 Course cr

REL 934a, Ecological Ethics and Environmental Justice Clifton Granby

This seminar examines historical sources and recent debates within environmental and ecological ethics. It gives special attention to the influence of religious and theological worldviews; practices of ethical and spiritual formation; the land ethic; environmental movements for preservation and conservation; eco-feminism and womanism; and quests for economic, global, and environmental justice. The course draws from a range of intellectual and interdisciplinary approaches, including theology, philosophy, literature, sociology, anthropology, and postcolonial studies. Questions concerning race, place, empire, gender, and power are integral to our examination of these topics. Area V. 3 Course cr

REL 954a, Sharing Sacred Spaces: Studies in Interfaith Engagement through Sacred Architecture Vanessa Avery

This course is an opportunity to investigate notions of the sacred and sacred space across religious traditions through both readings and actual interfaith engagement. In the classroom, we engage critically with readings about the nature of the sacred, the “construction” of the sacred, meanings and movement in the built environment, and the intersections between spirituality, culture, and architecture as they manifest in specific world religions. The second aspect of this course is active participation in interfaith dialogue with religious communities throughout the greater New Haven area. Four field trips to local houses of worship provide opportunities to reflect on sacred spaces in an interfaith context and alongside the communities through whom those spaces attain meaning. Area V. 3 Course cr

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 3603a, Elementary Biblical Hebrew I Eric Reymond

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. 3 Course cr

REL 3604b, Elementary Biblical Hebrew II Eric Reymond

A continuation of REL 3603. 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. 3 Course cr

REL 3605a, Elementary New Testament Greek I Daniel Bohac

First term of a two-term introduction to the ancient Greek language of the New Testament for those with little or no knowledge of ancient Greek. This first term concentrates on elementary grammar and syntax and on building vocabulary. 3 Course cr

REL 3606b, Elementary New Testament Greek II Daniel Bohac

Second term of a two-term introduction to the ancient Greek language of the New Testament for those with little or no knowledge of ancient Greek. The second term focuses on improving reading and translation skills and on developing working knowledge of the critical scholarly tools used in New Testament interpretation. Prerequisite: REL 3605 or equivalent. 3 Course cr

REL 3610b, Medieval Latin: The Calamitous Life of Peter Abelard John Dillon

This is an introductory reading course in Medieval Latin that is intended to help students improve their reading ability by working directly with a medieval text. We read Peter Abelard’s *Historia calamitatum*, “A History of My Calamities,” in which the foremost scholar and theologian of the twelfth century gives a candid account of his life. Abelard was a celebrity professor at the dawn of the university, only to spectacularly fall into disgrace for the secret love affair with Heloise that resulted in his castration at the

hands of his father-in-law. As we read Abelard's fascinating account of his life, we focus on reinforcing our knowledge of Latin grammar and syntax and pay special attention to the features of Abelard's language that are typical of Medieval Latin. Prerequisite: basic knowledge of Latin grammar and syntax, equivalent to LATN 110 and LATN 120, offered by the Classics department. 3 Course cr

REL 3615b, Crisis Management in Churches and Nonprofits James Elrod

Increasingly, churches and other nonprofit organizations find themselves in a state of financial crisis. How can the leaders of these institutions recognize that they are entering into financial crisis? What can they do to stabilize their situation? What turnaround strategies will most likely lead to long-term recovery? This course utilizes a case-study approach to examine both the causes and cures for nonprofits in financial crisis. Prerequisite: successful completion of REL 813 or permission of the instructor.

1½ Course cr

REL 3699a or b, Reading Course Staff

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 may count toward distributional requirements across areas of the curriculum but may not be counted as fulfilling particular requirements within an area. Only full-time faculty at Yale University may offer reading courses. 3 Course cr

REL 3792a, Colloquium on Ministry Formation/Anglican Cathy George

The overall purpose of the Colloquium series in the Anglican Studies curriculum is to supplement the curriculum with topics of importance in preparing for service to God in and through the Episcopal Church and Anglican Communion. The Colloquium offers Episcopal and Anglican students an opportunity to engage in reflection and discernment on their experience of formation for religious leadership, lay and ordained, providing an opportunity to integrate varied theological disciplines. While leadership skills and capabilities can in some measure be taught abstractly, they are most effectively integrated into one's formation through exposure to seasoned leaders in various institutional contexts. Students explore a wide variety of leadership skills and styles in the presentations at the Colloquium and the assigned readings. Students practice leadership skills through role-playing, improvisation, and case studies. The intention is to set a leadership context in which students can practice leadership lessons that can be adapted to a ministry environment. Each term of the Colloquium focuses on different leadership skills. Over the course of their participation in Colloquium, Berkeley students are exposed to, and given an opportunity to practice, valuable leadership skills for ministry. These one-half-credit colloquia are required of all Berkeley Divinity School students wishing to qualify for the Diploma in Anglican Studies. ½ Course cr

REL 3793a, Colloquium on Ministry Formation/Anglican Andrew McGowan

The overall purpose of the Colloquium series in the Anglican Studies curriculum is to supplement the curriculum with topics of importance in preparing for service to God in and through the Episcopal Church and Anglican Communion. The Colloquium offers Episcopal and Anglican students an opportunity to engage in reflection and discernment on their experience of formation for religious leadership, lay and ordained, providing an opportunity to integrate varied theological disciplines. While leadership skills and capabilities can in some measure be taught abstractly, they are most effectively integrated into one's formation through exposure to seasoned leaders in various institutional contexts. Students explore a wide variety of leadership skills and styles

in the presentations at the Colloquium and the assigned readings. Students practice leadership skills through role-playing, improvisation, and case studies. The intention is to set a leadership context in which students can practice leadership lessons that can be adapted to a ministry environment. Each term of the Colloquium focuses on different leadership skills. Over the course of their participation in Colloquium, Berkeley students are exposed to, and given an opportunity to practice, valuable leadership skills for ministry. These one-half-credit colloquia are required of all Berkeley Divinity School students wishing to qualify for the Diploma in Anglican Studies. ½ Course cr

REL 3794b, Colloquium on Ministry Formation/Anglican Andrew McGowan and Cathy George

The overall purpose of the Colloquium series in the Anglican Studies curriculum is to supplement the curriculum with topics of importance in preparing for service to God in and through the Episcopal Church and Anglican Communion. The Colloquium offers Episcopal and Anglican students an opportunity to engage in reflection and discernment on their experience of formation for religious leadership, lay and ordained, providing an opportunity to integrate varied theological disciplines. While leadership skills and capabilities can in some measure be taught abstractly, they are most effectively integrated into one's formation through exposure to seasoned leaders in various institutional contexts. Students explore a wide variety of leadership skills and styles in the presentations at the Colloquium and the assigned readings. Students practice leadership skills through role-playing, improvisation, and case studies. The intention is to set a leadership context in which students can practice leadership lessons that can be adapted to a ministry environment. Each term of the Colloquium focuses on different leadership skills. Over the course of their participation in Colloquium, Berkeley students are exposed to, and given an opportunity to practice, valuable leadership skills for ministry. These one-half-credit colloquia are required of all Berkeley Divinity School students wishing to qualify for the Diploma in Anglican Studies. ½ Course cr

REL 3795a or b, Colloquium on Ministry Formation/Lutheran Staff

The one-half-credit Lutheran Colloquium is offered each fall and spring term. The fall colloquium focuses on Lutheran worship; the spring colloquium focuses on Lutheran spiritual practices and self-care. The primary focus is on students considering ordination in the ELCA, but it is open to all. ½ Course cr

REL 3797a / REL 3798b, Andover Newton Colloquium I and II: Ministry in the Making Mark Heim and Sarah Drummond

This one-hour weekly colloquium for ministerial formation, running over both fall (REL 3797) and spring (REL 3798) terms, deals with mentoring, theological reflection, and free church ecclesiology. Required of all M.Div. students enrolled in the Andover Newton program at Yale. One-half credit per term. ½ Course cr

REL 3798b / REL 3797a, Andover Newton Colloquium I and II: Ministry in the Making Mark Heim and Sarah Drummond

This one-hour weekly colloquium for ministerial formation, running over both fall (REL 3797) and spring (REL 3798) terms, deals with mentoring, theological reflection, and free church ecclesiology. Required of all M.Div. students enrolled in the Andover Newton program at Yale. One-half credit per term. ½ Course cr

REL 3799a or b, M.Div. Thesis Staff

A thesis or project is an option in the third year of the M.Div. program. Theses or projects written for the M.Div. program are eligible for elective credit only. 3 Course cr

REL 3899a or b, M.A.R. Thesis or Project Staff

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. For M.A.R. concentrated program students, the academic adviser determines area credit. Theses or projects written for the M.A.R. comprehensive program are eligible for elective credit only. 3 Course cr

REL 3900a or b, Transformational Leadership for Church and Society

William Goettler

This series of one-credit-hour courses, three in the fall term and three in the spring term, helps students discover new ways to offer responsible, creative, and inspirational leadership in church and society, with guest instructors who are proven leaders in a range of arenas. Each course weekend includes four hours of instruction on Friday afternoon/evening, including two and a half hours of instruction and a ninety-minute public event with each invited guest. The class gathers for eight hours on Saturday. A maximum of two credits may be taken within a term, and a maximum of three credits may be applied to the M.A.R., M.Div., or S.T.M. degree through enrollment in this course.

REL 3901a, Andover Newton Colloquium III: Reading the Bible in Community

Gregory Mobley

The Andover Newton Colloquium series supplements the curriculum with topics of importance in the preparation of women and men for service to God in and through the Free Church traditions, such as the ecclesiastical families in the “congregationalist” wing of Christendom, e.g., the United Church of Christ, the various expressions of the Baptist communion, and Unitarian Universalists. This one-half-credit colloquium on Reading the Bible in Community offers students an opportunity to engage in preparation, leadership, and reflection on the study of Scripture in group contexts from a confessional perspective. It supports the weekly Bible study offered at the Emmaus worship service sponsored by Andover Newton Seminary at YDS. ½ Course cr

REL 3902b, Andover Newton Colloquium IV: The Road to Emmaus: Building Community through Worship Sarah Drummond

In this one-half-credit colloquium, students engage in an action-reflection model for planning and carrying out Andover Newton Seminary’s weekly worship service, Emmaus. Students read and reflect together on the topic of community building and consider how worship can foster collective and individual spiritual growth. Permission of the instructor required. ½ Course cr

REL 3910a or b, ISM Colloquium Martin Jean

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.

½ Course cr

REL 3986a, Part-time Internship with Practicum Jennifer Davis

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. 3 Course cr

REL 3987b, Part-time Internship with Practicum Jennifer Davis

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. 3 Course cr

REL 3990a or b, Negotiating Boundaries in Ministerial Relationships Jennifer Davis and Kathryn Ott

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. 0 Course cr

REL 3999a or b, S.T.M. Thesis or Project Staff

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. 3 Course cr

Additional Courses Offered

AREA I

Advanced Biblical Hebrew Prose
Ancient Hebrew Inscriptions
Apocalyptic Religion in Cross-Cultural Perspective
Apocalypticism: Ancient and Modern
Authors, Editors, and Scribes: The Making of the Hebrew Bible
The Bible in Its Ancient Near Eastern Setting
The Book of Ben Sira
Book of Judges and Contemporary Religious Life
The Book of Lamentations
Composition of the Pentateuch
Corinthian Correspondence
Crafting Early Christian Identities
Daniel and Related Literature
Deuteronomy
English Exegesis: Epistle to the Hebrews
English Exegesis: First Corinthians
English Exegesis: Gospel and Epistles of John
English Exegesis: Luke-Acts
English Exegesis: Philippians
English Exegesis: Revelation
English Exegesis: Romans
Feminist Interpretation of the Hebrew Scriptures
Gender, Sexuality, and the Hebrew Bible
Gnostic Texts in Coptic
Gospel of John and Parting of Ways
Greco-Roman Proseminar
Greek Exegesis: Acts of the Apostles
Greek Exegesis: Ephesians and the Pauline Tradition
Greek Exegesis: Galatians
Greek Exegesis: Gospel of John
Greek Exegesis: Gospel of Luke
Greek Exegesis: Mark
Greek Exegesis: Matthew
Greek Exegesis: Paul's Letter to the Romans
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: Prophetic Stories in Kings
Hebrew Exegesis: Book of Judges
Hebrew Exegesis: Book of Micah
Hebrew Exegesis: Ecclesiastes/Qohelet
Hebrew Exegesis: Genesis
Hebrew Exegesis: Jeremiah
Hebrew Exegesis: Joshua

Hebrew Exegesis: Leviticus
Hebrew Exegesis: Psalms
Hellenistic Civilization and the Jews
Hellenistic Jewish Literature
Historical Jesus
History and Methods of Old Testament Interpretation I
History and Methods of the Discipline of New Testament Studies
History and Methods II: Interpretation of the Hebrew Scriptures in Late Modernity
and Beyond
History of Biblical Interpretation
History of First-Century Palestine
Introduction to Rabbinic Literature
Jesus' Death as a Saving Event
Jewish Apocalyptic Literature
Judaism in the Persian Period
Literary Criticism and the New Testament
Literary Criticism of the Hebrew Scriptures
Living with Difficult Texts
Martyrs and Martyrdom
The Messiah: Development of a Biblical Idea
New Testament Apocrypha
Past Tense: Classical Biblical Prophecy
Patristic Greek
Paul and the Spirit
Philo of Alexandria and the Allegorical Interpretation of Scripture
Post-Biblical Hebrew
Prophecy in a Time of Crisis
Prophecy in Context
Readings in Hellenistic Judaism
The Rise of Monotheism in Ancient Israel
Sectarian Movement of the Dead Sea Scrolls
Torah and Jewish Identity
What Are Biblical Values?
Women and Gender in Early Christianity

