

Divinity School

2023–2024



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CALENDAR

The following dates are subject to change as the University makes decisions regarding the 2023–2024 academic year. Changes will be posted online on the Divinity School’s website.

FALL 2023

| | | |
|------------|------|--|
| Aug. 24–25 | TH-F | BTFO Orientation |
| 28 | M | |
| Aug. 24 | TH | Online registration begins, 9 a.m. |
| Aug. 29 | T | Opening Convocation, 4 p.m. |
| Aug. 30 | W | Fall classes begin, 8:30 a.m. |
| Sept. 4 | M | Labor Day. No classes |
| Sept. 11 | M | Online registration ends, 11:59 p.m. Last day to add/drop courses without charge Last day for tuition rebate for dropped courses |
| Sept. 13 | W | Last day to change course grade mode to letter grade |
| Sept. 20 | W | Last day to add a course (with fee) |
| Oct. 11 | W | Fall Convocation begins |
| Oct. 12 | TH | Last day to drop a course (with fee) Deadline to request CR/NC grading |
| Oct. 13 | F | Reading period begins, 9 p.m. |
| Oct. 14 | SA | Fall Convocation ends |
| Oct. 23 | M | Reading period ends, 8:20 a.m. Classes resume, 8:30 a.m. |
| Nov. 2 | TH | Fall open house for prospective students |
| Nov. 17 | F | Reading period begins, 9 p.m. |
| Nov. 22 | W | Reading period ends, 9 p.m. Thanksgiving recess begins, 9 p.m. |
| Nov. 27 | M | Thanksgiving recess ends, 8:20 a.m. Classes resume, 8:30 a.m. |
| Dec. 5 | T | Regular classes end, 9 p.m. |
| Dec. 6 | W | Labor Day classes rescheduled Reading period begins, 6 p.m. |
| Dec. 13 | W | Reading period ends, 8:20 a.m. Final exams begin, 8:30 a.m. |
| Dec. 19 | T | Exams end. Fall term ends, 6 p.m. All course work due |

SPRING 2024

| | | |
|---------|---|--|
| Jan. 2 | T | Grades due for fall 2023 Last day for faculty to accept late work for fall term |
| Jan. 9 | T | Online registration begins, 9 a.m. |
| Jan. 16 | T | Spring classes begin, 8:30 a.m. |

| | | |
|---------|----|--|
| Jan. 26 | F | Online registration ends, 11:59 p.m. Last day to add/drop courses without charge Last day for tuition rebate for dropped courses |
| Jan. 29 | M | Last day to change grade mode to letter grade |
| Feb. 5 | M | Last day to add a course (with fee) |
| Feb. 13 | T | Reading period begins, 9 p.m. |
| Feb. 19 | M | Reading period ends, 8:20 a.m. Classes resume, 8:30 a.m. |
| Mar. 1 | F | Last day to drop a course (with fee) Last day to request CR/NC grading |
| Mar. 8 | F | Spring recess begins, 9 p.m. |
| Mar. 25 | M | Spring recess ends, 8:20 a.m. Classes resume, 8:30 a.m. |
| Mar. 29 | F | Good Friday; no classes |
| Apr. 23 | T | Tuesday classes do not meet. Friday classes meet instead |
| Apr. 26 | F | Regular classes end, 9 p.m. Reading period begins, 9 p.m. |
| May 2 | TH | Reading period ends, 8:20 a.m. Final exams begin, 8:30 a.m. |
| May 7 | T | Final exams end. Spring term ends, 6 p.m. |
| May 9 | TH | Senior grades due for spring 2024 |
| May 18 | SA | Andover Newton graduation, 11:30 a.m. Berkeley Divinity School Commencement Evensong, 4 p.m. |
| May 19 | SU | YDS Commencement Service, 4 p.m. |
| May 20 | M | University and YDS Commencement |
| May 21 | T | All other grades due for spring 2024 Last day for faculty to accept late work for spring term Summer language courses begin |

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Timothee Goselin, B.A., Senior Administrative Assistant, Academic Affairs and Faculty Support

Nathaniel Gumbs, M.M., Director of Chapel Music

Jan L. Hagens, M.A., Staatsexamen, M.A., Ph.D., Director, Visiting Fellows Program, International Student Exchange Programs, and Summer Study Program

Shafton Haley, B.A., Student Services Coordinator

Shalane Hansen-Rodriguez, B.A., M.A., M.A.R., M.Phil., Assistant Director, Financial Aid

Campbell B. Harmon, B.A., M.A.R., Associate Director, Communications and Website

Lynn Haversat, B.S., Events and Program Manager

Kit Heeley, B.A., Director of Student Life

Daniel R. Heischman, B.A., B.A., M.A., S.T.M., D. Min., Director, Educational Leadership and Ministry Program, Berkeley Divinity School at Yale

Lisabeth Huck, B.A., M.Div., Director of Academic Services and Registrar

Justin Izbinski, B.A., Development Coordinator

Joanne Jennings, B.S., LL.B., M.Div., M.S.W., Director of Black Church Studies

Cami King, B.A., M.Div., Program Manager

Michael Libunao-Macalintal, B.A., M.Div., Liturgical Minister and Chapel Communications Manager

Rod Lowe, B.A., M.S., Senior Associate Director for Major Gifts

Malgorzata Madrzyk, B.S., M.S., M.B.A., Financial Analyst

Ryan McAnnally-Linz, B.A., M.A.R., Ph.D., Associate Director, Yale Center for Faith and Culture

Bruce McCann, B.Arch., B.E.S., Construction Project Manager

Oliver Mesmer, B.A., M.Div., Postgraduate Fellow in Church Relations and Ministry, Andover Newton Seminary at Yale Divinity School

Kelly Morrissey, B.S., Associate Director, Center for Continuing Education

Brandon Nappi, B.A., M.Div., D.Min., Executive Director of Leadership Programs, Berkeley Divinity School at Yale

Jill Olds, B.A., M.Div., M.A., Director, Youth Ministry Institute

Ned Parker, B.A., M.Div., D.Min., Associate Dean for Institutional Advancement, Andover Newton Seminary at Yale Divinity School

Nancy Pelaez, B.A., Senior Administrative Assistant, Development

Yejide Peters Pietersen, B.A., M.Div., Director of Formation and Associate Dean,
Berkeley Divinity School at Yale

Elaine Ranciato, B.S., Senior Executive Assistant to the Dean

Evan Rosa, B.A., B.A., M.A., Assistant Director for Public Engagement, Yale Center for
Faith and Culture

Jonathan Taylor, B.Mus., M.Mus., Director of Advancement, Berkeley Divinity School
at Yale

Ray Waddle, B.A., M.A., Editor, *Reflections*

Reginald Williams, B.A., M.B.A., Financial Assistant

Jonathan Wilson-Hartgrove, B.A., M.Div., Assistant Director for Partnerships and
Fellowships, Center for Public Theology and Public Policy

Rosalyn Woodward Pelles, B.A., J.D., Assistant Director for Student Engagement,
Center for Public Theology and Public Policy

FACULTY

Joel S. Baden, B.A., M.A., Ph.D., Professor of Hebrew Bible

William J. Barber II, B.A., M.Div., D.Min., Professor in the Practice of Public Theology
and Public Policy

Teresa Berger, L.Th., M.Th., Dr.Theol., Dipl.Theol., Dr.Theol.Habil., Thomas
E. Golden Professor of Catholic Theology and Professor of Liturgical Studies
(appointed with ISM)

Michal Beth Dinkler, B.A., M.A., M.Div., Th.D., Associate Professor of New Testament
(on leave of absence, 2023–2024)

Jamil W. Drake, B.A., M.Div., Th.M., Ph.D., Assistant Professor of African American
Religious History (on leave of absence, 2023–2024)

Bruce Gordon, B.A., M.A., Ph.D., Titus Street Professor of Ecclesiastical History

Clifton L. Granby, B.A., M.A., Ph.D., Ph.D., Associate Professor of Ethics and
Philosophy*

Peter J. Grund, B.A., M.A., Ph.D., Senior Lecturer at YDS and in the Faculty of Arts and
Sciences

Felicity Harley-McGowan, B.A., Ph.D., Lecturer

Erika Helgen, B.A., M.A., M.Phil., Ph.D., Associate Professor of Latinx Christianity (on
leave of absence, 2023–2024)

Jennifer A. Herdt, B.A., M.A., Ph.D., Gilbert L. Stark Professor of Christian Ethics (on
leave of absence, 2023–2024)

Martin D. Jean, B.A., A.Mus.D., Professor in the Practice of Sacred Music, Divinity
School; and Professor of Organ, School of Music (appointed with ISM)

Willie J. Jennings, B.A., M.Div., Ph.D., Associate Professor of Systematic Theology and
Africana Studies

Volker Leppin, Kirchl.Ex., Dr.Theol., Dr.Theol.Habil., Horace Tracy Pitkin Professor of
Historical Theology (on leave of absence, fall 2023)

Yii-Jan Lin, B.A., M.A., M.A., Ph.D., Associate Professor of New Testament

Kathryn Lofton, A.B., M.A., Ph.D., Professor of Religious Studies and American
Studies (courtesy)

Vasileios Marinis, B.A., D.E.A., M.A.R., Ph.D., Professor of Christian Art and
Architecture (appointed with ISM)

Eboni Marshall Turman, B.A., M.Div., Ph.D., Associate Professor of Theology and
African American Religions (on leave of absence, 2023–2024)

Donyelle McCray, B.A., J.D., M.Div., Ph.D., Associate Professor of Homiletics

- 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
- Joyce Mercer, B.A., M.Div., M.S.W., D.Min., Ph.D., Horace Bushnell Chair of Christian Nurture and Professor of Pastoral Care and Practical Theology
- Teresa Jean Morgan, B.A., B.A., Ph.D., McDonald Agape Professor of New Testament and Early Christianity
- Mary Clark Moschella, B.S., M.Div., Ph.D., Roger J. Squire Professor of Pastoral Care and Counseling
- Kyama M. Mugambi, B.Sc., M.A., Ph.D., Assistant Professor of World Christianity
- 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., Associate Professor of Philosophy of Religion
- 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; on leave of absence, spring 2024)
- Markus Rathey, Ph.D., Robert S. Tangeman Professor in the Practice of Music History (appointed with ISM and School of Music)
- Eric D. Reymond, B.A., M.A., Ph.D., Senior Lector II in Biblical Hebrew
- Melanie C. Ross, B.A., M.A.R., Ph.D., Associate Professor of Liturgical Studies (appointed with ISM)
- Carolyn J. Sharp, B.A., M.A.R., Ph.D., Professor of Homiletics
- Braxton D. Shelley, B.A., M.Div., Ph.D., Associate Professor of Sacred Music (appointed with ISM and Department of Music; on leave of absence, 2023–2024)
- Chloë F. Starr, B.A., M.A., D.Phil., Professor of Asian Christianity and Theology
- Gregory E. Sterling, B.A., M.A., M.A., Ph.D., Lillian Claus Professor of New Testament
- Kathryn E. Tanner, B.A., M.A., Ph.D., Frederick Marquand Professor of Systematic Theology (on leave of absence, fall 2023)
- Linn Marie Tonstad, B.A., M.A.R., Ph.D., Associate Professor of Systematic Theology
- Jacqueline Vayntrub, B.A., M.A., M.A., Ph.D., Associate Professor of Hebrew Bible
- 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., Professor of American Religious History
- Christian Wiman, B.A., Clement-Muehl Professor of Communication Arts (appointed with ISM)
- Almeda M. Wright, B.S., M.A.T., M.Div., Ph.D., Associate Professor of Religious Education
- Molly M. Zahn, B.A., M.Phil., Ph.D., Associate Professor of Hebrew Bible and Judaism
- * Effective July 1, 2023

VISITING AND ADJUNCT FACULTY

- Sarah B. Drummond, B.A., M.Div., Ph.D., Professor Adjunct of Ministerial Leadership
- Judith M. Gundry, B.A., M.A., Th.D., Professor Adjunct of New Testament and Research Scholar
- S. Mark Heim, B.A., M.Div., Ph.D., Visiting Samuel Abbot Professor of Christian Theology at Andover Newton Seminary
- Ronald Jenkins, B.A., Ph.D., Visiting Professor of Religion and Literature (appointed with ISM)

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

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

LECTURERS, INSTRUCTORS, AND DENOMINATIONAL STUDIES DIRECTORS

James Abbingdon, B.A., M.M., D.M.A., Lecturer (appointed with ISM)

Awet Andemicael, A.B., M.F.A., M.A.R., M.A., Ph.D., Lecturer in Theology (appointed with ISM)

Omer Bajwa, B.A., M.S., M.A., Lecturer In Chaplaincy

JaQuan Beachem, B.A., M.Div., Lecturer in Ministerial Formation

Hiram Brett, B.A., M.Div., Lecturer in Pastoral Care

Joan Cooper Burnett, B.S., M.Ed., M.Div., Lecturer in Pastoral Care

J.C. Cadwallader, B.A., M.Div., D.Min., Lecturer in Homiletics

Justin Crisp, B.A., M.Div., M.A., Ph.D., Lecturer in Anglican Studies

Alison Cunningham, B.A., M.Div., Lecturer in YDS Internship Program and Lecturer in Ministerial Formation Örgü Dalgıç, B.A., M.A., Ph.D., Lecturer in Religion and Visual Culture (appointed with ISM)

Ryan Darr, B.S., M.Theol., Ph.D., Lecturer (appointed with ISM)

Jennifer Davis, B.A., M.A.T.X., M.Div., Lecturer in YDS Internship Program

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

James Elrod, A.B., M.B.A., M.A.R., Lecturer In Nonprofit Administration

Melody Escobar, B.A., M.A., Ph.D., Lecturer in Spirituality

Christopher Evans, A.B., M.Div., Ph.D., Lecturer in Methodist History and Doctrine

Cheryl Townsend Gilkes, B.A., M.A., Ph.D., Lecturer (appointed with ISM)

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James Hazelwood, B.A., M.Div., D.Min., Lecturer In Lutheran Studies

Daniel R. Heischman, B.A., B.A., M.A., S.T.M., D.Min., Lecturer In Educational Leadership and Ministry

Edward Horne, B.A., M.Div., Director of Methodist Studies

Joanne Jennings, B.S., LL.B., M.Div., M.S.W., Lecturer in Clinical Pastoral Education and Director of Black Church Studies

Alfred Johnson, A.A., B.A., M.Theol., D.Min., Lecturer In Methodist Polity

Tracy Johnson Russell, B.A., M.Div., M.A., Lecturer in Homiletics and YDS Internship Program

Songbok Bob Jon, B.A., M.Div., S.T.M., Ph.D., Lecturer In Homiletics

Julie Kelsey, B.A., M.S., M.Div., Lecturer In Homiletics and Lecturer In Pastoral Care

Timothy J. Keyl, B.A., M.Div., M.M., Director of Lutheran Studies

Nadieszda Kizenko, A.B., M.A., Ph.D., Lecturer (appointed with ISM)

Carolyn Ladd, B.A., M.A., M.S., M.F.A., Lecturer in Homiletics

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

Ryan Lerner, B.A., M.A., M.Div., Director of Roman Catholic Lay Ministerial Studies

Mark Lester, B.A., M.A.R., Ph.D., Lecturer in Biblical Hebrew

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

Mark Miller, B.A., M.M., Lecturer in Sacred Music (appointed with ISM)

Brandon Nappi, B.A., M.Div., D.Min., Lecturer in Homiletics

Ian Buckner Oliver, B.A., A.M., Lecturer in Interreligious Engagement
 Kate M. Ott, B.A., M.A.R., Ph.D., Lecturer in YDS Internship Program
 Ned Parker, B.A., M.Div., D.Min., Lecturer in Ministerial Formation
 Alison Patton, B.A., M.Div., Lecturer In Homiletics
 Brenda Pelc-Faszczka, A.B., M.Div., D.Min., Lecturer in Pastoral Care
 Yejide Peters Pietersen, B.A., M.Div., Lecturer In Anglican Studies
 Mark Roosien, B.A., M.T.S., Ph.D., Lecturer in Liturgical Studies (appointed with ISM)
 Maytal Saltiel, B.A., M.Div., Lecturer In Chaplaincy
 Glen Segger, A.B., A.B., M.A.R., M.M., Ph.D., Lecturer in Theology
 Roberto Sirvent, B.A., M.A., J.D., Ph.D., Lecturer of Latinx Studies
 Samantha Slaubaugh, B.A., M.Div., Ph.D., Lecturer (appointed with ISM)
 Kathleen Turner, B.F.A., M.F.A., M.Div., S.T.M., Ph.D., Lecturer (appointed with ISM)
 Kathy Williamson, B.S., M.S., M.Div., Lecturer In YDS Internship Program

RESEARCH FACULTY

Daniel Bohac, B.A., M.T.S., Ph.D., Associate Research Scholar and Lecturer
 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
 Jan L. Hagens, M.A., Staatsexamen, M.A., Ph.D., Senior Research Scholar and Lecturer
 in the Faculty of Arts and Sciences
 Abdul-Rehman Malik, B.A., B.Ed., M.Sc., Associate Research Scholar and Lecturer in
 Islamic Studies
 Kenneth P. Minkema, B.A., M.A., Ph.D., Research Scholar

FACULTY EMERITI/AE

Harold W. Attridge, A.B., B.A., M.A., Ph.D., Sterling Professor Emeritus of Divinity
 Adela Yarbro Collins, B.A., M.A., Ph.D., Buckingham Professor Emerita of New
 Testament Criticism and Interpretation
 John J. Collins, B.A., M.A., Ph.D., Holmes Professor Emeritus of Old 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
 John E. Hare, B.A., Ph.D., Noah Porter Professor Emeritus of Philosophical Theology
 Peter S. Hawkins, B.A., M.Div., M.A., Ph.D., Professor Emeritus of Religion and
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 David H. Kelsey, B.A., B.D., M.A., Ph.D., Luther A. Weigle Professor Emeritus of
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 Janet K. Ruffing, B.A., M.A.S., C.T.S., S.T.L., Ph.D., Professor Emerita of the Practice
 of Spirituality and Ministerial Leadership
 Bryan D. Spinks, B.A., Dip.Th., M.Th., B.D., D.D., Bishop F. Percy Goddard Professor
 Emeritus of Liturgical Studies and Pastoral Theology
 Harry S. Stout, B.A., M.A., Ph.D., Jonathan Edwards Professor Emeritus of American
 Christianity
 Leonora Tubbs Tisdale, B.A., D.Min., Ph.D., Clement-Muehl Professor Emerita of
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Denys Turner, B.A., M.A., D.Phil., Horace Tracy Pitkin Professor Emeritus of Historical
Theology

Robert R. Wilson, A.B., B.D., M.A., Ph.D., Hooper Professor Emeritus of Religious
Studies and Professor Emeritus of Old Testament

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

A MESSAGE FROM THE DEAN

Yale Divinity School exists to address the most pressing issues facing humanity. In the twenty-first century, we engage this challenge through scholarship of the highest caliber and through the cultivation of faith.

I believe it is this potent, unique combination – faith and intellect – that keeps our school powerfully relevant and ideally positioned to take on the challenges of the future. At YDS, we fully embrace the academic enterprise but recognize that intellect alone will not solve the world's problems; it is our faith that motivates us, our faith that moves us to act.

We are an ecumenical Christian community that welcomes all, including those of different faiths and those who claim no particular faith. We are deeply committed to diversity, equity, and inclusion – a commitment manifest in the work we do to make YDS a welcoming community where all can experience a true sense of belonging. We are committed to justice. 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. These conversations compel many of our students to take action while they are at YDS and in their lives and careers after graduation.

From scholars and researchers to politicians, ministers, and religious luminaries, Yale Divinity School has produced some of the world's most influential leaders. Since its inception in 1822 as a distinct school within Yale University, YDS has been a leader among theological institutions in putting forward presidents and deans of colleges, universities, and seminaries, as well as heads of denominations. 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.

Over the course of the 2022–23 academic year, we observed the Yale Divinity School Bicentennial, reflecting on our past and imagining our future. As much as I celebrate all that YDS has accomplished over its 200 years, I am most excited about what lies before us as we enter our third century. The first two centuries are but a prelude to the third.

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 many 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, including the Yale Center for Faith and Culture, the Jonathan Edwards Center at Yale, the James E. Annand Program for Spiritual Formation, the Educational Leadership and Ministry Program, the Center for Continuing Education at Yale Divinity School, and the Center for Public Theology and Public Policy.

Between 280 and 300 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 multiple fields of study. Some YDS faculty can hold joint appointments in the Department of Religious Studies or participate as Ph.D. program faculty. Conversely, Religious Studies faculty can teach courses at the Divinity School. YDS professors occasionally maintain joint appointments in, or affiliations with, various other Yale departments, such as 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, Emilie Townes, and moral movement leader William J. Barber II; 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. Senators John Danforth and Chris Coons.

Today, YDS is a thriving ecumenical school inclusive of a wide range of Christian traditions. The School graduates about 130 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

The mission of the Divinity School is to foster the knowledge and love of God through rigorous scholarly inquiry, the preparation of students for lives of transformative service, the promotion of broad inclusivity and diversity in our communal life, encounter with the sacred through music and the arts, and the advancement of the sustainability of the earth. Traditionally and primarily Christian in character, the school welcomes persons of all faiths and those of no faith.

A professional school within Yale University, the Divinity School is uniquely positioned to prepare leaders who will address the major issues confronting the global community. YDS prepares students through rigorous scholarly inquiry, corporate worship and spiritual formation, and engagement in a variety of practicing ministries for three major venues: lay and ordained Christian ministries; the initial stage of graduate preparation for the Academy and other professional guilds; and for public service or other careers. In all cases the school seeks to help students understand the theological dimensions of their vocations.

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. More than half of M.Div. graduates enter ministry, as parish pastors or chaplains in hospitals or academic settings. About a quarter continue with additional graduate education or work in teaching ministries. Others are engaged in the nonprofit sector, the private sector, the arts, politics, or family life. Half of M.A.R. graduates remain in education, either seeking additional degrees or working in schools, while about fifteen percent enter ministry, slightly more than the number who work in the private sector. M.A.R. graduates also pursue careers in nonprofits, the arts, and 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 the YDS Internship Program, 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.

YDS Internship Program Field education, together with theological reflection, in church or clinical ministries, and in educational, nonprofit, or social justice-focused settings.

Master of Divinity Degree Requirements

The degree of Master of Divinity (M.Div.) certifies completion of a program of theological studies designed primarily, although not exclusively, to prepare the candidate for ordination to the Christian ministry. The requirements reflect the intention of 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 (defined as enrollment in at least one three-credit course that meets on campus on a regular basis throughout the term) 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 Hebrew Bible 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 *Christian Ethics Seminar* (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, REL 831, or REL 849.

Area V Nine credit hours.

YDS Internship Program See YDS Internships, 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, indigeneity, 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 all internships.

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.

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.

INTERNSHIP REQUIREMENT

Students who enroll in the M.Div. program must complete four hundred hours of an internship as part of their degree requirements. Students may elect to meet this requirement in several ways. See YDS Internships, in the chapter Other Curricular Considerations, for definitive information about requirements and policies regarding internships.

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 M.Div. program director, 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 M.Div. program director 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. The length of manuscripts for the thesis or project will vary depending on the subject

matter, but a one-term thesis or project is typically 30–50 pages long; a two-term thesis or project, typically 60–100 pages. All thesis and project students must register for the M.Div. Thesis or Project course (REL 3799) for one or two terms.

In order to fulfill the library's mission to collect, describe, and preserve intellectual content created by and within the School, M.Div. students have the option to supply a PDF copy of their thesis, along with a thesis abstract of less than 300 words, to the registrar for archiving by the library. Students who wish this option must also complete a form with regard to authorship and access. The thesis copy must have a title page, be free of typographical errors, and employ an acceptable literary style, including standard forms for references.

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.

Master of Arts in Religion Degree Requirements

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 (defined as enrollment in at least one three-credit course that meets on campus on a regular basis throughout the term) 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 coursework 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; 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 that includes a broad range of courses that illumine the theology, history, philosophy, aesthetics, and practices of black religion. Students are encouraged to take courses pertinent to African American religious studies in other departments or programs of the University (for example, in Anthropology, Religious Studies, History, African Studies, African American Studies, Music, History of Art, and Women's, Gender, and Sexuality Studies). Through the careful study of manuscript, printed, visual, and aural/oral sources, students learn an array of methodologies and approaches to inventively engage black religion and explore current movements and debates on topics such as race, gender, sexuality, popular culture, politics, and media. A minimum of eighteen credit hours must be taken in courses focusing on black religion representing at least four of the five curricular areas. 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

Ethics is concerned with the evaluation of character and action. It examines the sorts of people we ought to be, the ways we should act in relation to others, and the social structures we collectively inhabit, transmit, and transform. The concentration in Ethics is an inherently interdisciplinary course of study that trains students in Christian theological traditions of ethical reflection and in contemporary social-ethical thought. Courses in ethics address questions of the good life, social justice, and the common good, both as these have arisen in the past and as they take shape with reference to pressing concerns of our own historical moment, from immigration to environmental justice. All students are encouraged to pursue work across the theological disciplines as well as in pertinent areas of the University outside of the Divinity School, including the Departments of Religious Studies, Philosophy, and Political Science, the School of the Environment, and the Law School. The Yale Interdisciplinary Center for Bioethics offers further resources for interested students. At least eighteen credit hours must be taken in ethics; in addition, six credit hours in the biblical disciplines and twelve in history and theology are ordinarily required. The program trains students for intellectual leadership both inside and outside the academy, with graduates of the program entering top doctoral programs in the field as well as work in the nonprofit sector, advocacy, secondary education, journalism, and law.

Hebrew Bible

The concentration in Hebrew Bible prepares students for the critical study of the Hebrew Bible, its languages, texts, and contexts. The curriculum encompasses: (1) the study of Hebrew, Greek, and Aramaic, as well as offerings in relevant ancient languages; (2) a wide range of interpretive courses, both textual and thematic; and (3) courses in the ancient Near Eastern and Mediterranean context and in the history of interpretation. Students frequently make use of the rich resources at Yale in the Departments of Near Eastern Languages and Civilizations, Religious Studies, Classics, Comparative Literature, History of Art, and Anthropology, as well as the holdings of Yale's many collections. The concentration in Hebrew Bible requires eighteen credit hours of Hebrew and Hebrew-based courses, six credit hours of Greek, the foundation courses in Hebrew Bible and New Testament Interpretation (REL 503, REL 504, REL 505, and REL 506), and six credit hours of exegetical, thematic, or historical courses. Many students in this concentration advance to do doctoral work in Hebrew Bible and related areas.

