

The Divinity School





Archived 2012/2013
Divinity School Catalog



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Vanderbilt
University
2012/2013

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Containing general information
and courses of study
for the 2012/2013 session
corrected to 30 June 2012
Nashville

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Divinity School Calendar 2012/2013

FALL SEMESTER 2012

Orientation and registration for new students/Monday, August 13–Friday, August 17
Classes begin/Monday, August 20
Last day to add a course; last day for late registration/Wednesday, August 29
Last day to change from “graded” to “audit” and from “graded” to “pass/fail” status/Wednesday, August 29
Fall Break/Thursday and Friday, October 4–October 5
Spring semester registration/Tuesday–Friday, October 23– November 2
Cole Lectures/Thursday and Friday, October 25–October 26
Thanksgiving holidays/Saturday–Sunday, November 17–November 25
Classes conclude/Thursday, December 6
Reading day/Friday, December 7
Examinations/Monday–Saturday, December 10–December 15
Holidays/Sunday, December 16, 2012–Sunday, January 6, 2013

SPRING SEMESTER 2013

Classes begin/Monday, January 7
Last day to add a course; last day for late registration/Monday, January 14
Last day to change from “graded” to “audit” and from “graded” to “pass/fail” status/Monday, January 14
The Reverend Doctor Martin Luther King Jr. Holiday/Monday, January 21, no classes in Divinity
Spring Break/Saturday–Sunday, March 2–March 10
Maymester, summer, and fall semester registration/Tuesday–Thursday, March 26–April 5
Good Friday/Friday, March 29, no classes in Divinity
Classes conclude/Monday, April 22
Reading days/Tuesday–Thursday, April 23–April 25
Examinations/Friday–Thursday, April 26–May 2
Commencement/Friday, May 10

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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. Upon Professor Burns' retirement in 2011, Bruce T. Morrill, S.J., was named to the Malloy professorship. In 2003, Robin M. Jensen was named the first Luce Chancellor's Professor of the History of Christian Art and Worship. In 2011, Victor Anderson was named the Oberlin Theological School Chair and Professor in Ethics and Society.

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.

Information Technology Services

Information Technology Services (ITS) offers voice, video, data, computing, and conferencing services to Vanderbilt students, faculty, and staff. ITS provides free antivirus downloads and malware prevention in many campus areas.

ITS maintains and supports VUNet, the campuswide data network that provides access to the Internet, and VUNetID, the authentication service that enables Vanderbilt users to securely identify themselves to many services on VUNet. Those services include YES, Your Enrollment Services; Online Access to Knowledge (OAK); and Vmail, the university's email system. Vmail also includes VUmailguard, designed to protect your email from viruses, unwanted mail (spam), and high-risk attachments.

ITS maintains the campus phone (voice) network, including personal phone lines for resident students. 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 discount information see its.vanderbilt.edu/cellphone.

Vanderbilt offers all students the latest version of Microsoft Office and Microsoft Windows free of charge through our

Microsoft Campus Agreement. See softwarestore.vanderbilt.edu for more information.

Through the Digital Life initiative, Vanderbilt highlights VUMix, legal, safe, inexpensive, and easy ways to explore and share music and digital content. See digitallife.vanderbilt.edu and vanderbilt.edu/vumix for details.

ITS offers various conferencing and collaboration services for students. VU Live, Vanderbilt's Microsoft Live implementation, offers Skydrive, 25 GB of network file space, and Office Live, Web versions of Microsoft Office applications, at its.vanderbilt.edu/vulive. Vanderbilt's blog service offers Wordpress Blogs at web.vanderbilt.edu/blog/. Audio and video conferencing via desktop or a Polycom bridge, and the ITS podcast studio are just a few of the services available. See its.vanderbilt.edu/services/collaboration for more information.

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 its.vanderbilt.edu/helpdesk.

For more information on IT services and computing at Vanderbilt, go to its.vanderbilt.edu.

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 Laboratory Investigation, Master of Public Health, Master of Science in Clinical Investigation, Master of Science in Medical Physics, Master of Science (Speech-Language Pathology), Doctor of Audiology, Doctor of Medical Physics, 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 Management in Health Care, 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 to award the master of divinity and the master of theological studies degrees. The Commission contact information is:

The Commission on Accrediting of the Association of Theological Schools in the United States and Canada
10 Summit Park Drive
Pittsburgh, PA 15275
Telephone: (412) 788-6505
Fax: (412) 788-6510
Website: ats.edu

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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, Randall Balmer, James Lawson, John W. O'Malley, S.J., and R. Scott Appleby.

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, Tracy West, Judith Plaskow, Catherine Keller, and Amy Hollywood.

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 Schaul, 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.

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, go to vanderbilt.edu/gradschool.

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 disciplehousevandy@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 (apphostia.its.vanderbilt.edu/housing/Main/). 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 website by early July for suggestions and guidance. The website 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, Vanderbilt meal plans, 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, go to vanderbilt.edu/commodorecard.

Eating on Campus

Vanderbilt Dining operates several restaurants, cafes, and markets throughout campus that provide a variety of food. The two largest dining facilities are Rand Dining Center in Rand Hall (connected to Sarratt Student Center) and The Ingram Commons dining hall. Six convenience stores on campus offer grab-and-go meals, snacks, beverages, and groceries. All units accept the Commodore Card and Meal Plans. Graduate student Meal Plans are offered at a discount. For more information, hours, and menus, go to 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 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 and its regulations allow disclosure without the student's consent. A complete list of the exceptions may be found at 34 CFR Part 99.31. These exceptions include, but are not limited to, the following examples:

- 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); contractors, consultants, and other outside service providers 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.

FERPA 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, email 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 information that would not generally be considered harmful or an invasion of privacy if disclosed. 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 FERPA, 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 Compliance Office, U.S. Department of Education, 400 Maryland Avenue SW, Washington, D.C. 20202-8520.

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 email address. 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. Students who have placed a directory hold with the University Registrar will not be listed in the online directory. Directory information should be kept current. Students may report address changes, emergency contact information, and missing person contact information via the Web by selecting the address change icon at <https://webapp.mis.vanderbilt.edu/student-search>.

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) vocational 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. Some full-time students at Vanderbilt come to the university with ongoing psychiatric medication management needs or find they would benefit from evaluation for these medications. For these appointments, please call (615) 322-3414.

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 website, vanderbilt.edu/pcc. The site also contains self-reflection questions and information resources for counseling services.

Center for Student Professional Development

The Center for Student Professional Development, formerly known as the Vanderbilt Career Center, serves graduate students enrolled full time 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 for career assessment and counseling and then be referred to the Center for Student Professional Development for appropriate follow-up. For detailed information, go to 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: visits to staff physicians and nurse practitioners; routine procedures; educational information and speakers for campus groups; and specialty clinics held at the SHC. Most visits are free of charge, but there are small co-pays for some procedures, and for medications or supplies purchased at the Student Health Center.

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 Vanderbilt University 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 (vanderbilt.edu/student_health).

Student Injury and Sickness Insurance Plan

All students registered in degree programs for 4 or more credit hours, or who are actively enrolled in research courses (including but not limited to dissertation or thesis courses) that are designated by Vanderbilt University as full-time enrollment are required to have 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 gallagherkoster.com/vanderbilt, 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. Coverage extends from August 12 until August 11 of the following year, whether a student remains in school or is away from the university.

A student who does not want to subscribe to the insurance plan offered through the university must complete an online selection/waiver process through the Office of Student Accounts (vanderbilt.edu/stuacct) or via the insurance company (gallagherkoster.com/vanderbilt). This process must be completed by August 1 for students enrolling in the fall for annual coverage. Newly enrolled students for the spring term must complete the online waiver process by January 6, 2013. The online selection/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 gallagherkoster.com/vanderbilt 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 encouraged to purchase the university's international student injury and sickness insurance. 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 (gallagherkoster.com/vanderbilt) 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. Health 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 and quality early childhood education and care to the children of faculty, staff, and students. The center's website at childandfamilycenter.vanderbilt.edu provides information concerning child care, elder care, summer camps, tutoring services, and school-age child care. Parents in a Pinch and the Vanderbilt Sitter Service provide back-up care options for dependents of all ages and evening, night, and weekend care.

The Child Care Center serves children ages six weeks through five years. Applications for the waiting list may be downloaded from the website. The Family Center offers a monthly lunchtime series, Boomers, Elders, and More, and a caregiver support group.

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 Equal Opportunity, Affirmative Action, and

Disability Services Department. Services include, but are not limited to, extended time for testing, assistance with locating sign language interpreters, audiotaped textbooks, physical adaptations, notetakers, and reading services. Accommodations are tailored to meet the needs of each student with a documented disability. The Equal Opportunity, Affirmative Action, and Disability Services Department also investigates alleged violations of Vanderbilt's nondiscrimination and anti-harassment policies. Specific concerns pertaining to services for people with disabilities or any disability issue should be directed to the Disability Program Director, Equal Opportunity, Affirmative Action, and Disability Services Department (EAD), PMB 401809, 2301 Vanderbilt Place, Nashville, Tennessee 37240-1809; phone (615) 322-4705 (V/TDD); fax (615) 343-0671; vanderbilt.edu/ead.

Vanderbilt University Police Department

The Vanderbilt University 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 Vanderbilt University 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 Vanderbilt University Police Department provides comprehensive law enforcement and security services to all components of Vanderbilt University including the academic campus, Vanderbilt University 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 Vanderbilt University 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. VUPD has thirty-two community service officers who lend assistance 24/7 to the Vanderbilt community through services that include providing walking escorts, providing jump starts, and unlocking cars. For non-emergency assistance from a community service officer, dial (615) 322-2745 (2-2745 from an on-campus extension).

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

Vandy Vans—The Vanderbilt University 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. GPS technology allows students to track Vandy Vans on their route via computer or mobile phone, and to set up text message alerts to let them know when a van will be arriving at their stop.

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/vandy_vans 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 VUPD 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 VUPD 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.

Security Notices—Security Notices are distributed throughout Vanderbilt to make community members aware of significant unsolved crimes that occur at the university. They are distributed through Vanderbilt email lists and through the department's webpage, police.vanderbilt.edu.

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

VUPD provides additional services including property registration (for bikes, laptops, etc.), lost and found, weapons safekeeping, and Submit a Crime Tip. For further information on available programs and services, call (615) 322-2558 or visit police.vanderbilt.edu.

Additional information on security measures and crime statistics for Vanderbilt is available from the Vanderbilt University Police Department, 2800 Vanderbilt Place, Nashville, Tennessee 37212. Information is also available at police.vanderbilt.edu.

Annual 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 University Police Department, 2800 Vanderbilt Place, Nashville, Tennessee 37212 or by telephone at (615) 343-9750. You may also obtain this report on the website at police.vanderbilt.edu/annual-security-report.

Parking, Vehicle Registration, and Alternative Transportation

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 vanderbilt.edu/traffic_parking.

Bicycles must be registered with the Vanderbilt University Police Department.

All Graduate School students can ride to and from the Vanderbilt campus free of charge on Nashville's Metropolitan Transit Authority buses. To utilize this service, a valid student ID card is required for boarding the bus.

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, Every Nation Campus Ministries, 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. Vanderbilt students serve as tutors and mentors to young people in the Edgehill community. 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 provides the campus with additional opportunities to learn about world cultures and to celebrate diversity. International Lens film series brings more than fifty international films to campus each year. 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 and a selection of holiday parties. Southern Culture Series is an opportunity for students to experience Southern culture in nearby cities such as Memphis, Chattanooga, and Atlanta.

Margaret Cuninggim Women's Center

As part of the Office of the Dean of Students, the Margaret Cuninggim Women's Center welcomes all members of the Vanderbilt community to take part in our events and resources related to women's and gender topics. Our Gender Matters program offers co-curricular programming aimed to increase awareness of the influence that gender has in our lives; in addition, Gender Matters provides individual support and advocacy around a variety of issues, including gender stereotyping, gender equity, students with children, body image, eating disorders, pregnancy and reproduction, sexual health, and more. Project Safe is a support and resource referral hub for those affected by power-based personal violence (sexual assault, partner violence, stalking, and bias-related violence). Through the Green Dot violence prevention campaign, we also coordinate a campus-wide effort to involve all members of the Vanderbilt community in creating a safer campus. The Women's Center is open Monday through Friday, 8:00 a.m. to 5:00 p.m. and is located at 316 West Side Row. For more information, please call (615) 322-4843.

Office of LGBTQI Life

As a component of Vanderbilt's Office of the Dean of Students, the Lesbian, Gay, Bisexual, Transgender, Queer, and Intersex (LGBTQI) Life office 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 DVD library for resources around LGBTQI issues and culture. In addition, LGBTQI Life conducts tailored trainings and consultations for the campus and community and coordinates the Safe Zone Ally program. 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 email hillel@vanderbilt.edu.

Religious Life

The Office of Religious Life provides opportunities for students, faculty, and staff to explore religion, faith, spirituality, personal values, and social responsibility via educational programming, religious and spiritual praxis, encounters with various faith perspectives, and engagement with religious and spiritual communities. The office serves "the religious" and those who identify as "nonreligious." Religious Life is an intellectual home and ethical resource for anyone in the Vanderbilt community seeking to clarify, explore, and deepen understanding of their lives.

