

The Divinity School







The Divinity School



Vanderbilt
University
2009/2010

Containing general information
and courses of study for the
2009/2010 session corrected
to 1 June 2009, Nashville

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Divinity School Calendar 2009/2010

FALL SEMESTER 2009

Orientation and registration for new students/Tuesday, Wednesday, Thursday August 18–20

Classes begin / Monday, August 24

Last day to add a course; last day for late registration / Monday, August 31

Last day to change from “graded” to “audit” and from “graded” to “pass/fail” status /
Wednesday, September 2

Cole Lectures / Thursday and Friday, October 15–16

Fall Break / Thursday and Friday, October 22–23

Spring semester registration / Monday–Friday, October 26–November 6

Thanksgiving holidays / Saturday–Sunday, November 21–November 29

Classes conclude / Thursday, December 10

Reading day / Friday, December 11

Examinations / Monday–Saturday, December 14–December 19

Holidays / Sunday, December 20–Sunday, January 10

SPRING SEMESTER 2010

Classes begin / Monday, January 11

The Reverend Doctor Martin Luther King Jr. Holiday / Monday, January 18,
no classes in Divinity

Last day to add a course; last day for late registration / Tuesday, January 19

Last day to change from “graded” to “audit” and from “graded” to “pass/fail” status /
Wednesday, January 20

Spring holidays / Saturday–Sunday, March 6–14

May session, summer, and fall semesters registration / Monday–Friday, March 29–April 9

Good Friday / Friday, April 2, no classes in Divinity

Reading days / Wednesday and Thursday, April 28–29

Examinations / Friday–Thursday, April 30–May 6

Commencement / Friday, May 14



Theological Education in a University Setting

VANDERBILT University was founded in 1873 as an institution of the Methodist Episcopal Church, South. When classes began in 1875, the Biblical Department was one of four schools in the university, the others being an undergraduate college (the Academic Department) and the schools of law and medicine. Wesley Hall, a five-story structure providing classrooms, offices, a library, dining facilities, and residences for students and faculty, opened in 1881. As a result of a court case in 1914, which settled a dispute between the MECS and the university over the church's involvement in university decision making, the church withdrew its support. The following year, the Biblical Department became the Vanderbilt School of Religion, continuing as an interdenominational school, with its curriculum broadened to indicate an increasing ecumenical consciousness. In 1956, the name was changed to the Divinity School, in keeping with the national pattern for university-related theological institutions. The Graduate School of Theology of Oberlin College merged with the Divinity School in 1966, an event acknowledged in naming the present building (which opened in 1960) the Oberlin Quadrangle. Since 1960, several transformations, both cultural and religious, have reshaped the school in significant ways, and these are reflected in the statement of "Commitments" that follows.

Purposes

The Divinity School seeks to fulfill the following objectives: to engage men and women in a theological understanding of religious traditions; to help persons, both lay and ordained, re-envision and prepare for the practice of Christian ministry in our time; to encourage individuals in their spiritual and intellectual growth; to prepare leaders who will be agents of social justice; and to educate future scholars and teachers of religion.

Degree programs enable students, with the aid of faculty advisers, to plan a course of study in light of their talents, interests, and professional objectives. Resources of the university and affiliated institutions offer rich opportunities for students to secure additional knowledge and skills in preparation for their vocations.

Commitments

The Divinity School is committed to the faith that brought the church into being, and it believes that one comes more authentically to grasp that

faith by a critical and open examination of the Hebraic and Christian traditions. It understands this faith to have import for the common life of men and women in the world. Thus the school is committed to assisting its community in achieving a critical and reflective understanding of Christian faith and in discerning the implications of that faith for the church, society, and the lives of individuals. Concretely, this commitment entails the education of women and men who will be forceful representatives of the faith and effective agents in working for a more just and humane society, for the development of new and better modes of ministry, and for leadership in church and society that will help to alleviate the ills besetting individuals and groups. It entails as well the education of men and women who have, or are helped to develop, strong resources of personal faith, without which their leadership in church and community would be jeopardized.

The school affirms its commitment to do all in its power to combat the idolatry of racism and ethnocentrism that remains widespread in our society. Positively, this includes a commitment to take full account of the contributions of African Americans, Hispanic Americans, Asian Americans, and Native Americans. It requires the appointment of faculty members and the recruitment of students from these groups and adequate provision for their support. The school recognizes a special connection with the contributions of the black church to church and society and a commitment to further these contributions.

The school is committed to opposing the sexism that has characterized much of the history of the church and Western culture and is still present in our society. This commitment entails the conviction that women have a larger place in the ministry and in teaching than they now enjoy. It requires appointment of women to the faculty, enrollment of a larger number of women students in all programs, and concerted effort to eliminate all forms of discrimination in attitudes, practices, and language. The school regards the use of inclusive language as an expression of its opposition to gender-based prejudice.

The school is committed to confronting the homophobia that prevails throughout much of the church and society. We recognize the rights of lesbians and gay men within the religious community and the need for the eradication of civil discrimination based on sexual orientation. This commitment involves the exploration in the curriculum of lesbian and gay concerns as well as affirmation and support of gay and lesbian people within our community.

The school is committed to a program of theological education that is open to and takes account of the religious pluralism in our world. It seeks to familiarize students with interreligious dialogue and the diverse manifestations of Christianity throughout the world, recognizing that to know one's own tradition one must know and participate in others as well. This commitment entails the appointment to the faculty of scholars in other religious traditions and from diverse branches of Christianity, as well as the provision of resources for students to study in global contexts.

The school acknowledges the close and special relationship between Judaism and Christianity, and it wants to ensure an appropriate and sympathetic understanding of the Jewish tradition. It abhors the anti-Semitism that has pervaded much of Christian history and seeks to promote productive and healing dialogue among Christians and Jews.

The school is committed to active participation in the struggles of individuals and groups for a healthier, more just, more humane, and more ecologically wholesome world. It has special concern for the oppressed, for prisoners, for the poor, for victims of warfare and militarism, for the effects of environmental destruction, and for the securing of equal opportunity for all individuals, peoples, and creatures to enjoy God's gifts.

In seeking to act upon such commitments, the school seeks to bear in mind that its fundamental task is educational. The commitment to education is primary. Even so, if such education is to be significant, the school may often be required to identify issues confronting church, society, and individuals that summon various groups within the school, or the school itself, to appropriate action.

The school is committed to conducting its work in an atmosphere conducive to free expression of opinion and judgment and in such a way as actively to enlist the insights and judgments of the church, alumni/ae, students, faculty, staff, the university community, and the larger community.

Relation to the Churches

The Divinity School is independent of any church or denomination, but in its work of preparing men and women for ministry is closely associated with the congregations and denominations of those who teach and study here. Several faculty advisers are appointed to provide assistance to students from particular denominational traditions. Many field education positions held by Divinity students are in congregational settings. Along with a concentration upon the Christian tradition, work in Judaism and in other religious traditions is offered. Most of the major Protestant as well as Roman Catholic and Jewish traditions are represented in the faculty and student body. A program of continuing education for laity is conducted in a series of evening classes with the support of a number of local congregations.

Kelly Miller Smith Institute

The Kelly Miller Smith Institute on Black Church Studies was inaugurated 12 April 1985. The Institute was established in honor of the late Kelly Miller Smith, assistant dean of the Divinity School from 1968 until his death in 1984. It perpetuates his legacy of theological and academic excellence and prophetic witness and continues his work in the black church. The Institute brings the black churches, the black community, and the Divinity School into partnership to study and examine faith and ministry issues in the black churches.

The Carpenter Program in Religion, Gender, and Sexuality

Established in 1995 with a \$2.5 million grant by the E. Rhodes and Leona B. Carpenter Foundation, the Carpenter Program is designed to foster conversation about religion, gender, and sexuality. The program is not partisan in theological outlook or political orientation, nor is it focused solely on the academic community. Rather, the Carpenter Program seeks to encourage communication within and across religious affiliations, ideological bases, and cultural contexts.

Facilities

The Divinity School quadrangle, occupied since 1960, includes classrooms and seminar rooms, administrative and faculty offices, a reading room, audiovisual facilities, a student common room, and a space for worship and meditation. Benton Chapel, which serves as the university chapel, is named in honor of John Keith Benton, dean of the school from 1939 until 1956. In May 1970, the Board of Trust specified that the quadrangle should be named the John Frederick Oberlin Divinity Quadrangle, in commemoration of the Divinity School's merger with the Oberlin Graduate School of Theology and symbolic of the continuation at Vanderbilt of that school's long and distinguished history. The All Faith Chapel, dedicated in 1993, allows students and faculty and staff members to worship and meditate in an environment created to serve the needs of all religious traditions.

Professorships

In 1935, Mr. E. J. Buffington of Chicago donated \$50,000 for a fund to perpetuate the memory of his wife. This gift established the Drucilla Moore Buffington Professorship. Douglas Knight serves as the Drucilla Moore Buffington Professor of Hebrew Bible.

In 1966, two named professorships were announced by the university in connection with the merger of the Oberlin Graduate School of Theology and the Divinity School. The Charles Grandison Finney Professorship, currently held by John S. McClure, commemorates the work of this distinguished evangelist, educator, and theologian who served on the Oberlin faculty from 1835 to 1875. The Oberlin Alumni Professorship, held by Fernando F. Segovia, honors the more than 1,600 alumni/ae of Oberlin Graduate School of Theology at the time of the merger in 1966. All alumni/ae of Oberlin's School of Theology are also alumni/ae of Vanderbilt.

In 1985, a major gift from David Kirkpatrick Wilson and Anne Potter Wilson established the Anne Potter Wilson Professorship in the Divinity School. David K. Wilson was president of the Vanderbilt University Board of Trust from 1981 to 1991. Anne Wilson (d. 1986) was a founding chair of the Divinity School's giving society, *Schola Prophetarum*, and a charter

member of the Divinity School Board of Advisors. The professorship is held by the Dean of the Divinity School, James Hudnut-Beumler.

The latter part of the twentieth century will be remembered as the time of the notable expansion of the role of women in Christian ministry and theological scholarship and education. The E. Rhodes and Leona B. Carpenter Professorship honors this important and lasting development in the Christian tradition by assuring a distinguished faculty appointment in the Divinity School that will contribute to the professional development of women by example, teaching, and research. Ellen Armour serves as the E. Rhodes and Leona B. Carpenter Associate Professor of Theology. In addition to this chair in theology, the Carpenter Foundation has endowed a program in Religion, Gender, and Sexuality. Ellen Armour also directs the Carpenter Program in Religion, Gender, and Sexuality. Amy-Jill Levine is the Carpenter Professor of New Testament Studies. Bonnie J. Miller-McLemore serves as the Carpenter Professor of Pastoral Theology. In 1997, Cal Turner, Jr., businessman and member of the Board of Trust, established the Cal Turner Chancellor's Chair in Wesleyan Studies. The first incumbent is M. Douglas Meeks.

Two newly created professorships were filled in 1999. Jack M. Sasson was appointed to the Mary Jane Werthan Professorship in Jewish Studies, and J. Patout Burns became the Edward A. Malloy Professor of Catholic Studies. In 2003, Robin M. Jensen was named the first Luce Chancellor's Professor of the History of Christian Art and Worship.

The Library

The Divinity Library is the religion/theology division of the Jean and Alexander Heard Library. In addition to supporting the instructional and research programs of the Divinity School, Graduate Department of Religion, and the Department of Religious Studies, it serves the university community with technical studies in religion. The Divinity Library is one of the nine divisions of the Heard Library system, which collectively house more than three million volumes.

The Divinity Library is particularly strong in biblical studies and maintains distinguished special collections in Judaica and Ancient Near Eastern studies. The Special Collections department of the Heard Library houses the Kelly Miller Smith Papers, a valuable collection of primary documents on African American social and religious history in Nashville and the South between 1945 and 1984.

Holdings of the Divinity Library are in open stacks, housed in the General Library Building, easily accessible to the university community. Full reference and bibliographic services are provided for library patrons in each of the library divisions.

Public computer workstations provide access to Acorn, the online catalog for the university library's holdings, as well as to Web resources on campus and on the Internet.

Project IRIS provides reciprocal access to the collections held by Vanderbilt, the University of Kentucky, and the University of Tennessee. A “virtual catalog” of all three collections is available through each library’s Web page, and books may be borrowed via an expedited interlibrary loan process. Similarly, cooperative relationships with Nashville area libraries (*Project Athena*) provide online access to a wide variety of collections in the city, including reciprocal-borrowing arrangements, again via an expedited ILL process. The Heard Library is also a member of the Center for Research Libraries, which serves as an extension for library resources and research materials.

The Divinity Library is a member of the American Theological Library Association and has been a participant in its Preservation Project. Extensive microfilm and microfiche resources from the nineteenth and twentieth centuries are available in the Divinity Library, as well as on demand through ATLA.

Disciples of Christ Historical Society

The Thomas W. Phillips Memorial Building, which houses the headquarters, library, and archives of the Disciples of Christ Historical Society, was completed in 1958 at a cost of more than \$1,000,000. The Phillips Building is located adjacent to the Vanderbilt campus. Its research and study facilities are available to Vanderbilt students.

Computer Resources

Information Technology Services (ITS) offers voice, video, data, computing, and Web conferencing services to Vanderbilt students, faculty, and staff, and provides free anti-spyware and antivirus downloads.

ITS maintains and supports VUnet, the campus-wide data network that provides access to the Internet, and VUnet ID, the authentication service that enables Vanderbilt users to securely identify themselves to many services on VUnet. Those services include OASIS, the university’s course registration system; Online Access to Knowledge (OAK); VUspace, the university’s network file system; and VUmail, the university’s e-mail system. VUmail now includes VUmailguard, designed to protect your e-mail from viruses, unwanted mail (spam), and high-risk attachments.

ITS maintains the campus phone (voice) network, including a personal phone line for each resident student. Optional services include voice mail and long-distance calls from campus (V-net). ITS also partners with Sprint, Verizon, and AT&T to offer discounts for cellular phone service.

For campus residents, ITS supports ResNet, which provides a direct connection to VUnet and the Internet. Phone and cable television ports are provided in each campus residence. For more information about ResNet, see digitallife.vanderbilt.edu/resnetstart.html.

Through the Digital Life initiative, Vanderbilt partners with Ruckus, Napster, FreshTracks Music, and Joost to offer VUmix, a legal, safe, inex-

pensive, and easy way to explore and share music and digital content. See *digitallife.vanderbilt.edu* and *www.vanderbilt.edu/vumix* for details.

The ITS Help Desk provides information to students, faculty, and staff about VUnet and VUnet services. Help Desk locations, hours, contacts, and other information can be found at *www.vanderbilt.edu/helpdesk*.

For more information on IT services, visit *its.vanderbilt.edu*.

Visit *www.vanderbilt.edu/technology.html* for more information on computing at Vanderbilt.

The University

Commodore Cornelius Vanderbilt, who gave a million dollars to build and endow Vanderbilt University in 1873, expressed the wish that it “contribute . . . to strengthening the ties which should exist between all geographical sections of our common country.”

A little more than a hundred years later, the Vanderbilt Board of Trust adopted the following mission statement: “We reaffirm our belief in the unique and special contributions that Vanderbilt can make toward meeting the nation’s requirements for scholarly teaching, training, investigation, and service, and we reaffirm our conviction that to fulfill its inherited responsibilities, Vanderbilt must relentlessly pursue a lasting future and seek highest quality in its educational undertakings.”

Today as Vanderbilt pursues its mission, the university more than fulfills the Commodore’s hope. It is one of a few independent universities with both a quality undergraduate program and a full range of graduate and professional programs. It has a strong faculty of more than 2,800 full-time members and a diverse student body of more than 11,000. Students from many regions, backgrounds, and disciplines come together for multidisciplinary study and research.

The 330-acre campus is about one and one-half miles from the downtown business district of the city, combining the advantages of an urban location with a peaceful, park-like setting of broad lawns, shaded paths, and quiet plazas.

Off-campus facilities include the Arthur J. Dyer Observatory, situated on a 1,131-foot hill six miles south of campus.

The schools of the university offer the following degrees:

Divinity School. Master of Divinity, Master of Theological Studies.

College of Arts and Science. Bachelor of Arts.

Blair School of Music. Bachelor of Music.

School of Engineering. Bachelor of Engineering, Bachelor of Science, Master of Engineering.

Graduate School. Master of Arts, Master of Arts in Teaching, Master of Fine Arts, Master of Liberal Arts and Science, Master of Science, Doctor of Philosophy.

Law School. Master of Laws, Doctor of Jurisprudence.

School of Medicine. Master of Education of the Deaf, Master of Public Health, Master of Science in Clinical Investigation, Master of Science in Laboratory Investigation, Master of Science in Medical Physics, Master of Science (Speech-Language Pathology), Doctor of Audiology, Doctor of Medicine.

School of Nursing. Master of Science in Nursing, Doctor of Nursing Practice.

Owen Graduate School of Management. Master of Accountancy, Master of Business Administration, Master of Science in Finance.

Peabody College. Bachelor of Science, Master of Education, Master of Public Policy, Doctor of Education.

No honorary degrees are conferred.

Accreditation

Vanderbilt University is accredited by the Commission on Colleges of the Southern Association of Colleges and Schools to award bachelor's, master's, education specialist's, and doctor's degrees. Contact the Commission on Colleges at 1866 Southern Lane, Decatur, Georgia 30033-4097 or call (404) 679-4500 for questions about the accreditation of Vanderbilt University. The Divinity School is also accredited by the Association of Theological Schools in the United States and Canada.

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Divinity School

The Divinity School Community

DIVERSITY and openness are words quite descriptive of the Divinity School community. Students arrive at the campus from diverse backgrounds and religious traditions, from various parts of the country and from abroad, and with differing objectives in mind. Most students plan to enter parish ministry, but others look toward ministry in a special setting such as campus ministry, hospital chaplaincy, or college teaching. Some students pursue theological study on the way to vocations in other fields. Other students come for the intrinsic personal value of pursuing a sound theological education, without vocational objectives in mind. The result is a community of varied dimensions—exciting, challenging, and stimulating.

Alongside the academic dimensions of the school's life are numerous activities that contribute to the student's spiritual and personal development. Some of these are described below.

Worship

Worship at the Divinity School is the shared responsibility of faculty and students, superintended by a joint committee. Because of the diverse denominational backgrounds, a variety of worship services are offered to students on a regular basis. Worship is regularly scheduled each Wednesday for the entire Divinity School community. Faculty, staff, students, alumni/ae, local clergy, and visiting lecturers and leaders preach in one of the university chapels. Other services of worship open to the community are led by the respective chaplains to the university. Seasons of the church year and major festivals are marked by special acts of worship.

Cole Lectures

The Cole Lectureship, established in 1893 by Colonel E. W. Cole of Nashville, brings distinguished lecturers to the campus in "defense and advocacy of the Christian religion." Among the distinguished church leaders and theologians who have delivered the Cole Lectures are Harry Emerson Fosdick, George A. Buttrick, Rudolph Bultmann, Wilhelm Pauck, Paul Tillich, H. Richard Niebuhr, Martin Marty, Krister Stendahl, Jaroslav Pelikan, James Gustafson, Raymond Brown, Fred Craddock, Paul Ricoeur, Walter Brueggemann, Elizabeth Schuessler Fiorenza, Lou Silberman, Albert J. Raboteau, Leander Keck, Margaret Miles, Gustavo Gutierrez, Wendy Doniger, Enrique Dussel, E. Brooks Holifield, Rebecca S. Chopp, Sheila Greeve Davaney, James Cone, Donald Beisswenger,

Edward Farley, James Barr, David Buttrick, Marcus Borg, Parker Palmer, Jürgen Moltmann, Elisabeth Moltmann-Wendel, Kathryn Tanner, Peter Gomes, Jim Wallis, Lamin Sanneh, Mark Noll, and Randall Balmer.

The Antoinette Brown Lecture

This lectureship is made possible by a gift from Sylvia Sanders Kelley of Atlanta, Georgia. The lectures began in 1974 and are intended to “bring to the school distinguished women theologians to speak on concerns for women in ministry.” The lectureship is named for Antoinette Brown, the first woman ordained to the Christian ministry in the United States (1853).

Antoinette Brown Lectures have been delivered by Beverly Harrison, Phyllis Tribble, Rosemary Ruether, Elizabeth Schuessler Fiorenza, Eleanor McLaughlin, Claire Randall, Carter Heyward, Ada Maria Isasi-Diaz, Yvonne Delk, Sallie McFague, Carol Christ, Joan Chittister, Toinette Eugene, Bernice Johnson Reagon, Eleanor Scott Meyers, Sheila Briggs, Katie Geneva Cannon, Rita Nakashima Brock, Sharon D. Welch, Mary Ann Tolbert, Elizabeth A. Johnson, Elizabeth A. Clark, Jacquelyn Grant, Letty Russell, Diana Eck, Renita Weems, Kwok Pui-lan, Susan Brooks Thistlethwaite, Mary C. Churchill, emilie m. townes, Stephanie Paulsell, Laurel C. Schneider, Karen Baker-Fletcher, Amina Wadud, and Tracy West.

GDR Colloquia

The Graduate Department of Religion Colloquia are frequent occasions when graduate students gather to hear a lecture by some distinguished scholar. Lecturers in recent years have included Langdon Gilkey, John Cobb, Gordon Kaufman, James Robinson, Fred Craddock, Paul Lehmann, Paul Ricoeur, W. D. Davies, Ernest Nicholson, Jose Miguez-Bonino, Helmer Ringgren, Paul Knitter, Richard Schaull, C. K. Barrett, Edwin S. Gaustad, Brooks Holifield, Rebecca Chopp, Elizabeth Clark, Mark A. Noll, Mark Kline Taylor, Robert Wilken, Paul F. Knitter, Maurice Wiles, Erhard Gerstenberger, Edward Greenstein, John Baines, Jane Barr, James Barr, Choon-Leong Seow, and Carol Newsom. The colloquia are open also to interested Divinity students.

The Student Association

Divinity students and graduate students in religion are members of the Student Government Association. Students, through their elected representatives, have an active part in all decision making in the Divinity School, including faculty development, academic policies, curricular issues, and community events. The Fall Picnic, community meals, Spring Gala, community forums, and numerous other activities are coordinated by student committees and are well attended by faculty and students.

Office of Women's Concerns

The Office of Women's Concerns was established in 1974 to provide for the needs and interests of women in the Divinity School and the Graduate Department of Religion. As the official arm of Vanderbilt Women in Religion, the Women's Office seeks to encourage the discussion of women's issues, provide opportunities for women's personal and professional growth, increase awareness of the contributions of women to religion and theology, and create opportunities for community among women. The Women's Office also serves as a resource center. Bibliographies of publications by and about women, Divinity School guidelines for gender-inclusive language, and professional referrals are all available through the office.

Black Seminarians

The Vanderbilt chapter of Black Seminarians was organized in 1977 as a means of giving black students support in a predominantly white educational context. All black students in the Divinity School and the Graduate Department of Religion are members. The organization is led by students who coordinate activities with other Black Seminarian chapters.

GABLE: Office of Gay, Bisexual, Lesbian, and Transgender Concerns

The Office of Gay, Bisexual, Lesbian, and Transgender Concerns was organized in 1991 and is dedicated to addressing the issues of homophobia and heterosexism in religious life, society, and the academy. GABLE provides a positive, safe environment that affirms the rights of lesbian, gay, transgender, and bisexual persons; it suggests ways in which the Divinity School and Graduate Department of Religion can fulfill their commitment to confronting homophobia in our society; it provides educational opportunities for all members of the Divinity School/Graduate Department of Religion community. Membership is open to all Divinity School and Graduate Department of Religion students, faculty, and staff who are committed to working toward the goals of the Office of Gay, Bisexual, Lesbian, and Transgender Concerns. The rights to confidentiality of students, faculty, and staff who participate in GABLE are honored. The work of GABLE is coordinated by a student steering committee.

United Methodist Studies

In 1985, the Divinity School initiated a program of United Methodist Studies, designed to provide opportunities for United Methodist students to learn more about the life and traditions of their denomination. Under the direction of Professor M. Douglas Meeks, the program offers students opportunities for fellowship, for investigation of recent developments in

church life through visiting speakers, and for study of the history and theology of United Methodism through general and specialized courses. Nashville is an important center for United Methodist boards and agencies; here, experts converge from all across the church. These persons, who have acquired knowledge and insight vital to effective Christian ministry, are used for leadership roles in this program. More detailed information can be obtained by writing to Professor Meeks.

The Cal Turner Program in Moral Leadership

The Cal Turner Program in Moral Leadership for the Professions (CTP) is a university-wide program dedicated to the discussion and promotion of moral values relevant to the professional schools and the practice of the professions. The CTP promotes and coordinates sustained discussion about particular topics through public lectures, student discussion groups, faculty forums, and community seminars. Vanderbilt Divinity School is one of the main participants in this program. The executive director of the CTP is Graham Reside.

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Life at Vanderbilt

VANDERBILT provides a full complement of auxiliary services to meet the personal needs of students, to make life on the campus comfortable and enjoyable, and to provide the proper setting for academic endeavor.

Graduate Student Council

The Graduate Student Council (GSC) exists to enhance the overall graduate experience at Vanderbilt by promoting the general welfare and concerns of the graduate student body, creating new programs and initiatives to provide opportunities for growth and interaction, and communicating with the Vanderbilt faculty and administration on behalf of graduate students. These goals are accomplished through a structure of elected representatives, standing committees, and officers. Meetings, which are open to all graduate students, are held monthly. Council meetings provide a forum in which to address many types of concerns. In the recent past, the GSC has helped change policies involving the process for approving dissertations, TA advocacy, parking, student health insurance coverage, housing, and the student-funded recreation center. The GSC is also a member of the National Association of Graduate and Professional Students (NAGPS).

In addition to its representative function, the GSC also organizes a number of events and hosts/sponsors various projects during the year. Some examples include co-sponsoring seminars and panels with individual departments, Graduate Student Research Day (early spring semester), the Graduate Student Honor Council, community outreach activities, and social opportunities. The GSC also awards travel grants to graduate students who wish to present their research at conferences throughout the year. All Vanderbilt graduate students are welcome to attend GSC's monthly meetings and to get involved. For more information, visit www.vanderbilt.edu/gsc.

Disciples Divinity House

The Christian Church (Disciples of Christ) maintains a presence at Vanderbilt through the Disciples Divinity House. The primary purpose of the House is to support Disciple students preparing for ministry. The Disciples Divinity House provides scholarship support, low-cost housing, and a nurturing community for Disciples studying at the Divinity School. Its presence attracts a strong group of students who have a major impact on the life of church and school.

The Disciples Divinity House itself, two blocks from the Divinity School, features single rooms and small apartments, an office for the dean, and shared kitchen, dining, and recreation areas. The House serves as a center of community and identity for Disciples, informally and through structured programs such as the monthly House meals and seminars in ministry.

The dean of the Disciples Divinity House, Mark Miller-McLemore, is also a member of the faculty and can be reached either at the Divinity School or at the Disciples Divinity House, 1917 Adelia Avenue, Nashville, Tennessee 37212, (615) 321-0380, or at discipleshousevandy@juno.com.

Housing

To support the housing needs of new and continuing graduate and professional students, the Office of Housing and Residential Education provides a Web-based off-campus referral service (apphost1a.its.vanderbilt.edu/housing). The referral service lists information on housing accommodations off campus. The majority of rental property is close to the campus. Cost, furnishings, and conditions vary greatly. For best choices, students seeking off-campus housing should visit the office or consult the Web site by early July for suggestions and guidance. The Web site includes advertisements by landlords looking specifically for Vanderbilt-affiliated tenants, as well as by Vanderbilt students looking for roommates. Listings are searchable by cost, distance from campus, number of bedrooms, and other parameters. Students may also post "wanted" ads seeking roommate or housemate situations. On-campus university housing for graduate or professional students is not available.

Change of Address

Students who change either their local or permanent mailing address are expected to notify school and university registrars immediately. Candidates for degrees who are not in residence should keep the school and University Registrar informed of current mailing addresses. To change or update addresses, go to registrar.vanderbilt.edu/academicrec/address.htm.

The Commodore Card

The Commodore Card is the Vanderbilt student ID card. It can be used to access debit spending accounts and campus buildings such as residence halls, libraries, academic buildings, and the Student Recreation Center.

ID cards are issued at the Commodore Card Office, 184 Sarratt Student Center, Monday through Friday from 8:30 a.m. to 4:00 p.m. For more information, see the Web site at www.vanderbilt.edu/commodorecard.

Eating on Campus

Vanderbilt Dining operates several food facilities throughout campus that provide a variety of food and services. The two largest dining facilities

are Rand Dining Center behind the Sarratt Student Center and The Commons Dining Center on Peabody campus. Six convenience stores on campus offer grab-and-go meals, snacks, beverages, and groceries. All units accept the Commodore Card. For hours and menus, visit the Web site at www.vanderbilt.edu/dining.

