



# **The Divinity School Catalog**

Vanderbilt University

2024/2025

Containing general information and courses of study for the 2024/2025 session

# Table Of Contents

Table Of Contents	2
Calendar	5
Divinity School Calendar 2024/2025	5
Theological Education in a University Setting	8
Purposes	9
Commitments	9
Living the Commitments	10
Poverty and Economic Injustice	11
Racism and Ethnocentrism	11
Religious Diversity	12
Sexism	12
Sexual and Gender Identity	13
Relation to the Churches	13
Kelly Miller Smith Institute	13
The Carpenter Program in Religion, Gender, and Sexuality	13
The Cal Turner Program in Moral Leadership	13
The Wendland Cook Program in Religion and Justice	14
The James Lawson Institute for the Research and Study of Nonviolent Movements	14
Facilities	14
Professorships	14
The Library	15
Accreditation	16
The Divinity School Community	16
Worship	17
Cole Lectures	17
The Antoinette Brown Lecture	17
The Student Association	17
Office of Women’s Concerns	17
Black Seminarians	18
GABLE: Office of Gay, Bisexual, Lesbian, and Transgender Concerns	18
United Methodist Studies	18
Al’s Pub	18
Eco-concerns	18
St. Cornelius Society	18
Poesis	18
Latin@ American@ Seminarians	18
Disciples Divinity House	19
The Academic Programs	19
The M.Div. Degree	19
The M.T.S. Degree	19
The Th.M. Degree	19
The D.Min. Degree	19
Dual Degree Programs	20
Certificate Programs	20
The M.A. and Ph.D. Degrees	20
Dual Degree Programs	20
About Dual Degree Programs	21
Divinity and Law	22
The M.Div.-J.D. Program	22
First Two Years	22
Remaining Years: Law School	22
Remaining Years: Divinity School	22
The M.T.S.-J.D. Program	22
Divinity and Medicine	23
The M.Div.-M.D. Program	23
The M.T.S.-M.D. Program	23
Tuition	24
Divinity and Nursing	24
Admission	24
The M.S.N./M.T.S. Program	24
For R.N.	25
For Direct Entries	25
The M.S.N./M.Div. Program	25
For R.N.	25

For Direct Entries	25
Tuition	25
Possible Course Work	26
<b>Divinity and Owen Graduate School of Management</b>	<b>26</b>
The MBA–M.T.S. Program	26
The MBA–M.Div. Program	27
<b>Divinity and Peabody College</b>	<b>27</b>
Divinity and Peabody [Community Development and Action Program]	28
The M.T.S./M.Ed. in C.D.A.	28
The M.Div./M.Ed. in C.D.A.	28
Tuition	28
<b>Certificate Programs</b>	<b>29</b>
The Carpenter Program in Religion, Gender, and Sexuality	29
The Kelly Miller Smith Institute Certificate Program in Black Church Studies	29
The Certificate in Religion in the Arts and Contemporary Culture	30
Graduate Certificate Program in Jewish Studies	30
The Certificate in Latin American Studies	30
<b>Academic Regulations</b>	<b>31</b>
Advisory System	31
The Honor System	31
Definition of a Credit Hour	32
Grading	32
Pass/Fail Options	33
Incomplete	33
Leave of Absence	33
Withdrawal from a Course	33
Commencement	34
<b>Admission</b>	<b>34</b>
<b>Admission to the M.Div., Th.M., M.T.S., and D.Min. Programs</b>	<b>34</b>
Prior Degrees	35
Pre-Theological School Studies	35
Non-degree Students	36
Transfer Students	36
International Students	36
Transient Students	37
Auditors	38
<b>Admission to Dual Degree Programs</b>	<b>38</b>
Tuition and Financial Aid	38
Financial Information	38
Other Fees (2024/2025)	39
Payment of Tuition and Fees	39
Refunds of Tuition Charges	39
Payment Options	40
Late Payment of Fees	40
Financial Clearance	40
Student Service Fees	40
Transcripts	41
<b>Financial Aid</b>	<b>41</b>
Scholarships	41
Named Full-Tuition Scholarships	42
Special Funds	42
Loan Funds	47
Employment Opportunities	47
Honors and Awards	47
Founder’s Medal and Academic Achievement Award	47
Other Prizes and Awards	47
Administration and Faculty	49
<b>Administration</b>	<b>49</b>
Named and Distinguished Professorships	49
<b>Faculty</b>	<b>50</b>
Divinity Library Staff	50

<b>Campus Resources</b>	<b>51</b>
Life at Vanderbilt	51
Accommodations for Students with Disabilities	51
Nondiscrimination, Anti-Harassment, Anti-Retaliation, and Sexual Misconduct	51
Official University Communications	51
Student Records (Family Educational Rights and Privacy Act)	51
VA Compliance Statement	53
Vanderbilt University	53
Accreditation	53
Modification Policy and Nondiscrimination Statement	53
Obtaining Information about the University	54
The University	55
Vanderbilt University Administration	56
Vanderbilt University Board of Trust	56
<b>Courses by Subject Areas</b>	<b>59</b>
Divinity	59
<b>Academic Programs</b>	<b>146</b>
Doctor of Ministry, Integrative Chaplaincy	146
Master of Divinity	147
An approved course in theological studies. [3]	149
An approved course in ethics and society. [3]	149
7900. Supervised Ministry and Seminar.	149
7998. Master of Divinity Seminar and Project. [3]	149
Master of Theological Studies	150
Theology	154

## Calendar

# Divinity School Calendar 2024/2025

### Fall Semester 2024\*

Due date for fall 2024 admitted students to submit immunization requirement documentation; class registration will be held until information is received by the Office of Student Health / May 15

Fall 2024 open enrollment period begins / July 17

Due date for all domestic students to waive annual student health insurance coverage / August 1

Reserved for orientation for first-year students / August 15-20

Instruction for the fall 2024 term commences / August 21

Last day to add or drop a course with full-tuition refund / August 28

Due date for payment of tuition, fees, and all other charges associated with fall 2024 registration / August 29

Last day to change grading status for a course to audit, to credit, to pass/fail / September 2

Mid-term deficiency reports due to the office of assistant dean for academic affairs / October 9

Fall Break / October 10-11

Registration for the 2025 spring semester begins / October 28

Homecoming and reunion weekend / November 7-10

Registration for the 2025 spring semester concludes / November 15

Thanksgiving holidays / November 23-December 1

Due date for spring 2025 admitted students to submit immunization requirement documentation; class registration will be held until information is received by the Office of Student Health / December 1

Instruction for the 2024 fall semester concludes / December 5

Reading days and final examination period / December 6-14

Fall 2024 online grading application opens for submission of final grades / December 7

Due date for final grades for December degree candidates / December 10

The 2024 fall semester officially closes / December 14

Graduation date for December candidates / December 14

Winter holidays / December 14-January 5, 2025

Due date for submitting final grades at 11:59 p.m. / December 16

Due date for payment of tuition, fees, and all other charges associated with 2025 spring registration / December 31

### **Spring Semester 2025\***

Due date for 2025 spring admitted students to waive student health insurance coverage / January 6

Instruction for the 2025 spring term commences / January 6

Last day to add or drop a course with full-tuition refund / January 13

Last day to change grading status for a course to audit, to credit, or to pass/fail / January 16

The Reverend Martin Luther King, Jr. holiday, observed in the University / January 20

All academic obligations due for resolving an incomplete approved for the 2024 fall term must be submitted by noon to the office of the assistant dean for academic affairs / January 24

Mid-term deficiency reports due to the office of the assistant dean for academic affairs / March 5

Spring holidays / March 8-16

Founder's Day, commemorating the anniversary of the founding of Vanderbilt University in 1873 / March 17

The rites of spring / April 4-5

Good Friday, observed in the Divinity School / April 18

Instruction for the 2025 spring semester concludes / April 21

Reading days and final examination period /April 22-May 1

Spring 2025 on-line grading application opens for submission of final grades / April 23

Due date for final grades for May degree candidates /May 1

Due date for submitting final grades at 11:59 p.m, CDT / May 3

Instruction for the Maymester commences / May 5

The 2025 commencement exercises; the 2025 spring semester officially closes /May 9

Instruction for the Maymester concludes / May 30

Instruction for the summer term commences / June 3

Juneteenth, observed in the University / June 19

All academic obligations for resolving an incomplete approved for the 2025 spring term must be submitted by noon to the office of the assistant dean for academic affairs / June 20

Instruction for the 2025 summer term concludes / August 7

Summer 2025 on-line grading application opens for submission of final grades; August degree candidates' grades due at 10:00 a.m., CDT / August 8

Graduation date for August degree candidates / August 8

The 2025 summer term officially closes / August 10

Due date for submitting final grades for Maymester and the summer term at 11:59 p.m., CDT / August 10

\*dates subject to change

## **Theological Education in a University Setting**

[Purposes](#)

[Commitments](#)

[Living the Commitments](#)

[Poverty and Economic Injustice](#)

[Racism and Ethnocentrism](#)

[Religious Diversity](#)

[Sexism](#)

[Sexual and Gender Identity](#)

[Relation to the Churches](#)

[Kelly Miller Smith Institute](#)

[The Carpenter Program in Religion, Gender, and Sexuality](#)

[The Cal Turner Program in Moral Leadership](#)

[The Wendland Cook Program in Religion and Justice](#)

[The James Lawson Institute for the Research and Study of Nonviolent Movements](#)

[Facilities](#)

[Professorships](#)

[The Library](#)

[Accreditation](#)

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**

In a global and multi-religious world, the Divinity School seeks to fulfill the following objectives: to engage in theological inquiry; to help persons prepare for the practice of Christian ministry and public leadership; to encourage personal and spiritual formation; to prepare agents of social justice; and to educate future scholars and teachers, locally and globally.

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 persons 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 persons 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 persons 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.

### **Living the Commitments**

*In 2011, the Divinity School community engaged in a critical examination of the Commitments to consider the degree to which these principles are "lived" and not merely invoked. From the deliberations by administrators, faculty, staff, students, and alumni/ae, an amendment to the original Commitments was composed and adopted. This collaboratively-written document encourages members of the School community to practice seven virtues and reaffirms the institution's commitment to address poverty and economic injustice, racism and ethnocentrism, religious diversity, sexism, and sexual and gender identity.*

The Commitments of the Divinity School are written to indicate the kind of just and hospitable world the faculty and students seek to promote through education, proclamation, and service. These convictions do not emerge from a single religious community; rather, they emerge from several religious and humanistic traditions. The Commitments constitute an invitation to students and faculty to engage in an ongoing conversation about faith and human relations, in the world and in the Divinity School itself.

The commitments of an institution that seeks justice, inclusion, and respect for diverse kinds of human beings must be lived if they are not to stand in judgment of the people who affirm them. In order to effect these Commitments, therefore, students and faculty alike are asked to practice the following convictions and virtues:

**Generosity**—to give freely, based upon the trust that the value of education and wisdom is not diminished through sharing.

**Hospitality**—to welcome all at the table of learning, making a special effort to enlarge that table for people unlike ourselves and for those who are excluded from other tables.

**Humility**—to accept that others may know more about a given situation, to realize that one may know more through others, and to accept that no one is right about everything.

**Imagination**—to envision a world that is better than the one we have and to engage in learning so as to make that new world more manageable to others.

**Patience**—to pursue understanding with hope, even in the face of misunderstanding and disappointment.

**Reflexivity**—to cultivate awareness of one's individual and institutional history, so as to overcome inherited practices.

**Respect**—to dignify the selfhood and tradition represented by each other member of the community, irrespective of the historical, theological, and embodied differences that person may represent to oneself.

From time to time it is appropriate for various parts of the Divinity School community, and for all parts of the larger community, to examine the practices and aims of the School with respect to its stated purposes and commitments. At every such juncture, it is vital to remember that Commitments become real not by their invocation or revision, but by the manner in which they are lived. The policy statements that follow are the result of careful deliberation between students and faculty and are provided as guides to ethical action within the Divinity School community as its members seek to live the Commitments. They belong to a long-standing tradition of the school, some portions having been initiated in the 1960s and other portions having been added more recently. Like all human institutions, the Divinity School remains imperfect; yet it hopes that these Commitments will motivate students and faculty toward a mutual fulfillment of their premises.

## **Poverty and Economic Injustice**

In 1875, Bishop McTyeire proclaimed Vanderbilt's Biblical Department, the predecessor of today's Divinity School, to be a "School of the Prophets." Striving to embody the spirit of that proclamation, the Divinity School has historically engaged issues of poverty and economic (in)justice. The various faith traditions represented at the School recognize the multidimensional reality of poverty and uphold commitments to foster human flourishing and care for those who are in need.

To this end, the Divinity School is committed to designing curricular programs—in both academic research and field education—that critically interrogate the institutionalization of economic injustice, the persistence of poverty, and the intersection of class oppression with other structures of marginalization such as gender, race, sexuality, and ability. It will train future ministers, teachers, activists, and other graduates to engage thoughtfully and pastorally in cross-class congregations, classrooms, and anti-poverty organizations. It will develop new programs, institutes, and scholarships that make admission and access to the resources of the Divinity School available to economically poor students and members of the Nashville community. It will cultivate the value of the experiential knowledge of the poor by giving particular attention to student, faculty, and outside community voices of poverty.

The Divinity School will also support a work environment, in its premises particularly and at the University generally, that offers wages and benefits that ensure that no employees—including those who maintain the grounds, service the buildings, and serve food in the cafeterias—are kept in poverty by their employment. And it will continue to include among the faculty cohort those whose scholarship and teaching brings a focus to issues of poverty, class, and economic injustice, and it will encourage student organizations whose focus is on issues of poverty, class, and economic injustice.

## **Racism and Ethnocentrism**

As generally understood, racism designates forms of prejudice, bias, discrimination, violence, and terror directed at persons or groups, based on differences in traits, characteristics, manners, customs, or other cultural markers such as language, dress, or skin color. Ethnocentrism involves evaluating other cultures and ethnic groups in light of one's own cultural or ethnic standards, and it promotes putative superiority over these other groups, leading to manifestations of chauvinism and racism that are directed against distinct populations perceived as inferior, often within the same geographical region.

The history of the United States has been especially marked by racism and ethnocentrism. This condition has resulted in prejudice, discrimination, and violence—physical, psychological, and institutional—against persons of (among others) African, Asian, Native American, Latino, Muslim, and Jewish descent. Racism and ethnocentrism not only manifest themselves in individual attitudes or personal prejudice, but they also operate through systemic social structures, permeating the life-worlds of groups, communities, nations, and societies. At the same time, racism and ethnocentrism often manifest and reinforce themselves through demeaning language or characterization as well as through notions of American exceptionalism. These problems call for us to remain vigilant and to resist their influence in the classroom, community, and society.

Combating racism and ethnocentrism is an ongoing task. Personal or group intervention alone will not cure these prejudices. Sensitivity is not enough to remove the injury and injustice that racism and ethnocentrism introduce into our conversations, classrooms, social spaces, and writings. Nor do a diverse faculty, staff, and student body ensure that racism and ethnocentrism will not persist. To combat such prejudice, Vanderbilt Divinity School is resolved to continue to diversify at all levels of its administration, faculty, staff, and student body, to improve financial aid to

racially and ethnically underrepresented groups, to promote a safe environment and respect for all, and to stimulate the creation of courses and public presentations that enhance racial and ethnic understanding.

## **Religious Diversity**

Vanderbilt Divinity School commits 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 the diverse manifestations of faith throughout the world and to acquaint them with the language of interfaith encounter. It recognizes that in the past failure to respect diversity of religions—both doctrine and practices—has been a source of conflict. It affirms that a multiplicity of religious traditions enriches our community. When founded in 1875, the Divinity School primarily prepared candidates for the Christian ministry. While the majority of its students and faculty still stem from the Christian tradition, the School now seeks to embrace a wide spectrum of religious faiths, both in Christian denominations and in other religious traditions. Its students prepare for a variety of leadership positions, both inside and outside of formal religious institutions.

The Divinity School is one of the few university-based interdenominational institutions. It believes that preparation for religious leadership today happens best in a religiously plural pedagogic environment. It therefore expects to appoint scholars from diverse branches of Christian and other religious traditions. It commits to create core courses as well as electives that will introduce different traditions, that explain how misrepresentations and misconceptions about the other develop, and that expound on how distortions might be prevented. It pledges to seek resources to sustain study in a global context. The Divinity School also strives to avoid insensitivity toward religious concerns.

Personal expression of faith and practice must be allowed free articulation, but also encouraged to be considerate of other forms of worship in a broad community. Prayers, ceremonies, speeches, and liturgies at events involving the whole community must respect as well as nurture diversity. Given the character of worship and the voluntary nature of Divinity School services, weekly chapel may differ in character; but over the course of a year, such services need to reflect the multiplicity of communal life.

To fulfill its goals of religious diversity, the School must not be parochial, either in its curriculum or in its student and faculty composition. It must resist and confront caricatures of the faiths, practices, and traits of others. The Divinity School will continue to support student investment in their own particular traditions, will seek to stimulate recruitment of a diverse body of students and faculty, and will sponsor named lectureships (e.g., Cole Lectures, Antoinette Brown Lectures, Harrod Lectures, Bogitsh Lectures) that sustain the spectrum of religious expression.

## **Sexism**

Sexism is an interlocking system of advantage based on gender. Sexism is an act, an attitude, an opinion, or a feeling that has prejudicial effect. In a patriarchal society or institution, sexism is manifested through male privilege. Male privilege refers to the many implicit and explicit ways by which one sex receives concrete benefits of access to resources and rewards that are denied the other sex. This privilege has allowed one sex to institutionalize norms and values to the detriment of another. Despite efforts to protect the equal rights of women, institutionalized sexism remains both prevalent and systemic, embedded in every institution in society.

Women, as a marginalized group, represent diverse particularities that include (but are not limited to) race, class, sexual orientation, religious background, and physical ability. Women are significant participants in religions; in America, they have constituted the majority of most denominations. However, women's religious lives have often been relegated to spheres separate from the "normative" activities. Further, until the development of women's studies in the 1970s and 1980s, little critical analysis of religious sexism existed, and most of the history of women in religion remained largely hidden. Increasingly, scholars and others attentive to the concerns of women have recovered and are documenting women's leadership of, participation in, and contributions to religious life. Moreover, educators and researchers are continuing to engage critically how religions speak about women and whether they provide options to them.

The Vanderbilt Divinity School commits continuously and explicitly to include gender as an analyzed category and to mitigate sexism in the Divinity School's curricula. It will deliberately seek to fill faculty and administrative vacancies with women of underrepresented racial, ethnic, theological and religious backgrounds and sexual identities. All

faculty members, especially those who teach courses in the core curriculum, are committed to work toward course outlines in which both the experiences of, and the scholarship by, women—especially those of other underrepresented identities—are integrated. They will encourage students to create a positive classroom and cultural climate in which women’s self-confidence as scholars and professionals can be nurtured and strengthened. This includes consistent attention to the use of inclusive language, especially in relation to the Divine. Faculty, students, and administration will strive to reinforce these values in extra-curricular events and programs.

## **Sexual and Gender Identity**

Controversies in religious communities over sexual and gender identity continue worldwide. Religiously based homophobia is often mobilized for political purposes. It threatens family and community unity and contributes significantly to the high suicide rates among gay and lesbian teens. While homosexuality is the primary lightning rod, the controversy is broadening as public awareness of the variety of sexual and/or gender identities expands. The now common acronym LGBTQI includes not only gays, lesbians, and bisexuals, but transgendered, transsexual, and intersexed persons, as well as those who identify as “queer.” These vectors of identity are also inseparable from others, including race, ethnicity, class, nationality, and religion. Discrimination and misunderstanding, therefore, take many forms. The sheer variety of these terms indicates an ever-shifting and growing understanding of the complexity of the relationship among identity, embodiment, self-expression, and cultural expectations. Thus, we cannot assume that our interpretation of how people look or act is a reliable window into their self-understanding.

The Divinity School’s commitment to social justice on these issues is grounded in an affirmation of the goodness of a diverse human community as God’s creative intention. Given the autonomy of religious communities, the School’s primary contribution to the resolution of conflicts around sexual and gender identity will occur through the education of our students. The School embodies this commitment in the Carpenter Program in Gender, Sexuality, and Religion, the Carpenter Scholarships, GABLE (the Office of Gay, Lesbian, Bisexual and Transgender Concerns), and in our course requirements. Many of our faculty, alumnae/i and current students (both divinity and graduate) are engaged in scholarship and activism in these areas.

We recognize, however, that fully realizing this commitment to the eradication of unjust treatment of people on the basis of (actual or perceived) gender and/or sexual identity is a work in progress. To that end, the Divinity School’s faculty and administration commit to assess regularly the curriculum’s success in teaching students about LGBTQI issues in ways that are both intellectually sound and practically relevant, to signal concretely our welcoming intent (for example, providing safe space on campus for those who are transitioning from one gender to another), and to review constantly official policies and procedures for unintended discriminatory effects, making changes as needed.

## **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 lifelong learning for laity is conducted 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.

## **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 Wendland Cook Program in Religion and Justice**

The Wendland Cook Program in Religion and Justice was established in 2019 with a \$1.25 million gift from Barbara Cook Wendland who directs the Joe B. and Louise P. Cook Foundation. The program offers students across campus the opportunity to take part in coursework and activism opportunities that invite deeper discussion of social justice issues. As part of theological and religious reflection, the program supports matters of economic and ecological justice and the implications for religious communities and the wider public.

### **The James Lawson Institute for the Research and Study of Nonviolent Movements**

The James Lawson Institute for the Research and Study of Nonviolent Movements was established in 2021 with Reverend Lawson's support as a collaboration between the Divinity School and the College of Arts and Science. The institute's mission is to honor the legacy of Reverend Lawson and nonviolent movements by inspiring people to engage in dialogue, training, and research for social justice. The institute offers an array of programming including symposia, community forums, training in the methods of nonviolence, research colloquy, as well as credit and non-credit bearing educational opportunities. The aim of the James Lawson Institute is to foster nonviolent strategic responses in local, national, and global communities, and its vision is to realize the power of nonviolent methods to address systemic injustice and to work for sustained social change around the world.

### **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. In the summer of 2017, the Divinity School began a renovation and expansion project which included an easily accessible and distinguishable main entrance featuring an outdoor plaza and light-filled atrium; a multipurpose space for worship, meetings, and musical events; new classrooms equipped with smart technology; an outdoor terrace for reflection and small group gatherings; and office suites for the administration and program coordinators. The building, which included the expansion named the E. Rhodes and Leona B. Carpenter Foundation Wing, was dedicated on August 23, 2019.

### **Professorships**

In 1935, Mr. E. J. Buffington of Chicago donated \$50,000 for a fund to perpetuate the memory of his wife. In 2013, the university decided to combine funds from the E. J. Buffington Chair, the Samuel Cupples 1902 Fund, the Collections for Student Chair Fund, and the estate of Harold Stirling Vanderbilt to support a faculty member at the Vanderbilt Divinity School by establishing the Vanderbilt, Buffington, Cupples Chair in Divinity. The first incumbent of the Vanderbilt, Buffington, Cupples Chair in Divinity, Choon-Leong Seow, was installed during the fall semester of the 2016/2017 academic year.

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 was held by John S. McClure until his retirement in 2021, and commemorates the work of this distinguished evangelist, educator, and theologian who served on the Oberlin faculty from 1835 to 1875; Eun J. Lee was appointed to the Finney Chair in 2023. 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 2011, Victor Anderson was named the Oberlin Theological School Chair and Professor in Ethics and Society. 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 Advisers. The professorship is held by 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 Professor of Feminist 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. In 2017, Stacey Floyd-Thomas was named to the E. Rhodes and Leona B. Carpenter Chair in Ethics and Society. In 2020, Phillis I. Sheppard was appointed as the Carpenter Professor of Religion, Psychology, and Culture, and C. Melissa Snarr was named the Carpenter Associate Professor of Ethics and Society. Upon her appointment in 2013 to the deanship of Vanderbilt University Divinity School, Emilie M. Townes was named the first E. Rhodes and Leona B. Carpenter Professor of Womanist Ethics and Society. In 2020, Dean Townes was named Distinguished Professor of Womanist Ethics and Society and held the appointment until her retirement in 2023. Upon her appointment to the deanship of the Divinity School in 2023, Yolanda Pierce was named to the Cornelius Vanderbilt Chair of Religion and Literature.