Recognizing the importance of exploring one's faith in community, the Office of Religious Life facilitates opportunities for individuals of a shared faith to gather and engage in the rites, rituals, and practices of their particular religious tradition. Whether guided by one of our affiliated chaplains or a student-run religious organization, these groups foster a sense of community and common values. For a complete listing of campus religious groups, resources, services, and programming opportunities, visit vanderbilt.edu/religiouslife.

Extracurricular Activities

Sarratt Student Center/Rand Hall

Sarratt Student Center (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 300-seat cinema, an art gallery, art studios, multicultural space, rehearsal rooms, large lounge spaces, large and small meeting spaces, and a courtyard. The facility is also home to the Commodore Card office, Vanderbilt Student Communications, a radio station, a TV station, the Last Drop Coffee Shop, and The Pub at Overcup Oak restaurant.

Connected to Sarratt Student Center is Rand Hall which houses Rand Dining Center, a campus store, student-operated businesses, The Anchor (student organization space), a multipurpose venue, meeting and seminar rooms, and a large open lounge space.

The Vanderbilt Programming Board plans concerts, films, classes, speakers, receptions, gallery showings, and many other events throughout campus. The facilities information desk serves as a Ticketmaster™ outlet, handling ticket sales for most of the university's and Nashville's cultural events. The Dean of Students, Greek Life, Leadership, and the Office of Active Citizenship and Service are located in Sarratt Student Center/Rand Hall.

Student Life Center

The Vanderbilt Student Life Center (vanderbilt.edu/studentlife) 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 the Center for Student Professional Development (formerly the Vanderbilt Career Center), International Student and Scholar Services, the Health Professions Advisory Office, the Office of Honor Scholarships, the Office of International Services, and the 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 lifeguarding/CPR/first aid, 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 visit vanderbilt.edu/campusrecreation.

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.

2701. Formation of Christian Traditions.

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.

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.

2758. Ethics in Theological Perspective.

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 Christian Traditions. [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] To 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 Christian Traditions, 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 Perspectives. [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 Theology and Care. [3]

2706. History of Christian Liturgy. [3], or any other course designated as fulfilling this requirement.

2801. Fundamentals of Preaching. [3], or any other course designated as fulfilling this requirement.

A course on leadership and ministry, as approved. [3]

A course on religious education, as approved. [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. Students benefit from having taken 2750 History of Religion in America and 2758 Ethics in Theological Perspectives. 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.
- IV. Students are required to complete at least one course from each of three cluster groups: Interreligious Encounter; 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 taken for core or cluster elective requirements may count in either or both categories, with the exception of the field education elective which satisfies only the core elective requirement. Reading courses may not fulfill core or cluster elective requirements.

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.

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 choose 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 Christian Traditions.** [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 Perspectives or 3951. Methods in Ethics.** [3] This course is normally taken in the second year of study.
- 6) One course in the area of Religion, Personality, and Culture.
- 7) Approved course in the Study of Religion or Interreligious Encounter.

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 Option

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.

M.T.S. Portfolio (Non-Thesis/Project Option)

Students who do not elect to complete a program project or thesis must submit a final portfolio to the registrar one month prior to graduation. The portfolio should contain a completed and graded assignment from a class in each of the seven areas of the curriculum (i.e., Hebrew Bible and Ancient Near East, New Testament and early Christianity, ethics and society, historical studies, theological studies, interreligious encounter or theories of religion, and religion, psychology, and culture). The copies provided must include the evaluative comments of the instructor(s) of the course(s).

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 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.

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. 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 three semesters. A student will complete 51 hours for the M.T.S. and at least 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 VDS Field Education and VUSN Clinical Preceptorship programs.

For R.N. and Non-R.N. Pre-Specialty Students

Year One:	VUSN Pre-Specialty Year (fall, spring, summer)
Year Two:	VDS (fall, spring)
Year Three:	VUSN Specialty Year (fall, spring, summer)
Year Four:	VDS (fall, spring)

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

Year One:	VDS (fall, spring)
Year Two:	VUSN Specialty Year (fall, spring, summer)
Year Three:	VDS (fall, spring)

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 at least 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 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.

For R.N. and Non-R.N. Pre-Specialty Students

Year One:	VUSN Pre-Specialty Year (fall, spring, summer)
Year Two:	VDS (fall, spring)
Year Three:	VUSN Specialty Year (fall, spring, summer)
Year Four:	VDS (fall, spring)
Year Five:	VDS (fall, spring)

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

Year One:	VDS (fall, spring)
Year Two:	VUSN Specialty Year (fall, spring, summer)
Year Three:	VDS (fall, spring)
Year Four:	VDS (fall, spring)

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 forgo 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
 Medical Ethics
 Pastoral Care for Persons with Mental Disorders and Addictions
 Death and Dying
 CPE
 Field Education

Vanderbilt University School of Nursing

Population-Based Health Care

Divinity and Owen Graduate School of Management

The MBA–M.T.S. and the MBA–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 MBA–M.T.S. Program

The MBA–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 MBA Nine (9) elective hours from the total 51 M.T.S. program (Divinity hours) will be from the Owen School. Twelve (12) [or nine (9)] hours from the total 61 MBA program (Owen School 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 MBA–M.Div. Program

The MBA–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 MBA Twelve (12) elective hours from the total 84 M.Div. program (Divinity hours) will be from the Owen School. Twelve (12) hours from the total 61 MBA program (Owen School 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 forgo 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 website. 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 Certificate in Latin American Studies

In cooperation with the University’s Center for Latin American Studies (CLAS), the Divinity School offers the Certificate in Latin American Studies. The certificate program requires 15 hours of formal graduate work in Latin American Studies from at least two disciplines with no more than 9 hours coming from one discipline. The certificate also requires demonstrated conversational or reading proficiency in Spanish, Portuguese, or an indigenous Latin American language demonstrated by satisfactory completion of intermediate level course work in the language or by an oral or written examination. For further information, visit vanderbilt.edu/clas/ and contact the assistant dean for academic affairs.

The Certificate in Religion in the Arts and Contemporary Culture

Enabled by a grant from the Henry Luce Foundation, this program seeks to create future leaders for ministry who understand and can advance the creativity of the arts for theological reflection and contemporary worship. The program assists practicing artists within the popular culture industry in their exploration of the theological context and religious dimensions of their work. The certificate in Religion in the Arts requires fifteen credit hours which should be selected with advice and approval of the program director and may comprise electives that can fulfill other degree requirements or electives, as well as a maximum of three hours for a final project. Students may, with permission of the director and the professor in question, count toward the certificate other courses in which they can direct their individual work toward religion and the arts. Two courses may be taken in other Vanderbilt departments or schools (e.g., the Blair School of Music or the Department of History of Art). Persons pursuing the certificate in Religion in the Arts must:

1. Be registered for academic credit as degree-seeking students of the Divinity School or graduate Department of Religion. Non-degree-seeking students may enroll for Continuing Education Units (CEUs).

2. Complete fifteen hours of approved coursework for the program.
3. Present a final project in the student's area of interest (this may overlap with the M.Div. project or M.T.S. thesis). The project need not be a written thesis but could be a performance, exhibition, or other creative work. Students are advised that creative projects, whether done for academic credit or not, take time to put together. As the design of the final project is subject to the director's approval, planning should begin before the student's final year in the program.
4. Receive approval for that final project from a first and second evaluator, chosen from the Vanderbilt faculty in consultation with the director of the Religion in the Arts program. For M.Div. projects, both evaluators must come from the Divinity School faculty. A third evaluator from outside the VDS faculty may be added if deemed necessary by the director.

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.

For 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 website of the Graduate Department of Religion at vanderbilt.edu/divinity/graduateprograms.php.

Faculty

VICTOR ANDERSON, M.Div., Th.M., Ph.D., Oberlin Theological School Chair and Professor of Ethics and Society
 DALE P. ANDREWS, M.Div., Ph.D., Distinguished Professor of Homiletics, Social Justice, and Practical Theology
 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
 SANDRA BARNES, Ph.D., Professor of Human and Organizational Development; Professor of Sociology of Religion
 GREGORY F. BARZ, M.A., Ph.D., Associate Professor of Musicology (Ethnomusicology)
 JAMES P. BYRD, M.Div., M.A., Ph.D., Associate Dean; Assistant Professor of American Religious History
 LARRY CHURCHILL, M.Div., Ph.D., Ann Geddes Stahlman Professor of Medical Ethics
 BETH ANN CONKLIN, Ph.D., Associate Professor of Anthropology; Associate Professor of Religious Studies
 PAUL J. DEHART, M.A.R., Ph.D., Associate Professor of Theology
 DENNIS C. DICKERSON, M.A., Ph.D., James M. Lawson Jr. Professor of History
 IDIT DOBBS-WEINSTEIN, M.A., Ph.D., Associate Professor of Philosophy
 PAUL R. DOKECKI, M.A., Ph.D., Professor of Psychology, Peabody College; Member, Vanderbilt Kennedy Center
 KATHLEEN FLAKE, J.D., M.A., Ph.D., Associate Professor of American Religious History
 STACEY FLOYD-THOMAS, M.T.S., Ph.D., Associate Professor of Ethics and Society
 WILLIAM FRANKE, M.A., Ph.D., Associate Professor of Comparative Literature and Italian; Associate Professor of Religious Studies
 VOLNEY P. GAY, M.A., Ph.D., Professor of Religious Studies; Professor of Psychiatry; Professor of Anthropology
 JAY GELLER, A.M., Ph.D., Associate Professor of Modern Jewish Culture
 LENN E. GOODMAN, D.Phil., Professor of Philosophy; Professor of Religious Studies
 THOMAS A. GREGOR, Ph.D., Professor of Philosophy; Professor of Religious Studies
 JACOBUS J. HAMMAN, M.Th., Ph.D., Director of the Program in Theology and Practice and Associate Professor of Religion, Psychology, and Culture
 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
 ROBIN M. JENSEN, M.A., M.Phil., Ph.D., Luce Chancellor's Professor of the History of Christian Art and Worship
 DOUGLAS A. KNIGHT, M.Div., Dr.Theol., Drucilla Moore Buffington Professor of Hebrew Bible, Professor of Jewish Studies
 PETER LAKE, Ph.D., Professor of History of Christianity
 AMY-JILL LEVINE, M.A., Ph.D., University Professor of New Testament and Jewish Studies and the E. Rhodes and Leona B. Carpenter Professor of New Testament Studies
 PAUL C. H. LIM, M.Div., Th.M., Ph.D., Associate Professor of Church History
 HERBERT MARBURY, M.Div., Ph.D., Assistant Professor of Hebrew Bible
 BARBARA MCCLURE, M.Div., Ph.D., Assistant Professor of Pastoral Counseling and Pastoral Theology
 JOHN S. MCCLURE, M.Phil., M.Div., Ph.D., Charles G. Finney Professor of Homiletics and Chair of the Graduate Department of Religion
 RICHARD MCGREGOR, M.A., Ph.D., Associate Professor of Religious Studies
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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
MELISSA SNARR, M.Div., Ph.D., Associate Professor of Ethics and Society
MARTINA URBAN, M.A., Ph.D., Associate Professor of Religious Studies and Jewish Studies

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

Archived 2012/2013
Divinity 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 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 orientation 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 website, 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 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. program 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 further action, the associate dean will bring the concern(s) before a committee composed 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 Center, Psychological and Counseling Center). Failure to comply may result in the student's being placed on involuntary leave of absence.
3. In consultation with relevant university officials (Vanderbilt Student Health Center, 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 Vanderbilt 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.

Definition of a Credit Hour

Credit hours are semester hours; e.g., a three-hour course carries credit of three semester hours. One semester credit hour represents at least three hours of academic work per week, on average, for one semester. Academic work includes, but is not necessarily limited to, lectures, laboratory work, homework, research, class readings, independent study, internships, practica, studio work, recitals, practicing, rehearsing, and recitations. Some Vanderbilt courses may have requirements which exceed this definition.

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 20–21. 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 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's 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 scholarships from the Divinity School will have their scholarships 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.

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 website, 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 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 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 31.

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 deposits are 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 deferral 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 appropriate graduate study to the M.T.S. program, but the total number of hours applied toward the M.T.S. 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 appropriate graduate study to the M.Div. program, but the total number of hours applied toward the M.Div. 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 assistant dean for academic affairs.

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. An applicant whose native language is not English must present the results of the Test of English as a Foreign Language (TOEFL) or the International English Language Testing System (IELTS) with the application. The minimum acceptable score for the Internet-based TOEFL is 95. The computer-based total acceptable score is 250, and for the paper-based test, 600.

The TOEFL is administered at test centers throughout the world at different times during the year. Information on how to register and where to take the test is available at ets.org/toefl.

The minimum acceptable score for the IELTS is 7.0. Information on how to register and where the test is offered may be found at ielts.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, PMB 595, 230 Appleton Place, Nashville, TN 37203-5721, U.S.A., or visit 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 (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 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. 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 21–24 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. 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.

Financial Information

STUDENTS enrolled in the M.Div. and M.T.S. programs are charged tuition at the rate of \$800 per credit hour in 2012/2013.