Services to Students

Confidentiality of Student Records (Buckley Amendment)

Vanderbilt University is subject to the provisions of federal law known as the Family Educational Rights and Privacy Act (also referred to as the Buckley Amendment or FERPA). This act affords matriculated students certain rights with respect to their educational records. These rights include:

The right to inspect and review their education records within 45 days of the day the university receives a request for access. Students should submit to the University Registrar written requests that identify the record(s) they wish to inspect. The University Registrar will make arrangements for access and notify the student of the time and place where the records may be inspected. If the University Registrar does not maintain the records, the student will be directed to the university official to whom the request should be addressed.

The right to request the amendment of any part of their education records that a student believes is inaccurate or misleading. Students who wish to request an amendment to their educational record should write the university official responsible for the record, clearly identify the part of the record they want changed, and specify why it is inaccurate or misleading. If the university decides not to amend the record as requested by the student, the student will be notified of the decision and advised of his or her right to a hearing.

The right to consent to disclosures of personally identifiable information contained in the student's education records to third parties, except in situations that FERPA allows disclosure without the student's consent. These exceptions include:

- Disclosure to school officials with legitimate educational interests. A "school official" is a person employed by the university in an administrative, supervisory, academic, research, or support staff position (including university law enforcement personnel and health staff); a person or company with whom the university has contracted; a member of the Board of Trust; or a student serving on an official university committee, such as the Honor Council, Student Conduct Council, or a grievance committee, or assisting another school official in performing his or her tasks. A school official has a legitimate educational interest if the official needs to review an education record in order to fulfill his or her professional responsibility.
- To parents if the student is a dependent for tax purposes.
- To appropriate individuals (e.g., parents/guardians, spouses, housing staff, health care personnel, police, etc.) where disclosure is in connection with a health or safety emergency and knowledge of such information is necessary to protect the health or safety of the student or other individuals.
- Information to a parent or legal guardian of a student regarding the student's violation of any federal, state, or local law, or of any rule or policy of the institution, governing the use or possession of alcohol or a controlled substance if the university has determined

that the student has committed a disciplinary violation with respect to the use or possession and the student is under the age of twenty-one at the time of the disclosure to the parent/guardian.

The Buckley Amendment provides the university the ability to designate certain student information as “directory information.” Directory information may be made available to any person without the student’s consent unless the student gives notice as provided for below. Vanderbilt has designated the following as directory information: the student’s name, addresses, telephone number, e-mail address, student ID photos, date and place of birth, major field of study, school, classification, participation in officially recognized activities and sports, weights and heights of members of athletic teams, dates of attendance, degrees and awards received, the most recent previous educational agency or institution attended by the student, and other similar information. Any new entering or currently enrolled student who does not wish disclosure of directory information should notify the University Registrar in writing. No element of directory information as defined above is released for students who request nondisclosure except in situations allowed by law. The request to withhold directory information will remain in effect as long as the student continues to be enrolled, or until the student files a written request with the University Registrar to discontinue the withholding. To continue nondisclosure of directory information after a student ceases to be enrolled, a written request for continuance must be filed with the University Registrar during the student’s last term of attendance.

If a student believes the university has failed to comply with the Buckley Amendment, he or she may file a complaint using the Student Complaint and Grievance Procedure as outlined in the *Student Handbook*. If dissatisfied with the outcome of this procedure, a student may file a written complaint with the Family Policy and Regulations Office, U.S. Department of Education, Washington, D.C. 20202.

Questions about the application of the provisions of the Family Educational Rights and Privacy Act should be directed to the University Registrar or to the Office of the General Counsel.

Vanderbilt Directory Listings

Individual listings in the online *People Finder Directory* consist of the student’s full name, school, academic classification, local phone number, local address, box number, permanent address, and e-mail address. The printed *Vanderbilt Directory* also contains these items unless the student blocks them by September 1 using the update option of the *People Finder Directory*. Student listings in the *People Finder Directory* are available to the Vanderbilt community via logon ID and e-password. Students have the option of making their *People Finder* listings available to the general public (viewable by anyone with access to the Internet), of adding additional contact information such as cellular phone, pager, and fax numbers, and of blocking individual directory items or their listing in its entirety. Students who have placed a directory hold with the University Registrar will not be listed in

the online directory. To avoid being listed in the printed directory, the request for a directory hold must be on file prior to September 1.

Directory information should be kept current. Students may report address changes via the Web by going to www.vanderbilt.edu/students.html and selecting the *Address Change* option.

Psychological and Counseling Center

The Psychological and Counseling Center is a broad-based service center available to full-time students, faculty, staff, and their partners and dependents. Services include: 1) family, couples, individual, and group counseling and psychotherapy; 2) psychological and educational assessment; 3) career assessment and counseling; 4) programs such as assertiveness training; marital communication; individual reading and study skills/test-taking techniques; body image, stress, and time management; group support programs for acquiring skills such as relaxation; 5) administration of national testing programs; 6) outreach and consultation; 7) special programming related to diversity issues; 8) campus speakers and educational programs.

Eligible persons may make appointments by visiting the Psychological and Counseling Center or by calling (615) 322-2571. Services are confidential to the extent permitted by law. For more information, see the Web site, www.vanderbilt.edu/pcc. The site also contains self-reflection questions and information resources for counseling services.

Career Center

The Vanderbilt Career Center (VCC) serves graduate students enrolled in master's or Ph.D. programs interested in pursuing opportunities in industry, government, and/or nonprofits. Students pursuing academic employment should contact their faculty advisers or the departments in which they are currently enrolled for career advising and job search assistance. Graduate students who are undecided about their career goals are encouraged to contact the Vanderbilt Psychological and Counseling Center (VPCC) for career assessment and counseling and then be referred to the VCC for appropriate follow-up. For detailed information about the VCC, visit the Web site at www.vanderbilt.edu/career.

Student Health Center

The Vanderbilt Student Health Center (SHC) in the Zerfoss Building is a student-oriented facility that provides routine and acute medical care similar to services rendered in a private physician's office or HMO.

The following primary care health services are provided to students registered in degree-seeking status without charge and without copayment: visits to staff physicians and nurse practitioners; personal and confidential

counseling by mental health professionals; routine procedures; educational information and speakers for campus groups; and specialty clinics held at the SHC.

These SHC primary care services are designed to complement the student's own insurance policy, HMO, MCO, etc., coverage to provide comprehensive care. Students are billed for any services provided outside the SHC or by the Vanderbilt University Medical Center.

The entire medical staff is composed of physicians and nurse practitioners who have chosen student health as a primary interest and responsibility.

The Zerfoss Student Health Center is open from 8:00 a.m. to 4:30 p.m., Monday through Friday, and 8:30 a.m. until noon on Saturday, except during scheduled breaks and summer. Students should call ahead to schedule appointments, (615) 322-2427. A student with an urgent problem will be given an appointment that same day, or "worked in" if no appointment is available. When the Student Health Center is closed, students needing acute medical care may go to the Emergency Department of Vanderbilt University Hospital. They will be charged by the VU Medical Center for Emergency Department services.

Students may also call (615) 322-2427 for twenty-four-hour emergency phone consultation, which is available seven days a week (except during summer and scheduled academic breaks). On-call Student Health professionals take calls after regular hours. Calls between 11:00 p.m. and 7:00 a.m. are handled by the Vanderbilt University Emergency Department triage staff. More information is available on the Web (www.vanderbilt.edu/student_health).

Student Injury and Sickness Insurance Plan

All degree-seeking students registered for 4 or more credit hours or actively enrolled in research courses that are designated by Vanderbilt University as full-time enrollment are required to have adequate health insurance coverage. The university offers a sickness and injury insurance plan that is designed to provide hospital, surgical, and major medical benefits. A brochure explaining the limits, exclusions, and benefits of insurance coverage is available to students online at www.gallagherkoster.com, in the Office of Student Accounts, or at the Student Health Center.

The annual premium is in addition to tuition and is automatically billed to the student's account (one half of the premium billed August 1 and one half billed December 1) if an online insurance waiver form is not completed by the August 1 deadline. Coverage extends from August 12 through August 11 of the following year.

IMPORTANT: If you withdraw or leave the university at any time or for any reason after enrolling in the Vanderbilt insurance plan, you will remain covered through August 11, 2010, and will still be responsible for payment of the premium for the full twelve months of coverage. If you do not complete the online waiver by August 1, 2009, you will be automatically enrolled for a twelve-month policy, and you will be responsible for the insurance premium, which you must pay in two equal installments (in August and January).

Newly enrolled students for the spring term must complete the online waiver process by January 5. The online waiver process indicating comparable coverage **must be completed every year** in order to waive participation in the Student Injury and Sickness Insurance Plan.

Family Coverage. Students who want to obtain coverage for their families (spouse, children, or domestic partner) may secure application forms by contacting the on-campus Student Insurance representative, (615) 343-4688. Dependents can also be enrolled online at www.gallagherkoster.com using a credit card. Additional premiums are charged for family health insurance coverage.

International Student Coverage

International students and their dependents residing in the United States are required to purchase the university's international student health and accident insurance plan. If you have other comparable insurance and do not wish to participate in the Student Injury and Sickness Insurance Plan offered through the university, you must complete an online waiver form (www.gallagherkoster.com) indicating your other insurance information. This online waiver form must be completed no later than September 7 or you will remain enrolled in the plan offered by the university and will be responsible for paying the insurance premium. This insurance is required for part-time as well as full-time students. Information and application forms are provided through the Student Health Center.

Vanderbilt Child and Family Center

The Vanderbilt Child and Family Center supports the health and productivity of the Vanderbilt community by providing resource and referral services, quality child care, and early childhood education to the children of faculty, staff, and students. The center's Web site at www.vanderbilt.edu/HRS/wellness/cfctr.html provides information on resources for child care, adult care, summer programs (both day camps and overnight camps), tutoring services (including test preparation and skill building), and before and after care.

The Child Care Center serves children from six weeks to five years of age and offers placement through a waiting list. Applications may be downloaded from the Web site.

Services for Students with Disabilities

Vanderbilt is committed to the provisions of the Rehabilitation Act of 1973 and Americans with Disabilities Act as it strives to be an inclusive community for students with disabilities. Students seeking accommodations for any type of disability are encouraged to contact the Opportunity Development Center. Services include, but are not limited to, extended time for testing, assistance with locating sign language interpreters, audio-taped textbooks, physical adaptations, notetakers, and reading services.

Accommodations are tailored to meet the needs of each student with a documented disability. The Opportunity Development Center also serves as a resource regarding complaints of unlawful discrimination as defined by state and federal laws.

Specific concerns pertaining to services for people with disabilities or any disability issue should be directed to the Disability Program Director, Opportunity Development Center, VU Station B #351809, 2301 Vanderbilt Place, Nashville, Tennessee 37235-1809; phone (615) 322-4705 (V/TDD); fax (615) 343-0671; www.vanderbilt.edu/odc.

Vanderbilt Police Department

The Vanderbilt Police Department, (615) 322-2745, is a professional law enforcement agency dedicated to the protection and security of Vanderbilt University and its diverse community.

The Police Department comes under the charge of the Office of the Vice Chancellor for Administration. As one of Tennessee's larger law enforcement agencies, the Police Department provides comprehensive law enforcement and security services to all components of Vanderbilt University including the academic campus, Vanderbilt Medical Center, and a variety of university-owned facilities throughout the Davidson County area. Non-commissioned and commissioned officers staff the department. Commissioned officers are empowered to make arrests as "Special Police Officers," through the authority of the Chief of Police of the Metropolitan Government of Nashville and Davidson County. Vanderbilt officers with Special Police Commissions have the same authority as that of a municipal law enforcement officer while on property owned by Vanderbilt, on adjacent public streets and sidewalks, and in nearby neighborhoods.

The Police Department includes a staff of more than one hundred people. All of Vanderbilt's commissioned officers have completed officer training at a state-certified police academy. Those officers hold Special Police Commissions and are required to attend annual in-service, as well as on-the-job training. The department also employs non-academy-trained officers for security-related functions.

The Police Department provides several services and programs to members of the Vanderbilt community:

Vandy Vans—The Vanderbilt Police Department administers the Vandy Vans escort system at Vanderbilt University. The Vandy Vans escort system provides vehicular escorts to designated locations on campus. The service consists of vans that operate from 5:00 p.m. to 5:00 a.m.

Stop locations were chosen based on location, the accessibility of a secure waiting area, and student input. Signs, freestanding or located on existing structures, identify each stop. A walking escort can be requested to walk a student from his/her stop to the final destination. A van is also accessible to students with mobility impairments. Additional information about Vandy Vans and specific stop locations can be found at police.vanderbilt.edu/services.htm or by calling (615) 322-2558.

As a supplement to the Vandy Vans van service, walking escorts are available for students walking to and from any location on campus during nighttime hours. Walking escorts are provided by VPD officers. The telephone number to call for a walking escort is 421-8888 (off campus) or 1-8888 (on campus).

Emergency Phones—Emergency telephones (Blue Light Phones) are located throughout the university campus and medical center.

Each phone has an emergency button that when pressed automatically dials the VPD Communications Center. An open line on any emergency phone will activate a priority response from an officer. An officer will be sent to check on the user of the phone, even if nothing is communicated to the dispatcher. Cooperation is essential to help us maintain the integrity of the emergency phone system. These phones should be used *only* for actual or perceived emergency situations.

An emergency response can also be received by dialing 911 from any campus phone. Cell phone users can use (615) 421-1911 to elicit an emergency response on campus. Cell phone users should dial 911 for off-campus emergencies. All callers should be prepared to state their location.

Crime Alerts—Crime Alerts are distributed throughout Vanderbilt to make community members aware of significant unsolved crimes that occur at the university. They are distributed by mail, through Vanderbilt e-mail lists, and through the department's Web page, police.vanderbilt.edu.

Educational and Assistance Programs—The Community Relations Division of Vanderbilt Police Department offers programs addressing issues such as sexual assault, domestic violence, workplace violence, personal safety, RAD (Rape Aggression Defense) classes, and victim assistance.

For further information on available programs and services, call (615) 322-2558 or e-mail crimeprevention.atwood@vanderbilt.edu. Additional information on security measures and crime statistics for Vanderbilt is available from the Police Department, 2800 Vanderbilt Place, Nashville, Tennessee 37212. Information is also available at police.vanderbilt.edu.

Campus Security Report

In compliance with the Jeanne Clery Disclosure of Campus Security Policy and Campus Crime Statistics Act and the Tennessee College and University Security Information Act, Vanderbilt University will provide you, upon request, an annual Security Report on university-wide security and safety, including related policies, procedures, and crime statistics. A copy of this report may be obtained by writing or calling the Vanderbilt Police Department, 2800 Vanderbilt Place, Nashville, Tennessee 37212 or by telephone at (615) 343-9750. You may also obtain this report on the Web site at police.vanderbilt.edu/secatvu.htm.

Parking and Vehicle Registration

Parking space on campus is limited. Motor vehicles operated on campus **at any time** by students, faculty, or staff must be registered with the Office

of Traffic and Parking located in the Wesley Place garage. A fee is charged. Parking regulations are published annually and are strictly enforced. More information is available at www.vanderbilt.edu/traffic_parking.

Bicycles must be registered with the Vanderbilt Police Department.

Bishop Joseph Johnson Black Cultural Center

The Bishop Joseph Johnson Black Cultural Center (BJJBCC) represents one of Vanderbilt University's numerous efforts at acknowledging and promoting diversity. It does so by providing educational and cultural programming on the black experience for the entire Vanderbilt community. Dedicated in 1984, the center is named for the first African American student admitted to Vanderbilt University in 1953, Bishop Joseph Johnson (B.D. '54, Ph.D. '58).

One of the center's aims is to provide cultural programming. It sponsors lectures, musical performances, art exhibitions, films, and discussions on African and African American history and culture. The center also provides an office space for a scholarly journal, the *Afro-Hispanic Review*, edited by Vanderbilt faculty and graduate students.

Another of the center's aims is student support and development. The center provides meeting spaces for numerous Vanderbilt student groups, including the Black Student Alliance, the Presbyterian Fellowship, the Muslim Student Association, and Vanderbilt Spoken Word. The center works with students on a wide range of campus projects and community service opportunities. The center also serves as an informal haven for students, with plenty of opportunities for fellowship and food.

One additional aim of the center is community outreach and service. To this end, the center reaches out to civic and cultural groups. The BJJBCC facilitates tutoring and mentoring activities for young people from the Metro Nashville Public Schools, the YMCA, and other community agencies. VU students serve as tutors and mentors. The center also helps promote student recruitment by hosting various pre-college groups.

The center houses a computer lab, a small library, a seminar room, an auditorium, a student lounge area, and staff offices. The center is open to all Vanderbilt students, faculty, and staff for programs and gatherings.

International Student and Scholar Services

International Student and Scholar Services (ISSS), located in the Student Life Center, fosters the education and development of nonimmigrant students and scholars to enable them to achieve their academic and professional goals and objectives. ISSS provides advice, counseling, and advocacy regarding immigration, cross-cultural, and personal matters. ISSS supports an environment conducive to international education and intercultural awareness via educational, social, and cross-cultural programs.

ISSS provides immigration advising and services, including the processing of immigration paperwork, to more than 1,500 international students and scholars. The office works with admission units, schools, and departments to generate documentation needed to bring nonimmigrant students and scholars to the U.S. Further, ISSS keeps abreast of the regulations pertaining to international students and scholars in accordance with the Department of Homeland Security (Bureau of Citizenship and Immigration Services) and the Department of State. ISSS coordinates biannual orientation programs for students and ongoing orientations for scholars, who arrive throughout the year.

To help promote connection between international students and the greater Nashville community, ISSS coordinates the First Friends program, which matches international students with Americans both on and off campus for friendship and cross-cultural exchange. The weekly World on Wednesday presentations inform, broaden perspectives, and facilitate cross-cultural understanding through discussions led by students, faculty, and staff. International Education Week in the fall and International Awareness Festival in the spring provide the campus with additional opportunities to learn about world cultures and to celebrate diversity. ISSS provides a range of programs and activities throughout the year to address a variety of international student needs and interests. These programs include Vanderbilt International Volunteers, an International Stress Fest, and a selection of holiday parties. Additionally, ISSS staff have been instrumental in developing and implementing the Tennessee Conference for International Leadership which brings together international and study abroad students from across the state for workshops and activities.

Margaret Cuninggim Women's Center

The Margaret Cuninggim Women's Center was established in 1978 to provide support for women at Vanderbilt as well as resources about women, gender, and feminism for the university community. In 1987, the center was named in memory of Margaret Cuninggim, dean of women and later dean of student services at Vanderbilt.

Programs for students, faculty, and staff are scheduled throughout the fall and spring semesters and are publicized on the Web at www.vanderbilt.edu/WomensCenter and in the monthly newsletter *Women's VU*, which is distributed without charge to campus addresses on request. Vanderbilt Feminists, a student group that works closely with the women's center, is open to all interested students, both male and female.

The center houses a small library with a collection of books, journals, tapes, and DVDs. Books and tapes circulate for four weeks. Copy facilities are available. The women's center is also home to Project Safe (PS), a coordinated program of education about, prevention of, and response to violence against women on campus.

Office of LGBTQI Life

As a component of Vanderbilt's Office of the Dean of Students, the Office of Lesbian, Gay, Bisexual, Transgender, Queer, and Intersex (LGBTQI) Life is a welcoming space for individuals of all identities and a resource for information and support about gender and sexuality. LGBTQI Life serves the entire Vanderbilt community through education, research, programming, support, and social events. Visitors are invited to use our ever-expanding resource library for research around LGBTQI issues and culture. In addition, LGBTQI Life conducts tailored trainings and consultations for the campus and community. In all cases the office staff provides confidentiality. The Office of LGBTQI Life is located in the K. C. Potter Center, Euclid House, 312 West Side Row. For more information, please call (615) 322-3330.

Schulman Center for Jewish Life

The 10,000-square-foot Ben Schulman Center for Jewish Life is the home of Vanderbilt Hillel. The goal of the center is to provide a welcoming community for Jewish students at Vanderbilt and to further religious learning, cultural awareness, and social engagement. Vanderbilt Hillel is committed to enriching lives and enhancing Jewish identity. It provides a home away from home, where Jews of all denominations come together, united by a shared purpose. The Schulman Center is also home to Grin's Cafe, Nashville's only kosher and vegetarian restaurant. For further information about the Schulman Center, please call (615) 322-8376 or e-mail hillel@vanderbilt.edu.

Religious Life

The Office of Religious Life (www.vanderbilt.edu/religiouslife) exists to provide occasions for religious reflection and avenues for service, worship, and action. There are many opportunities to clarify one's values, examine personal faith, and develop a sense of social responsibility.

The Holocaust and Martin Luther King Jr. lecture series, as well as Project Dialogue, provide lectures and programs investigating moral issues, political problems, and religious questions.

Baptist, Episcopal, Jewish, Muslim, Presbyterian, Reformed University Fellowship, Catholic, and United Methodist chaplains work with individuals and student groups. Provisions for worship are made for other student religious groups. Counseling and crisis referrals are also available.

Extracurricular Activities

Sarratt Student Center

The Sarratt Student Center (www.vanderbilt.edu/sarratt), named for former mathematics professor and dean of students Madison Sarratt, provides a variety of facilities, programs, and activities. The center houses a cinema, an art gallery, art studios and darkrooms for classes and individual projects, work and office spaces for student organizations, comfortable reading and study lounges fully wired for Internet access, large and small meeting rooms, and large, open commons and courtyard areas for receptions or informal gathering. The center also houses The Pub at Overcup Oak restaurant and leads directly to Rand Dining Center, the Varsity Market, and the Vanderbilt Bookstore. The Vanderbilt Program Board plans concerts, film screenings, classes, speakers, receptions, gallery showings, and many other events throughout the campus. The center's Welcome Desk serves as a campus information center and is a Ticketmaster™ outlet, handling ticket sales for most of the university's and Nashville's cultural events. Sarratt Student Center is home to the Office of the Dean of Students, the Office of Greek Life, the Commodore Card Office, and Vanderbilt Student Communications (including student newspaper, radio station, and yearbook).

Student Life Center

The Vanderbilt Student Life Center (www.vanderbilt.edu/studentlifecenter) is the university's community keystone. It is both the fulfillment of students' vision to have a large social space on campus and a wonderful complement to Sarratt Student Center.

The Student Life Center has more than 18,000 square feet of event and meeting-room space. The 9,000-square-foot Commodore Ballroom is one of the most popular spaces to have events on campus.

The center is also home to Starbucks, the Career Center, International Student and Scholar Services, Health Professions Advisory Office, Office of Honor Scholarships and ENGAGE, Office of International Services, and Global Education Office.

Recreation and Sports

Graduate and professional students are encouraged to participate in the many physical activity classes, intramurals, and sport clubs offered by the university. All students pay a mandatory recreation fee which supports facilities, fields, and programs (see the chapter on Financial Information). Spouses must also pay a fee to use the facilities.

Physical activity classes offered include racquetball, fly fishing, and scuba, along with rock climbing and kayaking. Forty sport clubs provide

opportunity for participation in such favorites as sailing, fencing, rugby, and various martial arts.

The university recreation facilities include gymnasiums, tracks, and four softball diamonds. The four lighted multipurpose playing fields are irrigated and maintained to assure prime field conditions.

The Student Recreation Center houses a 36 meter x 25 yard swimming pool; three courts for basketball, volleyball, and badminton; six racquetball and two squash courts; a weight and fitness room; a wood-floor activity room; a rock-climbing wall; an indoor track; a mat room; locker rooms; and a Wellness Center. Lighted outside basketball and sand volleyball courts and an outdoor recreation facility complement the center.

For additional information, please see the Web site at www.vanderbilt.edu/campusrecreation.

Archived 2009/2010
Divinity School Catalog

The Academic Programs

THE Divinity School is open to all qualified students who wish to engage in the study of theology and the broad field of religion. The Master of Divinity (M.Div.) program is intended primarily for individuals interested in the possibilities of ministry and in the subject matter involved in preparation for such a vocation. Persons who have not made a definite commitment to the practice of ministry are admitted to this program and can be helped to clarify their objectives during the course of their study. The Master of Theological Studies (M.T.S.) program is designed for persons interested in pursuing professional graduate study across the several theological disciplines, but who are not, in most cases, intending to pursue ordained ministry. Students preparing for research and teaching in the field of religion and who possess appropriate and significant academic work in religious studies may consider applying for admission to the Master of Arts or Doctor of Philosophy degree programs offered by the Graduate School.

The M.Div. Degree

The aim of the Master of Divinity program is to begin a process of education focusing on understanding Christian faith and its implications for human life. The vocation of Christian ministry is to interpret and represent Christian faith and to explore ways by which that faith can be embodied in the lives of people, the churches, and society.

The faculty believes that all courses in the curriculum should contribute to this aim: the study of backgrounds, origins, and traditions; reflection on problems of faith and on moral, ecclesiastical, and social issues in the contemporary situation; and consideration of occasions of ministry, such as worship, preaching, counseling, administration, education, and social reform. All of these studies and activities presuppose each other and relate to each other in essential ways. The minister is a theologian, and as such draws on the full range of critical studies and reflection in his or her varied activities.

The M.Div. program is designed to prepare men and women for the practice of ministry, although a definite commitment to the ministry is not prerequisite to admission.

The M.Div. Program

A minimum of 84 semester hours of course work is required for the Master of Divinity degree. All degree requirements must be completed within seven years of the semester of entrance. Students may take up to 12 hours of graduate-level course work in other Vanderbilt University departments and may count these hours toward requirements for graduation. Such outside course work is subject to the rules that apply to transfer work.

During their first year, students are assigned a faculty adviser and are expected to work closely with that person in developing their course of study. Students are advised also to work closely with denominational representatives to ensure satisfactory completion of courses that may be required for ordination in particular religious traditions.

The Master of Divinity curriculum is divided into Required Core, Core Elective, and Free Elective courses. Required Core courses must be taken; Core Elective courses offer a choice of courses in a wider area; Free Elective courses are at student discretion (subject to the overall requirements for course credit in the Divinity School). The curriculum requires a total of 84 credit hours distributed as follows: Required Core 42 hours, Core Elective 21 hours, Free Elective 21 hours.

A typical sequence of courses includes:

Year 1 Fall Semester

2503 Hebrew Bible

2511 Formation of the Christian Tradition

One of the "3 of 5" Required Core Courses (2550, 2801, 2556, 2775, 2706)

Core Elective

Year 1 Spring Semester

2511 New Testament

2703 Christianity in the Reformation Era

2758 Ethics in Theological Perspective

One of the "3 of 5" Required Core Courses

Year 2 Fall Semester

2656 Constructive Christian Theology I

5006 Supervised Ministry and Seminar

One of the "3 of 5" Required Core Courses

Core Elective

Free Elective

Year 2 Spring Semester

2657 Constructive Christian Theology II

5006 Supervised Ministry and Seminar

2750 History of Religion in America

Core Elective

Free Elective

Year 3 Fall Semester

5002 Senior Seminar and Project
Core and Free Electives

Year 3 Spring Semester

Core and Free Electives

The Required Core Curriculum

Courses in the Required Core Curriculum are designed to help each student secure an educational grounding for the practice of ministry. This part of the curriculum totals 42 semester hours and is required of all students.

It is possible that some students will enter upon their theological studies with previous work in one or more required curriculum subjects. Students may opt to waive individual courses, provided they have taken solid course work in the area at the undergraduate level. They may opt to transfer courses, provided they have taken them at the graduate level at a school accredited by the Association of Theological Schools (ATS). Waivers and transfer work must be approved by the associate dean. If a waiver or transfer is granted, another course in the same subject area must be taken. Students should consult with their advisers about the matter.

The student should note that some Required Core courses have an established place in the program of study and must be taken in proper sequence. Other Required Core courses can be taken at the student's initiative. Students must begin their course of study with Required Core courses.

Field Education is an important part of the Required Core Curriculum. Its purpose is to contribute to the student's theological education, professional competence, and personal growth through selected supervised learning experiences. The field education program is designed to complement the overall academic program in two ways. First, it involves students in specific off-campus settings in which their theological capabilities and professional development can be enhanced. As part of this first component, opportunities to bring explicit academic reflection to bear on field education experiences will be provided in DIV 2657 Constructive Christian Theology II, in DIV 5002 Senior Seminar and Project, and in DIV 5006 Supervised Ministry and Seminar. Second, the field education program gives students a participatory role within the church and society, a role that demands a style of life characterized by involvement and reflection.

Unless stated to the contrary, courses in the Required Core Curriculum do not have prerequisites. Detailed descriptions of the courses in the Required Core Curriculum may be found under Courses of Study.

I. Each student shall complete all of the following courses:

2503. Hebrew Bible. [3] Must be taken as part of the first 27 hours of course work.

2511. New Testament. [3] Must be taken as part of the first 27 hours of course work.

2701. Formation of the Christian Tradition. [3] Must be taken as part of the first 27 hours of course work.

2703. Christianity in the Reformation Period. [3] Must be taken as part of the first 27 hours of course work.

2750. History of Religion in America. [3] Must be taken as part of the first 27 hours of course work.

2656. Constructive Christian Theology I. [3] Constructive Christian Theology I and II must be taken in sequence, preferably in the same year. Prerequisite: Students must have completed DIV 2503 Hebrew Bible, DIV 2511 New Testament, DIV 2701 Formation of the Christian Tradition, and DIV 2703 Christianity in the Reformation Period.