AREA II

African American Moral and Social Thought
African American Religious Strategies
Asian American Theologies
Augustine
Black Theology
Body and Land
Bonhoeffer and King
Charles Taylor on Self and Secularization
Christ and Confrontation: The Theology of Dietrich Bonhoeffer
Christ and the Bodhisattva: Comparative Theology and Buddhist Wisdom
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 Black Theologies and the Early Church
 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
 Designing and Curating Worship
 Desire and the Formation of Faith
 Devotion and Practice in Early Christianity
 Digital Media, Liturgy, and Theology
 Doctrine of Creation
 English Reformation Liturgical Traditions and the Evolution of the Books of Common Prayer
 Environmental Theologies
 Eschatology, Apocalypse, Utopia
 Ethics and Human Nature
 The Ethics of St. Augustine
 Eucharistic Prayers and Eucharistic Theology
 Foundational Texts in African American Theology
 Free Church Ecclesiology
 Friedrich Schleiermacher’s *Christian Faith*
 Gender and Liturgical History
 God in Modern Thought
 History of American Evangelical Worship
 Imagining Theological Method: De-colonial and Indigenous Possibilities
 In the Face of Death: Worship, Music, Art
 Introduction to Womanist Theology and Ethics
 Liberation Theologies in the United States
 Liturgical Movements of the Twentieth Century
 The Liturgy, Ritual, and Chant of Medieval England (Sarum Use)
 Love, Prophecy, and Social Criticism
 Love and Justice
 Medieval Christology and Atonement Theory
 Medieval Latin for Saints and Sinners
 Medieval Theology Survey
 Music in Medieval Britain
 Natural Law and Christian Ethics
 Passion and Atonement: The Cross in Contemporary Theological Discussion
 Patristic Christology
 Patristic Trinitarian Theology
 Political Theology
 Practicing Jesus: Christology and the Christian Life

Praying What We Believe: Theology and Worship
 Process Thought
 Protestant Liturgical Theology
 Queer Theology
 Readings in Schleiermacher
 Reel Presence: Explorations in Liturgy and Film
 Reformed Worship
 Ritual Theory for Liturgical Studies
 Sacrifice: Gift, Ritual, and Violence in Early Christianity
 Seminar in the Theology of Paul Tillich
 Slavery and Obedience
 Some of Us Are Brave: Black Feminist Theory, Black Womanist Ethics
 Theological Themes in the Reformed Creeds and Confessions
 Theology and Ecology
 Theology and the New Testament
 Theology of Athanasius
 Theology of the Lutheran Confessions
 Theology of Vatican II
 Theology through Music
 Virtue and Christian Ethics
 Virtue and Hypocrisy: Moral Thought
 Voices of Liberation
 War and Violence in Christian Ethics
 What Is a Sacrament?
 Words for Worship
 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
 Christianities in the Colonized Americas
 Death and the Dead
 Encountering the Bible: From Antiquity to Reformation
 Encountering the Bible: From Reformation to Contemporary Society
 Finding Spirituality in Modern America
 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
 Islamic Art and Architecture in the Mediterranean
 Jews, Christians, and Renaissance Bibles
 Late Beethoven
 Liturgical Books of the Middle Ages

Living the Reformation
 Martin Luther and the Reformation
 Music, Liturgy, and Historiography in Medieval England
 Native Americans and Christianity
 Origins of Christian Art in Late Antiquity
 Pentecostalism
 Pietism and the Origins of Evangelicalism
 Primary Readings in American Christianity, 1870–1940
 Race, Religion, and Theology in America
 Reformation Europe
 Religion, Literature, and Politics in Early Modern Britain
 Religion and U.S. Empire
 Religion in American Society, 1550–1870
 Religion in the American West
 Religions and Societies in Colonized North America
 Religious Freedom in U.S. History
 Sacred Music in the Western Christian Tradition
 Sin, Penance, and Forgiveness in Early Modern Europe

AREA IV

Advanced Pastoral Seminar: Narrative Therapy and Care
 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
 Ethnography for Pastoral Leadership
 Family Systems and Pastoral Care
 Feminist and Womanist Perspectives on Pastoral Theology and Care
 The Hebrew Scriptures and Christian Preaching: The Writings
 Ignatius of Loyola and the *Spiritual Exercises*
 Introduction to Religious Education
 Joy as Spiritual Path in Caregiving Vocations
 Leadership and Change
 Loving Creation: Spirituality, Nature, and Ecological Conversion
 Ministry and Addictions
 Multicultural Perspectives on Preaching
 Music Skills and Vocal Development for Ministry
 The New Homiletic: Innovative Methods of Proclamation
 Pastoral Perspectives on Death and Dying
 Pastoral Wisdom in Fiction, Memoir, and Drama
 Planning and Presiding at Worship
 Practical Theology Seminar
 Preaching as a Pastor
 Preaching the Parables of Jesus
 Professional Seminar: Theology and Practice of Church Music
 Prophetic Preaching

Psychopathology and Pastoral Care
Radical Pedagogy
The Roundtable Pulpit
Spirituality and Religious Education
Spirituality of Presence in the Pulpit
Teaching as Religious Education: Its Art and Draft
Teaching the Bible in the Congregation
Text, Memory, and Performance
Theologies of Preaching
Women Mystics
Women's Ways of Knowing
Women's Ways of Preaching

AREA V

Accidental Theologies
African American Religious and Political Thought
American Religious Thought and the Democratic Ideal
Art, Architecture, and Ritual in Early Christianity and the Middle Ages
The Art and Architecture of Conversion and Evangelism
Chinese and Japanese Christian Literature
Christian Art and Architecture from the Renaissance to the Present
Christian Pilgrimage
Christian Social Ethics
Christianity and Ecology
Communicative Ethics in a Multicultural Democracy
A Communion of Subjects: Law, Environment, and Religion
Communities of Chant
Covenant, Federalism, and Public Ethics
Critical Moments in the History of Christian Art
Cult of the Saints in Early Christianity and the Middle Ages
Dante's Journey to God I and II
Death and the Afterlife: East and West
Disagreement, Fallibility, and Faith
Divine Command Theory
Environmental Ethics in Theory and Practice
Ethics and the Climate Crisis
Ethics and the Economy
Evangelism in the Context of Mission and World Christianity
Faith, Democracy, and Social Change
Faith, Doubt, and Redemption in Twentieth–Twenty-First-Century Fiction
Faith and Globalization
Faith and the Will
Faith-[In]forming: Christian Poetics
Gender, Religion, and Globalization: Practices, Texts, and Contexts
Genesis: Scripture, Interpretation, Literature
Global Ethics
Global Ethics and Sustainable Development
Hegel's Philosophy of Religion

If I Cannot Fly, Let Me Sing: Poetry in Music
Indigenous Traditions and the Environment
Interpreting Gospel Music
Jewish Space
Kant's Philosophy of Religion
Kierkegaard's Philosophy of Religion
Late Medieval English Drama
Literature of Trauma
Mary in the Middle Ages
Metaphysics and Epistemic Self-Trust
Milton
Modern Faith
Passion of Christ in Scripture, Literature, and Visual Arts
Performance of Text: Poetry of T.S. Eliot
Performative Theology
Philosophy of Religion
Pilgrimage and Religious Tourism
Poetry and Faith
Poetry for Ministry
Practices of Witnessing and Onlooking
Psalms in Scripture, Literature, and Music
Rationality and Christian Belief
Religion, Ecology, and Cosmology
Religion, Power, and the Self
Religion and the Performance of Space
Religious Lyric in Britain
Religious Pilgrimage in China and Tibet
Religious Themes in Contemporary Fiction
Resources for the Study of Religion
Ritual, Hermeneutics, and Performance Art
Sacred Music in the Western Christian Tradition: From the Bible to Modernity
Science and Religion
Sensational Materialities: Sensory Cultures in History, Theory, and Method
South and Southeast Asian Christianities
Spiritual Autobiography
Spiritual Topographies in Modern Poetry and Fiction
Theological Predications and Divine Attributes
Theology of Plato and Aristotle
Travel Seminar: Border Crossing to El Salvador
Virtue, Vice, and Epistemic Injustice
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; placements may also be made available to students in the M.A.R. degree program as funding permits. The nine-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 the Office of Supervised Ministries (OSM) literature or the OSM website.

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

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

PROGRAMS OFFERED BY YALE DIVINITY SCHOOL

Yale Divinity School offers two internships under the Supervised Ministries program: Part-time Internship with Practicum (REL 3986 and REL 3987; 3 credits per term) and Summer Intensive Internship with Practicum (REL 3989; 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, such as the ongoing Clinical Pastoral Education Program described below, 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.

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 taken for credit at Yale provides the unique experience of the Interprofessional Workshop on Palliative Care at Yale School of Medicine that brings together students from several disciplines – medicine, social work, nursing, and divinity – to explore how professionals work together in end-of-life care. CPE sites are accredited by the ACPE and include hospitals, hospices, geriatric care facilities, community organizations, prisons, and occasionally 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.

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 them to continue their 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 specially 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 (ELM) 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*—plus two additional electives in related fields (one elective if all three core courses are

taken) approved by the director of the ELM Program. Students also take Supervised Ministry or an internship in an educational setting. In addition, M.Div. students must successfully complete REL 812, Principles and Practices of Preaching.

Ministry Resource Center

The Ministry Resource Center, located in the Divinity Library, endeavors to expand visions and meet faith needs in congregations and agencies, focusing on the practice of ministry. It provides resources for faculty, graduates, congregations, and, above all, students, especially those in internships. The center offers consultation related to ministries of social service agencies and congregations, the use of resources, and program planning. It maintains a library of materials on the practice of ministry ranging from social issues to congregational care to curriculum resources.

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. During 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.

BLACK CHURCH STUDIES AT YALE DIVINITY SCHOOL

Black Church Studies (BCS) at Yale Divinity School supports interdenominational inquiry and engagement with the history, thought, and practices of African American churches and other Christian communities of African descent. To promote and cultivate such inquiry and engagement, BCS at YDS offers opportunities for critical reflection and practice among emerging and existing leaders in the Black Church and the broader community.

Through colloquia, special lectures, and other culturally relevant events, BCS at YDS endeavors to create space for innovative and interdisciplinary thinking that responds to the evolving Black Church. BCS at YDS offers a Certificate in Black Church Studies for interested students who intend to serve in historically Black congregations and/or who are inspired by the rich traditions of the Black Church.

In consultation with their academic adviser and the director of BCS at YDS, students are required to complete a range of relevant course work consisting of at least twelve credit hours. In addition, students must attend at least one colloquium per term and complete a supervised ministry in a BCS-designated site.

THE EPISCOPAL CHURCH

Most Episcopal students who come to Yale to prepare for vocations in 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. 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 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 in Anglican Studies 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. Berkeley students typically undertake both a unit of Clinical Pastoral Education and one or two years of supervised parish or other internship.

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, student accommodations, 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 expected to fulfill expectations for Lutheran formation. Candidates often meet this requirement by completing course work at a Lutheran seminary.

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, director of the Lutheran Studies Program.

UNITED METHODIST CHURCH

United Methodists should keep in mind the ruling of the General Conference that candidates for both deacon and elder orders in an Annual Conference must include in their graduate theological studies the areas of Old Testament, New Testament, theology, church history, mission of the church in the world, evangelism, worship/

liturgy, and United Methodist doctrine, polity, and history. The specific requirement for United Methodist doctrine, polity, and history is the equivalent of two credit hours in each of the fields. This requirement may be met by successful completion of REL 691 (Ecclesiology, Ministry, and Polity) and REL 696 (United Methodist History) 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 M.Div. 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, one colloquy 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 need to be a member of a PCUSA congregation for at least six months before proceeding with plans for ordained ministry. Students should contact their Presbytery's Committee on Preparation for Ministry to enroll as an inquirer, which begins with a conversation with the Session of the congregation where the student holds membership. *The Book of Order* of the PCUSA explains the process and the requirements for ordination, which include receiving an M.Div. degree, an internship, and in most cases a unit of Clinical Pastoral Education. Students should take the Presbyterian polity course offered in the fall 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 basic competency in Biblical Hebrew and Koine 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 student requests 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 – which include courses in Reformed theology, history, worship, preaching, and polity – as well as required attendance at colloquium gatherings, there are specific denominational requirements that students should be aware of, including, for instance, the requirements in biblical languages of the PCUSA. Students interested in enrolling in the certificate program should contact Professor Bruce Gordon or Maria LaSala, coordinator of the Reformed Studies Program.

ROMAN CATHOLIC CHURCH

Since the Second Vatican Council (1961–65), Roman Catholic faculty, staff, 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. There are, however, courses in Catholic theology, and many other YDS courses are directly relevant to Roman Catholic concerns. 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 underprivileged 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 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.