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 (2012/2013)

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)	2,382
Student activities (Divinity School)	150
Student activities (Sarratt and university programs) and student recreation fee (estimate)	254
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 2012 Withdrawal/Refund Schedule

Week 1	August 20-August 26	100%
Week 2	August 27-September 2	95%
Week 3	September 3-September 9	85%
Week 4	September 10-September 16	80%
Week 5	September 17-September 23	75%
Week 6	September 24-September 30	70%
Week 7	October 1-October 7	60%
Week 8	October 8-October 14	55%
Week 9	October 15-October 21	50%
Week 10	October 22-October 28	40%

No refund after October 28, 2012

Spring 2013 Withdrawal/Refund Schedule

Week 1	January 7-January 13	100%
Week 2	January 14-January 20	95%
Week 3	January 21-January 27	85%
Week 4	January 28-February 3	80%
Week 5	February 4-February 10	75%
Week 6	February 11-February 17	70%
Week 7	February 18-February 24	60%
Week 8	February 25-March 1	55%
Week 9	Spring Break March 2-March 10	
Week 10	March 11-March 17	50%

No refund after March 17, 2013

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 website at vanderbilt.edu/stuacct.

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. Students who reside beyond an approximate sixty-mile radius from campus as determined by ZIP code and students who want to have fees waived due to exceptional circumstances must petition in writing for a waiver through the Office of Recreation Administration, PMB 406206, 2301 Vanderbilt Place, Nashville, Tennessee 37240-6206. A waiver request form may be obtained by emailing waiverscommittee@vanderbilt.edu or by calling (615) 322-3963. A \$10 late fee is assessed to eligible students who apply for waivers after August 19 for the fall semester and January 7 for the spring semester. No waivers are granted after the end of the semester in which the fee occurs, and, per the *Student Handbook*, **there are no waivers of the summer activity and recreation fees.**

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 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.

Application forms for need-based aid include the Divinity School need-based grant application, the FAFSA, and the University Graduate and Professional Aid Form. All forms must be completed prior to a determination of eligibility, and should be directed to the appropriate addresses as instructed by the Office of Admissions and Student Services.

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.

DEAN'S SCHOLARSHIPS are awarded annually on the basis of exceptional academic achievement and vocational promise. Each award covers full tuition for recipients enrolled in 9 or more credit hours per semester, and is renewable for up to 84 hours of credit (M.Div.) or 51 hours of credit (M.T.S.) if the recipient maintains a minimum 3.4 grade point average. Persons who have applied by January 15 will be considered.

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 STIRLING VANDERBILT (HSV) SCHOLARSHIP was established in the Divinity School by the Board of Trust to memorialize Harold Stirling 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 MARY JANE STRICKLER AND ADAM GILLESPIE ADAMS SCHOLARSHIP. Established in 2011 by Madeline R. Adams (A'56) and Howell E. Adams Jr. (BE'53) of Atlanta, Georgia, for financial support of deserving 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 ROBERT L. BUTLER AWARD. In May 2007, the Robert Lewis Butler Award was established. Distribution from the endowment income from the Robert Lewis Butler Award will be awarded annually to a second or third year student in the Divinity School. The student awarded will be determined by the dean of the Divinity School or the dean's designee. Preference will be given to a student from the South who adds to the diversity of the University and who is preparing for ministry in the African American Church.

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.

DOUGHERTY FOUNDATION GIFT FOR ROMAN CATHOLIC STUDIES was established in 1982 through a grant from the James R. Dougherty Jr. Foundation in support of Catholic Studies.

FRANK PURVER AND JEAN HARMON EARLY FUND. A gift was made by Robert and Jean Brockman to establish the Frank Purver and Jean Harmon Early Fund. The income from this endowment fund is to be used for Christian education.

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.

TONI AND RICHARD HELLER SCHOLARSHIP. Established in 2011 by Toni W. Heller (MTS '05) and Dr. Richard M. Heller in honor and recognition of Mrs. Heller's profoundly rewarding experience as a student at the School. The scholarship is to provide support to Divinity students in the master of divinity or master of theological studies programs with an interest in developing a deeper understanding of the relationship between Judaism and Christianity.

JUNE L. AND GEORGE L. HERPEL SCHOLARSHIP. Established in 2009 to provide aid to a need-based student enrolled in graduate school studies in divinity or theology studies.

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, Cottondale, Alabama.

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.

LEULLA HEFLEY MARTIN AND JOHN MARSHALL MARTIN SR. SCHOLARSHIP. Established in 2000 by Margaret Ann Martin Harpole (BA'52) in memory of her parents to provide scholarships for Divinity School students preparing for ministry in the United Methodist Church.

THE WILLIAM DUNCAN AND LESTRA KINNEY EXUM MCARTHUR SCHOLARSHIP. Established by Frank D. McArthur II, BA'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.

HERBERT GORDON MAY SCHOLARSHIP. Established in 2004 through a bequest from Clarence T. Gilham (BD'55 Oberlin College) to provide scholarship funds to Divinity students who show financial need.

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. For many years Mrs. Phillips was 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.

WALTER J. REIN AND JANELL LAMAN REIN SCHOLARSHIP. Established in 2008 by Walter J. Rein (MDiv'62) and wife, Janell L. Rein. This was established as a way of giving back to an institution that has meant so much to them during their lifetimes. This is to be awarded to Divinity School students with demonstrated financial need as determined by the dean of the Divinity School or the dean's designee.

ROMAN CATHOLIC SCHOLARSHIP. Established in 1997 by Joel O. Cheek with additional gifts made by alumni and friends of the Divinity School. To be used for Roman Catholic Studies.

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

KELLY MILLER SMITH SCHOLARSHIP. Established by the faculty of the Divinity School in memory of their colleague, Kelly Miller Smith, who 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 for ministry in the black church is awarded to an entering candidate for the master of divinity degree on the basis of academic achievement and professional promise.

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 the bachelor of divinity degree in 1948 from the Divinity School and the master of library science degree from Peabody College in 1952.

THE LORENE SHARP WHITE SCHOLARSHIP FUND. Established in 1984 by a bequest of Lorene Sharp White, MDiv'75, 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 pre-certified 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.

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.

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.

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.

Courses

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 through the YES (Your Enrollment Services) online system, for a definitive list of courses offered.

DIV 1001. Orientation Readings. This course is required of all entering students in the master of divinity and the master of theological studies degree programs; matriculants will read and discuss the history, mission, and commitments of the Divinity School and the school's role in theological education. FALL. [0]

DIV 2339. Intensive Elementary Latin. The equivalent of beginning Latin, parts I and II; this summer course presents the elements of the Latin language at an accelerated pace. SUMMER. [3]

DIV 2400. Beginning Latin I. Designed to enable the student to understand elementary Latin, whether written or oral. Some practice in speaking and writing in Latin. FALL. [3]

DIV 2402. Beginning Latin II. Continuation of Beginning Latin I, and transition to literary Latin. Emphasis on the comprehension of texts. SPRING. [3]

DIV 2404. Elementary Arabic I. Development of reading, listening, speaking, and writing skills. FALL. [3]

DIV 2405. Elementary Arabic II. Continuation of Elementary Arabic I, and transition to literary texts. SPRING. [3]

DIV 2406. Advanced Seminar in Arabic. Analysis of style and forms. Poetry, novels, popular literature, and historical chronicles. Topics vary. May be repeated for credit if there is no duplication in topic. [3]

DIV 2500. Elementary Biblical Hebrew, Part I. This is the first course in a two-semester sequence leading to a reading knowledge of the Hebrew Bible; concentration is upon the basic elements and grammatical study of the language whereupon students begin to read from the original texts. (This course is prerequisite to Divinity 2501, Biblical Hebrew, Part II, which will be offered in the spring semester.) FALL. [3]

DIV 2501. Elementary Biblical Hebrew, Part II. Continuation of Elementary Biblical Hebrew, Part I. SPRING. [3]

DIV 2503. Hebrew Bible. The life and thought of ancient Israel, with emphasis upon the community's understanding of itself and of its role in history, are addressed in this course; concentration is upon both the problems of historical and literary interpretations and the Israelites' religious practices and faith. [3]

DIV 2504. Exegesis Hebrew Bible. An introductory study of the textual, historical-critical, ideological, and literary exegetical methods for a critical study of texts composing the Hebrew Bible. [3]

DIV 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]

DIV 2511. New Testament. An introduction to the materials documenting the origins of Christianity, to the social, literary, ideological, and theological contexts in which they emerged and which they reflect, and to the various critical methodologies employed in interpreting them. SPRING. [3]

DIV 2512. Exegesis New Testament. An introductory study of the textual, historical-critical, ideological, and literary exegetical methods for a critical study of texts composing the New Testament. [3]

DIV 2513. Biblical Interpretation. Introduction to the resources, methods, and practice of biblical interpretation, with exercises on selected texts from the Hebrew Bible and New Testament. Knowledge of biblical languages is not required. [3]

DIV 2516. Early Christian Women. Investigates women's participation in early Christian groups from the time of Jesus' ministry to the sixth century C.E. The lives of early Christian women will be examined in light of the experiences of women in Jewish and Greco-Roman societies. Various New Testament and other early Christian writings which reflect responses to women and ideas about women will be analyzed. The work of feminist interpreters of the Bible and Early Christianity will be considered throughout the course. The relevance of material for such contemporary issues as women's leadership will be discussed; satisfies biblical studies or gender requirement and counts toward Carpenter certificate. [3]

DIV 2550. Pastoral Theology and Care. This course introduces students to basic theories, theologies and methods of pastoral care, especially (though not exclusively) in the ecclesial context. This course assumes that care is mediated through acts of pastoral leadership, liturgy, preaching and the forming of congregational life and programming as well as through specific individual conversations. Special attention is paid to the person of the pastor as caregiver and leader of a community of faith and care. Theories and methods of care are related to real and practical problems a pastor faces in a congregation, including illness and death, grief and loss, marriage and family issues, domestic violence and abuse. Skills learned will include listening, analysis of systems, and diagnosis and referral. FALL, SPRING. [3]

DIV 2555. The Foundations of Ethical Leadership. Every organization—from a congregation to a non-profit, from a university to a commercial enterprise—needs effective and ethically astute leaders. Professionals, as people who apply expert knowledge in the interests of practical and essential human ends (health care, soul care, justice, education, etc.), have a particularly important role to play in leading modern organizations. This course seeks to strengthen participants' abilities as leaders within the professions, and to equip them with the moral and institutional capabilities necessary for today's complex world. The course also will strive to stimulate learning and reflection on the key elements and dynamics of leadership and ethical responsibility in professional life. The course uses readings, group and individual exercises, peer consultations, films and written assignments to deepen our moral imaginations and leadership capacities. [3] Mr. Reside.

DIV 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. Addresses the questions: What is distinctive about ministry as leadership? How do ministers lead with boldness, creativity, wisdom, and faith? [3]

DIV 2557. Adaptive Leadership in the Church Today: Navigating Change, Resistance, and Conflict. The ongoing paradigm shifts in the mainline American church continue to complicate the role of pastoral leader. Congregations of all sizes, settings, and demographics are dealing with stresses and forces that they do not know how to navigate. Adaptive leadership is the term coined by Ronald Heifetz of Harvard Business School to denote the type of leadership required to help an institution negotiate these kinds of new realities. Church leaders who understand the nature of adaptive work are better equipped to help their congregations discover new solutions to problems that at times seem overwhelming. Being an adaptive leader requires one to be able to diagnose the system one is leading, to mobilize the resources of that system and at the same time be mindful of the self as a system interacting with the larger one. This course offers students insights and skills designed to enhance their capacity to do the work at those three levels: system diagnosis, system

mobilization, and self-awareness. Satisfies leadership requirement in master of divinity degree. [3]

DIV 2558. Seminar in Leadership: Pastoral Lives. What is the good life in ministry? Is ministry a vocation that can sustain and satisfy you? It is difficult to understand the experience of being a pastor. This seminar will focus on novels and memoirs about ministers and congregations that disclose more adequately the textures and challenges and joys that characterize pastoral lives. [3] Mr. Miller-McLemore.

DIV 2559. Religious Questions in the Poetry of Emily Dickinson. Emily Dickinson's struggle with God is related to the considerable challenges that arose to Christian belief in the nineteenth century. When she was born, the argument from design was securely in place on a six-thousand-year-old earth; at about the time that she began to write poetry regularly, Darwin published *On the Origin of Species*, and the earth had suddenly grown older. Like Fyodor Dostoevsky and Friedrich Nietzsche—contemporaries with whom she merits comparison—Dickinson was one of the first to trace the trajectory of God's decline. In this course, we shall read the collected poems of Dickinson and examine the religious questions and themes she addresses; we shall consider Dickinson's religious thinking in terms of the *Five Canons of the Synod of Dort*, that would have been very familiar to those growing up in Congregational churches in Amherst in the 1830s and 1840s. [3] Mr. Judge.

DIV 2560. The Incarnational Art of Flannery O'Connor. Literary scholars contend that no other modern American writer of the twentieth century has constructed a fictional world so energetically and forthrightly charged by religious investigation as Flannery O'Connor has created. Her canon has established the standards for how serious writers may address the Mystery of God's salvific actions without compromising the compositional tenets of belletristic literature. As a "literary theologian," O'Connor demonstrated that religion, far from being an impediment to art, may serve as the vital center of the artist's imagination. Participants in this course will engage in a rigorous, objective, and unsentimental investigation of the themes that compose O'Connor's canon. We shall read her two novels, two collections of short stories, essays, and correspondence, and our discourse will be governed by the recurring question: "What universal properties from the human drama of existence has Flannery O'Connor incarnated in language and invited us to examine?" [3] Mr. Judge.