2657. Constructive Christian Theology II. [3] Prerequisite: DIV 2656 Constructive Christian Theology I.

2758. Ethics in Theological Perspective. [3] Must have completed first year of required core courses. Must be taken prior to DIV 5002 Senior Seminar.

5006. Supervised Ministry and Seminar. FALL and SPRING [3–3] This course is prerequisite for most of the other Field Education courses. Ordinarily taken after the completion of at least 24 credit hours. Prerequisite: Participation in the Field Education meeting during the first year of study; successful background check; consultation with Field Education staff. Grades for Field Education courses are recorded as CR (Credit), NC (No Credit), or H (Honors).

II. Each student shall complete three of the following courses:

2550. Pastoral Care and Theology. [3]

2556. Leadership and Ministry. [3]

2801. Introduction to Homiletics. [3]

2775. Christian Education. [3]

2706. Introduction to Christian Liturgy. [3]

III. Each student shall complete the following:

5002. Senior Seminar and Project. [3] The Senior Project is an extended essay of approximately 25 pages which is to be completed in the fall semester in the context of the required Senior Seminar. Students registering for this course must demonstrate successful completion of the sequence 2656 and 2657 Constructive Christian Theology I and II, and the two semester sequence of 5006 Supervised Ministry and Seminar. After being evaluated by the seminar faculty, the project will be the subject of a discussion with the seminar faculty and an additional faculty member during the spring semester. December graduates follow an accelerated pattern in the fall semester. (Projects deemed to be of marginal quality must be revised prior to the scheduling of the discussion.) Letter grades are earned in the Senior Seminar. The Senior Project will receive a grade of CR (Credit), NC (No Credit), or H (Honors) at the conclusion of the discussion.

Core Electives

In addition to Required Core Courses, the M.Div. curriculum also requires that students take electives in certain subject areas. Core Elective courses comprise 21 hours of the student's program of study as follows:

I. Each student shall complete two electives in the area of biblical studies (either Hebrew Bible or New Testament). Any courses taught by the faculty of the Hebrew Bible and New Testament areas, and open to M.Div. students, will qualify to meet this requirement.

II. Each student shall complete one elective in the area of Constructive Theology. Any courses taught by the faculty of the area of Constructive Theology and open to M.Div. students will qualify to meet this requirement.

III. Each student shall complete one elective in field education. See list below for courses that qualify.

IV. Students are required to complete at least one course from each of three cluster groups: Religions and Interreligious Dialogue; Gender and Sexuality Studies; and African American, Race, and Class Studies. These are drawn from several areas of the curriculum and address contemporary themes or subject matters of increasing concern to the churches. Courses used to fulfill the cluster requirements may not be used to meet the other Core Elective requirements. Transfer work and waivers will not be considered. Reading courses do not fulfill cluster requirements. See the following lists for courses that qualify.

Free Electives

The M.Div. program of studies includes 21 hours of free electives, courses that may be chosen simply because of the student's interest in the subject matter, without requiring any rationale.

List of Courses Fulfilling Specific Core Elective Requirements

I. RELIGIONS AND INTERRELIGIOUS DIALOGUE

3156. Jewish and Christian Self-Definition.

3322. Theologies of Religious Pluralism.

3354. Classical Philosophies of India.

3509. Introduction to the History and Critical Theories of Religion.

3524. The Holocaust: Meanings and Implications.

3880. Buddhist Traditions.

II. GENDER AND SEXUALITY STUDIES

3022. Women, Theology, and Church.

3067. Sexuality: Ethics, Theology, and Pastoral Care.

3079. Women, Psychology, and Religion.

3131. Women in the Ancient Near East.

3169. Feminist Interpretation of Scripture.

3336. Gender and Religion in America.

3340. Feminist Theology.

3909. Theories of Race, Gender, Sexuality, and Disability.

4028. The Church and Homosexuality.

3414. Christian Ethics of Sex.

3415. Feminist Theological Ethics.

3442. Theology and the Body.

III. AFRICAN AMERICAN, RACE, AND CLASS STUDIES

2564. Martin Luther King, Jr., and the Social Roles of Religion.

3011. Preaching in the African American Tradition.

3047. Contextual Homiletics.

3235. Twentieth Century African American Religious History.

3309. Latino/a Religion, Society, and Culture.

3339. Latin American Theology.

3344. Ideological Criticism: Racial and Ethnic Studies.

3422. African American Political Theology.

3538. The Black Church in America.

3852. Slave Thought.

3882. African American Biblical Hermeneutics.

3960. Religion and the Civil Rights Movement.

4012. Liberation and Spirituality.

4102. Race, Religion, and Ethnicity in America.

4124. Christian Left in the Southern U.S.

4116. Cross-Cultural Seminar

The M.T.S. Degree

The Master of Theological Studies program may serve as a foundation for persons interested in pursuing graduate study in religion, diaconal or ordained ministries in certain faith traditions, or work in social justice oriented non-profit organizations as well as for persons interested in enhancement of their own religious faith and understanding.

The degree requires a minimum of 51 semester hours, which will normally be completed in four semesters of full-time studies. The degree must be completed within five years from the term of matriculation. The program consists of three parts: Required Core Curriculum, Focus, and Electives, as described below. Students may take up to 6 hours of graduate-level work in other Vanderbilt University departments and may count these hours toward requirements for graduation. Such outside course work is subject to the rules applying to transfer work.

It is possible that some students will matriculate with previous work in one or more required curriculum subjects. Students may opt to waive individual courses, provided they have taken comparable course work in the area at the undergraduate level. They may opt to transfer courses (up to 12 hours), provided they have taken them at the graduate level at a school accredited by the Association of Theological Schools (ATS). Waivers and transfer credit must be approved by the associate dean for academic affairs. If a waiver or transfer is granted, another course in the same subject area must be taken. Students should consult with their academic advisers about the matter.

The Required Core Curriculum

Courses in the Required Core Curriculum are designed to be broad introductions to several areas of theological study. This part of the program totals 21 semester hours. Students must take the following courses:

- 1) **2503. Hebrew Bible.** [3] This course is taken in the first year of study.
- 2) **2511. New Testament.** [3] This course is taken in the first year of study.
- 3) One of the following history courses:

2701. Formation of the Christian Tradition. [3] This course is normally taken in the first year of study.

2703. Christianity in the Reformation Era. [3] This course is normally taken in the first year of study.

2750. History of Religion in America. [3]

4) One course in Theology offered by area faculty. Students are encouraged to take **2656. Constructive Christian Theology I** or **2657. Constructive Christian Theology II** to fulfill this requirement.

5) **2758. Ethics in Theological Perspective or 3951. Methods in Ethics.** [3] This course is normally taken in the second year of study.

6) One course in Pastoral Care/Religion and Personality offered by area faculty.

7) One of the following courses:

3303. Religious Literature in Contemporary Contexts.

3500. Religion and Culture.

3880. Buddhist Traditions.

3355. Hindu-Christian Dialogue.

3953. Sociology of Religion.

3525. History of the Study of Religion.

3524. Holocaust: Meanings and Implications.

3411. Religion and War.

Focus

By the beginning of their second year, M.T.S. students are expected to provide to the associate dean for academic affairs and their adviser a statement about the focus of their studies as it relates to their vocation. Students are expected to incorporate into their focus statement the course work taken in their first year as well as the course work they plan to take in their final year.

Electives

Students will select their 30 hours of electives in conjunction with their goals for their program of study and in discussion with their adviser. The electives should be incorporated into the student's statement of program focus.

M.T.S. Project/Thesis

Students may elect to complete a program project or thesis as directed by their academic adviser. The project/thesis will be a 30–50 page research project giving evidence of original investigation in the area of the program focus.

Dual Degree Programs

Theological study often finds itself closely allied with other kinds of professional education. With this in mind, the Divinity School encourages students to engage in curricula leading to two academic degrees, one in theological studies and another in a related field. A number of such dual-degree programs exist at Vanderbilt for both M.T.S. and M.Div. candidates. Divinity students may pursue M.T.S. or M.Div. programs in concert with the Doctor of Jurisprudence program at Vanderbilt University Law School, the Doctor of Medicine program at Vanderbilt University School of Medicine, the Master of Science in the School of Nursing, and the Master of Business Administration at Owen Graduate School of Management.

The Office of the Associate Dean works with students interested in dual-degree programs. Although dual-degree programs tend to differ from one another, several issues remain consistent from one program to another. Admission to dual-degree programs requires admission to both schools; financial aid will be awarded and administered by each school separately. The Divinity School (and in most cases the other school involved in the dual-degree program) will transfer some academic work taken at the partner school into the M.T.S. or M.Div. curriculum, thus helping to reduce the time necessary to complete both degrees.

Details about the Divinity and Law, Divinity and Medicine, Divinity and Nursing, and Divinity and Owen School programs follow. Inquiries about these and other dual-degree programs should be directed to the Director of Admissions, The Divinity School, Vanderbilt University, Nashville, Tennessee 37240.

Divinity and Law

Dual programs leading to the Master of Divinity (M.Div.) or the Master of Theological Studies (M.T.S.) and the J.D. degrees are available to qualified students through the Divinity School and the Vanderbilt Law School.

Students enrolled in either of the following law/divinity programs are required each spring semester during their time at Vanderbilt to be enrolled in a course designed especially for such students.

The M.Div.–J.D. Program

Students shall meet the requirements for the M.Div. and J.D. degrees as established by the faculties of the two schools. As part of their studies, which take approximately five years, students will have opportunity to select courses dealing with the interrelationships between law and religion. They will normally move through the program as follows:

First Two Years

One full year (two semesters) of Divinity School course work. Total hours earned: 28. A normal load in the Divinity School is 28 hours per year.

One year (two semesters) of Law School course work. Total hours earned: 30. This is a normal load for students in the first year of legal studies.

The student may elect to take his or her first year in either law or divinity. There is no preferred sequence on the part of the two schools.

Remaining Years: Law School

1. A total of 58 more hours of Law School course credit arranged so that the student acquires at least 10 hours of law credit during each of four semesters or the equivalent. It is not required that students take these four semesters in sequence, though it is likely that most students will proceed in that way.

2. For purposes of the preceding paragraph, Law School credit shall include up to 12 hours of Divinity School courses, which must be approved by the student's Law School faculty adviser.

3. The student may not take the Special Projects or non-law electives as part of the Law School program.

4. The student may fulfill the Law School third-year writing requirement by a research project that is part of the 12 hours of Divinity School courses accepted for Law School credit, if the project is approved for this purpose by the Law School.

Remaining Years: Divinity School

1. A total of 56 more hours of Divinity School credit.

2. For purposes of the above paragraph, Divinity School credit shall include up to 12 credit hours of Law School work, which must be approved by the student's Divinity School faculty adviser.

The M.T.S.-J.D. Program

Students in this program follow the above pattern. The first two years are the same, but in the third and fourth years, students are enrolled in the Divinity School for one semester and the Law School for three semesters for their remaining work. The Law School will accept up to 12 hours of Divinity School courses for the J.D. degree, and the Divinity School will accept up to 6 hours of Law School courses for the M.T.S. degree. This plan could, therefore, enable a student to earn both degrees in four years.

Divinity and Medicine

The M.Div.–M.D. Program

Students will apply to the Divinity School and the School of Medicine separately and must be accepted by both to pursue either joint degree. Ideally, students will apply for joint degree status prior to enrolling in either program. However, medical students may elect to apply for admission to the joint degree program at any time during their first three years in medical school. Divinity students who apply to the School of Medicine during their first year in the Divinity program may also be considered for the joint degree.

The M.Div.–M.D. joint degree will take a total of six years for completion. This saves one year as the M.D. degree ordinarily takes four years and the Master of Divinity takes three years. In this program students will carry 15 credit hours per semester while in the Divinity School, and students may follow one of two schedules:

Schedule I. M.Div.–M.D. Joint Degree

	Fall Semester	Spring Semester	Summer
Year 1	Medical School	Medical School	No course work required
Year 2	Medical School	Medical School	No course work required
Year 3	Divinity School	Divinity School	Medical School may begin year 4
Year 4	Divinity School	Divinity School	No course work required
Year 5	Medical School	Medical School	No course work required
Year 6	Medical School	Divinity School	

Schedule II. M.Div.–M.D. Joint Degree

	Fall Semester	Spring Semester	Summer
Year 1	Medical School	Medical School	No course work required
Year 2	Medical School	Medical School	No course work required
Year 3	Medical School	Medical School	Medical School may begin year 4
Year 4	Divinity School	Divinity School	No course work required
Year 5	Divinity School	Divinity School	May take medical courses
Year 6	Medical School	Divinity School	

The M.T.S.–M.D. Program

The M.T.S.–M.D. joint degree will take a total of five years for completion. This saves one year as the M.D. degree ordinarily takes four years and the Master of Theological Studies takes two years. In this program students will carry 15 credit hours per semester while in the Divinity School, and students may follow one of two schedules:

Schedule I. M.T.S.–M.D. Joint Degree

	Fall Semester	Spring Semester	Summer
Year 1	Medical School	Medical School	No course work required
Year 2	Medical School	Medical School	No course work required
Year 3	Divinity School	Divinity School	May take medical courses
Year 4	Medical School	Divinity School	May take medical courses
Year 5	Medical School	Divinity School	

Schedule II. M.T.S.–M.D. Joint Degree

	Fall Semester	Spring Semester	Summer
Year 1	Medical School	Medical School	No course work required
Year 2	Medical School	Medical School	May take medical courses
Year 3	Medical School	Medical School	May take medical courses
Year 4	Divinity School	Divinity School	May take medical courses
Year 5	Medical School	Divinity School	

The Divinity School will grant 12 hours of credit toward the M.D. degree for approved course work completed at the School of Medicine for the M.Div.–M.D. degree and 6 hours for the M.T.S.–M.D. degree. The School of Medicine, in turn, will grant 2 units of medical school credit toward the M.D. degree for approved Divinity School course work. It is this double counting of credits that permits students to complete both degrees a full year less than would be required outside of the joint degree program.

Each school will receive student tuition and provide financial aid, if any, during those semesters in which the student is registered for courses in the respective school. Thus the School of Medicine will receive seven semesters of tuition, and the Divinity School will receive five semesters of tuition for students enrolled in the M.Div.–M.D. program and three semesters of tuition for those enrolled in the M.T.S.–M.D. program. Each school will receive one semester tuition for each degree student. Scholarships may be available to eligible students.

Divinity and Nursing

The M.S.N./M.T.S. and the M.S.N./M.Div. degrees represent the Master of Science in Nursing and the Masters of Divinity and Theological Studies. These joint degrees provide the potential to attract outstanding students to both schools and will benefit both schools by encouraging interdisciplinary work and intra-school collaboration.

Admission

Students will apply to each school separately and must be accepted by both to pursue the joint degree. Ideally, students will apply for joint degree status prior to enrolling in either program.

The M.S.N./M.T.S. Program

The M.S.N./M.T.S. program can usually be completed in three years for students with a prior B.S.N. and four years for students requiring the VUSN pre-specialty year. A student must be registered as a full-time student in the Divinity School for at least three semesters and in the School of Nursing for at least two semesters. A student will complete 51 hours for the M.T.S. and 39 hours for the M.S.N. (with an additional year's work for those requiring the pre-specialty year). Nine (9) elective hours from the total 51 M.T.S. program (Divinity hours) will be from the School of Nursing. Zero to six (0–6) hours from the total 39 M.S.N. program (School of Nursing hours) will be from the Divinity School, with hours varying depending on the student's major area of specialty. If the student elects to participate in field education experiences, students may be able to share VUSN and VDS credit for VDS Field Education requirements and VUSN Clinical Preceptorship requirements. Any awarding of joint credit will require approval of both VUDS Field Education and VUSN Clinical Preceptorship programs.

For RN and Non-RN Pre-Specialty Students

Year One: VUSN Pre-Specialty Year (if non-RN or RN bridge)

Year Two: VDS

Year Three: VUSN Specialty Year

Year Four: VDS

For Direct Entries to VUSN (Students with a B.S.N. Degree)

Year One: VDS

Year Two: VUSN Specialty Year

Year Three: VDS

The M.S.N./M.Div. Program

The M.S.N./M.Div. program can usually be completed in four years for students with a prior B.S.N. and five for students requiring the VUSN pre-specialty year. A student must be registered as a full-time student in the Divinity School for at least five semesters and in the School of Nursing for at least two semesters. A student will complete 84 hours for the M.Div. and 39 hours for the M.S.N. (with an additional year's work for those requiring the pre-specialty year). Twelve (12) elective hours from the total 84 M.Div. program (Divinity hours) will be from the School of Nursing. Zero to 6 (0–6) hours from the total 39 M.S.N. program (School of Nursing hours) will be from the Divinity School, with hours varying depending on the student's major area of specialty. Under certain circumstances, students may be able to share VUSN and VDS credit for VDS Field Education requirements and VUSN Clinical Preceptorship requirements.

Year One: VUSN Pre-Specialty Year (if non-RN or RN bridge)

Year Two: VDS

Year Three: VUSN Specialty Year

Year Four: VDS

Year Five: VDS

For Direct Entries to VUSN (Students with a B.S.N. Degree)

Year One: VDS

Year Two: VUSN Specialty Year

Year Three: VDS

Year Four: VDS

Tuition

Each school will receive student tuition and provide financial aid, if any, during those semesters in which the student is registered for courses in the respective school. Each school will forego tuition for the joint enrollment hours (12 hours of tuition for Divinity and one semester's tuition for the School of Nursing).

Possible Course Work

Vanderbilt Divinity School

Health and Salvation

Research in Religion and Health (shared course with VUSN)

Medical Ethics

Pastoral Care for Persons with Mental Disorders and Addictions

Death and Dying

CPE

Field Education

Vanderbilt University School of Nursing

Congregational Health Care Ministry

Population Based Health Care

Palliative Care I: Advanced Illness and Palliative Care

Palliative Care II

Multidisciplinary Aspects of Loss, Grief, Death, and Bereavement

Research in Religion and Health (shared course with DIV)

Divinity and Owen Graduate School of Management

The M.B.A.–M.T.S. and the M.B.A.–M.Div. degrees represent the Master of Business Administration and the Masters of Divinity and Theological Studies. These joint degrees provide the potential to attract outstanding students to both schools and will benefit both schools by encouraging interdisciplinary work and intra-school collaboration.

Students will apply to each school separately and must be accepted by both to pursue the joint degree. Ideally, students will apply for joint degree status prior to enrolling in either program.

The M.B.A.–M.T.S. Program

The M.B.A.–M.T.S. program can usually be completed in three years. A student must be registered as a full-time student in each school for at least three semesters. A student will complete 51 hours for the M.T.S. and 61 hours for the M.B.A. Nine (9) elective hours from the total 51 M.T.S. program (Divinity hours) will be from the Owen School of Management. Twelve (12) [or nine (9)] hours from the total 61 M.B.A. program (OGSM hours) will be from the Divinity School.

Option One

Year One: Divinity

Year Two: Owen

Year Three: Divinity (semester 1) Owen (semester 2)

Option Two

Year One: Owen

Year Two: Divinity

Year Three: Owen (1) Divinity (2)

Option Three

Year One: Divinity (1) Owen (2)

Year Two: Owen (1) Divinity (2)

Year Three: Divinity (1) Owen (2)

Option Four

Year One: Owen (1) Divinity (2)

Year Two: Divinity (1) Owen (2)

Year Three: Divinity (1) Owen (2)

The M.B.A.–M.Div. Program

The M.B.A.–M.Div. program can usually be completed in four years. A student must be registered as a full-time student in each school for at least three semesters. A student will complete 84 hours for the M.Div. and 61

hours for the M.B.A. Twelve (12) elective hours from the total 84 M.Div. program (Divinity hours) will be from the Owen School of Management. Twelve (12) hours from the total 61 M.B.A. program (OGSM hours) will be from the Divinity School.

Option One

Year One: Divinity
 Year Two: Owen
 Year Three: Divinity
 Year Four: Owen (semester 1) Divinity (semester 2)

Option Two

Year One: Divinity (1) Owen (2)
 Year Two: Owen (1) Divinity (2)
 Year Three: Divinity (1) Owen (2)
 Year Four: Divinity

Option Three

Year One: Divinity
 Year Two: Owen (1) Divinity (2)
 Year Three: Divinity (1) Owen (2)
 Year Four: Owen (1) Divinity (2)

Tuition

Each school will receive student tuition and provide financial aid, if any, during those semesters in which the student is registered for courses in the respective school. Each school will forego tuition for the joint enrollment hours (12 M.Div./9 M.T.S. hours of tuition for Divinity and one semester's tuition for Owen).

Certificate Programs

The Carpenter Program in Religion, Gender, and Sexuality

Established in 1995 with a \$2.5 million grant by the E. Rhodes and Leona B. Carpenter Foundation, the Carpenter Program is designed to foster conversation about religion, gender, and sexuality. The program is not partisan in theological outlook or political orientation, nor is it focused solely on the academic community. Rather, the Carpenter Program seeks to encourage communication within and across religious affiliations, ideological bases, and cultural contexts.

The Carpenter Program sponsors a certificate program that allows Divinity students to develop an interdisciplinary and individually designed course of study that addresses the complex issues of religion, gender, and sexuality. Students who wish to enter the certificate program must have at least a 3.0 cumulative GPA and the support of their faculty adviser. Application may be made at any time following the first semester of study.

The certificate program requires 18 credit hours of work taken in several disciplinary fields represented in the school and the university. Twelve of these hours must be chosen from an approved list of "Religion, Gender, and Sexuality" core courses that is published annually. (Six of these hours, with the permission of the student's adviser, may be pursued as reading courses under the title "Readings in Religion, Gender, and Sexuality.") The remaining 6 hours may be chosen from the approved list or may be drawn from other relevant course offerings. To avoid giving homosexuality only cursory attention, students must address this topic in at least 3 of the required 18 hours of work. In addition, the certificate program requires students to take 3 hours of work in an area of community service or field-based education. The certificate program culminates in the preparation of a final project, to be presented and defended in an open forum. Divinity students enrolled in the certificate program are encouraged to think imaginatively about ways they might combine requirements of their degree programs with elements of the certificate program. The M.Div. Senior Project, the M.T.S. Project, or any of several Field Education placements may be used in conjunction with the certificate program.

The student, his or her adviser, the coordinator of the Carpenter Program, and, when appropriate, representatives of the Field Education Office, will plan the course of studies for the certificate. Students and faculty involved in the certificate program will meet during each spring semester to hear student reports on their community work. Students will submit a brief written description of their work for inclusion in the Carpenter Program annual reports and on the Carpenter Web site. More detailed information about the certificate program can be obtained by writing to the Carpenter Program office.

The Kelly Miller Smith Institute Certificate Program in Black Church Studies

In the fall of 1998, the Divinity School, through the Kelly Miller Smith Institute, inaugurated the certificate program in Black Church Studies. This program is designed to assist Divinity School students in broadening their understanding of ministry in the black church.

Divinity students who wish to obtain the certificate must have at least a 3.0 cumulative GPA (4.0 scale) on work in the Divinity School and the approval of their faculty adviser. Applications for admission may be made at any time following the first semester of study in the Divinity School.

The program requires the completion of 18 hours of course work selected from an approved list of courses. In addition, students must complete a

final project that is to be presented in an open forum. Contact the Kelly Miller Smith Institute for specifics of the curriculum.

Graduate Certificate Program in Jewish Studies

Vanderbilt University offers an interdisciplinary Graduate Certificate in Jewish Studies. The certificate provides graduate and professional students with access to interdisciplinary scholarship in the field of Jewish Studies, supplies them with a valuable professional credential, and strengthens their ability to compete for jobs as well as for national fellowship and postdoctoral awards. Courses taken at Vanderbilt University prior to admission to the program may be counted toward the certificate requirements with the approval of the steering committee. Any student enrolled in a graduate or professional program at Vanderbilt University is eligible to apply for the Certificate in Jewish Studies. Acceptance to the program requires a minimum GPA of 3.3, satisfactory performance of B+ or better in JS 245 (Major Themes in Jewish Studies), and the approval of both the student's adviser and the director of the Jewish Studies program.

Requirements for the Certificate in Jewish Studies (18 hours minimum)

1. Jewish Studies 245 (3 hours)
2. 15 hours graduate-level courses selected from three of the following subfields, with three courses (9 hours) coming from a single subfield: Biblical Studies; Antiquity and Medieval World; Modern and Contemporary Experience; and Culture, Philosophy, and Literature.
3. A non-credit final project/paper submitted to the steering committee that demonstrates an application of Jewish Studies contents or methodology to research, teaching, or fieldwork. The project/paper may originate as an assignment in a Jewish Studies graduate-level class.

The M.A. and Ph.D. Degrees

Master of Arts and Doctor of Philosophy degrees in religion are offered by the Department of Religion in the Graduate School. Applicants to these programs should have previous work in religious or theological studies. Inquiries for admission should be addressed to the Chair of the Graduate Department of Religion, Vanderbilt University, Nashville, Tennessee 37240. Programs of study are available in the following areas: Hebrew Bible, New Testament, historical studies, theological studies, ethics, religion and personality, history and critical theories of religion, and homiletics and liturgics. Interdisciplinary studies, both within religion and in relation to other departments of the university, are possible. The study of religion is pursued both as a critical, humanistic discipline, employing a variety of methodological perspectives, and as a theological discipline, interpreting the biblical religions and their historical, theological, and ethical heritage.

To obtain more information about the graduate programs and their requirements, contact the Graduate Department of Religion, Vanderbilt University, 411 21st Avenue South, Office 221, Nashville, Tennessee 37240-1121, consult the *Graduate School Catalog*, or access the Web site of the Graduate Department of Religion at www.vanderbilt.edu/divinity/graduateprograms.php.

Faculty

VICTOR ANDERSON, M.Div., Th.M., Ph.D., Professor of Christian Ethics
DALE P. ANDREWS, M.Div., Ph.D., Professor of Homiletics and Social Justice
ELLEN ARMOUR, M.A., Ph.D., The E. Rhodes and Leona B. Carpenter Associate Professor of Theology; Associate Professor of Philosophy
ANNALISA AZZONI, Ph.D., Assistant Professor of Hebrew Bible and Ancient Near East Studies
LEWIS V. BALDWIN, M.Div., Ph.D., Professor of Religious Studies
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JOEL F. HARRINGTON, A.M., Ph.D., Associate Professor of History
WILLIAM HOOK, Ph.D., Professor of Theological Librarianship
JAMES HUDNUT-BEUMLER, M.Div., M.A., Ph.D., Anne Potter Wilson Distinguished Professor of American Religious History
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M. DOUGLAS MEEKS, B.D., Ph.D., Cal Turner Chancellor's Chair in Wesleyan Studies and Professor of Theology
BONNIE J. MILLER-MCLEMENT, M.A., Ph.D., Carpenter Professor of Pastoral Theology; Professor of Pastoral Counseling and Pastoral Theology
DANIEL M. PATTE, B.D., Th.D., Professor of Religious Studies; Professor of New Testament and Early Christianity
GRAHAM RESIDE, M.Div., Ph.D., Assistant Professor of Divinity
JACK M. SASSON, Ph.D., Mary Jane Werthan Professor of Jewish Studies and Hebrew Bible
FERNANDO F. SEGOVIA, M.A., Ph.D., Oberlin Graduate Professor of New Testament and Professor of New Testament and Early Christianity
TED A. SMITH, M.A., M.Div., Ph.D., Assistant Professor of Divinity and Director of the Program in Theology and Practice
MELISSA SNARR, M.Div., Ph.D., Assistant Professor of Ethics and Society
JOHN J. THATAMANIL, M.Div., Ph.D., Assistant Professor of Theology
MARTINA URBAN, M.A., Ph.D., Assistant Professor of Religious Studies and Jewish Studies
D. DON WELCH, M.A., Ph.D., Professor of Law; Associate Dean of the Law School

A full listing of courses offered by the department for graduate credit may be found in the *Graduate School Catalog*.

Academic Regulations

Candidates for a degree offered by Vanderbilt Divinity School must have completed satisfactorily all requirements of the curriculum with the minimum grade point average and with the final year of study in residence at the Divinity School; must have passed all prescribed examinations; and must be free of indebtedness to the university. The faculty of the Divinity School meets at the close of each semester to recommend by vote the conferral of degrees on those candidates who have met the previous conditions.

Advisory System

Each incoming student is assigned a faculty adviser who counsels the student on the planning of the course of study, is available for evaluation of off-campus assignments, and serves as special guide as the student reaches decisions involving academic plans and vocational aims. Students are assigned to an adviser with whom they meet to discuss personal, academic, and vocational issues of their theological education. In addition, students are advised on faith tradition matters by representatives of the black churches, the Christian Church (Disciples of Christ), the Episcopal Church, the Evangelical Lutheran Church in America, the Presbyterian Church (USA), the United Churches of Christ, the United Methodist Church, the Roman Catholic Church, and the Jewish faith. Students may inquire in the Associate Dean's office about advisers for other faith traditions.