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 and medieval Christianity to the Reformation and the contemporary world, and is enriched by many other departments and programs across the University (including 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, gender, and sexuality. The program aims to reverse the historiographical exclusions of a field that for too long privileged European men as the only makers of history and to think both critically and comparatively about how various societies have managed human difference. Faculty emphasize the historical study of theology and religious thought; the diverse cultural contexts in which religious ideas and practices were formulated, expressed, and disseminated; the varied roles of Christianity in making social and political change; and the historical intersections of Christianity with other religious traditions around the world. The concentration requires at least eighteen credit hours in historical studies and, in the second year, the completion of either an academic or professional thesis.

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 trains students in the reading of early Christian texts and the surrounding literature, in the diverse methodologies used to read those texts, and in their ongoing significance. The program trains students in the reading of Greek texts and in one other relevant ancient language (normally Hebrew, but other languages may be substituted). Students are encouraged to explore widely and to take some courses in related departments at Yale that are relevant to their interests. The requirements include fifteen hours of Greek and Greek-based courses (including courses offered by the Classics department), six hours in another relevant language, six hours in relevant thematic or critical theory courses, and the foundational sequences in Hebrew Bible and New Testament Interpretation (REL 503, REL 504, REL 505, and REL 506) or their equivalents. If students have substantial experience in diversely oriented foundational Hebrew Bible and New Testament Interpretation courses, they may, in consultation with the program faculty, waive this requirement. All courses are selected in consultation with an adviser. The purpose of the program is to provide solid grounding in New Testament scholarship broadly understood.

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. Students' course work must include a course that addresses in a sustained and focused way questions concerning how theological and philosophical discourse is influenced by white supremacy and the privileging of white and male voices.

Practical Theology

The Practical Theology concentration is an interdisciplinary academic program for students anticipating Ph.D. studies in the field of practical theology as well as for others who wish to engage in theologically grounded study of the lived religious 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 Yale School of the Environment. 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 has a primary focus in the period between the Babylonian Exile (586–539 BCE) and the Jewish revolts against Rome in the period 66–135 CE. The rich literature of Second Temple Judaism includes many of the books of the Hebrew Bible and many New Testament texts, as well as a wide variety of texts not included in the later Jewish and Christian canons. Coursework therefore includes extensive work in Hebrew Bible and/or New Testament in addition to courses on other

Second Temple literature. Students are expected to acquire high-level competence in Hebrew, Greek, and Aramaic. Study of Syriac and Latin is also encouraged. Students are also encouraged to take courses in rabbinic Judaism, in the Department of Religious Studies, as well as in Classics and the Archaia interdisciplinary program. The goal of the program is to familiarize students with the history and literature of Judaism in the Persian, Hellenistic, and Roman periods and to read at least the literature that is extant in Hebrew, Aramaic, and Greek in the primary languages. The concentration requires twelve credit hours in advanced Hebrew, twelve in other ancient languages, and twelve in the history and literature of the period, and allows twelve elective credits.

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

The concentration in Women's, Gender, and/or Sexuality Studies (WGSS) trains students in a number of skills pertinent to gender and sexuality studies, including textual interpretation and analysis, historical thinking, and approaches to visual and material culture, all with a relation to the religious (broadly construed). Students are encouraged to develop their own research agendas, which may be thematic, historical, theological, theoretical, or take a number of other forms, and to make use of resources from other departments and programs in the University, especially American Studies; Women's, Gender, and Sexuality Studies; Lesbian, Gay, Bisexual, and Transgender Studies; and Ethnicity, Race, and Migration. Students typically pursue courses of study that prepare them for further work, whether in a professional or academic context, which is enabled by the flexibility of degree requirements for the WGSS M.A.R. Students work closely with faculty advisers to create a coherent program of study, which might focus on topics like queer art, women's history and biblical interpretation, gender and liturgy, queer theology, or the effect of religion on gender, sexuality, and health care, to name a few examples from recent years. Faculty interests include biblical interpretation, theology and ethics, preaching and pastoral care, visual and material culture, and liturgy. The concentration requires six credit hours in Bible (or other sacred texts, with the adviser's permission) and six credit hours in historical or theological study, in addition to eighteen credit hours in the WGSS concentration.

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 in the second year is required of students enrolled in the History of Christianity concentration; for all other M.A.R. students, a second-year thesis or project is optional. 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 M.A.R. program director, 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 M.A.R. program director 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. The length of manuscripts for the thesis or project will vary depending on the subject matter, but a one-term thesis or project is typically 30–50 pages long; a two-term thesis or project, typically 60–100. 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.

In order to fulfill the library's mission to collect, describe, and preserve intellectual content created by and within the School, M.A.R. students have the option to supply a PDF copy of their thesis, along with a thesis abstract of less than 300 words, to the registrar for archiving by the library. Students who wish this option must also complete a form with regard to authorship and access. The thesis copy must have a title page, be free of typographical errors, and employ an acceptable literary style, including standard forms for references.

EXTENDED DEGREE PROGRAM

An extended degree program is offered for selected students in the concentrated M.A.R. program. This allows students planning to apply for doctoral programs to strengthen their preparation through an additional year of academic study.

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.

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 email address; (2) area of concentration; (3) whether the student is or is not an ISM student; (4) a completed M.A.R. course plan (blank copies are downloadable online), with current/anticipated fourth-term courses included; (5) a statement explaining why the student wishes to extend the concentrated M.A.R. program, including the planned course of study for the third year (ordinarily, it is expected that students will pursue full-time study during the third year; if a student wishes to study part-time, the application must indicate how many courses will be taken); (6) a description of the doctoral program to which the student will be applying and how it fits into the statement of interest above; and (7) two letters of recommendation from Yale faculty. One of these letters must be from a faculty member in the area of concentration. These letters should be sent directly to the Office of Academic Affairs.

Students receiving financial aid who are accepted into the extended degree program must submit a new financial aid application for their additional year of study. In their extended year, students are eligible for the same level of need-based YDS scholarship funding and federal loans as other MAR students, provided that Satisfactory Academic Progress (SAP) is maintained.

Master of Sacred Theology Degree Requirements

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. YDS also offers a specialized S.T.M. track, the S.T.M. for Ministry Professionals, described below.

TRADITIONAL S.T.M.

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. A thesis, major paper in a regular course, or other acceptable project in the selected field of study is required.

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.

S.T.M. FOR MINISTRY PROFESSIONALS TRACK

The S.T.M. for Ministry Professionals track (suspended for 2023–2024) is designed for individuals with at least three years of experience in professional ministry. 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 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 above are applicable to the S.T.M. for Ministry Professionals track.

THESIS, PROJECT, AND EXTENDED PAPER OPTIONS

An independent thesis, a project in the candidate's area of concentration, or an extended paper is required for 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. Extended papers are written in conjunction with the regular requirements for courses credited toward the S.T.M. degree. A thesis, project, or extended paper must demonstrate independent research and critical inquiry.

Thesis/Project

Students planning to pursue a thesis or project must first identify two readers, one of whom acts as the thesis/project adviser—normally, though not always, the student's academic adviser. The readers must be appropriate to the chosen topic and must be willing and able to work with and guide the student as the process evolves. The first reader is a Yale faculty member, including part-time and visiting faculty with permission of the S.T.M. program director. The second reader is usually a Yale faculty member but also can be external to Yale with permission of the S.T.M. program director.

The student must submit a completed S.T.M. Thesis/Project Proposal form no later than the end of the first week of the term in which the thesis or project is to be initiated. Students are encouraged to submit the form at the end of the term prior to the term in which they hope to begin the project. The submission must include a one-page proposal describing the thesis or project; the signatures of the first reader, second reader, and the student's academic adviser if the adviser is not one of the readers; and specification of what must be handed in as evidence of progress by the Monday of week five. If the first reader is not a full-time member of the Divinity faculty, the proposal must also include a statement of support from a full-time member.

The S.T.M. program director will review the application and, if there are solid grounds for confidence in the student's ability to complete the work successfully, will authorize the thesis or project. 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 their proposal is not approved.

By the Monday of the fifth week of classes in which the thesis/project begins, the agreed-upon evidence of progress (e.g., outline, draft, annotated bibliography, specified number of pages, etc.) must be submitted to the first reader. If the first reader is not able to confirm substantial progress and a solid expectation that the student can be expected to submit satisfactory work by the end of the term, the first reader must indicate this by submitting an Academic Caution Notice to the student, academic dean,

and registrar. A student who receives an Academic Caution Notice may drop the course or petition to convert the thesis or project to a reading course. This petition requires support of the first reader and is made by written request to the Professional Studies Committee. Normally, a full draft is due to the first reader some weeks prior to final submission, as agreed upon by both parties.

The thesis is due on the final day of the term as noted on the academic calendar. First and second readers will confer on the grade prior to grade submission by the first reader and will complete and submit to the registrar's office a reader's report describing the strengths and weaknesses of the thesis. 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.

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.

After an S.T.M. thesis has been approved by the first and second readers, and prior to 5 p.m., May 9, 2024, a candidate must provide a correct copy to be archived by the Divinity Library. This copy must be provided to the registrar's office in electronic (PDF) form along with a completed archiving agreement 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*.) In order to fulfill the library's mission to collect, describe, and preserve intellectual content created by and within the School, students are strongly encouraged to provide a thesis abstract of less than 300 words along with the thesis copy.

Extended Paper

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.

Nondegree Students

Persons who wish to engage in study or research at YDS not leading to a degree may apply to be nondegree students. In addition to its traditional nondegree program for qualified individuals who intend to enroll in specific courses, YDS has several other nondegree offerings. These include the special Ministers in the Vicinity Program for persons currently engaged in professional ministry; the research program for doctoral students enrolled at other institutions; and a student exchange program with

institutions abroad. Information on the admissions process for these programs can be found under Nondegree Students, in the chapter Admission.

TRADITIONAL

Students in the traditional nondegree program are normally 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. Traditional 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 associate dean of academic affairs, an individual's nondegree status may be extended for an additional year. Students are not eligible for reading courses or directed studies programs, and University courses outside YDS are not available to them. A few specified courses at YDS may not be open when the nature or size of the course requires that it be restricted to degree candidates. Traditional 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 provided 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 associate dean of academic affairs an evaluation of the work they did as nondegree students. The maximum number of courses that can be accepted from work done as a traditional 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 an undergraduate 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 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 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.

RESEARCH

Students enrolled in doctoral programs at other institutions may be granted 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. Course enrollment is not permitted.

EXCHANGE

Yale Divinity School welcomes international exchange students from partner institutions who wish to spend one term or a year studying at YDS. Student exchange partnerships exist with Westcott House Anglican Theological College in Cambridge, England; German universities in Heidelberg, Freiburg, and Tübingen; Singapore's Trinity Theological College; the Divinity School of Chung Chi College (Chinese University of Hong Kong); and Hebrew University in Jerusalem.

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 now the third 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 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. Andover Newton also hosts four named lectures annually or biennially. 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 keen 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 Seminary 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 is the only Episcopal seminary to be fully affiliated with a major research institution such as Yale University. Founded in Middletown, Connecticut, by John Williams, later presiding bishop of the Episcopal Church, and chartered by the State of Connecticut in 1854, Berkeley Divinity School takes its name from George Berkeley, bishop of Cloyne, Ireland – philosopher, educator, and a benefactor of Yale College. The School moved to New Haven in 1928 under the leadership of Dean William Palmer Ladd and has worked closely with Yale University ever since. The School entered into its present form of affiliation, wherein all Berkeley students take Yale degrees, in 1971.

This organic collaboration continues to flourish after more than a half-century. Berkeley retains its identity through an independent board of trustees and administration, its dean, and the Berkeley Center located at 363 Saint 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 and vocational formation. 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.

All admissions to Berkeley are administered through either YDS or the Institute of Sacred Music. Individuals interested in pursuing the program at Berkeley Divinity School should submit a YDS or ISM application for admission, indicating their desire to enroll in Berkeley. For further information, please contact the Dean's Office, Berkeley Divinity School, 409 Prospect Street, New Haven CT 06511, 203.432.9285, or visit <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 for additional grants and merit awards. Through their degree programs, ISM Divinity students (pursuing the M.Div., the M.A.R., or the S.T.M.) are equipped to follow careers in ordained ministry, the academy, the arts, or 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 worshippers in a variety of faith traditions. Approximately every two years the Institute sponsors international study tours with the goal of 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 worshipping communities. (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.

INTERDISCIPLINARY PROGRAM IN MUSIC AND THE BLACK CHURCH

This new program aims to organize and expand the scholarly attention paid to the music of the Black Church and to this tradition's extraordinary influence on a host of musical cultures—confessional and commercial, American and global. Drawing on constituencies at Yale, in New Haven, and beyond, Music and the Black Church hosts a concert series, residencies, symposia, and course offerings.

Positioned in the Institute and partnering with YDS and other units at Yale, this program allows students to fuse intellectual inquiry and practice, creating a peerless hub for one of the most significant and most understudied traditions of American music. Directed by Professor Braxton D. Shelley, the program links together faculty in the Department of Music, the School of Music, the ISM, the Divinity School, and the Department of African American Studies. Through its slate of activities, the program draws together practitioners and scholars, students and congregants, neighbors and visitors, pursuing a fuller consideration of this crucial strand of African American life and history.

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 2023–2024. The letter “a” following the course number denotes the fall term, and the letter “b” following the course number denotes the spring term. Normally, courses numbered in the 500s carry Area I credit, with those in the 600s carrying Area II credit, those in the 700s carrying Area III credit, those in the 800s carrying Area IV credit, and those in the 900s carrying Area V credit. Courses with a four-digit number are eligible for elective credit only. Unless otherwise noted, all courses are for three hours of credit each term.

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; YDS Internship 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 appropriate M.Div., M.A.R., or S.T.M. program director 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 Hebrew Bible and New Testament, 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 Hebrew Bible and New Testament. *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 Hebrew Bible and New Testament. 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, Hebrew Bible Interpretation I Joel Baden

An introduction to the contents of the Hebrew Bible (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 Hebrew Bible for contemporary communities of faith. The course aims to make students aware of the contents of the Hebrew Bible, the history and development of ancient Israel's literature and religion, the methods of biblical interpretation, and ways of interpreting the Hebrew Bible for modern communities of faith. Area I. 3 Course cr

REL 504b, Hebrew Bible Interpretation II Molly Zahn

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

REL 505b, New Testament Interpretation I: The Gospels and Beyond Laura Nasrallah

The texts of the New Testament emerged in the diverse social and complex political context of the Roman Empire and of second-temple Judaism within it. Along with REL 506, this course examines approaches that attempt to set New Testament texts

within their first- and second-century contexts, pays special attention to archaeological materials which aid our understanding of the world from which these texts emerged, considers how and why these particular texts came to be a canon, and pays special attention to themes of race, ethnicity, women, gender, imperial power and resistance to it, and varieties of Judaism in antiquity. Students also consider the vibrant and controversial contemporary contexts in which they and others interpret the New Testament. Area I. 3 Course cr

REL 506a, New Testament Interpretation II: The Letters of Paul and Beyond Laura Nasrallah

The texts of the New Testament emerged in the diverse social and complex political context of the Roman Empire and of second-temple Judaism within it. This course examines approaches that attempt to set New Testament texts within their first- and second-century contexts, pays special attention to archaeological materials that aid our understanding of the world from which these texts emerged; considers how and why these particular texts came to be a canon; and highlights themes of race, ethnicity, women, gender, imperial power and resistance to it, and varieties of Judaism in antiquity. Students also consider the vibrant and controversial contemporary contexts in which they – and others – interpret the New Testament. This course is the first of a two-term introduction to the literature of the New Testament and to the methods and resources useful for interpreting that literature. 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

This course is the sequel to Elementary New Testament Greek and aims to prepare students for Greek exegesis of the New Testament. Twice-weekly required readings and written assignments focus on syntax, vocabulary-building, translation of a variety of New Testament texts, and textual criticism and other aspects of Greek exegesis. Class sessions focus on honing translation skills and sight-reading of the Septuagint, Didache, and other early Christian texts in Greek. Assignments and class sessions incorporate regular use of a Greek-English lexicon and advanced Greek grammar. Tools for review of basic New Testament Greek grammar will be recommended, not required. Area I. Prerequisites: REL 3605 and REL 3606; or GREK 110 and GREK 120; or REL 3609; or equivalent study of Koine 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 age, and in the time of the Iron Age and 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 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 574a, Intermediate Biblical Hebrew and Exegesis 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

GRADUATE SEMINARS IN BIBLICAL AND COGNATE STUDIES**REL 511a, Past Tense: Classical Biblical Prophecy** Gregory Mobley

In an era that lasted barely more than two centuries, from about 740 to 540 BCE, the company of ancient religious geniuses we know as the classic Hebrew prophets composed and performed a body of work that has inspired and confounded the world for more than two millennia. In this class we seek to understand the biblical prophets and endeavor to enlarge our capacity to be prophet-like, that is, “prophet-ic.” The basic method of the course is to carefully read selected oracles and vision reports from the prophetic corpus in concert with secondary readings about the social and historical background of the prophets, the creative process, and contemporary poetic and political discourse in the spirit of biblical prophecy. Area I. 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. While not required, previous completion of REL 505 and REL 506 is recommended. Area I and Area V. 3 Course cr

REL 542a, Dead Sea Scrolls Molly Zahn

An introduction to the Dead Sea Scrolls and their sociohistorical contexts. Major themes include the diverse contents and dates of the scrolls, the nature and identity of the community that collected and produced them, the various tools and methods scholars use to study them, and their impact on our understanding of early Judaism. No knowledge of Hebrew required but previous coursework in Hebrew Bible is recommended. Area I. 3 Course cr

REL 552a, Readings in Second Temple Jewish Texts: Chronicles and the Temple Scroll

Molly Zahn

Close reading, in the original language(s), of selected texts dating to the Second Temple period, including but not limited to later books of the Hebrew Bible (e.g., Chronicles, Daniel), the Apocrypha (e.g., Ben Sira, Tobit), and Dead Sea Scrolls texts. Topics include the syntax and grammar of the texts, their compositional histories, genre and other literary features, and their contribution to our understanding of the history and culture of early Judaism. Area I. Prerequisites: REL 503 or REL 504 or equivalent and at least one year of Biblical Hebrew 3 Course cr

REL 565a, Bodies and Embodiment in the Hebrew Bible Joel Baden

In this course we explore the ways bodies are presented in, deployed by, and entangled with the Hebrew Bible and the theories that help us understand the relationship of body and Bible. The course is structured around three axes: the world behind the Bible, the world in the Bible, and the world in front of the Bible. Area I. Prerequisites: REL 503 and REL 504. 3 Course cr

REL 567a, Revelation and Imagination Yii-Jan Lin

Ernst Käsemann famously stated that “Apocalyptic...was the mother of all Christian theology.” While he was urging a return to the study of apocalypticism in the teachings and life of Jesus, this course takes seriously a broader read of this statement: apocalyptic and the Apocalypse of John, via their protean nature, birth theologies, movements, art, film, violence, and further visions. Students consider both ancient contexts of Revelation (literary, sociohistorical) and its influence since in movements, times of crisis, art, and activism. A Greek component is possible for this course. Area I. Prerequisite: REL 505 or REL 506. 3 Course cr

REL 597b, Readings in Recent Biblical Scholarship Joel Baden

This course, intended primarily for M.A.R. Hebrew Bible students, provides an overview of the latest developments in the field of Hebrew Bible, and the critical tools to evaluate and engage with them, including learning how to respond responsibly to others’ ideas both orally and in writing. Each week students read all or part of a recent scholarly work in the field of Hebrew Bible (approximately 200 pages per week). The works to be read are chosen in consultation with the instructor over the course of the term, in line with the academic interests of students enrolled in the course. Students are asked to critically evaluate those works in class; prepare an oral response as if on a conference panel; and write book reviews. The course operates as a workshop, with all student contributions heard, read, and critiqued by their peers as well as by the instructor. Area I. Prerequisites: REL 503 and REL 504, or their equivalents, and at least one year—preferably two—of Biblical Hebrew. 3 Course cr

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 Linn Tonstad

The aim of this course is to introduce students to Christian theology, or better, Christian *theologies*. Through short readings and varied writing assignments, students develop the theological literacy needed to take part in cultural contestations over religion, to engage in church debates, and/or to inform their own decisions about faith and practice. 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. No particular faith commitment or background is assumed. Area II. 3 Course cr

REL 602b, 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 or REL 626 or the equivalent. 3 Course cr

REL 603b, Love, Prophecy, and Social Criticism Clifton Granby

This course examines competing philosophical and theological accounts of love, justice, and prophetic criticism. It also explores the roles, aims, and ethics of prophetic speech in public discourse. The course begins with the exploration of three related but distinct approaches to the ethics of love: philosophical, Augustinian, and a democratically inspired ethic of care of self, other, and world. The middle section of the course focuses on the ethics of prophetic practices and the role of social criticism in the public sphere. The course concludes with examination of the form, content, and methods of courageous exemplars working within and against various black prophetic traditions. Area II. 3 Course cr

REL 612a, Christ and Being Human Drew 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 and Area V. 3 Course cr

REL 616a, Introduction to East Asian Theologies Chloe 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 620a, Pessimism Miroslav Volf

This seminar examines the philosophical tradition of pessimism. Though we touch on *future-oriented* versions of pessimism (either negative expectation about the future or lack of any systematic belief about the future), we concentrate on *value-oriented* versions of pessimism (i.e., negative judgment about whether life is worth living or whether the world can, in a significant sense, be called good). We discuss to what extent and in what ways the world can be affirmed as good. We examine in greater detail the philosophy of Arthur Schopenhauer, the most influential of pessimist philosophers. Area II and Area V. 3 Course cr

REL 623a, 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 practices and belonging. Area II and Area V. Prerequisite: at least one term of study of theology. 3 Course cr

REL 626b, Systematic Theology Willie Jennings

This is a course in systematic theology, which means it is a course that examines the theological practices of Christian faith. It is the *practice of thinking inside the practices* of the faith that constitutes the idea of “system” in this course. To that end, this course considers three categories of practice: the practice of worship, the practice of ministry, and the practice of witness, roughly aligning with the threefold identity-ministry of Jesus, as prophet, priest, and king. The task of thinking inside these practices brings us to doctrines that have formed at the sites of these practices and which in turn help to shape the practices. This task also brings us to forms of Christian communal life that are facilitated by these practices and that, in turn, situate these practices in their reason for being. Area II. Prerequisites: One bible course and one theology course. 3 Course cr

REL 629a, Theology and Medicine Mark Heim and Benjamin Doolittle

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 class meetings at Yale New Haven Hospital 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. Prerequisite: one term of graduate-level study of theology is assumed. 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 and Area V. 3 Course cr

REL 645b, Asian American Theologies Chloe Starr
This course examines the development of Asian American theologies and their key themes: migration, intercultural theology, autobiographical narratives, political activism. The course looks at marginality and intergenerational conflicts, Asian American Biblical hermeneutics, and Asian American feminist scholarship. Students are encouraged to undertake a fieldwork project of their own choosing on an aspect of Asian American Christianity. This course is aimed at *all* students: the topics and methodologies are highly relevant to anyone doing theology in contemporary society and promote a greater awareness of the need for inter-multicultural theologies in today’s America. Area II and Area V. 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 some 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 649b, Christ and the Bodhisattva: Comparative Theology and Buddhist Wisdom
Mark Heim

This course provides a brief introduction to the general field of comparative theology, a basic orientation to Mahayana Buddhist teaching and practice (with a particular focus on the case of the bodhisattva through the lens of Shantideva’s classic *The Way of the Bodhisattva*), and an exploration of Christian comparative reflection on these sources. The class engages several prominent theologians working in the Buddhist-Christian

theological conversation and explores the ways in which Christian thought and practice can be informed by comparative learning from Buddhist sources. Area II and Area V. Prerequisite: one term of graduate-level study of theology or equivalent. 3 Course cr

REL 660a / WGSS 661a, Queer Theology Linn Tonstad

This course provides an introduction to queer theology and its theoretical grounding in queer theory. Readings focus on questions of body and flesh, trans theologies, queerness and pandemics, queer theology and race, religious symbolism and representation, and theological genres. Area II. Prerequisite: at least two graduate-level seminars in religion, philosophy, or gender and sexuality-studies, or permission of the instructor. 3 Course cr

REL 667a, A Survey of Medieval Latin John Dillon

This is an introductory reading course in Late Antique and Medieval Latin that is intended to help students interested in Christian Latin sources improve their reading ability. The primary objective is to familiarize students with Medieval Latin and improve their proficiency in reading and translating Medieval Latin texts. Students come to recognize the features (grammatical and syntactical) that make Medieval Latin distinct, improve their overall command of Latin by reviewing grammar and syntax, and gain an appreciation of the immense variety of texts written in Medieval Latin. Area II. Prerequisite: basic knowledge of Latin grammar and syntax, equivalent to the elementary Latin grammar courses offered by the Classics department (LATN 110, LATN 120) or the YDS summer intensive REL 3607. 3 Course cr

REL 676b, Natural Theology and the New Animism Willie Jennings

This seminar explores the question and status of natural theology in contemporary theology. We engage the question of a natural theology in relation to recent reflections on animism. Two questions guide our exploration. First, what is the relation between visions of animacy and concepts of revelation? Second, how is knowing (God and self) constituted within and/or formed in resistance to visions of an animate and communicative world? With these questions we are seeking to examine the relationship between the idea of a living communicative God and a living communicative world, and the various effects of how one articulates that relationship. Area II. Prerequisite: limited to second-year master's students (unless students have had significant work in theology and philosophy before entering divinity school) who have had at least two courses in bible and two courses in theology and/or ethics. Students from outside the Divinity School are welcome to enroll with permission of the instructor. 3 Course cr