In 1997, Cal Turner, Jr., businessman and member of the Board of Trust, established the Cal Turner Chancellor's Chair of Wesleyan Studies. Joerg Rieger was named to the professorship in the fall semester of the 2016/2017 academic year. In 2021, James P. Byrd was also named to a Cal Turner Chancellor's Chair of Wesleyan Studies.

Two professorships were created in 1999. Amy-Jill Levine was named to the Mary Jane Werthan Professorship in Jewish Studies in 2017 and held the position until her retirement in 2021. In 2011, Bruce T. Morrill, S.J., became the Edward A. Malloy Professor of Catholic Studies.

## **The Library**

The Divinity Library is the religion/theology division of the Jean and Alexander Heard Libraries. 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 Libraries system, which collectively houses nearly five million items and provides access to millions more resources. The nine campus libraries share an online presence that provides access to an integrated catalog of print and e-resources, as well as information about library services, workshops, programs, exhibitions, research guides, and librarian subject specialists.

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 Libraries 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 Central and Divinity Libraries 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 the online catalog for the university libraries' 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 webpage, 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 Libraries maintain membership in 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.

### **Accreditation**

Vanderbilt University is accredited by the Southern Association of Colleges and Schools Commission on Colleges to award bachelor's, master's, professional, and doctoral degrees. Contact the Southern Association of Colleges and Schools Commission on Colleges at 1866 Southern Lane, Decatur, Georgia 30033- 4097, call (404) 679-4500, or visit [sacscoc.org](http://sacscoc.org) for questions about the accreditation of Vanderbilt University.

The Divinity School is accredited also by the Commission on Accrediting of the Association of Theological Schools in the United States and Canada to award the master of divinity, the master of theology, the master of theological studies, and the doctor of ministry 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](http://ats.edu)

## **The Divinity School Community**

[Worship](#)

[Cole Lectures](#)

[The Antoinette Brown Lecture](#)

[The Student Association](#)

[Office of Women's Concerns](#)

[Black Seminarians](#)

[GABLE: Office of Gay, Bisexual, Lesbian, and Transgender Concerns](#)

[United Methodist Studies](#)

[Al's Pub](#)

[Eco-Concerns](#)

[St. Cornelius Society](#)

[Poesis](#)

[Latin@ Amercan@ Seminarians](#)

[Disciples Divinity House](#)

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 scheduled weekly 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., R. Scott Appleby, Anthea Butler, Elaine Pagels, Tex Sample, Nikky Finney, Ingrid Mattson, Daisy L. Machado, Gary Dorrien, M. Shawn Copeland, Eddie S. Glaude Jr., Francis X. Clooney, S.J., and Willie James Jennings.

### **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, Amy Hollywood, Monica Coleman, Ellen Armour, Bonnie Miller-McLemore, Amy-Jill Levine, Eboni Marshall Turman, Thelathia "Nikki" Young, Kelly Brown Douglas, Traci C. West, and Grace Y. Kao.

### **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. 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.

### **Al's Pub**

The mission of Al's Pub is to foster community within the Vanderbilt Divinity School and Graduate Department of Religion by providing social gatherings and promoting collegiality outside of the classroom setting. Al's Pub promotes entertainment and fun amongst students often collaborating with other student organizations for special events.

### **Eco-concerns**

Eco-concerns seeks to empower those in the Divinity School community to think and act theologically as well as ethically about environmental issues through educational opportunities, such as local action, guest speakers, and dialogue with other student organizations. This group also works to raise awareness at VDS on environmental issues and their relation to other issues of peace and justice by partnering with other student organizations. Finally, Eco-concerns hopes to help reverse environmentally harmful behavior in the Divinity School, Vanderbilt University, and the Nashville area and to encourage good stewardship of environmental resources.

### **St. Cornelius Society**

The Society of St. Cornelius welcomes Catholics along with their spouses and partners, who are associated with Vanderbilt Divinity School or the Graduate Department of Religion. The Society's purpose is to support and enhance the religious lives of its members through conversation at regular meals and similar gatherings, by sponsoring prayer and worship, by sharing information on professional opportunities for lay persons, and by making the resources of the Catholic Church available to the Vanderbilt community.

### **Poesis**

Inspired by the ancient Greek term which means "to make," the members of this organization provide opportunities for students to explore the intersections between the arts and religion.

### **Latin@ American@ Seminarians**

Members seek to create communal space to embody and to affirm the diverse Latin@ American@ cultures.

## **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 Academic Programs**

### **The M.Div. Degree**

The aim of the Master of Divinity program is to foster a process of life-long learning focusing on understanding Christian faith and its implications for human existence. 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, churches, and society. All courses in the curriculum have been designed to build on, inform, and transform each other with the aim of educating wise practitioners involved in diverse forms of ministry.

Central to such a pedagogical task are the various educational, faith, interreligious, and social purposes and commitments that exist as core concerns of the Divinity School. These purposes and commitments play a leading role in how the school prepares students to live and work in a world where Christians, people of other religious traditions, and those who claim no religious tradition share a common planet.

### **The M.T.S. Degree**

The Master of Theological Studies program provides courses of study in the several theological disciplines necessary for persons interested in subsequently pursuing: teaching vocations in religious studies at secondary and some postsecondary schools, doctoral study in the broad field of religion, diaconal ministries in certain denominational traditions, work in social justice oriented non-profit organizations, and other religiously informed leadership positions. This program can also serve persons interested in enhancement of their own religious faith and understanding.

### **The Th.M. Degree**

The Master of Theology is a program of advanced theological study beyond the Master of Divinity, Master of Theological Studies, or equivalent first theological degree. The Th.M. deepens the theological foundations for a student's current vocational and ministerial practice in a particular area or prepares a student further for study at the doctoral level in a specific area or discipline. The Master of Theology degree provides students the opportunity to develop meaningful research questions and rigorous research methods to explore, analyze, and ultimately formulate constructive insights in a particular area of advanced theological study.

### **The D.Min. Degree**

As defined by the Association of Theological Schools, "the Doctor of Ministry is an advanced, professionally oriented degree that prepares people more deeply for religious leadership in congregations and other settings, including appropriate teaching roles." VDS's Doctor of Ministry degree program requires 36 semester credits and focuses on providing its students with advanced training in practices of ministry and advanced academic study in the theological disciplines that is relevant to their vocations. The D.Min will have different tracks focused around different ministerial vocations and the practices that support them.

## **Dual Degree Programs**

[Divinity and Law](#)

[Divinity and Medicine](#)

[Divinity and Nursing](#)

[Divinity and the Owen Graduate School of Management](#)

[Divinity and Peabody College](#)

## **Certificate Programs**

- The Carpenter Program in Religion, Gender, and Sexuality
- The Kelly Miller Smith Institute Certificate Program in Black Church Studies
- The Certificate in Religion in the Arts and Contemporary Culture
- Graduate Certificate Program in Jewish Studies
- The Certificate in Latin American Studies

## **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, as well as a listing of courses and faculty members, contact the Graduate Department of Religion, Vanderbilt University, 411 21st Avenue, South, Nashville, Tennessee 37240-1121, consult the Graduate School Catalog at [vanderbilt.edu/catalogs](http://vanderbilt.edu/catalogs), or access the website of the Graduate Department of Religion at [vanderbilt.edu/gdr/](http://vanderbilt.edu/gdr/).

## **Dual Degree Programs**

## **About Dual Degree Programs**

Theological study often finds itself closely allied with other kinds of professional education; therefore, the Divinity School encourages students to engage in curricula leading to two academic degrees, one in theological studies and another in a related field. 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, the Master of Business Administration at Owen Graduate School of Management, and the Master of Education (Community Development and Action) at Peabody College of Education and Human Development.

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 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, Divinity and Owen School, and Divinity and Peabody College 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

[The M.Div.-J.D. Program](#)

[The M.T.S.-J.D. Program](#)

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: 24. A normal load in the Divinity School is 24 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 requirements.

### Remaining Years: Divinity School

1. A total of 36 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 9 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](#)

[The M.T.S.-M.D. Program](#)

[Tuition](#)

## 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 dual degree. Ideally, students will apply for dual degree status prior to enrolling in either program. However, medical students may elect to apply for admission to the dual 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 dual degree.

The M.Div.-M.D. dual 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 12 credit hours per semester while in the Divinity School, and students may follow one of two schedules:

### *Schedule I. M.Div.-M.D. Dual Degree*

	<b>Fall Semester</b>	<b>Spring Semester</b>
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. Dual Degree*

	<b>Fall Semester</b>	<b>Spring Semester</b>
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. dual 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 12 credit hours per semester while in the Divinity School, and students may follow one of two schedules:

### *Schedule I. M.T.S.-M.D. Dual Degree*

	<b>Fall Semester</b>	<b>Spring Semester</b>
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. Dual Degree*

	<b>Fall Semester</b>	<b>Spring Semester</b>
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 9 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 dual 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**

[Admission](#)

[The M.S.N./M.T.S. Program](#)

[The M.S.N./M.Div. Program](#)

[Tuition](#)

[Possible Course Work](#)

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 dual 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 dual degree. Ideally, students will apply for dual 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 48 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 48 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 dual degree credit will require approval of both VDS Field Education and VUSN Clinical Preceptorship programs.

### **For R.N.**

Year 1: VDS

Year 2: VUSN

Year 3: VDS

Year 4: VUSN

### **For Direct Entries**

Year 1: VDS

Year 2: VDS

Year 3: VUSN

### **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 72 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 72 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.**

Year 1: VDS

Year 2: VUSN

Year 3: VDS

Year 4: VDS

Year 5: VUSN

### **For Direct Entries**

Year 1: VDS

Year 2: VDS

Year 3: VDS

Year 4: VUSN

### **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 dual degree enrollment hours (12 hours of tuition for Divinity and one semester's tuition for the School of Nursing).

### **Possible Course Work**

#### *Vanderbilt Divinity School*

- 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. Program](#)

[The MBA-M.Div. Program](#)

The MBA-M.T.S. and the MBA-M.Div. degrees represent the Master of Business Administration and the Masters of Theological Studies and Divinity. These dual 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 dual degree. Ideally, students will apply for dual 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 48 hours for the M.T.S. and 61 hours for the MBA. Nine (9) elective hours from the total 48 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 1: Divinity
- Year 2: Owen
- Year 3: Divinity (semester 1) Owen (semester 2)

#### Option Two

- Year 1: Owen
- Year 2: Divinity
- Year 3: Owen (1) Divinity (2)

#### Option Three

Year 1: Divinity (1) Owen (2)

Year 2: Owen (1) Divinity (2)

Year 3: Divinity (1) Owen (2)

#### Option Four

Year 1: Owen (1) Divinity (2)

Year 2: Divinity (1) Owen (2)

Year 3: 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 72 hours for the M.Div. and 61 hours for the MBA. Twelve (12) elective hours from the total 72 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 1: Divinity

Year 2: Owen

Year 3: Divinity

Year 4: Owen (semester 1) Divinity (semester 2)

#### Option Two

Year 1: Divinity (1) Owen (2)

Year 2: Owen (1) Divinity (2)

Year 3: Divinity (1) Owen (2)

Year 4: Divinity

#### Option Three

Year 1: Divinity

Year 2: Owen (1) Divinity (2)

Year 3: Divinity (1) Owen (2)

Year 4: Owen (1) Divinity (2)

## **Divinity and Peabody College**

[Divinity and Peabody \[Community Development and Action Program\]](#)

[The M.T.S./M.Ed. in C.D.A.](#)

[The M.Div./M.Ed. in C.D.A.](#)

[Tuition](#)

### **Divinity and Peabody [Community Development and Action Program]**

The dual degree program between Peabody College and the Divinity School allows students to pursue a Master of Education (M.Ed.) in Community Development and Action (C.D.A.) while also pursuing either a Master of Theological Studies (M.T.S.) or a Master of Divinity (M.Div.) degree from the Divinity School. The dual degree program allows students to gain the advantages of both degrees and schools, and draws on C.D.A. and the Divinity School's common interests in promoting ethical, effective, and sustainable community-level change. The dual degree program enables students to complete the M.Ed./M.T.S. degree in three years, and the M.Ed./M.Div. degree in three and a half years, saving one year to one and a half years in school for both scenarios.

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. However, M.Div. students may elect to apply for admission to the dual degree program at any time during their first two years at the Divinity School.

M.T.S. students may elect to apply for admission during their first year at the Divinity School. C.D.A. students may apply for admission to the M.T.S./M.Div. program during their first year in Peabody.

#### **The M.T.S./M.Ed. in C.D.A.**

The M.Ed.-M.T.S. program can usually be completed in three years. A student will complete 48 hours for the M.T.S. and 30 hours for the M.Ed. Nine (9) elective hours from the total 48 M.T.S. program (Divinity hours) will be from Peabody College. Nine (9) hours from the total 30 M.Ed. program (Peabody hours) will be from the Divinity School and may satisfy no more than one M.Ed. requirement each in the categories of theory and skills.

Year 1: Divinity (24 hours)

Year 2: Peabody (21 hours)

Year 3: Divinity (15 hours)

#### **The M.Div./M.Ed. in C.D.A.**

The M.Ed.-M.Div. program can usually be completed in three and a half years. A student will complete 72 hours for the M.Div. and 30 hours for the M.Ed. Twelve (12) hours from the total 72 M.Div. program (Divinity hours) will be from Peabody College, three of which may satisfy ministerial arts requirements in leadership or education, and six hours of which will be free electives. Nine (9) from the total 30 M.Ed. program (Peabody hours) will be from the Divinity School and may satisfy no more than one M.Ed. requirement each in the categories of theory and skills.

Year 1: Divinity (24 hours)

Year 2: Divinity (24 hours)

Year 3: Peabody (21 hours)

Year 4: Divinity (12 hours)

#### **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 dual degree enrollment hours (12 M.Div./9 M.T.S. hours of tuition for Divinity and 9 M.Ed. hours for Peabody).

# Certificate Programs

[The Carpenter Program in Religion, Gender, and Sexuality](#)

[The Kelly Miller Smith Institute Certificate Program in Black Church Studies](#)

[The Certificate in Religion in the Arts and Contemporary Culture](#)

[Graduate Certificate Program in Jewish Studies](#)

[The Certificate in Latin American Studies](#)

## **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 15 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 3 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 15 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. 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 15 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.

### **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 15 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 3 credit 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 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.

### **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 5000 (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)*

Jewish Studies 5000 (3 hours)

1. 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.
2. 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](http://vanderbilt.edu/clas) and contact the assistant dean for academic affairs.

## **Academic Regulations**

[Advisory System](#)

[The Honor System](#)

[Definition of a Credit Hour](#)

[Grading](#)

[Pass/Fail Options](#)

[Incomplete](#)

[Leave of Absence](#)

[Withdrawal from a Course](#)

[Commencement](#)

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 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 liaisons of the African Methodist Episcopal, Baptist, Nazarene, Churches of Christ, Unitarian Universalists, 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 with Ms. Angela Dillon, the director of student affairs, for information regarding denominational liaisons.

### **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/](http://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 records are specifically prohibited under the Honor System. The system applies not only to examinations, but also to any work 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 website). The student, by registration, acknowledges the authority of the Divinity School Honor Council.

The university's Office of Student Accountability, Community Standards, and Academic Integrity 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](http://vanderbilt.edu/student_handbook) and in the "Student Complaint Procedure" on the Divinity School's website.

### 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		W	Withdrawal
B	Good level of accomplishment		P	Pass
C	Marginal		LP	Low Pass
D	Work that is passing but poor		H	Honors
F	Failing		I	Incomplete

Letter grades are assigned quality points as follows:

A	4.0	C	2.0
A-	3.7	C-	1.7
B+	3.3	D+	1.3
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 Common Courses. If a Common 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. The grade of a repeated course does not remove the prior grade from a student's transcript; both grades are calculated in the student's grade point average. 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 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 term report

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 24 hours, and the other after 48 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 Common Courses or Concentrations.

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 assistant dean for academic affairs 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 / (incomplete).

A "Request for Incomplete" form is available in the office of the assistant dean for academic affairs. Students must complete the form and submit it to the assistant dean for academic affairs 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 following the last day of final examinations. 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 assistant dean for academic affairs, who will deliver it to the instructor for final evaluation.

### **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 who take a leave of absence after mid-semester must be on leave for the following regular semester as well.

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 take a leave of absence for medical reasons must obtain clearance from the university's Office of Student Care Coordination forty days before their return to classes.

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. 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 assistant dean for academic affairs.

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 semester 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. Please refer to the Commencement webpage at [vanderbilt.edu/commencement](http://vanderbilt.edu/commencement) for complete information on the May ceremony. Degree candidates from the Divinity School also must complete the graduating student questionnaire compiled by the Commission on Accrediting of the Association of Theological Schools in the United States and Canada.

## **Admission**

Admission requirements for each academic program are listed below.

### [Admission to the M.Div., Th.M., M.T.S., and D.Min. Programs](#)

[Prior Degrees](#)

[Pre-Theological School Studies](#)

[Non-Degree Students](#)

[Transfer Students](#)

[International Students](#)

[Transient Students](#)

[Auditors](#)

### [Admission to Dual Degree Programs](#)

[Tuition and Financial Aid](#)

## **Admission to the M.Div., Th.M., M.T.S., and D.Min. Programs**

The prospective student may access application materials from the Divinity School website, [divinity.vanderbilt.edu/admissions/apply.php](http://divinity.vanderbilt.edu/admissions/apply.php). The completed file shall include the following:

1. Application for admission, submitted electronically.
2. All incoming students must submit all official transcripts prior to beginning their enrollment at Vanderbilt University. An official final transcript is required from all previously attended institutions. Incoming students who do not provide all official transcripts prior to initial enrollment will have a registration hold placed on their record prohibiting registration until all official transcripts have been received and verified. The registration hold must be removed by the last day to register for an academic term.
3. All incoming students are required to submit to the Vanderbilt Student Health Center their immunization records for all university and state-mandated vaccinations and tuberculosis compliance.
4. 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, though academic references are strongly encouraged. Each letter must be accompanied by a completed reference form.
5. Résumé listing employment, extracurricular or community activities, and scholastic honors.

6. Background Check. Per Vanderbilt Divinity School policy, all admissions are issued pending our receipt and approval of the results of the applicant's background check. All admitted students will be sent a link to complete the background check process via the Sterling Talent Solutions self-service portal.
7. Applicants to the master's programs must hold the baccalaureate degree from an accredited college or university. They are expected to have maintained a minimum college academic average of 2.9. For fall admissions, applications completed by January 15 are eligible to be considered for named full-tuition scholarships. For spring admissions, applications completed by September 1 are eligible to be considered for named full-tuition scholarships. Completed applications will be accepted through December 1 for the spring semester. Deadlines for international students are outlined in the following International Students section. Students with prior first theological degrees are not considered for admission to the M.Div. and M.T.S. programs but may apply for the Th.M. degree. To be eligible to apply to the doctorate of ministry degree in integrative chaplaincy, applicants must have completed the M.Div. or M.T.S. from an ATS accredited school, or the educational equivalent from an institution of higher education accredited by a US agency recognized by the Council for Higher Education Accreditation, or approved by a Canadian provincial quality assurance agency. Comparable degrees from institutions outside North America are accepted after review by Vanderbilt's international curriculum and credentials analyst. The applicant's academic record must document master's level work in a wide range of theological disciplines and the capacity to integrate, critically and constructively, theory and practice. Applicants to the D.Min. program are expected to have achieved a minimum grade point average of 3.0 in their M. Div., M.T.S., or equivalent degree as part of the evidence of aptitude for advanced theological study, and they must also be serving as a chaplain or functioning in an environment where they will be capable of fulfilling practicum coursework. 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 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.

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.

### **Prior Degrees**

It is the policy of Vanderbilt University to verify prior educational credentials for all admitted students who intend to matriculate. All matriculated students must provide official copies of transcripts and any other required supporting documentation to Vanderbilt University as part of the prior degree verification process. The Office of the University Registrar will review transcripts and other supporting documentation for authenticity and to confirm degrees earned prior to matriculation at Vanderbilt. Offers of admission are contingent on a student providing the required documentation.

Incoming students will not be permitted to register for classes until they have provided the required evidence of prior degrees. Students for whom the Office of the University Registrar is unable to verify prior degrees may be subject to dismissal from the university.

### **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.

### **Non-degree 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. Non-degree student applications are available in the Office of Admissions with the required supporting documentation listed on the 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. Non-degree 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 24 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 24 semester hours.

Transfer students making application to the Divinity School should direct specific questions regarding transfer of credit to the assistant dean for academic affairs.

### **International Students**

Vanderbilt has a large international community representing more than 117 countries. The university welcomes the diversity international students bring to the campus and encourages academic and social interaction at all levels.

International applicants who are offered admission will be contacted by the Vanderbilt Office of International Student and Scholar Services (ISSS) with instructions for initiating the visa process.

*English Language Proficiency.* Proficiency in written and oral English is required for enrollment in an academic program. Applicants whose first language or language of instruction is not English are required to submit the results of one of the following tests: Test of English as a Foreign Language (TOEFL), International English Language Testing System (IELTS), or Duolingo English Test with the application, unless they have earned a degree from an American or English-speaking institution. International students transferring from unfinished degree programs of other universities in the United States should present TOEFL scores.

The minimum acceptable score on the TOEFL PBT (paper-based test) is 600, and for the TOEFL IBT (internet-based test), 95. Many programs, however, require a considerably higher level of proficiency.

Although International English Language Testing System (IELTS) test scores are not required, applicants who have taken the IELTS can report their scores in the online application. The minimum acceptable score for the IELTS is 7.0. The minimum acceptable score on the Duolingo English Test is 130.

*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, see the Life at Vanderbilt chapter in this catalog, visit [vanderbilt.edu/elc](http://vanderbilt.edu/elc), or write to ELC, PMB 595, 230 Appleton Place, Nashville, TN 37203-5721, U.S.A.

*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. International students may work up to twenty hours per week on campus. 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.

*Injury and Sickness Insurance.* International students and their dependents residing in the United States are required to purchase the university's international student injury and sickness insurance. This insurance is required for part-time as well as full-time students.

**Application Deadline.** International applicants to the Divinity School must complete their applications by April 1 for fall semester enrollment. Applications completed before December 1 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, 1107 18th Avenue South, Nashville, Tennessee 37212, U.S.A. Information is available at [vanderbilt.edu/issv](http://vanderbilt.edu/issv).

### **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 apply to the Divinity School as “non-degree seeking” students and register as auditors in courses with consent of the instructor. The tuition is \$300 per course for non-degree auditors and \$110 in transcript and registration fees. The Commission on Accrediting of the Association of Theological Schools in the United States and Canada stipulates that the number of non-degree auditors may not exceed 10 percent of a course’s enrollment. Registration for any course to be taken on an audit basis is transacted in the office of the assistant dean for academic affairs.

## **Admission to Dual Degree Programs**

Students interested in the dual degree programs specified in the Academic Programs section of this catalog should request a dual 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.

## **Financial Information**

[Other Fees](#)

[Payment of Tuition and Fees](#)

[Refunds of Tuition Charges](#)

[Payment Options](#)

[Late Payment of Fees](#)

[Financial Clearance](#)

[Student Services Fees](#)

[Transcripts](#)

[Financial Aid](#)

[Scholarships](#)

[Named Full-Tuition Scholarships](#)

[Special Funds](#)

[Loan Funds](#)

[Employment Opportunities](#)

Students enrolled in the M.Div., Th.M., M.T.S. and D.Min. programs are charged tuition at the rate of \$1,152.00 per credit hour in 2024/2025.