UNITED CHURCH OF CHRIST AND AMERICAN BAPTIST CHURCHES USA

Andover Newton Seminary at Yale Divinity School is YDS's newest partner, the result of an affiliation initiated in 2016 between Yale Divinity School and the former Andover Newton Theological School. The partnership's shared purpose is the support of ministerial preparation in historically congregational churches, in keeping with Andover Newton's mission: "Deeply rooted in Christian faith, and radically open to what God is doing now, Andover Newton Seminary at Yale Divinity School educates inspiring leaders for faith communities." At YDS, Andover Newton carries out that mission by guiding students exploring a sense of call to ministry in congregations through a series of integrative educational experiences that help them craft a ministerial identity and set of competencies for effective service to God, church, and community.

Andover Newton offers a nondegree diploma to students who wish to prepare for ministry in locally governed faith communities. The seminary's key partners are the United Church of Christ and the American Baptist Churches USA, two denominations with particularly strong traditions of congregationally based polities. However, students from all mainline and progressive Baptist denominations and all U.S.-based congregational traditions are also welcome. Students who intend to enroll in the Andover Newton program are invited to express their interest when they apply for admission to the YDS Master of Divinity program, although M.A.R. students with a previous M.Div. equivalency and S.T.M. students are also invited to apply. The Andover Newton application process involves a personal reflection and interview with a member of Andover Newton's administration or affiliate faculty. The Andover Newton initiative interweaves seamlessly with Yale Divinity School's M.Div. program.

Andover Newton components include a two-term colloquium focused on ministerial competencies of integration, community-building, compassion and justice, perspicacity, leadership, and spirituality; two further colloquia on Bible study and worship as a means of community-building; a border-crossing immersion local or travel seminar addressing social justice from a cross-cultural position; instruction in denominational polity; an expectation that students take an introductory course in pastoral care and counseling; Clinical Pastoral Education and a pre-CPE seminar for the sake of preparation and integration; Supervised Ministry in a congregation among one of Andover Newton's signature sites; and 4.5 credit hours in organizational management, at least partly to be fulfilled at the Yale School of Management. More information is available to students at <https://andovernewton.yale.edu>.

In addition to its diploma program, Andover Newton welcomes all members of the YDS community to become involved in its courses and activities. Except for Colloquia I and II (REL 3797 and REL 3798), all YDS students are invited to participate in any of Andover Newton's educational programs. Weekly worship, Emmaus, is open to the entire Yale community as well as neighborhood friends.

Interdisciplinary Study

Interdisciplinary study may be undertaken by YDS students in two ways: by pursuing, concurrent with an M.Div. or M.A.R. degree from YDS, a program leading to a joint

degree, granted by Yale or another university; or by taking courses in other Yale schools or departments to be credited to a single YDS degree.

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. Students may 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.) Additionally, students may earn joint degrees in partnership with two outside institutions: the schools of social work of the University of Connecticut and Yeshiva University.

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. Applicants are encouraged to consult an admissions officer to determine whether the reduced period of study applies to the specific program(s) of interest to the applicant.

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 at students 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 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 plan 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. It is sometimes possible to coordinate field education/supervised ministry 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' websites at <http://ssw.uconn.edu> or www.yu.edu/index.php/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 degree program, 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 Latinx 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 subjects within the theological curriculum and are always taught with the Latinx church in mind. Registration generally begins in late December through the HSP website 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 website 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 not normally 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 the student's 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 \$100 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 \$25 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 \$50.

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 minimum enrollment of three credit hours per term is required; students considering part-time study should be aware of policies regarding the pace of study for international students, eligibility for Yale Health coverage, living in Graduate Housing, and applying for or receiving federal student loans.

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, under Interdisciplinary Study in the chapter Other Curricular Considerations.) Daytime Yale Shuttle service is provided every fifteen 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 sometimes 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 of 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.
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.

Academic Integrity: YDS's Commitment to Honest Scholarship

Academic integrity is a core value of the Yale Divinity School community. It includes honesty and fairness in our scholarship and research, respect for each other, and responsibility for our conduct.¹ These are commitments that govern us as a community of learning. Excellent scholarship rests on honest originality, and this honesty takes many forms. It means, among other things, truth in presentation, diligence and precision in citing works and ideas we have used, and acknowledging our collaborations with others.

As history of religions scholar Bruce Lincoln writes, “Those who enter a field that constitutes itself as one of rigorous, disciplined inquiry do so in good faith. They pledge that their labor is honest, in token of which they ‘show their work’ or ‘cite their sources.’ Second, they go beyond offering their results to an audience of consumers. They also display the processes through which they arrived at those results for an audience of would-be critics, whom they accept as peers and superiors consistent with their control over the knowledge and principles that constitute the field. Third, they agree that if any challenges are forthcoming to their data, methods, or results, they will consider them thoroughly, defending or revising their positions as necessary, learning and/or teaching in the process.”²

Plagiarism, whether deliberate or through negligence or ignorance, is a serious violation of conduct at Yale Divinity School. Plagiarism is defined as “the use of another’s work, words, or ideas without attribution.”³ Because cultural norms vary, it is important for all students to understand that plagiarism is considered a form of academic dishonesty and a serious violation of academic integrity.

Other forms of academic dishonesty include the following:

- unauthorized collaboration
- falsifying data
- submitting the same or a similar paper for multiple classes without explicit permission from all of the instructors involved
- submitting for a course material previously published (electronically or in print)
- quoting from a paper you have written for another context
- copying from another student on exams or assignments
- the use of unauthorized materials during examinations.⁴

The prohibition on plagiarism and other forms of academic dishonesty applies to all kinds of academic and scholarly work, such as:

- short classroom assignments
- papers
- exams
- class presentations
- conference presentations
- publications, whether print or online.

Failing to acknowledge sources and credit influence is considered a form of theft. Material drawn from the Internet is no different than material drawn from other sources and must also be cited appropriately. Most faculty at the Divinity School prefer that students cite using guidelines from *The Chicago Manual of Style*. Extensive resources for citing appropriately and avoiding plagiarism are available from the Yale Poorvu Center for Teaching and Learning: <https://poorvucenter.yale.edu/writing/using-sources>.

Scholarly work often involves *collaboration*. However, collaboration on an assignment is appropriate only if explicitly authorized by the instructor of the course. The fact that an instructor has authorized collaboration of a specific kind on a specific assignment does not mean that other forms of collaboration, or collaboration on other assignments, is also authorized. If students are uncertain about whether collaboration is permissible, and of what sort, they should consult with the course instructor.

Further information on avoiding plagiarism and appropriate citation is available in the Yale Divinity School Student Handbook under Learning and Planning Resources and from the Poorvu Center: <https://poorvucenter.yale.edu/writing/using-sources/understanding-and-avoiding-plagiarism>.

Suspected cases of academic dishonesty are referred to the Professional Studies Committee. A detailed description of the procedures for handling such cases is available on the Divinity website and in the Student Handbook.

¹ Yale Graduate School of Arts and Sciences, “Professional Ethics and Regulations,” <https://gsas.yale.edu/academic-professional-development/professional-ethics-regulations>.

² Bruce Lincoln, *Theorizing Myth: Narrative, Ideology, and Scholarship* (Chicago and London: University of Chicago Press, 1999), 209.

³ Poorvu Center for Teaching and Learning, Yale University, “What Is Plagiarism?” <https://poorvucenter.yale.edu/writing/using-sources/understanding-and-avoiding-plagiarism/what-plagiarism>.

⁴ Yale Graduate School of Arts and Sciences, “Professional Ethics and Regulations,” <https://gsas.yale.edu/academic-professional-development/professional-ethics-regulations>.

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, and Spiritual Formation. 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, <https://your.yale.edu/policies-procedures/policies/1607-information-technology-appropriate-use-policy>).
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 University police officers or other University officials acting in the performance of their 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 the student 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

The Yale Divinity School is committed to the protection of free inquiry and expression in the classroom and throughout the school community. In this, the School reflects the University's commitment to and policy on freedom of expression as eloquently stated in the Woodward Report (Report of the Committee on Freedom of Expression at Yale, 1974). See <https://studentlife.yale.edu/guidance-regarding-free-expression-and-peaceable-assembly-students-yale>.

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 these relationships are ostensibly consensual. This principle is supported by the School's pedagogy with regard to relationships between a member of the congregation and a minister, priest, or lay professional who 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 master's-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. 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 on Teacher-Student Consensual Relations does pertain: that is, the faculty members in question may not have direct pedagogical or supervisory responsibilities. The YDS and Yale University policies apply to all YDS faculty, including visiting faculty, adjunct faculty, and lecturers. Yale graduate students serving in a teaching capacity are subject only to the University Policy on Teacher-Student Consensual Relations. 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, and revised March 5, 2019.

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/standards-and-notations.

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)	
Withdrawn (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 instructor, in which case the entire class will be graded thus, unless individual students in such a course obtain the instructor'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 instructor'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). YDS does not calculate GPA or class rank.

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, students may be placed on probation if their records show 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;
2. they may not take any reading courses;
3. they may not register to begin a thesis.

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 is placed on academic probation and whose probation is not lifted at the conclusion of the probationary term 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 dismissed from the Divinity School. A student who is dismissed for this reason may appeal in writing to the Professional Studies Committee within five days of the notice of dismissal, presenting information concerning relevant extenuating circumstances; the Professional Studies Committee then issues a final decision concerning dismissal. The outcome of the appeal will be determined prior to the day on which online registration ends for the term.

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 eligibility 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 earning a 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 section, 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 Office of Financial Aid 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, students who are still failing to meet SAP may continue to receive financial assistance for the next term only if they are placed on financial aid probation. In order to be placed on financial aid probation, students must (1) successfully appeal the determination that they are not making SAP and (2) meet with the academic dean to create an academic plan for return to good academic standing. Students may appeal the determination that they are 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 a "faculty extension" up to the day on which grades from the first term are due, but no later. *No work from the first term can be accepted by a faculty member after that date.* However, a student may appeal to the senior associate

dean of academic affairs for a “dean’s extension.” Such an appeal must be made in writing by the day that grades from the first term are due, on a form provided by the registrar’s office. Extensions will be considered by the academic dean 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 a dean’s extension is filed by the deadline specified above.

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 a “faculty extension” during the summer, but no extension can be given beyond the day on which grades from the second term are due. *No work from the second term can be accepted by a faculty member after that date.* However, a student may appeal to the senior associate dean of academic affairs for a “dean’s extension.” Such an appeal must be made in writing by the day that grades from the second term are due, on a form provided by the registrar’s office. Extensions will be considered by the academic dean 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 designated date.

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 a “faculty extension” up to, but not beyond, the first day of the fall term. *No work from the summer can be accepted by a faculty member after that date.* However, a student may appeal to the senior associate dean of academic affairs for a “dean’s extension.” Such an appeal must be made in writing by the first day of the fall term, on a form provided by the registrar’s office. Extensions will be considered by the academic dean 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 first day 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

Students who wish or need to interrupt their study temporarily may request a leave of absence. There are three types of leave—personal, medical, and parental—each of which is described below. In all cases, students living in University housing units are encouraged to review their housing contracts and the related policies of the Yale Housing Office before applying to YDS for a leave of absence. 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. Students may not normally be granted more than three terms of leave total during their 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 the student has been granted extensions. The student may not, however, fulfill any other degree requirements during the time on leave.
7. A student on leave of absence is ineligible 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 ineligible 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 of determination. Coverage is not automatic; enrollment forms are available from the Member Services department of Yale Health, 203.432.0246.
10. Students on leave of absence do not have to file a formal application for readmission. However, no later than four weeks prior to the end of the approved leave, they must notify the registrar and obtain approval to return from the senior associate dean of academic affairs using a form provided by the registrar's office. In addition, returning students who wish to be considered for financial aid must submit appropriate financial aid applications to YDS's Office of Financial Aid 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. Students who are current with their degree requirements are 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. Students who are making satisfactory progress toward their degree requirements are 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 mandatory medical leave of absence when, on recommendation of the director of Yale Health or the chief of the Mental Health and Counseling department, the dean of the School determines that, because of a medical condition, the student is a danger to self or others, the student has seriously disrupted others in the student's residential or academic communities, or the student has refused to cooperate with efforts deemed necessary by Yale Health and the dean to make such determinations. Each case will be assessed individually based on all relevant factors, including, but not limited to, the level of risk presented and the availability of reasonable modifications. Reasonable modifications do not include fundamental alterations to the student's academic, residential, or other relevant communities or programs; in addition, reasonable modifications do not include those that unduly burden University resources.

An appeal of such a leave must be made in writing to the dean of the School no later than seven days from the effective date of the leave.

An incident that gives rise to voluntary or mandatory leave of absence may also result in subsequent disciplinary action.

Students who are placed on medical leave during any term will have their tuition adjusted according to the same schedule used for withdrawals (see Tuition Rebate and Refund Policy under Tuition and Fees). 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 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. Students who are making satisfactory progress toward their degree requirements are 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.

Withdrawal and Readmission

Students who wish to terminate their 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.

Students who discontinue their 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 (under Tuition and Fees).

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 an intent 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 associate dean of admissions and financial aid) within three years of the end of U.S. military service of the student's 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 the 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, students will resume their 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 students who are not prepared to resume their studies with the same academic status at the same point where they 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. The Admissions Committee makes its determination based on each applicant's completed application, any supplemental materials submitted by the applicant, and (if applicable) prior conversations or interviews with a member of the admissions staff or a representative. 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 website 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 Andover Newton Seminary at Yale Divinity School, Berkeley Divinity School at Yale, and the Yale Institute of Sacred Music.