The Honor System

Vanderbilt students are bound by the Honor System inaugurated in 1875 when the university opened its doors. Fundamental responsibility for the preservation of the system inevitably falls on the individual student. It is assumed that students will demand of themselves and their fellow students complete respect for the Honor System. (See the *Vanderbilt University Student Handbook* at www.vanderbilt.edu/student_handbook for complete information. All work submitted as a part of course requirements is presumed to be the product of the student submitting it unless credit is given by the student in the manner prescribed by the course instructor. Cheating, plagiarizing, or otherwise falsifying results of study are specifically prohibited under the Honor System. The system applies not only to examinations but also to written work and computer programs submitted to instructors.

Divinity School students are additionally responsible to the Constitution of the Vanderbilt Divinity School Honor Council (received during their ori-

entation session and available on the Vanderbilt Divinity School. The student, by registration, acknowledges the authority of the Divinity School Honor Council.

The university's Graduate Student Conduct Council has original jurisdiction in all cases of non-academic misconduct involving graduate and professional students. Students are expected to become familiar with the Student Handbook on the Vanderbilt Web site, which contains the constitution and bylaws of the Honor Council and sections on the Graduate Student Conduct Council, Appellate Review Board, and related regulations, as well as the Constitution of the Vanderbilt Divinity School Honor Council.

Students wishing to file a grievance should follow the procedures outlined in the Vanderbilt University Student Handbook at www.vanderbilt.edu/student_handbook.

Professional Standards Policy

Students at VDS are expected to meet standards of personal and professional integrity associated with professional study and ministry. Standards for student conduct are derived from tradition and evolve with contemporary practice. Accordingly, grounds for action according to conduct are usually not made the subject of precise statement; when commonly held standards of conduct are broken, however, action must be taken for the good of the community. In accordance with established school procedures, the faculty may remove a student from either the M.Div. or M.T.S. programs at any time for failure to meet these standards. Beyond suspension or expulsion, other sanctions may be imposed.

Should a concern arise about whether a student has failed to meet the standards of personal and professional integrity associated with professional study and ministry, the matter will be brought to the attention of the Associate Dean for Academic Affairs who will investigate the concern(s).

In cases where the conduct of a student appears questionable, the Associate Dean will advise the student at the earliest reasonable date and counsel the student concerning applicable standards of conduct. The student will have the opportunity to be heard. Should the seriousness of the conduct warrant, the Associate Dean will bring the concern(s) before a committee comprised of the Associate Dean, the Assistant Dean for Student Life, and two additional faculty members appointed by the Dean.

The following may result:

1. The student will retain his/her current student status and the incident/concern(s) will be considered satisfied and closed.
2. The student may be required to work with a Vanderbilt University-recommended professional (e.g., Student Health Services, Psychological and Counseling Services). Failure to comply may result in the student being placed on involuntary leave of absence.
3. In consultation with relevant university officials (VU Student Health Services, for example), the Associate Dean will place the student on involuntary leave of absence. Examples of cases where such a leave might occur include:

- Circumstances exist where the student presents a threat to the safety or health of the student or others in the community or where the student fails to work with university officials to evaluate and address the student's situation.

- Alleged criminal behavior where the student has been formally charged or arrested by law enforcement authorities.

- Where the VDS administration determines that the student poses a risk to the safety or educational environment of the community. In this case, the Associate Dean will notify the student in writing of the imposed leave of absence. The student may be required to remain away from the VU campus. A student placed on involuntary leave may be required to withdraw, carrying accompanying withdrawal obligations (e.g., financial).

4. The student may ask the Associate Dean to reconsider the decision. At the discretion of the Associate Dean, the matter may be returned to the review committee for further consideration. Students who are placed on involuntary leave of absence are bound by the same policies regulating financial aid and obligations that apply to other students on leave of absence. A student who has been placed on involuntary leave of absence may petition the Dean's Office to return from the leave and will be required to demonstrate that the circumstances leading to the involuntary leave have been satisfactorily addressed.

5. The student may be suspended for a set period of time. Suspension will carry certain obligations for the student, including financial charges for courses from which the student is withdrawn. Students who have been suspended may petition the Dean's Office to return from the suspension and will be required to demonstrate that the circumstances leading to the suspension have been satisfactorily addressed (although such demonstration does not guarantee readmission.).

6. The student may be expelled.

7. Any judgment concerning involuntary leaves of absence, suspension, or expulsion are subject to the appeals process outlined in the *Vanderbilt University Student Handbook*. Appeals begin with the Dean of the Divinity School.

Grading

All work is graded by letters, interpreted as follows:

A: Excellent quality	CR: Credit
B: Good level of accomplishment	NC: No credit
C: Marginal	P: Pass
D: Work that is passing but poor	H: Honors
F: Failing	I: Incomplete
	W: Withdrawal

Letter grades are assigned quality points as follows:

A	4.0	C	2.0
A-	3.7	C-	1.7
B+	3.3	D+	1.5
B	3.0	D	1.0
B-	2.7	D-	0.7
C+	2.3	F	0.0

Students are required to earn the minimum grade of "C-" in all foundational courses cited on pages 36–38 and 41–42. If a foundational course must be repeated to fulfill the minimum grade requirement, the student will assume the full-tuition payment for the course and may not apply scholarship funds to any repeated course. All students must maintain satisfactory grade point averages. The student's grade point average is the ratio of quality points earned to the number of quality hours earned. Divinity School students must have a 2.5 cumulative grade point average in order to graduate from their program of study. Continuing students will be placed on Academic Probation if:

1. their cumulative grade point average falls below a 2.5, or
2. their semester grade point average falls below a 2.0, or
3. they have more than two grades of incomplete on their academic record.

Students on Academic Probation will be permitted to register for no more than 9 semester hours. Students on Academic Probation have one semester to raise their cumulative grade point average to a minimum of 2.5. Failure to do so will result in their dismissal from the Divinity School. The Academic Programs Committee will review the cases of students who are not making satisfactory progress toward their degree. Decisions of the Academic Programs Committee regarding dismissal and conditions governing continuation will be communicated to students by the associate dean.

Pass/Fail Options

M.Div. students may take two 3-hour courses on a pass/fail basis. One of these may be taken when a student has earned at least 28 hours, and the other after 54 hours have been earned. Instructors shall state the conditions on which the grade Pass will be earned. These options are not available for any course fulfilling the Required Core or Core Elective Curriculum.

The decision to take a course on the pass/fail basis must be made by the tenth day of the semester and is irrevocable. The Divinity School Registrar will not record standard letter grades for any course a student has elected to take on the pass/fail basis.

Incomplete

Students who are unable for good cause to complete course requirements by the end of the semester may apply for the grade I (incomplete).

A "Request for Incomplete" form is available in the Office of the Registrar. Students must complete the form and submit it to the Office of the Registrar by the last day of classes. Requests submitted after this date will not be granted.

Students must finish the academic requirements for incomplete courses in a timely manner. All course work for an Incomplete taken in the fall semester must be submitted by Friday of the sixth week of classes in the following spring semester. All course work for an Incomplete taken in the spring semester must be submitted by Friday of the sixth week following Vanderbilt's commencement exercises. An earlier due date may be prescribed by the associate dean. Work submitted to fulfill requirements for an Incomplete course must be submitted directly to the registrar, who will deliver it to the instructor for final evaluation.

Failure to meet the deadlines will result in the Incomplete being converted to a permanent incomplete. Although permanent Incompletes do appear on the student's transcript, they carry neither quality points nor earned hours. Students are responsible for the full tuition of any course that results in a permanent Incomplete. Students with more than two unresolved Incompletes (i.e., not permanent Incompletes) on their record will be placed on Academic Probation (see details in Academic Probation section, above).

Leave of Absence

Students who are temporarily unable to continue their course of study or who, for personal reasons, need to withdraw from school temporarily, must request a leave of absence from the Divinity School. The request must be made in writing and addressed to the associate dean. Leaves are granted for one semester or one academic year. Students placed on leave of absence are required to keep the associate dean informed of their plans to return to school. Students on leave who wish to return must inform the associate dean of their plans no later than 1 August for the fall semester or 1 December for the spring semester. The associate dean, at the request of the student and, if necessary, in consultation with the Academic Programs Committee, may extend a leave of absence.

Students who discontinue class attendance without a leave of absence, students who fail to register for a subsequent semester's work without a leave of absence, and students on leave of absence who fail to return to the Divinity School following the period of approved leave without requesting and receiving an extension will be dismissed from the Divinity School. In order to return to their course of study, such students must reapply for admission and financial aid.

Withdrawal from a Course

The symbol W (Withdrawal) is assigned in lieu of a grade when a student doing satisfactory work formally withdraws from a class before the end of the semester, using a form obtained from the Office of the Registrar.

The grade W is not included in the calculation of the grade point average. Students receiving a scholarship from the Divinity School will have their scholarship adjusted accordingly.

Commencement

The university holds its annual Commencement ceremony following the spring semester. Degree candidates must have completed successfully all curriculum requirements and have passed all prescribed examinations by the published deadlines to be allowed to participate in the ceremony. A student completing degree requirements in the summer or fall semesters will be invited to participate in Commencement the following May; however, the semester in which the degree was actually earned will be the one recorded on the diploma and the student's permanent record. Students unable to participate in the graduation ceremony will receive their diplomas by mail.

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Admission

ADMISSION requirements for each academic program are listed below.

Admission to the M.Div. and M.T.S. Programs

The prospective student may access application materials from the Divinity School Web site, www.vanderbilt.edu/divinity/admissions_ds.php. The completed file shall include the following:

1. Application for admission, submitted electronically.
2. Official transcripts of all the student's previous college, seminary, and graduate school work, along with evidence of graduation with the baccalaureate degree.
3. Three letters of recommendation. At least two should be from professors who can evaluate your academic work. If you have been away from academic studies for seven years or more, you may select any three persons who can evaluate your academic potential and professional accomplishments. Each letter must be accompanied by a completed reference form, which is found at www.vanderbilt.edu/divinity/VUletter_of_recommendation.pdf.
4. Résumé listing employment, extracurricular or community activities, and scholastic honors.
5. Vanderbilt Background Check Authorization and Release Form. Per Vanderbilt Divinity School policy, all admissions are issued pending our receipt and approval of the results of the applicant's background check, which will be conducted by the Divinity School on behalf of the applicant. You may download the form at www.vanderbilt.edu/divinity/VDS_Background_Check.pdf.
6. A nonrefundable application fee of \$50 must accompany the application for admission. Make checks payable to Vanderbilt University.
7. Applicants must hold the baccalaureate degree from an accredited college or university. They are expected to have maintained a college academic average of 2.9 or better. Typically students with prior first theological degrees are not considered for admission to the M.Div. and M.T.S. programs. Applications and supporting documents completed and on file by January 15 for fall matriculation will receive preference. Completed applications will be accepted through April 1 for the fall semester. Applications received after April 1 will be considered until May 1 if space permits. Applications completed by January 15 are eligible to be considered for named full-tuition scholarships. Deadlines for international students are outlined on page 64.

Applications are reviewed by the Admission Committee, which determines the status of admit, decline, or wait list. Once a student has been admitted to the Divinity School, a \$200 non-refundable deposit is required to secure the student's place in the entering class. After students have matriculated to the Divinity School, their deposit is credited to their student accounts. Admitted students must submit their deposits by May 1 to ensure their placements in the matriculating class.

A personal conference with a representative of the Divinity School is encouraged and may be required. The Divinity School reserves the right to deny admission to applicants who, in the judgment of the Admission Committee, have not demonstrated sufficient academic preparation, vocational maturity, personal stability, or clarity of purpose in pursuit of a particular program of study. Decisions of the Admission Committee are final and may not be appealed. Applicants who were denied admission may be allowed to reapply after two years. Students who withdraw from the program and wish to reactivate their status must consult with the associate dean.

Deferred admission may be requested one time only and only for a one-year term. Applicants must submit a letter and payment for one credit hour (at the current tuition rate) no later than August 22 to secure deferred class placement. The one-credit-hour payment is fully refundable at the time the applicant begins degree matriculation; otherwise, if the applicant does not begin degree matriculation at the end of the one-year deferment term, the one-credit-hour payment is non-refundable. Furthermore, any merit award granted prior to the time of deferral will be forfeited and re-evaluated for the next enrollment year.

Pre-Theological School Studies

Before entering a theological school, students should avail themselves in college or university of the cultural and intellectual foundations essential to an effective theological education. A well-balanced preparation will include the following:

- English language and literature
- History: European, American, and non-Western
- Philosophy, particularly its history and methods
- Natural sciences, both physical and life sciences
- Social sciences, including psychology, sociology, and anthropology
- Fine arts and music
- Biblical and modern languages
- Religion in the Christian, Jewish, Near Eastern, and Far Eastern traditions

In addition, applicants to the Divinity School are expected to have demonstrated the capacity to think critically, to speak and write clearly, and to appreciate subtleties of language—both oral and written.

Special Students

Students who do not intend to enroll in a degree program may register for a limited number of courses and receive academic credit if admitted as special students. Special student applications are available in the Office of Admissions with the required supporting documentation listed on the application. A non-refundable \$50 application fee is required to process a special student application. Applications and supporting documents must be completed and on file in the Office of Admissions by May 1 for the fall semester and by November 1 for the spring semester. Special students are not eligible for financial aid.

Transfer Students

The prospective transfer student (a student who began his or her graduate theological education at a school other than Vanderbilt Divinity School) shall apply for admission in the normal manner and shall, additionally, write a letter stating the reasons for transferring and provide a letter of honorable dismissal from the president or dean of the theological school from which transfer is being made. Transfer credit will only be given for courses in which the student earned a grade of C or higher. Transfer credit will not be awarded until a student has demonstrated for at least one semester the ability to do satisfactory work in the Divinity School. Transfer credit is not normally given for courses taken more than five years before entrance into the Divinity School or for courses taken at institutions not accredited by the Association of Theological Schools. However, persons with such credits, including military credits, who have used this education in their continuing work or who can make a case for its contribution to their future theological study may submit a petition to the associate dean for consideration of the merits of the proposal. On occasion, students already enrolled in the Divinity School may elect to study, at their own expense, for a semester at another theological institution. Such work may be counted as transfer credit upon approval by the Office of the Associate Dean. Transfer of credit policies for specific degree programs are as follows:

M.T.S. A maximum of 12 semester hours from other approved theological schools or 6 hours of other graduate study that is coherent with the student's program may be transferred to the M.T.S. program. Students may transfer work from both approved theological schools and from appropriate graduate study to the M.T.S. program, but the total number of hours applied toward the M.T.S. degree may not exceed 12 semester hours.

M.Div. A maximum of 27 semester hours from other approved theological schools or 12 hours of other graduate study that is coherent with the student's program may be transferred to the M.Div. program. Students may transfer work from both approved theological schools and from appropriate graduate study to the M.Div. program, but the total number of hours applied toward the M.Div. degree may not exceed 27 semester

hours. Transfer students making application to the Divinity School should direct specific questions regarding transfer of credit to the director of admissions. Students presently enrolled at the school should direct such questions to the Office of the Associate Dean.

International Students

Vanderbilt has a large international community representing more than ninety countries. The university welcomes the diversity international students bring to the campus and encourages academic and social interaction at all levels.

English Language Proficiency. Proficiency in written and oral English is required for enrollment in an academic program. Applicants whose native language is not English must present the results of the Test of English as a Foreign Language (TOEFL) with the application. The minimum acceptable score on the paper-based total Test of English as a Foreign Language is 630. The computer-based total acceptable score is 250, and for the Internet-based test, 100.

The International TOEFL is administered at test centers throughout the world at different times during the year. Inquiries and requests for application forms should be addressed to TOEFL, Box 6155, Princeton, New Jersey 08541-6155, U.S.A. You may access information regarding the TOEFL exam, including registration and sample tests, at www.toefl.org.

English Instruction. The Divinity School reserves the right to require international students who experience difficulty in the use of written or spoken English to enroll in an English language proficiency program offered by the university. In addition, the Divinity School may require such students to withdraw from classes at the school until such time as their English skills improve. The decision to require a student to enroll in an English language proficiency program or to withdraw from or re-enter Divinity School courses will be made by the associate dean in consultation with the student, his or her academic adviser, and other appropriate faculty members. For information about Vanderbilt's English Language Center, write to ELC, Box 595 Peabody, Nashville, Tennessee 37212, U.S.A., or visit www.vanderbilt.edu/elc.

Financial Resources. To meet requirements for entry into the United States for study, applicants must demonstrate that they have sufficient financial resources to meet the expected costs of their educational program. Applicants must provide documentary evidence of their financial resources before visa documents can be issued. United States laws and regulations restrict the opportunity for international students to be employed. Students may be allowed to work off campus only under special circumstances. Many spouses and dependents of international students are not allowed to be employed while in the United States.

Health and Accident Insurance. International students and their dependents residing in the United States are required to purchase the university's international student health and accident insurance plan. If you have

other comparable insurance and do not wish to participate in the Student Injury and Sickness Insurance Plan offered through the university, you must complete an online waiver form (www.gallagherkoster.com) indicating your other insurance information. This online waiver form must be completed no later than September 7 or you will remain enrolled in the plan offered by the university and will be responsible for paying the insurance premium. This insurance is required for part-time as well as full-time students. Information and application forms are provided through the Student Health Center.

Application Deadline. International applicants to the Divinity School must complete their applications by April 1 for fall semester enrollment. Applications completed before January 15 for fall matriculation will receive preference. Assistance in non-academic matters before and during the international student's stay at Vanderbilt is provided by International Student and Scholar Services, 310 25th Avenue South, Suite 103, Nashville, Tennessee 37240, U.S.A. Information is available at www.vanderbilt.edu/iss.

Transient Students

Students from other theological schools may be enrolled at Vanderbilt Divinity School for a term of course work with credit transferred to the other school. An application form for admission to Vanderbilt along with supporting documentation listed on the application and a letter from the dean of the other theological school attesting to the student's good standing will be required.

Auditors

Regularly enrolled students may wish to take a course without receiving credit for it. There is no charge to such students unless they wish to have a notation of the audit made on their transcripts. The fee for such service is \$10 per course. Persons who are not enrolled as degree candidates but who are college graduates may sign as auditors in courses with consent of the instructor involved. The fee is \$100 per course. Audit forms are available through the Divinity School registrar.

The Association of Theological Schools stipulates that the number of non-degree auditors may not exceed 10 percent of a course's enrollment.

Admission to Dual Degree Programs

Students interested in the dual degree programs specified on pages 43-50 should request a joint application form and submit it to the Divinity School. This application will be reviewed in both schools, and each will notify the applicant separately regarding the decision on admission.

Tuition and Financial Aid

The student will maintain registration in only one school each semester and will pay all tuition fees to that school for work taken, even though some of that work may be in the other school. Assume, for example, that in a given semester the student is enrolled in the Divinity School carrying 15 semester hours. Six hours of that credit are for work in the Law School; the remaining 9 hours are for work in the Divinity School. The student will register for all of that credit through the Divinity School and pay tuition for the total amount through the Divinity School and at Divinity School rates. Financial aid will be handled by each school separately. Aid is available from the school in which the student is registered. Scholarship application deadlines are generally earlier than the admission deadline. Students interested in financial aid should complete their file for admission into the degree programs accordingly.

Named Full-Tuition Scholarships

Prospective students compete for the named full-tuition scholarship funds if they have completed the application process by January 15 of the year for which they intend to enroll. The scholarships are renewable for up to 84 hours of credit (M.Div.) or 51 hours of credit (M.T.S.) if the student registers for at least 9 hours per semester and maintains an average of 3.4 or better. The scholarships can be for either the M.Div. or M.T.S. degree unless otherwise noted.

BRANDON HONOR SCHOLARSHIPS are awarded annually on a competitive basis to applicants with superior academic records and promise of unusual professional achievement.

THE CARPENTER SCHOLARSHIPS. Established in 1993, the Carpenter Scholarships are awarded on a competitive basis for academic achievement and a demonstrated interest in and active commitment to issues of social justice and ministry. The scholarships offer full tuition for the Master of Divinity or the Master of Theological Studies program, plus a stipend.

THE KELLY MILLER SMITH SCHOLARSHIP for ministry in the Black church was established by the faculty of the Divinity School in memory of their colleague Kelly Miller Smith. Kelly Miller Smith served for thirty years as pastor of Nashville's First Baptist Church Capitol Hill and for fifteen years as assistant dean of Vanderbilt Divinity School. The full-tuition scholarship is awarded to an entering candidate for the Master of Divinity degree on the basis of academic achievement and professional promise.

THE LEGACY SCHOLARSHIP is awarded to an outstanding entering M.Div. or M.T.S. student on the basis of recommendation by an alumnus/a of Vanderbilt Divinity School, the Graduate Department of Religion, or the Oberlin Graduate School of Theology. Recommendation forms are available from the Admissions Office of the Divinity School. Deadline for nomination is January 15.

THE HAROLD S. VANDERBILT (HSV) SCHOLARSHIP was established in the Divinity School by the Board of Trust to memorialize Harold S. Vanderbilt, generous benefactor of the university. The tuition scholarship is awarded to an entering M.Div. or M.T.S. student. The award is renewable for up to 84 hours of credit (M.Div.) over a three-year period or 51 hours

of credit (M.T.S.) over a two-year period if the holder maintains an average of 3.4 or better. The student must demonstrate qualities of lively intellect, sound scholarship, tenacity of purpose, versatility, and a commitment to excellence in worthwhile endeavor.

THE TURNER SCHOLARSHIPS are awarded annually on a competitive basis to United Methodist students pursuing vocation in ordained, congregational ministry. Recipients are chosen based on academic achievement and promise for ministry in the United Methodist Church. The scholarships offer full tuition for the Master of Divinity, plus a stipend contingent on an internship in a local congregation. Supplemental information is required for this scholarship and may be acquired online or through contacting the Office of Admissions at Vanderbilt Divinity School.

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Financial Information

STUDENTS enrolled in the M.Div. and M.T.S. programs are charged tuition at the rate of \$750 per credit hour in 2009/2010.

Rates for tuition and fees are set annually by the Board of Trust and are subject to review and change without further notice.

Special registration is to be interpreted as registering at times other than the scheduled dates in the catalog.

Students enrolled for a minimum of 9 hours are allowed to audit other courses in the Divinity School with consent of the instructor. A fee of \$10 is charged if the audit is recorded on the student's transcript.

Students who withdraw from the university for any reason after the beginning of a term may be entitled to a partial refund in accordance with a schedule available in the Office of the Divinity Registrar.

Other Fees (2009/2010)

Application	\$ 50
Admission deposit fee	200
Withdrawal from course after change period	10
Late registration	30
Recorded audit (degree candidate)	10
Audit, per course (non-candidate)	100
Student health insurance (estimate)	1,958
Student activities (Divinity School)	140
Student activities (Sarratt and university programs) and student recreation fee (estimate)	234
Transcript fee	30
Divinity School additional activities fee per semester	35
Returned check fee	25

Payment of Tuition and Fees

Tuition, fees, and all other university charges incurred prior to or at registration are due and payable by August 21 for the fall semester and January 2 for the spring semester. All charges incurred after classes begin are due and payable in full by the last day of the month in which they are billed to the student. If payment is not made within that time, cancellation of V-Net (long distance telephone) access for campus residents may result

and additional charges to campus dining or flexible-spending accounts may be prohibited.

Students/guarantors will be responsible for payment of all costs, including reasonable attorney fees and collection agency fees, incurred by the university in collecting monies owed to the university. The university will assess a \$20 fee for any check returned by the bank and reserves the right to invoke the laws of the State of Tennessee governing bad checks.

Refunds of Tuition Charges

University policy for the refund of tuition charges provides a percentage refund based on the time of withdrawal. Students who withdraw officially or who are dismissed from the university for any reason may be entitled to a partial refund in accordance with the established schedule shown below. Fees are nonrefundable.

Fall 2008 Withdrawal/Refund Schedule

Week 1	August 24–August 30	100%
Week 2	August 31–September 6	95%
Week 3	September 7–September 13	85%
Week 4	September 14–September 20	80%
Week 5	September 21–September 27	75%
Week 6	September 28–October 4	70%
Week 7	October 5–October 11	60%
Week 8	October 12–October 18	55%
Week 9	October 19–October 25	50%
Week 10	October 26–November 2	40%

No refund after November 2, 2009

Spring 2010 Withdrawal/Refund Schedule

Week 1	January 11–January 17	100%
Week 2	January 18–January 24	95%
Week 3	January 25–January 31	85%
Week 4	February 1–February 7	80%
Week 5	February 8–February 14	75%
Week 6	February 15–February 21	70%
Week 7	February 22–February 28	60%
Week 8	March 1–March 5	55%
<i>Spring Holidays</i>	<i>March 6–March 14</i>	
Week 9	March 15–March 22	50%

No refund after March 22, 2010

Students receiving a scholarship/grant from the Divinity School should pay particular attention to class withdrawal dates. When a class is dropped,

the percentage of tuition awarded by the Divinity School will be reclaimed by the School before a refund can be issued.

Tuition Payment Programs

The VANDY Plan is a monthly payment option administered by Sallie Mae. Pamphlets describing this plan are available on request from the Office of Student Accounts or the Office of Student Financial Aid or visit the Web site at www.vanderbilt.edu/stuaccts.

Late Payment of Fees

All charges not paid by the specified due dates will be assessed a late payment fee of \$1.50 on each \$100 owed with a minimum of \$5.00.

Financial Clearance

Current charges can be deferred if a Student Account Agreement is on file in the Office of Student Accounts (the Office of Student Accounts may refuse to allow a deferment if in its judgment the deferment is unwarranted). However, a late payment fee will be assessed each month until the balance is paid. All amounts deferred are due no later than November 30 for the fall semester, April 30 for the spring semester, and July 31 for the May and summer sessions.

No transcript will be issued for a student who has an outstanding or deferred balance. Diplomas of graduating students will be withheld until all bills are paid.

Activities and Recreation Fees

The required student activities and recreation fees entitle degree-seeking students to use the facilities of Sarratt Student Center and the Student Recreation Center. The fees also cover admission to certain social and cultural events and subscriptions to certain campus publications. The activities fee for graduate students also includes funding for activities sponsored by the Graduate Student Council. Specific information on these fees is published annually in the *Student Handbook*. By payment of an additional fee, students and their spouses may use their identification cards for admission to athletic events.

The student activities fee and the student recreation fee will be waived automatically if the student is a *part-time* student registered for four or fewer semester hours and not registered in a thesis or dissertation research course, or if he or she resides, while a student, beyond an approximate sixty-mile radius from the campus as determined by ZIP code. Students who register late or students who want to have fees

waived due to exceptional circumstances must petition for a waiver through the Office of Student Athletics, Recreation, and Wellness, VU Station B #356206, 2301 Vanderbilt Place, Nashville, Tennessee 37235-6206. A \$10 charge is assessed for processing the waivers of students who register late. No waivers are granted after the end of the semester in which the fee occurs.

Transcripts

Official academic transcripts are supplied by the University Registrar on authorization from the student. Transcripts are not released for students with financial or other university holds. For more information, visit www.registrar.vanderbilt.edu.

Financial Aid

The Divinity School and Vanderbilt University award financial aid based on both merit and need. Most students find that while tuition at Vanderbilt may be higher than at other theological schools, our average tuition award is also higher, making Vanderbilt a very affordable option. Persons must be admitted to a degree program before being considered for financial aid. The financial aid award package includes scholarships, grants-in-aid, federally funded graduate student loans, and college work-study employment. In addition, the Divinity School's Office of Admissions and Student Services can provide information and advice about funding from outside sources, including denominational loan and scholarship programs. Application for Divinity School and federal aid is made by completing forms available in January of the year for which the student intends to enroll.

Grants-in-Aid and Scholarships

Grants varying in value may be awarded to students registered for 9 or more credit hours per semester while enrolled in the M.Div. or M.T.S. degree programs. For entering students, such awards are made on the basis of need. Awards are guaranteed for the entire length of the program, but not for hours taken beyond requirements for the degree. Students receiving grants will pay the regular fees. The Divinity School will not award grants for courses the student must repeat to remove grades of Permanent Incomplete, W (withdrawal), or F.

Application forms for federal need-based aid should be directed to the appropriate addresses as instructed by the Office of Admissions and Student Services. Students receiving grants or scholarships may be required to complete financial aid forms each year by the financial aid officer.

Scholarships are awarded on the basis of merit, as demonstrated by the materials received in support of an application for admission. Scholarships, varying in value, are guaranteed for the entire length of the degree program if the holder is registered for a minimum of 9 or more credit hours per semester. Other restrictions may apply, as stated in the conditions of the award. Scholarship students are expected to maintain a satisfactory grade level and may be expected occasionally to perform tasks related to the academic program and community life of the Divinity School.

Named Full-Tuition Scholarships

Prospective students compete for the named full-tuition scholarship funds if they have applied by January 15 of the year for which they intend to enroll.

BRANDON HONOR SCHOLARSHIPS are awarded annually on a competitive basis to applicants with superior academic records and promise of unusual professional achievement. Each award covers full tuition for a normal academic load, and is renewable for up to 84 hours of credit (M.Div.) or 51 hours of credit (M.T.S.) if the holder maintains an average of 3.4 or better. Persons who have applied by January 15 will be considered.

THE CARPENTER SCHOLARSHIPS, established in 1993, are awarded on a competitive basis for academic achievement and a demonstrated interest in and active commitment to issues of social justice and ministry. The scholarships offer full tuition for the Master of Divinity or the Master of Theological Studies program plus a stipend. Persons who have applied by January 15 will be considered. The award is renewable for up to 84 hours of credit (M.Div.) or 51 hours of credit (M.T.S.) if the holder maintains an average of 3.4 or better.