DIV 2561. Religious Themes in William Faulkner. As a major literary figure who inherited the thunderous legacies of the Civil War, William Faulkner grappled with the tensions of modernism, racism, war, and the sense of alienation, displacement, and despair that increasingly challenged humankind in the twentieth century, tensions with which we, as people of faith, continue to struggle. His contemporary, Robert Penn Warren, remarked of Faulkner, "He has taken our world, with its powerful sense of history, its tangled loyalties, its pains and tensions of transitions, its pieties and violences, and elevated it to the level of a great moral drama on the tragic scale." Participants in this seminar will read *The Sound and the Fury*, *Absalom, Absalom*, *Light in August*, *Sanctuary*, and *Requiem for a Nun* and examine the literary works for their religious themes and questions. [3] Mr. Judge.

DIV 2562. Seminar in the Writings of Albert Camus. When Albert Camus received the 1957 Nobel Prize in Literature, the Swedish Academy proclaimed him the world's foremost literary antagonist of totalitarianism, who, with clear-sighted earnestness, illuminates the problems of the human conscience in our time by writing in a common language on the themes of war and resistance, exile, and the death penalty. Participants in this seminar will be invited to engage in an objective investigation of the religious themes that compose the canon of the French Nobel laureate who argued that all of our troubles spring from our failure to use plain, clear-cut language. We shall study Camus as a short story writer, a novelist, a dramatist, an essayist, a journalist, and a social critic. Our discourse will be governed by the recurring questions: What theological problems has Camus located in language? and What wisdom has Camus bequeathed to us as participants in the drama of the human condition? [3] Mr. Judge.

DIV 2563. Shakers in American Religion. This seminar will focus on the Society of Believers in Christ's Second Appearing, better known as the

Shakers. The Shakers offer a case study in the development of a religion, from charismatic beginnings to institutional formation and decline. Shakerism will be a lens through which to explore topics in American religious history such as revivalism and the Second Great Awakening, utopian communal societies, experiments in sexual equality and the restructuring of family relationships, spiritualism, and religious expression in ritual, music, and material culture. [3]

DIV 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] Mr. Baldwin.

DIV 2565. Writing Creatively About Religion. In her essay titled "Scriptio Divina: Women, Writing and God," Harvard University Divinity School theologian Stephanie Paulsell argues that the "often unbearable" experience of writing serves our intellectual and spiritual formation in the ways the discipline of *lectio divina* "wakes us and opens us to the presence of God." Students who enroll in this course will engage in a series of creative and autobiographical writing exercises in prose, poetry, and drama that explore various religious questions and themes. [3] Mr. Judge.

DIV 2566. Songwriting from a Theological Perspective. This is a studio class where students concentrate on the production of songs in a theologically reflective environment. The course aims to meet the needs of students who come to the Divinity School with an interest in communicating and educating through music. [3] Mr. Perkins.

DIV 2567. Music and Religion. Examines two universal features of human life—music and religion—by focusing on the phenomenon of religion in comparative and global perspective, exploring the connections between religious doctrines, rituals, and cultural performances. The seminar will devote special attention to case studies in world music and draw upon student participation in listening to recorded music and participating in live performances as expressions of reverence for and connection with the Divine. [3]

DIV 2568. The Bible and Music. This course investigates biblical texts [(1) Old Testament/Tanach; (2) Deuterocanonical texts/Old Testament Apocrypha; (3) New Testament] that have inspired musical settings and the musical settings themselves. Emphasis on literary and musical analysis and interpretation. No musical or Scriptural background assumed. [3] Ms. Levine and Mr. Rose.

DIV 2600. Koine Greek I, Part I. This is the first course in a two-semester sequence leading to a reading knowledge of the New Testament; the course concentrates on the basic elements and grammatical study of the language whereupon students begin to read from the original texts. (This course is prerequisite to Divinity 2601, Koine Greek, Part II, which will be offered in the spring semester.) FALL. [3]

DIV 2601. Koine Greek II. Continuation of Koine Greek, Part I. SPRING. [3]

DIV 2602. Beginning Classical Greek, Part I. Elements of classical Greek. Reading of simplified texts from authors of the fifth and fourth centuries B.C.E. Offered in the Department of Classical Studies. FALL. [3]

DIV 2603. Beginning Classical Greek II. Continuation of 2602. Completion of the elements of classical Greek through readings from classical authors. Introduction to Homeric and Hellenistic Greek. Offered in the Department of Classical Studies. SPRING [3]

DIV 2655. The Skill and Practice of Theological Conversation. This course is an introduction to the skills that inform theological literacy and to the critical thinking that sustains theological reflection. The primary focus will be on introducing students to the habit of theological reflection, and it presupposes very little background knowledge of Christian theology or the Christian theological tradition(s). Students will engage in short, close readings of a wide variety of primary sources, ancient and contemporary, in order to analyze the logic of theological claims, and the varying ways theological discourse addresses its ever-changing situation. Attention will

be paid to the function of doctrine in theological discourse, the sources and norms employed in theological formulation, and the theologian's relationship to philosophical, cultural, and political contexts. [3]

DIV 2656. Constructive Christian Theology, Part I. 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 courses for the Constructive Christian Theology sequence are Divinity 2503, Hebrew Bible; Divinity 2511, New Testament; Divinity 2701, The Formation of the Christian Tradition; and Divinity 2703, Christianity in the Reformation Era; Divinity 2656 is prerequisite for Divinity 2657, Constructive Christian Theology, Part II, which will be offered during the spring semester when the themes to be addressed will include Christology, the Holy Spirit, the Church and the world, ecclesiology, and eschatology. FALL. [3]

DIV 2657. Constructive Christian Theology, Part II. A required core curriculum course for students pursuing the master of divinity, this class is a continuation of Divinity 2656. The twelve semester-hours of prerequisite courses include Divinity 2503, The Hebrew Bible; Divinity 2511, The New Testament; Divinity 2701, The Formation of the Christian Tradition; and Divinity 2703, Christianity in the Reformation Period. As the second course in the two-semester sequence of constructive Christian theology, the class will address the themes of Christology, the Holy Spirit, the Church and the world, and eschatology. SPRING. [3]

DIV 2670. Scripture and Theology. As a study on the uses of Scripture in historical and contemporary theology, this course examines the ways the Bible has functioned for constructive and critical purposes in a range of theological styles and approaches, in order to understand better and theologically address ongoing questions of authority or inspiration, as well as the demands of historical and ideological critique. The primary focus is on the theological practice of biblical commentary and exegesis; students will examine the roots and development of figurative and allegorical readings common to the patristic and medieval eras; the impact of historical and critical norms in the Reformation and modernity; and contemporary liberationist and philosophical recoveries of Scripture's use. Students will engage in the theological work of reading Scripture as a constructive and critical theological exercise. [3]

DIV 2701. Formation of Christian Traditions. The course will examine the expansion of Christianity, the development of doctrine, the relationships with the Roman Empire, the development of church institutions, and the changing modes of Christian life from the second century into the Middle Ages. An emphasis will be placed upon the periods and the themes that are formative of the classical doctrines and institutional patterns; the primary purpose of this required core course is to establish the background for the division of the Western church and the subsequent development of the Roman Catholic and Protestant churches. This course is required for matriculants in the master of divinity degree program and must be taken within the first twenty-seven semester hours of course work. FALL. [3] Mr. Michelson.

DIV 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. SPRING. [3] Mr. Lim.

DIV 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.

DIV 2706. History of 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. The course Divinity 2701, Formation of the Christian Tradition is prerequisite to this course; satisfies ministerial arts requirement. [3] Ms. Jensen.

DIV 2707. Mary, Mary Magdalene, and Eve in Christian Art, Text, and Tradition. Christian art historically has depicted the Madonna and her "sisters," Eve and Mary Magdalene, in diverse ways that largely reflected their distinct but related roles in Christian theology and devotional practice. Recently, fiction writers, art historians, theologians, feminists, and even archaeologists have focused renewed attention on all three figures. This course will consider the many variations and intersections of their stories along with the visual and material culture associated with them. It also will consider contemporary assessments of their place in visual art and Christian tradition, addressing questions about the ways their images have been deployed as archetypes of feminine purity, sensuality, independence, and penitence. [3] Ms. Jensen.

DIV 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.

DIV 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 Clairvaux, George Steiner, and Simone Weil. [3] Ms. Jensen.

DIV 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.

DIV 2713. Art and Empire: From Constantine to Justinian. Participants in this elective course will engage in an interdisciplinary study of Roman social, political, religious, and art historical developments in the fourth through sixth centuries. [3] Ms. Jensen.

DIV 2714. Gods, Rulers, and Saints: Portraits in Roman and Christian Art. A study of the social, political, and religious function of portraits from the first century through the sixth century C.E., this course considers various problems of representing physical appearance, including the construction of identity, social status, and mediation of presence through image. Other issues that will be addressed include portraits as memorials, as objects of veneration, and as idealized models. The course will conclude with a brief discussion of the ways in which ancient portraits continue to influence or guide the visual construction of likeness. [3] Ms. Jensen.

DIV 2750. 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. FALL, SPRING. [3]

DIV 2756. The Dead Sea Scrolls. Readings in the materials from Qumran and other locations in the Judean Desert and Jordan Valley, with special reference to their contributions to the understanding of Judaism in the period 200 B.C.E. to 100 C.E. and of earliest Christianity. [3]

DIV 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. SPRING. [3]

DIV 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. [3]

DIV 2801. Fundamentals of Preaching. Examination of theologies and methods of preparing sermons from biblical texts. Hermeneutical approaches, oral/aural skills, rhetorical strategies, narrative and connective logic. Students are 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. SPRING. [3]

DIV 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]

DIV 2813. Ethics for Human Development Professionals. Normative evaluation of ethical issues in serving human need. Conflicting values within moral dilemmas will be examined from a variety of theoretical perspectives and practical criteria. Case studies of moral issues confronting the individual, the family, service organizations, and the general public will be reviewed. [3] Mr. Docecki.

DIV 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.

DIV 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.

DIV 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. [3] Ms. Snarr.

DIV 2852. Seminar in Canon Law. An examination of the history and interpretations of the body of codified ecclesiastical law in the Roman Catholic Church as promulgated in ecclesiastical councils and by the Pope. [3]

DIV 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]

DIV 2855. United Methodist Church Polity and Practice. Through reading, lectures, conversation, and field trips, students will learn and experience the polity, practice, and mission of the United Methodist Church. [3] Mr. Pennel.

DIV 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]

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

DIV 2858. Reformed Tradition and Practices of the Presbyterian Church (USA). This course introduces the theology of the Reformed tradition, together with the worship and policy practices of the Presbyterian Church (USA). The course is offered for any student hoping to minister in the context of the Presbyterian Church and is required for candidates seeking ordination. [3] Mr. Hudnut-Beumler.

DIV 2860. Evangelism in the Wesleyan Tradition. This course is concerned with the biblical, historical, and theological foundations of evangelism. We will look carefully at how there has been a loss of theological conscience as it relates to evangelism. We will argue that methods and programs should emerge from critical theological reflection and not from faddism. The readings, discussions, and lectures will uncover how the separation of theology and evangelism has been a detriment to both. We will look at how the renewal of theology and evangelism could help to renew the church. [3] Mr. Pennel.

DIV 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. Towards this end, we will take a definitive look at the various Black Church Studies sub-disciplines, namely: Black Church History; African American Biblical Hermeneutics; Black Theologies; Black Church, Culture, and Society; African American Social Ethics; African American Pastoral Care, Black Christian Education; African American Worship; and Black Preaching. The course will also facilitate opportunities for the intellectual, professional, and inspirational development of transformational leadership for students interested in working in or in collaboration with African American Christian churches and communities. [3] Mr. Floyd-Thomas.

DIV 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, among others. [3] Mr. Floyd-Thomas.

DIV 2865. Seminar in W.E.B. Du Bois. This course is designed to survey the genealogy of African American religious thought. As an intense reading and discussion of fundamental texts of W.E.B. Du Bois, the pioneering African American historian, sociologist, activist, and critical theorist, this course will focus on the relationship of his research and the study of African American religious thought in light of the historic and contemporary problems associated with race, class, and gender oppression. [3] Mr. Floyd-Thomas.

DIV 2866. Race, Religion, and Protest Music. This course examines how music and other related forms of art emerge from a particular social location in order to help define pressing social issues, galvanize mass social movements, and function as symbols of protest. Using several methodological and theoretical approaches, the course will explore a wide variety of musical genres such as the spirituals, the blues, gospel, jazz, rhythm and blues, rock and roll, folk music, soul music, punk rock, reggae, Afrobeat, and hip hop in order to determine how racial identity and religious themes have articulated themselves within protest music. Various historical and contemporary examples derived from cross-cultural perspectives will be used to illustrate the impact of race and religion on social protest music. [3] Mr. Floyd-Thomas.

DIV 2867. Black Religion in Context: Harlem. This course examines the dynamic issues of racial identity and religious diversity within a specific social context. New York City's Harlem will serve as a case study to focus

our religious imaginations on the issues of race, religion, and social transformation in the United States. Special emphasis will be placed on the black religious tradition in Harlem and how its religious communities are adapting to pressing social issues and other elements of change such as immigration, urbanization, poverty, and globalization. Also critical to this examination are the ways in which the black church tradition adapts to different cultural settings and interacts with other world religions as it attends to the religious pluralism of the twenty-first-century world. The course is designed as an interdisciplinary study, and a wide range of methodologies and perspectives will be used to investigate these issues. [3] Mr. Floyd-Thomas.