REL 698b, Religious Eros Kathryn Tanner

This course concerns Christian interpretations of human desire, dissatisfaction, and the search for human happiness: the desire for God as the ground and goal of all human thought and action. Area II. Prerequisite: REL 600 or REL 626 or the equivalent. 3 Course cr

CHRISTIAN ETHICS

REL 615b, Introduction to Christian Ethics Roberto Sirvent

This course is an introduction to Christian moral norms, ideals, and practices, and to some classical and contemporary disputes over their substance and application. Drawing upon a variety of historical and contemporary sources, we ask what difference Christian commitments make for assessing the ends that human beings pursue, the actions we permit and prohibit, and the traits of character we praise, tolerate, and

admonish. We consider the ways in which Christian moral thinking is shaped by the Hebrew Bible and New Testament before considering interlocking questions concerning the ethics of the use of force, the economy, property, prison abolition, immigration, families, disabilities, environmental justice, and food. Area II and Area V.
3 Course cr

REL 619a, Eco-Futures: Theology, Ethics, Imagination Ryan Darr

The looming dangers of climate change, especially given the inadequacy of the global political response, are now evident. Many of those who are paying attention find themselves feeling overwhelmed, powerless, and hopeless in the face of increasing natural disasters, rapidly disappearing species, and compounding environmental injustices. This class begins from these challenges. It asks: Can we sustain hope in a just and sustainable ecological future? Should we sustain such a hope? If so, what would such a future look like? Can we imagine a future beyond fossil fuels, beyond exploitative and extractivist relations among humans and between humans and the more-than-human world? Can we imagine a decolonial future, a future of multispecies justice? How do these hopes and visions interact with ultimate religious hopes? How should these hopes and visions shape our actions and emotions in this moment? We approach these issues by reading theological and ethical works together with future-oriented speculative fiction: sci-fi, Afrofuturism, Indigenous futurism, solarpunk, hopepunk. We assess the speculative futures theologically and ethically while also allowing these speculative futures to shape our theological and ethical visions. There are no specific prerequisites for this course, but introductory courses in theology and ethics are recommended. Area II and Area V. 3 Course cr

REL 621a, Bioethics, Public Health, and Environmental Justice Roberto Sirvent

This seminar draws on the fields of Black studies, anti-colonial thought, religious studies, and queer and trans theory to examine how the “afterlives” of slavery and colonialism can inform contemporary debates about bioethics, public health, and environmental justice. Students discuss how various social movements have demanded that institutions treat policing as a public health issue, as well as how gentrification, housing policies, incarceration, and environmental racism affect both the physical and mental health of vulnerable populations. We also explore important matters related to reproductive justice, sports and bioethics, the religious roots of trans-moral panics, and what it means to view U.S. imperialism as a public health issue. The seminar is especially relevant for students interested in narrative medicine, gender and sexuality, Africana religions, Indigenous epistemologies, psychopharmacology, biopolitics, and critical theories of race. Area II and Area V. 3 Course cr

REL 631a, Christian Ethics Seminar Clifton Granby

This course examines a number of contemporary approaches to problems in Christian moral thought and modern religious thought more generally. Course topics include political theology; religious ethics and culture; human flourishing and social responsibility; virtue, vice, and vocation; and relations of love, power, and justice. Methodological approaches to these topics comprise theological, philosophical, historical, politico-economic, and ethnographic perspectives. Area II and Area V. Prerequisite: REL 615. Students with a demonstrated background in theological and/or philosophical disciplines may be admitted with instructor approval. 3 Course cr

LITURGICAL STUDIES

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 over the course of 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 and Area V. 3 Course cr

REL 650a, Worship and Evangelism Melanie Ross

Christian participation in Baptism and Eucharist mandates that evangelism and social justice are integral to every believer’s witness. This course draws on Christian Scripture, ecclesial traditions, and contemporary practices to help students develop theologically informed practices of evangelism. It argues for an understanding of the church’s mission in relationship to the Triune God, practiced in empowering and sustainable relationships with neighbors and creation. 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, the contemporary migration of liturgical practices into digital social space, and the ecological emergency of our time and its impact on practices of worship. Area II. 3 Course cr

REL 685b, In the Face of Death: Worship, Music, Art Teresa Berger and Markus Rathey

Given the breadth of the subject matter, this course attends to a broad spectrum of themes related to Christian ritual, music, and art “in the face of death,” but has to do so quite selectively. Readings of historical sources themselves (textual and nontextual), scholarly research into past practices surrounding dying and death, and analysis of contemporary practices form the core materials. The course is shaped by three foci of inquiry in the realm of ritual, music, and art as they relate to (1) those who have died, (2) those who are dying, i.e., facing imminent death, and (3) the confrontation with one’s own finitude, mortality, and dying. The Christian tradition holds rich resources and insights for all three of these subject matters. The course creates space for a nuanced reflection on this tradition, as both backdrop and resource for contemporary engagement. Area II and Area V. 3 Course cr

REL 687a, Books of Common Prayer: Anglican Liturgy in History, Theology, and Practice Andrew McGowan

This course traces the development of Anglican liturgy from the time of Henry VIII through the English prayer books of 1549–1662, and then the books and practices

of the Episcopal Church and the wider Anglican Communion to the present day. Attention is given to the Reformation, the first American liturgies, the aftermath of the Oxford Movement, and the twentieth-century Liturgical Movement. Theologies and practices in present Anglican worship, including sacramental theology and issues of enculturation, are also addressed. Area II and Area III. Prerequisite: M.Div. students should normally have taken REL 682. 3 Course cr

DENOMINATIONAL COURSES

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

REL 662b, The Anglican Way I Teresa Morgan and Justin Crisp

This course explores the origins and development of the Anglican way of being Christian, focusing attention on two case studies: the Church of England and the Episcopal Church, from the English Reformation (sixteenth century) through “The Colenso Affair” (nineteenth century). The course is a companion to REL 663, making a two-term study of the historical evolution and theological traditions of the Anglican way of being Christian. The primary aim of the course is to analyze and make a constructive theological assessment of early Anglican traditions and to explore these as a pastoral and spiritual resource for Christian life and ministry. We do this by engaging in the study of both well-known and lesser-studied texts and figures. In addition to lectures, each week we discuss the respective texts, interrogating them with respect to the distribution of power, questions arising from colonialism, and issues relevant to the formation of the global Anglican Communion. We ask the questions: What does it mean to be Christian in the Anglican Way, and how do we do Anglican theology? How do we approach the study of the Anglican story in light of the dialectic between the Catholic and contextual, secular and Church, universal and particular, the global and the local? To what extent is the Anglican Way an exercise in depolarization? Area II and Area III. 3 Course cr

REL 663a, The Anglican Way II: Continuing Depolarization Justin Crisp and Yejide Peters

This course explores the continued development of the Anglican way of being Christian in the twentieth and twenty-first centuries, giving particular attention to the continued evolution of the Episcopal Church and emergence of the Anglican Communion, as well as the controversies that face Anglicans in their postcolonial situation. It is a companion to REL 662, making a two-term study of the historical evolution and theological traditions of the Anglican way of being Christian. The primary aim of the course is to analyze and make a constructive theological assessment of modern Anglican traditions and to explore these as a pastoral and spiritual resource for Christian life and ministry. We do this by engaging in the study of both well-known and lesser-studied texts and figures. In addition to lectures, each week we discuss the respective texts, interrogating them with respect to the distribution of power, questions arising from colonialism, and issues relevant to the formation of the global Anglican Communion. These questions guide us: What does it mean to be Christian in the Anglican Way, and how do we do Anglican theology? How do we approach the study of the Anglican story in light of the dialectic between the Catholic and contextual, secular and Church, universal and particular, the global and the local? To what extent is the Anglican Way an exercise in depolarization? Area II and Area III. Prerequisite: REL 662. 3 Course cr

REL 691a or b, 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 2023–2024 sections are Lutheran, Methodist, and UCC. Other sections offered, most in alternate years, include Baptist, Disciples of Christ, Presbyterian, A.M.E. Zion, Unitarian Universalist, and Roman Catholic. 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 712a, History of Early Christianity: Origins and Growth Teresa Morgan

This course introduces students to early Christianity from the first to the eighth century. This is an introductory course that does not assume any prior knowledge of the topic. We examine the social, political, religious, and cultural contexts in which early Christianity (or Christianities) emerged, and how “the faith” grew, was shaped by, and helped shape the world around it. We explore practices of corporate worship and devotion; the development of doctrine and the idea of orthodoxy; the evolution of Church institutions; the formation of Christian scriptures; the impact of persecution and imperial patronage; the development of Christian material culture, art and architecture; and what it meant for people in different roles and situations to live as “the faithful” in everyday life. In dialogue with influential theologians of the period, we explore how Christian identities are formed and articulated and the role of power, conflict, and resistance in that process. Students encounter a wide range of primary sources, secondary literature, and historical methods and approaches, giving them the opportunity to sharpen their critical and historiographical skills. In many ways, this is the most formative and influential period of Christian history, and getting to grips with its broad outlines and key themes is both fascinating in itself and gives students vital contextual knowledge for understanding later developments in Christian history and thought. 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 Christians today. Area III. 3 Course cr

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

The Middle Ages have been defined by European culture as the period between 500 and 1500. It is a period that witnesses the transformation of European Christianity into a Latin-speaking religious community under the Pope. It became increasingly separate from the developments in the Near East and Asia. For all too long this epoch has served in legitimating discourses of confessions, nations, and ethnic groups, such as in the nationalistic construction of the Germanic tribes. The course aims to draw a

new image of these thousand years in terms of time, geography, ethnicity, gender, and culture. Medieval Christianity offers multiple possibilities for understanding both the perils and development of Christianity in an age of rapid change. On the one hand, the course examines processes of establishing power by exclusion, mainly of Jewish and Muslim believers, and of building strong hierarchies almost exclusively male. On the other hand, we find fascinating debates within Scholasticism about how to combine philosophical reason with Christian faith. Further, we explore the evolution of deep, inner spiritual practices among mystics, with special regard to female nuns, who were prolific writers. From this perspective we see how medieval Christianity is part of what we now experience as global Christianity, making a distinctive contribution to the emergence of a widely shared faith. 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. Themes such as colonization, slavery, and the diversities of religious experience are examined. 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

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, 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 719a, Christianity and Coloniality in Contemporary Africa Kyama Mugambi
 Missionary complicity with the colonial enterprise puts Christianity at the heart of the problematic relationship between the African continent and the West. At the same time, Christianity has continued to grow rapidly in post-independence Africa. In much of Africa south of the Sahara, decolonization efforts coincided with the period of the greatest Christian expansion in history. Africa is now the continent with the highest population of Christians. This course examines this conundrum through critical engagement with theory, literature, and data from the continent. Students explore historiographic, political, social, economic, and demographic dimensions of this discussion. They meet key theories posited with regard to African Christianity in the wake of a colonial history. The course surveys contemporary issues in the discourse within the urban, educational, social, and cultural spheres. Students also consider gender perspectives on coloniality as it pertains to religion and politics. The course assesses the role of indigenous agency in the development of Christianity within contemporary Africa. Through this course students gain a more nuanced perspective as they examine and problematize critical arguments in the prevailing discourse on Christianity and coloniality in Africa today. Area III, Area V. 3 Course cr

REL 728a, Religion and U.S. Empire Tisa Wenger and Zareena Grewal
 This course draws on theoretical perspectives from anthropology, American studies, religious studies, and postcolonial studies to interrogate the varied intersections between religion and U.S. empire. It asks not only how Christianity and other religious traditions have facilitated imperialism and how they have served as resources for resistance, but also how the categories of “religion” and the “secular” have been assembled as imperial products alongside modern formations of race, class, gender, and sexuality. Through response papers, seminar discussions, and (for graduate students) a final historiographical paper, students develop the analytical and writing skills that are the building blocks of all scholarship in the humanities. Area III. 3 Course cr

REL 730a, Native Americans and Christianity Tisa Wenger
 This course examines the complex and often painful history of American Indian encounters with Christianity in colonial North America and the United States. Moving from the early colonial period to the present, and with particular attention to Native American voices, we explore a variety of indigenous responses to Catholic and Protestant missions and the development of distinctively Native Christian traditions. Along the way, the course interrogates and historicizes key trends in the study of indigenous Christianity, including Red-Power era critiques of missions, the influence of postcolonial theory, and the recent emphasis on indigenous Christian agency. Students build critical awareness of the historical intersections of colonialism and Christianity; apply postcolonial frameworks to understand the role of Christianity in indigenous communities; and develop skills in historical analysis. Area III and Area V. 3 Course cr

REL 739b, Pentecostalism in Africa: Perspectives, Practice, and Prospects Kyama Mugambi
 African Pentecostalism represents one of the fastest-growing religious movements in the world. After decades of dismissal of the movement as a marginal phenomenon, religious scholarship has only recently begun to conduct in-depth research on it. This course uses a World Christianity studies lens to critically engage with elements of the African Pentecostal experience. Students explore the ways in which this diverse religious expression interacts with hope in the midst of the rapid change occurring on

the continent. The class probes multidimensional perspectives of the pathologies that ail some strains of African Pentecostalism. The course draws from examples in East, West, and South Africa to illuminate a broad range of elements. The course considers conversion; pathologies and pathways to hope; storytelling and epistemology; the miraculous as spiritual power dynamic; sermons and prayer as dialectics of hope; the paradox of spontaneity and tradition in oral worship; the mediation of identity through aesthetics; the pragmatism of public engagement; communality and leadership; and the Pentecostal vision within African religion. Area III and Area V. 3 Course cr

REL 741b, Averroes and Thomas Aquinas Volker Leppin and Frank Griffel
Averroes (Ibn Rushd, d. 1198) and Thomas Aquinas (d. 1274) are two of the most interesting thinkers in Islam and in Christianity. Living in different parts of Europe less than a hundred years apart, the two are among the most important philosophers in the Western tradition. Both were fascinated by the philosophy of Aristotle, to whom they responded in different ways. And both were active theologians and authors. This seminar considers the similarities and differences in their lives and thinking—exploring, for instance, how Thomas reacted to Averroes and how Averroes, in turn, would have reacted to Thomas. This seminar introduces each of these thinkers in their own right, focusing on their accomplishments in the fields of philosophy and theology. We study not only their own writings but also consider secondary literature as well. The focus of this seminar, however, is on discussion of primary sources in English translation. Area III and Area V. 3 Course cr

REL 745a, Byzantine Art and Architecture Vasileios Marinis
This lecture course explores the art, architecture, and material culture of the Byzantine Empire from the foundation of its capital, Constantinople, in the fourth century to the fifteenth century. Centered around the Eastern Mediterranean, Byzantium was a dominant political power in Europe for several centuries and fostered a highly sophisticated artistic culture. This course aims to familiarize students with key objects and monuments from various media—mosaic, frescoes, wooden panels, metalwork, ivory carvings—and from a variety of contexts—public and private, lay and monastic, imperial and political. We give special attention to issues of patronage, propaganda, reception, and theological milieu, as well as the interaction of architecture and ritual. More generally, students become acquainted with the methodological tools and vocabulary that art historians employ to describe, understand, and interpret works of art. Area III and Area V. 3 Course cr

REL 750b, Readings in Early Evangelicalism in Europe and North America, 1580–

1830 Kenneth Minkema

This graduate-level seminar focuses on consideration of important classic interpretations and recent studies in the development of the religious phenomena known as “evangelicalism,” with the intention of giving students a historiographical and methodological grounding in the subject. Readings, lectures, and discussion consider topics such as the rise of a distinct phase known as “early evangelicalism” in the late sixteenth and seventeenth centuries, which included a distinct brand of exegesis, a millennialist impulse, and other features; the spread of “religion of the heart” among Reformed, Pietist, and other protestant movements, as well as among more mystical strains of Catholicism; the coalescing of a conversionist religious culture featuring revivalism, including specific instances in the Netherlands, England, Wales, Scotland, and North America during the eighteenth century, epitomized by the so-called

“Great Awakening”; the emergence of sects and movements, such as Moravianism, Methodism, Separatism, Shakerism, and Mormonism; the birth of Native and Black churches out of this period, with their own theologies, views of Scripture, preaching styles, and bodies of hymns; and the institutionalization of the movement(s) in British Evangelicalism and the Second Great Awakening of the early nineteenth century, which engendered publishing empires, reform movements, and domestic and international missions. Area III. 3 Course cr

REL 760b, Jews, Christians, and Renaissance Bibles Joel Baden and Bruce Gordon

This course examines Jewish and Christian sacred texts, and their production, interpretation, and cultural contexts, from antiquity to the seventeenth century, with particular emphasis on the two centuries following the introduction of moveable type in Europe. The course is taught in the Beinecke Rare Book and Manuscript Library and focuses on the study and examination of works from Yale’s rich collection of Judaica and Bibles. The course examines the complex history of Jewish biblical interpretation and its appropriation by Christian scholars in the medieval and early modern periods. Included are such topics as translation techniques, rabbinic commentaries, the history of printing, Christian humanism and Hebraism, reading practices, the use of Bibles in worship and study, and anti-Semitism. Area III. 3 Course cr

REL 767a, Gods, Goods, and the Goals of Life: Early Christian Ethical Thinking in Ancient World Contexts Teresa Morgan

This course explores early Christian ethical thinking, to around the end of the second century, in its social and cultural contexts. In the process we encounter the differences among approaches to ethics in history, anthropology, philosophy, and theology and consider how they influence the way ethics are interpreted. We discuss some of the most important passages of the Hebrew Bible that frame later Jewish and Christian ethical thinking, and we consider how later Jewish writing relates especially to the Mosaic Law. We explore some classics of Greek and Roman philosophical ethics and popular morality and how they influenced Christian thought. Against these backgrounds we read some of the key passages of ethical teaching in the New Testament together with a cross-section of non-testamental second-century writers. At every point, we are interested both in where Christianity is in continuity with the ethical discourses that helped to shape it and where it is distinctive. We discuss what ethical topics these writers talk about, and what they do not, and why. Where God is the ultimate moral authority, what aspects of God are invoked in ethical contexts? Where God is the ultimate authority, are ethics always deontological, or are there other reasons for doing the right thing? What is the relationship between divine command and human freedom? Where does evil come from? Can human beings argue effectively with God, or protest against God’s commands, or improve on them? What evaluative language do these texts employ—good and bad, good and evil, useful, necessary, beautiful, sweet—and what difference does it make? Why do ethical texts so often take the form of miscellanies? How do ethical writings contribute to our understanding of early Christian thinking about God, Christ, and the Church? What are the challenges as we draw on early Christian tradition to help us think ethically today? Area II and Area III. Prerequisite: At least one course in Hebrew Bible, New Testament, Greek Philosophy, or Ethics. 3 Course cr

REL 778a, 2000 Years of Christianity in Africa: A History of the African Church

Kyama Mugambi

The rapid, previously unexpected growth of Christianity in Africa in the twentieth century calls for deeper scholarly reflection. Keen students of global trends are aware that Africa is now home to more Christians than Europe or North America. While the rapid growth can be traced to a century of vigorous activity, Christianity has a long eventful history on the continent. This course provides a broad overview of Christianity in Africa over two millennia. The early part of the course focuses on the beginnings and development of the Church in Africa. The material highlights the role of African Christian thinkers in shaping early Christian discourses in increasingly dynamic global and continental contexts. The course weaves critical themes emerging in African Christianity north of the expansive Sahara desert, and then south of it. Students encounter critical issues in missionary Christianity in Africa and gain a historical understanding of the milestones in Christian growth that contribute to Christianity's status as both an African and global religion. Area III. 3 Course cr

REL 779b, American Religion in the Archives Tisa Wenger

This research seminar asks what counts as “data” for the study of American religion, interrogates the formation and the limits of historical archives, and considers the various ways scholars identify, collect, and interpret their sources. Students work collaboratively to analyze selected archival collections located in the Beinecke Rare Book and Manuscript Library and in the Yale Divinity Library. Each student writes experimentally on the sources they find in these collections. Area III. Prerequisite: prior coursework in history and/or the study of American religion. 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.

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; and 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 individuals and communities engage religious diversity in ways they never have before, this seminar seeks to explore theoretical and practical issues in religious identity and 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 rationales and methods. Within traditions, we explore problems of representation and diversity. Between religious traditions, we examine white Christian privilege in America and sources of religious discrimination and conflict. 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 833a, Research Methods in Practical Theology Mary Moschella

Qualitative research methods provide a way to study theology-in-practice, faith-on-the-ground. What is actually happening when people practice their faith? How do race, culture, and social capital figure into gatherings and ministries? How can researchers interpret a religious tradition that they also inhabit? Students learn answers to these and other questions while conducting their own research projects throughout the term. As their research progresses and students consult with the class, a research community forms. Ethnography, congregational studies, and participatory action research are among the key approaches covered. Topics include the art and ethics of research design, relationships with participants, reflexivity, analysis, representation, writing, and more. Area IV. 3 Course cr

REL 856b, Pastoral Wisdom inside Prison: Fiction, Memoir, and Poetry Mary Moschella

This course explores pastoral themes and insights that emerge through reading particular works of fiction, memoir, poetry, and drama, and the practice of “writing back” to them. Ideally it is taught as an Inside-Out Prison Exchange course, bringing YDS students and incarcerated women together in the classroom. Through interactive exercises involving conversation, writing, and various forms of artistic expression, the class reflects theologically on the situations, emotions, beliefs, values, and practices prompted by this literature. Writing for the development of voice is emphasized. Area IV. Prerequisite: Permission of the instructor. 3 Course cr

REL 876a, Psychopathology and Pastoral Care Mary Moschella

This course brings together current medical expertise in psychopathology with pastoral theology and care practices. The basics of the *DSM-5* are introduced, including the history, etiology, epidemiology, and symptoms of, as well as treatments for, the major psychiatric disorders. Literature in pastoral theology as well as films and memoirs facilitate experiential understanding of the conditions studied. Students engage in theological reflection and practice basic skills for ministry that support and empower persons afflicted with these conditions, as well as their families and faith communities. Area IV. Prerequisite: REL 807 preferred. 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 rich variety of approaches to preaching, learn skills for exegeting listening communities, develop their understanding of preaching as public theology, and more. Attention is given to compelling biblical exposition, development of a powerful and supple homiletical imagination, reflection on 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. Area IV. 3 Course cr

REL 816a, Grace Unbounded: 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 the course, students consider how to make the Gospel known through preaching practices that honor the sophisticated theology and rhetoric of Ephesians. Area IV. 3 Course cr

REL 817b, 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 Murray's poetry, letters, speeches, memoir, autobiography, and sermons. Murray's writings and performative rhetoric are used to springboard reflection on faith-inspired witness today. The coalescing dynamics of race, class, gender identity, and sexuality are central to the course. A primary aims of the course are to gain a solid understanding of how Murray's voice and activism evolved and to consider 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 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. The assignments involve blurring the neat lines that separate preaching from other ways of bearing witness to one's faith. The course examines 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: at least one Area I course. 3 Course cr

REL 834a, Preaching for Introverts Donyelle McCray

While preaching is a public practice, some of history's most influential preachers were introverts. How did they manage the demands given their innate constitutions? How can contemporary introverts approach the practice while being true to themselves? This course explores preaching strategies for introverts. Finding ways to make the depth of one's spiritual insights accessible to others is the central task. Students examine strategies for engaging scripture, composing sermons, and relating with listeners. Since conceptions of introversion are largely undergirded by the preacher's identity and relationship to broader cultural contexts, this course gives considerable attention to the ways race and gender inform introversion and include strategies for integrating embodied knowledge and cultural identity. Ultimately, students find ways to proclaim vibrant messages that stir passion for the gospel. Area IV. Prerequisites: at least one Area I course and at least one Area II course. 3 Course cr

REL 849b, Preaching for Creation Carolyn Sharp

This course considers ways to bear witness to the inherent value of Earth as a living and interconnected community that teaches profound theological and ethical truths. In discussions and preaching structured around mutual witness and deep listening, students 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; and 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 students 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. There is no prerequisite; those for whom this will be their first homiletics course are welcome. Area IV. 3 Course cr

REL 874b, Preaching on the Gospel of Mark Carolyn Sharp

Since the earliest decades of the Christian movement, the dramatic Gospel of Mark has been cherished as an authoritative witness to the purposes of God in Jesus of Nazareth. Mark offers much of value for the preacher's consideration: narratives of the hiddenness and disclosure of Jesus as the Son of God and the Holy One of God; storytelling that underscores the urgency of discipleship and its grounding in compassion for the Other; rhetoric about healings and exorcisms as boundary-crossing acts that defy and defeat cosmic forces of oppression; and misunderstanding, conflict, and fear as inevitable dimensions of following Christ. In this course, students engage rich exegetical and literary studies of Mark by New Testament scholars and learn from expert preachers who bring fresh angles from homiletical theory to their engagements with Mark. Students design and preach sermons and micro-homilies that explore the power of the Gospel of Mark for Christian communities of conviction. Area IV. 3 Course cr

EDUCATIONAL MINISTRY**REL 801a or b, Marquand Chapel Choir** Alfred Gumbs

1 credit per term.