*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.

Degree-seeking students are allowed to audit other courses in the Divinity School with the 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 assistant dean for academic affairs.

### **Other Fees (2024/2025)**

Admission deposit fee	200
Recorded audit (degree candidate)	10
Audit, per course (non-candidate)	300
Student health insurance	3,918
Student service fees	648
Student health fee	844
Online student service fees (D.Min.)	132
Online student health fee (D.Min.)	248
Transcript fee (one-time charge)	100
Returned check fee or e-payment	25

### **Payment of Tuition and Fees**

Tuition, fees, and all other university charges incurred prior to or at registration are due and payment must be received by August 31 for the fall semester and December 31 for the spring semester. If courses are added AFTER the initial billing period, it is the student's responsibility to contact the Office of Student Accounts for due dates and amounts related to tuition in order to avoid any holds and/or late payment penalties. All other charges incurred after classes begin are due and payment must be received in full by the last business day of the month in which they are billed to the student. If payment is not made within that time, Commodore Cash may not be available and your classes may be canceled. Visit [vanderbilt.edu/stuaccts](http://vanderbilt.edu/stuaccts) for payment options.

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 \$25.00 fee for any check or e-payment returned by the bank and reserves the right to invoke the laws of the State of Tennessee governing bad check laws.

### **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 are dismissed from the university for any reason may be entitled to a partial refund in accordance with the established schedule below. Fees are nonrefundable.

### Fall 2024 and Spring 2025 Withdrawal/Refund Schedule

Week 1	100%
Week 2	90%
Week 3	80%
Week 4	75%
Week 5	70%
Week 6	65%
Week 7	60%
Week 8	50%
Week 9	45%
Week 10	40%

*No refund after the tenth week*

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.

#### **Payment Options**

*Direct Payment:* Tuition, fees, and all other charges are paid directly to the university. Payment for the fall semester is due by August 31. Payment for the spring semester is due by January 2. Students can pay online after viewing their e-bill at [vanderbilt.edu/stuaccts](http://vanderbilt.edu/stuaccts). There is no further action required for this option.

*Interest-Free Monthly Payment Plan:* Students can spread payment over five monthly installments for each semester (fall and spring), interest free, by enrolling in the VANDYPlan, currently administered by Higher One. The deadline to enroll in the VANDYPlan is August 31 for the fall semester (payments begin May 15) and January 31 for the spring semester (payments begin October 15).

The current estimated charges for the 2024/2025 academic year are available at [vanderbilt.edu/stuaccts](http://vanderbilt.edu/stuaccts) to assist students in determining their annual expenses. For further information, please contact the Office of Student Accounts at (615) 322-6693 or (800) 288-1144.

#### **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 (minimum late fee of \$5).

#### **Financial Clearance**

No transcript (official or unofficial) will be issued for a student who has an outstanding balance. Diplomas of graduating students will not be released until all indebtedness to the university is cleared.

#### **Student Service Fees**

The required student service fees entitle degree-seeking students to use the facilities of Sarratt Student Center and the David Williams II Student Recreation and Wellness Center. The fees also cover admission to certain social and cultural events and subscriptions to certain campus publications. The student service fees 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 service fees will be waived automatically for the fall and spring semesters if the student is a part-time master's degree student registered for four or fewer semester hours and not registered in a thesis or dissertation



research course. Part-time students wishing to use the David Williams II Student Recreation and Wellness Center will be required to pay the recreation center membership fee for access. For more information, please see [vanderbilt.edu/recreationandwellnesscenter](http://vanderbilt.edu/recreationandwellnesscenter).

## **Transcripts**

Official academic transcripts are supplied by the Office of the University Registrar on authorization from the student. Transcripts are not released for students with financial or other university holds.

# **Financial Aid**

The Divinity School and Vanderbilt University award financial aid based on both merit and need. 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. All applicants, regardless of citizenship, are eligible to be considered for scholarship support. In addition, the Divinity School's Office of Admissions and Enrollment 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 Enrollment.

## **Scholarships**

Effective fall 2019, the following policies regarding grants-in-aid scholarships apply to degree-seeking students: Students registered for 6 or more credit hours each fall and spring term are eligible to receive scholarship support; however, only full-time students may be considered for scholarships offering greater than 50 percent tuition support.

To be a full-time matriculant in the master of divinity degree program, a student must register for a minimum of 12 semester hours each fall and spring term and will be eligible for a merit-based scholarship for three years, including 2 summer terms. Students in the master of divinity degree program who register for 9 or fewer hours each fall and spring term will be considered part-time and will be eligible for a merit-based scholarship for four years, including 3 summer terms.

To be a full-time matriculant in the master of theological studies degree program, a student must register for a minimum of 12 semester hours each fall and spring term and will be eligible for a merit-based scholarship for 2 years, including 1 summer term. Students in the master of theological studies degree program who register for 9 or fewer hours each fall and spring term will be considered part-time and will be eligible for a merit-based scholarship for 3 years, including 2 summer terms.

To be a full-time matriculant in the master of theology degree program (accelerated), a student must register for a minimum 12 semester hours to be eligible for a merit-based scholarship, including one summer term. To be a full-time matriculant in the master of theology program (paced) a student must register for a minimum of 9 semester hours, including one summer term.

Additional information regarding the funding of theological education at Vanderbilt may be found at [divinity.vanderbilt.edu/admissions/tuition](http://divinity.vanderbilt.edu/admissions/tuition).

Tuition scholarships are not awarded for hours taken beyond the requirements for the degree nor for credits earned at other institutions. Students receiving scholarships will pay the fees assessed each term by the University. The Divinity School will not award scholarships for courses the student must repeat to remove grades of Permanent

Incomplete, *W* (withdrawal), *F*, or an unsatisfactory grade in a required common course.

Divinity scholarships are awarded on the basis of merit, as demonstrated by the materials received in support of an application for admission. Other restrictions may apply, as stated in the conditions of the award. Scholarship recipients 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.

Application forms for federal need-based aid should be directed to the appropriate addresses as instructed by the Office of Admissions and Enrollment. Students receiving grants or scholarships may be required to complete financial aid forms each year by the financial aid office and file a student account agreement form and guarantor authorization form with the Office of Student Accounts.

### **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 72 hours of credit (M.Div.) or 48 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 72 hours of credit (M.Div.) or 48 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 12 or more credit hours per semester, and is renewable for up to 72 hours of credit (M.Div.) or 48 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 72 hours of credit if the holder maintains an average of 3.4 or better.

### **Special Funds**

The following special school funds, none of which requires 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.

REVEREND E. W. BARTLEY SR., 1915, AND REVEREND E. W. BARTLEY JR., 1940, SCHOLARSHIP. The fund will provide financial support for deserving master of divinity students at the Divinity School. It is the donor's preference that the

funds be awarded to students preparing for pastoral ministry in the United Methodist Church from the Missouri Conference or the South Central Jurisdictional Conference. The donor and his father and were graduates of the Divinity School, and together they served Missouri Methodism with over a century of Christian service.

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

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 DORIS K. AND W. EDWARD FARLEY SCHOLARSHIP was established in 2013 by Amy C. Howe, B.A. 1984, and R. Davis Howe, of Memphis, Tennessee, Wendy L. Farley, M.A. 1987, Ph.D. 1988, and Maggie Kulyk, of Decatur, Georgia, and Diane and Mark Farley, of New York, New York to provide financial support for deserving students in the Divinity School.

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 REVEREND RAUZELLE MARGRAVE JOHNSON AND JOHNNIE BELLE SMITH JOHNSON SCHOLARSHIP. Established through a bequest from Jozelle Johnson Crabtree, a member of Brentwood United Methodist Church, in memory of her parents, to provide scholarships for deserving United Methodist students.

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 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.

NIENHUIS SIMPLE GIFTS. Established in 2017 by Gay N. Greer (BSN'74) and John P. Greer (BA'72, MD'76), the Nienhuis Simple Gifts Scholarship provides financial support based on need or merit for deserving students at the Divinity School

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.

THE PRACTICE OF LEADERSHIP IN MINISTRY FUND was established in 2011 by Belmont United Methodist Church and various donors to support an award for a Master of Divinity student studying pastoral leadership at the Divinity School. This fund was established in honor of alumnus, scholar, teacher, United Methodist Bishop and Divinity School friend, Joseph E. Pennel Jr. (B.D. 1964, DMN 1977). Bishop Pennel is Professor of the Practice of Leadership at the Divinity School.

WALTER J. REIN AND JANELLE LAMAN REIN SCHOLARSHIP. Established in 2008 by Walter J. Rein (M.Div.'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 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 LORENE SHARP WHITE SCHOLARSHIP FUND. Established in 1984 by a bequest of Lorene Sharp White (M.Div.'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.

**FEDERAL DIRECT LOANS.** Students may borrow up to \$20,500 in the Federal Direct Unsubsidized Loan. The current interest rate is fixed at 6.8%. There is an origination fee of 1.051% of the loan amount that will be deducted proportionately at each disbursement. Students must complete the Free Application for Federal Student Aid (FAFSA) and the Vanderbilt Graduate Financial Aid Application. The Federal Direct Unsubsidized Loan is non-need based. Once the applicant has received a financial aid notification letter from the Office of Student Financial Aid and a Federal Direct Unsubsidized Loan has been awarded, then the student may begin the application process. Proceed to the U.S. Department of Education's website, [studentloans.gov](http://studentloans.gov) to complete the Federal Direct Subsidized/Unsubsidized Loan Master Promissory Note and Entrance Counseling. Applicants will need a FAFSA PIN Number to access the website.

## **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](#)

[Other Prizes and Awards](#)

### **Founder's Medal and Academic Achievement Award**

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

### **Other Prizes and Awards**

**THE WILLIAM A. NEWCOMB PRIZE**, established in 1987 by a graduate of the Divinity School in memory of his grandfather, is presented to the student in the M.Div. graduating class who, in the judgment of the faculty, best represents the idea of minister-theologian and who has received a grade of Honors on one's master of divinity degree 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 outstanding 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 J. D. 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 an aspect of Luke-Acts.

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

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

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

THE DISCIPLES DIVINITY HOUSE SCHOLAR AWARD, presented to students who excel academically and who hold great promise for ministry in the Christian Church (Disciples of Christ) and who embody and foster the aims and purposes of the Disciples Divinity House at Vanderbilt—to shape excellent ministers in a community of formation and practice.

THE LISTON O. MILLS AWARD, endowed by friends and alumni/ae of the Divinity School and the Graduate Department of Religion in memory of Liston O. Mills, the Oberlin Alumni Professor of Pastoral Theology and Counseling, the award is presented for outstanding work in the area of pastoral theology and the study of religion, psychology, and culture.

THE JOHN OLIN KNOTT AWARD, established by Mr. Knott through a bequest to the Divinity School, is presented annually to three degree candidates for their achievements in scholarly writing in the discipline of Biblical studies.



THE ROBERT LEWIS BUTLER AWARD is awarded in memory of Reverend Butler, a distinguished minister and Oberlin alumnus, to a second- or third-year student for service and ministry in the African American church.

## **Administration and Faculty**

### **Administration**

YOLANDA PIERCE, Ph.D., Dean

CHERYL WILLIAMS, M.A., Director of Administration

HARPER HAYNES, Ed.D., Senior Director of Strategic Enrollment Management

ELLEN ARMOUR, Ph.D., Associate Dean for Academic Affairs

KITTY A. NORTON, M.Div., Associate Dean for Development and Alumni/ae Relations

VICTORIA DORWARD, B.A., Assistant to the Deans

KATHRYN DUDLEY, M.B.A., Chief Business Officer

TANIA M. CARTER, M.B.A., Administrative Manager

VICTOR JUDGE, M.S., Assistant Dean for Academic Affairs

ANGELA DILLON, M.Div., Director of Student Affairs

ARELIS BENITEZ, Ph.D., Director of Field Education

GRAHAM RESIDE, Ph.D., Executive Director of the Cal Turner Program for Moral Leadership in the Professions

LAINÉ WALTERS YOUNG, Ph.D., Associate Director of the Cal Turner Program for Moral Leadership in the Professions

ELLEN ARMOUR, Ph.D., Director of the Carpenter Program in Religion, Gender, and Sexuality

FORREST HARRIS, D.Min., Director of the Kelly Miller Smith Institute on Black Church Studies

STEPHANIE A. BUDWEY, Th.D., Director of Religion in the Arts and Contemporary Culture

JOERG RIEGER, Ph.D., Director of the Wendland Cook Program in Religion and Justice

PHILLIS I. SHEPPARD, Ph.D., Director of the James Lawson Institute for the Research and Study of Nonviolent Movements

### **Named and Distinguished Professorships**

VICTOR ANDERSON, Oberlin Theological School Professor of Ethics and Society

ELLEN ARMOUR, E. Rhodes and Leona B. Carpenter Professor of Feminist Theology

JAMES P. BYRD, Cal Turner Chancellor's Chair in Wesleyan Studies

STACEY FLOYD-THOMAS, E. Rhodes and Leona B. Carpenter Professor of Ethics and Society

JAMES HUDNUT-BEUMLER, Anne Potter Wilson Distinguished Professor of American Religious History

EUN J. LEE, Charles Grandison Finney Chair in Homiletics and Liturgics

BRUCE T. MORRILL, S.J., Edward A. Malloy Professor of Catholic Studies; Distinguished Professor of Theology

YOLANDA PIERCE, Cornelius Vanderbilt Chair of Religion and Literature

JOERG RIEGER, Cal Turner Chancellor's Professor of Wesleyan Studies; Distinguished Professor of Theology

FERNANDO F. SEGOVIA, Oberlin Graduate Professor of New Testament and Early Christianity

CHOON-LEONG SEOW, Vanderbilt, Buffington, Cupples Professor in Divinity; Distinguished Professor of Hebrew Bible

PHILLIS I. SHEPPARD, E. Rhodes and Leona B. Carpenter Professor of Religion, Psychology, and Culture

C. MELISSA SNARR, E. Rhodes and Leona B. Carpenter Associate Professor of Ethics and Society

## **Faculty**

[vanderbilt.edu/faculty-affairs/faculty-registry/](http://vanderbilt.edu/faculty-affairs/faculty-registry/)

## **Divinity Library Staff**

CHRIS BENDA, B.A., M.A., M.S., Librarian for Religion and Theology

KASHIF GRAHAM, B.A., M.A., M.S.I.S., Outreach Librarian for Religion and Theology

KEEGAN OSINSKI, B.A., M.L.I.S., M.T.S., Public Services Librarian for Religion and Theology

BOBBY SMILEY, B.A., M.A.R., M.S., Director of Divinity Library

MARGARET ANN TROTTER, M.Div., Coordinator of Reserves

CHARLOTTE LEW, B.A., M.Ed., Library Assistant for Collection, Exhibit Preparator

ANNE RICHARDSON, M.L.S., Librarian for Special Projects

# Campus Resources

## Life at Vanderbilt

### Accommodations for Students with Disabilities

Student Access provides accommodations to students with disability-related limitations. Common accommodations include, but are not limited to, extended time for testing, assistance with locating sign language interpreters, audio textbooks, physical adaptations, supplemental notes, and reading services. Students may also request accommodations related to housing, dining, and transportation. Accommodations are determined on an individual, case-by-case basis. Specific concerns pertaining to student accommodations or access on campus should be directed to the Office for Student Access ([studentaccess@vanderbilt.edu](mailto:studentaccess@vanderbilt.edu)) or by calling (615) 343-9727. For additional information please visit the Student Access website: [vanderbilt.edu/student-access](http://vanderbilt.edu/student-access).

### Nondiscrimination, Anti-Harassment, Anti-Retaliation, and Sexual Misconduct

The Title IX Office ([vanderbilt.edu/title-ix](http://vanderbilt.edu/title-ix)) and/or the Equal Opportunity and Access Office ([vanderbilt.edu/ea](http://vanderbilt.edu/ea)) investigate allegations of prohibited discrimination, harassment, and retaliation involving members of the Vanderbilt community. This includes allegations of sexual misconduct and other forms of power-based personal violence.

If you believe that a member of the Vanderbilt community has engaged in prohibited discrimination, harassment, or retaliation, based on a protected identity other than sex please contact the Equal Opportunity and Access Office. If the offense is criminal in nature, you may file a report with Vanderbilt University Police Department.

The Title IX Office also facilitates the provision of supportive measures and other accommodations for students affected by sexual misconduct and power-based personal violence. Some examples of these supportive measures are mutual no contact directives, adjusted course schedules, and housing adjustments.

Specific concerns pertaining to prohibited discrimination, harassment, or retaliation should be directed to the Equal Opportunity and Access Office at (615) 343-9336. Allegations of sex discrimination, sexual misconduct and other forms of power-based personal violence, should be directed to the Title IX Office at (615) 343-9004.

### Official University Communications

Certain federal statutes require that information be delivered to each student. Vanderbilt delivers much of this information via email. Official electronic notifications, including those required by statutes, those required by university policy, and instructions from university officials, will be sent to students' Vanderbilt email addresses: [user.name@vanderbilt.edu](mailto:user.name@vanderbilt.edu). Students are required to be familiar with the contents of official university notifications, and to respond to instructions and other official correspondence requiring a response. Some messages will include links to the YES Message Center, which is a secure channel for official communication of a confidential nature. However, students should not wait to receive such a message, and should check YES frequently to remain current on official, confidential communications.

The university makes every effort to avoid inundating students with nonessential email (often called "spam"), and maintains separate lists from which students may unsubscribe for announcements of general interest.

Directory information should be kept current. Students may report address changes, emergency contact information, and missing person contact information via the web by logging in to YES (Your Enrollment Services) <https://yes.vanderbilt.edu> and clicking on the Personal Information link.

### Student Records (Family Educational Rights and Privacy Act)

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:

1. 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 Office of the University Registrar written requests that identify the record(s) they wish to inspect. The Office of 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 Office of the University Registrar does not maintain the records, the student will be directed to the University official to whom the request should be addressed.
2. 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.
3. The right to consent to disclosures of personally identifiable information contained in the student's education records to third parties, except in situations that FERPA allows disclosure without the student's consent. These exceptions include:
  - Disclosure to school officials with legitimate educational interests. A "school official" is a person employed by the University in an administrative, supervisory, academic or 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.
  - Disclosure to parents if the student is a dependent for tax purposes
  - Disclosure 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.
  - Disclosure to a parent or legal guardian of a student, information 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 21 at the time of the disclosure to the parent/guardian.
  - Disclosure to various authorized representatives of government entities (such as, compliance with Student and Exchange Visitors Information System [SEVIS], Solomon Amendment, etc.).

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, address, telephone number, email address, student ID photos, 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 student who does not wish disclosure of directory information should notify the Office of the University Registrar in writing. No element of directory information as defined above is released for students who request nondisclosure except as required by statute.

The request for nondisclosure does not apply to class rosters in online class management applications, or to residential rosters—or rosters of groups a student may join voluntarily—in online, co-curricular engagement applications, or rosters of other information on the websites of student organizations that a student may join. Neither class rosters in online class management applications, nor residential rosters in online co-curricular engagement applications, are available to the public.

As of January 3, 2012, the U.S. Department of Education's FERPA regulations expand the circumstances under which students' education records and personally identifiable information (PII) contained in such records—including Social Security Numbers, grades, or other private information—may be accessed without consent. First, the U.S. Comptroller General, the U.S. Attorney General, the U.S. Secretary of Education, or state and local

education authorities (“Federal and State Authorities”) may allow access to student records and PII without consent to any third party designated by a Federal or State Authority to evaluate a federal- or state-supported education program. The evaluation may relate to any program that is “principally engaged in the provision of education,” such as early childhood education and job training, as well as any program that is administered by an education agency or institution.

Second, Federal and State Authorities may allow access to education records and PII without consent, to researchers performing certain types of studies, in certain cases even when the University objects to or does not request such research. Federal and State Authorities must obtain certain use-restriction and data security promises from the third parties that they authorize to receive PII, but the Authorities need not maintain direct control over the third parties.

In addition, in connection with Statewide Longitudinal Data Systems, State Authorities may collect, compile, permanently retain, and share without student consent, PII from education records, and may track student participation in education and other programs by linking such PII to other personal information that they obtain from other Federal or State data sources, including workforce development, unemployment insurance, child welfare, juvenile justice, military service, and migrant student records systems.

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 Procedures as outlined in the *Student Handbook*. If dissatisfied with the outcome of this procedure, students may file a written complaint with the Family Policy Compliance Office, U.S. Department of Education, 400 Maryland Avenue SW, Washington, DC 20202-5920.

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

## **VA Compliance Statement**

Any covered individual will be able to attend or participate in the course of education during the period beginning on the date on which the individual provides to the educational institution a certificate of eligibility for entitlement to educational assistance under chapter 31 or 33 (a “certificate of eligibility” can also include a “Statement of Benefits” obtained from the Department of Veterans Affairs’ (VA) website – eBenefits, or a VAF 28-1905 form for chapter 31 authorization purposes) and ending on the earlier of the following dates:

1. The date on which payment from VA is made to the institution.
2. 90 days after the date the institution certified tuition and fees following the receipt of the certificate of eligibility.

Vanderbilt University will not impose any penalty, including the assessment of late fees, the denial of access to classes, libraries, or other institutional facilities, or the requirement that a covered individual borrow additional funds, on any covered individual because of the individual’s inability to meet his or her financial obligations to the institution due to the delayed disbursement funding from VA under chapter 31 or 33.

## **Vanderbilt University**

### **Accreditation**

Vanderbilt University is accredited by the Southern Association of Colleges and Schools Commission on Colleges (SACSCOC) to award baccalaureate, masters, and doctorate degrees. Vanderbilt University also may offer credentials such as certificates and diplomas at approved degree levels. Questions about the accreditation of Vanderbilt University may be directed in writing to the Southern Association of Colleges and Schools Commission on Colleges at 1866 Southern Lane, Decatur, GA 30033-4097, by calling (404) 679-4500, or by using information available on SACSCOC’s website ([www.sacscoc.org](http://www.sacscoc.org)).

### **Modification Policy and Nondiscrimination Statement**

The university reserves the right, through its established procedures, to modify the requirements for admission

and graduation and to change other rules, regulations, and provisions, including those stated in this bulletin and other publications, and to refuse admission to any student, or to require the withdrawal of a student if it is determined to be in the interest of the student or the university. All students, full time or part time, who are enrolled in Vanderbilt courses are subject to the same policies.

Policies concerning noncurricular matters and concerning withdrawal for medical or emotional reasons can be found in the Student Handbook, which is on the Vanderbilt website at [vanderbilt.edu/student\\_handbook](http://vanderbilt.edu/student_handbook).

## NONDISCRIMINATION STATEMENT

In compliance with federal law, including the provisions of Title VI and Title VII of the Civil Rights Act of 1964, Title IX of the Education Amendment of 1972, Sections 503 and 504 of the Rehabilitation Act of 1973, the Americans with Disabilities Act (ADA) of 1990, the ADA Amendments Act of 2008, Executive Order 11246, the Vietnam Era Veterans Readjustment Assistance Act of 1974 as amended by the Jobs for Veterans Act, and the Uniformed Services Employment and Reemployment Rights Act, as amended, and the Genetic Information Nondiscrimination Act of 2008, Vanderbilt University does not discriminate against individuals on the basis of their race, sex, sexual orientation, gender identity, religion, color, national or ethnic origin, age, disability, military service, covered veterans status, or genetic information in its administration of educational policies, programs, or activities; admissions policies; scholarship and loan programs; athletic or other university-administered programs; or employment. In addition, the university does not discriminate against individuals on the basis of their gender expression. Requests for information, inquiries or complaints should be directed to these offices: Equal Opportunity and Access Office, [eoavanderbilt.edu](mailto:eoavanderbilt.edu), telephone (615) 343-9336; Title IX Office, Title IX Coordinator, [titleix@vanderbilt.edu](mailto:titleix@vanderbilt.edu), telephone (615) 343-9004, 110 21st Avenue South, Suite 975, Nashville TN 37203; Student Access Office, [studentaccess@vanderbilt.edu](mailto:studentaccess@vanderbilt.edu), telephone (615) 343-9727.