THE KELLY MILLER SMITH SCHOLARSHIP for ministry in the Black church was established by the faculty of the Divinity School in memory of their colleague Kelly Miller Smith. Kelly Miller Smith served for thirty years as pastor of Nashville's First Baptist Church Capitol Hill and for fifteen years as assistant dean of Vanderbilt Divinity School. The full-tuition scholarship is awarded to an entering candidate for the Master of Divinity degree on the basis of academic achievement and professional promise. Persons who have applied by January 15 will be considered. The award is renewable for up to 84 hours of credit if the holder maintains an average of 3.4 or better.

THE LEGACY SCHOLARSHIP is awarded to an outstanding entering M.Div. or M.T.S. student on the basis of recommendation by an alumnus/a of Vanderbilt Divinity School, the Graduate Department of Religion, or the Oberlin Graduate School of Theology. Recommendation forms are available from the Office of Admissions of the Divinity School. Deadline for nomination is January 15 and the nominee must complete the admission process by January 15. Each award covers full tuition for a normal academic load, and is renewable for up to 84 hours of credit (M.Div.) or 51 hours of credit (M.T.S.) if the holder maintains an average of 3.4 or better.

THE HAROLD S. VANDERBILT (HSV) SCHOLARSHIP was established in the Divinity School by the Board of Trust to memorialize Harold S. Vanderbilt, generous benefactor of the university. The tuition scholarship is awarded to an entering M.Div. or M.T.S. student. The award is renewable for up to 84 hours of credit (M.Div.) over a three-year period or 51 hours of credit (M.T.S.) over a two-year period if the holder maintains an average of 3.4 or better.

The student must demonstrate qualities of lively intellect, sound scholarship, tenacity of purpose, versatility, and a commitment to excellence in worthwhile endeavor. Persons who have applied by January 15 will be considered.

THE TURNER SCHOLARSHIPS are awarded annually on a competitive basis to United Methodist students pursuing vocation in ordained, congregational ministry. Recipients are chosen based on academic achievement and promise for ministry in the United Methodist Church. The scholarships offer full tuition for the Master of Divinity, plus a stipend contingent on an internship in a local congregation. Supplemental information is required for this scholarship and may be acquired online or through contacting the Office of Admissions at Vanderbilt Divinity School.

Special Funds

The following special school funds, none of which require special application, are also used to support students at the Divinity School.

THE JOHN KEITH BENTON SCHOLARSHIP FUND. Established after Dean Benton's death by gifts from friends of the dean.

THE BLAKEMORE/WEST END UNITED METHODIST SCHOLARSHIP FUND. Established in 1976 by members of West End United Methodist Church in Nashville. Income from the fund is used to support students preparing for ministry in the United Methodist Church.

THE NATHAN AND MORRIS BRANDON HONOR SCHOLARS FUND. Established in 1980 by Inman Brandon of Atlanta, Georgia, the fund honors Mr. Brandon's father and grandfather, the former having served on the Vanderbilt University Board of Trust for twenty-five years. Income from the Brandon Honor Scholars Fund provides support for exceptional students in the professional program.

THE HARVIE BRANSCOMB FELLOWSHIP. Established in 1991 in honor of the eighth chancellor of Vanderbilt University, this graduate fellowship in social ethics and religion is awarded by the Graduate Department of Religion faculty to the student who demonstrates the most potential for advanced scholarship in religion.

THE WILLIAM JAMES CAMPBELL MEMORIAL SCHOLARSHIP FUND. Established in 1979 in memory of Dr. Campbell, who was a professor in Vanderbilt Divinity School, 1931–1949.

THE DISCIPLES ALUMNI ASSOCIATION FUND. Supported by graduates of the Divinity School who are now serving the Christian Church (Disciples of Christ), this fund gives preference to members of the Christian Church.

THE DOLLAR GENERAL SCHOLARSHIPS. Established in 1988 by the Dollar General Corporation, these scholarships provide tuition support and stipends to four students pursuing field placements in organizations that offer literacy services.

THE FIRST PRESBYTERIAN CHURCH, NASHVILLE, SCHOLARSHIP FUND. Members of First Presbyterian Church in Nashville have established and endowed this scholarship fund to benefit Presbyterian students. Preference is given first to any student preparing for the Christian ministry under the care of First Presbyterian Church, Nashville, and second to any minister of the Middle Tennessee Presbytery of the Presbyterian Church seeking advanced study.

THE FOLKERTH SCHOLARSHIPS. The Folkerth Scholarship Fund began in 1976/77 with two trusts established by J. Holland and Marguerite Folkerth of Birmingham, Alabama. The Folkerths initiated these awards out of the desire to assist in the training of men and women for the parish ministry. Mr. Folkerth is a 1924 graduate of Vanderbilt's College of Arts and Science.

THE JACK AND SHIRLEY FORSTMAN SCHOLARSHIP. Established in 1989 by friends, colleagues, alumni/ae, and family of the Forstmans in honor of ten years of leadership as dean of the Divinity School.

THE EUNICE BATEY GOODALL SCHOLARSHIPS. Eunice Batey Goodall grew up in Birmingham, Alabama, was active in the First Christian Church of that city, and attended Vanderbilt Divinity School. Her ministry ended in 1968 when she was killed in a plane crash while serving as a Disciples missionary in the Congo (later Zaire). Out of deep appreciation for her life, friends and relatives established in 1977 a memorial scholarship bearing her name. The income from the \$25,000 in this fund is used to provide scholarship assistance for Disciples of Christ students attending Vanderbilt Divinity School.

THE GREGORY-PATTERSON SCHOLARSHIP FUND. Endowed by Frances G. Patterson in memory of her father and her husband, the income from this fund is awarded annually to a male student from the state of Mississippi intending to prepare for ordination to the Christian ministry. In the absence of a qualified student from Mississippi, the scholarship may be given without respect to geographical origin.

THE WALTER HARRELSON SCHOLARSHIP FUND. Established in 1991 by the family, colleagues, and friends of Walter Harrelson, Distinguished Professor of Hebrew Bible, Emeritus, and by alumni/ae of the Divinity School on the occasion of his "first retirement."

THE HAUER MEMORIAL SCHOLARSHIP FUND. Originally established as a memorial to Christian Ewing Hauer, Sr., by his wife, Anna Lee Cotten Hauer; his two sons, Vanderbilt Divinity School alumni Dr. Christian Ewing Hauer, Jr., and the Reverend Billy J. T. Hauer; and his mother, Mrs. Jean Hauer. Following the death of Mrs. Anna Lee Cotten Hauer, the fund was enlarged as a joint memorial. Preference is given to Presbyterian students.

THE J. R. HYDE FOUNDATION SCHOLARSHIPS. The J. R. Hyde Foundation of Memphis, Tennessee, provides honor scholarships annually to persons preparing for the ministry who demonstrate academic ability and who are well-rounded individuals. Eligible candidates are current students who have completed one semester of study at the Divinity School.

THE GERTRUDE JACOB SCHOLARSHIP. Initiated in 1976 by Oberlin Alumni to honor Gertrude Jacob, long-time registrar of the Graduate School of Theology of Oberlin College, this award is made annually to an outstanding student who exemplifies the concern for humanity so evident in the life of Gertrude Jacob.

THE DR. AND MRS. ERNEST VICTOR JONES MEMORIAL SCHOLARSHIP FUND. Dr. Ernest V. Jones donated funds establishing this scholarship. Interest from the endowment is awarded annually.

THE JOHN HENRY AND MARY EDNA JORDAN SCHOLARSHIP FUND. Established in 1986 by the Reverend William I. Jordan, this scholarship was endowed in memory of his parents who were long-time members of the First Christian Church, Cottdale, Alabama.

THE KELLEY LEADERSHIP GRANTS. Established in 1993, the Blaine and Sylvia Sanders Kelley Leadership Grants are designed to supplement the awards of qualified, full-tuition scholarship winners in recognition of outstanding academic potential, demonstrated gifts for leadership, and commitment to working for a more just and humane society.

THE JOHN OLIN KNOTT SCHOLARSHIP FUND. Established by Mr. Knott through a bequest of \$2,000 to the Divinity School. Income from the principal is available annually to assist students in the Divinity School.

THE LINDENWOOD CHRISTIAN CHURCH SCHOLARSHIP. Established in 1977 by the members of Lindenwood Christian Church in Memphis, Tennessee, the scholarship provides support for students who intend to enter the ministry of the Christian Church (Disciples of Christ). First priority in assigning income from the fund is given to students who are members of Lindenwood Christian Church, then to students of the Christian Church (Disciples of Christ).

THE MAGEE CHRISTIAN EDUCATION FOUNDATION SCHOLARSHIP FUND. Scholarship grants have been made annually to the School to assist students preparing for church vocations. A formal, institutional application is made annually for the grant. Preference is given to United Methodist students.

THE MARQUAND (MISSOURI) UNITED METHODIST CHURCH SCHOLARSHIP. Recipients of this scholarship, which was endowed in 1984, will be selected by the university with preference given to students enrolled in the Divinity School or in an undergraduate course of study who are also members of Marquand United Methodist Church or whose parents are members of the church. If no students meet these criteria, the scholarship will be awarded to another student or students enrolled in the Divinity School.

THE WILLIAM DUNCAN AND LESTRA KINNEY EXUM MCARTHUR SCHOLARSHIP. Established by Frank D. McArthur II, B.A. '64, in honor of his parents, William Duncan McArthur and Lestra Kinney Exum McArthur. Income from the endowment benefits Divinity students who show financial need, with special consideration given to United Methodists interested in pastoral care.

THE HERMAN A. NORTON SCHOLARSHIP FUND. Established in 1979 by the Disciples Foundation and friends of Professor Herman A. Norton to recognize his exceptional service to Vanderbilt Divinity School and the Christian Church (Disciples of Christ). Dr. Norton served as Drucilla Moore Buffington Professor of Church History and dean of the Disciples Divinity House. Income from the fund is used to support a student preparing for ministry in the Christian Church (Disciples of Christ).

THE OBERLIN SCHOLARSHIPS. Established with the merger of the Oberlin Graduate School of Theology and Vanderbilt Divinity School in 1966 by a transfer of endowment funds from Oberlin College.

THE FRANCIS ASBURY PALMER SCHOLARSHIPS. Several scholarships are awarded annually to students in the professional programs. They are underwritten by continuing grants from the Francis Asbury Palmer Fund.

THE PHILLIPS-MOORE SCHOLARSHIP FUND. Endowed by a gift from Mr. Louie M. Phillips as a memorial to his wife and her parents, the Reverend John Wright Moore and Louella Gould Moore. Mrs. Phillips was for many years active in church and civic affairs in Nashville. Her father was a minister of the Congregational Church, and her mother was a teacher at the University of Wyoming.

THE OREON E. SCOTT FOUNDATION SCHOLARSHIP. Established in 1981 to assist Christian Church (Disciples of Christ) students to acquire university-based theological education.

THE JAMES HENRY AND EVELYN SUTHERLAND STEVENSON SCHOLARSHIP FUND. Mr. and Mrs. Alec B. Stevenson and their children, Alec B. Stevenson, Jr., and Mrs. Douglas M. Wright, Jr., established this fund in honor of Professor and Mrs. J. H. Stevenson. Professor Stevenson was professor of Semitic studies and of Old Testament in the Vanderbilt Divinity

School from 1893 to 1919. Scholarships from this fund are to be awarded by the Divinity School Scholarship Committee or its successors to qualified students in preparation for the pastoral ministry or for work in the mission fields.

THE ABRAHAM TOM SCHOLARSHIP FUND. Established in 1982 by Mrs. Pearl Tom of San Jose, California, in memory of her husband, who received a B.D. degree in 1948 from the Divinity School and an M.L.S. degree from Peabody College in 1952.

THE LORENE SHARP WHITE SCHOLARSHIP FUND. Established in 1984 by a bequest of Lorene Sharp White, M.Div. 1975, first woman ordained by the Presbytery of Middle Tennessee. Gifts from her family and friends have added to the endowment. Preference is given to Presbyterian students.

THE KATHERINE GREER AND GRANVILLE CECIL WOODS MEMORIAL SCHOLARSHIP FUND. Established by the Very Reverend G. Cecil Woods, Jr., of Alexandria, Virginia, in memory of his parents, who were natives of Shelbyville, Tennessee, and former residents of Nashville. The Woods-Greer Foundation has since made additional contributions. Income from the invested principal of the fund is used to provide scholarships for Divinity School students who demonstrate financial need. First preference is given to students from abroad, particularly from Africa, Asia, and Latin America. Second preference is given to students from rural and mountain areas of Tennessee.

Loan Funds

THE FEDERAL PERKINS LOAN PROGRAM. This federally funded loan program provides low-interest (5 percent) loans to students on the basis of financial need. Students may borrow a maximum aggregate amount of \$30,000 for study toward a professional or graduate degree, including loans borrowed for undergraduate study. Repayment of these loans commences nine months after termination of at least half-time student status. Interest does not accrue during the time the student is enrolled on at least a half-time basis, during periods of authorized deferment, or during the nine-month grace period following termination of student status on at least a half-time basis. Application is made by filing a Free Application for Federal Student Aid (FAFSA), College Scholarship Service Financial Aid PROFILE Registration Worksheet and Application, and a Vanderbilt Graduate and Professional Financial Aid Application. These forms are available from the Office of Student Financial Aid.

THE ELEANOR HAGGARD DOKKEN LOAN FUND. Established in 1959 by Mr. and Mrs. M. Gerhard Dokken of Scarsdale, New York, the loan fund provides assistance to Divinity students. Mr. and Mrs. Dokken have periodically added to the original contribution and a number of Divinity students have been assisted through this fund. Dokken Loans are repayable at no interest for 90 days or until the end of the semester, whichever comes first. Any balance remaining following the grace period will be charged to the borrower's student account and interest charges will pertain.

VANDERBILT INSTITUTIONAL LOANS. These loan programs operate as revolving funds, established through the generosity of private donors. The loans are awarded on the basis of financial need to assist students who for one reason or another are not eligible for federally funded loan programs or to alleviate the shortage of federally funded student loan programs. Interest is not charged while the borrower is attending Vanderbilt but begins to accrue at an annual rate of 7 percent (subject to change) upon termination of the borrower's student status at Vanderbilt. These loans require the signature of one co-signer and must be repaid within six years after leaving Vanderbilt. The application procedures are the same as for the Perkins Loan.

THE FEDERAL STAFFORD LOAN PROGRAM. Provides loan assistance in the form of subsidized and unsubsidized Federal Stafford Loans. Eligibility for the subsidized Federal Stafford Loan is based on financial need, but the unsubsidized Federal Stafford Loan is available regardless of need. (However, students are required to complete the need-based application process before an unsubsidized loan may be awarded.) Federal Stafford Loans are available through banks and other private lenders. A graduate student may borrow up to \$18,500 per year (\$8,500 subsidized and \$10,000 unsubsidized), for an accumulated total of not more than \$138,500, including any Federal Stafford Loans borrowed as an undergraduate. The application procedures are the same as for the Federal Perkins Loan. Students will receive a precertified Federal Stafford Loan application from the Vanderbilt Office of Student Financial Aid. Students must mail their completed application to their lender.

Employment Opportunities

The Divinity Library regularly employs student help. The university has a placement service that may be consulted, and the Divinity School through its offices will render all possible assistance to those who seek employment. Students applying for funding through the Federal Work-Study Program must complete the FAFSA and the Vanderbilt Graduate and Professional Financial Aid Application.

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Honors and Awards



Founder's Medal and Academic Achievement Award

The Divinity School presents academic awards to the graduating students achieving the highest grade point average in each of the master's-level programs. The Founder's Medal, signifying first honors, was endowed by Commodore Cornelius Vanderbilt as one of his gifts to the university. It is conferred annually upon the graduating student who has attained the highest grade point average in the M.Div. or M.T.S. degree program. The Academic Achievement Award is conferred annually upon the graduating student who has attained the highest grade point average in the other degree program.

Other Prizes and Awards

THE WILLIAM A. NEWCOMB PRIZE, established in 1987 by a graduate of the Divinity School in memory of his grandfather, is presented to the student in the M.Div. graduating class who, in the judgment of the faculty, best represents the idea of minister-theologian and who has received a grade of Honors on his/her Senior Project.

THE UMPHREY LEE DEAN'S AWARD was established by the Class of 1940 in memory of Vanderbilt Divinity School Dean Umphrey Lee (1936–1939). It is presented to the student who, in the judgment of the dean, exemplifies the broader vision of Vanderbilt Divinity School.

THE FLORENCE CONWELL PRIZE, established by friends as a memorial to Miss Conwell, for many years assistant librarian of the School of Religion, consists of the interest on an endowed sum and is awarded for outstanding work in the area of preaching.

THE ST. JAMES ACADEMY AWARD was established by the academy, Jacob C. Martinson, Jr., president, in 1984. It is presented in recognition of the finest sermon prepared by a member of the senior class.

THE W. KENDRICK GROBEL AWARD is presented to a graduating senior for outstanding achievement in biblical studies.

THE OWEN PRIZE, endowed in 1875 by the Rev. J. D. Owen of Lebanon, Tennessee, is given annually for the most satisfactory work on an assigned subject in biblical studies. The prize is alternated annually for work in Hebrew Bible and in New Testament.

THE LUKE–ACTS PRIZE, established as a memorial to Mr. and Mrs. A. J. Mattill, Saint Joseph, Missouri, by members of their family, is awarded to the student in the professional or graduate program who, in the judgment of the professors of New Testament, writes the most significant paper on some aspect of Luke–Acts.

THE NELLA MAY OVERBY MEMORIAL AWARD FOR FIELD EDUCATION was endowed in 1993 to honor Nella May Overby for her life of community service. Established by her nieces and nephews, the award is presented to a student who has received a grade of Honors in field education and who, in the judgment of the faculty, has enriched the life of a congregation or offered significant service through a community agency.

THE ELLIOTT F. SHEPARD PRIZE is endowed by the four children of Elliott F. Shepard, namely, Mrs. William Jay Schieffelin, Mrs. Shepard Fabbri, Mrs. D. H. Morris, and Mr. Elliott F. Shepard. The award is a cash prize given each year to that student of the Divinity School who in the judgment of the faculty performs the most satisfactory work in church history.

THE WILBUR F. TILLET PRIZE, established by friends of Dr. Tillett, consists of the interest on endowed funds and is awarded to that student in the areas of theology and ethics who in the judgment of the professors has done the most outstanding work. The prize is alternated annually between theology and ethics.

THE CHALICE PRESS BOOK AWARDS are given each year by the Christian Board of Publication, official publishing agency of the Disciples of Christ, to outstanding students.

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Courses of Study

THE course offerings in this catalog are based on a three-year projection prepared by the faculty of the Divinity School. Course descriptions indicate the academic credit a course carries (the number of semester hours is listed in brackets at the end of the description). Please note, however, that projected course offerings are tentative and subject to change. Courses listed herein may be discontinued; others may be added to the curriculum. Students should consult the Divinity School section of the official university schedule of courses, available each semester from the Divinity School registrar, for a definitive list of courses offered.

Courses in the Divinity School are listed according to the following arrangement:

REQUIRED CORE CURRICULUM

ELECTIVE COURSES

- I. Church, Ministry, and Community
 - Ministry, Leadership, and Governance
 - Religion and the Black Church
 - Christian Education
 - Ministry and Public Life
- II. Pastoral Theology and Counseling
- III. Homiletics and Liturgics
 - Homiletics
 - Liturgics
- IV. Bible
 - Hebrew Bible
 - New Testament
 - Biblical and Cognate Languages
- V. History of Christianity
- VI. Theology
 - Interpretation, Language, and Belief
 - Current Issues in Systematic and Philosophical Theology
 - Theology and the Christian Tradition
- VII. Ethics
- VIII. History and Critical Theories of Religion
- IX. Denominational Histories and Politics

M.T.S. PROJECT COURSE

Required Core Curriculum

2503. Hebrew Bible. A basic study of the life and thought of ancient Israel. Primary attention is devoted to the literature of the Hebrew Bible, examined in the light of the ancient Near Eastern environment, religious and ethical factors within Israel, and the course of historical events and social change. Throughout, the course intends to open the way for students to identify themes and principles of biblical life and thought that can assist in the pursuit of ministry as a theological task. [3]

2511. New Testament. A selective study of the early Christian writings, showing the main characteristics of early Christianity as compared and contrasted with early Judaism and Hellenistic religions. Themes include religious authority in the early Christian communities, the types of faith and ethics found within the early Christian traditions, and the social and religious situations that occasioned specific writings. [3]

2550. Pastoral Care and Theology. Introduction to the art and discipline of pastoral care, involving study of basic texts in pastoral care in dialogue with pastoral practice and reflection on the student as caregiver. Includes (1) the study as well as practice of various approaches to pastoral care and moral guidance; (2) attention to the ways in which the student develops her/his personhood; (3) consideration of the broader context; and (4) introduction to resources in the social sciences and theology. [3]

2556. Leadership and Ministry. Examines issues related to religious leadership. Looks critically and theologically at readings and cases, encouraging learning and reflection in a collegial style. What is distinctive about ministry as leadership? How do ministers lead with boldness, creativity, wisdom, and faith? [3]

2656–2657. Constructive Christian Theology I and II. In this introduction to the discipline of theology, students will gain practice in the reading of important texts in the field, formulating critical positions, and enhancing theological inquiry and writing skills. The emphasis will be on the constructive development and reformulation of the major interconnected themes of Christian theology considered in relation both to the doctrinal tradition and to challenges of the contemporary context. Themes for the first semester will include the nature and tasks of theology, Scripture and authority, the doctrine of God, Creation and the relation of God to the world, soteriology, and Christology. (Prerequisite for the Constructive Christian Theology sequence are Divinity 2503, Hebrew Bible; Divinity 2511, New Testament; Divinity 2701, The Formation of the Christian Tradition; and either Divinity 2703 or Christianity in the Reformation Era. Modern European Christianity. Constructive Christian Theology I is prerequisite for Divinity 2657, Constructive Christian Theology II in which the themes to be addressed will include Christology, the Holy Spirit, the Church and the world, ecclesiology, and eschatology.) [3–3]

2701. The Formation of the Christian Tradition. The expansion of Christianity, the development of doctrine, relationships with the Roman Empire, development of church institutions, and changing modes of Christian life from the second century into the Middle Ages, with emphasis on the periods and themes that are formative of the classical doctrines and institutional patterns. Major purpose of the course is to establish the background for the division of the Western church and the subsequent development of the Roman Catholic and Protestant churches. [3]

2703. Christianity in the Reformation Era. The setting of the Reformation (c. 1500–1648) and its development, together with consideration of some of the significant ecclesiastical, theological, and historical issues of the period. Attention to backgrounds and causes;

examination of major individuals and ecclesiastical patterns. The aim of the course is to help students understand and interpret the events, become familiar with some of the major theological documents, and reflect upon questions of continuing historical interest that have come out of the Reformation. [3]

2706. Introduction to Christian Liturgy. As an introductory survey of the origins and development of Christian worship and rituals from 100 to 1600 C.E., the course will encourage students to understand the underlying structures of different worship practices as well as the function of rituals in various times and places. [3]

2750. The History of Religion in America. An introduction to the history of the religions in America beginning with colonial religious experiments in the New World. The course examines American church history, as well as the influence of non-Christian religions in American culture. [3]

2758. Ethics in Theological Perspectives. Introduction to theological ethics in the Western tradition. Examination of central themes (Morality, Moral Agency, Deliberation, and Moral Discernment) that define Ethics as a discipline. Introduction to types of moral arguments from Teleological, Deontological, and Utilitarian perspectives. Focus on philosophical and theological figures and types of theological ethics that have had a sustaining influence on Christian ethics in the West. Prerequisite: three courses from the Required Core Curriculum Courses. [3]

2775. Religious Education. An examination of the ministry of Christian education through the role of the minister as theological educator in the parish. Attention is given to contemporary issues that distinctively shape the interplay of theological content, teaching method, and community life and mission and to the responsibilities of the minister as teacher in the parish. Prerequisite: three courses from the Required Core Curriculum Courses. [3]

2801. Introduction to Homiletics. Examination of theologies and methods of preparing sermons from Biblical texts. Hermeneutical approaches, oral/aural skills, rhetorical strategies, narrative and connective logic. Students responsible for developing a working theology of the Word, review of major homiletic theories, exegetical assignments, skill-building exercises, sermon sketches, and sermon manuscripts. In-class preaching required.

Field Education

✿ FIELD EDUCATION represents a unique model of learning in which the student engages in the practice of ministry as well as theological reflection upon that practice. Placements are developed in consultation with Field Education staff members prior to registration. Placement development is begun in the fall for summer placements and for fall and spring placements in the next academic year.

Supervised Ministry and Seminar (5006) is prerequisite to all other units except 5007 (CPE) and 4116 (Cross-Cultural Travel Seminar).

4116. Cross-Cultural Seminar. Course work, immersion travel experience and field education work in a local placement designed to enhance awareness of cultural, economic, political, or religious differences in a culture different from one's own. [3]

5006. Supervised Ministry and Seminar. Enables students to deepen their understanding of the dynamics and practice of ministry, of themselves as persons in ministry, and of theological motifs that can guide ministry. Students are given opportunity in field placements to develop skills for the work of ministry, such as preaching, liturgical leadership, education, pastoral leadership, care, and counseling. Special attention is given to theological reflection on ministry and to the students' developing theology and theory of church and ministry. Includes work at the placement site as well as on-campus weekly seminar with peers. ACA-DEMIC YEAR: FALL and SPRING. [3–3]

5007. Clinical Pastoral Education. Students apply to work in an approved CPE setting (hospital, hospice, congregation, etc.) with the supervision of a board-certified ACPE supervisor. Designed to make students more aware of themselves and their relationships, and implications of that awareness for ministry. Attention is given to the psychological and theological meanings of illness and health and to the students' role as ministers to patients and others. Readings, verbatim reports, seminars. [6]

5008. Summer Intensive in Field Education. Students are engaged in an approved placement, with supervision, for a period of at least ten weeks, forty hours per week. The setting must have a clearly defined focus and opportunities for ministry. Case studies, evaluations, reading program, integrative essay. [6]

5010. Year-Long Internship. To gain more extensive experience, students may undertake work away from the school for a minimum of nine months in an approved placement. The internship requires a focused proposal, competent supervision, and systematic accountability and evaluation. [6–9]

5011. Advanced Supervised Ministry and Seminar. Students are engaged eight to ten hours per week in an approved setting. Regular supervisory conferences, case studies, reading, evaluation. Includes weekly on-campus seminar with peers. [3–3]

5012. Special Project in Field Education. Permission of the Field Education Office required. [1–6]

5014. Independent Study and Practicum in Field Education. At least 20 hours per week of work in an approved placement for at least 10 weeks. Disciplined reflection on that work with a supervisor; systematic accountability; reading and writing that is relevant to issues considered in the placement. [3]

Elective Courses

I. Church, Ministry, and Community

✂ THIS area focuses attention upon the corporate tasks and dimensions of ministry, approaching these theologically and practically. The concern is for the work of ministers done in association with lay persons, as distinguished from work by the minister, such as preaching or counseling.

Ministry, Leadership, and Governance

2555. The Professions and Society. Through examination of the issues faced by several professions, students should become more aware of the unique role that their intended profession fills, as well as the similarities it has with other professions. This course will encourage students to think critically about their intended profession and its place in a social context. The course is taught by the Cal Turner Program executive director and faculty from Law, Divinity, Nursing, Medicine, and Owen Graduate School of Management and is open to students from those schools. SPRING. [1–3]

2556. Leadership and Ministry. [3] See Required Core Curriculum Courses.

2558. Pastoral Lives: Novels and Memoirs of Ministry. Looks at some of the many fictional portraits of ministry from *Elmer Gantry* to *The Apostle* to Lake Wobegon. What theological challenges emerge in the lives and careers of ministers? [3] Mr. Miller-McLemore.

4009. Mission of the Church in the World. This course will clarify Biblical and theological understandings of the mission of the Church in the world. We will look at how the local Church and the global Church can be an instrument of God's mission in the world. We will also work to identify challenges and obstacles that are confronting the contemporary Church. Also, this course will explore ways that the congregation can move from maintenance to mission. [3]

4012. Liberation and Spirituality. Explores various liberation spiritualities that invite receptive modes of being in the world. Emphasis on models of spirituality (Howard Thurman, Thomas Merton, etc.) that encourage engagement of liberation struggle for social justice as the vocation of the church. FALL. [3] Mr. Harris.

4021. Social Action in the City. This course will enable students to gain a social and historical understanding of actions that organized groups of people have taken to achieve social justice in the city. The focus will include civil rights, neighborhood organization, community development, electoral campaigns, and labor movements. The role of faith based organizations will be considered in depth. Students also will gain an understanding of the political economy of cities. [3]

4028. The Church and Homosexuality. An examination of biblical and historical attitudes toward homosexuality and lesbians and gay men. Other topics to be explored include sexuality as a political issue, denominational statements on homosexuality, practical ways of educating local congregations about the experiences of gay men and lesbians, and effective methods of doing AIDS education in the church. A variety of resource persons participate in the course. [3]

4102. Race and Religion in America. Examines the ethnic, historical, and theological framework and the cultural/political interplay between race and religion in the United States.