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

REL 803b, Introduction to Religious Education Almeda Wright

In this course we explore theories and practices of religious education within Christian communities. In particular, we explore and begin to formulate perspectives on the purpose, function, contexts, and methods of religious education. The course is guided by two essential questions posed by religious educator Mary Boys: What does it mean to be religious? What does it mean to educate in faith, to educate persons to the religious dimensions of life? Boys's guiding questions push us to think about how our understandings of religion and religious education are historically situated and how these understandings reflect specific theological and pedagogical commitments. Answering these questions also requires us to explore the perceived and real challenges to living and growing as persons of faith in our U.S. and global communities. For example, in this course we explore how persons and communities of faith educate in ways that foster theological reflection and constructive responses to myriad challenges such as racism, sexism, heterosexism, poverty, and social class disparities, among others. This course is primarily oriented toward the practices of religious communities and institutions, such as churches and para-church organizations. However, the issues and contexts explored can connect with a variety of settings including families, community organizations, and schools. Area IV. 3 Course cr

REL 808a, 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, such as 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 811a, Models and Methods of College and University Chaplaincy Staff

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 enhance 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, guest speakers, and hands-on creative projects involving extensive group work, the class encounters numerous perspectives and approaches. The course is dedicated to the examination of individual points of view from college and university chaplains from various faith traditions and in different settings (i.e., small liberal arts schools, historically Black colleges, large research institutions, church-based schools) from across the country. These viewpoints also provide seeds for a deeper discussion of issues such as race, class, gender, and sexual orientation within college and university chaplaincies. Area IV and Area V. 3 Course cr

REL 822a, 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, Educational Ministry in Schools and Colleges Daniel Heischman

This course prepares students of all denominations for the ministry of working with adolescents and young adults, primarily in schools and colleges, but also in church settings. It begins with an analysis of where young people are today, their existential/spiritual concerns, and the current state of their religious practices. The course then considers the similarities and differences between ministry in church settings and in school settings, both secular schools and schools with some sort of religious affiliation. Our principal text is “What Schools Teach Us About Religious Life.” In our study of schools, students consider the issues of school mission, culture, and leadership, including the relationship between church-based schools and the host church/denomination. Issues of race, class, gender, and sexuality are considered throughout the course. Through required field trips, the course considers the particular problems and opportunities in inner-city schools and parish day schools. Area IV and Area V. 3 Course cr

SPIRITUALITY AND MINISTRY**REL 827a, Introduction to Ecospirituality** Melody Escobar

This course considers the link between ecology and spirituality, concentrating on practical wisdom and experiences that deepen awareness of the ecological crisis and appreciation of our shared belonging within the Earth community. The seminar examines various historical and contemporary resources within Christianity and other religious traditions. Ecofeminism, ecowomanism, and Indigenous teachings inform

themes of creation care, interdependence, and ecojustice. Participants are invited to attend to the sacred in their relationship with the natural world, join in “greening” spiritual practice, and discern a pastoral response that fosters the flourishing of all creation. This study seeks to more fully integrate the values of respect, compassion, and connectedness into daily life and ministry. Learning methods include collaborative discourse, analyses of diverse texts and art forms, engagement in ecospiritual practices, creative writing and expression, and design of an “eco-ministry” proposal. Area IV.
3 Course cr

REL 853b, Ignatian Spirituality and the Spiritual Exercises Melody Escobar

A notable example of mysticism of the present moment is the spirituality of sixteenth-century theologian Ignatius of Loyola, expressed particularly in his *Spiritual Exercises*, with its central theme of “finding God in all things.” This course theologically reflects on how the *Exercises* has been directed as a performative text in diverse social-cultural contexts and evaluates its relevance as a pathway for deepening the spiritual life and advancing justice in the world. The study explores Ignatius’s way of contemplation and active discipleship as foundational to everyday spirituality. Participants analyze key aspects in the life and spirituality of Ignatius through engagement with primary texts, scholarly commentaries, and experiential learning. Modalities include individual and small-group practices focused on the principal themes and critical application of the *Exercises*, exploration of scripturally based prayer, appropriation of the rules for discernment, *Lectio Divina*, the Examen, reflective writing, and a full-day class retreat. 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 916b, Themes in World Christianity Kyama Mugambi

This course examines the nature of “World Christianity” as an entity and an academic discipline. “World Christianity” signifies the re-thinking of the nature of Christianity, the church, and its theology in a post-Western world. The course starts from the geographic and demographic scope of Christianity across the globe today and considers why the proprietorial control of the field by northern churches continues in theology, history, and theological education. Readings begin with the theories of translation of Lamin Sanneh and Andrew Walls that shaped the field in the 1980s and proceed

through a variety of approaches centered around history, migration, mission, and public and Pentecostal theologies. There are no separate “regional” studies of particular areas of the world church, but the final two weeks of the course are set aside for presentations, when students are invited to construct a project applying the readings to an area of the world church they know well. Area V. 3 Course cr

REL 924a, Foundations of Islam: Understanding Muslim Tradition, Practice, and Encounter Abdul-Rehman Malik

What is Islam? This course provides a comprehensive introduction to understanding and engaging with Islamic tradition, practice, and culture that will enable students to offer answers to this far-from-straightforward question. In particular, the course engages with Islam as a living tradition—a vibrant faith that is constantly and dynamically being developed, challenged, practiced, and lived. Three core themes run through the course: tradition, practice, and encounter. The course is especially designed to provide M.Div. and M.A.R. students with the language, vocabulary, terminology, foundational knowledge, and perspectives to begin—or further—their study and engagement with Islamic theology, texts, and ideas in particular, and with Muslim life in general. Special attention is paid to how Islam has developed—and is developing—in the United States, particularly through the lenses of liberation theologies, gender, and race. Area V. 3 Course cr

REL 926a, W.E.B. Du Bois and Black Radical Traditions Clifton Granby

This course examines W.E.B. Du Bois’s contributions to the study of religious, ethical, and political thought, especially on matters related to the enduring significance of chattel slavery and its afterlives, racialized capitalism and political economy, and black internationalist criticisms of American empire. The course also considers insurgent black activists and intellectuals whose contributions developed alongside and/or in response to Du Bois’s legacy. Among those thinkers are C.L.R. James, Claudia Jones, Martin Luther King, Jr., Cedric Robinson, Robin D.G. Kelley, and Imani Perry. The hope is to gain a richer appreciation of the expansiveness of black radical traditions in a way that deepens, expands, and resituates increasingly popular criticisms of race, patriarchy, economic inequality, and empire. Area V. 3 Course cr

REL 942b, Islam at the Intersections: Readings in Liberation, Race, Gender, and Sexuality Abdul-Rehman Malik

How does the Islamic tradition address race, gender, sexuality, and power? In what ways does that tradition see itself as a means for spiritual, social, political, and economic liberation, seeking the establishment of just, merciful, and compassionate societies? How do contemporary Muslim theologians, thinkers, scholars, and jurists interrogate and engage the classical tradition at these “intersections”? How are Muslims asserting their faith through the expression of these often overlapping identities? These are the key lines of inquiry this course pursues. It is designed as a survey course—comprehensive, not exhaustive. We engage with Islam as a living tradition, a vibrant faith that is constantly and dynamically being developed, challenged, practiced, and lived. The course also provides thoughtful insights into current theological debates and discussions and seeks to center the work of those who are often marginalized by “dominant” discourses and theological formulations. Although the course has no prerequisites, students would benefit from prior introductory coursework in Islamic theology and/or tradition. Area V. 3 Course cr

REL 973b, An Introduction to African Diaspora Religions Staff

This course is an introduction to the field of African diaspora religions (ADR) through a survey of select ethnographic, archival, literary, and cinematographic materials from the late nineteenth century to the present. While organized in chronological order, the course pairs older materials with more recent ones to explore how the field of ADR has formed in response to various disciplinary forces animated by the politics of religion, race, gender, and sexuality in colonial, postcolonial, and post-emancipation contexts. Therefore, the aim of this course is not only to introduce students to the field of ADR but also to cultivate critical reading and writing skills with which to analyze the politics of race, gender, and sexuality in the study of religion. The questions that guide course lectures and discussions are: What frameworks have been used to construct the study of African diaspora religions? What are the racial, gendered, and sexual politics of these frameworks? How have these frameworks transformed over time, and what may be the significance of those transformations for study today? Area V. 3 Course cr

REL 983b, China Mission Chloe Starr

The Day Missions Collection at YDS is one of the strongest mission collections in the world, comprising about one third of the Divinity Library's 600,000 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, we 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; and reading into and developing projects while help is on hand for deciphering handwriting, providing reference tools, etc. The final two weeks are dedicated to research presentations and evaluation, with each student offering findings to the class in their chosen media. Area V. 3 Course cr

PHILOSOPHY OF RELIGION**REL 909b, Rationality and Christian Belief** John Pittard

An in-depth introduction to some important controversies in religious epistemology. A central question of focus is whether the most plausible theory of epistemic justification is able to accommodate the claim that Christian belief is (often) justified. Attention is given to Swinburne's evidentialist theory, Plantinga's contention that key Christian convictions are “properly basic,” Alston's perceptual model of religious belief, and various alternative proposals. Area V. 3 Course cr

REL 922a, Theological Predication and Divine Attributes John Pittard

An exploration of philosophical debates concerning the nature of theological language and the nature of God. Topics include theories of analogical predication, divine simplicity, God's relation to time, divine impassibility, the nature of God's love, divine freedom, the compatibility of foreknowledge and human freedom, and theories of providence. Area V. 3 Course cr

REL 995b, The End of the World John Pittard and Matthew Croasmun

A philosophical investigation of present-day apocalyptic fears, utopian dreams, and possible ways that the world (as we know it) might end. Topics examined include the potential implications of artificial superintelligence, the assumptions dividing climate alarmists and their critics, the promises and perils of life in virtual worlds, competing

views on whether we should seek to avert humanity's extinction or welcome it, and contrasts between secular and religious ways of relating to the end. Engagement with these topics provides the occasion to engage with questions of enduring philosophical and existential importance: what is most valuable, how should we live, and for what should we hope? Area V. 3 Course cr

RELIGION AND THE ARTS

REL 900a, Sacred Sounds: Key Issues in the Ethnomusicology of Religion

Bo kyung Im

How and why do religious practitioners around the world engage in the sonic dimensions of lived experience? What local, regional, and global histories impinge upon meanings that obtain in sacred music practices? This course examines the intersections between modern sonic and religious practice. First, we consider why, indeed, the whole world doesn't love chamber music and interrogate the ways in which various ontological and epistemic claims are forwarded in the planning, experience, and interpretation of sonic-religious practice. Thereafter, by addressing case studies that span both northern and southern hemispheres, the course engages key themes in the ethnomusicological and anthropological study of music and religion. Through topics such as music and postcolonialism, modernity, gender and sexuality, history, ritual, postsecularism, communication and technology, labor, and diaspora, discussions center the role of power in shaping the conditions under which truth is experienced on two interconnected levels: in "the field," where events themselves happen and "at home," where events are interpreted and rendered into academic prose. Throughout the term, our learning community carves out intellectual space to consider the faith claims to which ethnomusicological interlocutors bear witness. Area V. 3 Course cr

REL 903b, Epic Laments: Sorrow in Ancient and Contemporary Caribbean

Literatures Staff

This course focuses on expressions of sorrow in contemporary Caribbean literature alongside the ancient Mesopotamian and Mediterranean literature from which it critically draws in content, forms, or themes. With weekly pairings of ancient and contemporary Caribbean texts, the course studies expressions of sorrow therein in their aesthetic and historical specificity. The first and third units of the course pair portions of ancient Mesopotamian, Greek, and Roman epic poetry with contemporary Caribbean poetry and novels. Special attention is given to how expressions of sorrow are shaped by epic poetry's features, such as heroic deeds, divine interventions, descents into the world of the dead, and prophetic visions. The second, middle unit of the course pairs biblical wisdom literature and Greek tragedy with Caribbean plays and memoirs to consider how expressions of sorrow are formed by the philosophical inquiries they dramatize. In short, this course asks how expressions of sorrow relate to broader themes that are as relevant today as always—empire, mortality, and political violence; gender and family relations; and remembrance of the dead and the divine. Area V. 3 Course cr

REL 906a, Modern Short Fiction Christian Wiman

This course focuses on the theological implications of short fiction written between 1937 and 2023. The literature of the twentieth century (and the first quarter of the twenty-first century) is typically thought of as anti-religious. This course examines whether that assumption is true by analyzing the work of prominent writers of that time. We also consider exactly what kinds of theological/religious thinking and feeling fiction

enables. This course has no specific prerequisites, but some familiarity with the study of literature would be helpful. Area V. 3 Course cr

REL 920b, Continuing Bonds with the Dead through Art David Mahan and Tanya Walker

From the "lynching memorial" to memorial tattoos, art seeks to remember the dead. But does it do more? Does art enable the living to maintain an ongoing relationship with those who have died, and if so, how? What happens when we "encounter" the dead in and through a work of art? Does the work function differently for those who knew them personally versus those who are "meeting" them for the first time? How do such works complicate our understanding of the dead's absence or presence? Through an examination of primarily contemporary works of art, this course explores these questions through the lens of the "continuing bonds" model of bereavement, using methods of "slow looking" to carefully observe both artistic form and function. We traverse a wide array of visual, literary, liturgical, performative, and digital artistic practices in order to explore both the potential and limitations of art to maintain connections with the dead. As we proceed, our exploration considers the various religious and philosophical frameworks that underlie our understandings of death and the continuing "existence" of the dead, and thus influence our reception and interpretation of what these works do. Area V. 3 Course cr

REL 933a, Poetry and Faith Christian Wiman

This course is designed to look at issues of faith through the lens of poetry. With some notable exceptions, the course concentrates on modern poetry—that is, poetry written between 1850 and 2013. Inevitably, the course also looks at poetry through the lens of faith, but a working assumption of the course is that a poem is, for a reader (it's more complicated for a writer), art first and faith second. "Faith" in this course generally means Christianity, and that is the primary context for reading the poems. But the course also engages with poems from other faith traditions, as well as with poems that are wholly secular and even adamantly anti-religious. Area V. 3 Course cr

REL 953a, Critical Methods in Reading Poetry Theologically David Mahan

This course explores poetry and the study of poetry as forms of theological discourse. Through the use of a variety of critical methods and 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. With selections from twentieth and twenty-first-century poets, including works by Asian American and African American writers, this class examines how modern and late-modern poets have created fresh embodiments of faith perspectives and contributed to both the expressive and reflective tasks of theology. This course has no specific prerequisites, but a background in literary studies would be helpful. Area V. 3 Course cr

REL 955a, The Cult of Saints in Early Christianity and the Middle Ages Vasileios Marinis and Felicity Harley

For all its reputed (and professed) disdain of the corporeal and earthly, Christianity lavished considerable attention and wealth on the material dimension of sainthood and the "holy" during its formative periods in late antiquity and the Middle Ages. Already in the second century Christian communities accorded special status to a select few "friends of God," primarily martyrs put to death during Roman persecutions. Subsequently the public and private veneration of saints and their earthly remains

proliferated, intensified, and became an intrinsic aspect of Christian spirituality and life in both East and West until the Reformation. To do so, it had to gradually develop a theology to accommodate everything from fingers of saints to controversial and miracle-working images. This course investigates the theology, origins, and development of the cult of saints in early Christianity and the Middle Ages with special attention to its material manifestations. The class combines the examination of thematic issues, such as pilgrimage and the use and function of reliquaries (both portable and architectural), with a focus on such specific cases as the evolution of the cult of the Virgin Mary. Area V and Area III. 3 Course cr

REL 990b, Taking Leave: Meditations on Art, Death, and the Afterlife from the Bible to the Twentieth Century Bruce Gordon

This seminar seeks to contextualize leave-taking within the explicitly religious and artistic contexts of Western culture. We open with readings from ancient texts from Mesopotamian, Greek, Latin and Judaic cultures, and end with the U.S. Civil War. And in between we spend considerable time on the ways in which the advent of Christianity and, in turn, the Reformation, Counter-Reformation, and modern worlds influenced the practices and understanding of leave-taking. En route we explore how, for example, Catholicism sought to extend life into the third realm of Purgatory, why the Reformation sought to undo those imaginative excursions, and the extent to which the different faiths of figures such as Michelangelo, Shakespeare, and John Donne produced radically different kinds of finished – and unfinished – works. As we explore the transformative potential of the goodbye in literary and religious works, we also engage with more recent discussions from theologians, theorists, and therapists about grieving, transitions, and letting go. Our objectives are: to strive to understand the important role that leave-takings play in the history of Christianity and artistic expression, especially between 1300–1850; to probe the difference between religious faiths of early modernity with respect to rituals of saying goodbye and the afterlife; to sharpen our skills as readers, spectators, and listeners of works that engage with complex questions regarding the meaning of one's life and one's lifework; and to contextualize our readings within contemporary conversations about dying, grief, and letting go. Area V and Area III. 3 Course cr

REL 992b, Art and Ritual at Mount Sinai – Travel Seminar Vasileios Marinis and Robert Nelson

This course looks at art and ecclesiastical and pilgrimage rituals at the monastery of St. Catherine in the Sinai. Founded by Emperor Justinian on a site already venerated by Christians as the place where, supposedly, Moses encountered the Burning Bush, the monastery is one of the oldest continuously inhabited Christian communities in the world. Its holdings of icons have no parallel and offer the opportunity to study Christian imagery in the context of both devotional use and corporate rituals, if not place of origin. This course introduces various aspects of Orthodox liturgy and religious pilgrimage relevant to the explication of the surviving church arts at the monastery and the surrounding area. Area V. 3 Course cr

STUDY OF SOCIETY

REL 927a, Religious Language Peter Grund

What is religious language, and what makes certain ways of using language “religious”? What functions does religious language have for different communities of speakers and writers in different contexts and situations? How is religious language appropriated,

exploited, and manipulated for political, commercial, and ideological reasons? How can we use frameworks from linguistics and language study to understand and further appreciate the nature, functions, and power of religious language in our own lives and in society in general? These are some of the questions that we explore in this course. Focusing on Christian traditions and the English language, we look at aspects of word choice, metaphor, and other language strategies of religious language, and we use online tools, text collections, and search software to see what makes religious language tick. We draw on genre analysis to see how prayers and sermons as well as eulogies and other genres are put together linguistically (both now and historically) and discuss how knowledge of “genre language” can inform our understanding of the parameters of certain genres as well as their creative flexibility. As we look at the details of language and language strategies, we also consider what role religious language plays in creating and maintaining communities (drawing especially on the concept of “communities of practice”) and how the community function of religious language is exploited by individuals as well as groups for commercial and political reasons. The smaller assignments in the class allow students to explore aspects of religious language that are important to them, and the final project, which can take a number of different shapes, can be adapted to students' particular commitments, whether religious/congregational, non-profit, educational, creative, linguistic, or other. No prior coursework or knowledge of language studies is required or necessary. Area V.

3 Course cr

REL 936a, Religion and Race in the United States Todne Thomas

Religion, race, and ethnicity mediate contested social memberships. Religious imaginaries often possess power through their association with eternal and transcendent truths. Racial and ethnic identities have existed as powerful social taxonomies because they are believed to be fixed, innate, and biologically determined. Thus, religious and racial phenomena are popularly imagined as somehow existing beyond the realm of the social. When set in the context of the United States—a society that is self-referentially multicultural but that is informed by hegemonic white Anglo-Saxon Protestant cultural norms—the critical, deconstructive study of religion and race emerges as a complex and significant intellectual project. This class examines how religion and race intersect in the United States from the eighteenth century until the present. Through our analysis of religious studies texts that straddle a number of disciplines, we explore how religion and race mutually inform shared understandings of socio-political belonging, hierarchy and boundaries, recuperative institutional projects, and structural and personal identities. In this rendition of the course we examine the intersections of religion, race, and settler colonialism; the operation of minoritized religious movements in contexts of detention and government surveillance; and scenes of interracial religious solidarities and conflicts. In this course students acquire working conceptual definitions of religion and race/ethnicity, develop an understanding of how religion and race mediate interlocking modes of structural oppression and collective identities through comparative analysis, and apply theories of religion and race/ethnicity to case studies to demonstrate comprehension and distill independent thinking. Area V and Area III.

3 Course cr

REL 970a, Theory in Mourning: Readings in Race, Religion, Gender, and Sexuality
Staff

“I came to theory because I was hurting.” This is how the late bell hooks begins her 1991 essay, “Theory as Liberatory Practice.” Taking that opening line as its thematic cue, this course approaches key texts in Black feminist, queer, and trans theory with a mournful orientation. The course begins with three essays – mourning essays by Freud (1917), Klein (1940), and Fanon (1952) – to which subsequent texts respond in a variety of ways. The course then moves through key texts from the late 1980s to the present. The aim of this course is to familiarize students with key texts in Black feminist, queer, and trans theory, while cultivating appreciation for how texts considered theory are as much singular sites of experience as they are enabling of critical abstraction. The course asks not only how mourning and theorizing (in)form each other, but also how mourning theory orients studies of race, religion, gender, and sexuality and vice versa. Lingering with these questions is crucial for academic and ministerial study committed to critically addressing challenges in today’s world with care. Area V. 3 Course cr

REL 988b, Virtue, Vice, and Epistemic Injustice Clifton Granby

This seminar examines recent debates in the ethics and epistemology of testimony, giving special attention to the influence of social identity, the politics of power, and ongoing evasions of (in)justice. Prominent themes include the relationship between epistemic authority, credibility judgments, and speaker trustworthiness; epistemologies of ignorance (especially those involving race, gender, sex, and class); the promises and perils of virtue-based political praxis; the fostering of subversive practices of resistance; and the challenges that attend individual and communal transformation. We begin by examining accounts of interpersonal trust and social authority. Next, our focus shifts to how these relations become fraught under non-ideal conditions – institutional, individual, and otherwise. The second half of the course scrutinizes recent attempts to identify, resist, and transform unjust relations of power and inequality. We conclude by testing the serviceability of those proposals in specific contexts involving, but not limited to: narratives concerning space and place; racialized and gendered forms of punishment; charismatic authority; poverty and homelessness; and modes of address (and refusal) that involve silence, quiet, and retreat. Area V and Area II. 3 Course cr

REL 994a, Moral Issues in Public Policy : Poverty, Ecological Devastation, and Voting Rights William Barber

This seminar introduces students to contemporary public policy debates about poverty, ecological devastation, and voting rights by examining the moral issues at stake in each debate from a theological and constitutional perspective. With the best data and evidence-based research available, students are challenged to ask not only what is possible, but also what justice, love, and mercy demand of society and how this moral mandate can be leveraged to effect positive policy change. We are joined by guests from the Center for Public Theology and Public Policy’s Fellows Program who are both experts in their fields and directly-impacted activists working for policy change on the issues we discuss. Area V. 3 Course cr

REL 999b, Religion and Neoliberalism Todne Thomas

Neoliberalism is studied by scholars as a political economic ideology that enlists states to engage in the deregulation of capitalist enterprises, the retraction of social welfare initiatives, and the privatization of government functions. As a social logic, neoliberalism is associated with the extension of market rationalities into non-economic

spheres of social life. Consequently, neoliberalism is associated with reconfigurations of government, changed social landscapes, and emerging markets and market ideologies. Yet, how have the changes instituted by neoliberalism given shape to conceptualizations and institutionalizations of the “religious,” “spiritual,” and the “ethical/moral”? What alignments and conflicts has it generated between reckonings of “public” and “private” spheres, the sacred and the secular? And, what constellations of knowledge/power, hierarchy, and counter-discourse are produced by entanglements of religion and neoliberalism? This seminar on religion and neoliberalism seeks to answer such questions by: reviewing historical and conceptual materials about neoliberalism, in particular its socio-cultural formations; examining social scientific and humanities texts that present case studies of the religious, spiritual, ethical, and moral manifestations of neoliberalism; distilling theory and studies of neoliberalism to discuss its relevance as an explanatory framework for Covid-19 governmental response and/or to generate speculative ideas about modes of reform, resistance, and alternative political economic rationalities. 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. Prerequisite: REL 3603 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 3640a, Emmaus Encounter: Hawaii Sarah Drummond

In 1819, missionaries set sail from Andover Seminary and what would become Yale Divinity School for a mission to Hawaii. The legacy of those missions is mixed, complex, painful, fascinating, and in need of a future different from the past. Together

with partners in Hawaii, students from Andover Newton Seminary's diploma program engage in meaningful dialogue on what that future can be. In so doing, students have the opportunity to learn constructively the art of building community within and among groups. 1½ Course cr

REL 3793a, Colloquium on Ministry Formation/Anglican Andrew McGowan
The overall purpose of the Colloquium series in Anglican Studies is to supplement the curriculum with topics of importance in preparing for ministry and leadership in and through the Episcopal Church and Anglican Communion. The Colloquium offers Episcopal and other 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. Over the course of their participation in Colloquium, Berkeley students are exposed to, and given an opportunity to practice, valuable leadership skills for ministry. In the senior (or final) year particular emphasis is placed on liturgical leadership. These colloquia are required of all Berkeley Divinity School students wishing to qualify for the Diploma in Anglican Studies. o Course cr

REL 3795a or b, Colloquium on Ministry Formation/Lutheran Timothy Keyl
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 Evangelical Lutheran Church in America, but it is open to all. o Course cr

REL 3797a, Andover Newton Colloquium I: Ministry in the Making Mark Heim
This one-hour weekly fall colloquium for ministerial formation, taken in conjunction with its spring counterpart (Andover Newton Colloquium II, REL 3798), deals with mentoring, theological reflection, and free church ecclesiology. Required of all M.Div. students enrolled in the Andover Newton program at Yale. o Course cr

REL 3798b, Andover Newton Colloquium II: Ministry in the Making Mark Heim
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. o Course cr

REL 3805a or b, Roman Catholic Lay Ministry Colloquium Ryan Lerner
This course explores topics that Roman Catholic students identify as essential to round out their experience at YDS as well as to support their ongoing discernment of, and formation for, a possible vocation for lay ministry and leadership in the Catholic Church. The goal is to provide students with an understanding of the role and opportunities for lay leadership in multiple dimensions in the contemporary Catholic Church. The course examines the theological grounding and historical development of the role of the lay minister into its present form, as well as the various transformations that have led to a deeper awareness of the essentiality of lay collaboration with ordained and religious in areas of ministry, administration, and leadership. Students also garner the necessary tools for ongoing discernment and faith formation, as well as a basic understanding of certain aspects of canon law and an appreciation of ecclesiology. o Course cr

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

This two-day (Friday afternoon/evening and all day Saturday), one-credit course offers intense engagement with significant leaders in church and society and includes analysis, reflection, and leadership training models for those who anticipate leadership roles in churches and other institutions. In addition to reading about 300 pages in preparation for the weekend class, a ten-page response paper is due two weeks following conclusion of the 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 preparation 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 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 Yale Divinity School. o Course cr

REL 3905b, Andover Newton Colloquium V: Mentored Vocational Discernment Sarah Drummond

“Mentoring” and “discernment” are two dimensions of ministerial formation that are nearly universally understood to be important. This colloquium provides students with a setting for intentional work in both areas. That setting serves as a holding environment for integration, where students consider how their YDS and Andover Newton educations are shaping their identities and visions for their futures. Prerequisites: REL 3797 and REL 3798. o Course cr

REL 3906b, Andover Newton Colloquium VI: Social Justice Ministries Alison Cunningham