DIV 2900. Black Church in America. This course considers the historical and theological development of the separate black Christian denominations in America with attention to some of the major leaders, black worship, and black preaching. [3]

DIV 3001. History of Preaching. Examines the history of preaching in the Christian tradition from the early church to the present with emphasis on notable preachers and characteristic rhetorical styles. [3]

DIV 3002. Worship Across Traditions and Cultures. Working to expand our familiarity with preaching and worship across denominational and cultural patterns and across faith traditions, this course will study preaching and worship practices and formation that embrace the ever-increasing experience of multiculturalism or pluralism within and between faith communities. [3] Mr. Andrews.

DIV 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] Mr. McClure.

DIV 3006. Evangelistic Preaching. A study of the development of evangelistic messages, consideration of methods employed in evangelistic preaching for both pastoral and itinerant settings, and the effective proclaiming of the evangelistic message. Preaching experience will be a component of the course. [3]

DIV 3007. Oratory and Rhetoric for Proclamation. This course studies the formulaic oratory structures of folk and contemporary traditions among oral cultures and rhetorical structures of public discourse among classical and contemporary traditions for homiletics and the preaching event. [3] Mr. Andrews.

DIV 3008. Preaching Literary Forms. Designed for all students whose vocation will include preaching, this course will expand the student's comprehension of the preaching task and will give particular focus to the development and application of homiletic skills. The course includes a strong component of guided classroom preaching, discussion, and response. A central purpose is to give each student practice in the preparation and delivery of sermons. Class readings and discussions will center on preaching and the literary forms of the Bible. The course also will address basic preaching skills: studying the Scriptures, interpreting the contemporary situation, designing a sermon structure, and presenting the prepared Word. [3]

DIV 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 postmodern construals of homiletic theory. [3] Mr. McClure.

DIV 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. Andrews.

DIV 3024. Preaching the Parables of Jesus. Examines the communication of Jesus' parables in sermonic form, including a study of representative sermons and the homiletical principles involved. [3]

DIV 3032. Theology and Preaching. Explorations of the ways theology comes into 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] Mr. McClure.

DIV 3034. Preaching Paul. This course explores the homiletic possibilities of Pauline texts whereby students examine the intersection between Pauline exegesis and homiletic theories; the course also provides opportunities for students to preach from Pauline texts and receive critical assessments of their sermons. [3]

DIV 3035. Paul and Politics. A provocative analysis of interrelated issues in Paul's letters, including his views on the Roman Empire, the politics of Israel, and politics and the church. [3]

DIV 3036. Preaching from the Hebrew Bible. Through a careful examination of the variety of literary genres represented in the Hebrew Bible, students will make the transition from exegesis to exposition, from text to sermon. [3]

DIV 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 de-centered. 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 de-centered. 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 the fundamentals of preaching, Divinity 2801, is prerequisite. [3] Mr. McClure.

DIV 3042. Collaborative Preaching. What difference would it make to brainstorm a sermon with someone who is homeless? Or a victim of domestic violence? Or in prison? Or a devout atheist? Or of another faith? What difference might it make if we invited lay persons in our congregations into the sermon brainstorming process? Dialogical and collaborative forms of preaching have found renewed interest in the past fifteen years in the works of Rose, McClure, O. W. Allen, R. Allen, Tisdale, and Pagitt. In this course, students will preach sermons informed by the spiritual and theological wisdom of others, church and un-church. [3] Mr. McClure.

DIV 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, Fundamentals of Preaching, the permission of the instructor is required for enrollment in this course. [3] Mr. McClure.

DIV 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] Mr. McClure.

DIV 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]

DIV 3049. Theories of Religious Practice. Many fields within theological and religious studies involve some kind of critical reflection on religious

practice, but what is meant by “practice” and how do different theories of practice matter for fields such as theology, ethics, homiletics, liturgics, and the critical study of religion? This seminar will make connections between theories of practice and a wide range of academic fields by beginning with close readings of social theorists such as Pierre Bourdieu, Michel de Certeau, Sherry Ortner, Kwame Anthony Appiah, and Donna Harraway. [3]

DIV 3050. Lectionary of the Congregation. An investigation and evaluation of the ways in which use of a common lectionary promotes a level of corporate worship that connects many congregations. [3] Mr. Pennel.

DIV 3052. Selves 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, and 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.

DIV 3053. 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: Divinity 2550, Pastoral Theology and Care. [3] Mr. Rogers-Vaughn.

DIV 3054. 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]

DIV 3055. Families: Theory and Practice. An intermediate seminar 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.

DIV 3056. 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] Ms. Miller-McLemore.

DIV 3057. Seminar in Theology and Personality: Hope and Despair. This course involves an analysis of despair and hope, utilizing the perspectives of pastoral theology, dynamic psychology, and philosophical theology. It assumes that the despair-hope dynamic constitutes a universal human struggle as well as a fundamental concern of religious faith and theology. Effort is given to describing despair and hope and to distinguishing them from related phenomena (despair from sadness and depression, hope from optimism and wishful thinking). Students are encouraged to explore the origins of despair in contemporary existence as well as the possible grounds for hoping. While the perspectives used to examine these issues are disparate, an attempt is made to identify the fundamental ingredients for a unified theory of despair and hope. [3] Mr. Rogers-Vaughn.

DIV 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.

DIV 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]

DIV 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. Satisfies M.T.S. religion, personality, and culture requirement. [3] Mr. Rogers-Vaughn.

DIV 3062. Theology and Health in a Therapeutic Culture. 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. [3] Mr. Meador.

DIV 3063. The Body and Theological Knowledge. This class will be conducted as a seminar based on shared reading and discussion rather than lecture and will explore the question of how theological knowledge is shaped in and through the body, focusing on exploratory reading in human science research, critical theory, constructive theology, and practical theology. [3] Ms. Miller-McLemore.

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

DIV 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]

DIV 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] Ms. Flesberg.

DIV 3069. Theories of Personality. This seminar explores the complicated relationship between psychological and religious understandings of the person. It hopes to familiarize persons with the theories of major psychologists and scholars of theology and religion, position them within a broader cultural and ethical/religious framework, and provide critical tools of analysis in assessing and using them to understand ourselves and others. The class reading is arranged to trace some of the (mostly one-way) interactions between psychology and theology. [3] Ms. Miller-McLemore.

DIV 3070. Religion, Gender, Sexuality, and the Family: Challenges in Care and Counseling. 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 prerequisite unless approval is given by the instructor. [3] Ms. Flesberg.

DIV 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: Divinity 2550, Pastoral Theology and Care. [3] Ms. Flesberg.

DIV 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. Satisfies M.T.S. requirement in religion, personality, and culture or the gender requirement for the M.Div. and counts toward the Carpenter certificate. [3] Ms. Miller-McLemore.

DIV 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]

DIV 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] Ms. Miller-McLemore.

DIV 3099. Pastoral Care for Persons with Mental Disorders and Addictions. In this seminar, students engage in a rigorous examination of the behavioral patterns that characterize addictions and study the effects of the addictive behavior not only on the patient, but also upon the patient's family and peers. The course will also explore the different approaches to pastoral care both to the patient and to those who are affected by the patient's illness. [3]

DIV 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]

DIV 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.

DIV 3110. The Exodus in African American Biblical Interpretation. This seminar surveys the politics of African American biblical interpretation and the Book of Exodus in the nineteenth and twentieth centuries. The seminar will rely entirely upon primary source materials. Students should have completed Divinity 2503, Hebrew Bible, before enrolling in this course. [3] Mr. Marbury.

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

DIV 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]

DIV 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.

DIV 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]

DIV 3116. Biblical Law and Ancient Israel. 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.

DIV 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.

DIV 3118. Jesus and Judaism. This introductory course investigates understandings of the historical Jesus and his early Jewish context. Topics include "the quest for 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.

DIV 3119. The Book of Numbers. An intermediate-level seminar. Permission of instructor required. [3]

DIV 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.

DIV 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] Mr. Sasson.

DIV 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]

DIV 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.

DIV 3126. Teaching the Bible. This course prepares students to teach lay people to interpret the Bible. 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. The class has four components. We will discuss what it means to teach, and what our goals in teaching are and should be. We will examine what is involved in exegesis by engaging as a class in the interpretation of selected biblical texts. We will practice teaching some of the steps of exegesis that we have identified. And we will learn to develop a Bible study curriculum to meet the needs of a particular congregation. [3]

DIV 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.

DIV 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]

DIV 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.

DIV 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.

DIV 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] Ms. Azzoni.

DIV 3136. Women Prophets, Prophecy and Women, and the Hebrew Bible. This course explores select topics in the study of women and prophecy in ancient Israel and the literature of the Hebrew Bible. The course has five units: the Hebrew Bible's presentation of women prophets; women as potential authors of prophetic texts in the Hebrew Bible; women prophets in the ancient Near East and ancient Israel; prophetic metaphors, women, and violence; the study of women and prophecy. In addressing these topics, students will work with feminist and womanist literary, historical, and theological methods of biblical studies. Students will develop not only a solid knowledge about women prophets in ancient Israel and the Hebrew Bible, but also multiple perspectives with which to assess critically the aims, methods, obstacles, and importance of the study of women and ancient Hebrew prophecy. Prerequisite: Divinity 2503, Hebrew Bible. The course will satisfy either a requirement in biblical studies or in gender studies in the M.Div. program. [3]

DIV 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 knowledge of Hebrew and Aramaic for reading the books in the original languages and for discussing linguistic and textual problems. [3] Ms. Azzoni.

DIV 3139. The 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.

DIV 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 relate to the Hebrew Bible. [3] Mr. Sasson.

DIV 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.

DIV 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 addresses the relation of the Jesus of history to the Gospel portrayals. [3] Ms. Levine.

DIV 3152. Interpreting the Gospels: Matthew. Focusing this year on the Gospel of Matthew, this class will examine how, through the centuries and today, Christian believers have interpreted and interpret this gospel as Scripture, that is, as a text with a teaching for or about their lives in specific religious, socio-economic, and cultural contexts. As we successively read different parts of the gospel, we will consider the teachings of this text for believers today, including teachings formulated by members of the class and related to mainline Protestant and Roman Catholic North American churches, African American churches, feminist circles, and "Third World" churches, and how these teachings compare with the diverging scholarly interpretations of this gospel. We will also consider how these teachings compare with other interpretations of Matthew in the history of the church (using *Ancient Christian Commentary on Scripture, Vol. 1, Matthew*). The first and essential requirement for this class is active participation in seminar-like discussions, including several short oral presentations, and a concluding term paper (written in several stages during the last month of the term). [3] Mr. Patte.

DIV 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.

DIV 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.

DIV 3158. Bible and Sermon: Gospel of John. This course focuses on developing exegetical skills for use in preaching. By focusing on one book of the New Testament (in this case, the Gospel of John), students will develop skills that they can apply to other portions of the Bible. The class meetings and assignments are designed to help students develop an in-depth and nuanced understanding of this text and its relevance for preaching. The course seeks to balance a rigorous introduction to the critical issues of scholarship regarding this text and the question of how, if, or when these insights are relevant for preaching. Throughout the semester, students will be asked to reflect on what aspects of their exegesis are useful or important for preaching and to discuss the process of sermon preparation in relation to their exegetical insights. [3]

DIV 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.

DIV 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.

DIV 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.

DIV 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.

DIV 3163. Exegesis of Selected Pauline Letters. 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. [3] Mr. Patte.

DIV 3165. The Gospel of 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.

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

DIV 3170. The Gospel of Mark. This course addresses various theories concerning Mark's historical context, narrative art, Christology, depiction of the disciples, political views, and presentations of gender, ethnicity, and social status. Students from the graduate department of religion who enroll in this class will be required to submit an article-length paper designed for publication in a professional journal; students from the Divinity School may elect to write the paper; there will be additional sessions scheduled for students who wish to read in Greek. [3] Ms. Levine.

DIV 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 also for proposing ways in which apocalyptic literature may be read within the horizons of the contemporary church and world. [3]

DIV 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.

DIV 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.

DIV 3181. Historical Aramaic Grammar. Study of the phonology, morphology, and syntax of biblical Aramaic. Reading knowledge of biblical Hebrew is prerequisite. [3] Ms. Azzoni.

DIV 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]

DIV 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.

DIV 3193. Worship in the Methodist Tradition: Theology and Practicum. Students will explore the history, theology, and practice of worship and spirituality in the Methodist and Anglican traditions. Participants in the Wesleyan Heritage Trip will experience Anglican worship at Salisbury Cathedral, Saint Paul's Cathedral, and Westminster Abbey, and Methodist worship at sites in Salisbury, Bristol, Oxford, and London. A second theme of the course will be the relation of Wesleyan worship and spirituality to life with the poor. SUMMER. [3]

DIV 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] Mr. Hudnut-Beumler.