Andover Newton specializes in the training of ministers within congregationally based polities; Berkeley is an Episcopal seminary affiliated with YDS; and 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 participate in the Andover Newton, Berkeley, or ISM programs receive their degrees from Yale Divinity School. In addition to their Yale degree, students affiliated with Andover Newton will receive a nondegree diploma from Andover Newton; Berkeley-affiliated 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 from Berkeley; and Institute students receive a certificate from the ISM.

All applications are submitted through the YDS Admissions Office. Applicants who are interested in participating in the Andover or Berkeley programs must indicate their interest in those specific programs on the YDS application. Applicants who wish to study at both YDS and ISM must complete separate applications to each. Additionally, candidates wishing to pursue joint studies through the ISM and Berkeley or the ISM and Andover Newton must indicate in their YDS application their interest in either Berkeley or Andover Newton. The ISM application can be found online at <https://ism.yale.edu/admission-graduate-study>. 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>.

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 under Interdisciplinary Study, 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, Early Mediterranean and West Asian Religions, Hebrew Bible/Old Testament, Islamic Studies, Medieval and Modern Judaism, Philosophy of Religion, Religion and Modernity, Religious Ethics, and Theology.

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 (*maximum two pages, 12 point double-spaced*), 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 applicants to meet their stated objectives.
3. An academic writing sample is required (*maximum five pages, 12 point double-spaced*), that illustrates the applicant's ability to analyze and argue on a particular subject.
4. Unofficial 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 application is being made. Letters from Career Service dossiers will not be accepted.
6. Yale Divinity School requires the IELTS scores for all applicants for whom English is not the primary or native language, and who did not complete their baccalaureate degree at an institution where the sole language of instruction is English. IELTS Band scores must be a minimum 7.0 in *each* area. 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.*
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 to the applicant's online application account 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 nonrefundable 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 nonrefundable \$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 (Band scores must be a minimum 7.0 in each area) on the International English Language Testing System (IELTS) examination or by having received a baccalaureate degree from an accredited university or college where English is the primary language of instruction. For information about IELTS test dates and locations, contact IELTS USA, 825 Colorado Boulevard, Suite 221, Los Angeles CA 90041; telephone 323.255.2771; fax 323.704.3444; e-mail ielts@ieltsusa.org; website www.ielts.org.

In addition to the IELTS test, all non-native speakers of English will be required to take an examination in oral and written English in August and may be required to register for a supplemental English class that will be provided and paid for by 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 of funds sufficient to cover living expenses, travel expenses, tuition, and health fees for the duration of the student's 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 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 Office of Financial Aid 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 website at <http://oiss.yale.edu>.

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

Yale Divinity School 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. Applicants should understand that admission as a nondegree student is not an indicator of future admission to degree programs at YDS.

TRADITIONAL

The requirements for admission and the application procedure for the Traditional nondegree program are the same as those for degree applicants. Traditional nondegree students receive full credit for work completed 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.

MINISTERS IN THE VICINITY

Applications to the Ministers in the Vicinity program are received twice a year, with deadlines of April 1 (for the fall term) and December 1 (for the spring term). There is a one-time application fee of \$30. Students in the Ministers in the Vicinity program are admitted to classes based on availability and permission of the instructor. Admission to the program is for one year but, with permission, may be extended for an additional year. Students in the program may petition to have Ministers in the Vicinity course credit applied toward a YDS degree. Upon completion of at least two courses for credit, students receive a YDS Minister in the Vicinity certificate. Unless otherwise stated, regulations governing the Ministers in the Vicinity program and the Traditional nondegree program are identical.

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 Admissions Office.

EXCHANGE

One-term and yearlong exchange programs have been initiated between YDS and Westcott House Anglican 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, the Divinity School of Chung Chi College (Chinese University of Hong Kong), and Hebrew University in Jerusalem.

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).

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/ae 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 2019–2020 academic year is \$25,440 for a student enrolled in eight courses in the M.Div., M.A.R., or S.T.M. degree programs. Students who are enrolled in these degree programs for fewer than eight courses at Yale Divinity School will be charged at the rate of \$3,180 per course. Nondegree students are charged \$3,180 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 \$2,450 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 \$500 comprehensive fee. M.A.R. and M.Div. students are charged a board fee of \$1,200 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 \$300 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 2019–2020, the last days for refunding federal student aid funds will be November 2, 2019, in the fall term and March 26, 2020, in the spring term.
2. For purposes of determining the refund of institutional aid funds and for students who have not received financial aid:
 - a. 100 percent of tuition will be rebated for withdrawals that occur on or before the end of the first 10 percent of the term (September 7, 2019, in the fall term and January 22, 2020, in the spring term).
 - b. A rebate of one-half (50 percent) of tuition will be granted for withdrawals that occur after the first 10 percent but on or before the last day of the first quarter of the term (September 24, 2019, in the fall term and February 6, 2020, in the spring term).
 - c. A rebate of one-quarter (25 percent) of tuition will be granted for withdrawals that occur after the first quarter of a term but on or before the day of midterm (October 22, 2019, in the fall term and March 1, 2020, 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 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 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 Office of Financial Aid 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 2019–20 with supporting documentation.

SATISFACTORY ACADEMIC PROGRESS (SAP)

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

Housing Expenses

Yale Housing 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 junior one-bedroom, one-bedroom, and two-bedroom apartments. Two-bedroom units are assigned to residents with dependent children or to single students who wish to reside with a roommate.

Apartments are unfurnished, and each has a living room, kitchenette (refrigerator and stove included), and bathroom. 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 2019–2020 academic year, the monthly rates for 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. Housing licenses for incoming students run from August 1 to June 30 and are filled on a first-come, first-served basis. Contracts for renewing students are twelve months, beginning July 1 and expiring June 30. Rental fees for summer housing are not covered in students' financial aid packages for the academic year.

Online requests for housing can be submitted beginning April 23 at <http://housing.yale.edu>.

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 \$1,200 per year for food to be purchased in the refectory on a “declining balance” basis. Students enrolled half-time or less are billed \$600 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 2019–2020 academic year, the total expenses are estimated to be:

Tuition	\$25,440
Health, Student Activity Fees *	4,150
Rent & Food	11,700
Books & Supplies	1,200
Living expenses	6,283
Total expenses	48,773

* Includes \$1,200 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 living allowance, renewable annually.

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 living allowance and is renewable.

Institute of Sacred Music students are eligible for 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 Office of Financial Aid. 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 Office of Financial Aid 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 website at <http://benefits.va.gov/gibill>. To have your enrollment certified to the Veterans Administration, contact the Divinity School registrar.

LOANS

YDS utilizes the William D. Ford Federal 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

Students receiving financial aid are expected to contribute to their 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 Office of Financial Aid 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 website 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 website (<http://student-accounts.yale.edu/ebep>) are sent to all students at their official Yale e-mail addresses and to all student-designated proxies. Students can grant others proxy access to the eBill-ePay system to view the monthly student account statements and make online payments. For more information, see <http://sfas.yale.edu/proxy-access-and-authorization>.

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 (<http://student-accounts.yale.edu/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, a remittance advice and mailing instructions are included with the online bill available on the eBill-ePay website. 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 website.

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, late fees of \$125 per month will be charged for the period the bill was unpaid, as noted above.
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 11:30 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 and weekly worship services offered by Andover Newton Seminary and Berkeley Divinity School are 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>.

YDS Students and Their Passions

Yale Divinity School attracts students with a wide variety of backgrounds and interests. Most are recent college graduates, but a sizeable number are second-career students;

many aim to enter the ordained or lay ministries, while others are interested in the life of the academy, the world of nonprofits, or the arts and communications; a majority are affiliated with mainline Protestant denominations, but many are Roman Catholic, some are Jewish, some evangelical, and others have no formal affiliation; a growing number of persons of diverse ethnicities and racial identities populate the student body; and the LGBTQ community is an integral part of campus life. Mirroring this is a diverse array of activities through which YDS students pursue their passions, creating a palpable energy that permeates the campus on many levels. Activities include those that are linked to the Community Life Committee or Yale Divinity Student Government (see Student Groups and Activities, below) and also those pursued in less formal ways. A few recent examples of student endeavors, past and present: creation of a hi-tech video production company that uses 3-D laser scanning and 360-degree photography to create virtual tours of ancient churches; a student-run community garden on campus, focused on organic and sustainable growing methods that encourage a theological appreciation for creation; travel abroad to participate in globally significant religious dialogues, such as an International Women's Day panel at the Vatican on the topic of women's leadership in Catholicism; small church gatherings in apartments or other informal settings as venues for creative, egalitarian, and progressive worship with communion at the center; DivOut, a fellowship dedicated to the full and equal participation in faith communities and society of persons of all sexual orientations and gender identities; writing about faith, such as poetry enabled under a Ruth Lilly Fellowship, awarded to five young poets nationwide each year; a student-driven podcast series featuring interviews with faculty on questions about the future of faith.

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 fifteen million print and electronic volumes in more than a dozen different libraries and locations, including Sterling Memorial Library, Beinecke Rare Book and Manuscript Library, and the Anne T. and Robert M. Bass Library. The library also encompasses an innovative Preservation and Conservation Department that develops and applies leading-edge technology to maintain the library's diverse collections, which range from ancient papyri to early printed books, rare film and recorded music collections, and a growing body of born-digital works and resources. A student-curated exhibit program and the University's emphasis on teaching with original source materials augment students' 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 <http://web.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 600,000 bound volumes, more than 270,000 pieces

of microform, and more than 5,500 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. Manuscripts and other restricted materials related to the history of Christian mission can be found in the Divinity Library's Special Collections Department, which also houses materials on the history of New England clergy and theology. That collection was recently expanded by the acquisition of manuscript collections of Andover Newton Theological School. The Andover Newton materials included a large collection of Jonathan Edwards manuscripts that are now housed in Beinecke Library.

Resources found elsewhere at Yale bearing upon the work of YDS include approximately 100,000 volumes classed as religion in 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 Robert B. Haas Family 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 with AtlaSerials PLUS*, *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. Special Collections is open Monday to Friday, 9 a.m. to 4:50 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 website, <http://web.library.yale.edu/divinity>.

Office of Ministerial and Professional Formation

The Office of Ministerial and Professional Formation works with students as they find a focus for their vocation and work lives. Formal supervised ministry experiences, in church, school, and agency settings, are a primary way of developing skills for work in the professional world. Noncredit direct service experiences in the nonprofit sector can also be arranged, and support for vocational discernment is offered by the associate dean for ministerial and social leadership, the director of supervised ministries, and the director of professional formation.

The office's online jobs bank offers a sampling of the kinds of work opportunities that exist in church, schools, and nonprofit agencies, as well as some academic year and summer job opportunities. This list is not exhaustive, and students are encouraged to look broadly at denominational opportunities and the larger online employment lists, like <https://www.idealists.org> and <https://www.workforgood.org>. In addition, spring-term résumé workshops and follow-up individual résumé assistance are offered. More guidance and information are available from office staff.

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 American Booksellers Association and the IndieBound independent booksellers association.

Mail

YDS is not responsible for receiving or sending personal mail and packages. All members of the community should use their primary home address (apartment address if living on campus) 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 monthly community events 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, lecturer in the Institute of Sacred Music; this choir requires no audition and rehearses for two hours, fortnightly, on a Monday evening. Both choirs may be taken for credit (REL 801 and REL 802).

Lectureships

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

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

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

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

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

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

The *Kavanagh Lecture*, presented by the Yale Institute of Sacred Music, is named for the late Professor Emeritus of Liturgics Aidan J. Kavanagh O.S.B., and often 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 the student's years in New Haven.

The *Koinonia Award Fund Prize* was transferred from Andover Newton Theological Seminary in 2019. The prize is awarded to students with extraordinary achievement in subject areas of the Andover Newton Seminary faculty's choosing that are complementary to existing Yale Divinity School prizes.

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 achieved academic distinction 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 achieved academic distinction 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 the senior 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

An asterisk (*) indicates a scholarship or special fund that was transferred by Andover Newton Theological School (now Andover Newton Seminary at Yale Divinity School) in 2019.

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 *Rev. Dr. Paul R. Adkins Scholarship* is awarded with a preference toward United Church of Christ students and students in the Andover Newton Seminary program.

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 *Fred W. Anderson '67 Scholarship* is awarded with a preference toward United Church of Christ students and students in the Andover Newton Seminary program.

*The *Andover Newton Seminary General Scholarship* is awarded with a preference toward students in the Andover Newton Seminary program.

*The *Sadaichi and Shizue Marian Asai Scholarship* is awarded with a preference toward students in the Andover Newton Seminary program.

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 *Charles Atwater Scholarship Fund* was established in 1864 by Mr. Charles Atwater, Jr., B.A. 1834, to benefit deserving YDS students.

The *Edward E. Atwater Scholarship Fund* was established in 1867 by Rev. Edward E. Atwater, B.A. 1836, to benefit deserving YDS students.

The *Margaret Bamiduro and Rev. Keith A. King Scholarship* was established in 2014 by Ademuyiwa Bamiduro, Esq., M.Div. 2013. The scholarship honors his mother, Margaret Bamiduro, and his teacher and mentor, Rev. Keith A. King. Preference for this scholarship is given to students from the Baptist tradition, particularly African American students and students from other underrepresented ethnic groups.