In this colloquium, students explore various forms of community organizing by examining and reflecting on organizations such as CONECT, The Poor People's Campaign, and local mutual aid groups. Students are expected to participate in a community organizing training led by CONECT on a Saturday in February. This colloquium is not for credit. Prerequisite: REL 3797 and REL 3798. o 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 3970a, Advanced Practicum I: Reimagining Church Facilitation William Goettler

This program is for students in their final year of study at the Divinity School. It is open only to students who have already met the YDS Supervised Ministry requirement. Students must apply during the previous spring term and be chosen for participation. As Reimagining Church facilitators, students work closely with a Connecticut congregation that has expressed the desire to think anew about how it will be a church in the years to come. Working through the practicum with a finely developed syllabus and plan of action, these advanced ministry students seek to move the congregational working group to new insights and perhaps to action. Accompanying this work is the required weekly 1.5-hour peer reflection group (practicum) and a series of other events featuring visiting speakers and other plenary sessions. Further, students maintain an active blog about the church's experience, on the Reimagining Church website. Completion of both terms (REL 3970 and REL 3971) is required. Prerequisite: REL 3986 and REL 3987, REL 3989, or at least one unit of CPE. 1½ Course cr

REL 3986a, Part-time Internship with Practicum I Staff

Within the Divinity School curriculum, the internship experience is uniquely situated at the intersection of academic study and the practices of ministry and justice work, preparing degree candidates for leadership in the world by engaging them in student-centered experiential learning and theological reflection on the nature, practice, and context of work and service. The internship program requires students to work at the site of their own choosing, commit to weekly meetings with their assigned on-site supervisor, engage in regular theological reflection with a trained mentor, and participate each week with their practicum group. The Part-time Internship with Practicum is taken for two consecutive terms starting in September – Practicum I in the fall term and Practicum II in the spring term. Ministry-related internship sites may include churches, schools, college campuses, or other institutions. Non-profit /justice focused internships may include a wide range of sites, from youth services to reentry programs, homeless shelters to immigration programs, journalism to retreat centers, and many others. The Part-time Internship with Practicum carries 3 credits each term, and students are offered a stipend. Students are required to complete 400 hours during the year, 370 on site and 30 with the practicum group. This course is open to M.A.R. and M.Div. candidates in their second or third year. Both terms must be completed to meet the M.Div. degree Internship requirement. Prerequisite: REL 3990 must be taken by the beginning of the term. 3 Course cr

REL 3987b, Part-time Internship with Practicum II Alison Cunningham and Jennifer Davis

This course represents the required spring term of the year-long Part-time Internship with Practicum, following completion of the fall term course. See description of Part-time Internship with Practicum I for details. Prerequisite: REL 3986. 3 Course cr

REL 3990a or b, Negotiating Boundaries in Ministerial Relationships Kate Ott and Staff

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. o Course cr

REL 3996a, Part-time Internship with Advanced Practicum I Alison Cunningham and Jennifer Davis

The Part-time Internship with advanced Practicum is open to students who have successfully completed a first internship either in ministry or nonprofit settings. The Part-time Internship with Advanced Practicum is taken for two consecutive terms starting in September – Practicum I in the fall term and Practicum II in the spring term. The internship can be arranged as a second year at the same site or at a different site to provide another type of contextual experience. Students work under the mentorship of a trained supervisor, combined with a peer reflection group (practicum) facilitated by a practitioner, for a total of 300 hours over the two terms. The internship is guided by a learning covenant 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. In addition to performing typical internship responsibilities, each intern creates a unique major project that involves substantive research and is presented to other students in the advanced practicum. The Part-time Internship with Advanced Practicum carries 3 credits for the year – 1.5 credits for Practicum I and 1.5 for Practicum II – and offers a student stipend. Prerequisites: REL 3986 and REL 3987, or REL 3988 1½ Course cr

REL 3997b, Part-time Internship with Advanced Practicum II Jennifer Davis and Alison Cunningham

This course represents the spring term of the year-long Part-time Internship with Advanced Practicum. See description of Part-time Internship with Advanced Practicum I for details. Prerequisites: REL 3996 1½ Course cr

Additional Courses Offered

AREA I

Advanced Biblical Hebrew Prose

Ancient Hebrew Inscriptions

Archaeology of the Roman Empire for the Study of New Testament and Early Christianity

Authors, Editors, and Scribes: The Making of the Hebrew Bible

Book of Jeremiah

Book of Job and Contemporary Religious Life

Book of Judges and Contemporary Religious Life

Book of Lamentations

Bounty and Duty: The Hebrew Bible and Creation

Composition of the Pentateuch

Danger of a Single Story: Diversity, Equity, Inclusion, and Belonging in the New Testament

Death, Memorial, and the Immortality in the Hebrew Bible and Its World

Deuteronomy

Early Biblical Interpretation

English Exegesis: First Corinthians

English Exegesis: Gospel of Matthew

English Exegesis: Mark
 English Exegesis: Philippians
 English Exegesis: Romans
 Exodus through the Ages
 Gender, Sexuality, and the Hebrew Bible
 Gnostic Texts in the Nag Hammadi Library
 Greek Exegesis: Acts of the Apostles
 Greek Exegesis: Ephesians and the Pauline Tradition
 Greek Exegesis: First Corinthians
 Greek Exegesis: Galatians
 Greek Exegesis: Mark
 Greek Exegesis: Matthew
 Greek Exegesis: Paul's Letter to the Romans
 Grief and Emotions: Ancient Philosophy and Theology, Modern Conversations
 The Hebrew Bible, Race, and Racism
 Hebrew Exegesis: The Book of Proverbs
 Hebrew Exegesis: Ecclesiastes/Qohelet
 Hebrew Exegesis: Exodus
 Hebrew Exegesis: Leviticus
 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
 Jesus as Influencer? Rhetoric, Storytelling, and New Testament Narratives
 The Jewish World of Jesus
 Judaism in the Roman Empire: Philo of Alexandria and Jewish Apologetics
 The Letters of Paul
 Literary Criticism and the New Testament
 Past Tense: Classical Biblical Prophecy
 Pauline Theology
 Philo's Life of Moses
 Philo of Alexandria and the Allegorical Interpretation of Scripture
 Post-Biblical Hebrew
 Scribes and Text at Qumran
 Women and Gender in Early Christianity

AREA II

Agency, Character, and Complicity
 Augustine's *City of God*
 Baptism and Eucharist in Ecumenical Dialogue
 Black Theology
 Body and Land
 Catholic Liturgy
 Catholic Moral Theology
 Catholic Social Teaching
 Christ and Confrontation: The Theology of Dietrich Bonhoeffer
 Christian Identity and the Formation of the Racial World

Christianity and Social Power
 Christianity and the New Spirit of Capitalism
 Contemporary Black Theologies and the Early Church
 Contemporary Theological Anthropology
 Creaturely Agency and the Contestation of the Human
 Daily Prayer
 Devotion and Practice in Early Christianity
 Digital Media, Liturgy, and Theology
 Doctrine of Creation
 Eschatology, Apocalypse, Utopia
 Ethics of Thomas Aquinas
 Eucharistic Prayers and Eucharistic Theology
 Experience in Ethics
 Friedrich Schleiermacher's *Christian Faith*
 Gender and Liturgy
 God in Modern Thought
 Gratitude
 History of American Evangelical Worship
 Imagining Theological Method: De-colonial and Indigenous Possibilities
 Incarnations: Body, Theology, and Performativity
 Introduction to Womanist Theology and Ethics
 James Cone
 Karl Barth
 Liberation Theologies in the United States
 Liturgical Movements of the Twentieth Century
 Liturgical Theology
 Liturgy and Life
 Lives of Christ
 Love, Prophecy, and Social Criticism
 Martin Luther, His Life and Work
 Marx and Nietzsche on Religion
 Medieval Latin for Saints and Sinners
 Medieval Theology Survey
 Natural Disasters in the Christian Tradition: Ritual and Theological Responses
 Natural Law and Christian Ethics
 Passion and Atonement
 Paul Tillich
 Political Theology
 Reel Presence: Explorations in Liturgy and Film
 Remember Your Death: Memento Mori Practices in Comparative Perspective
 Ritual Theory for Liturgical Studies
 Sacrifice: Gift, Ritual, and Violence in Early Christianity
 Schleiermacher's Christian Faith
 Slavery and Obedience
 Social Practices and Ethical Formation
 Some of Us Are Brave: Black Feminist Theory, Black Womanist Ethics
 Suffering
 Theological Themes in the Reformed Creeds and Confessions

Theology of Martin Luther
 Theology of the Lutheran Confessions
 Theology of Vatican II
 Theology, Race, and the Built Environment
 Theology through Music
 Understanding American Evangelical Worship
 United Methodist History
 Virtue and Hypocrisy: Moral Thought
 Virtue Ethics
 War and Violence in Christian Ethics
 What Is a Sacrament?
 Worship, Culture, and Technology

AREA III

African American Religion and the Modern Civil Rights Movement, 1954–1968
 The Bible in English
 Black Religion and Migration
 Calvin and Calvinism
 Christianities in the Colonized Americas
 Christianity and Culture Wars
 Clement of Alexandria: Culture, Theology, and the Stromateis
 Constantinople/Istanbul
 Core Texts of Thomas Aquinas and William of Ockham
 The Cult of Mary: Early Christian and Byzantine Art
 Death and Afterlife in Eastern Christian Traditions
 Death and Remembrance: The Black Death to World War I
 Death and the Dead
 Encountering the Bible: From Antiquity to Reformation
 Encountering the Bible: From Reformation to Contemporary Society
 Exclusion and Dialogue with other Religions in the Middle Ages and the Reformation
 Francis and Clare of Assisi
 The German Mystical Tradition in Theology, Piety, and Music
 Global Catholicism
 God and Self: Spiritual Autobiographies in Context
 Gods, Goods, and the Goals of Life: Early Christian Ethical Thinking in Ancient World
 Contexts
 History of the African Church
 Interpreting Medieval Religion
 An Introduction to Byzantine Monasticism
 Islamic Art and Architecture in the Mediterranean
 Jonathan Edwards and American Puritanism
 Land, Ecology, and Religion in U.S. History
 Liberation Theology in Latin America
 The Liberation Theology Movement in Latin America: History and Sources
 Living the Reformation
 Luther and Zwingli: Reformation Conflict
 Martin Luther and the Reformation
 Martyrdom and Sainthood in the Early Modern World
 Methods and Sources of Religious History

Mysticism in the West 1100–1700
 Origins of Christian Art in Late Antiquity
 Pentecostalism
 Pentecostalism in Africa
 Reading Calvin's *Institutes*
 Reformation Europe
 Reformed Christianity
 Religion and Rebellion in Latin America
 Religion, Art, and Resistance to Empire
 Religion in Latin America
 Religion, Literature, and Politics in Early Modern Britain
 Religion and the Cold War
 Religions and Societies in Colonized North America
 Religious Freedom in U.S. History
 U.S. Catholic History Remapped
 U.S. Law and Religion

AREA IV

African American Preaching
 Body and Soul: Ministry for Sexuality and Justice
 Caring for Justice and Joy
 Conflict Transformation: Pastoral Care with Congregations and Communities
 Feminist and Womanist Perspectives on Pastoral Theology and Care
 The Gospel in Lament: Preaching for a Suffering World
 The Hebrew Scriptures and Christian Preaching: The Writings
 Howard Thurman: Mysticism and Prophetic Witness
 Intentional Leadership
 Interrogating Whiteness
 Introduction to Public Theology, Public Policy, and Moral Fusion Movements in
 America
 Leadership and Change
 Ministry and Addictions
 Ministry and the Disinherited
 Music Skills and Vocal Development for Ministry
 Musicality of Black Preaching
 Narrative Pastoral Care
 Pastoral Perspectives on Death and Dying
 Practical Theology Seminar
 Pastoral Wisdom inside Prison: Fiction, Memoir, and Drama
 Preaching on the Gospel of Luke
 Preaching on the Gospel of Matthew
 Psychology of Religion
 Radical Lives of Proclamation
 Radical Pedagogy
 Theory and Practice of Faith Development
 Trauma, Moral Injury, and Crisis Ministry
 Women's Ways of Knowing

AREA V

Accidental Theologies
 African American Religious and Political Thought
 Chinese and Japanese Christian Literature
 The Chinese Theologians
 Christian Art and Architecture from the Renaissance to the Present
 Christian Pilgrimage
 Christianity and Ecology
 Covenant, Federalism, and Public Ethics
 Creative Faith: Poetry
 Critical Moments in the History of Christian Art
 Disagreement, Fallibility, and Faith
 Divine Command Theory
 Ecological Ethics and Environmental Justice
 English and Social Justice
 Ethics, Imagination, and the Art of Living
 Faith and the Will
 Faith, Doubt, and Redemption in Twentieth- and Twenty-First-Century Fiction
 Faith-[In]forming: Christian Poetics for the Twenty-First Century
 Free Will, Human and Divine
 From House Church to Medieval Cathedral: Christian Art and Architecture to the End of Gothic
 Herbert and Hopkins in the Twenty-First Century
 Imagining the Apocalypse: Scripture, Fiction, Film
 Indigenous Traditions and the Environment
 Interfaith Learning through an Exploration of Life-Cycle Rituals
 Introduction to American Judaism
 Kant's Philosophy of Religion
 Kierkegaard's Philosophy of Religion
 Letters to God: Simone Weil, Etty Hillesum, Edith Stein
 Literary Appropriations: Writers and Philosophers in Conversation
 Literature of Trauma
 Mary in the Middle Ages
 Metaphysics and Epistemic Self-Trust
 Modern Faith
 Pandemic Ethics
 The Passion in the Eighteenth Century
 Philosophy of Religion
 Pilgrimage and Religious Tourism
 Poetry for Ministry
 Psalms in Scripture, Literature, and Music
 Recent Work in Analytic Philosophy of Religion
 Religious Pilgrimage in China and Tibet
 Religious Tourism
 Resources for the Study of Religion
 Russian Religious Thought
 Sacred Music: Unity and Diversity
 Science and Religion

Sensational Materialities: Sensory Cultures in History, Theory, and Method

South and Southeast Asian Christianities

Spiritual Topographies in Modern Poetry and Fiction

Theological Aesthetics

Travel Seminar

Visual Controversies: Religion and the Politics of Vision

Witnessing, Remembrance, Commemoration

Women of the Gospel: Jackson, Clark, Caesar, Franklin

OTHER CURRICULAR CONSIDERATIONS

YDS Internships

The Internship Program helps students gain professional competencies in the art and practice of ministry and nonprofit leadership, 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. One internship is required for the M.Div. program; internships are also available to students in the M.A.R. degree program. The Negotiating Boundaries in Ministerial Relationships workshop (REL 3990), required of all M.Div. students, is a prerequisite for an internship. 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 internships, please consult the Office of Vocation and Leadership website (<https://divinity.yale.edu/academics/office-vocation-and-leadership>).

Students may participate in one or more of the following programs. Completion of one is required for the M.Div. degree, although only REL 3986/REL 3987, REL 3988, and Clinical Pastoral Education (CPE) fulfill this requirement. These programs carry elective credits that do not apply toward Area IV. Only fifteen internship credits (including CPE) may be applied toward the M.Div. degree.

All internships, including CPE, carry a stipend arranged through the Office of Finance and Administration.

PROGRAMS OFFERED BY YALE DIVINITY SCHOOL

Yale Divinity School offers internships in ministry and nonprofit settings under the Part-time Internship with Practicum (REL 3986 and REL 3987) carrying three credits per term in the fall and spring or the six-credit Summer Intensive Internship with Practicum (REL 3988).

YDS also offers opportunities for specialized internships: Part-time Internship with Advanced Practicum (REL 3996 and REL 3997) or Summer Advanced Intensive Internship (REL 3998), designed for students returning for a second internship and carrying three credits total for the academic year or the summer; and the Reimagining Church Facilitation Advanced Practicum (REL 3970 and REL 3971), three credits total for the academic year.

Fuller 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 internship credit from other educational institutions as approved by the program directors and in accordance with the Transfer of Credit guidelines in

the Standards and Requirements chapter. 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 internship requirement. 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 credit for an intern year as required by some denominations for ordination, unless that year of study is formally supervised and credited by another seminary and is approved by the director 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 email. 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.

Vocation and Leadership

YDS enables students to prepare for the lay or ordained ministries of Christian churches. As part of that preparation, YDS offers an integrated program in vocation and leadership to every Master of Divinity degree student. The program accommodates the student's needs and expectations for the degree as well as Yale's requirements. Support for this integrated focus within the context of the degree includes the help of academic advisers, the associate dean for ministerial and social leadership, and the director of professional formation and/or the director of supervised ministries.

The M.Div. is a professional degree, required by many Christian denominations for ordained ministry. Utilizing the YDS faculty and staff 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, justice work, and the work of nonprofit 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 work that is 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, at Andover Newton at Yale, 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 YDS Internship Program offers rich opportunities for professional growth within congregational ministry and nonprofit settings.

In all aspects of formation for vocation and leadership, consideration of issues of race, class, gender, sexuality, and the broad scope of social justice concerns is of central importance.

The Annand Program for Spiritual Formation

This endowed program, sponsored by Berkeley Divinity School but open to all YDS students, is committed to preparing students for spiritually informed service and scholarship as well as lay and ordained ministry. Annand's initiatives are intended to foster personal spiritual formation, provide experience with a variety of spiritual disciplines, offer students a broad view on trends in spiritual expression, and nurture integration of students' spiritual and intellectual life. Among Annand's programs are the First Year Formation Groups—small groups specially designed to support spiritual growth as students make the transition to Divinity School life. Other offerings include individual and group spiritual mentoring, quiet days, workshops, and a variety of other small-group activities. The Annand Program is a helpful resource for students asking questions about faith or striving to deepen their own spiritual formation. M.Div. students often find Annand initiatives particularly supportive as they seek to fulfill spiritual growth and formation expectations for their portfolio. More information is available by contacting Berkeley Divinity School at Yale, 203.432.9291, or 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, Educational Ministry in Schools and Colleges; and REL 875, Advanced Topics in Educational 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; REL 831, Is It a Sermon?; or REL 849, Preaching for Creation.

Denominational Preparation

Instruction in denominational history and polity is offered in focused Area II courses and also as an integral part of the work in a variety of other 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 an internship 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 internship 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, meeting rooms used by the Annand Program, and the deanery.

EVANGELICAL LUTHERAN CHURCH IN AMERICA

The M.Div. curriculum offers the coursework needed to fulfill most requirements for ordination in the Evangelical Lutheran Church in America (ELCA). Students wishing to take advantage of the full range of Lutheran offerings at YDS may participate in the Lutheran Studies Program, which guides and nurtures students along a path of academic and vocational formation through coursework, communal life and prayer, and colloquia. Courses include REL 609 (Theology of the Lutheran Confessions), REL 646 (Theology of Martin Luther), and REL 691 (Ecclesiology, Ministry, and Polity [Lutheran section]). Communal prayer is held weekly. A series of colloquia offers ELCA-specific content related to the practice of ministry.

Those in candidacy for ordination as pastors or deacons in the ELCA must hold membership in an ELCA congregation and register with their synod's candidacy committee. The process for rostering in the ELCA includes these three milestone markers: Entrance, Endorsement, and Approval. Candidates are expected to affiliate with a Lutheran seminary and to plan a yearlong, full-time internship. A unit of Clinical Pastoral Education (CPE) is also required. While part-time fieldwork placements are made through the Office of Vocation and Leadership, full-time internships are arranged through the Lutheran seminary with which the candidate is affiliated.

Candidates for ordination enrolled at YDS are expected to fulfill expectations for Lutheran learning and formation and may be granted a waiver from Lutheran seminary affiliation through an ELCA Theological Review Panel. See the ELCA Candidacy Manual for a complete overview of the process.

LUTHERAN STUDIES DIPLOMA AND CERTIFICATE

The Diploma in Lutheran Studies is awarded to any enrolled students who fulfill Lutheran-specific requirements, complete two of the three academic courses in Lutheran theology, and participate in the life of the community. The Certificate in Lutheran Studies is awarded to any enrolled student who completes REL 609 and participates in the life of the community. Lutheran Studies is supported by the YDS faculty's Oversight Committee. For more information, contact Tim Key, 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 internship. 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 and one colloquy each term.

PRESBYTERIAN CHURCH (U.S.A.)

The M.Div. program provides the course work needed to fulfill the curricular 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 Presbyterian Church (U.S.A.), United Church of Christ, Reformed Church in America, Presbyterian Church in America, Christian Reformed Church, 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; are provided a knowledge and awareness of what it is to be a part of that Reformed tradition; and have access to communities that identify as Reformed. 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. In addition to the available course offerings in Roman Catholic theology, Catholic students have also availed themselves of the variety of courses in other Christian traditions, many of which are directly relevant to studies in Roman Catholicism. Many students in the Master of Divinity program prepare for service in the Roman Catholic Church as lay ministers. And students enrolled in the Master of Arts in Religion or Master of Sacred Theology programs often prepare for service in educational institutions or social services.

The YDS Catholic community, an informal body of students, staff, and faculty, provides opportunities for spiritual and human formation through prayer, fellowship, discussion, and lectures throughout the academic year. As emphasized in *Lumen Gentium: Dogmatic Constitution on the Church*, the Eucharist is “the source and summit of the Christian life,” and indeed all ministries, and all the other sacraments, are bound up with and flow from the Eucharist.

Given YDS's proximity to the wider New Haven community, there are numerous opportunities to engage in student-initiated volunteer ministries or social outreach in partnership with community organizations. Opportunities for worship, internship, and formation experience are also available at St. Mary Parish, <https://www.stmarysnewhaven.org/>, and Saint Thomas More Catholic Chapel & Center at Yale University, <https://stm.yale.edu>. As YDS welcomes students from a diversity of religious traditions and denominations, students have the unique opportunity to engage in ecumenical dialogue and worship. Liturgies at Marquand Chapel offer a chance to engage in ecumenical worship, and the Annand Program of Berkeley Divinity School provides occasions for spiritual direction. Each of the programs in which the Catholic community engages is intended to deepen student awareness of the ways 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.

A Catholic Lay Ministerial Studies Certificate is available to both M.Div. and M.A.R. students through participation in the Catholic Lay Ministerial Studies Program at Yale Divinity School. The program provides Catholic students with an integrated approach to theological education and preparation for lay ministry in the Catholic Church, encompassing both their program of study and their spiritual formation for ministry. The former is addressed by a compulsory curriculum with distribution requirements similar to those of Catholic seminaries. The latter is addressed by a program of formation for ministry that includes retreats, spiritual direction, community formation, an ongoing colloquium on the practice of ministry in the Catholic tradition, and opportunities for worship and social interaction. This program is informed by the principles outlined in *Co-Workers in the Vineyard of the Lord: A Resource for Guiding the Development of Lay Ecclesial Ministry*, a 2005 publication of the U.S. Conference of Catholic Bishops. The director of the program is Fr. Ryan Lerner, chaplain of Yale's Saint Thomas More Center.

A series of colloquia focused on formation for lay ministry is offered to participants in the Catholic Lay Ministerial Studies Program. The specific topics covered vary from year to year, depending on the interests of the leader of the colloquium, but include Catholic church governance, canon law, Catholic social teaching, recent encyclicals, catechetical tools and instruction, church finance systems, and the Rite of Christian Initiation of Adults (RCIA). Those chosen as leaders of the colloquia are familiar with lay Catholic ministry and include persons actively engaged in various forms of lay and ordained Catholic ministry. Participants are also expected to take part in ongoing spiritual direction, coordinated by the director of Catholic Lay Ministerial Studies.

All students seeking to earn the Catholic Lay Ministerial Studies Certificate are expected to participate in the ongoing sacramental and community life of a Catholic worship community, whether at YDS, Saint Thomas More Catholic Chapel & Center, St. Mary Parish in New Haven, or one of the other local Catholic parishes. More information can be found at <https://divinity.yale.edu/academics/vocation-and-leadership/denominational-programs/roman-catholic-church>.

UNITED CHURCH OF CHRIST AND AMERICAN BAPTIST CHURCHES USA

The presence of Andover Newton Seminary at Yale Divinity School is the result of an affiliation initiated in 2016 between Yale Divinity School and the former Andover Newton Theological School. The shared purpose of this partnership 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 to explore 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.

The components of Andover Newton's program include a two-term colloquium focused on ministerial competencies of integration, community-building, compassion and justice, discernment, leadership, and spirituality; four advanced, topical colloquia from which students select two; a travel seminar, Emmaus Encounters, designed to teach students to build community within groups and across differences; 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; an internship in a congregation; 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, all YDS students are invited to participate in any of Andover Newton's educational programs. Emmaus, Andover Newton's weekly worship experience held on Thursday evenings when classes are in session, is ordinarily 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. (See following list of approved joint-degree programs.) Additionally, students may earn a joint degree in partnership with the University of Connecticut's School of Social Work.

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 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 the Environment, Law, Management, Medicine, Nursing, and Public Health. Students interested in pursuing any of these programs can obtain further information from the 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 the Environment (YSE) 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.

Students work concurrently on either a Master of Environmental Management or Master of Environmental Science at YSE 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. 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 UCONN's website at <http://ssw.uconn.edu>.

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.

International Student Exchange

Students in the M.Div. and M.A.R. programs who wish to study abroad are eligible to participate in YDS's International Student Exchange Programs. One-term and yearlong exchange options for M.Div. and M.A.R. students 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), Hebrew University in Jerusalem, and the University of Oslo in Norway. At the German universities, summer research grants are available. 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. Information sessions on the international exchange programs are usually offered during the first half of the fall term. For questions, please contact Jan Hagens, director of International Student Exchange Programs (jan.hagens@yale.edu) or Antonio Bravo, assistant director of International Student Exchange Programs (antonio.bravo@yale.edu).

Studies for Hartford International University Students

Students who are enrolled in the Master of Arts in Interreligious Studies (MAIRS) program at Hartford International University for Religion and Peace (HIU) 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 HIU.

Applicants must have a recommendation from the MAIRS director or from the academic dean and be admitted to YDS through the YDS Admissions Committee. Once admitted and enrolled, students must coordinate their Yale course schedules under the guidance of the associate dean of academic affairs.