Vanderbilt® and the Vanderbilt logos are registered trademarks of The Vanderbilt University.

© 2021 Vanderbilt University. All rights reserved.

## Obtaining Information about the University

*Notice to current and prospective students:*

In compliance with applicable state and federal law, the following information about Vanderbilt University is available:

Institutional information about Vanderbilt University, including accreditation, academic programs, faculty, tuition, and other costs, is available in the catalogs of the colleges and schools on the Vanderbilt University website at [vanderbilt.edu/catalogs](http://vanderbilt.edu/catalogs).

Information about financial aid for students at Vanderbilt University, including federal and other forms of financial aid for students, is available from the Office of Student Financial Aid and Scholarships on the Vanderbilt University website at [vanderbilt.edu/financialaid](http://vanderbilt.edu/financialaid). The Office of Student Financial Aid and Scholarships is located at 2309 West End Avenue, Nashville, Tennessee 37240-7810, (615) 322-3591 or (800) 288-0204.

Information about graduation rates for students at Vanderbilt University is available on the Vanderbilt University website at [vanderbilt.edu/faculty-affairs/oapraa/student-achievement](http://vanderbilt.edu/faculty-affairs/oapraa/student-achievement). Paper copies of information about graduation rates may be obtained by writing the Office of the University Registrar, Vanderbilt University, PMB 407701, 110 21st Avenue South, Suite 110, Nashville, Tennessee 37240-7701 or by calling (615) 322-7701.

The Vanderbilt University Annual Security Report on university-wide security and safety, including related policies, procedures, and crime statistics, is available from the Vanderbilt University Police Department on the university website at [police.vanderbilt.edu/crimeinfo/annual-security-report.pdf](http://police.vanderbilt.edu/crimeinfo/annual-security-report.pdf). A paper copy of the report may be obtained by writing the Vanderbilt University Police Department, 2800 Vanderbilt Place, Nashville, Tennessee

37212, or by calling (615) 343-9750. For more information, see the “Vanderbilt University Police Department” section of this catalog.

A copy of the annual Equity in Athletics Disclosure Act Report on the Vanderbilt University athletic program participation rates and financial support data may be obtained by writing the Vanderbilt University Office of Athletic Compliance, 2601 Jess Neely Drive, P.O. Box 120158, Nashville, Tennessee 37212 or by calling (615) 322-7992.

Information about your rights with respect to the privacy of your educational records under the Family Educational Rights and Privacy Act is available from the Office of the University Registrar on the Vanderbilt University website at [registrar.vanderbilt.edu/ferpa](http://registrar.vanderbilt.edu/ferpa). Paper copies of this information about educational records may be obtained by writing the Office of the University Registrar, Vanderbilt University, PMB 407701, 110 21st Avenue South, Suite 110, Nashville, Tennessee 37240-7701, or by calling (615) 322-7701. For more information, see the “Student Records (Family Educational Rights and Privacy Act)” section of this catalog.

## 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 4,200 full-time members and a diverse student body of more than 12,800.

The 334-acre campus is about one and one-half miles from the downtown business district of the city of Nashville, combining the advantages of an urban location with a peaceful, parklike setting of broad lawns, shaded paths, and quiet plazas.

The schools of the university offer the following degrees:

**College of Arts and Science.** Bachelor of Arts.

**Blair School of Music.** Bachelor of Music, Bachelor of Musical Arts.

**Divinity School.** Master of Divinity, Master of Theological Studies, Master of Theology, Doctor of Ministry.

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

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

**Law School.** Master of Laws, Master of Legal Studies, Doctor of Jurisprudence.

**School of Medicine.** Master of Education of the Deaf, Master of Genetic Counseling, Master of Imaging Science, Master of Public Health, Master of Science in Clinical Investigation, Master of Science in Medical Physics, Master of Science (Applied Clinical Informatics, Speech-Language Pathology), Doctor of Audiology, Doctor of Medical Physics, Doctor of Medicine.

**School of Nursing.** Master 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 Marketing, 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.

## **Vanderbilt University Administration**

DANIEL DIERMEIER, Ph.D., Chancellor

C. CYBELE RAVEN, Ph.D., Provost and Vice Chancellor for Academic Affairs

STEVEN K. ERTEL, B.A., Vice Chancellor for Communications and Marketing

NATHAN GREEN, B.B.A., Vice Chancellor for Government and Community Relations

ANDERS W. HALL, M.B.A., Vice Chancellor for Investments and Chief Investment Officer

ERIC C. KOPSTAIN, M.B.A., Vice Chancellor for Administration

CANDICE S. LEE, Ed.D., Vice Chancellor for Athletics and University Affairs and Athletic Director

JOHN M. LUTZ, A.B., Vice Chancellor for Development and Alumni Relations

SYDNEY SAVION, Ed.D., Vice Chancellor for People, Culture, and Belonging

RUBY Z. SHELLAWAY, J.D., Vice Chancellor, General Counsel, and University Secretary

BRETT C. SWEET, M.B.A., Vice Chancellor for Finance, Information Technology and Chief Financial Officer

Deans of the Schools and Colleges

JEFFREY R. BALSER, M.D., Ph.D., Dean of the School of Medicine

CAMILLA PERSSON BENBOW, Ed.D., Dean of Peabody College

C. ANDRE CHRISTIE-MIZELL, Ph.D., Dean of the Graduate School

CHRIS GUTHRIE, J.D., Dean of the Law School

PAMELA R. JEFFRIES, Ph.D., Dean of Vanderbilt School of Nursing

JOHN KURIYAN, Ph.D., Dean of School of Medicine Basic Sciences

TIMOTHY P. MCNAMARA, PhD., Dean of the College of Arts and Science

YOLANDA PIERCE, Ph.D., Dean of the Divinity School

MELISSA K. ROSE, Ph.D., Dean of Blair School of Music

KRISHNENDU ROY, Ph.D., Dean of the School of Engineering

THOMAS J. STEENBURGH, Ph.D., Dean of Owen Graduate School of Management

## **Vanderbilt University Board of Trust**

Officers

Daniel Diermeier, ex officio/Chancellor

Bruce R. Evans, Chairman (Boston, MA)

Jeffrey J. Rothschild, Vice-Chairman (Palo Alto, CA)

Nora Wingfield Tyson, Vice-Chairman (Oro Valley, AZ)

Adolpho A. Birch III, Secretary (Nashville, TN)

Voting Members

Lamar Alexander (Walland, TN)

Greg S. Allen (Charlottesville, VA)



John Arnold (Houston, TX)  
Sean Connolly (Winnetka, IL)  
Lawrence Epstein (Las Vegas, NV)  
Adena T. Friedman (Chevy Chase, MD)  
Jennifer Frist (Nashville, TN)  
Andrew Hoine (New York, NY)  
George Huber (Bellevue, WA)  
Kito K. Huggins (Brooklyn, NY)  
David B. Ingram (Nashville, TN)  
Justin Ishbia (Chicago, IL)  
Kathleen Justice-Moore (Palo Alto, CA)  
Cindy R. Kent (Brentwood, TN)  
Nina Kohler (Kohler, WI)  
Robert M. Levy (Richmond Hill, GA)  
Steven H. Madden, Sr. (Houston, TX)  
Peter Marshall (Miami, FL)  
Mark P. Mays (San Antonio, TX)  
Suzanne Perot McGee (Dallas, TX)  
Anurag "Anu" Pardeshi (Nashville, TN)  
W. Douglas Parker, Jr. (Fort Worth, TX)  
Shaiza Rizavi (New York, NY)  
Conner Searcy (Dallas, TX)  
Alexander C. Taylor, Jr. (Atlanta, GA)  
Corey E. Thomas (Boston, MA)  
Cynthia "CJ" Warner (Nevada, IA)  
Mark Wilf (Short Hills, NJ)  
Makeba Williams, M.D., FACOG, MSCP (Springfield, IL)  
Jon Winkelried (Hobe Sound, FL)

Trustees Emeriti

Mary Beth Adderley (La Jolla, CA)  
Michael L. Ainslie (Palm Beach, FL)  
Lee M. Bass (Fort Worth, TX)  
Darryl D. Berger (New Orleans, LA)  
Dennis C. Bottorff (Nashville, TN)  
Shirley M. Collado, Ph.D. (Oakland, CA)  
Thomas F. Cone (Nashville, TN)

Cecil D. Conlee (Atlanta, GA)  
Mark F. Dalton (Palm Beach, FL)  
Claiborne P. Deming (El Dorado, AR)  
H. Rodes Hart (Brentwood, TN)  
Joanne F. Hayes (Gulf Stream, FL)  
Jay C. Hoag (Menlo Park, CA)  
John R. Ingram (Nashville, TN)  
Martha R. Ingram (Nashville, TN)  
J. Hicks Lanier (Atlanta, GA)  
Edward A. Malloy, C.S.C. (Notre Dame, IN)  
Jackson W. Moore (Memphis, TN)  
Courtney Clark Pastrick (Bethesda, MD)  
David W. Patterson, M.D. (Washington, D.C.)  
Ross Perot, Jr. (Dallas, TX)  
Joe L. Roby (New York, NY)  
Robert C. Schiff, Jr., M.D. (Cincinnati, OH)  
Eugene B. Shanks Jr. (Greenwich, CT)  
Richard H. Sinkfield (Atlanta, GA)  
Cal Turner (Franklin, TN)  
J. Stephen Turner (Nashville, TN)  
Dudley Brown White (Nashville, TN)  
W. Ridley Wills II (Nashville, TN)  
J. Lawrence Wilson (Bonita Springs, FL)  
William M. Wilson (Nashville, TN)  
Rebecca Webb Wilson (Memphis, TN)

# Courses by Subject Areas

## Divinity

### **DIV5004 - Readings in Disabilities, Family Systems, and the Role of the Church**

#### **Catalog Description**

directed readings course [3]

### **DIV5006 - The Art of Pagans, Christians, and Jews, 100-500 C.E.**

#### **Catalog Description**

Visual art reflecting religious beliefs and practices. Greco-Roman cults, early Christianity, and Rabbinical Judaism. [3]

### **DIV5018 - Readings in Systematic Theology**

#### **Catalog Description**

directed readings course [3]

### **DIV5020 - Rdgs. Black Religion and Culture Studies**

#### **Catalog Description**

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]

### **DIV5025 - Readings in Black Economic Thought**

#### **Catalog Description**

a directed readings course in the history and scholarship of contributors to Black economic thought [3]

### **DIV5027 - Introduction to Classical Syriac**

#### **Catalog Description**

Classical Syriac (also called "literary" Syriac --ktabanaya) is a dialect of Aramaic that flourished for over a millennium in the Middle East and Asia. Today, perhaps more than ten thousand manuscripts written in Classical Syriac survive; many are unique sources for the history of Judaism, Christianity, and Islam. Reading classical Syriac literature is thus of interest to a variety of scholars including ancient and medieval historians, classicists, scholars of religious studies, biblical scholars, and comparative linguists. In this course students will learn the basic structure of Classical Syriac grammar and learn to read simple texts from the Syriac translations of Christian and Jewish scriptures. Students will learn Syriac using J.F. Coakley's revision of Robinson's Paradigms and Exercises in Syriac Grammar, rev. ed. (2013). No specific linguistic pre-requisites are required but students must have previously studied at least one language beside their native language. [3]

### **DIV5028 - Readings in Spirituality and Social Witness**

#### **Catalog Description**

directed readings course [3]

**DIV5030 - Independent Study in Writing About Religion.**

**Catalog Description**

[3]

**DIV5033 - Readings in Old Testament Theology**

**Catalog Description**

Traces Old Testament Theology in modern Biblical criticism from the late 18th century through the mid 20th century. The class will turn to primary sources to engage both the major expressions and major critiques of the enterprise. [3] Mr. Marbury

**DIV5034 - Readings in Jung on Nature, Technology, and Modern Life**

**Catalog Description**

A study of Jung and clinical theory to analyze science, fiction, novels, theologies, and dreams.

**DIV5035 - Readings in Brazilian Liberation Theology**

**Catalog Description**

Directed readings course in the scholarship of Latin American liberation theologians [3]

**DIV5037 - Readings in Asian Religions**

**Catalog Description**

A directed study in selected themes in Asian religions. [3]

**DIV5038 - Readings in Religion, Personality, and Culture**

**Catalog Description**

A directed study course in selected themes in the area of religion, personality, and culture. [1-3]

**DIV5039 - Readings in Sociology of Religion**

**Catalog Description**

A directed readings course on a specific question in the sociology of religion. [1-3]

**DIV5040 - Readings in East Asian Buddhist Scriptures**

**Catalog Description**

A directed readings course. [3]

**DIV5041 - Readings in Carceral Studies**

**Catalog Description**

A directed readings course carceral and justice studies. [3]

**DIV5060 - Judaism: An Introduction**

**Catalog Description**

Judaism from the ancient Near East to the present day; the Jewish life cycle; varieties of Jewish practice throughout history; interaction and dialogue with other religious communities, and the challenges posted by modernity in the wake of Jewish enlightenment and political emancipation [3]

**DIV5061 - Independent Study in Jewish Chaplaincy**

**Catalog Description**

Students will explore the practices for providing pastoral care and support to professionals and patients in hospitals, hospices, senior facilities, treatment centers, and congregations. [1-3]

**DIV5062 - Readings in Jewish Theology**

**Catalog Description**

A directed studies course offered for variable credit from 1-3 hours. [1-3]

**DIV5063 - Readings in Theology**

**Catalog Description**

A directed readings course in selected theological topics. [1-3]

**DIV5064 - Field Education Practicum in Christian Education**

**Catalog Description**

Practicum with emphasis in Christian education [3]

**DIV5065 - Independent Study in Hebrew Bible**

**Catalog Description**

A directed Biblical studies readings course in the Hebrew Bible. [3]

**DIV5066 - Readings in Church History**

**Catalog Description**

A directed readings course on a topic or theme in church history. [3]

**DIV5067 - Readings in Methodist Theology**

**Catalog Description**

A directed readings course for students seeking ordination in the United Methodist Church. [3]

**DIV5068 - Readings in Homiletics**

**Catalog Description**

A directed readings course in the discipline of homiletics, variable credits [1-3].

**DIV5069 - Readings in Unitarian Universalist History and Polity**

**Catalog Description**

A directed readings course in the historical developments of Unitarian Universalism. [3]

**DIV5070 - Readings in Unitarian Universalist Theology**

**Catalog Description**

A directed readings course in the theology of the Unitarian Universalist tradition. [1-3]

**DIV5071 - Readings in Liturgics****Catalog Description**

A directed readings course with emphasis on the history of liturgical music and with opportunities for composing music for liturgical settings. [3]

**DIV5072 - Readings in the Theology of Nature****Catalog Description**

The purpose of this independent study is to explore multi-disciplinary perspectives of the natural world and its relation to the sacred. [1-3]

**DIV5091 - Elementary Sanskrit I****Catalog Description**

The course focus upon the fundamental elements of the Sanskrit language in Devanagari script. [3]

**DIV5092 - Elementary Sanskrit II****Catalog Description**

Development of reading, pronunciation, recitation, and grammatical proficiency. Materials from classical works of religion, philosophy, folklore, drama, and poetry. Discussion of Sanskrit milieu and historical development. Prerequisite: DIV 5091. [3]

**DIV5101 - Elementary Biblical Hebrew, Part I****Catalog Description**

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 a prerequisite for Divinity 5102, Biblical Hebrew, Part II, which will be offered in the spring semester.) FALL. [3]

**DIV5102 - Elementary Biblical Hebrew, Part II****Catalog Description**

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

**DIV5103 - Beginning Greek I****Catalog Description**

Elements of ancient Greek. Reading of simplified texts from authors of the Classical, Hellenistic, and Imperial period, including religious scripture and related genres. [3]

**DIV5104 - Beginning Greek II****Catalog Description**

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

**DIV5105 - Intermediate Greek I: Classical and Koine Greek****Catalog Description**

Review of Greek grammar, and reading from classical and Biblical texts. [3]

**DIV5106 - Intermediate Greek II****Catalog Description**

Continuation of 5105. 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]

**DIV5107 - Intensive Elementary Latin****Catalog Description**

The equivalent of beginning Latin, parts I and II; this summer course presents the elements of the Latin language at an accelerated pace. SUMMER. [5]

**DIV5108 - Elementary Arabic I****Catalog Description**

Development of reading, listening, speaking, and writing skills. FALL. [3]

**DIV5109 - Elementary Arabic II****Catalog Description**

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

**DIV5110 - Intensive Elementary Greek****Catalog Description**

The elements of the Greek language at an accelerated pace; not available for students who have earned credit for DIV 5103 or DIV 5104. [5]

**DIV5111 - Beginning Latin I****Catalog Description**

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

**DIV5112 - Beginning Latin II****Catalog Description**

Transition to literary Latin. Emphasis on comprehension of texts. No credit for students who have earned credit for a more advanced Latin language course. Graded basis only. Prerequisite: DIV 5111. [3]

**DIV5113 - Intermediate Arabic****Catalog Description**

Practice and development of all language skills at the intermediate-advanced level. Intensive work in spoken Arabic with emphasis on vocabulary acquisition, reading comprehension, and writing skills. Advanced grammar, modern Arabic word formation, verb aspect usage, and structure of complex sentences. Three hours of class work per week with an additional two hours per week of individual work in the language laboratory. No credit for students who have earned credit for a more advanced Arabic language course. [4]

**DIV5114 - Advanced Arabic****Catalog Description**

Further development of listening, reading, speaking, and writing skills in the Arabic language. Emphasis on grammar and literary techniques. Offered on a graded basis only. [3]

**DIV5115 - Media Arabic****Catalog Description**

Listening to, discussing, simulating, and analyzing Arabic media materials. Coverage of current and historical events, such as TV broadcasts, headline news, documentaries, and public discussions on political, religious, and cultural issues. Offered on a graded basis only. [3]

**DIV5116 - Intermediate Latin I: Prose****Catalog Description**

The course begins with a review of Latin grammar before reading from Jerome's "Vulgate New Testament" and the writings of Cicero and Pliny. [3]

**DIV5117 - Intermediate Latin II: Poetry****Catalog Description**

Selected readings from major Latin poets. [3] Mr. Solomon

**DIV5118 - Intermediate Hebrew****Catalog Description**

Introduction to modern Hebrew reading, conversation, advanced grammar, and conversation. Classes meet three times a week with an additional three hours a week spent in independent work in the language laboratory. No credit for students who have earned credit for a more advanced Hebrew language course. [3]

**DIV5122 - Roman Architecture and Power****Catalog Description**

Prestige building projects and architectural expressions of social, political, religious, and technological power in Rome and across its Empire. Public and private architecture; state institutions, infrastructure, and city dwellers; Romanization and resistance. Late antique transformations, modern legacies. [3]

**DIV5123 - Religions of the Ancient Mediterranean****Catalog Description**

Ancient religious practices and beliefs through the evidence of archaeological sites, material remains, and written texts. Cross-cultural comparisons of sanctuaries, rituals, priesthoods, and sacred texts and objects. Consideration of mystery cults, magic, and alternative groups. [3]

**DIV5124 - From Late Antiquity to Islam****Catalog Description**

The Eastern Roman Empire from Constantine to the Arab conquests. Political, social, cultural, and religious history, including monasticism, barbarian invasions, and the changing roles of the Emperor and Church. Special attention to developments in urban life and landscape. [3]

**DIV5125 - Islam in the Modern World****Catalog Description**

Impact of colonialism on Muslim societies and everyday life in the cities of the Middle East. Analysis through literary, religious, political, and ethnographic texts. Relationship of Sharia to the modern state; impact of modernity on the understanding and practice of religion. [3]



### **DIV5126 - Arabic of the Qur'an and Other Classical Texts**

#### **Catalog Description**

Syntactical and morphological features of Classical Arabic. Differences and similarities with Modern Standard Arabic in vocabulary usage, semantic extensions, and context; vocabulary borrowing. Texts drawn from the Qur'an, Hadith, and Sira (biographical) literature. Offered on a graded basis only. [3]

### **DIV5127 - Elementary Persian I**

#### **Catalog Description**

Development of reading, listening, speaking, and writing skills. Not open to students who have earned credit for a more advanced Persian language course. [3]

### **DIV5150 - Issues in Rabbinic Literature**

#### **Catalog Description**

History of Rabbinic thought from its origins to the Middle Ages through the reading of central Rabbinic texts; capital punishment, women in Rabbinic culture, sectarianism, and the power structures of Roman Palestine and Sasanian Babylonia.[3]

### **DIV5211 - Justice, Mercy, and Mass Incarceration**

#### **Catalog Description**

Mass incarceration is a central legal and moral challenge of our era, which draws upon the historically powerful synergies between law and religion. Mass incarceration is a legal creation, and law defines the experience of incarceration and re-entry. But theories of crime and punishment have long depended upon religious legitimation, and the impact of mass incarceration on our society ultimately presents deeply moral and theological questions. The issue cannot be effectively addressed from the perspective of a single discipline. By addressing mass incarceration through law and religion together, this course will equip students with a deeper understanding of the causes and consequences of our current system, and it will address the racial dimensions of incarceration as both legal and religious constructions. It will explore the legal structures and justifications that create mass incarceration as well as the moral and theological arguments mass incarceration provokes. This interdisciplinary study will enable students to become better advocates for change through policy, law, outreach, and activism. [3] Mr. Reside

### **DIV5212 - Life on Death Row**

#### **Catalog Description**

This course will examine issues of violence, punishment, forgiveness and restoration from the context of Death Row. Every society must contend with violence and violations of norms. We will investigate the causes and consequences of both crime and punishment in the United States, and explore the religious and cultural roots of both violence and punishment. Questions we will address include: What does it mean to give someone a death sentence? How do people live under the shadow of such sentences, and what do we have to learn from their experiences? What are Biblical and theological contributions, both positive and negative, to our current systems of punishment? What are alternative mechanisms for responding to violence? What are the effects of economic inequalities on crime and its redress? This course will provide opportunity to study alongside men who are on Death Row. It will meet weekly on Unit 2 at Riverbend Maximum Security Institution. [3] Mr. Reside

### **DIV5213 - Restorative Practices**

#### **Catalog Description**

This course examines restorative justice practices and mediation as alternative modes of responding to harm, injury, conflict and injustice. In any social system, from intimate partnerships to schools, work, religious communities and the broader society, we hurt one another. These harms can be small or large, their effects can be transitory or devastatingly traumatic. How do we manage the harm we do to one another? How do we treat those harmed and those who have harmed? Any social group must develop mechanisms for managing harm, for responding to trauma, reducing its effects, and for making healing possible. In contemporary society, too often the police and court system has become the primary mechanism for justice, and neither victims nor offenders are well served. Harm often is not healed, and resentments and isolation linger. In this course, we want to explore alternative or complementary approaches to harm, what have been called restorative practices, and we will examine their roots in religious ideas of shalom, justice, and compassion. [3] Mr. Reside

### **DIV5214 - The Foundations of Ethical Leadership**

#### **Catalog Description**

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. As such, this course 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

### **DIV5215 - Religious Leadership and Liberation Praxis**

#### **Catalog Description**

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

### **DIV5216 - Adaptive Leadership in the Church Today: Navigating Change, Resistance, and Conflict**

#### **Catalog Description**

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]

### **DIV5217 - Religious and Spiritual Organizations**

#### **Catalog Description**

The class focuses on traditional and less studied religious and spiritual organizations as well as compares and contrasts their features, goals, structures, leaders, and personnel with secular organizations such as businesses. Information is also provided about how religious and/or spiritual features are being incorporated in a variety of organizational settings. [3]

### **DIV5218 - Mission of the Church in the World**

#### **Catalog Description**

This course reviews the history, theology, and practices of the mission of the church, including responses to the criticisms of colonialism and empire. The course will review the trajectories of mission from across the Christian traditions, the importance of an awareness of context and culture, theology of religions, and the resources and trends toward students developing their own theology of mission. This course meets the core competencies for mission education for persons seeking ordination in the United Methodist Church according to Par.325 in The United Methodist Book of Discipline. [3]

### **DIV5220 - Ecology, Religion, and Community Development**

#### **Catalog Description**

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

### **DIV5221 - Religion and Social Action in the City: A Comparative Perspective**

#### **Catalog Description**

This travel 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 context of Hong Kong. The focus will include human 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. We shall use the context of Hong Kong Christianity and its social, cultural, and religious contexts to develop a deeper understanding of religion and society through comparative study. The study tour will explore the multiple faces of Hong Kong Christianity and the Hong Kong context. Topics will include: a large variety of denominational traditions, from spiritually progressive Christians to conservative evangelicals and Pentecostals; neglected parts of the larger Christian family: Catholics, Orthodox, and other Christians; social and educational ministries of Christians and how they have shaped society; people of other faith: major religions in Hong Kong ; local and international Christianity; rural and city Christians. The class will be offered jointly with the Chinese University of Hong Kong. Registrants must have a current passport and supplement the travel fees with \$750.00. Housing for Divinity School students is included. The course also requires approval by University's Office of Global Safety.