*The *Baptist Scholarship Fund* is awarded with a preference for Baptist students and students in the Andover Newton Seminary program.

The *Elizabeth Hunt Barney Scholarship Fund* was established in 1963 in memory of Elizabeth Hunt Barney, former registrar of the Divinity School, by her family and friends. The scholarship is to benefit deserving YDS students.

The *David L. Bartlett Divinity Scholarship Fund* was established in 2016 by friends and former students to honor the life and work of Professor David L. Bartlett, B.D. 1967, M.Phil. 1969, Ph.D. 1972. David Bartlett is the J. Edward and Ruth Cox Lantz Professor Emeritus of Christian Communication and the former dean of academic affairs at the Divinity School. Preference for this scholarship is given to promising M.Div. students preparing for ordination to the Christian ministry.

The *Elisha Bates Endowed Divinity Scholarship Fund* was established by the Rev. Dr. Elizabeth Bates Johnson '84 M.Div., in memory of her ancestor Elisha Bates (b. 1781, Virginia; d. 1861, Ohio), who was a prominent Quaker minister and social justice advocate in Ohio during the mid-1800s. The fund has a preference for M.Div. women students who self-identify as United Church of Christ or another mainline U.S. Protestant denomination. Eligible students must have demonstrated leadership in social justice issues and exhibit promise for exceptional leadership in ministry focused on social justice education and outreach.

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 *BDS General Scholarships* were established in 2005 for the Berkeley Divinity School with no further restriction.

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 *Ruth Frances Carvalho Beals Scholarship* is awarded with a preference toward American Baptist students preparing for ordained ministry and students in the Andover Newton Seminary program.

The *Howard C. Benson Scholarship Fund* was established in 2016 by a bequest from the estate of Rev. Howard C. Benson, S.T.M. 1953. The fund provides scholarships to YDS students without restriction.

*The *John M. Billinsky Scholarship* is awarded with a preference toward students interested in counseling or psychology and students in the Andover Newton Seminary program.

*The *Bonita and Oliver Black Scholarship* is awarded with a preference toward United Church of Christ students preparing for ordained ministry and students in the Andover Newton Seminary Program.

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 *John D. and Donna Beth Blythe Scholarship* is awarded with a preference for American Baptist students and students in the Andover Newton Seminary program.

The *Richard Borden Fund* was established in 1863 by Col. Richard Borden, father of M.C.D. Borden, a member of the Yale College Class of 1864. The scholarship is to benefit deserving YDS students.

The *Charles Minor Boswell Memorial Fund* was established in 1883 to provide scholarships to YDS students without restriction.

*The *Franklin A. Bower Scholarship* is awarded with a preference for students in the Andover Newton Seminary program.

*The *Edward W. Bradley Memorial Scholarship* is awarded with a preference for second-career students or those with young families, and students in the Andover Newton Seminary program.

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 *Henry C. Brooks Scholarship* is awarded with a preference for students in the Andover Newton Seminary program.

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 *John and Hilda Brush Scholarship* is awarded with a preference for students interested in the history of the Christian church and students in the Andover Newton Seminary program.

The *Edward Bull Fund* was established by Mrs. Eliza Ann Bull in memory of her husband, Rev. Edward Bull, a member of the Yale College Class of 1816. The fund provides scholarships to YDS students without restriction.

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 *James H. Burns Memorial Scholarship* is awarded with a preference for students in the Andover Newton Seminary program.

The *George A. Bushee Memorial Fund* was established in 1962 by Mrs. Florence E. Bushee in memory of her husband, George Aldrich Bushee, B.D. 1896. The fund provides scholarships to YDS students without restriction.

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 *Reverend Raymond Calkins Scholarship* is awarded with a preference for students in the Andover Newton Seminary program.

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 *Central Baptist Society of Thompson, CT Scholarship* is awarded with a preference for students in the Andover Newton Seminary program.

*The *Central Congregational Church Scholarship* is awarded with a preference for students in the Andover Newton Seminary program.

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 *Edwin O. Childs Scholarship* is awarded with a preference for students in the Andover Newton Seminary program.

*The *Robert H. Christenson Memorial Scholarship* is awarded with a preference for students in the Andover Newton Seminary program.

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 is awarded annually to a student needing financial assistance to complete the student’s YDS education.

The *Class of 1951 YAF 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 fundraising. The scholarship is to be awarded with an eye toward assisting those who might encounter special obstacles in their ministries because of their gender, race, or sexual orientation.

The *Class of 1956 Scholarship* was established in 1992 through the Alumni Fund contributions of the members of the 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 is awarded annually to a student needing financial assistance to complete the student’s 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 Global Opportunities Fund* was created in 2009 by the YDS Class of 1959 on the occasion of its fiftieth reunion. Preference for this fund is given to YDS students studying abroad or to international students studying at YDS.

The *Class of 1959 YAF 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 1967 Divinity Scholarship* was established in 2017 on the occasion of the class's fiftieth reunion for the benefit of deserving students.

The *Class of 1976 Divinity Scholarship Fund* was established in 2016 on the occasion of the class's fortieth reunion for the benefit of deserving 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 Ridgewood, Queens, New York. Miss Claus, who in 1985 also gave the Claus Chair in New Testament, contributed the scholarship "so that the learned and learning ministry might continue at the Yale Divinity School." The proceeds from the fund are awarded to needy students planning to enter the parish ministry.

The *William Sloane Coffin, Jr. Scholarship* was founded in 2005 by former students who were deeply influenced by Coffin's ministry at Yale. During his tenure as University Chaplain from 1958 to 1975, Coffin emerged as an eloquent and forceful national leader on issues ranging from poverty in Africa to the civil rights movement and the Vietnam War. One of the 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 *Congregational Church of Interlaken Scholarship* is awarded with a preference for students from Massachusetts and students in the Andover Newton Seminary program.

*The *Muriel M. and Horace C. Conlan Endowed Scholarship* is awarded with a preference for students in the Andover Newton Seminary program.

The *Gordon L. Corbett Financial Aid Fund* was established in 2016 to provide financial aid to YDS students without restriction. The fund was formerly known as the *Reverends George Henry Hubbard, Warren W. Pickett, and Gordon L. Corbett Scholarship Fund*, which was established in 1986 by Gordon L. Corbett to honor three YDS graduates: Rev. George Henry Hubbard, B.D. 1884; his son-in-law the Rev. Warren W. Pickett, B.D. 1920; and his son-in-law the Rev. Gordon L. Corbett, B.D. 1948.

The *William H. Coston Fund* was established in 1938 by Rev. William H. Coston, B.D. 1886. Preference for this scholarship is given to graduates of A.M.E. high schools.

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 *Bette Anne and Joshua L. Crowell Scholarship* is awarded with a preference toward United Church of Christ and American Baptist students, and students in the Andover Newton Seminary program.

*The *William R. Cunitz Scholarship* is awarded with a preference for students interested in church administration and students in the Andover Newton Seminary program.

*The *William Alexander Cutting and Arolyn Caverly Cutting Scholarship* is awarded to students interested in health care professions and to support supervised ministry opportunities.

The *George Darrow Scholarship Fund* was established in 1931 by a bequest from the estate of George Darrow. Preference for this scholarship is given to YDS students studying for the ministry.

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 *Dean's Scholarship Fund* was established in 2013 by Professor Gregory E. and Adrian O. Sterling. Preference for this scholarship is given to YDS students from Churches of Christ and then to Roman Catholic students.

The *John DeForest Scholarship Fund* was established in 1866 by John DeForest, B.A. 1826, M.D. 1829. The fund provides scholarships to YDS students without restriction.

*The *V. Eugene and Rosalie DeFreitas Scholarship* is awarded with a preference for students preparing for ministry in the field of international mission and students in the Andover Newton Seminary program.

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 *Divinity Scholarships* were established in 2000 through the generosity of various donors to provide scholarships to YDS students without restriction.

The *Divinity YAF Scholarship Fund* was established in 2003 through the generosity of various donors to provide scholarships to YDS students without restriction.

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 *George E. Dunham Fund* was established in 1860 by Austin Dunham and Austin C. Dunham, B.A. 1854, in memory of George E. Dunham, a member of the Yale College Class of 1858, who drowned in his senior year. The fund provides scholarships to YDS students without restriction.

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 *William H. Dyas Scholarship* is awarded with a preference for students in the Andover Newton Seminary program.

The *William S. Eakin Fund* was established in 1881 by Mrs. Mary E. Eakin in memory of her husband, William S. Eakin, a member of the Yale College Class of 1846. The fund provides scholarships to YDS students without restriction.

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

*The *Egner/Scalise Scholarship* is awarded with a preference toward international students and students in the Andover Newton Seminary program.

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 *Natalie E. Emery Scholarship* is awarded with a preference for students in the Andover Newton Seminary program.

*The *Charles H. Evans Scholarship* is awarded with a preference toward United Church of Christ or American Baptist students, and students in the Andover Newton Seminary program.

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 *Eleazar T. Fitch Fund* was established in 1893 by a bequest from the estate of Mrs. Mary C.L. Fitch in memory of her husband, Eleazar T. Fitch. Eleazar Fitch served as the Livingston Professor of Yale Divinity School (1817–52), a position he filled after it was vacated by the death of Yale College President Timothy Dwight IV. The fund provides scholarships to YDS students without restriction.

*The *Edmund and Winnie Fitzgerald Scholarship* is awarded with a preference for students from Virginia and students in the Andover Newton Seminary program.

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 *Orin Fowler Fund* was established in 1863 by Mrs. Mary B. Young in memory of Orin Fowler, a member of the Yale College Class of 1815. The fund provides scholarships to YDS students without restriction.

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 *Edward J. Frost Memorial Scholarship* is awarded with a preference for students in the Andover Newton Seminary program.

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 *Thomas E. Golden, Jr. Endowed Scholarship* was established in 2013 by a bequest from the estate of Thomas E. Golden, Jr., a graduate of the Yale College Class of 1951. The fund has a preference for students who self-identify as Catholic.

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 *Hartley Grandin Scholarship* is awarded with a preference for students in the Andover Newton Seminary program.

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 *Deborah Webster Greeley Scholarship* is awarded with a preference toward students interested in faith, health, and spirituality, and students in the Andover Newton Seminary program.

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 *Greenwich Merit Scholarship* is a merit scholarship awarded with a preference for students in the Andover Newton Seminary program.

*The *Benjamin Griffin Scholarship* is awarded with a preference for students beyond the New England area and students in the Andover Newton Seminary Program.

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

The *Rev. Alfred Theodore Halsted Jr. '56 Endowed Divinity Scholarship Fund* was established in 2017 by Rev. Halsted. Preference for the fund is given to YDS students with financial need who self-identify as United Methodist.

*The *Hancock UCC Scholarship* is awarded with a preference toward United Church of Christ students preparing for ordained ministry and students in the Andover Newton Seminary program.

The *Joel Hawes Fund* was established in 1860 by William W. House and Calvin Day, B.A. 1857. The fund honors the Rev. Joel Hawes (1789–1867), pastor of the First Church in Hartford for forty-four years and a longtime member of the Yale Corporation (1846–67). The fund provides scholarships to YDS students without restriction.

The *William Haynsworth Scholarship Fund* was established in 2003 by a bequest from the estate of Rev. William McCall Haynsworth III, B.D. 1953 from the Berkeley Divinity School. Rev. Haynsworth was a World War II naval veteran and longtime Episcopal priest and chaplain in New York. Preference for this scholarship is given to YDS students seeking advanced or additional graduate degrees.

*The *William Randolph Hearst Scholarship* is awarded with a preference toward Asian American, Pacific Islander, Native American, African, and Hispanic students, and students in the Andover Newton Seminary program.

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 *James Hillhouse Scholarship* was established in 1859 by Miss Mary L. Hillhouse. The fund provides scholarships to YDS students without restriction.

The *Albert Hobron Fund* was established in 1902 by a bequest from the estate of Albert Hobron, M.D., of New London, Connecticut. Preference for this scholarship is given to YDS students studying for the ministry.

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 *Holt Family Scholarship* is awarded with a preference for students interested in pastoral and/or educational ministry and students in the Andover Newton Seminary program.

The *Mary Wooster Hotchkiss Fund* was established in 1895 by the Female Education Society, an organization formed for the purpose of assisting young people studying for the ministry. The fund provides scholarships to YDS students without restriction.

*The *Edith Crary Howe Scholarship* is awarded with a preference for students interested in interreligious dialogue and students in the Andover Newton Seminary program.

*The *Hsu-Tan Scholarship* is awarded with a preference toward students from East Asia and students in the Andover Newton Seminary program.

The *G.D. Jackson Memorial Scholarship and Loan Fund* was established in 1963 by Maurice H. Givens, Ph.B. 1909, Ph.D. 1917, in memory of his father-in-law for the benefit of deserving YDS students.

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 *Amal Jadou Scholarship* is awarded with a preference toward students interested in interreligious dialogue and students in the Andover Newton Seminary program.

The *Catherine W. Jarman Fund* was established in 1899 by a bequest from the estate of Catherine W. Jarman, whose son Francis T. Jarman was a graduate of the Yale College Class of 1848. The fund provides scholarships to YDS students without restriction.