Interested Hartford students should contact the director of the MAIRS program at HIU.

Hispanic Summer Program

The Hispanic Summer Program (HSP) is an ecumenical program in theology and religion that offers master's-level students a variety of opportunities for study with Latinx scholars, centering Latinx methods, pedagogies, and stories. Administering the HSP is a consortium of sponsoring institutions, including YDS. The HSP flagship program is its two-week summer intensive session, offered each year at a different ATS-accredited site in the United States or Puerto Rico. In addition, HSP offers the two-week J-Term course in January, a fully accredited online course in Latinx theology, history, sociology, and/or ministry for students who are unable to attend the summer session or who prefer an online learning environment. The summer intensive session, which features a variety of course offerings, is open to Latinx students and non-Latinx students interested in Latinx-centered ministries, scholarship, and advocacy. Non-Latinx students are invited to learn from the rich tradition of Latinx theological inquiry while seeking ways to expand their own cultural competencies and build coalitions with members of other communities. Students are exposed not only to a majority Latinx student body but also to Latinx faculty and an intellectual tradition that stems from the Latinx community. Additionally, students are connected to mentors who can help encourage students' pursuits after graduation. Courses represent a range of subjects within the theological curriculum and are taught in a way that centers the intellectual and pedagogical traditions of the Latinx community. Registration for the summer intensive session begins in late November and, for J-Term, in mid-September through the HSP website at <http://hispanicsummerprogram.org>. Participation in either program carries 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 associate dean of academic affairs, 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, Spanish 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 appropriate program director 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 Student Accessibility Services 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 end of online registration, as stated in the academic calendar, 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. There is also a shuttle connecting Yale West Campus to both the central campus and the School of Medicine.

Each course in YDS normally carries three hours of credit unless otherwise stated.

Transfer of Credit

Applications for transfer of credit for work completed at Yale or another school may be made after a full term's work at YDS. Credits are transferred upon authorization by the associate dean of academic affairs, acting for the Professional Studies Committee. Normally transfer credit will be recorded as electives. After six credits have been transferred as electives, however, a maximum of *six additional credits for the M.A.R. degree and eighteen additional credits for the M.Div. degree* may become eligible for transfer to the appropriate areas. 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 M.A.R. and M.Div. 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.

Normally, no work taken prior to matriculation for the S.T.M. degree 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.

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, may not be transferred. Exceptions may be made for students who have received the M.A.R. or M.Div. degrees from Yale Divinity School.¹
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.

¹ Individuals who were awarded the M.A.R. degree from Yale Divinity School are eligible to apply up to twenty-four credits toward study for the M.Div. degree, provided that the M.A.R. study was pursued within seven years of matriculation for the M.Div. Individuals who have been awarded the M.Div. degree from Yale Divinity School are eligible to apply up to twelve credits toward study for the M.A.R. degree, provided that the M.Div. study was pursued within seven years of matriculation for the M.A.R.

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, including the use of text-generating software, is no different than material drawn from other sources and must also be cited appropriately. Most faculty at the Divinity School prefer that students follow the citation guidelines of *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 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. All requests to drop or otherwise change enrollment in a course while a charge of academic misconduct is pending shall be subject to approval by the committee. The committee reserves the right to record a failing grade for the course on a transcript even if the student has dropped or otherwise modified the course enrollment.

¹ Yale Graduate School of Arts and Sciences, “Conduct, Professional Ethics, and Reporting Misconduct,” <https://gsas.yale.edu/resources-students/conduct-professional-ethics-reporting-misconduct>.

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, “Conduct, Professional Ethics, and Reporting Misconduct,” <https://gsas.yale.edu/resources-students/conduct-professional-ethics-reporting-misconduct>.

PROCEDURES FOR HANDLING SUSPECTED CASES OF ACADEMIC DISHONESTY

An instructor who suspects academic dishonesty should refer the case to the Professional Studies Committee. It is a good practice for the instructor to interview the student or students who appear to be guilty of academic dishonesty before referring the matter to the Professional Studies Committee, in order to make absolutely certain that an allegation of academic dishonesty is warranted. Instructors may wish to consult with the associate dean of academic affairs in making this determination. If an allegation of academic dishonesty is warranted, the instructor should forward the materials supporting the charge, accompanied by a cover letter assessing the nature, extent, and gravity of the offense, to the chair of the Professional Studies Committee. In cases of alleged plagiarism, for example, the committee needs a thorough identification of the improperly used sources, keyed to the passages in which they appear in the student's essay, from the instructor. Except in unusual circumstances, an instructor who has alleged dishonesty on the part of a student is not required to attend the student's interview with the committee, since the documents in the case are almost always sufficient for the committee's deliberations.

For the sake of consistency, impartiality, fairness, and due process in treating cases of academic dishonesty, it is essential that all such cases be referred to the Professional Studies Committee rather than being settled privately between instructor and student.

Upon receiving an allegation of academic dishonesty, the chair of the Professional Studies Committee will contact the student or students to advise them of the allegations and inform them of the procedures. The student will be offered the opportunity to respond to the charges in a written statement to the committee. The committee will make every effort to consider the case at its next regularly scheduled meeting. The committee reviews the allegations, evidence, and student statement, and makes a determination of guilt. If the student is found guilty of academic dishonesty, the committee assigns a penalty. Whether the offense was intentional is not taken into account in determining guilt but is considered when assigning a penalty. Penalties vary in proportion to the severity of the offense and range from the requirement to redo the assignment or submit an additional assignment; to failure of the assignment; to academic probation; to failure of the course; to suspension for a term or year; to expulsion from the School. The decision to suspend or expel a student is made by the General Faculty upon recommendation by the Professional Studies Committee. If the committee is considering one of these serious penalties, the student shall have the right to appear in person before the committee and may bring one individual with them to offer support: a faculty adviser, Student Affairs staff person, friend, or other member of the YDS community.

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. Students are also expected to obey local, state, and federal laws, and violations of these laws may be cause for discipline by Yale Divinity School as well as subject students 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 in the following paragraph) will be referred to the YDS Disciplinary Committee, which shall be appointed by the dean and shall be composed 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. In situations involving potentially serious criminal behavior or posing significant risk to the safety or security of members of the community, a student may be placed on emergency suspension, following the procedures outlined below under "Emergency Suspension."

Students found guilty of any violations noted herein by the relevant Yale Divinity School authorities 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.

A copy of the procedures is sent automatically to any student who is charged with a violation of Yale Divinity School's regulations.

EMERGENCY SUSPENSION

The dean of Yale Divinity School, or a delegate of the dean, may place a student on an emergency suspension from residence or academic status when (1) the student has been arrested for or charged with serious criminal behavior by law enforcement authorities; or (2) the student allegedly violated a disciplinary rule of Yale Divinity School and the student's presence on campus poses a significant risk to the safety or security of members of the community.

Following an individualized risk and safety analysis, the student will be notified in writing of the emergency suspension. A student who is notified of an emergency suspension will have 24 hours to respond to the notice. The emergency suspension will not be imposed prior to an opportunity for the student to respond unless circumstances warrant immediate action for the safety and security of members of the community. In such cases, the student will have an opportunity to respond after the emergency suspension has been imposed.

When a student in Yale Divinity School is placed on an emergency suspension, the matter will be referred for disciplinary action in accordance with school policy. Such a suspension may remain in effect until disciplinary action has been taken with regard to the student; however, it may be lifted earlier by action of the dean or dean's delegate, or by the disciplinary committee after a preliminary review.

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 associate dean of academic affairs, who maintains a record of formal student complaints for review by the ATS Board of Directors. The ATS accreditation standards may be found at <https://www.ats.edu/accrediting/standards>.

Grading System

The Divinity School uses the following grading system:

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

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

There is also a Credit/No Credit system. The Credit/No Credit option for a course may be chosen by the 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. In Credit/No Credit courses, a student may request to take a course on the regular grading system only during the first two weeks of the term. In courses graded on the regular system, the request to receive a Credit/No Credit grade must be made during the first six weeks of the term. Once these deadlines have passed, no such requests can be rescinded.

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

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" up to the day on which grades from the second term are due, but no later. *No work from the second term can be accepted by a faculty member after that date.* However, a student may appeal to the 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 a dean's 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 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 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 a dean's 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 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; 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 July 30 for a fall-term return or December 15 for a spring-term return, they must notify the registrar and obtain approval to return from the 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 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 associate dean of academic affairs approves, the leave is granted. In any case, the student will be informed in writing of the action taken. A student who does not apply for a personal leave of absence, or whose application for a leave is denied, and who does not register for any term, will be considered to have withdrawn from YDS.

MEDICAL LEAVE OF ABSENCE

A student who must interrupt study temporarily because of illness or injury may be granted a medical leave of absence with the approval of the associate dean of academic affairs, on the written recommendation of a 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 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 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 associate dean of academic affairs regarding withdrawal. The associate dean of academic affairs will determine the effective date of the withdrawal. The University identification card must be submitted with the approved withdrawal form in order for withdrawal in good standing to be recorded. Withdrawal forms are available in the registrar's office. Students who do not register for any fall or spring term, and for whom a leave of absence has not been approved by the associate dean, or who do not return from or ask for and receive an extension of an approved leave, are considered to have withdrawn from YDS.

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 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 associate dean of academic affairs to determine if the student remains eligible for guaranteed readmission.
4. The student must notify YDS (the registrar, and/or the associate dean of academic affairs, or the associate dean of admissions and financial aid) within three years of the end of 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.

LIBRARY RESOURCES

Yale University Library is composed of collections, spaces, technology, and people. The collections contain fifteen million print and electronic volumes in more than a dozen libraries and locations, including Sterling Memorial Library, Beinecke Rare Book and Manuscript Library, Marx Science and Social Science Library, and the Anne T. and Robert M. Bass Library. Yale Library's resources also include extensive licensed e-resources and extraordinary special collections that represent the diversity of the human experience in forms ranging from ancient papyri to early printed books, rare film and music recordings, and a growing body of born-digital materials. More than five hundred staff members facilitate teaching, research, and practice with deep subject-area knowledge as well as expertise in digital humanities, geographic information systems, and the use and management of research data. Yale Library's preservation and conservation specialists develop and apply leading-edge technology to maintain collections, providing critical support for increased access to collections, an expanding exhibition program, and Yale's emphasis on teaching with primary sources. For more information, visit <https://library.yale.edu>.

Collections

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 strengths in the history of Christianity, biblical studies, and Christian theology as well as a growing collection of materials in practical theology. Its collections now total more than 600,000 bound volumes, more than 270,000 pieces of microform, and significant electronic holdings. In addition, the Divinity Library's special collections hold more than 5,500 linear feet of manuscript and archival materials as well as many antiquarian and rare books and pamphlets. Holdings in the areas of the history of Christian mission, student volunteer movements, and New England clergy and theology are particularly strong. The Divinity Library collections were recently expanded by the acquisition of books and manuscripts from Andover Newton Theological School.

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 Day Missions Library, the Trowbridge Reference Library, and the Sneath Library of Religious Education.

The Day Missions Collection at YDS is one of the strongest mission collections in the world. 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 comprises about one third of the Divinity Library's volumes and constitutes the bulk of its manuscript and archival collections. Its scope has expanded from a narrow focus on the history of Christian mission to the degree that the Day Missions Collection

is now one of the preeminent collections documenting the thought, history, and practice of world Christianity. The Day Missions Room – among the most recognizable spaces in the Divinity Quadrangle – is home to a selection of the library's holdings in the history of Christian mission.

The Divinity Library also creates and maintains extensive and growing collections of digital photographs, annual reports, periodicals, manuscripts, and pamphlets mostly related to the history of Christian missions and world Christianity.

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, including source material on the Protestant Reformation, Byzantine and Orthodox literature, Judaica, and early Americana. The Beinecke Rare Book and Manuscript Library includes prime collections such as the James Weldon Johnson Memorial Collection of Negro Arts and Letters and extensive collections on Mormonism, Cardinal John Henry Newman, and the Tractarian Movement. The Robert B. Haas Family Arts Library has resources on Christian art, and the Yale University Art Gallery contains examples of some of the earliest known Christian art. The Music Library features the Lowell Mason Collection of Hymnology. Special collections within Sterling Memorial Library also include archaeological resources bearing on biblical studies and Christian origins and the ancient Near East in general. Resources to support 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. Yale students have access to all Yale Library collections as well as circulating materials, which can be transported to any Yale library to be checked out and returned.

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 take advantage of tours offered by the library and 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. 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, including general library hours and Special Collections hours, please consult the library's website, <http://web.library.yale.edu/divinity>.

ADMISSION

Degree Students

STANDARDS OF SELECTION

Each year, Yale Divinity School welcomes applications from students around the world who are graduates of accredited national and international colleges or universities. Applicants are selected on the basis of academic ability and potential to do graduate study work; leadership qualities; spiritual maturity; seriousness of purpose; personal initiative; and creativity. All completed applications are read 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

All applicants must hold a bachelor's-level degree to apply to YDS. 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 PROCEDURES

The YDS admissions application is an online process that can be accessed at <http://divinity.yale.edu>. The application and all accompanying documents including letters of recommendation and transcripts must be submitted electronically. Admitted students are also required to submit hard copies of official transcripts prior to matriculation.

YDS is a graduate and professional school working 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.

YDS 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 certificate 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 and submit 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 the approved joint-degree program in the school of social work at the University of Connecticut. In all cases, admission decisions are made independently by YDS and each of the partner entities. Within Yale, YDS currently has agreements for joint-degree programs with the schools of the Environment, 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 degree study through the school of social work at the University of Connecticut are encouraged to apply to YDS and the University of Connecticut 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 and Requirements

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. Applications submitted without payment of the application 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 an application is being made. Any additional letters of recommendation beyond the required three will not be accepted, nor will letters from Career Service dossiers.
6. Yale Divinity School requires the International English Language Testing System (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 at YDS.
8. A current résumé or curriculum vitae must be submitted.
9. Students applying for financial aid should complete the forms listed on the YDS "Applying for Financial Aid" webpage (<https://divinity.yale.edu/admissions-aid/tuition-and-financial-aid/applying-financial-aid>). 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. Visits to YDS when classes are in session are recommended.

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 may consider files that are completed after March 1 on a space-available basis. A request must be sent to the associate dean of admissions and financial aid for any such consideration.

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 upon approval of the associate dean for 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. Please note that scholarships cannot be deferred.

Unsuccessful applicants must wait *two full 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

YDS welcomes international student applications from around the world. 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 IELTS examination or by having received a baccalaureate degree from an accredited university or college where English is the sole language of instruction. For information about IELTS test dates and locations, contact IELTS USA, 825 Colorado Boulevard, Suite 106, Los Angeles CA 90041; 323.255.2771; ielts@ieltsusa.org; www.ielts.org.

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 insurance for the duration of the student's academic program. While international applicants are eligible for scholarship assistance from YDS, *that assistance by itself is insufficient 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 information is received, the appropriate documentation will be forwarded to Yale's Office of International Students and Scholars (OISS), which will generate the I-20. OISS will send the I-20 to the student

electronically, usually within two weeks of receiving all required documentation. 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; 203.432.2305; 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 (for program details see Nondegree Students, in the chapter Programs of Study). Nondegree students are restricted 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 associate dean for 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.

PH.D. RESEARCH SCHOLARS PROGRAM

The Ph.D. Research Scholars Program enables a graduate student who is enrolled in a doctoral program at another university to conduct research for a limited period at Yale Divinity School. A separate application is available for students enrolled in doctoral programs at other institutions who wish to conduct research and/or work at YDS with a professor in a specific academic area, for either one term or one academic year. The fee

is \$1,500 per term. For further information or to apply, please contact the Admissions Office.

EXCHANGE

International students enrolled at educational institutions partnering in the YDS exchange program who wish to spend one term or a year studying at YDS should contact the appropriate administrators at their respective schools. International students who are enrolled at those educational institutions with which YDS has exchange relations (Westcott House, Cambridge; Heidelberg, Tübingen, and Freiburg Universities in Baden-Württemberg, Germany; University of Oslo, Norway; Hebrew University, Jerusalem; Trinity Theological College, Singapore; Divinity School of Chung Chi College at Chinese University of Hong Kong) and who wish to spend one term or a year studying at YDS should first contact the appropriate administrators at their respective schools. Contacts at YDS are Antonio Bravo, assistant director of International Student Exchange Programs (antonio.bravo@yale.edu), and Jan Hagens, director of International Student Exchange Programs (jan.hagens@yale.edu), Yale Divinity School, 409 Prospect Street, New Haven CT 06511-2167.

Visiting Fellows

Each year YDS appoints as visiting fellows a limited number of distinguished professors, clergy and others in ministry, government officials, journalists and other writers, 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. The aim of the program is to give established researchers a regular and significant presence at YDS for the mutual benefit of the fellows and the University.

Appointment at this rank requires review by the University's Office for Postdoctoral Affairs and approval of the YDS dean as well as the Yale provost. Appointment may be for up to twelve months; in rare cases, reappointment for a second year is possible. Visiting fellows have access to the libraries of the University and may audit classes with 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.

Recent Ph.D.s are not eligible for visiting fellowships but may apply for a postdoctoral fellowship. The funding and visa requirements for visiting and postdoctoral fellows are outlined at <https://postdocs.yale.edu/administrators/titles-eligibility>.

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 Scholars 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. Nor is it possible for an audited course to be applied to degree study should the auditor be admitted to a degree program.

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 2023–2024 academic year is \$29,386 for a student enrolled full time (nine credits or more per term) in an M.Div., M.A.R., or S.T.M. degree program. The tuition charge for students enrolled in these programs part time (fewer than nine credits per term) is \$14,693. Nondegree students are charged at the rate of \$3,673.25 per course. Ph.D. students who are accepted as nondegree researchers are billed \$1,500 per term.

It is expected that students in the M.Div. program will pay full-time tuition for six terms (or the equivalent in part-time tuition) in order to receive their degree; students in the M.A.R. program will pay full-time tuition for four terms (or the part-time equivalent) to receive their degree; students in the S.T.M. program will pay tuition for two terms (or the part-time equivalent) 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 will be charged according to their enrollment status for the terms needed to complete their degree. Students will be charged for all work taken in YDS or the University that is used toward fulfilling the requirements for a degree.

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 in 2023–2024 is \$2,894 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.

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 Title IV 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 2023–2024, the last days for refunding Title IV funds will be November 5, 2023, in the fall term and March 30, 2024, in the spring term.

2. For purposes of determining the refund of institutional aid funds and for students who have not received financial aid:
 - a. 100 percent of tuition will be rebated for withdrawals that occur on or before the end of the first 10 percent of the term (September 10, 2023, in the fall term and January 26, 2024, 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 25, 2023, in the fall term and February 10, 2024, 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 21, 2023, in the fall term and March 5, 2024, 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 must complete 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 Yale Divinity School financial aid program is to enable students enrolled in YDS 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. YDS also offers a limited number of merit scholarships.

In order to determine financial need and award financial aid, YDS requires students seeking aid to submit a financial aid application each year. U.S. citizens and permanent residents must submit both the YDS Financial Aid Application for U.S. Citizens and Permanent Residents form and the Free Application for Federal Student Aid (FAFSA). International students must submit the YDS Financial Aid Application for International Students form; incoming first-years must also submit the YDS International Student Financial Resources form after they matriculate. The application deadline for financial aid is March 1 for admissions applicants and May 1 for continuing students.

Within the parameters of need and its own resources, YDS takes into consideration merit and diversity in making its awards. The financial aid award will normally include a YDS scholarship that covers 100 percent of a student's tuition cost. For full-time M.A.R. and M.Div. degree students, the award will also include an additional

scholarship amount for use toward other educational and living expenses. Students enrolled part time and students in the S.T.M. degree program may receive YDS scholarship funds equal to their tuition cost only; they are ineligible for YDS merit scholarships and YDS scholarship funds that exceed their cost of tuition. Students may also take advantage of campus employment opportunities. U.S. citizens and permanent residents may be eligible for federal education loans such as the William D. Ford Federal Direct Unsubsidized Loan and the Grad PLUS Loan.

Students who receive YDS scholarships during the academic year may also receive summer tuition scholarships for selected courses offered by YDS, including intensive summer language and summer internship courses. These YDS summer scholarships do not cover tuition for summer courses offered by other Yale schools or programs or by other universities.

Financial aid recipients, including merit scholars, must submit a new financial aid application for 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 adjusted accordingly.

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

International students are eligible for the same level of YDS scholarship aid as U.S. citizens. They should be aware that scholarships from Yale Divinity School may have U.S. tax implications as determined by the Internal Revenue Service (IRS) of the United States. For more information, please see our International Students and U.S. Taxes webpage (<https://divinity.yale.edu/admissions-aid/tuition-and-financial-aid/tuition-and-fees/international-students-and-us-taxes>).

Additional information about financial aid, tuition and fees, and related topics is available on the YDS Tuition and Financial Aid webpage (<https://divinity.yale.edu/admissions-aid/tuition-and-financial-aid>).

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 laundry facilities in the basement.

Rental fees are charged monthly to students' accounts and include heat, hot water, electricity, and wireless Ethernet. 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.

Rental rates and online requests for housing are available at <https://housing.yale.edu>.

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

Dining at Yale

Breakfast and lunch, priced à la carte, are served Monday through Friday in the Divinity School Refectory. All YDS degree students receive free dining credits each year for use in the Refectory: \$1,250 for full-time students and \$625 for part-time students. There are no cash equivalents or reimbursements for the free dining credits, which expire at the end of the academic year. The credits can only be used at the Refectory, not at other Yale Dining locations. Degree students who want a declining balance to use at Yale Dining locations other than the Refectory may purchase Eli Bucks on the Yale Hospitality website, <https://hospitality.yale.edu/eli-bucks>. Nondegree students and others with a Yale ID who want a declining balance to use at the Refectory and other Yale Dining locations may also purchase Eli Bucks on the Yale Hospitality website.

Total Expenses

For a single student attending YDS during the 2023–2024 academic year, the total expenses are estimated to be:

| | |
|---------------------------------|----------|
| Tuition | \$29,386 |
| Hospitalization Insurance | 2,894 |
| Housing and Food | 12,768 |
| Books & Supplies | 1,200 |
| Transportation | 1,090 |
| Personal/Miscellaneous Expenses | 5,376 |
| Total Expenses | \$52,714 |

Sources of Support

MERIT SCHOLARSHIPS

A limited number of merit scholarships are awarded to selected incoming M.Div. and M.A.R. degree applicants each year. Merit-based awardees are selected through the admissions process by the Admissions Committee, and selection is based on students' admissions applications only. Students applying for admission to the M.Div. and

M.A.R. degree programs are automatically considered for merit-based awards. No separate application form is required for merit scholarships.

All YDS merit scholarships are awarded based on a variety of criteria, including (but not limited to) applicants' talents and achievements, exceptional academic excellence, evidence of commitment to social justice work, demonstrated leadership ability, and promise for ministerial leadership and service to churches. The scholarships generally cover the full cost of tuition plus an additional \$8,000–\$12,000 per year for other educational and living expenses.

Receipt of merit scholarships requires full-time enrollment (nine credits or more per term). The additional scholarship amount for educational and living expenses is limited to six terms for M.Div. students and four terms for M.A.R. students. Changes in a student's enrollment status or degree may result in a change to the scholarship amount or may render a student ineligible for the merit award. Scholarships are renewable annually, provided the student maintains satisfactory academic progress and completes a YDS financial aid application each year.

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

For more information, visit the Affording YDS webpage (<https://divinity.yale.edu/admissions-aid/tuition-and-financial-aid/affording-yds>).

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.

Need-based scholarships are available to students who show demonstrated financial need according to U.S. federal and/or YDS institutional policies. These scholarships cover the full cost of tuition. Scholarships for full-time M.Div. and M.A.R. students also include an additional \$4,000 per year (\$2,000 per term) for other educational and living expenses. Receipt of the additional scholarship amount for educational and living expenses is limited to six terms for M.Div. students and four terms for M.A.R. students.

Changes in a student's enrollment status or degree may result in a change to the scholarship amount. Students enrolled part time do not qualify for the additional \$2,000 per term. Awards are renewable annually, provided the student maintains satisfactory academic progress, completes a YDS financial aid application each year, and does not have a substantial change in demonstrated need.

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 federal Grad PLUS Loan Program. A student must be a U.S. citizen or permanent resident and enrolled at least half time in a degree program (six credits or more per term) to qualify for federal loans. Students may also use private ("alternative") loans to cover educational costs. For more information, visit the University's Financial Aid website page on loans for graduate and professional students (<https://finaid.yale.edu/graduate-loans>).

EMPLOYMENT

Students are eligible to work on campus regardless of financial aid status. The resources of the University's Student Employment Office are available to all YDS students (<https://yalestudentjobs.org>). Per University policy, student employees may work a maximum of nineteen hours per week during the academic term; this limit does not apply during term-time recess periods or during the summer. Ten to fifteen hours of work per week during the academic year are recommended for students receiving need-based aid. However, students must determine their own capacity to balance work with school and other responsibilities both during the term and when school is not in session.

U.S. citizens and permanent residents may be eligible to receive Federal Work-Study funds to help secure jobs on campus or with nonprofit agencies off campus. The Office of Financial Aid determines a student's Federal Work-Study eligibility based on federal regulations, and eligibility is noted in the University's student employment system for potential employers to view.

Students in YDS occasionally have the opportunity to serve as teaching fellows in Yale College courses. Such opportunities normally arise only when the student has an unusually strong background in the subject of the course. The associate dean for 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 Billing

Student accounts, billing, and related services are administered through the Office of Student Accounts, located at 246 Church Street. The office's website is <https://student-accounts.yale.edu>.

STUDENT ACCOUNT

The Student Account is a record of all the direct charges for a student's Yale education such as tuition, room, board, fees, and other academically related items assessed by offices throughout the University. It is also a record of all payments, financial aid, and other credits applied toward these charges.

Students and student-designated proxies can view all activity posted to their Student Account in real time through the University's online billing and payment system, YalePay (<https://student-accounts.yale.edu/yalepay>). At the beginning of each month, email reminders to log in to YalePay to review the Student Account activity are sent to

all students at their official Yale email address and to all student-designated YalePay proxies. Payment is due by 4 p.m. Eastern Time on the first of the following month.