Uses primary source documents and secondary readings as the basis for critical theological reflection upon racial justice in church and society. [3] Mr. Harris.

4113. The Pastor and Ministry of Congregation. Explores the implications of the pastor's work as the spiritual leader of a congregation; attention is given to issues such as the character and ethics of the pastor, models of spiritual leadership, the pastor as evangelist and teacher, and developing a missional congregation. [3] Mr. Pennel.

4119. Practice of Ministry in Congregations. Explores how clergy and laity work together to order the congregation for planning, governance, visioning, congregational care, worship planning, stewardship, evangelism, and other aspects of congregational life. [3] Mr. Pennel.

4120. Leading the Congregation. The purpose of this elective course is to help students understand the theological and temporal dynamics of congregational life so that the congregation can benefit from competent pastoral leadership. In addition to exploring the various styles of pastoral leadership, the course will examine the culture of a congregation, the power of symbol and place, as well as the importance of historicity, visioning, and planning. [3] Mr. Pennel.

4122. The Pastoral Life: Readings in Ministry. More than any external or "how-to" descriptions, a rich harvest of wonderful fiction and biographical reporting explores the lives of ministers in profound and illuminating narratives. This seminar will offer students opportunities to read, discuss, and learn vicariously from "true tales" about ministry, fictional and otherwise, in order to clarify their sense of vocation and deepen their understanding and appreciation for the life of ministry. [3].Mr. Miller-McLemore.

4123. Congregational Studies. In the United States of America, the congregation is the primary way in which Americans organize their religious lives together. This course will study congregations as social institutions. While the congregation will be the central religious institution of our concern, we will also look at the broader range of religious organizations—from denominations to faith-based nonprofit organizations, to para-church organizations and religiously based advocacy groups. The purpose of this course is to provide students with skills for analyzing and interpreting the various expressions of "church" as dynamic and complex social institutions, and to enable religious professions to understand better their particular organizational settings. [3] Mr. Reside.

4126. Reading Course in Ministry and Higher Education. [Variable credit]

4127. Reading Course in Parish Problems. [Variable credit]

Religion and the Black Church

2564. Martin Luther King, Jr., and the Social Roles of Religion. Examines King's role as a religious leader and agent of social change with some attention to the intellectual sources of his thought and social activism. His views concerning the social roles of religion are seen against the background of classical Christian views, late nineteenth-century dissenting traditions, the early twentieth-century American Social Gospel Movement, and the more radical ideas of Malcolm X and Albert B. Cleage, Jr., during the 1960s. Critical evaluations of King are also made in terms of classical Christian views (e.g., Aquinas, Luther, Calvin, Wesley). [3].

2863. Introduction to Black Church Studies. This course is an introductory exploration of the historical legacy, progressive traditions, spiritual depth, and social witness of the black church as it has been studied through theories and methods that make up the interdisciplinary field of Black Church Studies. The course will survey the definitive sub-disciplines within Black Church Studies, namely: African American Religious History; African American Biblical Hermeneutics; Black Theologies; African American Social Ethics; Black Religion,

Culture and Society; African American Pastoral Care; Practical Theology and Christian Education; and Worship (Homiletics and Liturgics). [3]

2864. Religions of the African Diaspora. This course is a survey of the religious traditions of people of African descent by exploring the historic and phenomenological connections among diverse religious beliefs, values, rituals, institutions, and worldviews throughout the African Diaspora. Using several methodological and theoretical approaches, the course will explore various forms of experiences and practices that provide a deep understanding and appreciation of the sacred meaning of human existence (myth, doctrine, prayers, rituals, institutions, and symbols) drawn from African-derived faith communities dispersed across the Atlantic World such as indigenous African religions, Christianity, Judaism, Islam, Vodoun, Santería, alternative religious movements, and humanism amongst others. [3]

3011. Preaching in the African American Traditions. The black preaching traditions integrate many patterns of cultural experiences within theological and biblical hermeneutics, as well as rhetorical structures of oral communication within complex dynamics of style and artistry. This course will examine these patterns and structures and the black preaching event itself, including sermon composition, delivery, and the worship experience. Students will study homiletic methods that have been shaped by African American preaching traditions and will develop homiletic projects covering African American and folk traditions of homiletic hermeneutics as well as comparing and contrasting homiletic methods and designs in black preaching. Students also will employ these traditions and methods in their own sermons for this course. [3] Mr. Harris.

3235. Twentieth-Century African American Religious History. Examines the rise of Pentecostalism, gospel blues, effect of urbanization and industrialization on black churches, religion in the civil rights movement, black power and black theology, women in religious institutions, and post-denominationalism. [3] Mr. Dickerson.

3538. The Black Church in America. The development of the black church from the late eighteenth century to present. Major attention to black denominationalism, church leadership, and the involvement of the church in the social, cultural, intellectual, political, and economic areas of African American life. [3] Mr. Baldwin.

3539. Models of Black Mega Churches. Black mega churches are defined as predominately black congregations that average at least 2,000 adults in attendance during week-end worship services. Although such churches have televised international and national programs, few scholars have researched these collectives. This intermediate-level graduate course will focus on the history of ideas, approaches, and paradigms that have shaped and defined our understanding of black mega churches. The course will provide a sociological perspective for understanding and analyzing these topics. Students will be introduced to historical and socio-cultural circumstances that have shaped the diverse profiles of these organizations as well as past and current structural forces, institutions, stereotypes, symbols, and images that have influenced how they are perceived in the black community and in the larger society. This course is designed to expose students to sociological topics such that more objective, comprehensive research on the black mega church can be performed. The course is also designed to encourage and stimulate critical thinking beyond "common sense" interpretations about race, religiosity, and organizations, in general, and for blacks, in particular. [3]

4003. Religious Leadership and Liberation Praxis. Deals with concepts of leadership used by black religious leaders, with special focus on leadership, especially for ministry in the black community. [3] Mr. Harris.

Christian Education

2775. Religious Education. [3] See Required Core Curriculum Courses.

4203. Christian Education in the Black Church. An examination of the history and contemporary issues of African Americans in order to explore their implications for Christian education. [3]

4225. Reading Course in Christian Education. [Variable credit]

Ministry and Public Life

3952. Ethics and Public Policy. An exploration of the relationship between ethical principles and public policy decisions and an analysis of selected public policy issues within the framework developed in the student's reflection on ethics and the public policy process. [3]

4011. The Wesleyan Heritage and Ministry to the Poor. Intensive study of the Wesleyan theological tradition in relation to historical and contemporary ministry to the poor by the British Methodist Church. [3] Mr. Meeks.

4022. The Church and the Poor. Biblical and historical attitudes and responses to the poor. Focus is on the church's responses, e.g., charity, politics, evangelism, community organization, theological formulations. Included are interviews with involved persons, field trips, and other related activities. [3]


4030. Community and Sustainable Development. Explores the intersection between community development, the natural environment, and social justice. The role of congregations in community development is emphasized. [3]

4112. The Church and Urban Community. A practice-oriented seminar designed to explore, through readings, case studies, and strategy planning, the implications of the urban environment for the institutional life of the church, and the role that congregations can play in the urban community. [3]

4116. Cross-Cultural Seminar. Course work, immersion travel experience and field education work in a local placement designed to enhance awareness of cultural, economic, political, or religious differences in a culture different from one's own. [3] Field Education Staff.

4124. Reading Course in Church and Public Life. [Variable credit]

II. Pastoral Theology and Counseling

 WORK in pastoral theology reflects the intention to implement the following objectives:

1. To provide an occasion for students to examine their vocation in ministry as expressed in pastoral care and the establishment of helping relationships.
2. To understand the value and place of behavioral science research and wisdom as these relate to theology, the church, and the tasks of ministry.
3. To address issues impinging on the human person (e.g., personality and development, social structures, and justice) from traditional and psychological perspectives so as to encourage constructive theological understandings.

2550. Pastoral Care and Theology. [3] See Required Core Curriculum Courses.

3052. Self in Social Context. Pastoral care is aided and directed by its operative understandings of the self. What is the self? Is the self real (or universal)? How does the self come into being, develop, and relate to the divine? These are fundamental questions in pastoral theology. Responding to the insights of feminists, social theorists, philosophers, contemporary pastoral theologians have been revising their theological anthropologies to include an understanding of the self that takes more seriously its social dimensions. What does attention to the situated self tell us about effective pastoral care, the meaning of salvation, and the nature of God? In this course, students will read social scientific, philosophical, and theological accounts of a self formed within its social, institutional, and cultural contexts. Students also will explore the implications of this theological anthropology for the practical aims of pastoral theology—care and counseling. Divinity School students must have professor's permission to enroll. [3]. Ms. McClure.

3053. Seminar: Contemporary Psychotherapy and Pastoral Counseling. Recent trends in psychotherapy. Theories of personality and personality change as well as strategies for psychotherapy. Students will assess critically the implications of these theories for pastoral counseling. Prerequisite: 2550. [3] Mr. Vaughn or Ms. Miller-McLemore.

3054. Seminar: Method and Evaluation. The use of the social sciences in the investigation of religious phenomena. The psychological analysis of religion. Representative studies and empirical investigations are sampled. [3] Mr. Gay.

3055. Families: Theory and Practice. An intermediate seminar-style course focusing on practical concerns and theoretical understandings of current family issues and strategic solutions in theology, the human sciences, and ministry. [3] Ms. Miller-McLemore.

3056. Seminar: Pastoral Method. Critical examination of the philosophical and theological assumptions of pastoral methods. Close attention given to the place of the social sciences in pastoral method. Considers issues in the use of quantitative and qualitative research methods. Permission of instructor required. [3]

3057. Seminar: Theology and Personality. Variable topics. [3]

3059. Seminar in Shame and Guilt. Students enrolled in this seminar will examine the dynamics of shame and guilt in social and personal life from theological, psychological, and pastoral perspectives. [3] Ms. Flesberg.

3060. Freudian Theories and Religion. An intense reading and discussion of fundamental texts in psychoanalysis and their relationship to Freud's critique of religion. Basic requirements and texts are introductory; more advanced students can use supplementary texts and approaches. [3] Mr. Gay.

3061. Post-Freudian Theories and Religion. An examination of the Object Relations school of contemporary psychoanalysis (M. Klein, D. Winnicott, W. R. D. Fairbairn, Otto Kernberg, Heinz Kohut). Focus on both the clinical and the explanatory theories as they relate to the examination of religious experience and similar self states. [3] Mr. Gay.

3062. Research in Religion and Health. Introduces the empirical study of the relationship between health and religion. The ways in which the disciplines of theology, religion, psychology, and medicine inform these studies are examined. Opportunities for students to engage in research practicums in health care and congregational settings are provided. [3]

3064. Practical Theology: Past, Present, and Future. Examines the history, theory, and practice of practical theology. Considers the relationship between practical theology and the other theological fields. Particular attention given to the role of practical theology in theologi-

cal education, cultural studies, and congregational research. Permission of instructor required. [3]

3065. Psychology of Ritual and Myth. Examination of religious rituals and myths from both Christian and other traditions. Critical review of major psychological theories of ritual and myth and their relevance to an understanding of myth and ritual as religious phenomena. [3]

3067. Sexuality: Ethics, Theology, and Pastoral Practice. A critical investigation of selected readings in the general area of sexuality, intimacy, and relationships as they inform pastoral practice. Uses autobiography and case study methods in conversation with theories in social sciences, ethics, and theology. [3].

3069. Theories of Personality. A study of a representative theorist within each of the four forces of psychology to clarify alternative understandings of the nature of personality and approaches to the psychological sciences. Attention is given to relationships with pastoral theology and counseling. [3]

3070. Gender, Sexuality, and the Family. Addresses such issues as divorce, custody, blended families, reproductive issues, infidelity and adultery, unpaid labor in the household, rape, incest, domestic violence, and coming out. The class will focus on the delivery of pastoral care and counseling to these issues and will also address the utilization of community resources to facilitate further care. The course's design seeks to equip those who intend to be front-line care providers; an introductory course in pastoral care is a prerequisite unless approval is given by the instructor. [3] Ms. Flesberg.

3072. Pastoral Theology for Transitions and Crises. Examines various pastoral responses to persons facing transitions (e.g., birth, vocational choice, partnering, marriage, aging, and dying) and crises (e.g., illness, bereavement, and interpersonal discord). Close attention paid to the theological and psychological dimensions of these experiences. Current research in coping and religious coping theory to develop strategies for theological reflection and pastoral action. Prerequisite: 2550. [3] Ms. Flesberg.

3079. Women, Psychology, and Religion. An exploration of the psychological and religious ideas that support a system of advantage based on gender and sexuality, with particular focus on women's development, self-concept, and altered views of counseling and religious practice. [3]

3081. Spirituality and Pastoral Care. An exploration into the history and contemporary literature on spirituality within the pastoral care tradition. Topics include the differentiation between spiritual direction and pastoral care; the history of the cure/care of souls; feminist spirituality, African American spirituality, and spirituality from the margins. [3]

3084. Readings in Heinz Kohut and Self-Psychology. Investigates the writings on self-psychology of theorist and analyst Heinz Kohut, with attention to the implications of his ideas about the formation and fragmentation of the self for individual health and development, cultural context, psychotherapy, and pastoral care and counseling. Evaluation of the theory in conversation with various critical theological perspectives. [3].

3752. The Religious Self According to Jung. The religious core of human existence as related to the concepts of the archaic unconscious and the birth of the self in C. G. Jung's analytical psychology. Study of the life and thought of Jung as illustrated by his autobiography, *Memories, Dreams, Reflections*. Critical assessment of his theory as a means of understanding religious phenomena. [3]

3755. Critical Issues in Psychotherapy. Examination of key areas in psychotherapy, including patient's experience of therapy, unconscious thought processes in therapy, interpretation as intervention, and transference and the interpretation of transference. [3].

3756. Personal and Organizational Transformation. The church and the world are in great need of participants who are clear on their own missions and callings and who can lean into their gifts and passions to address the needs of organizations, issues, and other persons. This course will offer students opportunities for understanding themselves better and how to leverage what they bring for the good of the world—and how to “participate in the life of God” in transformative ways. Students will explore the development of values and vocation, human development, group processes, and organizational change. [3]

3757. Methods in Theology and the Social Sciences. It is important for pastoral and practical theologians to situate themselves historically, theoretically and theologically in the field. This course will provide an overview of the history of pastoral theology from Augustine to the present, and ask What is the operative theological anthropology? How is illness/healing understood? What practices were designed to address the “ills”? Who were the detractors of the theories and practices, both internal and external? Where is the field now, and where does it appear to be headed? Answering these questions will help students broaden their understanding of themes and issues in the field and to situate themselves in the conversation. [3]

3758. Theories of Human Development. This course provides a general introduction to human development across the lifespan and is a survey of developmental processes that influence the growth of the physical, intellectual, socio-emotional and spiritual aspects of the person and the family. It includes a holistic approach to developmental changes that integrate theories, research, and application. Participants are encouraged to formulate a personal philosophy of what constitutes optimum growth and development. Some consideration is also given to practical implications (for example, for child-rearing and educational practices). [3] .

3759. Pastoral Theology: History and Horizons. It is important for pastoral and practical theologians to situate themselves historically, theoretically, and theologically in the field. This course will provide an overview of the history of pastoral theology from Augustine to the present, and ask: What is the operative theological anthropology? How is illness/healing understood? What practices were designed to address the “ills”? Who were the detractors of the theories and practices, both internal and external? Where is the field now, and where does it appear to be headed? Answering these questions will help students broaden their understanding of themes and issues in the field and to situate themselves in the conversation. [3]

3971. Reading Course in Pastoral Theology. [Variable credit]

3972. Death and Dying. Addresses the issues of theology and pastoral practice that pertain to ministering to the dying and the bereaved. Participants will have opportunities to consider and to clarify their theological postures regarding theodicy, eschatology, sin and sickness, prayer, suicide, euthanasia, and hope. The course also will examine how one's theological commitments translate into authentic acts of care such as accompanying the dying, offering support to the bereaved, and assisting the family in making decisions. [3]

4017. Children and Christian Faith Explores primary cultural and religious revolutions in perceptions of childhood, classical and contemporary Christian views of children, and the role of families and congregations in promoting the well-being of children within and beyond the church. [3]

III. Homiletics and Liturgics

✚ COURSES in homiletics and liturgics are intended to accomplish the following:

1. To acquaint students with homiletic and liturgical tradition from the early church to the present age.
2. To form theological understanding by which homiletic and liturgical traditions may be interpreted, critically assessed, and renewed.
3. To provide fundamental training for a ministry of word and sacrament.

Homiletics

2801. Introduction to Homiletics. Examination of theologies and methods of preparing sermons from Biblical texts. Hermeneutical approaches, oral/aural skills, rhetorical strategies, narrative and connective logic. Students responsible for developing a working theology of the Word, review of major homiletic theories, exegetical assignments, skill-building exercises, sermon sketches, and sermon manuscripts. In-class preaching required. [3]

2802. The History of Preaching in the United States. This course will function on two levels by offering a substantive survey of preaching in the United States from the seventeenth century to the present and by examining the writings in the philosophy of history (Hegel, Nietzsche, White, and Wyschogrod) to explore the role of history in constructive ethics and practical theology; class sessions will address both sanctioned and unsanctioned preaching by women and men from multiple regions, racial and ethnic groups, social classes, and religious traditions. [3]

3004. Narrative, Communication, and Religious Identity. Within the religious imagination, mythical, historical, traditional, communal, ritual, homiletical, and personal narratives work together to shape communal and personal identities. This course investigates the ways in which narrative functions, especially in local religious communities, to shape, subvert, and transform human identities. [3] Mr. McClure.

3005. Popular Music and Religious Identity. Examines the ways in which popular music shapes Christian identity and how Christian faith shapes popular music, as well as the ways in which popular music affects local congregations and worship practices and the music industry. [3]

3009. Modern Homiletic Theory. Homiletic theory has undergone tremendous changes in the past century. This course traces developments from the deductive and propositional homiletics of the late nineteenth century, through the liberal topical and "project" method of the early twentieth century, new-orthodox and Barthian emphases, inductive homiletics, narrative homiletics, structuralist and phenomenological models, and more recent post-modern construals of homiletic theory. [3] Mr. McClure.

3010. Homiletic Analysis: The Twentieth-Century Pulpit. Examination of method in homiletic criticism through an analysis of selected American sermons, 1950–1990, and parallel literature in homiletic theory. [3]

3011. Preaching in the African American Traditions. The black preaching traditions integrate many patterns of cultural experiences within theological and biblical hermeneutics, as well as rhetorical structures of oral communication within complex dynamics of style and artistry. This course will examine these patterns and structures and the black preaching event itself, including sermon composition, delivery, and the worship experience. Students will study homiletic methods that have been shaped by African American preaching tradi-

tions and will develop homiletic projects covering African American and folk traditions of homiletic hermeneutics as well as comparing and contrasting homiletic methods and designs in black preaching. Students also will employ these traditions and methods in their own sermons for this course. [3]

3032. Preaching Theology. Explorations of the ways theology comes to play in homiletic preparation and preaching by giving particular attention to the presence in preaching of theological methods, authorities, theistic worldviews, theodicies, models of church and culture, ideas of atonement, relationship between religions, and personal and historical eschatologies. [3]

3038. Preaching in the Postmodern Context. There is an increasing demand for a course that will address what it means to preach in a context in which communicative authority has been decentered. We have an increasing number of students interested in the so-called "emerging church" and in ethical issues and religious communication (issues of power, gender, agency, public accessibility, and communicative habitus). This course will address these issues. Students will consider what it means to preach in a context in which the authority of the preacher and the authorities for preaching (Scripture, reason, experience, tradition) become decentered. The class will investigate the nature of cultural and intellectual postmodernism in relation to the "turn to the listener" in recent homiletics, the "emergent conversation," and the role of technology, dialogue, participation, drama, collaboration, and testimony in preaching. The introductory course in homiletics is a prerequisite. [3]

3043. Preaching and Semiotics. Semiotics, also called semiology, is the "study of signs." Course provides an overview of basic semiotic ideas inasmuch as these ideas can help us better understand the signs, codes, and texts (verbal and non-verbal) in and through which sermons function. [3] Mr. McClure.

3045. The Craft of Sermon Preparation. Similar to playing a musical instrument or writing a novel, preaching requires the honing of certain elements of a particular communicative craft. Students who enroll in this intermediate-level course from the homiletics and liturgics discipline will learn initially how to identify the key structural, rhetorical, narrative, and poetic components involved in sermon preparation; they also will learn how to organize, manage, and refine those elements through practice into a useful and sustainable craft. For students who have not taken Divinity 2801, Introduction to Homiletics, the permission of the instructor is required for enrollment in this course. [3] Mr. McClure.

3046. Other-wise Preaching. What does it mean to preach in a postmodern context in which all of the authorities for preaching (Scripture, reason, experience, and tradition) are being challenged in the academy and in the culture at large? This course examines the impact of this context on the task of preaching and asks the question: can preaching be done otherwise? Several new models for preaching will be considered: conversational, collaborative, cultural-linguistic, and testimonial. [3] Mr. McClure.

3047. Contextual Homiletics. In this intermediate-level seminar, students will analyze the impact of various social identities upon the preparation, delivery, and reception of sermons. Among the social identities that will be considered are gender, race and ethnicity, class status, sexual identity, and physical ability. [3]

3048. The Interdisciplinary Study of Preaching and Worship. Examines traditional and emerging scholarship in critical discourse analysis, ritual and performance studies, orality studies, and the impact of technological media on preaching and worship. [3] Mr. Smith

3972. Reading Course in Homiletics. [Variable credit]

Liturgics

2706. Introduction to Christian Liturgy. As an introductory survey of the origins and development of Christian worship and rituals from 100 to 1600 C.E., the course will encourage students to understand the underlying structures of different worship practices as well as the function of rituals in various times and places. [3] Ms. Jensen.

2708. Sacred Time and Christian Liturgy. The construction of the Christian calendar (daily hours, weekly patterns, seasons, and special occasions), with some attention to comparative sacred cycles in other ancient religions. Students will study the structure and theory of consecrated time and its role in structuring and enacting religious practices as well as sacred story. Differences in practice among various Christian groups will be examined, and the theological as well as social and cultural distinctions that may partly explain such distinctions. [3] Ms. Jensen.

2709. Images of God in Visual Art. Considers the ways visual artists of past and present have indicated and provided analogies for the Divine reality. Issues addressed include various religious perspectives on idolatry and iconoclasm, the place of censorship and the problems of transgressive art, and the role of art in Christian practices. [3] Ms. Jensen

2710. Aesthetics and Spiritual Formation. The place of the arts in the development and expression of religious faith is of central concern, as well as the definition and function of beauty and its place in human understanding and apprehension of the Divine. Readings will be drawn from such ancient and contemporary thinkers as Plato, Augustine, John of Damascus, Bernard of Clairveaux, George Steiner, and Simone Weil. [3] Ms. Jensen.

2711. The Bible in Visual Art. Explores the ways that visual artists have interpreted biblical texts in painting, sculpture, and mosaic through the centuries; particular foci include the ways images are transformed or adapted according to changing historical, theological, and cultural contexts and the interrelationships of visual images and other expressions of religious faith. [3] Ms. Jensen.

2760. Music and Religion. Examines the many coextensive domains of music and religion that are studied in the diverse perspectives of the academic discipline of ethnomusicology. The approach will be cross-cultural and multidisciplinary; students will attempt to identify and compare the different ways music supports religious praxis throughout the world. [3] Mr. Rose and Ms. Levine.

3065. Psychology of Ritual and Myth. Examination of religious rituals and myths from both Christian and other traditions. Critical review of major psychological theories of ritual and myth. Their relevance to an understanding of myth and ritual as religious phenomena. [3] Mr. Gay.

3262. Baptism and Eucharist in Ancient and Medieval Christianity. The development of the practice and the theory of the Christian ritual of baptism and eucharist are considered. Readings include descriptions and explanations of the rituals, as well as primary texts that discuss their significance and role in the Christian Church. [3] Ms. Jensen.

3973. Reading Course in Liturgics. [Variable credit]

IV. Bible

✿ OFFERINGS in Bible are designed to provide students with the following:

1. Opportunity to learn the languages and literatures contained in the Hebrew Bible and the New Testament.
2. Courses that will open up methods of critical and constructive biblical study—literary, formal, historical, and theological.
3. A variety of course offerings that will enable students in each of the school's degree programs to work at the level of their interest and abilities.
4. Courses designed especially to address the question of the place of the Bible in contemporary life, both in the practice of ministry and in non-clerical pursuits.

Hebrew Bible

2503. Hebrew Bible. [3] See Required Core Curriculum Courses.

3108. Eighth-Century Prophecy. A study of the prophetic literature against its ancient Near Eastern background; emphasis placed on the eighth century B.C.E. prophets and on the contemporary significance of their message. [3]

3109. Exilic Prophecy. A study of Hebrew prophecy from the seventh and sixth centuries B.C.E., with emphasis on the prophets Jeremiah, Ezekiel, and Deutero-Isaiah. The work, literature, and thought associated with these great prophets are studied against the background of the events surrounding the Babylonian exile. [3] Mr. Knight.

3111. The Pentateuch. A study of the first five books of the Hebrew Bible as the key for understanding Israelite history and theology and as the base point for some of the most critical questions in the study of biblical literature. [3]

3112. Apocalyptic. A study of early Jewish and Christian apocalyptic movements and literature. [3] Mr. Knight and Ms. Levine.

3113. The Wisdom Literature. Israel's wisdom corpus (Proverbs, Job, Ecclesiastes, Sirach, Wisdom of Solomon) is examined in light of comparable literature from Egypt and Mesopotamia. Special attention given to the structure of wisdom thought, to literary forms, and to traditions. [3]

3114. The Megilloth. In this course, students will study the Five Scrolls (Song of Songs, Ruth, Lamentations, Ecclesiastes, and Esther) literarily, critically, and contextually. Students also will discuss the place of each Scroll in Jewish and Christian canons and liturgy. [3] Mr. Sasson.

3115. The Psalms. A study of the Book of Psalms in general, along with readings of selected psalms in Hebrew. Includes an analysis of the types and settings in the life of Israel, a discussion of the religion of the poems and their poetic form, and a survey of modern scholarship in the area. [3]

3116. Law in the Hebrew Bible. The legal materials in the Pentateuch, their relation especially to the prophetic movement, and the role of law in ancient Israel's thought and society against the ancient Near Eastern background. [3] Mr. Knight.

3117. The Ethics of Ancient Israel. A descriptive study of the ethics of Israel, seeking to understand the effect of religion and history on the Israelites' effort to order their society and

to influence moral behavior. Views of humanity, the relationship between the individual and the community, the place of politics in establishing justice, the treatment of socially vulnerable persons, and other topics. Connections are drawn to such theological concepts as covenant, righteousness, and wholeness. [3] Mr. Knight.

3120. Politics and the Economy in Ancient Israel. A study of the political and economic systems of ancient Israel, with special attention to the impact of the centralized monarchic government on the economy of the country. Political processes, rights, and obligations are examined, as well as economic options, stratification, and commercial and property law. Biblical evaluations, especially prophetic critiques of the abuse of power, are explored. [3] Mr. Knight.

3123. The Book of Exodus. General exegesis of the Book of Exodus, concentrating on the definition of its major themes and purposes. Additional time may be allotted, if necessary, for those requiring extra work in Hebrew or in textual criticism. [3]

3124. Esther and Ruth. Explores the two books in the Hebrew Bible named for women. Examines Hebrew narrative technique and feminist and post-modern criticism. [3]

3125. Book of Genesis. General exegesis of the Book of Genesis, concentrating on the definition of its major themes and purposes. Hebrew language not required. [3] Mr. Sasson.

3126. Teaching the Bible. The challenges of teaching the Bible in contemporary churches and in modern society. Balancing scholarly criticism, traditional teachings, and personal faith in reading and teaching the Bible. Designed for students who anticipate teaching or already teach the Bible in religious contexts. Object is to help students think about pedagogical strategies for teaching the Bible in a postmodern context. [3]

3129. Book of Judges. Critical exegesis of major sections of the Book of Judges, with evaluation of its historical, historiographic, and literary contents. Knowledge of Hebrew required. [3] Mr. Sasson.

3130. Book of Jeremiah. General exegesis of the Book of Jeremiah, concentrating on its structure, major themes, purpose, and the history of ancient Judah as it is embedded in the book. [3]

3131. Women in the Ancient Near East. An introductory examination of the place and portrayal of women in Near Eastern antiquity and in contemporary scholarship, with special consideration of the role genre plays in their representations. [3] Ms. Azzoni.

3133. Book of Job. A study of the book of Job, attending to its literary features, religious themes, internal disputes regarding theodicy, and its relation to other texts from the region. [3] Mr. Knight.