### **DIV5222 - The Church and Urban Community**

#### **Catalog Description**

An intermediate course for students who wish to explore diverse expressions of urban ministries. The course satisfies the non-congregational requirement for field education. A fundamental worldwide social transformation has seen societies shift from primarily rural to primarily urban societies. Cities feature rich cultural formations and vibrant communities; however, they also exhibit both concentrations of wealth and concentrations of the poor, excluded and marginalized. Vital ministries are responding to these challenges. These church and community responses will be explored. This is an experiential course. The focus will be visitations with congregations and community organizations and meetings with key practitioners in Nashville. Students will have the opportunity to explore urban neighborhoods, engage with cultural difference, and worship at city congregations. These experiences will be contextualized through personal, sociological, and theological understandings of the city. [3]

### **DIV5223 - Peace, Restoration, and Reconciliation**

#### **Catalog Description**

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]

## **DIV5224 - Liberation and Spirituality**

### **Catalog Description**

Religious communities across Africa, Asia, North and South America are in the birth pangs of a global spirituality experiment. During last thirty years the globalization of capitalism and its impact on global poverty and violence has stimulated a resurgent of interest in social movements that focus on liberation and spirituality. Mandates for deconstruction and reconstruction of ethical and theological understandings of human community are prominent features in contemporary hungers for a new spirituality that humanize oppressive systems. [3] Mr. Harris

## **DIV5225 - Race, Religion, and Ethnicity**

### **Catalog Description**

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

## **DIV5226 - Social Crises in Ministry in the Black Church Traditions**

### **Catalog Description**

This course explores the ecclesiology of the black church, its historical, theological and social development. Studies focus on the practice of its ministry, including but not limited to its homiletical and liturgical expressions. Additional emphasis is placed upon hermeneutical analysis of its ministry within particular social contexts. [3]

## **DIV5227 - Preparing for Worship in the Local Congregation**

### **Catalog Description**

In this course students will be asked to write their own liturgical theology in dialogue with a variety of traditional and contemporary sources. We will first look broadly at the history of Christian liturgy, its Biblical and apostolic roots, its spread to the church in the oikoumene, and its continuation into the present with an emphasis on the recent ecumenical liturgical renewal movement, particularly the development of the Revised Common Lectionary. The overall focus of the class will be the art of leading worship in dialogue with liturgical tradition. The course will include discussion and practice in the following areas: planning and leading the Sunday Service, celebrating the Sacraments, planning for the seasons of the church year, planning weddings and funerals, praying publicly, reading Scripture in worship, writing corporate prayers and congregational responses, enabling lay leadership in worship, and preparing occasional services. Sessions will include lectures, group interaction, and sharing of worship traditions and denominational resources. Time will be given in several sessions to practicing the necessary skills of presiding, praying, and reading in public worship. [3]

## **DIV5228 - Worship in the Methodist Tradition: Theology and Practicum in Worship**

### **Catalog Description**

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, 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. [3]

## **DIV5229 - Ministry and Spirituality**

### **Catalog Description**

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]

### **DIV5230 - Seminar in Ministry: The Lives of Pastors**

#### **Catalog Description**

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]

### **DIV5231 - The Theology and Practice of Pastoral Ministry**

#### **Catalog Description**

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 Pannel

### **DIV5232 - Prophetic Ministry in Mainline Congregations**

#### **Catalog Description**

How do pastors in a mainline church lead toward greater justice? What does "the prophetic" look like when a congregation is fearful, apathetic, weary, dispirited, or resistant to change? This seminar will explore through readings and discussion how ministers with progressive commitments can lead for justice and change in and from a mainline congregational base. [3]

### **DIV5233 - Congregational Models of Ministry with Youths and Young Adults**

#### **Catalog Description**

We live in a culture and time of rapid change. The challenges and opportunities facing adolescents and young adults today are more varied and complicated than the time when their parents and quite possibly their pastors were this age. This course will consider congregational approaches to ministry with youth, young adults and their families. It will also explore the roles of congregations and their leaders in ministering to and with youth and young adults. [3]

### **DIV5234 - The Teaching Ministry of the Church**

#### **Catalog Description**

This course will explore a variety of models of teaching and learning reflecting both cognitive and affective pedagogies. It will also offer adult learners the opportunity to grow in their abilities as teachers while reflecting on how they were taught and the kind of teacher they hope to be, both in theory and in practice. This course addresses three skill areas: knowledge, teaching, and values related to spiritual formation and faith and action in the world. This course addresses competency in the knowledge area of practical theology as it relates to teaching methods in congregational ministry. By taking this course, students will be able to assess and evaluate current literature in the area of teaching methodology. Through engagement with reading and class discussion of books and articles and a critical assessment paper of a book, article or websites (of their choice) students will be able to explore and articulate the value of these perspectives for their own vocation as teacher and for their education of adults who are teachers in congregations. [3]

### **DIV5235 - Nurturing the Spiritual Life of Children and Families**

#### **Catalog Description**

This course will address these questions. Behind them is the assumption that the church as a community of faith supports families as together they nurture children in their growth in the life of faith. Who are children in our midst? What kinds of diversity are present and welcome? We welcome them with water and feed them at the table--what next? How do we support parents in their role as faith educators? What are the challenges and opportunities of raising children in multi-faith contexts? What criteria are most important in selecting children's Bibles? How do we teach children about the Bible so they don't have to unlearn things later? What curriculum and models of teaching and learning are available? How do we worship with children and families? How do we think about the pastoral care needs of children and their families? How do we learn together across generations celebrating seasons of the church year? [3]

### **DIV5236 - Mobilizing for Justice: Advocacy Ministry with Children and Youth**

#### **Catalog Description**

This course will be an intensive Children's Defense Fund (CDF) immersion experience for seminary or divinity/theological school students who wish to engage and cultivate necessary prophetic voices with communities on the margins of theological education, in particular, those communities contending against systemic injustices perpetuating the intersectionalities of racist and economic struggles that directly affect children and youth. [3] Mr. Anderson

### **DIV5237 - Social Transformation as Depicted in Children and Young Adult Literature: Refugees and Immigrants**

#### **Catalog Description**

Both historical and current events, issues, and movements are often explored in literature for children and adolescents. The literature helps make the situations come alive. This class will focus on stories relating to refugees and immigrants that may be leading to social transformation the United States. In this weekend course, students will explore books written for children/young adults, discuss specific episodes of the migration where youth had great impact, and work with refugee families as they write their own stories. [3]

### **DIV5240 - Sacred and Sexual: Effective and Informed Sexuality Education for Faith Settings**

#### **Catalog Description**

This course will equip students with practical knowledge, skills, and techniques to develop more confidently effective, safe(r) educational and conversational spaces for faith communities regarding sexuality topics. It will prepare students to navigate diverse values regarding sexuality topics, including their own, and develop methods for recognizing and managing their own triggers. This class will train students to utilize practices that encourage community participants to explore moral and ethical values, make decisions within values systems, and practice communication. Prioritizing evidence-based sexual health information and nuanced understandings of the interplay of personal identities, behaviors, and cultural constructions; students will explore sexuality education as a liberatory and justice-making practice, particularly in the faith contexts. [3]

### **DIV5241 - The Church and Homosexuality**

#### **Catalog Description**

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]

### **DIV5242 - Ministry in Higher Education**

#### **Catalog Description**

This course will survey the history of ministry in American higher education, examining theological constructs that have given shape to the educational, missional and perennial practices of both chaplaincy and campus ministry. The three periods of history under consideration will be: (1) The Protestant Era, beginning with the founding of Harvard University in 1636 until the mid nineteenth century; (2) The Secular Era (or Era of Privatization), spanning the mid nineteenth century through the late twentieth century; (3) The Post Secular Era, hypothesized as beginning at the end of the twentieth century to the present. While our readings will serve to establish and/or take this sweep of history into account, this seminar will mostly explore viable models of ministry today that are appropriate to numerous contexts: junior and commuter colleges; state, private and religious colleges/universities, etc. Along with contextual modeling of chaplaincy and campus ministry, we will seek to discern how specific contexts define the ethos through which practical, liturgical, educational and prophetic attributes of religious life are either embraced or marginalized within the world of higher education. Assessing the limits and possibilities inherent in any given context will help us prepare to serve this field of ministry in the twenty-first century. [3]

### **DIV5243 - Teaching the Bible**

#### **Catalog Description**

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]

### **DIV5244 - Spiritual Community and Social Witness**

#### **Catalog Description**

Students will be engaged in reflecting upon how community might be formed and fostered, particularly in providing a spiritual center for social witness for justice, peace and ecological integrity. Model communities will be examined to discern relevant spiritual, ethical, and interpersonal practices, and social movements will be explored to identify the role of community formation. Possibilities for community formation both between those imprisoned and with those on the outside will also be considered. [3]

### **DIV5245 - Prisons, Poverty and Congregations**

#### **Catalog Description**

This course will provide an understanding of social forms of marginalization such as mass incarceration, poverty, homelessness, and mental and cognitive disabilities. Religious responses including hospitality, accompaniment, and social justice advocacy and organizing will be considered. Ways in which congregations can emphasize inclusivity will be examined in-depth. Guest speakers with practical experience in the field will provide insight. [3]

### **DIV5246 - Leading the Congregation**

#### **Catalog Description**

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

**DIV5247 - Religion in Global Context**  
**Catalog Description**

This course explores the evolving relationships of religious traditions in the context of globalization. Religion, both theoretically and in practice, is a "global" phenomenon, and the world's religions are now recognized as major players in an increasingly interconnected world. This course, thus takes globalization as its orienting theory or description of social reality, and examines the role and place of religion in that context. What is globalization, and what is religion's relationship to it? How have religious traditions furthered globalization? How have they resisted it? What has globalization meant for religious identity and practice? What does it mean to be religious in the context of globalization? Over the course of the semester, we will: 1) study the key aspects of globalization as a social process; 2) examine the global religious landscape, and 3) identify and research key trends of religion in this context. 4) Finally, we will consider issues of global concern for religions: global health, poverty, and issues of gender and sexuality. [3] Mr. Reside

**DIV5248 - Faith and Politics in Collective Violence and Globalization: South Africa**  
**Catalog Description**

When violence is mapped onto groups and governments it is called "collective violence." While collective violence is studied across disciplines, in this course we study collective violence and its global effects from the critical lens of faith and politics. We analyze the ethics of violence in terms of its collective expression rather than in terms of individual responsibility. A key part of this course will be a travel seminar in Johannesburg, South Africa. [3] Mr. Reside and Mr. Anderson

**DIV5249 - Religion and Globalization: The Latin American Jewish Experience**  
**Catalog Description**

This course will introduce students to Jewish life in Latin America. Judaism is a diverse and complex religious tradition, with communities around the globe. In our course we will explore Latin American Jewish life and history in the context of Buenos Aires. Students will: 1) learn about the history of Jews in Latin America, and particularly in Argentina, whose capital, Buenos Aires, is the 7th largest Jewish city in the world; 2) explore the relationship of Latin American Jewry and the dynamics of globalization; what does it mean to be a diasporic community, living in a predominantly Roman Catholic culture? How have transnational networks and communications shaped the religious life and identities of Jews living in Latin America? What are the vital connections to Jews globally, including in Israel and the United States, but also Europe and elsewhere? Students will also learn 3) skills and competencies for engaging the religiously other in ways that are respectful, engaging and helpful. Specifically, how can Christians and others deepen their own religious understanding through engaging Jewish people of faith? How can developing an appreciation of Jewish life and experience contribute to the flourishing of religious expression of all kinds here in the USA and abroad? How can we work to support creative engagements with Jews and other people of faith? What are the impediments to interfaith exchange and cooperation? How can our own traditions and ways of life be deepened through a careful engagement with Jewish colleagues, friends, and people of faith? Mr Reside. [3]

**DIV5250 - Models and Practices of Justice**  
**Catalog Description**

This course offers a critical introduction to restorative justice. It will examine the history, religious sources, values, principles and practices of the restorative justice movement. Violence and conflict are features of social life. How can we respond to these realities? Restorative Justice represents one approach worth our consideration. This course will situate restorative justice approaches within the broader field of theories of justice. It will also address the opportunities and challenges that the restorative approach to justice presents. Restorative justice approaches are used across a range of contexts, and we will examine several of these, including community development, education, and as a response to intimate violence. However, our primary focus will be in relationship to the criminal justice system. Restorative Justice has emerged as both a critique and alternative to our current system of mass incarceration, and we will examine it from that perspective. What does Restorative Justice have to contribute to our practices of punishment and response to crime? What are the ends and purposes of justice? How can we manage and repair the damage done by conflict and violence? These are the questions we will take up in this course, using Restorative Justice as the starting point for our explorations. [3]



### **DIV5251 - Public Theology and Racial Justice**

#### **Catalog Description**

The course will immerse students in the theoretical framework of racial justice as a theological telos in which the quest for racial justice requires of its proponents the development of programs to address the common good while centering the role of faith in seeking to address and eradicate injustices faced by racial minorities in our society. Through the lens of public theology defined broadly to include wide publics and pluralistic knowledges of theological grounding, this course will expose students to the rudimentary components of community-based activism, community mapping, collaboration and alliance building, social change theory and non-violent direct action. [3] Ms. Townes

### **DIV5252 - The Reformed Traditions and Practices of the Presbyterian Church (USA)**

#### **Catalog Description**

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

### **DIV5270 - Jewish Storytelling**

#### **Catalog Description**

Twentieth-century short fiction and narrative traditions. The transition from religious to secular cultural forms. Immigration and ethnic literary forms. All works are in English or English translation from Yiddish, Hebrew, and Russian. [3]

### **DIV5309 - Exhibiting Historical Art**

#### **Catalog Description**

Research and exhibition of art in the permanent collection of the Vanderbilt University Fine Arts Gallery. Research methods and principles of object organization and display, illustrated via selected objects that vary annually. [3]

### **DIV5310 - God, Faith, and Art**

#### **Catalog Description**

Through engagement with Biblical text and artistic expression, students will have opportunities to wrestle with their own experiences of the life of faith. Contemporary issues such as living with diversity; reading the Bible in conversation with different cultural, racial and ethnic perspectives; and Psalms for a life of faith will be explored through a variety of artistic media. [3]

### **DIV5320 - Family Systems Theory**

#### **Catalog Description**

Family Systems Theory is one of the dominant theories informing pastoral practice, both in the care of individuals and families and in the care of the congregation as an organic whole. This course presents family systems theory through an immersion in primary and secondary texts, through an analysis of the recent Netflix series Bloodline, and congregational assessments. In keeping with key tenants of the theory, a substantial part of the course will focus on the self of the pastor (self-regulation and individuation). Students should already have completed CPE and be currently serving a contextual education placement. The course is taught at the University of the South-Sewanee School of Theology. The instructor is Professor Amy Lamborn. [3]

### **DIV5350 - United Methodist Church Polity and Practice**

#### **Catalog Description**

Through reading, lectures, conversation, and field trips, students will learn and experience the polity, practice and mission of the United Methodist Church. [2]

### **DIV5351 - Evangelism in the Wesleyan Tradition**

#### **Catalog Description**

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]

### **DIV5352 - Readings in Reformed Theology**

#### **Catalog Description**

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

### **DIV5353 - Baptist History and Polity**

#### **Catalog Description**

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

### **DIV5354 - Polity of the United Church of Christ**

#### **Catalog Description**

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]

### **DIV5355 - History and Theology of the Christian Church (Disciples of Christ)**

#### **Catalog Description**

Reviews Disciple origins and development, with attention to polity and to current issues facing the church. [3]

### **DIV5356 - Episcopal Liturgy: The Book of Common Prayer and its Resources**

#### **Catalog Description**

This seminar course will examine the history, theology, and practices of worship in the Episcopal/Anglican tradition, with the goal of preparing students for ministry (broadly defined) in the Episcopal Church. Students will become familiar with the Book of Common Prayer (BCP) and its supplemental rites and resources, preparing them for planning worship, occasional services, and other rituals. They also will have the opportunity to lead and participate in the Daily Offices at the beginning of each class. [3] Ms. Budwey

### **DIV5401 - Religious Questions in the Poetry of Emily Dickinson and Gerard Manley Hopkins**

#### **Catalog Description**

As contemporaries in the nineteenth century, the American poet Emily Dickinson and the English Jesuit Gerard Manley Hopkins forged a radical poetic grammar to express their interpretations of the Divine. By reading from the canons of these two precursors to modernism, students will place Dickinson and Hopkins in dialogue with each other and examine their innovative experiments in language. [3] Mr. Judge

### **DIV5402 - The Incarnational Art of Flannery O'Connor**

#### **Catalog Description**

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 comprise 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

### **DIV5403 - Religious Themes in William Faulkner**

#### **Catalog Description**

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 course — will read "The Sound and the Fury", "Absalom, Absalom", "Sanctuary", "Requiem for a Nun", and "Light in August" and examine the literary works for their religious themes and questions. [3] Mr. Judge

### **DIV5404 - Religious Questions in the Canon of Albert Camus**

#### **Catalog Description**

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 comprise 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

### **DIV5410 - Writing Creatively About Religion**

#### **Catalog Description**

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

### **DIV5411 - Songwriting from a Theological Perspective**

#### **Catalog Description**

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]

## **DIV5412 - Singing Theology and Justice in Christian Traditions**

### **Catalog Description**

This course will explore the diversity of Christian congregational song by analyzing the texts and music from global and ecumenical perspectives through historical, literary, musical, and theological lenses. Particular attention will be paid to how sacred music expresses theology while also speaking to social justice issues such as race, class, ethnicity, ability, sex, gender, and sexual orientation. This course is particularly designed for students who will be choosing music for their specific contexts in a variety of settings - both inside and outside of church walls.

## **DIV5413 - Music and Spiritual Formation**

### **Catalog Description**

This course seeks to prepare future religious leaders, teachers, activists, and spiritually thirsty individuals to understand and utilize the transformative medium of music in the pursuit of spiritual formation. To do so, the course examines moments in philosophy, theory, ethnomusicology, sociology, and the history of Christian thought as pertains to music. Historical understandings of the power of music will be put into conversation with the findings of contemporary science on music and the brain, music and memory. To help our understanding of music's success as living theology, we will consider current theories of affect and will construct together an epistemology of musical experience. These activities aim to support inquiries into music's formative and generative powers. Finally, we will seek to trace religion's influence in various genres of contemporary music, to explore where and how religion or spirituality are threaded into the DNA of musics as varied as country, folk, blues and spirituals, Hip-hop, Contemporary Christian, Americana, jazz, and more. To accomplish the goals implied above, it will be necessary to share listening experiences and to explore the question of how to listen well; consequently, this course values shared listening on a level coequal with texts and reading. [3]

## **DIV5415 - Christianity and American Music in the 20th Century**

### **Catalog Description**

This course traces the historical roots of various American musical expressions that utilize the defining label "gospel." Black gospel, Southern gospel, urban gospel, gospel bluegrass, gospel blues, and gospel rock are some of the styles under examination. Of special interest is the history of black gospel music in the 20th century. The development of the Contemporary Christian Music industry is also important to the course, as is the emergence of Praise and Worship music in 1970s England with its subsequent impact on Christian worship worldwide. Focusing on both music and text, on music performance (artists and recordings) and the transmission of theology and culture, this course will examine gospel music(s) through a variety of methodological lenses toward the goal of assessing its impact on personal devotion, religious communities, and culture-at-large. [3]

## **DIV5420 - Beauty and Belief: Seminar in Theological Aesthetics**

### **Catalog Description**

Through readings in theological aesthetics, critical theory, and popular criticism, and with an accompanying series of shared arts experiences, Beauty and Belief is an exploration of the nature, expression and perception, experience and value of beauty in Christian thought and practice. [3]

## **DIV5421 - Creativity: A Theological Engagement**

### **Catalog Description**

This course begins with an inquiry into the nature of inspiration, imagination, and creativity. It explores the spiritual qualities of creativity, imagining it as the soil out of which religion arises. Once religion is imaginatively and creatively conceived, once it begins to solidify into tradition, is creativity still needed and desirable? What role do imagination and creativity play in the ongoing health of religious tradition? Are they constructive and desirable forces, or a disruption? Creativity: A Theological Engagement offers the student an opportunity to develop a personal theology of creativeness that will inform her or his future work in community leadership, ministry, scholarship, and the arts. To that end, the student will engage classic texts on creativity, imagination, and inspiration as well as contemporary writings on the place of creativity in personal life and religious community. To accent course readings and lectures, the course will further shape its understanding of creativity through non-traditional (creative) approaches. [3]

### **DIV5430 - History of the Study of Religion: Fetishism**

#### **Catalog Description**

Since the emergence of the "fetish" in the contact zone of European-African encounter, no other notion in the history of the study of religion has been appropriated by so many secular discourses. Understanding fetishism as delineating a discursive space in which the often misrecognized attempt is made to mediate religious, cultural, ethnic/racial, sexual, gender, class, and/or phenomenological difference(s) by means of material objects (or persons), this course will follow how the term (together with its cool accessories) has traversed from mercantile encounter to rationalist anthropology to philosophy to positivist sociology to political economy to anthropology to sexology to psychoanalysis to aesthetics to postcolonial analysis. [3]

### **DIV5431 - Modern Critics of Religion**

#### **Catalog Description**

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]

### **DIV5432 - Women and Religion**

#### **Catalog Description**

This course will explore the ways that femaleness and woman-gendered identities configure religious consciousness and performance across cultures and chronologies. Through an examination of women's sacred productions and roles in Native American, West African, Hindu, Muslim, Christian, Vodou, and other religious traditions, we will interrogate how religion shapes gender identity, and conversely, how woman-gendered identity informs religiosity. Finally, the course will analyze woman-centered movements, such as feminism and womanism, in light of religious women's experiences and seek new ways to categorize these experiences. [3]

### **DIV5433 - Religion and Film**

#### **Catalog Description**

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]