Yale does not mail paper bills or generate monthly statements. Students and their authorized proxies can generate their own account statements in YalePay in pdf form to print or save. The statements can be generated by term or for a date range and can be submitted to employers, 401K plans, 529/College Savings Plans, scholarship agencies, or other organizations for documentation of the charges.

Students can grant others proxy access to YalePay to view student account activity, set up payment plans, and make online payments. For more information, see Proxy Access and Authorization (<https://student-accounts.yale.edu/understanding-your-bill/your-student-account>).

The Office of Student Accounts 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. Students who have not paid their student account term charges by the due date will also be placed on Financial Hold. The hold will remain until the term charges have been paid in full. While on Financial Hold, the University will not fulfill requests for transcripts or provide diplomas and reserves the right to withhold registration or withdraw the student for financial reasons.

PAYMENT OPTIONS

There are a variety of options offered for making payments toward a student's Student Account. Please note:

- All bills must be paid in U.S. currency.
- Yale does *not* accept credit or debit cards for Student Account payments.
- Payments made to a Student Account in excess of the balance due (net of pending financial aid credits) are not allowed on the Student Account. Yale reserves the right to return any overpayments.

Online Payments through YalePay

Yale's recommended method of payment is online through YalePay (<https://student-accounts.yale.edu/yalepay>). Online payments are easy and convenient and can be made by anyone with a U.S. checking or savings account. There is no charge to use this service. Bank information is password-protected and secure, and there is a printable confirmation receipt. Payments are immediately posted to the Student Account, which allows students to make payments at any time up to 4 p.m. Eastern Time on the due date of the bill, from any location, and avoid late fees.

For those who choose to pay by check, a remittance advice and mailing instructions are available on YalePay. Checks should be made payable to Yale University, in U.S. dollars, and drawn on a U.S. bank. To avoid late fees, please allow for adequate mailing time to ensure that payment is received by 4 p.m. Eastern Time on the due date.

Cash and check payments are also accepted at the Office of Student Accounts, located at 246 Church Street and open Monday through Friday from 8:30 a.m. to 4:30 p.m.

Yale University partners with Flywire, a leading provider of international payment solutions, to provide a fast and secure way to make international payments to a Student Account within YalePay. Students and authorized proxies can initiate international payments from the Make Payment tab in YalePay by selecting “International Payment via Flywire” as the payment method, and then selecting the country from which payment will be made to see available payment methods. International payment via Flywire allows students and authorized proxies to save on bank fees and exchange rates, track the payment online from start to finish, and have access to 24/7 multilingual customer support. For more information on making international payments via Flywire, see International Payments Made Easy at <https://student-accounts.yale.edu/sites/default/files/files/Yale%20International%20Payments%20-%20YalePay.pdf>.

A processing charge of \$25 will be assessed for payments rejected for any reason by the bank on which they were drawn. In addition, for every returned ACH payment due to insufficient funds made through YalePay, Flywire will charge a penalty fee of \$30 per occurrence. Furthermore, 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

A Yale Payment Plan provides parents and students with the option to pay education expenses monthly. It is designed to relieve the pressure of lump-sum payments by allowing families to spread payments over a period of months without incurring any interest charges. Participation is optional and elected on a term basis. The cost to sign up is \$50 per term.

Depending on the date of enrollment, students may be eligible for up to five installments for the fall and spring terms. Payment Plan installments will be automatically deducted on the 5th of each month from the bank account specified when enrolling in the plan. For enrollment deadlines and additional details concerning the Yale Payment Plan, see <https://student-accounts.yale.edu/ypp>.

BILL PAYMENT AND PENDING MILITARY BENEFITS

Yale will not impose any penalty, including the assessment of late fees, the denial of access to classes, libraries, or other facilities, or the requirement that a student borrow additional funds, on any student because of the student’s inability to meet their financial obligations to the institution, when the delay is due to the delayed disbursement of funding from VA under chapter 31 or 33.

Yale will permit a student to attend or participate in their course of education during the period beginning on the date on which the student provides to Yale a certificate of eligibility for entitlement to educational assistance under chapter 31 or 33 and ending on the earlier of the following dates: (1) the date on which payment from VA is made to

Yale; (2) ninety days after the date Yale certifies tuition and fees following the receipt of the certificate of eligibility.

Interruption or Temporary Suspension of University Services or Programs

Certain events that are beyond the University's control may cause or require the interruption or temporary suspension of some or all services and programs customarily furnished by the University. These events include, but are not limited to, epidemics or other public health emergencies; storms, floods, earthquakes, or other natural disasters; war, terrorism, rioting, or other acts of violence; loss of power, water, or other utility services; and strikes, work stoppages, or job actions. In the face of such events, the University may, at its sole discretion, provide substitute services and programs, suspend services and programs, or issue appropriate refunds. Such decisions shall be made at the sole discretion of the University.

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.

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 year. An advisory committee with faculty and student representatives provides a forum for robust discussion of the chapel experience.

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. Many are recent college graduates, but a sizeable number are second-career students. About a quarter 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 associated with mainline Protestantism, many are Roman Catholic or

evangelical, some are of non-Christian faith traditions, and others have no formal affiliation. The student body is increasingly characterized by diverse ethnicities and racial identities, 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 palpable energy that permeates the campus on multiple levels. Activities include those that are linked to the Community Life Committee or Yale Divinity Student Government (see Student Groups and Activities, below) and those pursued in less formal ways. A few recent examples of student endeavors, past and present: extraordinary student art on display in the Divinity School's Sarah Smith Gallery such as exhibits on the LGBTQ community at YDS, the history and contributions of Black churches, and the role of Christianity in Black women's struggle to forge their identities in the late nineteenth century; 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; campus drag shows run by DivOut, a fellowship of LGBTQ students; and the annual student-run Graduate Conference in Religion and Ecology, a unique academic venue showcasing graduate and professional research on the intersections of environmental ethics and moral worldviews.

Office of Vocation and Leadership

The Office of Vocation and Leadership works with students as they find a focus for their vocation and work lives. Formal internship experiences, in church, school, and nonprofit settings in either the academic year or summer, are a primary way of developing skills for work in the professional world. 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, a series of workshops is offered in the spring term: résumé writing and follow-up individual résumé assistance, interviewing skills, and networking. More guidance and information is available from office staff.

Mail

YDS is not able to assume responsibility for receiving or sending personal mail and packages. All members of the community should use their home address (their 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 School itself and the larger University. On the YDS campus, life outside the classroom is organized by the student-

led Yale Divinity School Student Government (YDSG) and the Office of Student Affairs (OSA), advised by the Community Life Committee (CLC).

The YDSG leadership is elected each spring term. 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 OSA and the CLC, addresses the needs of the community as they arise each year.

The CLC—a committee of students, faculty, and staff—oversees the work and ministry of student groups on campus. In addition, the CLC sponsors annual events such as the Advent Party, as well as 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 leadership. In addition, as members of the Yale University graduate and professional student population, YDS students are invited to participate in various student organizations and activities. YDS students enjoy the social life of the Gryphon, a graduate and professional student center located at 204 York Street near the central University campus. The Schwarzman Center at Yale University also fosters collaboration, wellness, and belonging at Yale through dining and the arts. 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 Choir (MaGIC) are active student organizations under the supervision of faculty members of YDS and the Institute of Sacred Music. The choirs offer various genres of sacred music and support congregational singing at weekly services. Members of the Chapel Choir, led by Director of Chapel Music Nathaniel Gumbs, are selected in early September, with auditions for voice placement. MaGIC is led by Mark Miller, lecturer in the Institute of Sacred Music; this choir requires no audition. 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 *Bauer-Broholm Lectureship* was established in 2020 by Bradley Bauer, D.Min. 2016 (Andover Newton Theological School), for the benefit of Andover Newton Seminary at Yale Divinity School. The lectureship sponsors lectures on the topic of the intersection of lay ministry and applied theology, meaning the practices of faith at work, while also shining light on the ways in which churches produce leaders who make ethical contributions to society.

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 the Rev. 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, 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 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 *Martin B. Copenhaver Preaching Prize* was established in 2019 in honor of the retirement of Martin B. Copenhaver, M.Div. 1980, and in recognition of his great preaching legacy. This prize is awarded to a student in the Andover Newton Seminary program for exceptional achievement in, and promise for, outstanding preaching.

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 1989 by the Berkeley Divinity School Graduate Society in honor of E. William Muehl, Stephen Merrell Clement Professor Emeritus of Christian Methods. This prize is awarded to a graduating senior who is the most eloquent preacher in the senior class.

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 *Reverend Frederick J. Streets Prize* was established in 2021 for a graduating student deemed to have made a distinguished contribution to the advancement of social justice.

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.

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

In addition to the prizes described above, the 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. Marilyn McCord Adams Scholarship Fund was established in 2020 by the Rev. Christopher T. Worthley, M.Div. 2002, and Christian M. Clough, M.A.R. 2003, for the benefit of deserving students affiliated with Berkeley Divinity School at Yale.

**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 the Rev. Edward E. Atwater, B.A. 1836, to benefit deserving YDS students.

The James Averill, Class of 1840, Divinity Endowed Scholarship Fund was established in 2019 by Kenneth L. Jacobs, S.T.M. 1976, and Elizabeth H. Jacobs, to benefit one or more YDS students and honor military chaplains and other veterans who attended YDS. The fund is named in memory of James Averill (Divinity Class of 1840), who served as a U.S. Army chaplain during the Civil War.

The Margaret Bamiduro and the 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, the 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 the Rev. Howard C. Benson, S.T.M. 1953. The fund provides scholarships to YDS students without restriction.

The Thomas and Charlene Berardino Family Fund was established in 2019 by Thomas and Charlene Berardino to provide a stipend for an outstanding student affiliated with Berkeley Divinity School at Yale.

The Berkeley Class of 2018 Scholarship was established in 2018 on the occasion of the class's graduation for the benefit of deserving students in Berkeley Divinity School.

**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 Birmingham-Drummond Scholarship was established in 2019 by Jacqueline J. Birmingham to benefit one or more deserving students, with a preference toward 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 Rev. Stephen M. Bolle Scholarship Fund was established in 2020 by the Rev. Canon Stephen M. Bolle, S.T.B. 1967, for the benefit of one or more students affiliated with Berkeley Divinity School at Yale.

The Rev. Bobby Ray Bonds '56 and Elsie Clapp Bonds Endowed Divinity Scholarship Fund was established in 2017 by Bobby and Elsie Bonds to benefit one or more deserving students, with a preference toward M.Div. students pursuing a career in parish ministry.

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, the 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 the 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 Linda S. Campanella Endowed Divinity Scholarship Fund was established in 2021 to provide financial aid to students within 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 the 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 Mary Lockwood Brewster Chapman Scholarship Fund was established in 2019 by Alison Acker Gruseke, Ph.D., M.A.R. 2007, for the benefit of one or more deserving women students affiliated with Berkeley Divinity School at Yale.

**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 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 1968 Scholarship Fund was established in 2018 on the occasion of the class's fiftieth reunion for the benefit of deserving students.

The Class of 1969 Scholarship Fund was established in 2019 on the occasion of the class's fiftieth reunion for the benefit of deserving students.

The Class of 1970 Scholarship Fund was established in 2020 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 Yves Congar Scholarship Fund was established in 2020 and is awarded with a preference for students who identify as Roman Catholic and are pursuing lay ministry.

**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 Rev. Martin B. Copenhaver YDS '80 M.Div. Endowed Scholarship Fund was established in 2021 to provide financial aid to students within 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: the 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 the Rev. William H. Coston, B.D. 1886. Preference for this scholarship is given to graduates of A.M.E. high schools.

The Davida Foy Crabtree Scholarship Fund was established in 2019 by Davida Foy Crabtree, ANS M.Div. 1972, to benefit one or more deserving students, with a preference toward students in the Andover Newton Seminary program.

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 Elizabeth Anne Dewey Scholarship Fund* is awarded with a preference toward women preparing for ministry in the American Baptist Churches 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 Episcopal Church in Connecticut Scholarship Fund was established in 2021 for the benefit of one or more students enrolled in Berkeley Divinity School at Yale.

**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 Dr. Stanley L. Fawley, Jr., '72 M.Div., '74 S.T.M. and Linda Prize-Fawley Scholarship was established in 2019 by the Rev. Dr. Stanley L. Fawley, Jr. and Linda Prize-Fawley for the benefit of one or more deserving students at Yale Divinity School.

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 the 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 the Rev. Elizabeth Frazier, M.Div. 1940, and her husband, the Rev. Donald Frazier, M.Div. 1938.

The Thomas F. Freeman Endowed Scholarship Fund was established in 2020 by Andover Newton Theological School to benefit one or more deserving students within Andover Newton Seminary at Yale Divinity School.

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 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 John S. Goldstein ’75 M.Div. Endowed Divinity Scholarship Fund was established in 2021 to provide unrestricted scholarship support for YDS students.

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, Rev. 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 Rev. Rowan A. Greer Scholarship Fund was established in 2020 by F. Lane Heard III, Esq. for the benefit of one or more deserving students affiliated with Berkeley Divinity School at Yale.

**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 Peter Hawkins Scholarship Fund is used to support Yale Divinity students and provide annual living stipends as part of full financial aid awards. Awards are distributed with a preference for students who are interested in the study of literature and religion.

The William Haynsworth Scholarship Fund was established in 2003 by a bequest from the estate of the 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 Eva F. '61 M.A.T. and Peter C. Hodgson '59 B.D., '63 Ph.D. Endowed Divinity Scholarship Fund was established in 2019 to benefit one or more deserving students.

The Hokma Scholarship Fund was established in 2020 by the Hokma Group, whose members include the Rev. Marilyn H. Jenkins, M.Div. 2018, the Rev. Dr. Marta Illueca, M.Div. 2018, the Rev. Holly C. Hoffmann, M.Div. 2018, the Rev. Margaret E. McGhee, M.Div. 2018, the Rev. Kate E. Ross, M.Div. 2019, and the Rev. Ann F. Scannell, M.Div. 2019. The fund benefits one or more students affiliated with Berkeley Divinity School at Yale.

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 Reverend Mark Hummell '02 M.Div. and Mr. Peter Christensen Endowed Scholarship Fund was established in 2018 to benefit one or more deserving students, with a preference toward M.Div. students enrolled in the Berkeley Divinity School program.

The Interfaith Leaders Scholarship Fund was established in 2018 by Katherine Schubart to benefit one or more deserving YDS students, with a preference toward students participating in international and/or interfaith programs.

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 the Rev. Dr. Samuel Farmar 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 Reverend Anne B. and Richard A. Kimball Scholarship Fund was established in 2020 by the Rev. Anne B. Kimball, M.Div. 1986, for the benefit of one or more students affiliated with Berkeley Divinity School at Yale.

The Bonnie Pedrotti Kittel Endowed Divinity Scholarship Fund was established in 2017 by the 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 the 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 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 Reverend Samuel T. Lloyd III Scholarship Fund was established in 2020 by Silvia M. Gosnell, M.A.R. 2018, for the benefit of one or more students with demonstrated financial need affiliated with Berkeley Divinity School at Yale.

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 Robert W. Lynn '52 B.D. and Katharine W. Lynn '48 M.N. Endowed Divinity Scholarship Fund was established in 2019 by family and friends in memory of Robert and Katharine Lynn. The scholarship is to benefit deserving YDS students.

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 Roger and Elizabeth Manners Endowed Scholarship Fund was created in 2019 in memory of the Rev. Roger E. Manners, M.Div. 1945, S.T.M. 1974, and Mrs. Elizabeth A. Manners to provide scholarships to YDS students without restriction.

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 Rev. Jamie Maury and Dan Snyder Scholarship Fund was established in 2020 by the Rev. Dr. Jamie Maury, Ph.D, M.Div. 2014, and Dan Snyder for the benefit of one or more deserving students affiliated with Berkeley Divinity School at Yale.

The Mary B. McCann, M.D. and The Reverend Earl Evans Johnson '76 M.Div. Endowed Divinity Scholarship Fund honors the late public health and psychiatry pioneer Dr. Mary McCann and acclaimed spiritual care provider Earl Johnson '76 M.Div. The fund was established in 2021 for the benefit of one or more deserving students at Yale Divinity School.

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 McFadden Family Scholarship Fund was established in 2020 by the Rev. Dr. Cheryl McFadden, M.Div. 2017, and Patrick McFadden for the benefit of one or more students affiliated with Berkeley Divinity School at Yale.

The Andrew B. McGowan and Felicity Harley-McGowan Fund was established in 2020 by Frances and Steve Rowland and Amy and Jim Elrod, M.A.R. 2017, to provide scholarships for students affiliated with Berkeley Divinity School at Yale. The fund is intended to recognize and honor the extraordinary service of Andrew B. McGowan and Felicity Harley-McGowan to the life and growth of the Berkeley Divinity School, Yale Divinity School, and Yale communities.

The David McKinnis '87 B.S. Divinity Scholarship Fund was established to benefit one or more deserving YDS students, with a preference toward students participating in international programs or members of the United Church of Christ.

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, the 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 Richard and Alice Mezzotero Endowed Divinity Scholarship Fund was established in 2021 to provide unrestricted scholarship support for YDS students.

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 the 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 Paul M. Minus '55 B.A., '58 M.Div., '60 M.A., '62 Ph.D. Endowed Divinity Scholarship Fund was established in 2021 with a preference for students who have expressed interest in the study of eco-theology and environmental studies.

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 Pauli Murray Scholarship was established in 2020 by John Boger, M.Div. 1971, and Jennifer Boger, M.A.R. 1971, for the benefit of one or more deserving students at Yale Divinity School.

**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 the 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 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. 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 Rev. J. Delton Pickering '60 Divinity Endowed Scholarship Fund was established in 2019 by a bequest from the estate of James Delton Pickering to benefit one or more deserving students.

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 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 the 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 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 Dr. Jack Alan Scott '62 B.D. and Mrs. Lacreata Isbell Scott Endowed Divinity Scholarship was established in 2018 to benefit one or more deserving YDS students.

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 Richard K. Smith and Harriet Van Riper Smith Scholarship Fund was established in 2020 by the Rt. Rev. Kirk S. Smith, M.Div. 1979, and Laura Smith for the benefit of one or more deserving students affiliated with Berkeley Divinity School at Yale.

The Professor Yolanda Y. Smith Endowed Divinity Scholarship Fund was established in 2017 by friends of Professor Yolanda Smith (1957–2016). Rev. 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 Society of the Descendants of the Colonial Clergy Endowed Scholarship Fund was established in 2019 to benefit one or more deserving YDS students.

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 the Rev. 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 Stegelmann Family Scholarship Fund was established in 2020 by the Rev. Dawn Stegelmann, M.Div. 2008, and her family members for the benefit of one or more deserving students affiliated with Berkeley Divinity School at Yale.

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

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

**The 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. William Wallace 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. Torgersen Scholarship* was established by First Baptist Church of Worcester, Massachusetts, in memory of the church's longtime pastor, Gordon Torgersen. After serving as a pastor, Reverend Torgersen was director of church relations at Colgate Rochester Divinity School and president of Andover Newton Theological School. Throughout his career, he was known for his commitment to social justice, his faith in action, his ecumenism, and his skills in pastoral care and preaching. In the late 1960s he hired a Black minister to join his church's staff to be a minister to the community and urged area industrialists to hire Black people; he stood with student activists during the Vietnam War as an invited speaker and as a leader of prayer; he was the first Protestant to preach at Worcester's Roman Catholic Cathedral. The 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. Winston 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 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 awarded with a preference for those who self-identify as Muslim women, women from non-Christian faiths, or women interested in the study of non-Christian faiths.

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 the 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 Ralph R. and Ros Warren Scholarship Fund was established in 2020 by the Rev. Ralph R. Warren, S.T.B. 1965, and Ros Warren for the benefit of one or more students affiliated with Berkeley Divinity School at Yale.

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. 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 Pamela Wesley Gomez Scholarship Fund was established in 2019 to provide scholarships for one or more deserving students at Berkeley Divinity School.

The Rev. Evelyn Wheeler '11 Scholarship Fund was established in 2020 by the Rev. Evelyn Wheeler, M.Div. 2011, for the benefit of one or more deserving students affiliated with Berkeley Divinity School at Yale.

The Joseph Dresser Wickham Fund was established in 1908 by Mrs. Elizabeth M. Wickham in memory of her husband, the 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 Wiggen 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 D. Wood Scholarship Fund was established in 2019 to benefit one or more deserving students in the Berkeley Divinity School program.

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 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 the 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 McDonald Agape Professor of New Testament and Early Christianity Fund was established in 2019 and supports the professorship at YDS. The purpose of the professorship is to assure and maintain YDS as the premier place for the study of New Testament and Early Christianity.

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 Paul M. Minus '55 B.A., '58 M.Div., '60 M.A., '62 Ph.D. Environmental Justice Fund was established in 2021 to support the YDS environmental justice initiative.

**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 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. This fund supports studies in religion and environmental stewardship at Berkeley Divinity School

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 the Rev. Dr. Sam Slie, M.Div. 1952, S.T.M. 1963, in ministry, higher education, and community service.

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 at Yale but far beyond the campus as well.

Archaia

Archaia, the Yale Program for the Study of Ancient and Premodern Cultures and Societies (<https://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 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. Students can receive training and certification through Archaia (<https://archaia.yale.edu/training>), adding to the relevance and breadth of their existing degree programs. In addition, Archaia offers international study tours and summer funding for students.

Center for Continuing Education at Yale Divinity School

Founded in 2019, the Center for Continuing Education at Yale Divinity School provides opportunities and resources for churches, clergy, and laity to foster the knowledge and love of God in their communities. Under the leadership of Joel Baden, director, and Kelly Morrissey, managing director, the center makes available the theological resources of YDS – events, lectures, programs, instructional resources, publications, and more – to enable and enrich ministry and lay learning. There are currently three primary programs offered through the center: Yale Bible Study, Yale Youth Ministry Institute, and Summer Study at Yale Divinity School. Additionally, Yale Divinity School offers introductory and public lectures online. Information about those lectures, as well as information on Yale University Open Courses and Coursera courses, can be found in the Learning Beyond the Walls section of the center's website at <https://divinity.yale.edu/continuing-education>.

YALE BIBLE STUDY

The Yale Bible Study is a rich and comprehensive program that encourages biblical scholarship, engaged discussion, and theological reflection, tailored especially for

small-group Bible study. Prominent Yale faculty help make the scriptures come alive, and detailed study guides provide in-depth content to spark and deepen discussion. Created in 2007 in partnership with the Congregational Church of New Canaan, the Yale Bible Study program has produced online resources for twenty-six Bible study groups and now offers live online studies with faculty. Launched in November 2021, our new podcast, *Chapter, Verse, and Season: A Lectionary Podcast*, features faculty discussing one of the appointed lectionary texts each week. It can be found on our website or on various podcast platforms.

YALE YOUTH MINISTRY INSTITUTE

The Yale Youth Ministry Institute's mission is to promote adolescent faith and flourishing in a diverse and changing world by conducting scholarship, equipping leaders, and resourcing youth ministries in and beyond Christian churches. Created in 2013 as part of the Adolescent Faith and Flourishing program at the Yale Center for Faith and Culture, YMI has undertaken numerous projects including a monthly lecture series; a weeklong summer symposium; development of over fifty essays, monographs, and companion curricula by YDS professors and scholars from around the world; and development of online training materials, curricula, and other resources for those working with youth.

SUMMER STUDY AT YALE DIVINITY SCHOOL

Each June, people from around the country and the globe come to New Haven or gather online to study at Yale Divinity School. Summer Study—a weeklong, online program—features distinguished faculty teaching laypersons and clergy in small classes on varied topics in religion, designed to enlighten and enrich. The new Learn, Lead, Inspire Summit is a weeklong, in-person educational offering in New Haven. Participants come to campus to live, learn, and work together, utilizing the resources of Yale and the wider New Haven community to explore a themed topic through biblical, theological, ethical, and pastoral lenses. While Summer Study and the Learn, Lead, Inspire Summit courses do not carry academic credit, work can be submitted by clergy participants for denominational continuing education credit.

Center for Public Theology and Public Policy

The Center for Public Theology and Public Policy provides training for leaders who wish to be equipped with a moral framework as a guide for their vocations and to further explore the interconnectedness of public theology and public policy through scholarly research. Established in late 2022, the Center's founding director is Bishop William J. Barber II, a prominent moral movement leader who spent 30 years in pastoral leadership and public ministry before coming to Yale Divinity School.

The mission of the Center is to prepare a new generation of moral leaders to be active participants in creating a just society using the academic, practical, and research tools of past and present social justice movements.

The Center collaborates with programs and initiatives within Yale Divinity School, at Yale College, and in Yale Law School. Its programs include:

TEACHING

The Center hosts courses, seminars, and events to introduce students to the historical and contemporary theories of moral advocacy in social justice movements. Its introductory course, Introduction to Public Theology, Public Policy, and Moral Fusion Movements in America (REL 800), invites students to examine how public theology has informed the most significant advances in public policy in American history and why pastors, clergy, and theologians of our time must practice in the tradition of moral leaders who have challenged systemic oppression in the public square and who have guided critical public policy shifts over the past two centuries. The Center hosts regular convenings to provide opportunities for students to learn from faith leaders, advocates, policy experts, and scholars engaged in the field.

TRAINING

Through its summer immersion program, the Center provides students the opportunity to study and learn directly from clergy and pastors engaged in public ministry as an integral part of their pastoral obligations. In addition, the Center hosts a biennial summit designed to train attendees in a moral framework philosophy and put diverse leaders from today's moral fusion movements in conversation with theologians, politicians, economists, and cultural artists.

RESEARCH

The Center cultivates research at the intersection of theology and public policy, critically framing public policy issues as moral issues and creating moral public policy solutions in collaboration with scholars, faith leaders, economists, lawyers, and the community. It invites collaborators to examine the interlocking injustices of racism, poverty, ecological devastation, militarism, and the distorted moral narrative of religious nationalism from an interdisciplinary perspective. The Center's fellowship program recognizes the work of distinguished faith and community leaders across the country. Senior fellows convene on campus twice a year for colloquia, to collaborate with the Center on research, and participate in on-campus activities.