The *Jarvis Trust Fund* was established in 2005 by a bequest from the estate of Rev. Dr. Samuel Farmer Jarvis, a member of the Yale College Class of 1805, and priest and rector of St. Paul's Church in Boston, Massachusetts. This scholarship is awarded to graduates of Berkeley Divinity School, for the study of ecclesiastical law or ecclesiastical history, and to students of Berkeley Divinity School.

*The *David L. Jenks Memorial Scholarship* is awarded with a preference for students in the Andover Newton Seminary program.

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

*The *Judson/DeFreitas Scholarship* is awarded with a preference for students in the Andover Newton Seminary program.

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 *Anna Canada Swain–Minnie Emmett Kelley Scholarship* is awarded with a preference for students in the Andover Newton Seminary program.

The *David H. Kelsey and Julie V. 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 *Clinton Kew Unitrust* was established in 2012 by a bequest from the estate of Dr. Clinton Jeremiah Kew. Dr. Kew graduated with a B.D. in 1900 from Berkeley Divinity School and was an Episcopal minister. Preference for this scholarship is given to BDS students without further restriction.

The *Bonnie Pedrotti Kittel Endowed Divinity Scholarship Fund* was established in 2017 by Rev. Paula B. Nordhem in memory of Bonnie Pedrotti Kittel, a professor of Biblical Hebrew at YDS and an ordained Presbyterian minister. The fund has a preference for YDS students who show a special interest and aptitude in Hebrew or biblical theology.

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 B. Kurtz Scholarship Fund* was established in 2016 by a Charitable Gift Annuity from James B. Kurtz, a graduate of the Yale College Class of 1950. Preference for this scholarship is given to Protestant students from west of the Mississippi River.

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 *Veronica Lanier Scholarship* is awarded with a preference for students in the Andover Newton Seminary program.

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 *Katherine M. and Arthur H. Latimer Divinity Scholarship* was established in 2016 by Katherine M. Latimer, M.Div. 1984, S.T.M. 1998, and Arthur H. Latimer, M.Div. 1998. Preference for this scholarship is given to M.Div. students preparing for ordination.

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 *William Leffingwell Fund* was established in 1859 by Mrs. Caroline M. Street in memory of her father, William Leffingwell, a graduate of the Yale College Class of 1786. The fund provides scholarships to YDS students without restriction.

The *Marjorie Peace Lenn and D. Jeffrey 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. Rebecca Peace Lenn added her father's name to the scholarship when he passed away in 2017. The fund has 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 *Clayton R. Lund Scholarship* is awarded with a preference for students from the First Congregational Church (Ridgefield, Connecticut), the Evangelical Congregational Church (Hingham, Massachusetts), the Fairfield West Association, and the Connecticut Conference of the United Church of Christ, and students in the Andover Newton Seminary program.

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 *George W. Mallory Fund* was established in 1915 by a bequest from the estate of George W. Mallory. The fund provides scholarships to YDS students without restriction.

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 *Robert C. Mansfield Memorial Fund* was established in 1931 by a bequest from the estate of Robert C. Mansfield, a member of the YDS Class of 1926. The fund provides scholarships to YDS students without restriction.

*The *Maple Street Congregational Church Scholarship* is awarded with a preference toward United Church of Christ students from New England preparing for ordained ministry as a second career and students in the Andover Newton Seminary program.

The *Mather Scholarship Fund* was established in 1860 by Roland Mather, a trustee of the Watkinson Library at Trinity College and the Wadsworth Atheneum Museum of Art, both located in Hartford, Connecticut. The fund provides scholarships to YDS students without restriction.

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 *Robert McEwen Fund* was established in 1884 by Mrs. Betsy P. McEwen. The fund provides scholarships to YDS students without restriction.

The *Memorial Scholarship Fund* was established in 2008 by a bequest from the estate of Mr. William L. Adams, B.D. 1944, and Mrs. Grace Adams. The fund provides scholarships to YDS students without restriction.

The *Samuel Merwin Fund* was established in 1908 by Elizabeth M. Wickham in memory of her father, Rev. Samuel Merwin, a graduate of the Yale College Class of 1802. Rev. Merwin was the pastor of North Church in New Haven, Connecticut, for nearly thirty years. The fund provides scholarships to YDS students without restriction.

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 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 *Michael Penn Moore '72 M.Div., '74 S.T.M. Endowed Divinity Scholarship Fund* was established in 2017 by Mrs. Cathy Moore in memory of her husband. The fund shall have a preference for students who self-identify as United Church of Christ.

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 *Joseph Hardy Neesima Scholarship* is awarded with a preference for students in the Andover Newton Seminary program.

The *Charles Nichols Fund* was established in 1871 by Rev. Charles Nichols, M.A. (Hon.) 1871, minister of the Gilead Congregational Church in Hebron, Connecticut. The fund provides scholarships to YDS students without restriction.

*The *Lucille Nickerson Scholarship* is awarded with a preference toward Congregational or United Church of Christ students preparing for ministry and students in the Andover Newton Seminary program.

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 *North Congregational Church of Amherst Scholarship* is awarded with a preference toward United Church of Christ students from Western Massachusetts and students in the Andover Newton Seminary program.

*The *North Congregational Church of Newton Scholarship* is awarded with a preference for students in the Andover Newton Seminary program.

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 *Joseph O'Donnell Scholarship* is awarded with a preference for students in the Andover Newton Seminary program.

*The *Ellis '49 and Helen O'Neal Scholarship* is awarded with a preference for students in the Andover Newton Seminary program.

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 *Marylouise Oates Endowed Divinity Scholarship Fund* was established in 2016 by Marylouise Oates, M.Div. 1973. Preference for this scholarship is given to M.Div. women students who are returning to school after other careers.

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 *Raymond E. Oliver Scholarship* was established in 2009 with a gift from the Raymond E. Oliver and Frances Sutton Oliver Charitable Trust. The gift was made in recognition of Raymond E. Oliver, M.Div. 1952, and his many years of ministry, also in honor of his 55th YDS Reunion, and in memory of the deceased members of the YDS Class of 1952. Preference for this scholarship is given first to YDS students preparing for ministry in the Christian Church (Disciples of Christ) who come from West Virginia or Virginia; and then to students from other Protestant denominations.

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 *Pardee Trust* was established in 2012 by a bequest from the estate of Ms. Sarah Norton Pardee to benefit students of Berkeley Divinity School.

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 *Frank T. Parrish, Jr. Scholarship* is awarded with a preference toward North American minority students and students in the Andover Newton Seminary program.

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 *Jane Cary Chapman Peck Scholarship* is awarded with a preference toward minorities and students in the Andover Newton Seminary program.

The *James W.C. Pennington Endowed Divinity Scholarship Fund* was established in 2016 by F. Lane Heard III, B.A. 1973, J.D. 1978, and Margaret A. Bauer, B.A. 1986, M.F.A. 1991. The fund is in memory of James W.C. Pennington, the first person of color to sit in a classroom at Yale. Preference for this scholarship is given to M.Div. students who are preparing for ordination and studying the African American experience.

*The *Percy Scholarship* is awarded with a preference for students in the Andover Newton Seminary program.

The *Reverend Anthony V. 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 *Frank A. and Alison J. Pitman Scholarship Fund* was established in 2007 by Alison J. Pitman in memory of her husband, Frank Pitman, B.A. 1937, B.D. 1940. Preference for this scholarship is given to YDS students from the State of Maine.

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 *H. Boone and Violet Porter Fund* was established in 2011 by the Rev. Canon Nicholas T. Porter, B.A. 1986, M.Div. 1994, in memory of his parents. Preference for this scholarship is given to Berkeley Divinity School students enrolled in the joint program with the Yale School of Forestry & Environmental Studies.

The *Noah Porter Fund* was established in 1860 by Edward Lucas Hart, B.A. 1836, deacon of the Farmington Church, and A.H. Thomson, both of Farmington, Connecticut. The fund honors Rev. Noah Thomas Porter III, President of Yale College from 1871 to 1886. The fund provides scholarships to YDS students without restriction.

*The *Willis Hubert and Frances Bowen Porter Scholarship* is awarded with a preference for students in the Andover Newton Seminary program.

*The *Randle Scholarship* is awarded with a preference toward married United Church of Christ students and students in the Andover Newton Seminary program.

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 *Samuel H. Rickard Scholarship* is awarded with a preference toward students interested in international mission work in the Far East or Africa and students in the Andover Newton Seminary program.

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 *Therese Rosenwald-Hojel Scholarship Fund for International Students* awards a restricted scholarship to international students with a preference for students in the Andover Newton Seminary program.

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 *Harvey R. Russell Scholarship* was established in 2007 by a bequest from the estate of Harvey R. Russell in memory of Katherine Hauschild and Harvey R. Russell, B.A. 1934, M.S. 1936. The fund provides scholarships to YDS students without restriction.

The *Edward E. Salisbury Fund* was established in 1863 by a gift from alumnus Edward Elbridge Salisbury, B.A. 1832, who was the first professor of Arabic and Sanskrit languages and literature at Yale and in the Americas. The fund provides scholarships to YDS students without restriction.

*The *Hugh Wiedman Sanborn Scholarship* is awarded with a preference toward North American minority students and students in the Andover Newton Seminary program.

The *Christopher J. Sargent Scholarship* was established in 1947 by George Paull Torrence Sargent, B.A. 1905, B.D. 1908 (Berkeley Divinity School). The fund is in memory of his son Christopher J. Sargent, who died at age thirty-five on Christmas Eve, 1946. The fund provides scholarships to BDS students without restriction.

The *School of Divinity Unrestricted Scholarship Endowment* was established in 1936 to provide scholarships to YDS students without restriction.

The *School of Divinity Unrestricted Scholarship UFFE* was established in 1976 to provide scholarships to YDS students without restriction.

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 *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 *Rabbi Morris Shapiro Scholarship* was established in 2017 by a bequest from the estate of Morris Shapiro '44 B.A. The fund shall have a preference for students in Jewish Studies or Hebrew Bible.

*The *Edward R. Sherblom Scholarship* is awarded with a preference for students with an interest in interreligious dialogue and students in the Andover Newton Seminary program.

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 *David W. Skinner Scholarship* is awarded with a preference for students in the Andover Newton Seminary program.

The *Normand Smith Fund* was established in 1861 by Thomas Smith of Hartford, Connecticut, in memory of his son Normand Smith, B.A. 1858. The fund provides scholarships to YDS students without restriction.

The *Professor Yolanda Y. Smith Endowed Divinity Scholarship Fund* was established in 2017 by friends of Professor Yolanda Smith (1957–2016). Dr. Smith was a scholar and teacher in the field of Christian education and an ordained Baptist minister. Her work focused on African American religious traditions, including African American spirituals in the heritage of the Black churches, issues in women's spirituality, pastoral responses to those affected by HIV/AIDS, and public theology for social justice. Preference for this scholarship is given to students with a demonstrated interest in and commitment to African American religious traditions.

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 *Elizabeth B. Sorem Scholarship Fund* was established in 2016 by Alan Sorem, M.Div. 1966, in honor of his daughter. Preference for this scholarship is given to M.Div. students preparing for ordination.

The *St. 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 *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, Sr. Scholarship* was created in 1991 by Richard Stazesky, Jr., 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 *Steelman/Gulnac Scholarship Fund* awards a comprehensive scholarship with a preference toward United Church of Christ students and students in the Andover Newton Seminary program.

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 *Stryemonde 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 *Katherine Blakeslee Stuart and Burton Baldwin Stuart Scholarship Fund* awards a comprehensive scholarship with a preference for students in the Andover Newton Seminary program.

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 *Jesse Fox Taintor Scholarship* is awarded with a preference for students in the Andover Newton Seminary program.

The *Nancy S. Taylor Endowed Divinity Scholarship* was established in 2016 by the Rev. Dr. Nancy S. Taylor, the senior minister and chief executive officer of Old South Church in Boston, Massachusetts. Preference is given to M.Div. students preparing for ordination who are Protestant and of the Reformed tradition.

The *Charles Snow Thayer Scholarship Fund* was established in 1945 by a bequest from the estate of Charles Snow Thayer, B.D. 1895. The fund provides scholarships to YDS students without restriction.

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 *Gordon M. Torgerson Scholarship* is awarded with a preference toward Baptist students preparing for ordained ministry and students in the Andover Newton Seminary program.

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 *Tripp Friendship Scholarship* is awarded with a preference for students affiliated with the United Congregational Church of Middletown, Rhode Island, or the

United Parish of Fall River, Massachusetts, or Rhode Island United Church of Christ conferences, and students in the Andover Newton Seminary program.

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

The *Thomas R. Trowbridge Fund* was established in 1863 to provide scholarships to YDS students without restriction.

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 *UCC Scholarship* is awarded with a preference for students in the Andover Newton Seminary program.

*The *United Congregational Church of Tolland Scholarship* is awarded with a preference toward United Church of Christ students pursuing ordained ministry and students in the Andover Newton Seminary program.

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 *Joseph A.C. Wadsworth Scholarship* is awarded with a preference toward students in field education and students in the Andover Newton Seminary program.

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 *Lawrence G. Wee Endowed Divinity Scholarship Fund* was established in 2016 by Lawrence G. Wee, a graduate of the Yale College Class of 1991. Preference for this scholarship is given to evangelical M.Div. students preparing for ordination and/or students working with the Rivendell Institute at Yale.

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 *Cassius Welles Scholarship Fund* was established in 1882. Preference is given to YDS students preparing for the Christian ministry.