### **DIV5434 - Religious Narrative and the Self** **Catalog Description**

This course addresses a number of issues raised by autobiographical narrative in general, and by religious autobiography in particular. These include motivations (personal salvation, testimony or witness, therapy, to mobilize believers, to proselytize); relationships among self, family, God, and religious tradition; relationships among life, death, and afterlife; life before and after conversion; role of memory and narrative; multiple selves (remembered, remembering, writing, and presupposed, as well as the recovered or false); mind and body; oral vs. written; fact vs. truth; privacy vs. publicity; Ego vs. Self vs. non-Self; cultural, ethnic, gender, sexual, and religious differences; genre (confession, diary, memoir, novel, biography); as well as fundamental questions about the nature of autobiography: is it the narrative of how a self endeavors to know itself or, as understood from one contemporary critical perspective, by which a self constructs its own identity or, as understood by another contemporary perspective, how a narrative generates a fictitious self? In addition to the classic exemplars of the genre like Augustine and Rousseau, emphasis will be placed on the autobiographies of those for whom the dominant society has denied a self (in particular, African American and Jewish European,) as well as on the demands that an event like the Holocaust makes on the autobiographical and religious consciousness of those who have as it were survived their own deaths. (Readings include: Augustine, Confessions; Montaigne, Essays; Rousseau, Confessions; Maimon, Autobiography; Douglass, Narrative of the Life of Frederick Douglass; Malcolm X, Autobiography; Angelou, I Know Why the Caged Bird Sings; Hillesum, An Interrupted Life; Spiegelman, Maus; Perec, W or the Memory of Childhood; Ginsberg, Kaddish; Shapiro, Inheritance; Dubner, Choosing My Religion) [3]

### **DIV5435 - Postmodern Theory: In the Wake of the Death of God** **Catalog Description**

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

### **DIV5436 - Secularism** **Catalog Description**

Secularism is a cultural phenomenon commonly associated with the contemporary world, especially the modern Western world. Its precise character, though, is quite elusive, pointing to attitudes and cultural forms that vary widely from each other. Secularism poses fundamental questions about the role of belief and the efficacy of religious practice, and it espouses instead the option of living life in terms of mainly human, this-worldly influences. In particular secularism is not mere atheism or anti-religion; rather, it advocates a separation of government, education, and various social functions and institutions from religious authority. The course aims to survey the complexities of secularism from a variety of angles: history (ancient roots, developments since the Enlightenment and the rise of science), geography (variations from North America to South America to Europe to Asia to Africa to Australia), philosophy, religion (dominant traditions, popular movements, theism vis-à-vis atheism), ethics, law, sociology, economics, psychology, education, literature and art. By engaging these multiple facets we hope to gain an appreciation for the conflicting forces within our own communities and in the global context. Guest lectures by several specialists from other University departments are planned. Students will explore a specific area of personal interest with a critical research paper. [3]

### **DIV5437 - Seminar in the Philosophy of Science and Religion**

#### **Catalog Description**

This course is for advanced Divinity students and MA and Ph.D. candidates. Our question is: How do social scientists and others reason about religion? Each student is asked to examine how a theoretician of the student's choosing argues a thesis about religion or a topic relevant to religion. To argue a thesis about religion is to make claims about the "facts," about "validity," and about "proof." Each author stands within a research tradition or school or paradigm. [3]

### **DIV5438 - The Nature of Evil**

#### **Catalog Description**

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]

### **DIV5439 - Is G-d Guilty? The Problem of Evil in Judaism**

#### **Catalog Description**

Origin, nature, and representations of evil from Scripture through the Hasidic masters. Reflections of modern thinkers. [3]

### **DIV5440 - Anti-Semitism and Jewish Identity**

#### **Catalog Description**

Through the study of a variety of constructions of Jewish identity - in political and philosophic, scientific and literary, graphic and cinematic texts - by both Jews and non-Jews, this course undertakes a historical and cultural analysis of the dilemmas Jewish Emancipation presented to both Jews and non-Jews in Europe. Emphasis is placed on the entanglement of antisemitic representation with class, ethnic, gender, racial, religious, sexual, and species difference. Readings include: Freud, Moses and Monotheism; Schnitzler, Road into the Open; Maimon, Autobiography; Heine, Rabbi of Bacharach and Hebrew Melodies; Kafka, Stories; Mendes-Flohr/Reinharz, The Jew in the Modern World, 3d ed.) [3]

### **DIV5441 - Freud and Jewish Identity**

#### **Catalog Description**

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]

### **DIV5442 - Witnesses Who Were Not There: Literature of the Children of Holocaust Survivors**

#### **Catalog Description**

While much has been written about and by those who survived the German concentration camps during World War II, both fiction and nonfiction, relatively little has been written about and by the children of these survivors. Beginning in the late 1970s and early 1980s, however, these "second generation" children began to raise their voices and discuss the Holocaust's impact on their lives, though they were not themselves present in the camps. This course is designed to look at these responses, as seen in both memoirs and fictional productions, in an attempt to understand the rationales and motivations behind their authors' diverse reactions to the events. [3]

### **DIV5443 - The Holocaust: Its Meanings and Implications**

#### **Catalog Description**

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]

### **DIV5444 - Holocaust Diary, Memoir, and Testimony**

#### **Catalog Description**

This is not a course about the Holocaust. It is a course about how individuals bore witness to and reflected upon their everyday life during the period labelled "the Holocaust." Some testimony recounts immediate experience (diary), some in the immediate aftermath of survival (interviews and memoir), some many decades later (memoirs and interviews for audiovisual archives). Some of the immediate testimony was later edited and revised by the author (Anne Frank), some by surviving kin (Anne Franks's father Leo; Vladek Spiegelman's son Art). Some memoirs are written twice for different audiences (Kluger, Wiesel). Some testimonies shift under different conditions (e.g., medium and/or date) for that testimony (diary vs. letter [Hillesum]; memoir vs. audiovisual interview [Katz]; audiovisual interview [VHA] vs. audiovisual interview [Fortunoff]); memoir vs. its cinematic adaptation [Perel/Europa, Europa]. Some testimonies are faked (Wilkomirski/Doessekker). Some memoirs seek to testify, others to justify (Perechodnik). How does one give testimony? For whom? To whom? What are audience expectations? What are archive expectations, goals, and protocols? What are the possibilities and impossibilities among the different forms of testimony? What are the motives for postponing testimony and for initiating it? This course will explore these questions and allow students to access resources that few sites in the United States are able to: the Shoah Foundation's Visual History Archive (VHA) and the Fortunoff Video Archive for Holocaust Testimonies. [3]

### **DIV5445 - Modern Jewish Thought**

#### **Catalog Description**

Jewish intellectual responses to major transformations of modernity. Impact of secularization, universalism, pluralism, nationalism, and gender theories on Jewish thought and identity. Conflicting perspectives of tradition, education, culture, and religion. Relationship between Israel and the diaspora. [3]

### **DIV5446 - Jewish Theories of Religion**

#### **Catalog Description**

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]

### **DIV5447 - Jewish Animals**

#### **Catalog Description**

Throughout the centuries verbal and visual images of animals (pigs, dogs, vermin, rodents, apes, etc.) have been used to debase and bestialize Jews. What then is going on when Jewish writers employ such animal figures in their narratives and poems? After examining the history of such anti-Jewish representations, this course will analyze the animal tales of, among others, Heinrich Heine, Franz Kafka, Gertrude Kolmar (Animal Dreams), H. Leivick ("The Wolf"), Bernard Malamud, Felix Salten (Bambi), Moacir Scliar (The Centaur in the Garden), Curt Siodmak (The Wolf Man), and Art Spiegelman. [3]



**DIV5448 - Coming of Age in Jewish Literature and Film**  
**Catalog Description**

The transition of young Jewish protagonists into adulthood as portrayed in literary works and films from Europe, Africa, and the Americas. This course examines coming-of-age novels, stories, memoirs, and films from multiple Jewish cultural perspectives. What does it mean to grow up in the Russian empire in the late nineteenth century? In French colonial Tunisia in the 1930s? In 1950s American suburbia? What are the different challenges that young men and women face as they embrace or reject the Jewish lives their parents lived? How did they relate to their burgeoning sexuality? We will address a range of topics in the course including minority identity, the Holocaust, and Zionism, sexuality and gender, and inter-ethnic and inter-faith relationships. [3] Ms. Schachter

**DIV5449 - Jews in Egypt**  
**Catalog Description**

Jewish life and experience under Egyptian, Greek, Roman, and Muslim rule in Egypt from the Ptolemies to 1956 and after. Jewish self-government, economic life, and culture over twenty-three centuries, as seen through letters, documents, and imaginative literature. Jews lived in Egypt from before the Ptolemies until 1956. In this course we explore the varieties of Jews and of Jewish life and experience under the many different regimes and cultures that have dominated Egypt in the last thirty centuries - Egyptians, Greeks, Romans, Arabs, Turks, British, Arabs; pagans, Christians, Muslims. We read texts by and about Jews, written originally in Greek, Arabic, Hebrew, Judeo-Arabic, and other languages, including letters and documents from Elephantine; Philo; writings of Saadya Gaon; letters and poems by Maimonides and Judah Halevi; documents from the Cairo Geniza of the middle ages; a special prayer-chronicle for Purim from the seventeenth century; and more. We look at how the Jews governed themselves and at how government treated the Jews; at economic life; and at the culture of the Jews in Egypt over twenty-two centuries. [3] Mr. Wasserstein

**DIV5450 - Christians and Jews in Medieval and Modern Europe**  
**Catalog Description**

The course focuses on European history from the medieval persecutions of Jews to the expansion of religious toleration in the Enlightenment. Close consideration is given to legal toleration, banishments, re-admissions, and the impact of Christian reform movements. [3]

**DIV5451 - Culture, Religion, and Politics of the Arab World**  
**Catalog Description**

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

**DIV5452 - The Qur'an and Its Interpreters**  
**Catalog Description**

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]

**DIV5453 - Reformers of Islamic Traditions**  
**Catalog Description**

Historical survey of Muslim reformists. Religious responses to crises in the pre-modern debates over orthodoxy and heresy; modern (Western colonialism) and recent periods. [3]

### **DIV5454 - Islamic Mysticism**

#### **Catalog Description**

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]

### **DIV5455 - Islam in South Asia**

#### **Catalog Description**

Islam has been present in South Asia for well over a thousand years, and contemporary South Asia is home to the largest Muslim population in the world. Yet South Asia is marked by its absence in most introductory courses on Islam, which focus largely on the Middle East. This course introduces students to the rich history and religious particularities of Islam in South Asia, where Islam, from its arrival, has been present in a landscape of astonishing religious diversity. We will look at histories of both conflict and co-operation: the popular memory of the Turkish conquest of north India, as well as the history of dialogue between Islamic and Hindu religious figures. This course traces the emergence of Mughal traditions of cosmopolitanism, the Islamic roots of shared popular culture (including Bombay cinema), and the impact of Sufi Islam on contemporary ethical life in the subcontinent. We also look at the impact of colonialism, colonial forms of knowledge, and sectarian violence on the reshaping of Muslim identity and the growth of Muslim separatism. [3] Mr. Taneja

### **DIV5456 - Islam in Africa**

#### **Catalog Description**

Social and cultural development of Islam across Africa from the eighth century to the present, as illuminated by historical, ethnographic, and literary sources. Interplay between Muslims and outside religious groups, jihads in pre-colonial Africa, and Islam during European colonization. Attention to Sub-Saharan Africa. [3]

### **DIV5457 - Religion, Ecology, and Power in Africa**

#### **Catalog Description**

As people increasingly worry over the environmental challenges that the world faces, this course will guide students through an exploration of the interwoven destinies of human beings, animals, and land across Sub-Saharan Africa. To begin, we shall consider how ideas about the divine origin and development of the earth and its peoples have influenced African social structure, ethnically-based occupations, and stewardship over the environment. From here students will examine further how power relations in pre-colonial Africa through the present-day have determined human-earth relations and how resources are cared for and consumed. We also shall discuss and debate the role of ritual in addressing environmental problems alongside ongoing issues regarding the management and ownership of African resources. [3]

### **DIV5458 - The Golden Age of Islam**

#### **Catalog Description**

The history and origins of Islam are topics of increasing public interest and concern. Many have heard of Islam's Golden Age, the brilliant works of art and architecture, the medical and astronomical discoveries, the advances in literature, philosophy, and history writing, the spiritual subtleties of Sufism. Students wonder how the flowering of Islam led to today's rivalry between Shi'ites and Sunnis, or how the fierce partisanship of militants and extremists colored or pushed aside the cosmopolitan openness of an earlier age. This course aims to open up a richer, fuller appreciation of Islamic civilization than will be seen in the daily news feeds. It will provide the background needed to appreciate the rich diversity of Islamic culture and history indispensable for an informed encounter with our present world. Illustrated lectures, discussions, distinguished visiting speakers, and key artifacts will be part of the course experience. [3]

**DIV5459 - Buddhist Traditions****Catalog Description**

Historical and thematic survey of foundational, Mahayana, and esoteric Buddhist traditions. Mythology, doctrine, meditation, devotional practices, and institutions. Contemporary case studies from Asia and North America. [3]

**DIV5460 - East Asian Buddhism****Catalog Description**

East Asian Buddhism is a vast subject. Many scholars have spent their entire careers working in just a corner of it. Rather than attempting a comprehensive survey, this course focuses on aspects of East Asian Buddhism carefully chosen to illuminate the powerful, variegated, long-lasting religion it was and still is. Readings include the Lotus Sutra and the famous Zen text known as the Platform Sutra. [3] Mr. Company

**DIV5461 - Zen Buddhism****Catalog Description**

A study of the development of Zen Buddhism in China and Japan with special attention to its basic philosophy, its position within Mahayana Buddhism, its meditational techniques, and its contemporary significance. [3]

**DIV5462 - Buddhism and the State****Catalog Description**

Models relating Buddhism and the state in ancient and modern Asia. Kingship and spiritual leadership; sacred territory and national identity; legitimation theory and its alternatives; and religious responses to the modern state. Case studies from India, Nepal, Thailand, Burma, Tibet, Mongolia, China, and Japan.[3]

**DIV5463 - Mythologies and Epics of South Asia****Catalog Description**

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]

**DIV5464 - Asian Conceptions of Wisdom, Liberation, and Enlightenment****Catalog Description**

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]

**DIV5465 - Devotional Traditions of South Asia: Hindu, Muslim, Sikh****Catalog Description**

Mythology of Hindu pantheon and worship through devotion or bhakti. Techniques for inculcating devotion through meditation, temple rituals, and pilgrimage. Entry of Islam into South Asia. Shi'i and Sufi practices. Sikh traditions. Role of vernacular languages in creating local traditions. Hindu-Muslim interaction, syncretism, and shared sacred space. Challenges to orthodoxy. [3]

### **DIV5466 - Through the Eyes of the Other: A History of Muslim-Christian Relations**

#### **Catalog Description**

Charting the trajectory of mutual discovery through the following criteria: (1) official religious and political texts that delineate the contours of each religion vis-à-vis the other; (2) histories and narrative of significant episodic moments of rupture in the relationship between Islam and Christianity; (3) travelogues written from the Muslim and Christian vantage points to describe the other, and in so doing deepening the process of self-discovery and/or defending the salutariness of their own religion. [3] Mr. Lim and Mr. McGregor

### **DIV5467 - Islam in the Modern World**

#### **Catalog Description**

The impact of colonialism on Muslim societies and everyday life in the cities of the Middle East; analysis through literary, religious, political, and ethnographic texts; relationship of Sharia to the modern state; impact of modernity on the understanding and practice of religion. [3] Mr. Taneja

### **DIV5468 - Advanced Seminar in Islamic Tradition**

#### **Catalog Description**

Analysis of original Arabic texts, manuscript reading, and research methods. [3]

### **DIV5470 - Foundations in Hindu Traditions: Ritual and Text**

#### **Catalog Description**

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/transformative 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 master of divinity degree. [3]

### **DIV5471 - Sacred Space in the Tibetan World**

#### **Catalog Description**

How is sacred space created, mediated, and reproduced in the greater Tibetan world? To investigate this question, we proceed through loci of increasing scale, from religious icons and bodies to built structures to sacred geographies. In the process, we analyze how sacred space is formed and affirmed through narrative, ritual, cosmology, and interaction with natural environments. We will attend to interactions between Buddhist, Bon, and local religious traditions, as well as to continuities and changes from premodern to modern periods. Our case studies will extend beyond the current political borders of Tibet to include ethnically Tibetan communities in India and Nepal, historically significant sites in China and Bhutan, and the circulation of Tibetan objects and bodies in America and worldwide. Previous coursework in Asian studies or religious studies is helpful, but not required. [3]

### **DIV5472 - Chinese Religions through Stories**

#### **Catalog Description**

Analysis of narratives from various religious traditions and genres within early and medieval China. The role of narrative in Chinese religious, cultural, and political life. Primary texts in English translation. Offered on a graded basis only. [3] Mr. Company.

### **DIV5473 - Japanese Mythology**

#### **Catalog Description**

Antiquity to the present. Classic myths and re-tellings over time. Introduction to theoretical frameworks including comparative and historical. Politics, gender, and performance. [3]

### **DIV5474 - The Sacred and the Secular**

#### **Catalog Description**

The course examines the ethnographies of ritual and religious life in Christianity, Hinduism, Islam, and Native American religions; the politics of secularism and religious revival; and the issues in anthropology, literature, and philosophy. [3] Mr. Taneja

### **DIV5475 - Daoist Tradition**

#### **Catalog Description**

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] Mr. Campany

### **DIV5476 - Myth and History in Religious Biography**

#### **Catalog Description**

Religious biography and hagiography as distinct literary genres. Hero mythology and narrative patterning. Ways religions construct unique biographical images by combining the historical life with religious belief. Examples from lives of Jesus, Buddha, Muhammad, Luther, Caitanya, Shinran, and Mama Lola. Interpretive strategies include hermeneutic theory, modes of history, structuralism, and feminism; additional theoretical perspectives on translation, orality, and reader response criticism. [3]

### **DIV5477 - Anthropology of Dis/Enchantment: Studying Religion in the Anthropocene**

#### **Catalog Description**

Problems, themes, or issues in anthropological theory and methods. [3] Mr. Taneja

### **DIV5478 - Approaches to the Academic Study of Religion**

#### **Catalog Description**

Religious beliefs are beliefs about the sacred, and our ways of approaching and relating to the sacred. The conflicts of the contemporary world have proved that the sacred, whether as absence or as presence, still has a powerful hold on our imaginations, and on our ways of being and acting in a world which was previously seen as becoming rapidly and dominantly secular. But what is the sacred? And where is the sacred found? Is it transcendent, beyond and outside this world, or immanent, present within it? What are the consequences of believing in the sacred to be one or the other? Is the sacred unchanging, or shaped by history? What is the relation of the sacred to human behavior – to rituals, to ethics, to everyday life? What is the relation of the sacred to nature, a question of utmost importance in an era of increasing global warming and ever-diminishing natural resources. What is the relation of the sacred to the political ideologies and practices of secularism? What is the relation of the sacred to the “disenchanted” secular worldview? In this course, we will explore the above questions by studying a range of theoretical approaches to secularism and the secular, and various classic and recent ethnographies about the sacred and its relation to materiality, history and to everyday life in many parts of the world. [3] Mr. Taneja

### **DIV5480 - Native American Religious Traditions**

#### **Catalog Description**

Diversity of First Nation religious traditions in North America, especially Eastern Woodlands and Plains. Spiritual and cultural dimensions of diversity, cosmologies, stereotypes, cultural resilience, creativity and storytelling, humor, rituals and practices, healing, and sovereignty. [3]

### **DIV5490 - Apophatic Mysticism**

#### **Catalog Description**

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

### **DIV5491 - Apophatic Thought in Religion and Culture**

#### **Catalog Description**

This course traces apophatic discourse from Plato and Neoplatonism through medieval mysticism, including the Kabbalah and Sufism, to baroque expressions in Silesius Angelus and John of the Cross. It pursues the thought and culture of the Unsayable from Romantic and post-Romantic authors such as Schelling, Kierkegaard, H lderlin, and Emily Dickinson to modern and postmodern thinkers and writers like Wittgenstein, Heidegger, Bataille, Derrida, Celan, Blanchot. It traces parallels to Eastern traditions of Chinese Taoism, Advaita Vedanta, the Buddhism of Nagarjuna, and Zen in the Kyoto school. [3] Mr. Franke

### **DIV5492 - Dante and Theology**

#### **Catalog Description**

Dante's poetic, philosophical, critical, and political work will be considered especially from the standpoint of the theological vision it promulgates and of the possibilities for aesthetic theology that it discloses. The course serves also as an introduction to Literature and Religion. The emphasis will be placed on Dante's Paradiso but also on the pertinence of his pre-modern theological ideas and passions as developed in Convivio, De monarchia, and De vulgari eloquentia for our contemporary and postmodern world. Dante's theology will be developed in its own context by comparison especially with Thomas Aquinas, Bonaventure, Meister Eckhart, and Duns Scotus, the last being his exact contemporary. Dante's own pioneering of a modern approach to theology in the context of an incipient secular world will be brought out, but also the implications of his expressly imperialist political theology for our global age and the tension between claims of universal truth and of negative theology. We will scrutinize, for example, issues of Transgression and Transcendence, or What Makes Religion Radical. [3] Mr. Franke

### **DIV5610 - Climate Ethics**

#### **Catalog Description**

This seminar will examine the unprecedented ethical challenges raised by climate change. Readings will incorporate religious and non-religious ethical approaches and a variety of disciplinary lenses, including natural sciences, social sciences, and economic and policy perspectives. Students will engage these arguments through readings, discussions in class and online, and a final synthetic essay, in order to address questions of why and in what ways climate change matters morally, and how moral agents might respond. The course is taught at the University of the South-Sewanee School of Theology. The instructors are Professors Michael Coffey and Andrew Thompson. [3]

### **DIV5730 - Paul's Letters to Macedonia: 1 Thessalonians and Philippians**

#### **Catalog Description**

A close reading of Paul's two Macedonian letters: 1 Thessalonians, Paul's earliest letter and the oldest surviving Christian document, and Philippians, written near the end of Paul's life in a Roman prison. Attention will be paid to the development of Paul's thought from 1 Thessalonians to Philippians, and to the early interpretation of these letters in Chrysostom's homilies and Theodoret of Cyrrhus's commentarii. The course is offered at the University of the South-Sewanee School of Theology. The instructor is Paul Holloway. [3]

### **DIV6500 - Hebrew Bible**

#### **Catalog Description**

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]

**DIV6501 - Literary Analysis of the Hebrew Bible**  
**Catalog Description**

This course focuses on narrative criticism of the Hebrew Bible, comparing it to similar methodologies (poetics, rhetorical criticism, etc.) and contrasting it with other forms of exegesis (historical criticism, deconstruction, etc.). Students will study key literary terms and discuss the elements that work together to form a story. The class will consider the narrator's voice in relation to the text and the reader, examining narrative omniscience, key type scenes, and themes in the Hebrew Bible and ancient Near Eastern literature. [3]

**DIV6502 - Leadership in the Hebrew Bible and Ancient Near East**  
**Catalog Description**

Using Jotham's fable (Judges 9) as a paradigm for leadership, this course examines various types of leaders in the Hebrew Bible and ancient Near East. Employing folkloristics, socio-historical criticism, and other methodologies, students will study the roles of kings, queens, priests, prophets, prophetesses, and other leaders in the ancient world. As students compare and contrast the ideologies and imagery associated with different types of authority, the class invites them to explore practical applications in their own vocations. [3]

**DIV6503 - Seminar in the History of Ancient Israel**  
**Catalog Description**

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] Ms. Azzoni

**DIV6504 - Modern Interpreters of Ancient Israel**  
**Catalog Description**

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]

**DIV6505 - Law in the Hebrew Bible and Ancient Near East**  
**Catalog Description**

The legal materials in the Pentateuch, and the role of law in ancient Israel's thought and society in light of its ancient Near Eastern background. Law codes, treaties, and legal documents will be examined to explore various aspects of civil and criminal law, as well as broader questions regarding state, religion and ethics. [3] Ms. Azzoni

**DIV6506 - Politics and the Economy in Ancient Israel**  
**Catalog Description**

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]

**DIV6507 - Religions and Cultures of the Ancient Near East**  
**Catalog Description**

A consideration of the cultural and religious milieus of Egypt, Mesopotamia, and Canaan before Alexander the Great, and the impact they had on the creation of Israel. [3] Ms. Azzoni