ENGAGEMENT WITH HISTORICALLY BLACK COLLEGES AND UNIVERSITIES

Beyond Yale, the Center aims to be a liaison to Historically Black Colleges and Universities (HBCUs) in the U.S. South to build pathways for HBCU students to meaningfully engage in the Center's work and connect its programs to the history and work of southern freedom movements and institutions.

Learn more at <https://theologyandpolicy.yale.edu>

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 director of the Jonathan Edwards Center is Kenneth P. Minkema, who is supported by a team of student editorial assistants. To contact the office, call 203.432.5341, or email edwards@yale.edu.

Yale Center for Faith and Culture

Founded in 2003 by its present director, Miroslav Volf, the Yale Center for Faith and Culture (YCFC) endeavors to help people envision and pursue lives worthy of our humanity—through discerning, articulating, and commending visions of flourishing in light of the life and teachings of Jesus Christ and by fostering truth-seeking conversations among the contending visions in our world today.

The center is widely known for its legacy programs addressing joy and the good life, reconciliation with Islam, faith and globalization, and ethics and spirituality in the workplace. Current initiatives include the following:

For the Life of the World (<https://faith.yale.edu/podcast-overview>) is a YCFC podcast, featuring new episodes every Saturday that address the questions: What is a life worthy of our humanity? How can we live it?

The *Christ and Flourishing* initiative (<https://faith.yale.edu/initiatives/christ-flourishing>) is dedicated to cultivating and resourcing a new theological movement grounded in the conviction that Jesus Christ is the key to human flourishing. To bring deep reflection on the shape of human lives to the heart of Christian formation and education, the program incorporates interdisciplinary and collaborative primary research; a signature course, *Christ and Being Human* (REL 612), taught regularly at YDS; and partnerships with churches and institutions of Christian higher education.

The *Life Worth Living* initiative (<https://faith.yale.edu/initiatives/life-worth-living>) 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.

More information about the center's purpose, mission, vision, and values—as well as its staff, initiatives, projects, and other resources—is available at <https://faith.yale.edu/about>. Among the resources is an email subscription list that provides updates on YCFC opportunities.

Yale Forum on Religion and Ecology

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 numerous 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 Yale School of the Environment 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.org>), that narrates the epic story of universe, Earth, and human evolution. The film won an Emmy and has been shown widely on PBS and 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.

YALE UNIVERSITY RESOURCES AND SERVICES

A Global University

Global engagement is core to Yale's mission as one of the world's great universities. 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

Yale's engagement beyond the United States dates from its earliest years. The University remains 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.

Yale's globalization is guided by the vice provost 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 provost 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.

Teaching and research at Yale benefit from the many collaborations underway with the University's international partners and the global networks forged by Yale across the globe. International activities across all Yale schools include curricular initiatives that enrich classroom experiences from in-depth study of a particular country to broader comparative studies; faculty research and practice on matters of international importance; the development of online courses and expansion of distance learning; and the many fellowships, internships, and opportunities for international collaborative research projects on campus and abroad. Together these efforts serve to enhance Yale's global educational impact and are encompassed in the University's global strategy.

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. OIA also coordinates Yale's program for hosting scholars at risk.

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 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

Keep up to date about University news and events by subscribing to the Yale Today e-newsletter, which is published five days a week and/or the Best of the Week edition, which is published on Saturdays (<https://news.yale.edu/subscribe-e-newsletter>). They feature stories, videos, and photos from YaleNews (<http://news.yale.edu>) and other Yale sites. Also visit the Yale Calendar of Events (<http://calendar.yale.edu>) and the University’s Facebook, Twitter, Instagram, LinkedIn, and YouTube channels.

The Yale Peabody Museum, founded in 1866, houses more than fourteen million specimens and objects in ten curatorial divisions: Anthropology, Botany, Entomology, History of Science and Technology, Invertebrate Paleontology, Invertebrate Zoology, Mineralogy and Meteoritics, Paleobotany, Vertebrate Paleontology, and Vertebrate Zoology. The renowned collections continue to enrich teaching and learning and to inform groundbreaking new research. The museum’s galleries are currently under renovation and will reopen in 2024 to display thousands of objects, including the first *Brontosaurus*, *Stegosaurus*, and *Triceratops* specimens ever discovered.

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 nearly 300,000 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 museum that houses the largest collection of British art outside the United Kingdom, encompassing works in a range of media from the fifteenth century to the present. It offers a vibrant program of exhibitions and events both in person and online. Opened to the public in 1977, the YCBA’s core collection and landmark building—designed by architect Louis I. Kahn—were a gift to Yale University from the collector and philanthropist Paul Mellon, ’29. For more information, 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 degree recitals by graduate students, the School of Music presents the Ellington Jazz Series, Faculty Artist Series, Horowitz Piano Series, New Music New Haven, Onepo Chamber Music Series, and Yale in New York, as well as performances by the Yale Opera, Yale Philharmonia, Yale Choral Artists, and various YSM ensembles, along with concerts at the Morris Steinert Collection of Musical Instruments. The Institute of Sacred Music presents Great Organ Music at Yale, the Yale Camerata, the Yale Schola Cantorum, and many other special events. The Norfolk Chamber Music Festival/Yale Summer School of Music presents a six-week Chamber Music Session, along with the New Music Workshop and the Chamber Choir and Choral Conducting Workshop. Many of these concerts stream live on the School's website (<https://music.yale.edu>). Undergraduate organizations include the Yale Bands, Yale Glee Club, 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.

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.

Identification Cards

Yale University issues identification (ID) cards to faculty, staff, and students. ID cards support the community's safety and security by allowing access to many parts of campus: dining halls and cafés, residential housing, libraries, athletic centers, workspaces, labs, and academic buildings. Cultivating an environment of public safety requires the entire community to work together to ensure appropriate use of our spaces, as well as to foster a sense of belonging for all members of our community.

University policies, regulations, and practice require all students, faculty, and staff to carry their Yale ID card on campus and to show it to university officials on request. Yale ID cards are not transferable. Community members are responsible for their own ID card and should report lost or stolen cards immediately to the Yale ID Center (<https://idcenter.yale.edu>).

Members of the University community may be asked to show identification at various points during their time at Yale. This may include but not be limited to situations such as: where individuals are entering areas with access restrictions, for identification in emergency situations, to record attendance at a particular building or event, or for other academic or work-related reasons related to the safe and effective operation and functioning of Yale's on-campus spaces.

For some members of our community, based on the needs and culture of their program, department, and/or characteristics of their physical spaces, being asked to show an ID card is a regular, even daily, occurrence. However, for others it may be new

or infrequent. For some, being asked to produce identification can be experienced negatively, as a contradiction to a sense of belonging or as an affront to dignity. Yale University is committed to enhancing diversity, supporting equity, and promoting an environment that is welcoming, inclusive, and respectful. University officials requesting that a community member show their ID card should remain mindful that the request may raise questions and should be prepared to articulate the reasons for any specific request during the encounter. In addition, individuals requesting identification should also be prepared to present their own identification, if requested.

Graduate-Professional Student Senate (GPSS)

The Graduate and Professional Student Senate (GPSS) is composed of student-elected representatives from each of the fourteen 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 or 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 Gryphon, a graduate and professional student center, located at 204 York Street. The center provides office and event space for GPSS and other student organization activities, funds student groups, and houses Gryphon's Pub, open nightly. 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 varsity basketball, volleyball, and gymnastics competitions; the Robert J.H. Kipthuth Exhibition Pool; the Brady Squash Center, a world-class facility with fifteen international-style courts; the Adrian C. Israel Fitness Center, a state-of-the-art exercise and weight-training complex; the Brooks-Dwyer Varsity Strength and Conditioning Center; the Colonel William K. Lanman, Jr. Center, a 30,000-square-foot space for recreational/intramural play and varsity team practice; the Greenberg Brothers Track, an eighth-mile indoor jogging track; the David Paterson Golf Technology Center; and other rooms devoted to fencing, gymnastics, rowing, wrestling, martial arts, general exercise, and dance. Numerous group exercise classes in dance, martial arts, zumba, yoga, pilates, spinning, HIIT and cardio, 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. Memberships at reasonable fees are available for faculty, employees, postdocs, visiting associates, alumni, and members of the New Haven community. Memberships are also available for spouses and children of all members. Additional information is available 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 (OEC) in East Lyme, the Yale Tennis Complex, and the Yale Golf Course. All

members of the Yale community and their guests may participate at each of these venues for a modest fee. Up-to-date information on programs, hours, and specific costs is available at <https://myrec.yale.edu>.

Approximately fifty club sports are offered at Yale, organized by the Office of Club Sports and Outdoor Education. Most of the teams are for undergraduates, but a few are available to graduate and professional school students. Yale students, faculty, staff, and alumni may use the 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 is open 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/outdoor-education-center-o>.

Throughout the year, Yale graduate and professional school students have the opportunity to participate in numerous intramural sports activities, including 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://myrec.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, blood draw, radiology, a seventeen-bed inpatient care unit, and an acute care clinic with extended hours and telephone triage/guidance from a registered nurse twenty-four hours a day. Additional specialty services such as allergy, dermatology, orthopedics, and a travel clinic and more are available with added coverage. 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 Student Health Services, which 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, on extended study and paying less than half tuition, or enrolled per course per credit are not eligible for Yale Health Basic Student Health Services 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 Student Health Services 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 Student Health Services 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 Student Health Services 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 first day required to be on campus for program orientation. 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 within thirty days. 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 Student Health Services 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, on extended study, or enrolled per course per credit; students paying less than half tuition; students enrolled in the EMBA program; students enrolled in the Broad Center MMS program; students enrolled in the PA Online program; and students enrolled in the EMPH program may enroll in Yale Health Student Affiliate Coverage, which includes services described in both Yale Health Basic Student Health Services 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 Student Health Services (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 for 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 day the registrar is notified of the leave. 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 unless the registrar is notified after the first day of classes, in which case, the coverage must be purchased within thirty days of the date the registrar was notified. 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 Student Health Services 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.

Per course per credit Students who are enrolled per course per credit are not eligible for Yale Health Hospitalization/Specialty Coverage. They may purchase Yale Health Student Affiliate Coverage during the term(s) of per course per credit enrollment. This plan includes services described in both Yale Health Basic Student Health Services 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, 2023. 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 Vaccine Portal, and all supporting documents must be uploaded to <http://yale.medicatconnect.com>. The final deadline is August 1.

COVID-19 As per recommendations from the Centers for Disease Control and Prevention, vaccination against COVID-19 is strongly encouraged, but not required, for incoming (matriculating) students. Students are asked to submit documentation of prior any primary series vaccinations or bivalent boosters that they have received through the Yale Health website, <http://yalehealth.yale.edu>. Vaccination requirements remain in place for healthcare workers and trainees, including students who work in settings where patient care is provided, or those who work with human research subjects in clinical settings. Those individuals must submit documentation of vaccination with a primary series and one booster (or, for those who have not yet received a primary series, one bivalent dose of vaccine) to the university or seek approval for a medical or religious exemption. Yale will accept any combination of COVID-19 vaccines that have received full approval or Emergency Use Authorization (EUA) by the U.S. Food and Drug Administration (FDA) or have been issued Emergency Use Listing (EUL) by the World Health Organization (WHO). International students who do not have access to WHO or FDA authorized or approved vaccines may be vaccinated at Yale Health on request.

Influenza All students are required to have flu vaccination in the fall term when it is made available to them by Yale Health.

Measles, mumps, rubella, and varicella All students are required to provide proof of immunization against measles (rubeola), mumps, German measles (rubella), and varicella. Connecticut state regulation requires two doses of MMR (combined measles, mumps, and rubella) and two doses of varicella vaccine. The first dose must have been given after the student's first birthday; the second dose must have been given at least twenty-eight (28) 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, 2023.

Quadrivalent meningitis All students living in on-campus dormitory facilities (all undergraduate residential colleges and the following graduate dormitories: 254 Prospect Street, 272 Elm Street, 276 Prospect Street, Baker Hall, Harkness Dormitory, and Helen Hadley Hall) 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, 2023. 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 on campus and are over the age of twenty-nine.

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.

Student Accessibility Services

Student Accessibility Services (SAS) engages in an interactive process with Yale students, including undergraduate, graduate, and professional school students with permanent conditions and/or temporary injuries, to determine reasonable and appropriate accommodations on a case-by-case basis. Students may initiate this process by requesting accommodations through the online accommodation request form available at: https://yale-accommodate.symplicity.com/public_accommodation.

Engagement with SAS is private, and faculty/staff are notified of approved accommodations on a need-to-know basis only, except when required by law. Students may upload supporting documentation regarding their condition and request for accommodations with their accommodation request form. Documentation guidelines are available on the SAS website at <https://sas.yale.edu/get-started/documentation-guidelines>.

Additional information can be found at <https://sas.yale.edu>. Please contact SAS at sas@yale.edu or by phone at 203.432.2324.

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 (which will be closing summer of 2024) 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 1 and can be submitted directly from the website with a Yale NetID. Room Selection for paired roommates begins April 19. Room Selection for all others begins April 20.

The Yale Housing Office also manages the Off Campus Living listing service (<http://offcampusliving.yale.edu>; 203.432.9756), which is the exclusive Yale service for providing off-campus rental and sales listings from New Haven landlords. 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 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 assists international students and scholars with issues related to employment, immigration, personal and cultural adjustment, and serves 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 and scholars obtain and maintain legal nonimmigrant status in the United States.

OISS programs, like daily English conversation groups, the Understanding America series, DEIB workshops, 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) community, which organizes a variety of programs and events.

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 Yale Connect, Facebook, and Instagram.

OISS is a welcoming venue for students and scholars who want to check their email, grab a cup of coffee, and meet up with a friend or colleague. The International Center is OISS's home on Yale campus and is located at 421 Temple Street, across the street from Helen Hadley Hall. The International Center provides meeting space for student groups and a venue for events organized by both student groups and University departments. For more information about our hours, directions, and how to reserve space at OISS, please visit <https://oiss.yale.edu/about/hours-directions-parking>.

Resources to Address Discrimination and Harassment Concerns, Including Sexual Misconduct

Yale is a community committed to fostering an environment of diversity, mutual respect, and intellectual discovery in which all members of the community can thrive. Acts of discrimination and harassment are contrary to the community standards and ideals of our university. Staff in the following offices work within the Yale community to promote respect, inclusivity, diversity, and equal opportunity, and are available to talk through situations you have witnessed or experienced, as well as to provide guidance.

When you have concerns or questions related to discrimination or harassment, you have a wide range of choices for support. You can reach out to a discrimination and harassment resource coordinator, or you can talk with others, such as a residential college dean, dean of student affairs, or the Office of Institutional Equity and Accessibility.

If you'd like to talk with someone about sexual misconduct or sex-based discrimination, you can reach out directly to the deputy Title IX coordinator of your school or the Title IX Office. The Title IX website (<https://titleix.yale.edu>) is a helpful resource for additional questions or concerns about sex-based discrimination or sexual misconduct. If an individual is unsure of which resource to contact and wants to explore options for addressing sexual misconduct, the SHARE Center is a good place to start.

DISCRIMINATION AND HARASSMENT RESOURCE COORDINATORS

Office hours: 9 a.m.–5 p.m., M–F

<https://dhr.yale.edu/discrimination-and-harassment-resource-coordinators>

Discrimination and harassment resource coordinators (formerly deans' designees) have been identified by the dean of each college and school as community members with the responsibility to receive concerns and offer advice and guidance related to diversity and inclusion, discrimination and harassment, and equal opportunity. Discrimination and harassment resource coordinators may also help facilitate informal resolution. This may be an individual's best "first stop" in discussing a concern related to discrimination, harassment, or retaliation, particularly as discrimination and harassment resource coordinators will be knowledgeable about resources specific to their school or college.

OFFICE OF INSTITUTIONAL EQUITY AND ACCESSIBILITY

W.L. Harkness Hall, Room 303

Office hours: 9 a.m.–5 p.m., M–F

203.432.0849

<https://oiea.yale.edu>

Any individual who would like to report a concern of discrimination, harassment, and/or retaliation may contact the Office of Institutional Equity and Accessibility (OIEA). OIEA staff are available to discuss concerns, University resources, and options for resolution, including informal resolution. Where appropriate, OIEA staff are also available to conduct investigations into complaints of discrimination, harassment, and/or retaliation committed by faculty or staff members. Talking with someone at OIEA about a concern or making a complaint does not automatically launch an investigation. It can, however, be an important step to alerting the University about a concern and getting assistance to resolve it.

SHARE: INFORMATION, ADVOCACY, AND SUPPORT

55 Lock Street, Lower Level

Appointments and drop-in hours: 9 a.m.–5 p.m., M–F

24/7 on-call service (for time-sensitive matters): 203.432.2000

<https://sharecenter.yale.edu>

SHARE, the Sexual Harassment and Assault Response and Education Center, has trained counselors 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 for students. SHARE works closely with the University-Wide Committee on Sexual Misconduct, the Title IX Office, 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, you can also contact the SHARE staff via email at sharecenter@yale.edu.

TITLE IX COORDINATORS

Office hours: 9 a.m.–5 p.m., M–F

203.432.6854

<https://titleix.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. 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 or gender.

Yale College, the Graduate School of Arts and Sciences, and the professional schools have each designated one or more deputy Title IX coordinators, who work closely with the University Title IX Office and University Title IX Coordinator Elizabeth Conklin. Coordinators respond to and address concerns, provide information on available resources and options, 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 also work with pregnant and parenting individuals to coordinate needed accommodations and to respond to instances of discrimination. Discussions with a deputy Title IX coordinator are private and information is only shared with other University officials on a need-to-know basis. 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

Office hours: 9 a.m.–5 p.m., M–F

203.432.4449

<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 sexual misconduct policy. The UWC is composed of faculty, senior administrators, and graduate and professional students drawn from throughout the University. UWC members are trained to observe strict confidentiality with respect to all information they receive about a case.

YALE POLICE DEPARTMENT

101 Ashmun Street

24/7 hotline: 203.432.4400

<https://your.yale.edu/community/public-safety/yale-police-department>

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 Officer Gabrielle Cotto, the Sensitive Crimes & Support coordinator, she can be reached at 203.432.9547 during business hours or via email at gabrielle.cotto@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 Title IX Office, 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, 2022–2023

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 2022–23, students identified with thirty different faith traditions including many mainline U.S. denominations such as the United Church of Christ and Evangelical Lutheran Church in America; the Roman Catholic Church; historic black churches including the Church of God in Christ and National Baptist Convention; and unspecified evangelical traditions. Alumni/ae of 266 colleges and universities were represented, ranging from each of the Ivy League schools; to small liberal arts institutions such as Williams and Wesleyan; to large state universities including San Diego State and Tennessee; to HBCUs such as Morehouse and Spelman; to Christian schools like Wheaton College (IL) and Liberty University.

GENERAL SUMMARY

| | |
|--|-----|
| M.A.R. students | 129 |
| M.Div. students | 141 |
| S.T.M. students | 18 |
| Total number of degree students | 288 |
| Research affiliates | 5 |
| International exchange students | 4 |
| Total number of nondegree students | 9 |
| Total number of institutions represented | 266 |
| Total number of faith affiliations represented | 30 |

GRADUATING CLASS

DEGREES AWARDED MAY 22, 2023

Master of Divinity

Ryan Lindsay Arrendell
Meredith Christine Barges
Crichelle Amelia-Anne Brice
Tasha Nicole Brownfield
Katherine Lynn Busatto
Emily Nicole Carter
Alexis Cash
Julianne Center
Daryl Hopkins Denelle
Mark Ryan Dingler
Noah Henry Duclos
Julia Anderson Febos
Tamara Yvette Fore-Ravelo
Antonio Luis Gansley-Ortiz
Benjamin C. Geeding
Christine Marie Geeding
Elisabeth A. Gray
Alexandra Marie Green
Christopher Legaspi Gregorio
Haven Michael Herrin
Lydia Rebecca Follum Hoffman
Sean Hughes
Jordan Foster Humphrey
Noah Benjamin Humphrey
Paul James Keene
Mary Katherine Kirk
Alyssa Kissel
Cameron Stephen Kritikos
Nathan Christopher Leach
Gabriel Charles Lepage
Robert Morrison Lofberg
Kevin Gregory Samuel Marsh
Laurel Megan McCormack
Samuel Francis Meade
Luke Christian Melonakos-Harrison
Sarah Nicole Menard
Oliver Kreusser Mesmer
Adena Sarah Moulton
Natalie Claire Owens-Pike
Averyn C. A. Payne
Daniel Pflueger
Ashlynn Rossi
Clara Elena Sims

Weston Harvel Sims
Maxfield Scott Sklar
Benjamin Christopher Smith
Caitlin Elizabeth Stuart
Andrew Kyle Swann
Jordan Sylar
Christine Marie Veillon
Emma Addison Wright

Master of Arts in Religion

John William Aden
Abigail Barrett
Jack J. Barsody
Makayla Ann Bezzant
Mathew Bickett
Emily Laura Boring
William Blake Bruchhaus
Clare Siobhan Byrne
Pablo Javier Caban-Bonet I
Jayme Noel Capazo
Weijia Fiona Chen
Jens Ian Cho
James Charles Arthur Coady
Christopher Johnson Fatherley
Tony Ferrari
Peter Sinclair Onacona Fousek
Hannah Elyse Garza
Heidi Moe Graviet
Leiana-Mejoi Griffith
Benjamin Noah Hoffmeister
Morgan Hundley
Madeleine Rose Hutchins
Seo Young Hyun
Norlene Vivetter Jackson
Robert Matthew Jennings
Curtis Charles Johnson
Joshua Johnston
Margaret Murphy Kearney
Michelle Louise Keefe
Ban-Souk Kim
Holly Rachel Lafon
Kate Davin Lawlor
Hatty Lee
Vasyl V. Matsyuk
Esha Meher
Kimberly Alejandra Melgoza
Kai Lin Ngu
Meredith Hanna Noorda
Brooklyne Oliveira

Nicolette Polek
J. Matthew Ponder
Jane Potthast
Brendan Powers
Marika Proctor
Xavier Puente
Megan Elizabeth Roberts
Mary Kathryn Ronsivalle
Samuel Kenneth Ruff
Karis Haewon Ryu
Vienna Gloria Scott
Cliel Shdaimah
Rodrick Ronaldo Spence
Luke Scott Stringer
Nyoman Triyana Usadhi
Laura Knight Williamson
Pauli Mingyuan Xu

Master of Sacred Theology

Jesse Gerard Alker
Christy Charnel
Countess Clarke Cooper
Alice Hodgkins Courtright
Ryan Scott Felder
Misty Kiwak Jacobs
Ashley Vi Lynk
Helena Elizabeth Lovier Martin
Joshua John Anthony Schiff
Patrick Michael Tugwell
Katarina Hope von Kühn Murray
Ann Peyton Williams

DEGREES AWARDED DECEMBER 10, 2022

Master of Divinity

Molli Rae Mitchell

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>, email student.questions@yale.edu, or call 203.432.9300. Postal correspondence should be directed to Office of Undergraduate Admissions, Yale University, PO Box 208234, New Haven CT 06520-8234.

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

For additional information, please visit <https://gsas.yale.edu>, email 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/edu>, email 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>, email 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>, email 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>, email 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>, email 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 208292, New Haven CT 06520-8292.

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>, email 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 and composition. Certificate in Performance (CERT), 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>, email 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 the Environment 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>, email admissions.yse@yale.edu, or call the Office of Admissions at 800.825.0330. Postal correspondence should be directed to Office of Admissions, Yale School of the Environment, 300 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>, email 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://www.architecture.yale.edu>, email 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 (P.M.C.), 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 06516-0972.

David Geffen School of Drama Est. 1925. Courses for college graduates and certificate students. Master of Fine Arts (M.F.A.), Certificate in Drama, Doctor of Fine Arts (D.F.A.).

For additional information, please visit <https://drama.yale.edu>, email 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.

Jackson School of Global Affairs Est. 2022. Courses for college graduates. Master in Public Policy (M.P.P) and Master of Advanced Study (M.A.S.).

For additional information, please visit <https://jackson.yale.edu>, email jackson.admissions@yale.edu, or call 203.432.6253.

TRAVEL DIRECTIONS TO THE DIVINITY SCHOOL

BY AIR

To reach the Divinity School from Tweed–New Haven Airport, use M7 taxi (203.777.7777) or Uber (<https://www.uber.com>). Go Airport Shuttle (www.2theairport.com) provides pickup and drop-off shuttle service between the Divinity School and Kennedy and LaGuardia airports as well as door-to-door limousine or private van service between YDS and Kennedy, LaGuardia, Bradley, Newark, and White Plains airports. Uber also offers service between YDS and each of the airports.

BY TRAIN

Take Amtrak or Metro-North to New Haven. From the New Haven train station, take a taxi or Uber 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 north/east or south/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 the end of the ramp turn right onto Willow. Continue to the end of Willow, then turn right onto Whitney Avenue. Drive one block and turn left onto Canner Street. At the 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.

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YALE UNIVERSITY CAMPUS SOUTH & YALE MEDICAL CENTER



The University is committed to affirmative action under law in employment of women, minority group members, individuals with disabilities, and protected veterans. Additionally, in accordance with Yale's Policy Against Discrimination and Harassment (<https://your.yale.edu/policies-procedures/policies/9000-yale-university-policy-against-discrimination-and-harassment>), 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; sexual orientation; gender identity or expression; race; color; national or ethnic origin; religion; age; disability; status as a special disabled veteran, veteran of the Vietnam era, or other covered veteran; or membership in any other protected classes as set forth in Connecticut and federal law.

Inquiries concerning these policies may be referred to the Office of Institutional Equity and Accessibility, 203.432.0849; equity@yale.edu. For additional information, please visit <https://oiea.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, Elizabeth Conklin, at 203.432.6854 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, TDD 800.877.8339, or ocr.boston@ed.gov. For additional information, including information on Yale's sexual misconduct policies and a list of resources available to Yale community members with concerns about sexual misconduct, please visit <https://titleix.yale.edu>.

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 Yale Police Department at 203.432.4400, the University will provide this information to any applicant for admission, or to prospective students and employees. The report is also posted on Yale's Public Safety website; please visit <http://your.yale.edu/community/public-safety>.

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.

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