DIV 3203. Modern Christian Marriage Practices and Theologies in Historical Context. Using approaches taken from gender and ritual studies, this course will examine the modern history of Christian marriage and family construction in its cultural context. Equal emphasis will be given to early modern and contemporary American marriage, including gay marriage and polyfidelity. Particular attention will be paid to such issues as the gendered ideologies and practices of marriage, especially in relation to the shift from patriarchal to companionate marriage; the relationship between marriage and citizenship and civil rights; and sex, as the root symbol of marriage. We will trace these issues through the adaptations made to marriage rites and American law and consider contemporary practical challenges posed to specific religious communities. At the end of the course, students will be able to identify and analyze the gendered dimensions of marriage; apply basic theories of ritual to Christian marriage liturgies and ordinances; and place contemporary debates about the meaning of and right to marry in historical context. Grades will be based on contribution to seminar discussions and completion of a research paper. [3] Ms. Flake.

DIV 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]

DIV 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.

DIV 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.

DIV 3210. Contemporary Issues in American Religion. This course invites students to reflect upon our inheritance from the late twentieth

century. We will not march through the years but will consider important themes, key developments, pivotal moments, and still significant writings in order to understand better our contemporary situation. Specifically, we will study how religion has responded and is responding to recent social crises and cultural developments. Three themes will frame our subject. We will look at the state of organized religion, as well as consider what it means to be "spiritual not religious." Second, by examining civil rights and wrongs, including but not limited to race, we will attempt to better understand the diverse political strategies employed by religious people. Finally, not just the public, but also the private sphere deserves attention. We will look at religious interests in the sexual revolutions (broadly construed) of the last few decades. This allows us to consider, among other things, the continuing challenge science poses to religious values and worldviews. [3] Ms. Flake.

DIV 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.

DIV 3213. Women and Religion. Themes and issues in the traditions and texts of selected Western religions from a feminist perspective. Biblical and theological images of women, sources of religious authority, psychological and ethical implications of feminist approaches to religion. [3] Ms. Welch.

DIV 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] Mr. Miller-McLemore.

DIV 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.

DIV 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.

DIV 3218. America's Bibles. This course asks why and to what ends have Americans produced so many kinds of Bibles—not just different translations, but different versions of the same translation? Students will examine that history of Bible creation to understand better what it tells us about particular religious communities and American religion generally. In doing so, students will consider the broad themes of American religious history, such as race, gender, nationalism, millennialism, and science and will use such theories as narrative criticism and material Christianity. Most broadly, this course invites students to consider the significance of the Christian Bible to the creation and display of a variety of religious and not-so-religious meanings throughout U.S. history. Thus, students will study the Bible as both a sacred text for some and an unavoidable cultural object for all Americans. [3] Ms. Flake.

DIV 3219. 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.

DIV 3221. American Religious Intolerance. This course studies the art of religious defamation as evidenced by nineteenth- and twentieth-century

exposés and memoirs. The following questions guide our study: What are the enduring anxieties that beget and tropes that express religious prejudice? What do they tell us about American society and culture? How may these anxieties and prejudices be recognized in contemporary culture and ourselves? Memoirs and exposés compose the focus of course readings, while secondary literature provides the context and theoretical frame for our study of intolerance more generally. Class discussion will be oriented to identifying the manner in which past and present religious prejudices continually inform one another, both sustaining and imaginatively reshaping meanings to fit instant anxieties and disparate religious groups. At the end of the course, students will better understand the history of religious intolerance in America; recognize the enduring tropes of religious intolerance; be able to engage critically such tropes as applied to different religions; and be more adept in identifying their own prejudices. [3] Ms. Flake.

DIV 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]

DIV 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]

DIV 3227. Evangelism in Protestant America. An examination of evangelical traditions from the colonial period to their present manifestations in twentieth-century America, with some attention to the European background. Special attention is devoted to debates concerning the authority and inerrancy of Scripture, theology, church-state relations, the role of the Christian in society, education, the relationship between science and religion, the church and racism, the moral character of America, and other areas of cultural cleavage. Cultural conflict or “wars of faith” between conservative black and white Christians studied in terms of their historical significance and political implications. [3] Mr. Baldwin.

DIV 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.

DIV 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.

DIV 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.

DIV 3236. Religion and the Civil Rights Movement. The seminar will examine the religious ideas and individuals that played pivotal roles in the civil rights movement by exploring 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 an effort to achieve racial equality. [3] Mr. Dickerson.

DIV 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]

DIV 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.

DIV 3243. Religion, Slavery, and the American Civil War. This seminar examines slavery in relation to the religious history of the American Civil War. Based on reading and discussion of primary and secondary sources, the seminar will begin by assessing the development of slavery in colonial America and its relation to religious groups through the American Revolution and the early republic. The seminar will examine religious themes in the debates, protests, and revolts over slavery in the nineteenth century. In addition, the seminar will examine broadly the religious history of the Civil War and its aftermath. [3] Mr. Byrd.

DIV 3250. History of Trinitarian Theology: Patristic to Postmodern. 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.

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

DIV 3252. Medieval Women and Religion. This course introduces students to the varieties of women’s experiences in the Christian Middle Ages, the period roughly from the fifth to the fifteenth centuries. Issues of gender, sex, economics, power, and religion will be addressed as students explore and analyze works by and about medieval women. Although the focus will be on the experiences of Christian women, a few examples of women in different cultures and faith traditions will also be explored. In addition, a number of influential scholarly interpretations of this topic, which reflect the diversity of historical and theological methods and approaches, not least of all feminist critiques and insights, will be introduced. Satisfies the gender requirement in the M.Div. program and counts toward the Carpenter certificate. [3]

DIV 3254. 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.

DIV 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 is 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.

DIV 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]

DIV 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]

DIV 3310. Men, Psychology, and Religion. This course undertakes an examination and critique of culturally dominant forms of “masculinity” and explores alternative versions, utilizing contemporary social theories, historical perspectives, psychological theories, religious practices and theology. [3] Mr. Rogers-Vaughn

DIV 3311. Modern Critics of Religion. This seminar examines the relationship between the critique of religion and the understanding of modernity under the aegis of Marx's famous apothegm: "the criticism of religion is the prerequisite of all criticism." To that end, it first traces the genealogy of Marx's remark in the Hegelian tradition's tie of religion and society as well as explores the notion of critique. Then after analysis of Marx's own work, in particular his appropriation of religious discourse to undertake social criticism, the seminar considers critiques of religion that appear to belie the optimistic assessment that preceded Marx's dictum: "For Germany, the criticism of religion has been essentially completed." The work of the two leading critics of modernity who follow Marx—Freud and Nietzsche—are addressed. [3] Mr. Geller

DIV 3312. Gospel, Secularism, and Pluralism. Modernity stereotypically sees religious pluralism as a simple possibility within a privatized realm for "faith;" moreover, this construct is thought necessary to facilitate peaceable coexistence among those of competing faiths. Might, however, these assumptions counter-intuitively incite oppression? This course examines these tensions of commitment and inclusivity. [3]

DIV 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

DIV 3314. Theology and Worship. This advanced level seminar seeks to understand the interrelated roles of sacrament, word, and ethics in the praxis of Christian faith in church and society. Methodologically focused, the course attends to history, major theologians, and current constructive proposals in the areas of early Christian sources, fundamental and political theology, and liturgical and sacramental theology. Divinity School students must secure the permission of the instructor before enrolling in the seminar. [3]

DIV 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

DIV 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

DIV 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

DIV 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

DIV 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]

DIV 3320. Christology. Contemporary theologies of the life, work, death, resurrection, and presence of Jesus Christ. Focus on ways in which views of salvation, self, society, and nature interact with the memory of Israel's Jesus. Readings from Jewish, eschatological, feminist, black, and ecological perspectives. [3]

DIV 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]

DIV 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]

DIV 3323. Process and Feminist Theologies. A constructive and critical consideration of how several contemporary theologians combine process theology and feminist theology. [3]

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

DIV 3326. Seminar: Philosophical Theology. Variable topics. [3]

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

DIV 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

DIV 3330. 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

DIV 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]

DIV 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.

DIV 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]

DIV 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

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

DIV 3344. Racial-Ethnic Biblical Criticism. Students participating in this seminar will analyze the juncture between Early Christian Studies and Racial-Ethnic Studies with a focus on the problems of race and ethnicity in biblical texts and contexts as well as in modern and postmodern interpretations and interpreters. The grounding phenomenon of migration; representations of Self and Others, signification of race and ethnicity, approaches

to race and ethnicity in the Roman Empire; approaches to race and ethnicity in early Christian texts and contexts are among the topics students will explore. [3] Mr. Segovia.

DIV 3345. Latin American Biblical Criticism. An analysis of the methods and goals of contemporary biblical interpretation in Latin America. [3] Mr. Segovia.

DIV 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.

DIV 3347. Acts of the Apostles. Exegesis of selected passages from Acts 1–15 with foci on various methodological perspectives. [3] Ms. Levine.

DIV 3348. Queer Theory. The history and development of queer theory; key intellectual antecedents, significant theorists, and current trends; how sexuality intersects with gender, race, class, nationality, ability, and religion. [3] Ms. Armour.

DIV 3350. Materialist Biblical Criticism. Focus 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; the 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.

DIV 3351. Postmodern Theory: In the Wake of the Death of God. If modernism is understood to be the age of the subject, the age that begins when self-consciousness says, "I think, therefore I am" (Descartes, 1638), making itself the foundation of its very existence, postmodernity begins when this postulate of the autonomous, self-grounding subject enters into crisis and collapses. Without the individual subject as secure foundation, the presumably stable values of modern tradition since the Renaissance are undermined in all domains from market economies based on the free choices of independent individuals to aesthetic styles of subjective self-expression familiar, for example, in Romantic and Expressionist art. The new sense of a lack of foundations, of no tangible or knowable reality underlying and grounding the flux of appearances in experience, opens thought and praxis in the diverse directions that have come to be characterized as postmodern. Simulacra, inauthenticity, lack of origins or originals, hence proliferating pluralities which nevertheless evince no real distinctions from one another in a consumer society of mass production are some of the typical manifestations of this postmodern milieu. We will undertake to survey important theoretical responses to this predicament particularly from philosophers of religion, primarily those in the continental tradition writing currently. [3] Mr. Franke.

DIV 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]

DIV 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]

DIV 3355. Hindu-Christian Dialogue. The course provides an introduction to the basic texts and motifs of Hindu religious traditions and suggests ways for engaging the traditions in 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]

DIV 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]

DIV 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]

DIV 3400. Social Ethics. A companion to Divinity 2758, Ethics in Theological Perspectives, 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.

DIV 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] Mr. Knight.

DIV 3402. Ethical Issues of the Women's Movement. An examination of some of the central issues concerning women's status in present-day society through a sympathetic, yet critical, reading of key feminist texts. Authors examined include Brownmiller, Daly, Beauvoir, Friedan, Greer, and Jaggar. [3]

DIV 3403. Pragmatism and American Empirical Theology. 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]

DIV 3404. The Nature of Evil. Human evil as expressed in the Shoah, religious fundamentalism, and ethnic cleansing. Theological, philosophical, biological, and literary texts. Evil transformed by scientific inquiry since 1600. [3] Mr. McCarthy.

DIV 3405. Suffering, Politics, and Liberation. Close reading of biographical and theological texts to explore the practical role religious faith plays in people's experiences and responses to suffering caused by systemic injustice in societies. Primarily focused on Christianity in North and South America and Europe, along with examples of indigenous American religion and Islam, study includes perspectives of women and men of a variety of races. Satisfies theology requirement or race and class studies for the M.Div. [3] Mr. Morrill.

DIV 3410. Political Ethics: The Tradition of Political Liberalism and the Priority of Democracy. This seminar will focus on the tradition of political liberalism by devoting particular attention to the historical grounding of civil 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.

DIV 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.

DIV 3412. Seminar in Christian Social Ethics. An intensive examination of particular themes or thinkers in social ethics. [3]

DIV 3414. 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.

DIV 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.

DIV 3419. Twentieth-Century North Atlantic Ethics: The Tradition of Theological Liberalism. 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.

DIV 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.

DIV 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 Du Bois 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.

DIV 3427. Race, Sexuality, Class, and Inequality. Recent media attention reminds us of the continued challenges religious leaders face in proactively understanding and responding to issues of race, sexuality, and class and how these dynamics can influence inequality and inclusivity. These topics are often discussed in religious academic circles, but are usually taboo among clergy and lay leaders responsible for the religious and temporal well-being of congregants and community members. This course will focus on ideas, approaches, and paradigms that have shaped our understanding of race, sexuality, and class (and their nexus) and some of their implications for religious spaces. The course will provide a sociological perspective for understanding and analyzing such topics. Students will be introduced to the Structure versus Agency discourse as a practical tool to help illumine potentially sensitive, polarizing issues in religious circles in general and among black churches in particular. The course is designed to encourage and stimulate critical thinking beyond "common sense" interpretations of race, sexuality, and class; promote candid dialogue; and help develop best practices that can be implemented in religious spaces. [3]

DIV 3428. Womanist Literature. This seminar examines the black women's literary tradition as a repository for doing constructive ethics. Attention will be given to how black women of various periods, cultures, and literary traditions have brought distinctive imaginative and critical perspectives to bear on "the sacred." In addition to addressing the complicated presence of religious themes, biblical references, and theological issues in these texts, literary and religious methods of "reading" and "writing" will be employed by comparing constructive and hermeneutical approaches among both literary writers and womanist ethicists. [3] Ms. Floyd-Thomas.