3135. Sexuality in the Hebrew Bible and Ancient Near East. Explores how various sexual practices (prostitution, homosexuality, heterosexuality, rape, sodomy, incest) are dealt with in the Hebrew Bible and in the larger context of the ancient Near East. [3]

3138. Ezra and Nehemiah. Involves an in-depth study of Ezra and Nehemiah through analyses of the texts, an examination of the questions regarding the authorship of the books, discussions of their purpose, and a historical contextualization within the framework of the Persian Empire. An extra session will be offered to those students who have a knowledge of Hebrew and Aramaic for reading the books in the original languages and for discussing linguistic and textual problems. [3] Ms. Azzoni.

3139. Book of Amos. Focuses on the meanings and messages of the rhetoric attributed to the Hebrew prophet Amos; the course will raise questions about the *Sitz im Leben* and the social context that might have given rise to such strident social critique. [3] Mr. Marbury.

3148. The Cultures of Mesopotamia and Anatolia. A consideration of the cultural and religious milieus of Mesopotamia and Anatolia before Alexander the Great, as they shed light on the Hebrew Bible. [3] Mr. Sasson.

3149. The Cultures of Ancient Egypt and Canaan. A consideration of the cultural and religious milieus of Egypt and Canaan before Alexander the Great, and the impact they had on the creation of Israel. [3] Mr. Sasson.

3802. Exegesis Seminar. Study of the principles, methods, and tools used in the critical study of the Hebrew Bible, including textual, historical-critical, ideological, literary, and other exegetical methods. Consent of instructor required for Divinity students. [3] Mr. Knight.

3803. Ben Sira with Introduction to Mishnaic Hebrew. Introduction into grammar and vocabulary of Mishnaic Hebrew, with practice in reading and guidance for further study. Reading of selected portions of the Hebrew text of Ben Sira. Emphasis on the experience in reading unpointed Hebrew text of this period, relevance for textual criticism, use of the Greek version, and the place of the book and its theology in the development of Israelite wisdom in general. Knowledge of Biblical Hebrew required. [3]

3804. The Books of Samuel. A study of the Hebrew text of the books of I-II Samuel. Textual analysis of the literature, treatment of the religious themes, and their place in the theology of the Hebrew Bible. Prerequisite: knowledge of Biblical Hebrew. [3]

3805. Job and Qoheleth (Ecclesiastes). Israelite skepticism, with emphasis on the literary form, thematic coherence, socio-historical background, and religious viewpoint of both Job and Qoheleth, interpreted within the broad spectrum of Israelite and other ancient Near Eastern wisdom. [3]

3807. Proverbs. Analysis of the Book of Proverbs with special emphasis on translation, themes, literary features, and the function of aphorisms and instructions in the ancient Near East. [3]

3808. Seminar: Hebrew Bible. Reading of selected writings and critical reflection on their significance for clarifying the Hebrew Bible. [3]

3809. The Sociology of Early Israel. A study of the nature of Israelite society in its early periods, through readings in source materials and selected sociological interpretations. [3] Mr. Knight.

3811. Modern Interpreters of the Hebrew Bible. Characteristic approaches to the history and religion of ancient Israel, as seen in selected writings by prominent scholars since the Enlightenment. Attention to the presuppositions of each scholar and to the view of Israel afforded in each study. Reading ability in German is desired. Consent of instructor needed for non-Ph.D. students. [3] Mr. Knight.

3812. Postexilic Literature and Theology. The literary heritage of ancient Israel from about 538 B.C.E. to approximately 165 B.C.E. The following literature receives major attention: postexilic portions of the book of Isaiah; Haggai; Zechariah; Malachi; 1-2 Chronicles; Ezra-Nehemiah; Ruth; Esther; Song of Songs; Daniel. The aim is to indicate the variety of theological perspectives found in this period of Israel's history and to reach some understandings as to the character of religious thought prior to the Maccabean period. [3]

3813. History of Ancient Israel. Examination of the major areas of debate in the reconstruction of the history of ancient Israel. Attention given to analyzing important extra-biblical material that may help shed light on this topic. Special attention given to the major role that some of its ancient Near Eastern neighbors played in shaping ancient Israel's history. [3]

3823. Literature in the Ancient Near East. Readings in the literature from Egypt, Canaan, and Mesopotamia with special emphasis on texts relating to the culture, literature, and thought of ancient Israel. [3] Mr. Sasson.

3828. Book of Daniel. An in-depth analysis of the Book of Daniel with particular attention to the text, its historical background, and literary form. The place of the Book of Daniel within Prophetic and Apocalyptic literature will also be discussed. [3]

3829. Book of Joshua. The course will consist of an exegesis of the book of Joshua with special attention paid to literary features, issues of historiography and archaeological evidence, ideological and religious concerns, and relation to other texts of the Hebrew Bible, especially the Deuteronomistic History. [3] Mr. Knight.

3881. Historiography and Ancient Israel. Examines issues of historiography as they related to Ancient Israel with a particular focus on the socio-historical contexts and methodological issues. [3]

3882. African American Biblical Hermeneutics. Surveys the field of discourse in African American biblical scholarship from its beginnings through the twenty-first century; analyzes the work of the most prominent hermeneutists and emphasizes the social and ideological currents that have contributed to the development of African American biblical hermeneutics as resistance discourse. [3] Mr. Marbury.

3974. Reading Course in Hebrew Bible. [Variable credit]

New Testament

2511. New Testament. [3] See Required Core Curriculum Courses.

3112. Apocalyptic. A study of Early Jewish and Christian apocalyptic movements and literature. [3] Ms. Levine and Mr. Knight.

3118. Jesus and Judaism. This introductory course investigates understandings of the historical Jesus and his early Jewish context. Topics include "the quest of the historical Jesus," portraits of Jesus and Judaism in the canonical gospels, "Q," and the non-canonical gospels, the socio-political situation in first-century Galilee and Judea, early Jewish life (practice and belief) apocalyptic and wisdom, the Jerusalem Temple, parables, miracles, messianic expectations, reasons for and interpretations of the death of Jesus, how and why Jesus becomes divorced from his Jewish context in Christian teaching and preaching, the New Testament and anti-semitism, and early Jewish responses to Christian claims. [3] Ms. Levine.

3126. Teaching the Bible. This course explores the practices of biblical interpretation within a congregational setting. Average church members are not often given the opportunity to interpret biblical texts. At most, they are expected to learn how experts have interpreted the texts and are asked to apply the conclusions others have drawn to their own lives. The course explores the possibilities and pitfalls of giving lay people the skills and resources necessary to become interpreters of biblical texts. [3] Ms. Hylen

3151. Jesus and the Early Christian Communities. A study of the ways in which the Gospel writers present the traditions about Jesus in response to contemporary events, cultural situations, and religious questions that were current in first-century communities. The course also touches on the relation of the Jesus of history to the Gospel portrayals. [3] Ms. Levine.

3152. Interpreting the Gospels. The Gospels through history and cultures. A survey of their interpretations from their original historical contexts, through the history of the church, and more recently in Catholic and Protestant churches after the Holocaust, in African American churches, and in feminist circles. [3] Mr. Patte.

3154. Gospel According to Luke. Exploration of Luke's compositional techniques, possible sources, Christology, community formation, and ethics, using a variety of approaches (socio-

historical, literary, ideological, feminist). Knowledge of Greek required. [3] Ms. Levine.

3156. Jewish and Christian Self-Definition. A study of the various options (social, theological, scriptural, practical) facing Jews and Christians in the first three centuries C.E. and of the processes by which the various communities narrowed those options in their attempts to establish a normative identity. [3] Ms. Levine.

3159. Semiotics and Biblical Studies. Why are several, different, and often opposed interpretations of the same biblical text equally legitimate and plausible? (This is the question raised by Ricoeur in *The Conflict of Interpretations*, and Fish in *Is There a Text in This Class?*, and also raised by the shelves of diverging scholarly commentaries on the same biblical book.) Thus, why do interpreters of the Bible have the moral responsibility of choosing among these legitimate and plausible interpretations one which “does no harm” and to take the risk of choosing an interpretation which will be helpful, liberating, and constructive by challenging systemic evil? Semiotic theories address these questions by providing theories of the way meaning is produced through the interaction of texts, intertexts, contexts, and readers. [3] Mr. Patte.

3160. Synoptic Studies. Introduction to basic issues of Synoptic Gospel research and methodology, including the use of the Synoptics as sources for early Christian history and the historical Jesus. [3] Mr. Patte.

3161. The Parables in Exegesis and Interpretation. Examining the nature of parable as form, the history of the interpretation of parables, the study of parables in the setting of the ministry of Jesus and the theology of the Evangelists, and literary criticism and the interpretation of parables. [3] Ms. Levine.

3162. The Pauline Interpretation of Christianity. An introduction to Pauline Christianity and its place in the early church using the letters of Paul, the deuterio-Pauline letters, and the portrait of Paul in Acts. Major attention is given to the problems of method. [3] Mr. Patte.

3163. Exegesis of Selected Pauline Letters. Selected Pauline letters are the base from which the character and content of Pauline theology are explored. The development of basic skills in exegesis is emphasized. Subject: I Corinthians. [3] Mr. Patte.

3165. Matthew. Reconstructions of Matthew's audience (actual and ideal), Christology, ethics, ecclesiology, debates with the synagogue, politics, and artistry of composition studied, utilizing various analytical approaches (historical-critical, literary, sociological, ideological). [3] Ms. Levine.

3169. Feminist Interpretations of Scripture. Examination of the representations of women, religious and ethnic “others,” and sexuality in biblical and contemporary noncanonical (ANE, Pseudepigrapha, Gnosticism) texts, utilizing various approaches (literary, historical, anthropological, ideological, Womanist, Mujerista). [3] Ms. Levine.

3173. The Book of Revelation. Course explores the epistles, homily, and apocalyptic prophecy while requiring a close reading of the text of Revelation not only for the importance of the structure of the work and its significance for understanding Johannine Christology but for proposing fruitful ways in which apocalyptic literature may be read within the horizons of the contemporary church and world. [3]

3174. Ethics of the New Testament. A study of the ethical teaching found in selected documents of the New Testament (such as the Sermon on the Mount, Luke-Acts, Paul's letters). A comparison of these documents in terms of the types of behavior expected of the believers and of the basis upon which their specific ethical teachings are established. [3] Mr. Patte.

3176. Sociocultural Criticism and New Testament Studies. An introduction to the paradigm of cultural criticism in biblical studies, with a focus on theoretical orientations, approaches to the text, and interpretations of texts. Previous work in biblical criticism required. Permission of instructor required. [3] Mr. Segovia.

3309. Latino/a Religion in Society and Culture. Analysis of the rise and development of Latino/a religion and theology in the light of the group's historical context and experience, with attention to various aspects of Latino/a religion and culture. The course will involve a dimension of service learning in the community; knowledge of Spanish, while ideal, is not required. [3] Ms. Olazagasti-Segovia and Mr. Segovia.

3344. Minority Biblical Criticism. Analysis of the juncture between Early Christian Studies and Racial-Ethnic Studies, with a focus on race and ethnicity and dominant-minority formations and relations, in biblical texts and contexts as well as in modern-postmodern interpretations and contexts. [3] Mr. Segovia.

3345. Contemporary Biblical Hermeneutics: The Global Scene. An analysis of the methods and goals of contemporary biblical interpretation in Africa, Asia, Latin America, and the West. [3] Mr. Segovia.

3346. Ideological Biblical Criticism. Introduction to major ideological approaches in Early Christian Studies (Feminist Criticism; Materialist Criticism; Minority Criticism; Queer Criticism; Postcolonial Criticism), with a focus on trajectories and parameters. [3] Mr. Segovia.

3349. Socioeconomic and Liberation Studies. Participants in this advanced seminar will analyze the juncture of economic studies and biblical criticism in the texts of early Christianity as well as in the interpretations and interpreters of such texts in modernity and postmodernity. The course has a two-fold focus: the trajectory and parameters of hermeneutics of liberation and the questions of political economy and social class in the Roman Empire. [3] Mr. Segovia.

3350. Materialist Biblical Criticism. Focuses on the question of political economy and the resultant constructions and relations of social class, an angle of vision closely associated with the liberation criticism of the 1970s and beyond but also with roots in earlier marxist approaches to the Bible; the course deals with the juncture between economic studies and biblical criticism, both with regard to the texts and contexts of early Christianity and the interpretations/interpreters of such texts and contexts in modernity and postmodernity; course will consider a study of political economy, approaches to the political economy of the Roman Empire, and the trajectory of materialist criticism. [3] Mr. Segovia.

3830. New Testament Studies: Ethos and Locus, Methods and Theories. Current methods of New Testament analysis, including textual, source, form, redaction, sociological, semiotic, and literary criticisms. [3] Mr. Segovia.

3834. Literary Criticism and New Testament Studies. An intermediate-level seminar in biblical criticism and presupposes previous work in the field. The course will examine the paradigm of literary criticism as it has evolved in the discipline, with a focus on the study of the early Christian writings, since its beginnings in the mid-1970s. The course will cover a number of methodological and theoretical developments such as narrative criticism, rhetorical analysis, reader-response criticism, and deconstruction. Attention will be paid to theoretical issues and textual interpretation. [3] Mr. Segovia

3839. Ideological Criticism and New Testament Studies: Origins, Approaches, Trajectories. An introduction to the paradigm of ideological criticism in New Testament Studies, with a focus on its emergence and context in the 1970s, its various formations and approaches, and the trajectories of such formations through the present. Knowledge of Greek and extensive

course work in biblical criticism are required, including ideally 3830 New Testament Studies. Permission of instructor required. [3] Mr. Segovia.

3840. Postcolonial Criticism. Analysis of the juncture between Early Christian Studies and Postcolonial Studies, with a focus on geopolitics and imperial-colonial formations and relations, in biblical texts and contexts as well as in modern-postmodern interpretations and contexts. [3] Mr. Segovia.

3845. Global Interpretations of Christian Scriptures. This course will compare the interpretations of biblical texts by Christians in Africa, Asia, Latin America, and Oceania—where at present two-thirds of the readers of the Bible are—with those by Orthodox Christians in Eastern Europe and the Middle East, and by Catholic and Protestant Christians in Western Europe and North America. [3] Mr. Patte.

3975. Reading Course in New Testament. [Variable credit]

Biblical and Cognate Languages

2500–2501. Hebrew Bible I and II. A two-semester course of study leading to a reading knowledge of the Hebrew Bible. [6] Staff.

2600–2601. Koine Greek I and II. A two-semester course of study leading to a reading knowledge of the New Testament. [6] Staff.

3814. Intermediate Hebrew. Designed for students who have completed an elementary course in Hebrew and need more work in the areas of grammar, syntax, and reading of Hebrew texts. [3]

3817. Mishnaic Hebrew. This course will introduce students to post-biblical and Mishnaic Hebrew through a survey of various Hebrew texts, with particular attention to the Hebrew version of Ben Sira. Theories of historical Hebrew grammar will be discussed, and students will learn the practice of reading unpointed Hebrew texts. [3] Ms. Azzoni

3819. The Targums. An introduction to the Jewish Aramaic translations and interpretations of the Hebrew Bible. The course will aim at familiarizing the students with Jewish Literary Aramaic as reflected by the various Targums. Examines different translations of the same biblical passages and different interpretative approaches. [3] Ms. Azzoni.

3831–3832. Elementary Akkadian, I and II. A two-semester introduction to the cuneiform script and to the grammar of Akkadian, the language of ancient Mesopotamia. Selected readings in Old Babylonian (Codex Hammurabi, Mari letters), and Neo-Assyrian texts (Creation Poem, Gilgamesh Epic). FALL and SPRING. [3–3] Mr. Sasson.

3833. Intermediate Akkadian: The Culture of Mari. In this advanced-level seminar, students will read Akkadian cuneiform texts and gravitate toward more diverse themes, for example, religious, historical, or Wisdom texts and to selected archives such as Mari, Ugarit, and Emar. The prerequisites for enrolling in this course are DIV 3831 and DIV 3832. [3] Mr. Sasson.

Courses in Modern Hebrew are available through the Department of Religious Studies of the College of Arts and Science. Consult the *Undergraduate Catalog* for specific course offerings.

V. History of Christianity

✠ CHURCH history is one of the fundamental disciplines of theological studies. Its perspectives form an essential base for all other theological reflection. Consequently, it is the intention of the area:

1. To provide students in the professional programs with an opportunity to understand themselves as religious persons through an acquaintance with their religious heritage.

2. To develop in students a historical consciousness fundamental to doing theology and to understanding the world in which they live and work.

3. To teach students the historical method and to provide them with bibliographical resources for further study.

4. To provide advanced study for those who anticipate research and teaching in some area of church history.

2701. The Formation of the Christian Tradition. [3] See Required Core Curriculum Courses.

2703. Christianity in the Reformation Era. [3] See Required Core Curriculum Courses.

2705. Christian Art and Architecture. Examines the development of Christian visual arts and built spaces from their beginnings in the mid-third century of the Common Era through the changes brought about by the Protestant Reformation in the sixteenth century. Special emphasis will be devoted to the theological critique of images and iconoclasm in both the East and West. [3] Ms. Jensen.

2707. Mary in Christian Art, Text, and Tradition. Blessed Virgin, Madonna, Theotokos, Mother of the Church, and Model of Christian obedience, Mary has been depicted in many ways in Christian tradition, whether Roman Catholic, Eastern Orthodox, or Protestant Reformed. This course will examine the variety of her roles in cult and controversy over the centuries, from her presentation in the Gospels to the contemporary quest for a feminine aspect of the divine. [3] Ms. Jensen.

2750. History of Religion in America. [3] See Required Core Curriculum Courses.

3203. The History and Theology of Christian Marriage. Using approaches taken from both historical and ritual/liturgical studies, the course examines the history of Christian marriage and family construction in its cultural context. Equal emphasis will be given to early and modern forms of marital practice with attention to the following set of concerns: gendered power, theological and liturgical adaptation, and contemporary practical problems and challenges for religious communities. In terms of skills, students will be asked to develop competence in working with primary materials (including non-textual sources such as art and ritual action) and in collaborating with others outside their area of specialty. [3]

3204. Religious Life in Nineteenth-Century England. The historical background of modern religious consciousness, as illustrated in Evangelicalism, the Oxford Movement, Christian Socialism, Methodism, Roman Catholicism, and other religious groups. The influence of culture, intellectual currents, and politics on religious life and thought. [3]

3212. Jesus in Modern America. The period from 1880 to 2000 featured a high level of American cultural interest in Jesus of Nazareth. More books were produced on Jesus during this period than on any other historical figure. In various modes of cultural production—plays, novels, movies, biblical commentaries, theologies, and moral essays—Americans depicted Jesus

to meet their needs and conceptions of who this man was and what he represented for their contemporaries. Examines a wide range of "American Jesuses." [3] Mr. Hudnut-Beumler.

3216. Sources of American Religious History, 1700–1930. An introduction to primary sources of American religion and religious historiography, including works from such representative figures as Jonathan Edwards, Thomas Paine, Charles Finney, Ralph Waldo Emerson, Joseph Smith, Frederick Douglass, Walter Rauschenbusch, Mary Baker Eddy, and Richard Niebuhr. [3] Ms. Flake.

3217. Church and State in American History. The course involves a historical study of the relationship between church and state in the United States; particular attention is given to the evolution of disestablishment and its influence on the nature of religion in America. We will study specific cases relating to clergy malpractice, new religious movements, and religion in the public schools (evolution, Bible reading, and prayer). Students also will receive instruction on how to read case law. The objectives of the course are to study the historical context of America's contemporary debate over proper relation of church and state, to analyze the seminal theories that have characterized historically the interpretation of the religion clauses of the Constitution, and to become familiar with the uses of legal documents for historical research and theological reflection. [3] Ms. Flake.

3218. American Bibles. An exploration of the use of the Bible by American religious communities and their responses to scholarly investigation of biblical authorship and authority. Particular emphasis placed on developments in the late nineteenth and twentieth centuries which led to the fundamentalist-modernist crisis in a variety of Protestant churches. [3] Ms. Flake.

3219. Seminar: Public Religion in America. Explores the history and cultural context of the practice of ministry in American public life, as manifested in the church, the nation, and the academy. Emphasis placed on identifying the agenda and strategies for public theology in the twentieth century and plotting their trajectories for the twenty-first century. [3] Ms. Flake.

3220. Material History in American Religion. Enables students to become familiar with the use of non-textual sources to help recover the historical record, and aid in the interpretation, of people and movements in American religious history. The first half of the seminar will consist of analysis of exemplary techniques for reading the material culture and evidence of the religious past. The second half will consist of hands-on fieldwork and interpretation of aspects of American religion such as dress, architecture, food ways, rituals, money practices, visual imagery, music, and the use of time. [3] Mr. Hudnut-Beumler.

3222. Christian Mysticism. Dealing with the development of Christian practices of religious training and purification, and with the techniques of prayer for which they were undertaken, during the first six centuries. Reading and discussion of primary materials in order to discover the changing presuppositions and objectives of the practitioners. [3] Mr. Burns.

3224. Christian Doctrine of the Savior. Study of the development of the Christian doctrine of Jesus Christ as divine and human, beginning with the New Testament, moving through the conflict over the process of salvation in the church councils, and culminating in medieval redemption theory. [3] Mr. Burns.

3230. Religion and War in American History. An examination of complex interactions between religion and war in American history. Considers the various functions of religion in social and political crises, contrasting theological interpretations of violence, and the religious construction of national identity through warfare. [3] Mr. Byrd.

3232. The Long Reformation in Britain and America. A focus on how Protestantism was imposed from above, received in the pew, and negotiated across the gap between the two,

during the century and a half following the Reformation in England, Scotland, Anglo-Ireland, the Gaidhealtachd, and the British American colonies. Readings in anthropology of religion and of ritual supplement those in recent secondary historical literature, with a sampling of primary sources including spiritual autobiographies, diaries, church court records, and sermons. [3]

3233. Theology in America 1630–1865. This intermediate seminar examines various theologies in America, including an examination of key theologians (broadly considered), and important themes and traditions, including the Reformed Tradition, Deism, Revivalism, and Democratization. [3] Mr. Byrd.

3235. Twentieth-Century African American Religious History. Examines the rise of Pentecostalism, the spread of the gospel blues, how urbanization and industrialization affected black churches, the pivotal role of religion in the civil rights movement, the relationship between black power and black theology, the changing roles of women in religious institutions, and the impact of post-denominationalism. [3] Mr. Dickerson.

3238. The Economy of Salvation. The elements of a theological system must fit together into a coherent explanation of the original human condition, the divine intervention in Christ, and the fullness of the Kingdom of God. Considers the interrelation of theories of sin, grace, salvation, church and sacraments in representative Patristic theologies, including primary texts from Irenaeus, Origen, Gregory of Nyssa, and Augustine. [3] Mr. Burns.

3240. The Theology of Jonathan Edwards. A study of Edwards' thought with reference to several important contexts: the Reformed theological tradition, the Enlightenment, and the religious ethos of colonial New England. The course is largely exegetical, focusing on Edwards' writings. [3] Mr. Byrd.

3250. The Rise of Anti-Trinitarianism in Early Modern England. Traces and contextualizes the rise of "anti-Trinitarianism" as it was subsequently known as "unitarianism" in early modern England. This movement is significant for the development of cultural, philosophical, and theological shifts within the early modern period, as it experienced an upheaval and began to question more ferociously than before the questions, inter-alia: of the extent of ecclesiastical authority, of the role of patristic sources for theological formation, of the increasingly prominent place assumed by individual conscience. The crucial lacuna within the historiography of trinitarian theology will also be filled as this seminar addresses the significance of the debates of this period in our understanding of the issues which emerged as of paramount significance in modernity and beyond. [3] Mr. Lim.

3251. American Religious Historiography. Explores the key themes and problems in the historiography of American religion. [3] Ms. Flake and Mr. Hudnut-Beumler.

3254. Seminar: American Religious Innovation. The rise and development of new religious movements in nineteenth- and twentieth-century America. Emphasizes the following themes: utopian, restorationist, and social reform movements in relation to American primitivism and political orders; the role of text and ritual in creating and maintaining religious order and community; and the problematic nature of the sociological categories "sect" and "cult." [3] Ms. Flake.

3852. Slave Thought. An examination of the sources and content of African American slave thought, following such themes as God, Jesus Christ, history, the human condition, death and the afterlife, salvation, morality and ethics, scriptures, and the role of religion in society. Attention devoted generally to the sacred world of African American slaves as revealed in narratives, tales, songs, sermons, WPA interviews, myths, aphorisms, proverbs, and magical folk beliefs. [3] Mr. Baldwin.

3854. The Theology of Augustine. A study of the development of Augustine's thought, seen against the background of philosophical currents, biblical interpretation, social and political events, and doctrinal controversies in his time. All readings will be available in English translation. [3] Mr. Burns.

3856. Seminar in Patristic Thought. The formation of the Christian tradition as reflected in the writings of Greek fathers, doctors, and ecclesiastical writers, women included. [3]

3858. Thomas Aquinas. Systematic investigation of Aquinas's major theological and philosophical assertions with a consideration of his conception of the two disciplines and their relationships. All readings will be available in English translation. [3] Mr. Burns.


3912. Mystical Literature from Plotinus to John of the Cross. Traces the various inflections of what emerges as a strikingly unified tradition of discourse about the experience of union, *unio mysticus*, across the Middle Ages from Plotinus to John of the Cross. Particular emphasis placed on apophysis, or the failure of language, prior to this experience. [3] Mr. Franke.

3960. Special Topic: Religion and the Civil Rights Movement. Religious ideas and individuals played pivotal roles in the civil rights movement. Explores the theological foundations of the black freedom struggle, the crucial impact of religion in debates about social change, and the participation of religious institutions and organizations in efforts to achieve racial equality. [3] Mr. Dickerson.

3978. Reading Course in European Church History. [Variable credit]

3979. Reading Course in American Church History. [Variable credit]

VI. Theology

 THEOLOGICAL reflection is an important dimension of all forms of ministry, contributing to both the theory and the practice of preaching, communication and education, counseling and other pastoral services, and social and institutional ministries. Theology as it relates to professional ministry includes several aspects: an understanding of methods of interpreting religious language and religious belief in the context of the human experience as a whole; a familiarity with current issues in theological discussion raised by the confrontation between Christian faith and life in the contemporary world; and knowledge of the literature of past and present theology. The courses in theology are designed not only to provide basic tools and information in these areas, but also to engender a discipline of continuing reflection and study.

Interpretation, Language, and Belief

2505. Religious Autobiography. A study of autobiographical narratives that describe spiritual experience. Examines narratives from a variety of religious traditions, Christian, Jewish, Native American, and others. Explores how religious beliefs emerge from lived experience and how that experience is shaped into narrative. Considers the genre of autobiography, its nature and purpose, and how race, class, gender, and sexuality affect the portrayal of religious experience. [3] Ms. Sasson.

3303. Religious Literature in Contemporary Contexts. An examination of contemporary literature from a variety of religious traditions, with emphasis on the tension between the expectations of traditional religious communities and the writer's attempt to shape alternative understandings and practices. [3] Ms. Sasson.

3336. Gender and Religion in America. This course will explore how religious experience in America has been shaped by ideas about what it means to be a man or a woman. Rather than a broad survey of gender in American religion, the course will focus primarily on the nineteenth century, with particular attention given to Evangelical Protestantism, the Society of Believers in Christ's Second Appearing (Shakers), and New Thought/Christian Science. The course will explore how religion and gender intersect in the ideologies and practices of these religious groups. [3] Ms. Sasson.

3442. Theology and the Body. Course examines the body's role in Christianity through a variety of topics: sex, race, and gender; disability; death and suffering; and the role of bodily disciplines in the formation of religious identity. Because theological ideas are affected by historical and social context, these issues will be examined in different historical periods. [3] Ms. Armour

3537. The Holocaust: Representation and Reflection. Explores fundamental questions about the nature of history and representation, the nature of the human and the divine, that the Holocaust raises. Prerequisite: 3524 or its equivalent. [3] Mr. Geller.

3909. Theories of Race, Gender, Sexuality, and Disability. Recently many subfields of religious studies, including theology, have taken up theories of race, gender, and sexuality generated by scholars in the humanities and social sciences. This course will cover important texts in the theoretical literature with an eye toward their import for constructive work in theology and other subfields. In addition to critical race theory, gender theory, and queer theory, we also will explore the emerging field of disability theory. [3] Ms. Armour.

3910. Apophatic Theology and Culture. Students will examine apophatic discourse (expressing the inadequacy of reason to conceive of God even though God is experienced) from Plato and Neoplatonism through medieval mysticism, including the Kabbalah and Sufism, to baroque expressions in Silesius Angelus and John of the Cross. Attention will be directed to the thought and culture of the Unsayable from Romantic authors such as Schelling, Kierkegaard, Hölderlin, and Emily Dickinson to modern and postmodern writers such as Wittgenstein, Heidegger, Bataille, Derrida, Celan, Blanchot). The course also will address Chinese Taoism, Advaita Vedanta, and the Buddhism of Nargajuna. [3] Mr. Franke.

Current Issues in Systematic and Philosophical Theology

2656–2657. Constructive Christian Theology I and II. [6] See Required Core Curriculum Courses.

3311. Modern Critics of Religion. An examination of the relationship between the critique of religion and the understanding of modernity. Focus on the writings of Feuerbach, Kierkegaard, Marx, Nietzsche, and Freud. [3] Mr. Geller.