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 *Joseph Dresser Wickham Fund* was established in 1908 by Mrs. Elizabeth M. Wickham in memory of her husband, Rev. Joseph Dresser Wickham, a graduate of the Yale College Class of 1815. The fund provides scholarships to YDS students without restriction.

The *Charles V. and Isobel Wigger 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 *Howard Cole–John Wilber Scholarship* is awarded with a preference for students interested in counseling, campus ministry, psychology of religion, interfaith relationships, or peace and justice, and students in the Andover Newton Seminary program.

The *S. Wells Williams Fund* was established in 1885 by a bequest from the estate of the eminent missionary and Chinese scholar Professor Samuel Wells Williams, M.A. (Hon.) 1877. He was appointed the first professor of Chinese language and literature at Yale College in 1877. The fund provides scholarships to YDS students without restriction.

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 *Barry and Jean Wood Divinity Endowed Scholarship Fund* was established in 2017 by a gift from Mrs. Jean McCaughey Wood, M.A.R. 1964, in "gratitude for her extraordinary education" at YDS. Preference for this scholarship is given to women students.

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 *Samuel Abbot Professorship Fund* supports the Samuel Abbot Professorship.

*The *Andover Newton Seminary Unrestricted Endowment Fund* supports the Andover Newton Seminary program.

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 *Gabriel Fackre ANS Dean's Discretionary Fund* supports the Andover Newton Seminary program at the discretion of the Andover Newton Seminary dean.

*The *Wayne R. Frigard Memorial Fund for Continuing Education* supports continuing education in the areas of social justice and peace, human and gay rights, economic justice, and ecology and environmental justice, with a priority for environmental justice.

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 former member of the YDS Dean's Advisory Council. The fund supports students in internship experiences in not-for-profit organizations or in parishes with a deep commitment to social justice ministries.

*The *Koinonia Award Fund Prize* supports Jonathan Edwards Prizes, which are awarded to new inductees of the Jonathan Edwards Society, Andover Newton's honors association.

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 *William E. Nutting Memorial Fund* supports the promotion of interfaith/multicultural dialogue and programming through seminars, lectures, and symposia.

*The *Ellis E. O'Neal, Jr. Library Fund* supports the purchase of books and periodicals for the Andover Newton Seminary program.

*The *Oscar W. Olsen Memorial Library Fund* supports collections materials for the Andover Newton Seminary program.

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 *Simpson-Hewett Lecture Fund* supports an annual Simpson-Hewett Lecture.

*The *Telfer Sinclair Field Education Endowment Fund* supports programs and activities related to field education.

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 Battell Chapel. 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

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 not only on campus but also far beyond.

Archaia

Archaia, the Yale Program for the Study of Ancient and Premodern Cultures and Societies (<http://archaia.yale.edu>), 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, 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 Archaia collaboration 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

Founded in 2003 by its present director, Miroslav Volf, the Yale Center for Faith and Culture discerns and commends visions of flourishing life in light of the life and teachings of Jesus Christ and fosters truth-seeking conversations among the contending visions in our world today. Information on current activities and research can be found at the center's website, <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 vision is spelled out in the book *For the Life of the World* (2019, Brazos Press) by Volf and Matthew Croasmun, and its mission is currently focused on two major programs.

The *Christ and Being Human* 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 program incorporates interdisciplinary and collaborative primary research, a signature course taught regularly at YDS, and partnerships with churches and institutions of Christian higher education to bring deep reflection on the shape of human lives to the heart of Christian formation and education.

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 Forum on Religion and Ecology at Yale

The objective of the Forum on Religion and Ecology (<http://fore.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 website 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, and with those in the M.A.R. program on Religion and Ecology at YDS. In addition, four open online classes on Journey of the Universe and Thomas Berry are available through Coursera at www.coursera.org/yale.

In 2011 the forum released a highly acclaimed film, *Journey of the Universe* (<http://journeyoftheuniverse.com>), that narrates the epic story of universe, Earth, and human evolution. The film won an Emmy and has been shown widely on PBS and Amazon Prime Video. 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 not only on America's, but the world'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 on four continents, 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, edwards@yale.edu.

Yale Indian Papers Project

The Yale Indian Papers Project is a scholarly editing endeavor and social justice 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 Native Northeast Portal* (<http://yipp.yale.edu>). The archives provide visual and intellectual access to a fragmented and widely dispersed collection of primary source materials, assembled from partner institutions in the United States and the United Kingdom. This represents a foundational set of documents exploring various aspects of nearly four centuries of native life, including history, religion, politics, law, and culture, as well as issues of community, land, gender, race, identity, migration, sovereignty, and social justice.

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

Summer Study at Yale Divinity School

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

YALE UNIVERSITY RESOURCES AND SERVICES

A Global University

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. Yale aspires to:

- Be the university that best prepares students for global citizenship and leadership
- Be a worldwide research leader on matters of global import
- Be the university with the most effective global networks

This year, Yale welcomed the largest number of international students and scholars in its history. The current enrollment of more than 2,800 international students from 121 countries comprises 22 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 2,700 each year.

Yale's globalization is guided by the vice president for global strategy, who is responsible for ensuring that Yale's broader global initiatives serve its academic goals and priorities, and for enhancing Yale's international presence as a leader in liberal arts education and as a world-class research institution. The vice president works closely with academic colleagues in all of the University's schools and provides support and strategic guidance to the many international programs and activities undertaken by Yale faculty, students, and staff.

The Whitney and Betty MacMillan Center for International and Area Studies (<https://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 (<https://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 (<https://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 (<https://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 Yale Alumni Association (<https://alumni.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” website (<https://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 website, which features stories, videos, and slide-shows about Yale people and programs (<http://news.yale.edu>); the interactive Yale Calendar of Events (<http://calendar.yale.edu>); and the University’s social media channels on Facebook, Twitter, Instagram, Tumblr, LinkedIn, and YouTube.

The Yale Peabody Museum of Natural History, founded in 1866, houses more than thirteen million specimens and objects in ten curatorial divisions: anthropology, botany, entomology, historical scientific instruments, invertebrate paleontology, invertebrate zoology, mineralogy and meteoritics, paleobotany, vertebrate paleontology, and vertebrate zoology. The renowned collections provide crucial keys to the history of Earth and its life-forms, and in some cases are the only remaining traces of animals, plants, and cultures that have disappeared. About 5,000 objects are on public display, including the original “type” specimens – first of its kind – of *Brontosaurus*, *Stegosaurus*, and *Triceratops*.

The Yale University Art Gallery was founded in 1832 as an art museum for Yale and the community. Today it is one of the largest museums in the country, holding more than 250,000 objects and welcoming visitors from around the world. The museum’s encyclopedic collection can engage every interest. Galleries showcase artworks from ancient times to the present, including vessels from Tang-dynasty China, early Italian paintings, textiles from Borneo, treasures of American art, masks from Western Africa, modern and contemporary art, ancient sculptures, masterworks by Degas, van Gogh, and Picasso, and more. Spanning one and a half city blocks, the museum features more than 4,000 works on display, multiple classrooms, a rooftop terrace, a sculpture garden, and dramatic views of New Haven and the Yale campus. The gallery’s mission is to encourage an understanding of art and its role in society through direct engagement with original works of art. Programs include exhibition tours, lectures, and performances, all free and open to the public. For more information, please visit <https://artgallery.yale.edu>.

The Yale Center for British Art is a public art museum and research institute that houses the largest collection of British art outside the United Kingdom. Presented to the University by Paul Mellon (Yale College, Class of 1929), the collection reflects the development of British art and culture from the Elizabethan period to the present day. Free and open to the public. Offers exhibitions and programs, including lectures,

concerts, films, symposia, tours, and family events. For more information, please visit <https://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, the Onepo Chamber Music Series, the Ellington Jazz Series, the Horowitz Piano Series, New Music New Haven, Yale Opera, Yale Choral Artists, and concerts at the Yale Collection of Musical Instruments. The Yale Summer School of Music/Norfolk Chamber Music Festival presents the New Music Workshop and the Chamber Choir and Choral Conducting Workshop, in addition to the six-week Chamber Music Session. Many of these concerts stream live on the School's website (<https://music.yale.edu>), the Norfolk website (<https://norfolk.yale.edu>), and the Collection of Musical Instruments website (<https://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 Bands, the Yale Glee Club, the Yale Symphony Orchestra, and numerous other singing and instrumental groups. The Department of Music sponsors the Yale Collegium, Yale Baroque Opera Project, productions of new music and opera, and undergraduate recitals. The Institute of Sacred Music presents Great Organ Music at Yale, the Yale Camerata, the Yale Schola Cantorum, and many other special events.

For theatergoers, Yale and New Haven offer a wide range of dramatic productions at such venues as the University Theatre, Yale Repertory Theatre, Yale Cabaret, Yale Residential College Theaters, Off Broadway Theater, Iseman Theater, Whitney Humanities Center, Collective Consciousness Theatre, A Broken Umbrella Theatre, Elm Shakespeare Company, International Festival of Arts and Ideas, Long Wharf Theatre, and Shubert Performing Arts Center.

Graduate-Professional Student Senate (GPSS)

The Graduate and Professional Student Senate (GPSS or “Yale G&P Senate”) is composed of student-elected representatives from each of the thirteen graduate and professional schools at Yale. Any student enrolled in these schools is eligible to run for a senate seat during fall elections. As a governing body, the GPSS advocates for student concerns and advancement within Yale, represents all graduate and professional students to the outside world, and facilitates interaction and collaboration among the schools through social gatherings, academic and professional events, and community service. GPSS meetings occur on alternating Thursdays and are open to the entire graduate and professional school community, as well as representatives from the Yale administration. GPSS also oversees the management of the Graduate and Professional Student Center, located at 204 York Street. The center provides office and event space for GPSS and other student organizations and houses Gryphon's Pub. For more information, please visit <https://gpsenate.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 <https://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 <https://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 a more remote area of the facility, hiking trails loop the north end of the property; trail maps and directions are available on-site at the field office. The OEC runs seven days a week from the third week of June through Labor Day. For more information, including mid-September weekend availability, call 203.432.2492 or visit <https://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 <https://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 health, 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 <https://yalehealth.yale.edu/coverage/student-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, Student Wellness, 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 <https://yalehealth.yale.edu/coverage/student-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://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 DEPENDENT PLANS

A student may enroll the student's lawfully married spouse or civil union partner and/or legally dependent child(ren) under the age of twenty-six in one of three student dependent plans: Student + Spouse, Student + Child/Children, or 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 website (<https://yalehealth.yale.edu/resources/forms>) 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, students enrolled in the EMBA program, students enrolled in the PA Online program, 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 website (<https://yalehealth.yale.edu/resources/forms>) 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 on or before the first day of classes, Yale Health Hospitalization/Specialty Coverage will end retroactive to the start of the coverage period for the term. If the leave occurs anytime after the first day of classes, Yale Health Hospitalization/Specialty Coverage will end on the date of determination. In either case, 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 date of determination. 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 website (<https://yalehealth.yale.edu/resources/forms>). 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 website (<https://yalehealth.yale.edu/resources/forms>). 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

Proof of vaccination is a pre-entrance requirement determined by the Connecticut State Department of Public Health. Students who are not compliant with this state regulation will not be permitted to register for classes or move into the dormitories for the fall term, 2019. Please access the Incoming Student Vaccination Record form for graduate and professional students at <https://yalehealth.yale.edu/new-graduate-and-professional-student-forms>. Connecticut state regulation requires that this form be completed and signed, for each student, by a physician, nurse practitioner, or physician's assistant. The form must be completed, independent of any and all health insurance elections or coverage chosen. Once the form has been completed, the information must be entered into the Yale Medicat online system (available mid-June), and all supporting documents must be uploaded to <http://yale.medicatconnect.com>. The final deadline is August 1.

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 regulation 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 regulation will not be permitted to register for classes or move into the dormitories for the fall term, 2019.

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 given within five years of the first day of classes at Yale. Students who are not compliant with this state regulation will not be permitted to register for classes or move into the dormitories for the fall term, 2019. 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 requires tuberculosis screening for all incoming students who have lived or traveled outside of the United States within the past year.

Hepatitis B series The University recommends that incoming students receive a series of three Hepatitis B vaccinations. Students may consult their health care provider for further information.

University Housing Services

The Yale Housing Office has dormitory and apartment units available for graduate and professional students. Dormitories are single-occupancy and two-bedroom units of

varying sizes and prices. They are located across the campus, from Edward S. Harkness Memorial Hall, serving the medical campus, to Helen Hadley Hall and the newly built 272 Elm Street, serving the central/science campus. Unfurnished apartments consisting of efficiencies and one-, two-, and three-bedroom apartments for singles and families are also available. Family housing is available in Whitehall and Esplanade Apartments. The Housing website (<https://housing.yale.edu>) is the venue for graduate housing information and includes dates, procedures, facility descriptions, floor plans, and rates. Applications for the new academic year are available beginning April 22 and can be submitted directly from the website with a Yale NetID.

The Yale Housing Office also manages the Off Campus Living listing service (<http://offcampusliving.yale.edu>; 203.436.9756), 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 websites for off-campus housing searches.