### **DIV6508 - Death and Transfiguration in Pharaonic Egypt**

#### **Catalog Description**

This course explores the conceptual world of Ancient Egyptian mortuary religion: how the ancient Egyptians viewed death and the afterlife, prepared the body for eternity, and created lasting funerary monuments. Attention will be given to how these concepts are evoked in Ancient Israel, and how they are presented today through museum exhibitions and in popular culture. [3]

### **DIV6509 - Exegesis Seminar**

#### **Catalog Description**

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]

### **DIV6510 - Empire and Canon**

#### **Catalog Description**

Arguably, two eras of imperial domination, the Persian and Hellenistic periods, are the most literarily active in the formation of the Hebrew Bible. This advanced-level seminar looks at the Persian imperial context as the social world from which much of the Hebrew Bible emerged. Its seminal question, "How much did Persian imperial policy shape the writings of the early Second Temple priesthood?" will guide both the discussions and the readings. With this in mind, the course examines struggles between the priesthood, imperial authorities, and the Jerusalem populace and raises questions about specific biblical texts which may provide insights into these relationships. [3] Mr. Marbury

### **DIV6511 - Book of Genesis**

#### **Catalog Description**

General exegesis of the Book of Genesis, concentrating on the definition of its major themes and purposes; prerequisites are Divinity 2500 and 2501 or the equivalent as determined by the instructor of record. [3] Mr. Seow

### **DIV6512 - Joseph of Genesis and His Many Legends**

#### **Catalog Description**

The Joseph story in Genesis (Gen 37-50) is not the only account about Joseph's family disputes, his adventures in Egypt, and his love life in Biblical times. The destiny of a foreign slave who rises into the host government, brings his family over, and whose climb to power is based on merit and not on kinship and favoritism, is not only the American dream, but long ago inspired the Hellenistic Jews who were the first in a long line that would circulate many stories about Joseph. In various media, Joseph has been loved and praised as an icon of piety, as the triumph of chaste love, as the ideal statesman and spiritual expert, or hated and reprimanded as a sly politician, a tax collector, and a magician. Even in latter times he has continued to inspire: Thomas Mann's novel *Joseph and His Brothers*, Rembrandt's paintings, a host of musical dramas (e.g. Handel's oratorio) and soap operas, the latest being an Iranian television movie from 2008, *Joseph, the Prophet*, about Joseph in the Islamic tradition. Among the many legends to be explored are romances (such as a Hellenistic Jewish pseudepigraphon, *Joseph and Aseneth*, and Persian poet Jami's *Yusuf and Zulaikha*), devotional literature (Qur'anic story of Joseph, Syriac poetry), historiographies (Josephus), philosophical treatises (Philo), Hellenistic stage performances of *History of Joseph*, and Andrew Lloyd Webber's musical "*Joseph and the Amazing Technicolor Dreamcoat*." [3]

### **DIV6513 - The Book of Exodus**

#### **Catalog Description**

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]



### **DIV6514 - The Exodus in African American Biblical Interpretation**

#### **Catalog Description**

This seminar surveys the politics of African American biblical interpretation and the Book of Exodus in the 19th and 20th centuries. The seminar will rely entirely upon primary source materials. Students should have completed Divinity 6500, Hebrew Bible, before enrolling in this course. [3] Mr. Marbury

### **DIV6515 - The Book of Deuteronomy**

#### **Catalog Description**

An exegesis class on the Book of Deuteronomy, concentrating on defining the book's major themes and purposes as well as examining the book's poetry. [3]

### **DIV6516 - The Book of Numbers**

#### **Catalog Description**

An intermediate-level seminar; permission of instructor required. [3]

### **DIV6517 - Book of Joshua**

#### **Catalog Description**

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]

### **DIV6518 - Book of Job**

#### **Catalog Description**

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. Seow

### **DIV6519 - The Book of Qoheleth (Ecclesiastes)**

#### **Catalog Description**

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

### **DIV6520 - Book of Daniel**

#### **Catalog Description**

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] Mr. Seow

### **DIV6521 - Women Prophets, Prophecy and Women, and the Hebrew Bible**

#### **Catalog Description**

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 6650, Hebrew Bible; the course will satisfy either a requirement in Biblical studies or in gender studies in the master of divinity degree program. [3]

### **DIV6522 - Sexuality in the Hebrew Bible and Ancient Near East**

#### **Catalog Description**

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

### **DIV6523 - The Cultures of Mesopotamia and Anatolia**

#### **Catalog Description**

A consideration of the cultural and religious milieus of Mesopotamia and Anatolia before Alexander the Great, as they relate to the Hebrew Bible. [3]

### **DIV6524 - From the Invention of Writing to Literary Classics**

#### **Catalog Description**

This course will begin with the invention of writing in ancient Sumer and Egypt; the development of the writing systems in Mesopotamia, Egypt, Anatolia, and the origin and development of the alphabet in the Levant and its reflexes in Greek and Latin. The course will then explore various literary classics in that cradle of world literature. [3] Mr. Seow

### **DIV6525 - Ancient Goddesses**

#### **Catalog Description**

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

### **DIV6526 - Jewish Life in Persian Egypt**

#### **Catalog Description**

The Aramaic documents from the island of Elephantine offer a unique portrayal of the life of a Jewish community in fifth-century Egypt BCE. 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

### **DIV6527 - Hellenistic Jewish Literature**

#### **Catalog Description**

In the Second Temple period, Israel's ancient library of sacred texts was becoming the Bible. This period witnessed a proliferation of enormously versatile literary texts with religious themes written in the dominant languages of the time: Aramaic, Hebrew, and Greek. Those works that are left out the Hebrew Bible, but became a part of the canonical literature of the early Christian churches, we call here Apocrypha. Pseudepigrapha, conversely, is a vague term for the ancient Jewish national literature that grew around biblical figures and events but was left out of the ancient scriptural traditions. In this course we will examine most of the Apocrypha and a selection of the Pseudepigrapha, in English, and compare them with the literature of a similar genre and period, such as testaments (Testament of Abraham, The Testament of 12 Patriarchs), romances (Joseph and Aseneth), tales of adventure (Books of Tobit, Judith, Esther), letters, apocalyptic literature, historiographies (1-2 Maccabees, Josephus), and philosophical essays (Philo). In these numerous readings of the primary sources, we will also look at the main contemporary methods of interpretation: midrash and allegory. The canonical issues, the scriptural and ecclesiastical authority of the Apocrypha and Pseudepigrapha, and their use and function in the confessional and academic setting will receive due attention. [3]

### **DIV6528 - Eighth-Century ? Prophecy**

#### **Catalog Description**

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]

### **DIV6529 - The Song of Songs**

#### **Catalog Description**

This upper-level seminar will attend to the literary, historical, and hermeneutical issues raised by the text. The course will take up a close reading of the Hebrew text to address issues of translation and exegesis. [3] Mr. Marbury

### **DIV6530 - Old Testament Theologies**

#### **Catalog Description**

The course traces theological approaches to the Hebrew Bible in modern Biblical criticism from the late eighteenth century through the mid-twentieth century. Students will turn to primary sources to engage both the major expressions and critiques of the enterprise. [3] Mr. Marbury

### **DIV6531 - Jezreel Expedition and Cultural Engagement**

#### **Catalog Description**

This course takes place during a four-week excavation season at the site of Jezreel in Northern Israel. Students will participate in all aspects of excavation connected with the field school, including evening lectures and workshops given by archaeologists, and historians, as well as study tours to cultural and historical sites throughout the country. [3]

### **DIV6532 - Marriage in the Beginning**

#### **Catalog Description**

An examination of different aspects (religious, legal, socio-economic) of marriage, through a survey of ancient Sumerian, Assyrian, Babylonian, Egyptian sources and the relevant sections of the Hebrew Bible. The variety of literary and historical texts will reveal a complex picture of how this institution developed at the very beginning of recorded history. [3] Ms. Azzoni

### **DIV6533 - The Book of Psalms**

#### **Catalog Description**

A study of the Book of Psalms, including 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] Mr. Seow

### **DIV6534 - Job, Literature, and the Visual Arts**

#### **Catalog Description**

After an orientation of the book of Job as a literary work of art, the course will consider the reception of the story in literature. Lectures will include broad surveys of literature from various periods, cultures, and genres. Students will have opportunities to explore topics that are commensurate with their interests and areas of study, including English literature (or French, German, Spanish, Japanese), Jewish studies, theatre, and music. [3] Mr. Seow

### **DIV6535 - Biblical Poetry**

#### **Catalog Description**

This course explores the nature and modes of poetry in the Bible in various genres through lectures, secondary literature, and close reading of selected poems. [3] Mr. Seow

### **DIV6536 - The Book of Judges**

#### **Catalog Description**

Critical exegesis of major sections of the Book of Judges, with evaluation of its historical, historiographic, and literary contents. [3] Mr. Seow

### **DIV6537 - The Roman to Medieval Near East: Caesarea Excavations, Israel**

#### **Catalog Description**

From Herod the Great to the Mamluk conquest. Excavation of the site of Caesarea on the Mediterranean coast. Social, cultural, economic, and religious history. Maritime commerce; Roman rule; and the Christian, Jewish, and Muslim communities. Archaeological methods, geospatial analysis, and processing artifacts. Monumental architecture, urban topography, and littoral environment. Daily field and laboratory work with additional seminars and excursions. [3] Mr. Rife

### **DIV6548 - Introduction to Middle Egyptian Hieroglyphs**

#### **Catalog Description**

Ancient Egyptian culture has captivated western societies for centuries, and the hieroglyphic writing system is particularly fascinating. In this class, we will focus on Middle Egyptian, the "classical" language of Pharaonic Egypt. Students will acquire a solid grounding in Middle Egyptian grammar and be able to sample hieroglyphic texts that were written during four millennia, thereby gaining valuable insights into ancient Egypt culture. [3] Ms. Azzoni

### **DIV6549 - Ugaritic**

#### **Catalog Description**

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

### **DIV6550 - Elementary Akkadian, Part I**

#### **Catalog Description**

An introduction to the cuneiform script and to the grammar of Akkadian, the language of ancient Mesopotamia. [3]

**DIV6551 - Elementary Akkadian, Part II****Catalog Description**

Selected readings in Old Babylonian (Codex Hammurabi, Mari letters), and Neo-Assyrian texts (Creation Poem, Gilgamesh Epic). Prerequisite: Divinity 6550, Elementary Akkadian, Part I. [3] Ms. Azzoni

**DIV6553 - Historical Hebrew Grammar****Catalog Description**

The course will offer a diachronic overview of the Hebrew language, tracing its origin in connection and comparison with other Semitic languages, particularly within the Northwest Semitic subgroup. Different theoretical models will be discussed, and comparative Semitics data will be offered to examine linguistic features, with specific focus on phonology, morphology, and the lexicon. [3] Ms. Azzoni

**DIV6554 - Readings in Reception Theory****Catalog Description**

A directed reading course in reception theory. [1] Mr. Seow

**DIV6555 - Consequences of Scripture****Catalog Description**

This course considers the "history of consequences" (variously called "history of interpretation," "history of reception," and "history of effects") of the Hebrew Bible/Old Testament, as evident in Jewish, Christian, and Islamic commentaries, theological writings, literature, liturgy, music, and visual arts. [3] Mr. Seow

**DIV6566 - The Targums****Catalog Description**

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

**DIV6571 - African American Biblical Hermeneutics****Catalog Description**

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

**DIV6572 - The Bible in American Culture****Catalog Description**

This course will explore Biblical themes and Scriptural references that appear in American culture in novels, songs, political speeches, national monuments, comic books, movies, and other areas of American life. Focusing heavily on the Hebrew Bible, students will contrast the original context(s) of these themes and quotations with their context(s) in modern culture, examining the persistence of these images and ideas and the various hermeneutical lenses used in scholarship and popular interpretations of the Bible. [3]

**DIV6573 - African American Biblical Interpretation****Catalog Description**

This seminar attends to the aesthetics and politics of African American Biblical interpretation during the Harlem Renaissance, the eras of Civil Rights and the Black Power Movements, and within the rise of Black Academic Biblical Interpretation. [3] Mr. Marbury

### **DIV6574 - The Bible in Black Political Theology**

#### **Catalog Description**

The seminar locates Christian political theology in a tradition that extends from Augustine's City of God and examines the biblical interpretations in selected works of James Cone, JoAnne Marie Terrell, Kelly Brown Douglas, M. Shawn Copeland, and Albert B. Cleage, Jr. The course turns to the geography of the New Culture Wars and takes up topics of Christology and Atonement, Freedom and Responsibility, and Globalism and Nationalism. [3] Mr. Marbury

### **DIV6580 - North-West Semitic Epigraphy**

#### **Catalog Description**

Participants in this course will read from Hebrew, Aramaic, Phoenician, and Moabite texts, and emphasis will be placed upon relevant grammatical analyses. Prior to enrolling in this language course, students must demonstrate a proficient knowledge of Hebrew. [3] Ms. Azzoni

### **DIV6600 - New Testament**

#### **Catalog Description**

This course provides a general introduction to New Testament Studies (Early Christian Studies), a long-established and broad-ranging field of studies. Its aim is to provide a representative view of the many different facets and components behind the contemporary study of early Christianity, its texts and contexts. As such, the course will have three main foci: (1) interpretation: an overview of the different reading traditions of the Christian Scriptures as well as the various critical approaches and theoretical frameworks within the academic tradition of biblical criticism; (2) context: an overview of the social and cultural context of early Christianity, micro as well as macro; and (3) texts: the analysis of selected traditions and writings of the Christian Scriptures, with emphasis on diversity of approaches and critics. SPRING. [3]

### **DIV6601 - Early Christian Women**

#### **Catalog Description**

Investigates women's participation in early Christian groups from the time of Jesus' ministry to the 6th 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]

### **DIV6602 - The Gospels**

#### **Catalog Description**

This course serves as a graduate level introduction to the contemporary interpretations of the Gospels in the New Testament and related documents. It will address the Greco-Roman and Jewish milieu of the Gospels, the methodological development of the Gospel scholarship, and the distinctiveness of each Gospel with regard to literary style, Christology, discipleship, and community concerns. It will also highlight the importance of ethical interpretation of the Gospels that will promote justice and mercy in today's world. [3]

### **DIV6603 - The Gospel of Mark**

#### **Catalog Description**

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]

### **DIV6604 - The Gospel of John**

#### **Catalog Description**

This course addresses various theories concerning the Gospel of John's historical context, narrative art, and history of interpretation. We will consider, among other concerns (1) John's use of Israel's Scriptures (2) the Gospel's presentation of economics and politics, including Rome's "criminal justice system"; (3) its depiction of social groups: military, government officials, religious leaders, people requesting hearings, women, disciples, householders, "Jews," Samaritans, etc. and (4) Christology. Discussion will attend both to what the text might have meant in its original context, how it has been interpreted over time, and what it might mean for readers today. [3]

### **DIV6605 - Readings in New Testament Greek**

#### **Catalog Description**

The prerequisite for enrolling in the course is successful completion of course work in the Greek language. [1-3]

### **DIV6606 - Bible and Sermon: Gospel of John**

#### **Catalog Description**

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]

### **DIV6607 - Acts of the Apostles**

#### **Catalog Description**

This course will guide students through a close engagement with the Acts of the Apostles. Acts is often understood as the first history of Christianity. By tending to and problematizing this idea, this course will lead students to examine critically Acts' style of historiography, and it will consider ways that contemporary readers can chart a Jesus-centered movement for justice in Acts. Students will compare Acts with other canonical texts (especially the Gospel of Luke) and non-canonical texts (e.g. Acts of Paul and Thekla). The course will explore various approaches to Acts including abolitionist, post-colonial, feminist, womanist, critical race, queer, rhetorical, and material. [3]

### **DIV6608 - Jewish and Christian Relations: Historical Perspectives and Contemporary Concerns**

#### **Catalog Description**

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]

### **DIV6609 - Gender and Sexuality in the New Testament**

#### **Catalog Description**

This course studies topics related to gender and sexuality in selected texts from the New Testament and the literature of Early Christianity. [3] Ms. Quigley

### **DIV6610 - The Letters of Paul**

#### **Catalog Description**

This course explores the letters (co)written by Paul, their earliest interpretations, and the historical contexts from which they emerge. Special attention will be given to what these letters say about poverty and wealth, status, slavery, gender, ethnicity, and empire. We will also learn to engage and evaluate varieties of biblical interpretation, including our own. From Martin Luther King, Jr. to Daniel Mallory Ortberg, we will consider the variety of ways in which persons remix and interpret Pauline texts and the social, theological, and ethical implications of those interpretations. [3] Ms. Quigley

### **DIV6611 - Global Interpretations of Christian Scriptures**

#### **Catalog Description**

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]

### **DIV6612 - Semiotics and Biblical Studies**

#### **Catalog Description**

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]

### **DIV6613 - Reading the Bible After the Holocaust: Story, Ethics, and the Challenge of Response**

#### **Catalog Description**

How do Jews read their Bible with its varying promises of covenant, community, and life in light of the wholesale destruction of the Shoah? How do Christians read their Bible with its implication in the long history of contempt for Jews in light of Auschwitz? What difference does - or should - the deaths of 1.5 million children make in the way biblical scholars read the Bible and understand its ethical responsibility to text, tradition and persons? This course raises these and related questions about the interpretive response to the genocide of the Jews. The course examines the role of biblical story, the ethics of reading, and the philosophical, theological, literary, historical, and artistic responses of different interpreters. Featured are the work of Primo Levi, Elie Wiesel, Emil Fackenheim, Emmanuel Levinas, Dietrich Bonhoeffer, Cynthia Ozick, Robert Gibbs, Adam Zachary Newton, and Samuel Bak. The course will examine critical responses by biblical scholars including Timothy Beal, John Dominic Crossan, Danna Nolan Fewell, Steven L. Jacobs, Timothy Luke Johnson, Daniel Patte, and Gary Phillips. The seminar format requires weekly student response papers, a substantive research and exegetical project, and student leadership of discussions. [3]

### **DIV6614 - The Parables of Jesus**

#### **Catalog Description**

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]

### **DIV6615 - The Bible and Music**

#### **Catalog Description**

This course investigates Biblical texts [(1) Old Testament/Tanach; (2) Deuterocanonical texts/Old Testament Apocrypha; (3) New Testament] that have inspired musical settings and of the musical settings themselves. Emphasis on literary and musical analysis and interpretation. No musical or Scriptural background assumed. [3]



**DIV6616 - The Gospel of Matthew****Catalog Description**

Exploration of Matthew's compositional techniques, possible sources, Christology, and community formation. [3]

**DIV6617 - The Gospel of Luke****Catalog Description**

Exploration of Luke's compositional techniques, possible sources, Christology, community formation, and ethics, using a variety of approaches (socio-historical, literary, ideological, feminist). [3]

**DIV6618 - Christian-Jewish Relations in Medieval and Early Modern Europe****Catalog Description**

Political and cultural history from the medieval persecutions to the expansion of religious toleration in the Enlightenment. Close consideration of legal toleration, banishments, re-admissions, and the impact of Christian reform movements. [3] Mr. Price

**DIV6619 - Early Christian Writers****Catalog Description**

Students read the writings of Greek Christians, from the New Testament to the critical works and letters by the Cappadocian fathers for historical and intellectual context and for rhetoric and style; the course also considers writings from the Roman East. The prerequisite for enrollment is Div 5105 Intermediate Greek I. [3]

**DIV6620 - Interpreting the Epistles****Catalog Description**

Thirteen of the New Testament's twenty-seven documents are letters attributed to Paul, and the author of Acts of the Apostles dedicated half of his book to Paul's life and missionary activity; however, Biblical scholars in recent decades have concluded that Paul did not write some of the thirteen letters attributed to him. This course will focus on those letters attributed to the figure of Paul primarily for one reason: Paul's life, letters, and theology have tremendously shaped our understanding of Jesus and Christianity. [3]

**DIV6621 - Economic Justice in the New Testament****Catalog Description**

This course examines the complex ways in which the New Testament is and has been used both for economic exploitation and to help inspire communities to economic justice. Students will learn about the historical context of biblical texts related to economic themes related to land, poverty, and charity. We will also consider a variety of contemporary economic justice issues, including debt jubilees, the bail abolition movement, neo-monastic movements, credit unions, and divestment movements as sites where contemporary Christian communities organize to reduce economic exploitation and economic inequality and to bring about more just economic systems. How can ethical and contextual biblical interpretation inform action for economic justice? [3]

**DIV6641 - New Testament Studies: Ethos and Locus, Methods and Theories****Catalog Description**

Current methods of New Testament analysis, including textual, source, form, redaction, sociological, semiotic, and literary criticisms. [3] Mr. Segovia

## **DIV6642 - New Testament Studies II: Ideological Criticism**

### **Catalog Description**

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 students in the Divinity School. 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

## **DIV6643 - Materialist Biblical Criticism**

### **Catalog Description**

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

## **DIV6644 - Racial-Ethnic Biblical Criticism**

### **Catalog Description**

Analysis of the use of the figure of Jesus and the writings of the New Testament with regard to matters of wealth-poverty in religious-theological discussions from the early twentieth century to our times. [3] Mr. Segovia

## **DIV6645 - Political Biblical Criticism**

### **Catalog Description**

Analysis of the tradition of social criticism in general and the model of political criticism in the field of Biblical criticism in particular; a focus on how critics invoke and deploy Biblical texts and contexts with regard to major crises of our days. [3] Mr. Segovia

## **DIV6646 - Biblical Interpretation and Postcolonialism**

### **Catalog Description**

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

### **DIV6648 - Imperial Biblical Criticism**

#### **Catalog Description**

This course addresses the problematic of geopolitics-the differential formations and relations of power revolving around the axis of imperial-colonial frameworks-and the tradition of imperial biblical criticism. As such, the course deals with the juncture between Early Christian Studies and Empire Studies. Its focus is twofold: the world of production-the texts and contexts of early Christianity; and the world of reception-the texts and contexts of geopolitical interpretations and interpreters of early Christianity. Topics to be addressed include: (1) the tradition of Empire Studies as a field of studies; (2) the analysis of the imperial-colonial framework of Rome, including its religious-theological dimensions; (3) overview of geopolitical approaches to the texts and contexts of the New Testament; and (4) the significance and relevance of such study in our contemporary social-cultural world, especially our religious-theological world. [3] Mr. Segovia

### **DIV6652 - Readings in Imperial Aramaic**

#### **Catalog Description**

This course will address the grammar, syntax, and history of Imperial Aramaic. Prerequisite: prior course work in the study of Aramaic. [3]

### **DIV6700 - History of Global Christianities I**

#### **Catalog Description**

This course surveys key themes in the origins, spread, and diversity of the various movements that identified themselves as "Christian" from the second century of the current era to year 1700. Students will be introduced to selected cultural, social, political, religious, and intellectual contexts in which Christian communities formed in the Middle East, Africa, Europe, Asia, and the Americas. Throughout the course, students will learn and apply historical methods of inquiry. The primary purpose of the course is for students to use primary sources to investigate questions of doctrine and practice, religion and politics, the creation of institutions, and varieties of Christian experience and identity. These questions are examined within a wider context of pre-modern to early modern global history. Special attention will be given to recovering voices and perspectives lost or muted in the sources. This is the first of the two-course sequence in History of Global Christianities. The course focuses especially on two formative periods: Christian formation in Late Antiquity and again surrounding the reformations beginning in the 1500s. [3]

### **DIV6701 - Introduction to Christian Worship**

#### **Catalog Description**

This course will examine the history, theology, and practices of Christian worship from global and ecumenical perspectives with the goal of preparing students for ministry (broadly defined), including the planning of worship, occasional services, and other rituals. Particular attention will be paid to helping students think critically as practical and pastoral theologians as they design and lead worship in their specific contexts while also being attentive to how justice issues such as race, class, ethnicity, ability, sex, gender identity, and sexual orientation affect and are affected by worship. [3] Ms. Budwey