3313. God, Economy, and Poverty. This course will focus on the ways Christian Scripture, tradition, and contemporary theology relate to poverty. Attention will be given to theology's task of criticizing deformed concepts of God that mask or justify conditions of poverty and theology's constructive task of articulating alternative ways of viewing the poor and eliminating the conditions of poverty. There also will be focus on ecclesial practices of life with the poor in relation to business, legal, and political solutions in the sphere of public policy. Among issues of the culture of our market society that address the exclusion or inclusion of

the poor, these will be considered: lending and debt, property rights, comparative advantage, competition, consumerism, health care delivery, education, and the culture of despair. [3] Mr. Meeks.

3315. Creation and Ecology. Recent theological treatments of creation in light of ecological crises and scientific-technological developments. Readings include various views of nature, evolution, and biogenetic intervention and differing theological responses. [3] Mr. Meeks.

3316. The Doctrine of God. Surveys an array of contemporary constructions of the doctrine of God from a variety of theological standpoints: process, trinitarian, postmetaphysical, narrative, revisionist, feminist, and others. Particular attention given to issues of epistemology, metaphysics, and the tension with classical constructions. [3] Mr. DeHart.

3317. The Doctrine of the Trinity. Classical and modern formulations of the doctrine of the Trinity, with reference to questions concerning divine process, the relation of God and the world, and the problem of belief in God. [3] Mr. DeHart.

3318. Economy and Theology. Critical retrieval of biblical and trinitarian understandings of the "economy of God" in relation to contemporary economic theory. Focus on the church's response to major economic problems related to property/inclusion, work/income, and consumption/sustainability. [3] Mr. Meeks.

3319. Ecclesiology. The study of recent theologies of the church with concentration on the nature, sacraments, ministries, and mission of the church in twenty-first century societies. [3]

3321. Process Theology. Introduction to process philosophy and its ongoing role in the development of Christian theology. The course will begin with a close study of Alfred North Whitehead and Charles Hartshorne and proceed to contemporary process theologians. This course will also explore contemporary critics of process theology as well as thinkers who engage process theology creatively but who may not identify themselves as process thinkers. Contemporary figures will include John Cobb, Joseph Bracken, Catherine Keller, and Robert C. Neville. Students should have completed Constructive Theology I before enrolling in this course. [3] Mr. Thatamanil.

3322. Theologies of Religious Pluralism: Many Paths? Surveys the major developments of the last two decades within the theology of religious pluralism; addresses the questions: What are Christians to make of the sheer fact of religious diversity? Are the world's multiple religious traditions positive goods that are part of the divine economy? Are religious traditions independently efficacious means to one and the same goal? How are we to think Christology, pneumatology, eschatology, and missiology afresh in light of religious differences? [3] Mr. Thatamanil.

3326. Seminar: Philosophical Theology. [3]

3328. Eschatology and Apocalypse in Modern/Postmodern Theology. The development of eschatological and apocalyptic theology in relation to the modern and postmodern experience of evil, guilt, and death. [3] Mr. Meeks.

3330. Seminar: Theology and Contemporary Continental Philosophy. Seminar covers important figures in contemporary continental thought whose work is of particular significance for theology: Derrida, Foucault, Agamben, Levinas, Irigaray, and Kristeva. [3] Ms. Armour.

3331. Theology of Nature. A study of issues that arise when a theological perspective is brought to bear on the subject of nature: ecology and the destruction of the environment, the nature of human beings in evolutionary and biological perspective, and the activity of God in the operations of nature. Works in the history, philosophy, and theology of nature are consulted. [3]

3339. Latin American Theology. A survey of theological production in Latin America,

Catholic and Protestant, with a focus on Liberation Theology—its origins and development, concerns and parameters, critical reception and present status. [3] Mr. Segovia.

3340. Feminist Theology. A study of various types of feminist theology including mainline reform theologians, radical feminists, black womanist and third-world theologians, and goddess theologians. [3]

3342. Feminist Hermeneutics. An exploration of the revisionary interpretation feminists are currently proposing in such areas as literary theory, anthropology, psychology, ethics, and philosophy and their possible effect on contemporary theology and biblical analysis. [3]

3348. Theology of Sexuality. An extended examination of religious and theological understandings of human sexuality. Topics examined include: the role of the body and theological imagination; sexuality and gender identity; articulating a theologically liberating understanding of human sexuality. [3]

3349. Theology after Modernity. A central hallmark of modernity, the so-called “turn to the subject,” included the emergence of the notion of religion as an aspect of human subjectivity. This conjunction proved centrifugal for modern theology. The course addresses the questions: What has become of this conjunction as modernity wanes, a cultural event supposedly marked by the return of the religious? How might theology respond constructively and critically to what follows modernity? [3] Ms. Armour.

3350. Postliberalism in Theology. An introduction to some basic texts associated with “postliberalism,” especially those stemming from the so-called “Yale school” (Lindbeck, Frei, Hauerwas, Holmer, McLendon, etc.) as well as “narrative” theologies. Attention directed to what these different texts have in common and the substance of the dispute with theological “liberalism.” [3] Mr. DeHart.

3352. Tillich and the Future of Theology. This course requires close readings of Paul Tillich’s three-volume *Systematic Theology* with the following questions in mind: What is Tillich’s role in the future of Christian Theology? In what ways must Tillich’s project be modified if it is to be viable for any future constructive Christian theology? How does our knowledge of the world’s religious traditions require a rethinking of content and structure of Tillich’s system? [3] Mr. Thatamanil.

3908. Seminar: Systematic Theology. Advanced seminar required for doctoral students in the theology area deals with a topic or figure of general theological importance; instructor and topics rotate yearly. [3]

3923. God in the Western Tradition. Study in the major philosophical and theological texts of the Western tradition from Plato to the twentieth century. Traces the changing history of the interpretation of God from the Christian neoplatonism to nineteenth- and twentieth-century challenges to classical approaches. [3]

3983. Reading Course in Systematic Theology. [Variable credit]

3984. Reading Course in Philosophical Theology. [Variable credit]

Theology and the Christian Tradition

3196. Theology in the Reformed Tradition. An examination of the doctrine and theology of the Presbyterian or Reformed Churches from the Reformation to the present, considered in historical context. Special attention given to the classic confessions of faith; influential thinkers (e.g., Calvin, Edwards, Schleiermacher, Barth); schools of thought (e.g., federal theology,

Consistent Calvinism, Evangelicalism); movements (e.g., Puritanism, revivalism, liberalism); and problems (e.g., ecclesiology, church and state, apartheid). Attention given to such concerns as what is distinctive about the Reformed tradition, what can be retrieved for contemporary life and thought, and what contributions can be made to ecumenical dialogue. [3]

3208. Theology of Martin Luther. Explores the basic shape of Luther's thought. Particular emphasis on the systematic interconnections of the doctrines of God, Christ, scripture, the church, and civil society, based on their relation to the central themes of justification and faith. Readings from a variety of texts in different genres. [3] Mr. DeHart.

3209. Calvin as Systematician: The Institutes. An examination of Calvin's great treatise and its major topics: creation, providence, and predestination; Christology and anthropology; interrelation of justification and sanctification: the sacraments; the Church and civil society. Focus on close reading of the text and its topical organization, as well as reflection on the basic issues raised by Calvin's thoughts as a whole. [3] Mr. Lim.

3325. Protestant Theology in the Nineteenth Century. Major movements in Protestant thought during the nineteenth century from Schleiermacher to Troeltsch. [3]

3327. Contemporary Theology. The major movements in Christian thought from the beginnings of dialectical theology to the present. [3] Mr. DeHart.

3333. Theology of Karl Barth. An introduction to the thought of one of the most important and controversial theologians of the twentieth century. [3] Mr. DeHart.

3346. Kierkegaard the Theologian. An advanced exploration of Kierkegaard's philosophy of Christian belief, with particular attention to his analysis of faith, the relation of ethics and religion, sin and human existence, and his metaphysical and theistic assumptions. Based on close reading, classroom analysis, and discussion of selected texts from the pseudonymous authorship. [3] Mr. DeHart.

3353. Comparative Theology: South Asia. Students are introduced to major South Asian traditions, texts, and thinkers in the Hindu and Buddhist traditions in theological depth. Likely thinkers to be discussed include Nagarjuna, Sankara, and Ramanuja. Students also will be introduced to methods for the emerging field of comparative theology. Thinkers to be considered include Francis X. Clooney, S. J. and Robert C. Neville. [3] Mr. Thatamanil.

3354. Classical Philosophies of India. The central themes of classical Indian philosophy in both the Hindu and Buddhist traditions. Addresses the questions: Is Indian philosophy really a type of philosophy? Why has ancient Indian thought generally been excluded from the history of philosophy? Examines the philosophical perspectives of the six "mainstream" schools (darsana) of Hindu thought and their interaction with diverse forms of Buddhist philosophy in ancient India. [3] Mr. King.

3355. Hindu-Christian Dialogue. Introduction to basic texts and motifs of Hindu religious traditions and then bring specific texts, themes, and thinkers into dialogue with Christian theology. Central themes to be considered include samsara, moksha, devotion, karma, liberating knowledge, meditation, nondualism and varieties of Hindu theism. The course will examine vernacular literatures as well as classical Sanskrit texts. [3] Mr. Thatamanil.

3356. Buddhist and Christian Dialogue. Introduces students to the rich theoretical and contemplative fruit of the continuous dialogue that has been flourishing for several decades between Buddhists and Christians. Following an introduction to Theravada and Mahayana Buddhism through a close reading of selected primary sources, students will read Christian thinkers who engage those primary sources while asking, What can Christian theologians learn from Buddhism? [3] Mr. Thatamanil.

3357. God and the Other in Relational Theology. The theme of otherness has acquired central importance in much recent philosophy and theology. As an ethical theme, philosophers, such as Emmanuel Levinas, call us to defer to the absolute dignity and inviolability of the Other. Theologically, the encounter with the face of the Other is said to be site of our encounter with God. But ontologically, there is a fundamental question to be addressed: Is it meaningful to speak of the neighbor as radically Other? Are not self and other co-constituted in and through relationship? If that is true, then in what sense can we speak of deferring to the absolute priority of the Other? Perhaps God is encountered not in the Other but in the “between” where self and other meet and become. [3] Mr. Thatamanil.

3924. Becoming Divine: Eastern Orthodox Theology and Spirituality. This course will engage Eastern Orthodox theology and spirituality and ask what resources this tradition has to offer contemporary constructive Christian theology and spirituality. Thinkers who will be read and studied include Athanasius, Nyssa, Pseudo-Dionysius, Maximus, and Palamas. The class also will address the contemporary theologians, such as Vladimir Lossky and Jean-Luc Marion, who engage components of the Orthodox tradition. [3] Mr. Thatamanil.

3981. Reading Course in Historical Theology. [Variable credit]

VII. Ethics

✠ THE objective of this area is to foster a process of Christian ethical reflection within the context of the church. The work of the area is organized in terms of two foci: the moral life and the social world. Both of these poles are embedded in and presuppose the biblical, theological, and historical traditions of the church. In addition, the teaching method employs findings of cognate disciplines such as the human sciences, philosophy, and phenomenology.

2758. Ethics in Theological Perspectives. [3] See Required Core Curriculum Courses.

2815. Religion and Social Movements. Focuses upon the roles of religious organizations, individuals, and cultures in social-political movements for change. Students will become engaged in the interdisciplinary conversations on the contributions and constraints that religious groups provide for social movements. Among the questions students will investigate are: What makes an activist? In what ways do religions provide resources—materially, ideationally, and culturally—for the emergence and maintenance of social movements? And in what ways are religious groups transformed by their interaction with the political process? [3] Ms. Snarr.

2816. Contemporary Christian Ethics. An examination of the scholarship published within the past decade that spans the denominational configuration of the United States with an emphasis on the mainline denominations' perspectives on theological ethics. [3] Ms. Snarr.

2817. Modern Christian Political Thought. Surveying Christian political thought from the late nineteenth century to contemporary debates, we will analyze theo-ethical understandings of the relation of Christianity to political life. Social Gospel, Christian Realist, Anabaptist, Liberation, Catholic Social Thought, Feminist, and Fundamentalist approaches will receive particular attention. A theory-practice option is also available for the class for those who want to engage in and study the concurrent U.S. campaign season. [3] Ms. Snarr.

3400. Social Ethics. A companion to 2758 Ethics in Theological Perspective, this introductory course focuses on an examination of religious and philosophical traditions that give rise to understandings of justice, duty, rights, and community. Attention is paid to how these traditions inform moral judgments and shape the responses of moral communities. Particular examples, such as abortion, poverty, and racism employed to show how different moral traditions issue in social analysis and provide backing for normative moral judgments. [3] Ms. Floyd-Thomas.

3401. Religion, Politics, and Social Issues. This multidisciplinary study of the relationship between religion and politics in the United States will focus on various social issues such as abortion, stem-cell research, gender, sexuality, race, prayer in schools, evolution and creationism, immigration, economic inequality, and the environment. [3]

3403. Theology and Ethics in America. Explores the philosophical, theological, and ethical legacies of American philosophers and theologians who have significantly influenced theology and ethics in the United States and American public discourse. Students may encounter the traditions of American pragmatism, American Empirical Theology, Theology of the Social Gospel, American Neo-Orthodoxy, and American Public Theology and figures from William James and R. and H. R. Niebuhr to James M. Gustafson. [3]

3404. Environmental Ethics. Deals with various literatures and topics in the field of environmental ethics—philosophical, religious, historical, cultural, and scientific perspectives informing the analysis of particular problems. The weight given to one or more of these perspectives varies according to subject matter. [3]

3411. Religion and War in an Age of Terror. Looking at both Christian and Islamic political thought, this course will wrestle with questions such as: When, if ever, is it appropriate to go to war? How has the emergence of “terrorism” as a form of war challenged traditional just war and pacifist theories? Are there ways in which religion and violence are inherently connected? How have religion and war been linked historically? In what ways do religious worldviews challenge or complement contemporary efforts at peacemaking? [3] Ms. Snarr.

3412. Seminar: Ethics and Society. An intensive examination of particular themes or thinkers in social ethics. [3]

3414. Special Topics in Ethics: Seminar in Womanist Theological Ethics. This seminar places the moral agency and theological reflections of African American women at the center of human social relations and ecclesiastical institutions. Using various womanist ethical methods and theories, we will develop a range of tools, conceptual and practical, by which to assess ways for going beyond normative reflections of theology and dominant ethical systems which often discount the exigencies of tripartite oppression. This course will explore and analyze the insights into the relationship between black women and the Divine and the ways this relationship shapes their moral agency in attaining wholeness, integrity, and meaning. Issues under our investigation will include womanist explorations of: the Divine or ultimate reality; the origin and purpose of human existence; authority and freedom in religious understanding; pluralism and religious truth; embodiment and sexuality, evil, suffering and death; compassion, joy, and hope; and Divine involvement in human history. [3] Ms. Floyd-Thomas.

3415. Feminist Theological Ethics. Drawing on resources from multiple traditions (Womanist, Mujerista, Asian, White), this course will focus on some of the major methodological, theoretical, and policy issues in feminist theological ethics. After tracing the historical development of the field of feminist theological/social ethics, we will analyze how feminists choose and use theo-ethical resources, the impact of varying theoretical frameworks on feminist analysis, several major policy foci of recent feminists, and the abiding question of whether or how to stay within a “patriarchal” religious tradition. The primary religious traditions studied will be Christian, but readings shall include a few articles from pagan, post

Christian, and Islamic feminists. [3] Ms. Snarr.

3416. Political Ethics: The Tradition of Political Liberalism. The seminar will focus on the tradition of political liberalism by devoting particular attention to the historical grounding of civic liberal republicanism in the aftermath of the thirty-years war, the establishment of the Dutch Republic, and Benedict de Spinoza's defense of religious liberty and toleration as defended in the seventeenth-century *Tractatus Theologicus-Politicus*. Participants also will study the eighteenth-century political thought of Immanuel Kant, with emphasis upon his doctrine of natural right and his views on liberty and international law, by reading from his *Political Writings*. The course will examine the American crisis of democracy as it is confronted by the insidious history of white supremacy in African slavery and women's disenfranchisement. [3] Mr. Anderson.

3417. Tolerance, Identity, and Diversity in Modern Society. The course will introduce students to modern political theory through concrete questions of religious tolerance, identity, and diversity. Readings will combine classic texts in early modern political thought (e.g., Hobbes, Locke, Mill), significant contemporary works (e.g., K. A. Appiah, C. Taylor, U. Narayan, W. Cavanaugh), and case studies (e.g., John Brown and Theo van Gogh). At every point the theological perspectives implicit and explicit in the readings and cases will be given special attention. The course will also attend especially to the limits and paradoxes built into each of its key terms and to practical, political, and theological resources for working through and living with them. [3] Mr. Smith.

3419. Twentieth-Century North Atlantic Ethics. An examination of figures and movements that have influenced the discourse on religious ethics in Europe and North America. Special attention to representatives of History of Religions School (Troeltsch, Otto); logical positivism, political theology (Moltmann, Metz, Habermas); neo-orthodox and existential theologies (Brunner, Barth, Buber, Niebuhr); as well as ethics influenced by Wittgenstein. [3] Mr. Anderson.

3422. African American Political Theology. Examination of the writings, speeches, and other cultural products (literature, films, music) of African Americans in their attempts to give prophetic expression to the politics of race, gender, and class in the North American context. The politics of abolition and reconstruction, the politics of race, and the new cultural politics of difference are approached theologically, historically, and critically. [3] Mr. Anderson.

3423. African American Social Ethics. This course is an introduction to the rich texture of the African American Christian experience from the perspective of social ethics as espoused by African American critical and moral thinkers from DuBois to Dyson. This broad experience will be explored through the themes of Christian faith and witness, their collective quest for freedom, Black spirituality, the struggle for liberation, and the meaning and nature of moral agency. Particular contestable ethical issues (namely, sexuality, violence, rage, racism, sexism, poverty, and justice) regarding Black Americans in their efforts to link divine justice and social justice will be studied in depth. [3] Ms. Floyd-Thomas.

3452. Ethics, Law, and Medicine. Explores a variety of topics and problems in medical ethics. Possible topics: Ethics, Law and Medicine, Health Care Delivery, Euthanasia and End of Life Decisions, Life before Birth, Issues in Reproductive Technologies, and Genetics and Ethics. [3] Mr. Finder.

3464. Seminar in Clinical and Research Ethics. An introduction to the central moral themes and issues arising in clinical and research settings configuring ethical understanding. Relevant historical movements in the development of modern medicine, the field of medical ethics, and the realm of clinical ethics exploring the contextual complexities asso-

ciated with attempts to identify, articulate, and clarify the moral frameworks and values present in clinical and research settings. ENTIRE YEAR: FALL and SPRING. [3–3] Staff.

3951. Methods in Ethics. A survey of various methods, styles, and contexts under which moral philosophy has been developed and transmitted in Western thought. Topics treated are classical moral philosophy (Plato, Aristotle, Cicero), Christian sources (Augustine, Thomas Aquinas), modern philosophical ethics (Spinoza, Kant, Mill, and several twentieth-century thinkers). [3] Mr. Anderson.

3953. Seminar in Sociology of Religion. Explores a number of possible topics in the Sociology of Religion. Topics may focus on classical theorists (Weber, Troeltsch, Durkheim), the study of religious movements, popular religions, rituals and religious experience, and the application of social scientific research methods for the study of religion. [3] Mr. Reside.

3954. Methods in Sociology of Religion. This course will provide students with a basic understanding of research methods used in sociological research: research design, including theory, hypothesis formation and measurement, univariate and simple multivariate analyses. Qualitative methods will be addressed as well; ethical issues in human research will be examined. FALL. [3]

3956. Philosophical Ethics in the Western Tradition. Intensive studies of major thinkers, movements, and issues in the Western philosophical tradition. [3]

3957. Advanced Theological Ethics. Systematic study of a major locus, problem, or thinker in theological ethics. [3]

3958. Black Religion and Culture Studies. As an emergent field, black Cultural Studies is interdisciplinary and has greatly developed since the late 1960s from a few black studies programs and departments at a few notable universities, Yale leading the way in the early 1970s. The conversation has grown with the increase in student enrollments in black philosophy, black queer studies, and women's studies programs, on the one hand, and traditional theological studies, on the other. Black Religion and Culture Studies appears most appropriate as a rubric of study. It best captures the ambiguities of history, culture, and religion signified by the larger discourse on the Black Atlantic. The discourse includes not only the North American, but also Caribbean and Brazilian diaspora cultures and Black Britannia. Black Religion and Culture Studies displays a concerted methodological interest in bringing Black Culture Studies into conversation with the study of black religion as defined by Charles H. Long with a focus on the history of religions approach and phenomenological hermeneutics. [3]. Mr. Anderson.

3976. Reading Course in Ethics. [Variable credit]

3977. Reading Course in Medical Ethics. [Variable credit]

VIII. History and Critical Theories of Religion

✿ WORK in the area of history and critical theories of religion is offered largely by the Department of Religious Studies in the College of Arts and Science.

The inclusion of history and critical theories of religion in the curriculum recognizes the presence of religious awareness and its expression in all major cultures of the world and the increasing mutual interpenetration and involvement of these cultures.

The courses in this field are designed, therefore, with three purposes in mind:

1. To introduce students to the history, main beliefs, institutions, and rituals of several of the great religious traditions.
2. To provide those interested in further study of one of the specific traditions the means to follow that interest through more advanced courses.
3. To give students some insight into the practice of phenomenological and historical methods of studying religions.

3128. Jewish Messianism. A study of messianism and messianic movements in Jewish history in the Common Era, including contemporary manifestations in Europe, Israel, and North America. [3] Mr. Sasson.

3156. Jewish and Christian Self-Definition. A study of the various options (social, theological, scriptural, practical) facing Jews and Christians in the first three centuries C.E. and of the processes by which the various communities narrowed those options in their attempts to establish a normative identity. [3] Ms. Levine.

3311. Modern Critics of Religion. An examination of the relationship between the critique of religion and the understanding of modernity. Focus on the writings of Feuerbach, Kierkegaard, Marx, Nietzsche, and Freud. [3] Mr. Geller.

3502. Anti-Semitism and Jewish Identity. An historical and cultural analysis of the dilemmas Jewish emancipation presented to both Jews and non-Jews in Europe, examined through the study of a variety of popular and elite cultural representations of Jews. How anti-Semitism became entangled with the problems raised by modern understandings of gender, sexual, racial, class, and self identity. [3] Mr. Geller.

3504. Freud and Jewish Identity. This course examines selected writings of Sigmund Freud within the context of contemporary Viennese Jewish life and anti-Semitic discourses. Through an analysis of Freud's rhetorical figures, topoi, exemplar, emphases, omissions, and anomalies, students will explore how psychoanalytic theory developed in response to the traumas of Jewish assimilation and of anti-Semitic repudiation—whether by acting them out or working through them. In particular, the class explores the intersections of notions of gender, sexuality, and race or ethnicity in Freud's work, especially where those responses emerge. Freud's psychoanalytic writings will be supplemented by his letters, as well as by material on the social and cultural history of his times. Each student will be responsible for a rhetorical analysis of a Freudian text in which one traces the incorporation, transformation, or conspicuous omission of Jewish representations and the consequences of these elements for Freud's argument. [3] Mr. Geller.

3510. Jewish and Christian Relations: Historical Perspectives and Contemporary Concerns. This course offers a brief history of relations between Christians and Jews and invites participants into critical engagement with present practices in light of that history. The course begins with a recognition that many of the worst examples of Jewish-Christian relations arise out of what might seem to be good intentions. But there can be critical gaps between intentions and consequences. This course particularly addresses gaps that arise in part because of failures to connect classroom learning in biblical studies, theology, history and ethics with lived practice beyond the classroom. This class asks students to make connections between theory and practice, and so to close some of the gaps between intention and consequence. [3] Ms. Levine and Mr. Smith.

3517. Islamic Mysticism. The course addresses the origins and development of mystical traditions in Islam: the rise of asceticism, early Sufis, the development and systematization of Sufi orders and teachings, the evolution of theosophical dimensions of mysticism, present-day

Sufism and its spread in North America, and a comparison of Islamic mysticism with other forms of mysticism. [3]

3518. The Qur'an and Its Interpreters. This course will survey the Qur'an and the Islamic tradition of interpretation. Particular attention will be paid to figures such as the Biblical prophets, Jesus, and Satan. Interpretations will be drawn from the earliest period up to the modern. Rationalist, dogmatic, Shi'i and mystical schools of interpretation will be discussed. [3]

3524. The Holocaust: Its Meanings and Implications. An interdisciplinary study of the systematic destruction of the European Jewish communities during World War II. Historical, social, political, and cultural developments that led to it and the psychological and sociological dimensions of its aftermath are examined along with the philosophical and theological problems it raises for both Jews and Christians. [3] Mr. Geller.

3525. History of the Study of Religion. Examination of pivotal issues, schools, and theorists in the study of religion. [3]

3531. Religious Narrative and the Self. The construction of identity in religious autobiography: motivations (personal salvation, witness, proselytism); relationships among self, God, and religious tradition; role of memory; oral vs. written; cultural, gender, and religious differences. Readings may include Augustine, Gandhi, Malcolm X, Angelou, Wiesel. [3] Mr. Geller.

3535. Black Islam in America. Varied expressions of African American Islam beginning with the bringing of Muslims as slaves from West Africa. Developments extending from the Moorish Science Temple to the Nation of Islam, other communities, and their leaders, including Malcolm X. [3]

3537. The Holocaust: Representation and Reflection. Explores fundamental questions about the nature of history and representation, the nature of the human and the divine, that the Holocaust raises. Prerequisite: 3524 or its equivalent. [3]

3880. Seminar: Special Topics in the History and Critical Theories of Religion.

3982. Reading Course in Judaism. [Variable credit]

3985. Reading Course in the History and Critical Theories of Religion. [Variable credit]

IX. Denominational Histories and Politics

2853. The Canon Law of Marriage This seminar will examine the canon laws related to the institution of marriage in the context of Catholic sacramentality, with parallel provisions from American states' laws, and the practice of church tribunals in processing applications for dissolutions and annulments. [3]

2855. United Methodist Polity and Practice. A study of the government and organization of the United Methodist Church based on *The Book of Discipline*. [3]

2856. Polity of the United Church of Christ. An examination of the mission, history, and structure of the United Church of Christ. Intended to meet an ordination requirement for United Church of Christ students. [3] Offered on demand.

2857. Baptist History and Polity. A study of Baptist origins, development, theological positions, leaders, and current trends. [3] Mr. Byrd.

2858. Contemporary Issues and Polity, Presbyterian Church (U.S.A.). Designed for students considering or pursuing ordination in the Presbyterian Church (U.S.A.). Introduces participants to the polity, ministry, and mission of the Presbyterian Church (U.S.A.).[3]

2859. History and Polity of the Unitarian Universalist Church. [3] Offered on demand.

2860. Evangelism in the United Methodist Tradition. This course meets the requirement for ordination in the United Methodist Church. It includes articulation of the biblical basis of evangelism; articulation of a theology of evangelism; familiarity with practical tools for helping individuals share the gospel along with the motivation to engage personally in the ministry of evangelism; and familiarity with practical tools for leading a congregation to be evangelistically effective along with the motivation to do so. [3]

3191. The History of the United Methodist Tradition. A survey of the history of United Methodism from its rise in England in the eighteenth century to the present. Attention is given to those forces that have shaped the movement and to its impact on its own culture. Approximately half of the course is given to John Wesley and English Methodism (to 1790); the remainder of the course examines Methodism on the American scene. [3] Mr. Meeks.

3192. Theology in the United Methodist Tradition. A survey of the history of theology in the United Methodist tradition, beginning with John Wesley and the rise of English Methodism in the eighteenth century. Attention is given to the major doctrinal concerns that have characterized Methodism historically and to its position on several social concerns. Approximately half of the course is given to the English scene, concluding with Wesley's death in 1791; the remainder of the course is given to the American theological tradition. [3] Mr. Meeks.

3215. History and Theology of the Christian Church (Disciples of Christ). Reviews Disciple origins and development, with attention to polity and to current issues facing the church. [3]

3225. The History, Doctrine, Worship, and Polity of Lutherans in America. Intended to help Lutheran students prepare for ordination, but open to any interested student. [3] (Offered on demand)

3268. Sacramental Worship and Occasional Services in the United Methodist Tradition. Focuses on baptism, the Lord's Supper, marriages, and funerals. Each is examined for its biblical and theological foundations. Attention is also given to contemporary issues and problems surrounding these important acts of worship. [3]

M.T.S. Project Course

5003. M.T.S. Project. For students in the M.T.S. degree program who choose to complete their work with an independent research project. This is pursued under the direction of a faculty member and eventuates in a substantial paper. [3]

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JACK M. SASSON, Mary Jane Werthan Professor of Jewish Studies and Hebrew Bible
FERNANDO F. SEGOVIA, Oberlin Graduate Professor of New Testament

Faculty

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A.B. (Trinity Christian 1982); M.Div., Th.M. (Calvin Theological Seminary 1986, 1990); M.A., Ph.D. (Princeton 1991, 1992) [1992]
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