The Yale Housing Office is located in Helen Hadley Hall (HHH) at 420 Temple Street and 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 nearly 6,000 international students, faculty, staff, and their dependents. OISS staff assist with issues related to employment, immigration, and personal and cultural adjustment, as well as serve as a source of general information about living at Yale and in New Haven. As Yale University's representative for immigration concerns, OISS helps students, faculty, and staff 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 website (<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 (ROD) facilitates accommodations for all Yale students with disabilities who register with and have appropriate medical documentation on file in the ROD. Documentation may be submitted to the ROD even though a specific accommodation request is not anticipated at the time of registration. Early planning is critical. Requests for housing accommodations must be made in the housing application. The required first step for a student with a disability is to contact the Resource Office on Disabilities to initiate the process of obtaining disability-related accommodations; see https://yale-accommodate.symphlicity.com/public_accommodation. Registration with the ROD is confidential.

Generally, a student requiring academic accommodations needs to let the ROD know at the start of each term. We ask students to complete this step as soon as their schedule is known. At any time during a term, students with a newly diagnosed disability or recently sustained injury requiring accommodations should contact the ROD. More information can be found on our website, <https://rod.yale.edu>, including instructions for requesting or renewing accommodations. You can also reach us by phone at 203.432.2324.

Resources on Sexual Misconduct

Yale University is committed to maintaining and strengthening an educational, working, 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 <https://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
<https://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 current or past 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 individuals to the hospital or the police), as well as 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 and can provide assistance with initiating a formal or informal complaint.

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 experienced an assault, 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 Jennifer Czincz, the director of SHARE (203.432.0310, jennifer.czincz@yale.edu), Anna Seidner (203.436.8217, anna.seidner@yale.edu), Cristy Cantu (203.432.2610, cristina.cantu@yale.edu), Freda Grant (203.436.0409, freda.grant@yale.edu), or John Criscuolo (203.645.3349, john.criscuolo@yale.edu).

Title IX Coordinators

203.432.6854
 Office hours: 9 a.m. – 5 p.m., M–F
<https://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 sexual 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 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. In the case of imminent threat to an individual or the community, the coordinator may need to consult with other administrators or take action in the interest

of safety. The coordinators also work closely with the SHARE Center, the University-Wide Committee on Sexual Misconduct, and the Yale Police Department.

University-Wide Committee on Sexual Misconduct

203.432.4449

Office hours: 9 a.m.–5 p.m., M–F

<https://uwc.yale.edu>

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

<https://your.yale.edu/community/public-safety/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 Kristina Reech, the Sensitive Crimes & Support coordinator, she can be reached at 203.432.9547 during business hours or via e-mail at kristina.reech@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

INSTITUTIONS AND FAITH AFFILIATIONS REPRESENTED, 2018–2019

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 2018–19, students identified with thirty-three 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 Methodist Episcopal Church. Alumni/ae of 385 colleges and universities were represented, ranging from Ivy League institutions such as Yale and Harvard; to small liberal arts institutions including Amherst College and Claflin University; to large state universities such as the University of Michigan; to Christian colleges like Wheaton College (Illinois).

GENERAL SUMMARY

M.A.R. students	166
M.Div. students	176
S.T.M. students	26
Total number of degree students	368
Research affiliates	5
Total number of institutions represented	385
Total number of faith affiliations represented	33
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 <https://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 <https://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 208236, New Haven CT 06520-8236.

School of Medicine Est. 1810. Courses for college graduates and students who have completed requisite training in approved institutions. Doctor of Medicine (M.D.). Postgraduate study in the basic sciences and clinical subjects. 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 and the Physician Assistant Online Program.

For additional information, please visit <https://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 <https://divinity.yale.edu>, e-mail div.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 <https://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 <https://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 <https://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 Administration at 203.432.2600. Postal correspondence should be directed to Office of Academic Administration, 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.). Five-year combined program with Yale College leading to Bachelor of Arts and Master of Music (B.A./M.M.).

For additional information, please visit <https://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 <https://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 <https://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 and post-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 <https://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 <https://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.

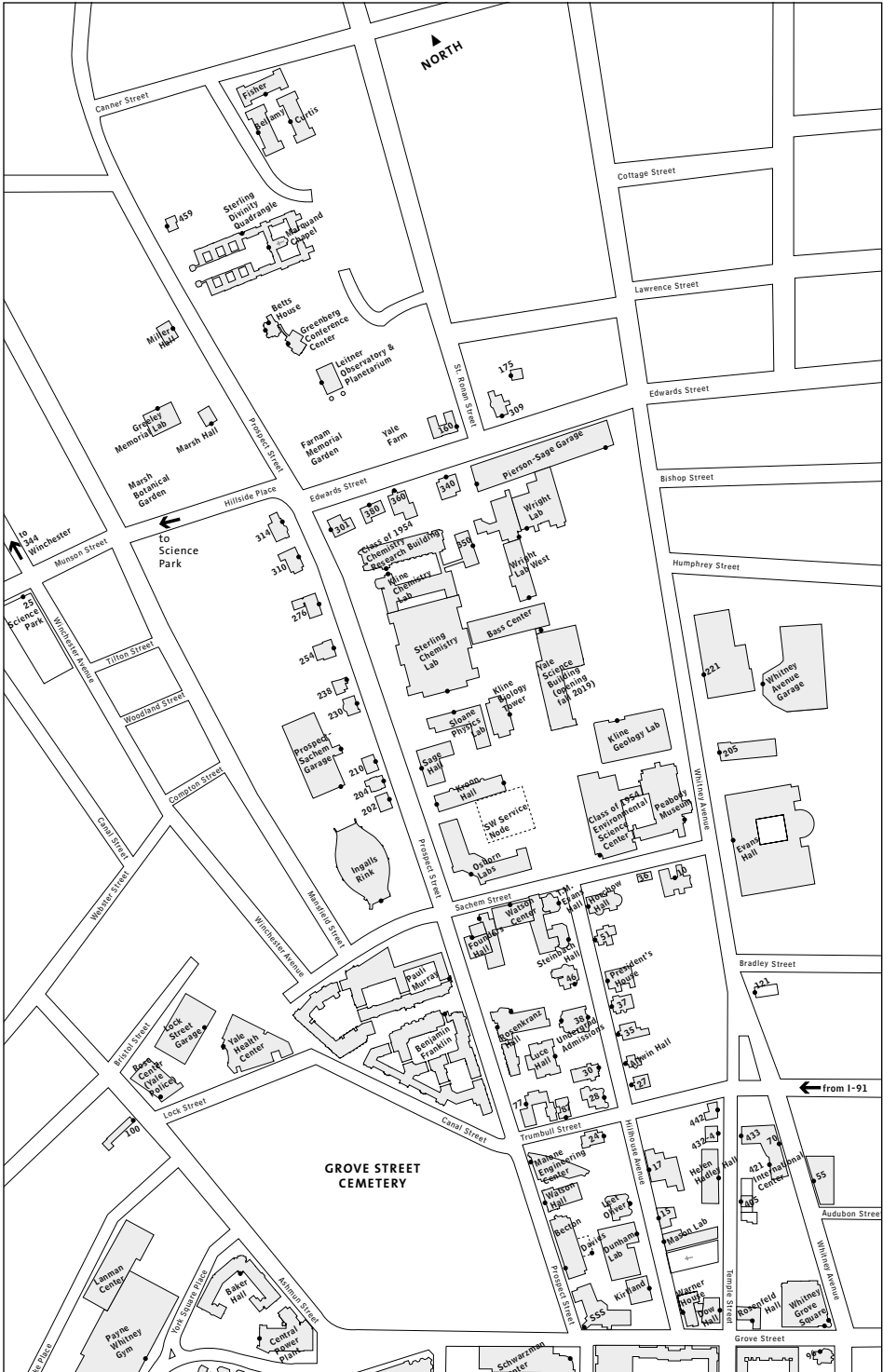
School of Drama Est. 1925. Courses for college graduates and certificate students. Master of Fine Arts (M.F.A.), Certificate in Drama, One-year Technical Internship (Certificate), Doctor of Fine Arts (D.F.A.).

For additional information, please visit <https://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.), Master of Management Studies (M.M.S.). Doctor of Philosophy (Ph.D.) awarded by the Graduate School of Arts and Sciences.

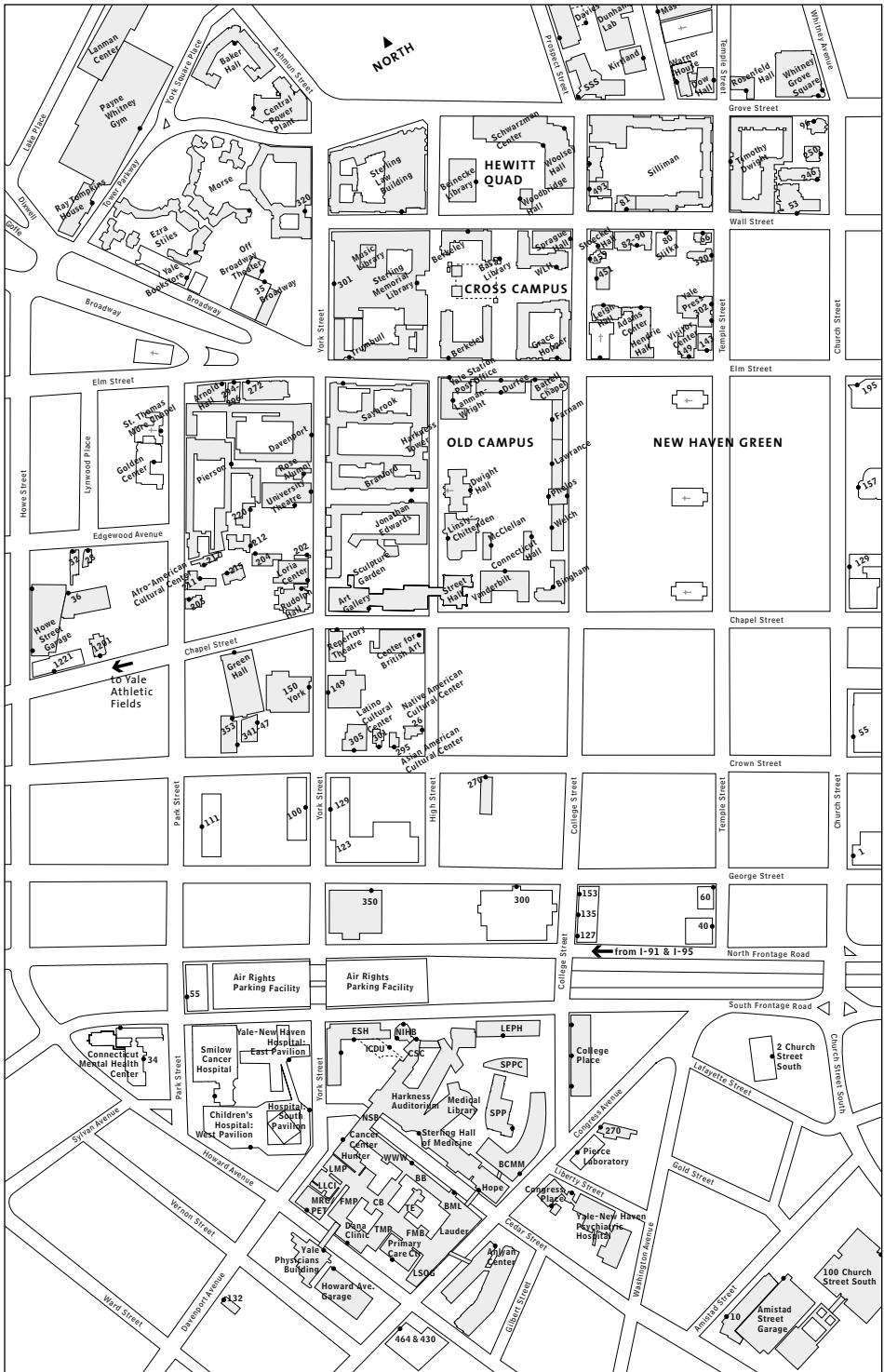
For additional information, please visit <https://som.yale.edu>. Postal correspondence should be directed to Yale School of Management, PO Box 208200, New Haven CT 06520-8200.

YALE UNIVERSITY CAMPUS NORTH



Continued on next page

YALE UNIVERSITY CAMPUS SOUTH & YALE MEDICAL CENTER



TRAVEL DIRECTIONS TO THE DIVINITY SCHOOL

BY AIR

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 234-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, Newark, and White Plains 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 234-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 Yale Divinity School/Sterling Divinity Quadrangle sign.

Interstate 91 (from north) At New Haven take Exit 6, Willow Street. At end of ramp turn right onto Willow. Continue to end of Willow, then turn right onto Whitney Avenue. Drive one block and turn left onto Canner Street. At end of Canner, turn left onto Prospect Street. Just after the first traffic light, look for Yale Divinity School/Sterling Divinity Quadrangle, 409 Prospect Street, on the left. Visitor parking is available along the driveway on the near side of the Quadrangle.

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, 4th Floor, 203.432.0849. For additional information, see <https://equalopportunity.yale.edu>.

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 Vice President for Human Resources and Administration, PO Box 208322, 2 Whitney Avenue, Suite 810, New Haven CT 06520-8322, 203.432.8049, the University will provide this information to any applicant for admission, or prospective students and employees may visit <http://publicsafety.yale.edu>.

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

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

BULLETIN OF YALE UNIVERSITY
New Haven CT 06520-8227

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