DIV 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]

DIV 3454. Special Topics in Medical Ethics. Variable topics. [3]

DIV 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 associated with attempts to identify, articulate, and clarify the moral frameworks and values present in clinical and research settings. FALL, SPRING. [3-3]

DIV 3466. Ethics of Community Research and Action. This course is intended to develop the ability to analyze situations encountered by action-researchers in community psychology, community development, prevention and community health/mental health, organizational change, community studies, and related community-based professional activities from the perspectives of (1) practice ethics, (2) research ethics, (3) policy ethics, and (4) the ethical/value issues entailed in conceptualizing the "ideal" community or society. [3] Mr. Dokecki.

DIV 3467. Ethics and Feminism. Implications of gender theory for understanding the Judeo-Christian moral traditions. Topics include the nature of the moral subject, the social construction of gender, patriarchal consciousness, the abuse of women, black feminism, motherhood, and feminist ecology. [3]

DIV 3502. Anti-Semitism and Jewish Identity. A 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.

DIV 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. [3] Mr. Geller.

DIV 3507. Jewish Theories of Religion. Critical analysis and discussion of modern Jewish constructions of religion: politically, symbolically, ethically, normatively, and aesthetic-mystically. Selected readings from Cohen, Buber, Rosenzweig, Kaplan, and social philosophers such as Simmel and Habermas on the function, nature, and meaning of religion in secular culture. [3] Ms. Urban.

DIV 3508. Culture, Religion, and Politics of the Arab World. Diversity and unity in Arab culture. Religious, sociopolitical, and historical factors shaping Arab identity in the modern age. Encounters and relationships between Arabs and the Western world. The Israeli-Palestinian conflict. [3] Mr. Hamad.

DIV 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. DeHart.

DIV 3511. Myth and Epic in South Asia. Classical Hindu and Buddhist mythologies of South Asia. Sanskrit Mahabharata and Ramayana epics. Regional adaptations of mythical themes in vernacular languages. Buddhist and Islamic narratives of romance and chronicle. Interpretive and performance strategies. Oral, literary, and visual modes of representation. Political deployment of myths. [3]

DIV 3513. The Daoist Tradition. Historical and thematic survey of the Daoist tradition in China. Philosophical classics and religious scriptures, as well as social history are covered. Daoism today. [3]

DIV 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]

DIV 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]

DIV 3519. Foundations in Hindu Traditions: Ritual and Text. The course traces the ongoing experiments of ritual processes which sought to resolve or ameliorate the inexorable migratory effect of simple human action (karma). Over the last several thousand years, these experiments have followed four fundamentally different trajectories that provide us with a broad historical frame: the sacrifice/yajna of the Vedic period, meditation/yoga, devotion/bhakti, and tantra/tragressive practices. Students will examine translations of the foundational texts that justify each of these four alternatives, pairing those with the persistence of material culture, from the sites used for consecrating kings, temple construction and iconography, domestic organization and rites of passage to sacred geography that becomes the object of pilgrimage. At the completion of the class, the student should have the conceptual vocabulary and analytical tools necessary to interpret intelligently any manifestation of the Hindu traditions they may encounter, from the ancient to the contemporary. The course satisfies the inter-religious encounter requirement for the M.Div. [3] Mr. Stewart.

DIV 3520. Asian Conceptions of Wisdom, Liberation, and Enlightenment. Philosophical conceptions and practices as found in classical works, including the *Bhagavad Gita*, the Confucian *Analects*, the *Tao Te Ching*, and Buddhist texts that have functioned as religious life-guides in India, China, and Japan for thousands of years. Satisfies inter-religious encounter requirement. [3]

DIV 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. Satisfies inter-religious encounter requirement. [3] Mr. Geller.

DIV 3525. History of the Study of Religion. The course is devoted to the examination of the historical constructions and deployments of one of the fundamental signifiers that constitute the academic study of religion. Previous course foci have included: fetishism, gift exchange, sacrifice, secrecy, and defacing and displacing the religious image. [3]

DIV 3530. Religion and Film. What makes a film religious? Is it a particular religious content, such as a biblical narrative, a translation of a biblical topos to another time or place, a *crise de foi* (resolved or not), the life or lives of religious practitioners, demonic acts (such as possession)? Or is it a film that raises the kinds of religious questions that everyday life tacitly poses, questions about meaning(lessness), origins, endings, otherness, suffering, cosmic justice, humanity, that is, a film that both addresses such questions and generates them experientially in its audience? This course adopts the latter perspective and explores a variety of human religious questions and questioning through encounters with films of horror, terror, and the uncanny. The student will come to appreciate the variety and complexity by which *homo religious* (the human defined by religiosity) makes it through the day (and night). [3] Mr. Geller.

DIV 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.

DIV 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]

DIV 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: Divinity 3524, *The Holocaust: Its Meanings and Implications*, or its equivalent determined by the instructor. [3] Mr. Geller.

DIV 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.

DIV 3540. Reel Black Faith: Race, Religion and Film. This course is an examination of the religious and spiritual dimensions of films selected from across the African diaspora through from the silent film era to contemporary cinema. The emphasis of this course will focus on race, gender, class, sexuality, nationality, and other aspects of social location juxtaposed with theological concepts, spiritual concerns, religious imagery, and moral values to better understand the interplay of cinematic representation of black religious experience. Satisfies race and class requirement and counts toward the Kelly Miller Smith Black Church Studies certificate. [3] Mr. Floyd-Thomas.

DIV 3541. The Religious Thought of Howard Thurman. This course will explore the prophetic ministry of Howard Thurman (1900–1981) as a minister, scholar, poet, theologian, pastor, and mystic by focusing on key themes in Thurman's thought through an interrogation of his intellectual foundations, his spiritual formation, his particular vision of justice-making, mysticism, theological praxis, homiletics, liturgy, and doxology. There will be critical insights into Thurman's intellectual and spiritual growth as well as offering a window onto the landscape of the defining issues, events, movements, institutions, and individuals that shaped his sacred worldview. Satisfies race and class requirement and counts toward the Kelly Miller Smith Black Church Studies certificate. [3] Mr. Floyd-Thomas.

DIV 3545. Cultural Significations and Black Religion. This course focuses on the origins and varieties of religious experience, scriptural interpretations, ritual practices, mythical narratives, symbolic representations, cultural artifacts, vernacular folk traditions, sociopolitical ideologies, and power dynamics that historically have been subsumed under the heavy-laden concept of black religion. Utilizing the work of pioneering historian of religion Charles H. Long, considerable attention will be paid to the process of signifying as a system of general theorizing about the ways in which human beings communicate, seek, and negotiate meaning and social power in both the sacred and secular spheres. Through an interdisciplinary examination of sources drawn from across the African diaspora, this course will emphasize the study of religion in the modern world as both a mode of orientation and a process of meaning-making, but with the description and critical analysis of black religious phenomena, the complex matrix of sights, sounds, movements, and other sensory stimuli, in contradistinction to the invisibility and invalidation imposed upon subjugated peoples around the world by normative Western discourses. [3] Mr. Floyd-Thomas.

DIV 3600. Practical Theology. This seminar explores the development of practical theology as an academic discipline, focusing primarily on its revitalization in the last half century, current debates, and future potential. [3]

DIV 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]

DIV 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]

DIV 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] Ms. McClure.

DIV 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]

DIV 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] Ms. McClure.

DIV 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.

DIV 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] Ms. Azzoni.

DIV 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]

DIV 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]

DIV 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]

DIV 3808. Ancient Goddesses. This course will examine how ancient cultures (Mesopotamia, Egypt, Ancient Israel, and beyond) conceived of the feminine divine, primarily through a survey of the available literature (myths, hymns, and prayers) and iconographic evidence (statues, plaques, figurines). The roles of specific goddesses, their spheres of influence, and their place in the various pantheons will be taken into account, while also paying attention to cultic practices and religious syncretism across the cultures. [3] Ms. Azzoni.

DIV 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.

DIV 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 Divinity students. [3] Mr. Knight.

DIV 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]

DIV 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 is relevant to 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]

DIV 3814. Intermediate Biblical 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] Mr. Marbury.

DIV 3815. Ugaritic. Elements of Ugaritic grammar, with reading in selected texts. Prerequisite: Biblical Hebrew. [3] Ms. Azzoni.

DIV 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.

DIV 3824. Jewish Life in Persian Egypt. The Aramaic documents from the island of Elephantine offer a unique portrayal of the life of a Jewish community in fifth-century B.C.E. Egypt. In this seminar, students will learn to read the papyri and ostraca in the original language and script, and explore the historical, linguistic, and cultural implications of the documents in relationship with relevant biblical material. [3] Ms. Azzoni.

DIV 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]

DIV 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.

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

DIV 3831. Elementary Akkadian, Part I. An introduction to the cuneiform script and to the grammar of Akkadian, the language of ancient Mesopotamia. [3] Mr. Sasson.

DIV 3832. Elementary Akkadian, Part II. Selected readings in Old Babylonian (*Codex Hammurabi*, Mari letters), and Neo-Assyrian texts (*Creation Poem*, *Gilgamesh Epic*). Prerequisite: Divinity 3831, Elementary Akkadian, Part I. [3] Mr. Sasson.

DIV 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.

DIV 3839. New Testament Studies II: Ideological and Cultural Criticisms. This course constitutes the second part of a two-part introduction to New Testament Studies as presently conceived and practiced. It is an advanced course, presupposing previous and substantial work in the field and designed primarily for students in the Graduate Department of Religion. The course is also open to advanced and students in either the M.Div. or the M.T.S. program, although with permission of the instructor required. Contemporary biblical criticism may be approached in terms of five interpretive paradigms, each with its own distinctive though complex mode of discourse: historical criticism; literary criticism; sociocultural criticism; ideological criticism; cultural criticism. This second part will examine the role and future of biblical criticism in general as well as the methods and theories at work in the paradigms of ideological and cultural criticism. Its goal is to provide a comprehensive, critical picture of the discipline in terms of differential formations and relations of power as well as of different traditions of reading. The course will encompass three major components. First, a general introduction to the history of the discipline from the 1970s through today, with a focus on the questions raised by ideological and cultural criticisms. Second, sustained analysis of various ideological approaches (feminist and materialist criticisms, ethnic-racial and queer criticisms, postcolonial criticism, disability and ecological criticism) as well as focused consideration of cultural criticism, problematics, trajectories, critiques, interdisciplinary conversations. Finally, a brief view at both the role and the future of biblical criticism. [3] Mr. Segovia.

DIV 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.

DIV 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.

DIV 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. Satisfies race and class

requirement and counts toward the Kelly Miller Smith Black Church Studies certificate. [3] Mr. Baldwin and Mr. Anderson.

DIV 3853. American Revivals. This course examines selected revivals in American Christianity from the colonial period through the twentieth century. We will focus on the varieties of revival practice, including the ways in which revivals have interacted with views of ministerial authority, doctrine, the body in worship, social reform, and church architecture. Primary and secondary resources will include texts and audio-visual representations of revival experience. [3] Mr. Byrd.

DIV 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]

DIV 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]

DIV 3858. Thomas Aquinas. Systematic investigation of Aquinas' 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. DeHart.

DIV 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.

DIV 3908. Seminar in Systematic Theology. An advanced seminar (required for doctoral students in the theology area) deals with a topic or figure of general theological importance; instructor and topics change yearly. [3]

DIV 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.

DIV 3910. Apophatic Mysticism. Unsayable or negative, theology from Plato and Neoplatonism through medieval mysticism, Kabbalah and Sufism. Baroque expressions in Silesius Angelus and John of the Cross. Romantic authors and modern and postmodern writers. Chinese Taoism, Advaita Vedanta, and the Buddhism of Nagarjuna. [3] Mr. Franke.

DIV 3911. Postmodern and A/Theologies. Some of the most powerful apologies for Christianity today, celebrating its radical liberating potential in history, as well as for contemporary society, have come from avowed atheists. Students will read Zizek, Agamben, and Badiou, concentrating especially on their contrasting readings of the political eschatology of Saint Paul. The post-secular approaches to the renewal of theology, particularly those of Radical Orthodoxy (John Milbank) and thinkers in the wake of the death of God, such as Gianni Vattimo, John D. Caputo, and Mark C. Taylor will also be addressed. [3] Mr. Franke.

DIV 3923. God in the Western Tradition. A discussion-based course centering on close reading of a series of key philosophical and theological texts (from Plato through Kant) that trace the developing idea of divine transcendence and God's creative grounding of worldly reality. [3] Mr. DeHart.

DIV 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]

DIV 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). Satisfies the M.T.S. requirement in ethics. [3] Mr. Anderson.

DIV 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]

DIV 3953. The Sociology of Religion. Religion is a constitutive feature of social life, always shaping and being shaped by its particular social context. Indeed, the very content and form of religion itself is always and necessarily formed from the stuff of the socio-cultural world (language, symbols, ritual interactions, resources, organizations, norms, etc.). The sociology of religion has focused on this relationship of religion and its broader socio-cultural world, and has developed a particular set of preoccupations: secularization, modernization, myth and meaning-making, and the role of religion in social ordering, for example. In this course, we hope to examine and experiment with some of the core assumptions of the sociological study of religion. What does it mean to be religious? What is the relationship of religion and culture? Do we live in a secular society? How do we enact religious life? How is religion produced and re-produced? This course is designed as an advanced seminar and will depend upon the good work and applied imaginations of each of its participants. If you are uncertain about your preparedness for this course, please contact the instructor. [3] Mr. Reside.

DIV 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. [3]

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

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

DIV 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.

DIV 3960. Liberation Ethics. An examination of how religious commitments, particularly Christian sensibilities, work to ameliorate or perpetuate the oppression resulting from race, class, and gender. [3]

DIV 3970. Research in Religion, Psychology, and Culture. For students in the graduate department of religion and for third-year M.Div. students, the course will focus on research in progress at all levels of advanced graduate study (minor area research, dissertation proposals, chapters, future book, and article publication) and will involve presentation and critical response to selected research as well as the reading and review of major books in the field. Permission of the instructor is required for registration. [3]

DIV 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] Mr. Rogers-Vaughn.

DIV 3978. Religion, Culture, Politics in Post-Reformation England. The course will examine the interaction between religious change and politics in the period after the Reformation. The focus will be on the Elizabethan and early Stuart periods. Emphasis will be given to questions of political culture; the ways in which the peculiar exigencies of the Elizabethan regime, in Collinson's phrase, the Elizabethan exclusion crisis, led to various experiments in the ways in which politics was conducted. Central will be the notion of the monarchical republic of Elizabeth I and the politics of popularity and the various monarchical reactions thereby provoked. The actions of both Catholics and Puritans will be examined and a wide range of primary sources will be consulted. [3] Mr. Lake.

DIV 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.

DIV 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] Mr. Pennel.

DIV 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. Satisfies race and class requirement and counts toward the Kelly Miller Smith Black Church Studies certificate. [3] Mr. Harris.

DIV 4015. Race, Religion, and Ethnicity. Race, religion, and ethnicity significantly affect social perceptions and realities of power and privilege in America. Race and racial representation in American include a set of vocabularies, discourses, discursive practices, ideologies, and institutional expressions that have cultural and material meaning. The course explores the historical roots, idealist and materialist influences of race, racism, ethnocentrism, and the multiple interlocking levels of racial representation on the societal configuration of religion. [3] Mr. Harris.

DIV 4016. Ministry and Spirituality. Exploration of Christian spirituality, as both theoretical and practical preparation for ministry. Learning goals will include gaining knowledge about the history of spirituality in the Christian tradition; developing a theology of spirituality, using both traditional and experiential resources; leading spiritual practices; incorporating spirituality in communal contexts; providing spiritual direction for others; fostering self-awareness, self-care, and self-transformation. [3]

DIV 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. Satisfies race and class requirement. [3] Mr. Joranko.

DIV 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] Mr. Joranko.

DIV 4024. Peace, Restoration, and Reconciliation. The course will explore nonviolence, peacemaking, restorative justice, conflict mediation and social forgiveness and reconciliation. The role of religion in shaping the philosophy and practice of these approaches will be considered in depth. Case studies of effective engagement and major social transformation will be examined. [3] Mr. Joranko.

DIV 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 HIV-AIDS education in the church. A variety of resource persons participate in the course. [3]

DIV 4029. Community-Based Organizing. This course seeks to deepen and expand the student's knowledge and understanding of community-based organizing and local economic development and how they can be combined through community-building strategies shaped by participative organizing and advocacy. Students will receive grounding in the factors underlying community distress—social, political, and economic, and be offered a comprehensive depth model for community controlled renewal that focuses on social strength, political vitality, and economic equity. [3]

DIV 4031. 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]

DIV 4055. Project Pyramid. The course meets once a week and will feature lectures, discussions, and interactive presentations from successful social entrepreneurs. Students will examine the current methods of poverty alleviation with a focus on some of the more controversial issues as well as the innovative and entrepreneurial ways in which people engaged in domestic and international development are attempting to alleviate creatively the conditions of poverty. Designed to provide a discourse on the relation between different graduate disciplines and their perspectives on poverty and the methods for alleviating it, the course is followed by an optional opportunity to complete a project (either local or international) to implement the findings. [1-3] Mr. Reside and Mr. Victor.

DIV 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]

DIV 4113. The Theology and Practice of Pastoral Ministry. Students will explore the implications of the pastor's work as the spiritual leader of a congregation; attention will be 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] Bishop Pennel.

DIV 4116. Traversing our National Wound: Immigration and the United States and Mexico Border. The nearly 2000-mile border between the United States and Mexico has long been a zone of conflict and change, a cultural crossroads where the First and Third Worlds meet. Many of the patterns of international economics and politics that affect all of our communities can be seen in sharp focus in the borderlands. Since the creation of a free trade zone along the border in 1995, hundreds of U.S. companies have opened manufacturing facilities in Mexican border towns. As a result, cities along the border have exploded as migrants unable to support themselves in other parts of Mexico moved north to take advantage of the newly created jobs. As these jobs have discontinued, people are crossing the border out of economic desperation. Once the border is crossed, migrating people have entered a tangled web of law, economics, politics, race, discrimination, and much more. Into this national conversation, religious and other humanitarian groups are practicing what it means to be hospitable to one's neighbors. [3] Ms. Matson.

DIV 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.

DIV 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, and the importance of historicity, visioning, and planning. [3] Mr. Pennel.

DIV 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.

DIV 4124. Controversies and Debates in Business, Management, and Society. Offered in the Owen Graduate School of Management, this elective modular course will be a forum for analysis and debate on current, controversial issues related to business, management, economics, law, and public policy; the course objectives include creating a meaningful improvement in students' abilities to develop, articulate, and dissect persuasive arguments and to expand students' in-depth knowledge of critical issues related to economics and public policies. [2] Mr. Barry.

DIV 4125. Prophetic Ministry in Mainline Congregations. What is prophetic ministry? What does it look like in practice? How do pastors lead prophetically in mainline churches? This seminar will explore through readings and discussion how ministers with progressive commitments can lead for justice and change from a mainline congregational base. [3] Mr. Miller-McLemore.

DIV 5002. Master of Divinity Degree Seminar and Project. Required of all third-year students in the M.Div. program, the seminar addresses the student's program focus and the development of the degree project and a formal paper in which the student explores a specific theme or question while demonstrating progress toward a theologically reflective ministry. For the fall semester, students will earn letter grades for their participation and work in the seminar; the grade will be based on attendance, the level of engagement with the course material, and degree of responsiveness to the work of one's colleagues. A defense of one's project will be scheduled during the spring semester when the mark of Honors, Credit, or No Credit will be assigned to the project. FALL. [3]

DIV 5003. Master of Theological Studies Degree Thesis. A student in the M.T.S. program may elect to complete a thesis directed by two members of the faculty. The recommended length for the thesis is from thirty to fifty pages, and the research must support original investigation in the area of the student's program focus. For further information, please contact the assistant dean for academic affairs in Office 115. [3]

DIV 5006. Supervised Ministry and Seminar. Students are assigned field placements to develop skills for the work of ministry in preaching, liturgical leadership, education, pastoral leadership, pastoral care, and counseling; the course can enable students to enhance their understandings of the dynamics and practice of ministry, of themselves as persons in ministry, and of the theological motifs that can guide ministry. Permission from the director of field education must be received by the assistant dean for academic affairs before a student may enroll for field education. FALL, SPRING. [3-3]

DIV 5007. Clinical Pastoral Education. Students apply to work in an approved clinical pastoral educational setting under the direction of a supervisor who is certified by the board of the Association for Clinical Pastoral Education (ACPE). Departmental permission is required before enrolling in this intermediate-level course. This class is entered on the student's schedule by the assistant dean for academic affairs upon receiving permission from the director of field education. [1-6]

DIV 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]

DIV 5010. Year-Long Internship. To gain more extensive experience in field education, students may work away from the Divinity School for a minimum of nine months in an approved placement. The internship requires a focused proposal, competent supervision, and systematic accountability and evaluation. Departmental permission is required before enrolling in this advanced course. This class is entered on the student's schedule by the assistant dean for academic affairs upon receiving permission from the director of field education. [6-9]

DIV 5011. Advanced Supervised Ministry and Seminar. Students are given opportunities in field placements to engage in more advanced theological reflections on the experiences of ministry. At the advanced level, students are expected to make more intentional connections between the work of the academy and the work at a placement site. Attention will be given to developing a profound understanding of the theologies and worldviews which guide one's work. The format for the course consists of two tracks. Track I consists of investing from eight to ten hours each week at a particular placement and meeting with a supervisor as prescribed by the learning contract; Track II involves meeting on campus for a weekly seminar on Thursday afternoons for critical reflection on the field placement. Other requirements include a written analysis of one's placement, four case studies, an integrative essay, and assigned readings. Departmental permission is required before enrolling, and this course is entered on the student's schedule by the assistant dean for academic affairs. FALL, SPRING. [3-3] Ms. Stringer.

DIV 5012. Special Project in Field Education. This project is approved and directed by a member of the field education department. Permission from the director of field education must be received by the assistant dean for academic affairs before a student may enroll in the course. [3]

DIV 5014. Independent Study and Practicum in Field Education. This course in field education requires the student to commit to at least twenty hours each week in an approved placement for the duration of ten weeks and to engage in disciplined reflection of that work with a supervisor. The student is also required to read in the literature related to the field placement and to write about one's practicum experiences. Departmental permission is required before enrolling in this advanced course. This class is entered on the student's schedule by the assistant dean for academic affairs. [3]

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 REV. PATRICIA BROCK, Southern Hills Medical Center
 MR. GRANGER BROWN, Tennessee Coalition for the Prevention of
 Suicide
 REV. DR. VINCENT CAMPBELL, American Baptist College
 REV. CAROL CAVIN-DILLON, Christ United Methodist Church
 REV. DR. MATTHEW CHARLTON, Blakemore United Methodist Church
 REV. BETH CAUSEY, Alive Hospice
 REV. DR. GUY CHMIELESKI, Belmont University Ministries
 REV. BARRY CULBERTSON, Vanderbilt University Medical Center
 REV. DR. JUDY CUMMINGS, New Covenant Christian Church
 REV. RAYE NELL DYER, Monroe Carell Jr. Children's Hospital at
 Vanderbilt
 REV. KEN EDWARDS, Belmont United Methodist Church
 REV. JIM ELLISON, The Fund for Theological Education
 REV. MARTIN ESPINOSA, Ray of Hope Community Church
 PROF. JUAN FLOYD-THOMAS, Vanderbilt Divinity School
 PROF. STACEY FLOYD-THOMAS, Vanderbilt Divinity School
 MR. TIM FORBES, Father Ryan High School
 REV. DR. MARK FORRESTER, Wesley Canterbury Fellowship at
 Vanderbilt University
 REV. PAT FREUDENTHAL, Nancy Webb Kelly United Methodist Church
 REV. KAKI FRISKICS-WARREN, Maddox Charitable Foundation
 MS. DIANE GRAMMAN, Mental Health Association of Middle
 Tennessee
 REV. ERIC GREENWOOD, St. David's Episcopal Church
 REV. LEWIS GROCE, St. Timothy Lutheran Church, Hendersonville, TN
 DR. FREDDIE HADDOX, Mamushi Farms, Franklin, TN
 REV. LILLIAN HALLSTRAND, Vanderbilt University Medical Center
 REV. STEPHEN HANDY, McKendree United Methodist Church
 REV. JAY HARTLEY, Eastwood Christian Church
 REV. PAMELA HAWKINS, Belmont United Methodist Church
 REV. KAYE HEREFORD-VOORHEES, United Methodist clergy
 REV. RANDY HOOVER-DEMPSEY, All Saints Episcopal Church,
 Smyrna, TN
 REV. DR. SHARON HOWELL, Scarritt Bennett Center
 REV. HEIDI HUDNUT-BEUMLER, Trinity Presbyterian Church
 REV. LINDA JOHNSON, Belmont United Methodist Church
 REV. DAVID JONES, Harpeth Presbyterian Church
 PROF. DAN JORANKO, Vanderbilt Divinity School
 DEAN VICTOR JUDGE, Vanderbilt Divinity School
 REV. KANG, Korean Presbyterian Church
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 REV. THOMAS KLEINERT, Vine Street Christian Church
 REV. BRENT LAWRENCE, First Church of the Nazarene
 REV. TOM LANEY, Vanderbilt Divinity School
 REV. RON LOWERY, City Road Chapel United Methodist Church
 MS. KATHY MASULIS, Better Decisions
 PROF. VIKI MATSON, Vanderbilt Divinity School
 MS. LOUIS MCCLELLAN, 15th Avenue Baptist Church CDC
 REV. SARAH MCCORMACK, West End United Methodist Church
 PROF. MARK MCENTIRE, Belmont University School of Religion
 DR. KEITH MEADOR, Center for Biomedical Ethics and Society
 REV. DR. AMY MEARS, Glendale Baptist Church
 DR. JOHN MOGABGAB, Upper Room Books
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 MS. TALLU QUINN, The Nashville Food Project
 REV. STACY RECTOR, Tennesseans Against the Death Penalty
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 REV. ANDREW STEPHENS, The Village Church
 PROF. TRUDY STRINGER, Vanderbilt Divinity School
 REV. MARCY THOMAS, Vanderbilt University Medical Center
 REV. ANN VANDERVOORT, St. Paul's Episcopal Church, Franklin, TN
 REV. PETER VAN EYS, Crieveewood United Methodist Church
 PROF. ANDY WATTS, Belmont University School of Religion
 REV. LISA WILLIAMS, Mt. Zion Baptist Church
 MR. MICHAEL WILLIAMS, West End United Methodist Church
 MR. PATRICK WOOLSEY, Centenary/New Bethel United Methodist
 Churches
 MS. MALLORY WYCOFF, Mercy Ministries