### **DIV6702 - Art and Empire: From Constantine to Justinian**

#### **Catalog Description**

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]

### **DIV6703 - Mary, Mary Magdalene, and Eve in Christian Art, Text, and Tradition**

#### **Catalog Description**

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]

### **DIV6704 - Portraits in Late Antiquity: Gods, Emperors, Ancestors, and Saints**

#### **Catalog Description**

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]

### **DIV6705 - The Economy of Salvation**

#### **Catalog Description**

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]

### **DIV6706 - Desert Spirituality in Early Christianity**

#### **Catalog Description**

This course examines the rise of Christian asceticism in Late Antiquity. Students will study the specific historical and geographic contexts of the development of monasticism in Syria, Egypt, and its spread across the Mediterranean and beyond. The course will be primarily focused on interpreting the large body of ascetic literature which developed from the fourth through sixth centuries. Students will read various genres and monastic theologians including the sayings of the Desert Fathers and Mothers, Athanasius' Life of Anthony, Gerontius' Life of Melania the Younger, the works of Evagrius Ponticus, Isaac of Nineveh, Philoxenos of Mabbug and others. The course will also examine the legacy of desert spirituality for later Christian traditions and for contemporary theology and monastic practice (such as in the work of Roberta Bondi or Thomas Merton) [3] Mr. Michelson

### **DIV6707 - Medieval Women and Religion**

#### **Catalog Description**

This course introduces students to the varieties of women's experiences in the Christian Middle Ages; the period roughly from the 5th to the 15th 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 will be introduced, which reflect the diversity of historical and theological methods and approaches, not least of all feminist critiques and insights; satisfies the gender requirement in the master of divinity degree program and counts toward the Carpenter certificate. [3]

## **DIV6708 - History of Global Christianities II**

### **Catalog Description**

This course aims to acquaint divinity students with the history of the North American religious cultures and those of the global South as recipients and participants in a broader movement of Christianities in time and across space. Key moments to be explored include colonialism, slavery, interchristian rivalry, evangelicalism, participation in democratic, reform, and military institutions, and the world missionary movements - old and new. The term begins with the transmission of European and African peoples and religious traditions to the Western hemisphere in contact and interaction with indigenous peoples. Key moments to be explored include colonialism, slavery, interchristian rivalry, evangelicalism, participation in democratic, reform, and military institutions, and the world missionary movements - old and new. The second half of the semester moves with much of the modern Christian population to the so-called global South. Growth of 19th century colonial mission field and earlier Christian churches will be tracked in Africa, Asia, and Latin America. The growth of worldwide Pentecostalism and indigenous churches will figure strongly, along with the Western Christian traditions of Roman Catholicism and Protestantism but also to Eastern Christian churches and the global Christian communities of the modern era. Throughout the semester students will explore the distinctions of East or West, North or South, national or transnational, marginalized or majority, lay or clerical, as well as the dynamics of gender, race, class, sexuality which have influenced variegated Christianities around the globe. Students who took DIV 6708 as Reformation History may enroll in Global Christianities II. Contact the Assistant Dean with questions. [3]

## **DIV6709 - Religion, Culture, Politics Post Reformation England**

### **Catalog Description**

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

## **DIV6710 - History of Trinitarian Theology: Patristic to Postmodern**

### **Catalog Description**

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

## **DIV6711 - The History of Syriac Christianity**

### **Catalog Description**

This course is an introductory seminar on Syriac Christian traditions. Syriac is a dialect of Aramaic which was influential in the spread of Christianity across the Middle East and Asia. By the time of the rise of Islam, Syriac-speaking Christian communities could be found in what today would be a region stretching from Lebanon across Iraq and the Persian Gulf on to India, Central Asia and China. In the Middle Ages, Syriac culture and literature flourished as a cultural bridge between the Byzantine Empire and the Islamic states of the Middle East. In the modern era, Syriac communities have continued to persist to the present as minorities in the Middle East and India and in a global diaspora. This course surveys the history of these communities, the theological literature that they produced, and historiographical debates about their origins and development. [3] Mr. Michelson

**DIV6712 - Religion, Society, and Culture in the Later Roman Empire**  
**Catalog Description**

This course is a historical survey of the transformation of the Roman world (its state apparatus, society, and culture) from the third through seventh centuries of the current era. We will study the end of the classical world and the origins of Byzantium, the Islamic world, and the medieval West. This class will review historiography on the questions of the fall of Rome and the birth of the heirs to Roman civilization. The course will present key themes for analysis of late Roman society such as wealth and poverty, the crisis of the third century, Roman imperial ideology, gender roles and family structures, the rise of Christianity, the geographic divisions of the Empire, and the last great war of antiquity. Particular attention will be paid to religious practices, communities and institutions in the later Roman world. Students will gain an overview of scholarly literature on Greek and Roman religious institutions, Jewish, Christian, Manichean, and Muslim communities and a wide range of religious practices. Together, we will analyze a variety of sources including geography, material evidence, and primary source texts to answer the questions: How did the Roman world change in late antiquity? Why did these changes develop and what alternative trajectories existed? [3] Mr. Michelson

**DIV6713 - Theodicy: God and Human Suffering in Historical Perspectives**  
**Catalog Description**

The story of Christianity has the notion of God who suffers with and in our place at its crux. This course surveys the variegated histories of Christian attitudes toward and responses to evil and suffering: both individually, ecclesially, both in its theology and praxis. Readings will range from Dorothy Day to Irenaeus of Lyons, from Toni Morrison to Shusaku Endo, from Karl Barth to Hannah Arendt. Particular attention will be given to the contemporary issue of human trafficking and global economic disparity and its global impact. [3] Mr. Lim

**DIV6714 - Early Christian and Byzantine Art**  
**Catalog Description**

The development of architecture, sculpture, painting, and the minor arts from the third through eleventh centuries. [3]

**DIV6715 - Images of Mary in Christian Thought and Practice**  
**Catalog Description**

The first half of this course will survey the history of Marian theology and devotion from an ecumenical perspective. The second half will focus on engaging with contemporary explorations of how Mary can be reclaimed and seen as a liberating figure, drawing from feminist, Latinx, queer, and womanist perspectives. Particular attention will be paid to how the arts--particularly music and the visual arts--have been and are being used to both reinforce oppressive views of Mary as well as create new and liberating views of Mary. [3] Ms. Budwey

**DIV6723 - History of Early Christian Poetry**  
**Catalog Description**

This course explores the writing and reception of Christian verse from Late Antiquity and the early Middle Ages. Students will study the specific historical, cultural, and geographic contexts for the development of early Christian poetry (roughly from the New Testament era to the 9th century). The course will examine a variety of genres including classical Greek and Roman styles (e.g. epic poetry, elegiac couplets, epigrams, and Virgilian imitations) and emerging early Christian forms (e.g. translations of Biblical psalms and verse, hymns, poetic sermons and Biblical interpretations, liturgical texts, and verses in praise of Christians saints). All readings will be done in English translations of texts from variety of the linguistic traditions including Syriac, Greek, Latin, Armenian, and Old English. Readings will include the work of Ephrem the Syrian, Proba, Gregory of Nazianzus, Basil of Caesarea, Prudentius, Romanos, Rade Gund, Kassia and anonymous texts including the Dream of the Rood. Students will also examine the impact of early Christian poetry on later Christian imagination including its influence on later authors and musicians such as in the work of J.M. Neale, Christina Rossetti, and John Tavener. Lastly, students will have the opportunity to add their own voices to the long legacy of Early Christian verse through interpretation, composition, or other engagement with the tradition. [3] Mr. Michelson

### **DIV6730 - History of Religion in America**

#### **Catalog Description**

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]

### **DIV6731 - Religion and War in American History**

#### **Catalog Description**

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

### **DIV6732 - Theology in America 1630-1865**

#### **Catalog Description**

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

### **DIV6733 - American Revivals**

#### **Catalog Description**

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

### **DIV6734 - American Apocalyptic Thought and Movements**

#### **Catalog Description**

This course explores apocalyptic and millennial ideas and movements in North America from the colonial period to the present. The primary focus will be on apocalyptic themes in relation to social and political crises in the history of the United States. Particular attention will be given to apocalyptic images and ideas in popular culture. [3] Mr. Byrd

### **DIV6735 - Shakers in American Religion**

#### **Catalog Description**

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]

### **DIV6736 - America's Bibles**

#### **Catalog Description**

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 no-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] Mr. Byrd

### **DIV6737 - Religion and the Founding of the United States**

#### **Catalog Description**

Was the United States founded as a Christian nation? This question has never been more urgent than it is today. Opposing views on this question have clashed, and questions about religion and national identity continue to circulate. This course examines this and other questions as it explores the place of religion in the revolutionary era and the early republic of the U.S. The course will engage various important themes, including: the place of religion in debates over slavery, abolition, and revolutionary ideas of liberty; revolutionary-era women's leadership (including preaching); the influence of religious activism and ideas on political views; religion and violence; just war theory and pacifism; religious views of the founders; religion and the Constitution and its ratification; Deism; the Enlightenment; and the influence of the Bible on the American Revolution and the nation's founding. [3] Mr. Byrd

### **DIV6738 - Jesus in Modern America**

#### **Catalog Description**

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

### **DIV6739 - American Religious Intolerance**

#### **Catalog Description**

This course studies the art of religious defamation as evidenced by 19th- and 20th- 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; and how may these anxieties and prejudices be recognized in contemporary culture and ourselves. Memoirs and exposés comprise the focus of course readings, while secondary literature provides the context and theoretical frame for our study of intolerance more generally. This term, anti-Catholicism and anti-Mormonism will provide our chief case studies, but the assignment structure and some reading assignments encourage application to other groups. 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]



## **DIV6740 - Church and State in American History**

### **Catalog Description**

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]

## **DIV6741 - Contemporary Issues in American Religion**

### **Catalog Description**

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 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]

## **DIV6742 - Modern Christian Marriage Practices and Theologies in Historical Context**

### **Catalog Description**

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]

## **DIV6743 - Gender and Religion in America**

### **Catalog Description**

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]

## **DIV6744 - Evangelism in Protestant America**

### **Catalog Description**

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, another 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]

### **DIV6745 - Evangelicalism, Pentecostalism, and the Shape of World Christianity**

#### **Catalog Description**

This course is designed to introduce students to the history of evangelicalism and pentecostalism and the characteristic religious patterns as well as the ongoing negotiations with contemporary Christianity. [3]

### **DIV6746 - Material History in American Religion**

#### **Catalog Description**

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

### **DIV6747 - Christianity and Secularity in Conversation: Past, Present, and Future**

#### **Catalog Description**

One of the most interesting aspects of Christianity is its seemingly contradictory nature. On the one hand it appears to be capable of an almost indefinite number of theological and institutional expressions, and on the other hand it is often spoken of as an important, if not primary, source of the alleged unitary social imagination of "Modern Western" society (viz., individualism, rationalism, secularism, etc.). The purpose of this course is to equip students to engage differences among Christians by better understanding the history of the theological and social causes of those differences, with the hope that such understanding will prepare students to better engage members of the various Christian traditions as well as the relationship between Christianity and modernity. The course will begin by considering the variety of sixteenth-century Christian reforms, tracing their legacies through the social and political turmoil of the 17th century. It will then examine the role of Christianity in the variety of theories of secularization and their critics. Finally, it will trace the rise and evolution of the varieties of evangelicalism, considering their complex relationships with other Christian traditions and Islam, particularly in North America. [3]

### **DIV6748 - History of Religion in the American South**

#### **Catalog Description**

This seminar examines the religious history of the American South from colonization to the present with an emphasis on racial, regional, and gendered aspects of the history. Readings will focus on the interpretation of religion in the South by diverse contemporary historians. Topics include: slave religion, "lost cause" religion, Jewish life in the South, the freedom movement, gospel and blues music, megachurches and the prosperity gospel. [3] Mr. Hudnut-Beumler

### **DIV6749 - Race and Religion in America**

#### **Catalog Description**

Race and Religion in America explores the historical conflicts and critical questions that emerge at the intersection of race, religion, and nationalism - offering a space for students interested in American history, American religious history, and race in the Americas to consider how American identities have been constituted through subjugation, negations, and intersections. By combining two critical topics in American history, the course illuminates the racialized religious myths, symbols, and images encapsulated within the concept of the American. [3]

## **DIV6750 - Evangelicalism and Politics in the United States**

### **Catalog Description**

Evangelicalism is influential, not only as a religious movement, but also as a political force in the United States. This course examines the history of evangelicals in the United States from the eighteenth century to the present, focusing on their social and political activism. Numerous scholars have examined evangelicalism's diverse social and political influence on a variety of issues. Most recently, however, politicians and the news media in the United States often have more narrowly defined evangelicalism as a conservative Christian movement comprised of whites who overwhelmingly support the Republican party. How did this understanding develop and why? How accurate is this view in accounting for the complexities of evangelicalism? Also, how do we evaluate the moral claims many evangelicals have made in relation to their political loyalties and activism? This course addresses these and other questions from a historical perspective. [3] Mr. Byrd

## **DIV6751 - The Faith of Frederick Douglass**

### **Catalog Description**

An examination of the life, writings, and legacy of Frederick Douglass, focusing on his religious biography and his engagements with religious groups and ideas. The course takes a chronological approach, focusing mainly on primary sources – the writings of Douglass, including famous publications and speeches and lesser-known works – but also introduces various interpretations of Douglass from the nineteenth century to the present. Mr. Byrd [3]

## **DIV6760 - Black Churches and the Quest for Economic Justice**

### **Catalog Description**

The efforts of Black women, men, and children to realize justice from their status of being historically oppressed and economically exploited status within U.S. society has contributed greatly to the expansion and evolution of movements to both civil society and political economy in order to include countless other disadvantaged groups - women, immigrants, LGBTQ people, the disabled and the working poor to name a few. Towards this end, the course seeks to help students comprehend diverse visions of human freedom, justice, equality, and dignity predicated upon the intersectional viewpoints of those individuals and communities who have been largely exploited and excluded by the Church, the State, and the Market in the hopes of fomenting the societal transformation necessary to make them the beneficiaries of new laws, sociocultural norms, political rights, religious values, and economic relations. [3] Mr. Floyd-Thomas

## **DIV6761 - Introduction to African Religions**

### **Catalog Description**

This course is designed to introduce students to religion in Africa by offering a historical and topical survey of the topic. We will survey religious beliefs and practices across Africa and consider how and why religious expression has changed over time. Topics to be covered in this course include creation myths, theological notions about God and humanity, ritual, authority, art and music, health and healing, Islam, and Christianity. [3]

## **DIV6762 - Religions of the African Diaspora**

### **Catalog Description**

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

### **DIV6763 - Religion, Slavery, and the American Civil War**

#### **Catalog Description**

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

### **DIV6764 - Slave Religion and Culture in the American South**

#### **Catalog Description**

The cosmologies, theologies, ethics, rituals, and material realities of enslaved Africans and African-Americans beginning in pre-colonial Africa and ending in the Civil War. Music, Movement, Myth, Magic, and Sexuality. [3]

### **DIV6765 - Introduction to Black Church Studies**

#### **Catalog Description**

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

### **DIV6766 - Black Religion in Context: Harlem**

#### **Catalog Description**

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 paid to 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 utilized to will investigate these issues. [3] Mr. Floyd-Thomas

### **DIV6767 - Cultural Significations and Black Religion**

#### **Catalog Description**

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 as well as 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

### **DIV6768 - Critical Readings in African American Religion: W.E.B. Du Bois**

#### **Catalog Description**

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

### **DIV6769 - The Religious Thought of Howard Thurman**

#### **Catalog Description**

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, 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

### **DIV6770 - Religion and the Civil Rights Movement**

#### **Catalog Description**

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

### **DIV6771 - New Religious Movements**

#### **Catalog Description**

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] Mr. Floyd-Thomas

### **DIV6772 - Race, Religion, and Protest Music**

#### **Catalog Description**

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

### **DIV6773 - Reel Black Faith: Race, Religion and Film**

#### **Catalog Description**

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

### **DIV6774 - Martin Luther King, Jr. and the Social Roles of Religion**

#### **Catalog Description**

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. Harris

### **DIV6775 - Seminar in Black Religion and Culture Studies**

#### **Catalog Description**

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

### **DIV6776 - Seminar in Black Religion and Culture Studies II**

#### **Catalog Description**

This seminar is a continuation of Divinity 6775. [3]

### **DIV6777 - Black Prophetic Witness: Martin Luther King, Malcolm X, and James Baldwin**

#### **Catalog Description**

This course is a study of Martin, Malcolm, and Baldwin as the three distinctly Modern US prophetic voices that have not only marked the distinctive and diverse genius of the civil rights movement to which they greatly contributed but also the ways in which their writings, theologies, and activism inform the depths of theological education and religious studies for this present generation as their religious heritage, cultural context, spiritual/personal formation and global leadership have expanded and evolved to include the scholarly trajectories and political platforms of countless marginalized groups who strive to reconcile social justice with divine justice. In this class we will see how these three modern day prophets have inspired countless marginalized groups-women, immigrants, LGBTQ people, the disabled and the working poor to name a few-who found themselves the beneficiaries of new laws, social customs, and religious perspectives due to their legacy. Through an examination of their respective religious worldviews and writings, this course will compare and contrast the personal, political and religious basis of the formation of their Black prophetic discourses. [3] Mr. Floyd-Thomas

### **DIV6778 - James Baldwin: An American Prophet**

#### **Catalog Description**

This course will engage James Baldwin in five interrelated and interlocking social ethical functions: as cultural critic, as social critic, as national prophet, as enraged public moralist, and as political gadfly. This course will wrestle with James Baldwin's eloquent writings, his searing testimony, and his fearless rhetorical and existential courage as he bore witness to the possibility of change only after we confronted the brutal lies and submerged truths of the American social contract. [3] Mr. Dyson

### **DIV6785 - History of Christianity in Asian American Contexts**

#### **Catalog Description**

This course charts a new pathway in the way we think about: history of Christianity in America; Asian-American identity formation, and the role of religion within it. Its trajectory transcends the existing—and both unhelpful and untrue—binaries of “progressive or evangelical” and “white or black” in the way perspectives on histories of Christianity in America are offered. Its trajectory also seeks to revise the perspectival distortion of seeing Christianity and Christian formation as exogenous or alien to the way Asian-American immigrant experiences have been studied and narrated. Students will acquire new appreciation for the complexity of the lived religion of American Christianity which includes Asian-American presence and perspectives, as well as avoidance of ethno-religious essentialism when it comes to Asian and Asian diasporic religiosity. [3]

### **DIV6790 - African American Methodism**

#### **Catalog Description**

Examines how African Americans interpreted and implemented their understanding of Wesleyan theology and blended it with their African and African American religious sensibilities. The impact of black Methodists in both African American and majority white bodies and upon freedom movements in the United States and the world will be explored. [3] Mr. Dickerson

### **DIV6791 - The History of the United Methodist Tradition**

#### **Catalog Description**

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. [2]

### **DIV6792 - Prison Writings and Subversive Spirituality**

#### **Catalog Description**

Prisons and the experience of incarceration have often fostered a deeper sense of yearning for and experience of freedom, and that in a rather subversive fashion. By interacting with texts from Prophet Jeremiah, the execution narratives of Jesus, martyrdom accounts of Perpetua, prison writings from the Reverend Doctor Martin Luther King Jr., Vaclav Havel, Dorothy Day, Aung San Suu Kyi, Fyodor Dostoevsky, and Kim Dae Jung, inter alia, the course connects the issue of human flourishing and freedom within the context of (Christian) spirituality. [3] Mr. Lim

### **DIV6793 - Topics in Digital Humanities**

#### **Catalog Description**

The course provides an introduction to the theory and methods of the digital humanities. This course is designed for graduate and professional students across the disciplines of the humanities. Students engage with theoretical questions concerning the application of digital methods to research in the humanities, they will be trained in practical digital research skills such as the guidelines of Text Encoding Initiative. By the conclusion of the course, students will have built a working prototype of a digital database specific to their research needs. [3] Mr. Michelson and Ms. Taylor

## **DIV6796 - Human Rights, Human Trafficking, and Remaking of Global Christianity**

### **Catalog Description**

Issues surrounding human rights advocacy, especially regarding human trafficking, have become a key contemporary ethical concern. This course will offer a historical survey on the way global Christian communities-particularly the Pentecostals and evangelicals-have been evolving in its attitude toward social justice and commitment to eradication of human trafficking. A crucial interpretive key is identifying the contribution made by Christians from the Global South in resisting neocolonial encroachments from the West, and situating their biblical hermeneutical praxis of subverting trends-economic, ethical, political and cultural-that further perpetuate human rights violations and trafficking of persons. Particular attention will be given to Christian communities in Kenya, India, South Korea and the United States. [3] Mr. Lim

## **DIV6797 - Colonialism, Christ, Capitalism: Reformation, Christianities, and the Advent of Modernity**

### **Catalog Description**

The period popularly known as "Reformation in Europe" also overlapped with the birth and expansion of the early modern Empires: Spain, Portugal, England, France, and the Dutch Republic. This class transcends the boundaries between religious, political and economic history, with particular attention to the development of theologies of salvation among the Catholic and Protestants; articulation and defense of racial hierarchies encoded within Christian theo-grammar; and justification and promotion of capital and goods for the dual sake of Empire and Ecclesia. In so doing, the class will serve the purpose of contextualizing the currently popular concepts of colonialism, capitalism, and critique of religious nationalism. Key texts will be drawn from both Catholic and Protestant traditions, as well as from materials pertaining to the racial and religious Others from the "New World." [3] Mr. Lim

## **DIV6798 - Religion and Sports in Historical Perspectives**

### **Catalog Description**

The relationship between religions and sports has been complicated. Judging from the overtly religious elements in the ancient Greek Olympic games, one may conclude that religion and sports enjoyed a life-giving mutuality; however, judging from the languages of prohibition among the descendants of Calvinistic and Anabaptist Protestants, one may conclude that religion and sports were adversarial to each other's flourishing. This course will survey the various ways world religions, particularly ancient Greek religions, Hinduism, Islam, and Christianity have sought to articulate their perspective on sports. Attention will be given to such factors as race, gender, adolescence, and politics as well as to the phenomenon of Sports as Religion. [3] Mr. Lim

## **DIV6801 - Introduction to Christian Theology**

### **Catalog Description**

In this introduction to the discipline of theology, students will gain practice in reading, thinking, discussing, and writing critically and constructively about central themes, questions, and issues in Christian life, faith, and thought. Students will reflect on and with important historical and contemporary theological texts in light of past and present challenges. Themes include the nature and tasks of theology, revelation, God, human being, Christology, pneumatology, ecclesiology, and eschatology. (The prerequisites are Divinity 6500, Hebrew Bible; Divinity 6600, New Testament; Divinity 6700, History of Global Christianities, Part I; Divinity 6708, History of Global Christianities, Part II.) [3]

## **DIV6802 - Constructive Christian Theology II**

### **Catalog Description**

A required core curriculum course for students pursuing the master of divinity degree, this class is a continuation of Divinity 6801. 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. Prerequisite: DIV 6801. SPRING. [3]



## **DIV6803 - The Skill and Practice of Theological Conversation**

### **Catalog Description**

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]

## **DIV6804 - Scripture and Theology**

### **Catalog Description**

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 both 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]

## **DIV6805 - Christian Praxis: Liturgy and Ethics**

### **Catalog Description**

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]

## **DIV6806 - Gospel, Secularism, and Pluralism**

### **Catalog Description**

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]

## **DIV6807 - Suffering, Politics, and Liberation**

### **Catalog Description**

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 master of divinity degree. [3] Mr. Morrill

## **DIV6808 - Eschatology and Apocalypse in Modern/Postmodern Theology**

### **Catalog Description**

The development of eschatological and apocalyptic theology in relation to the modern and postmodern experience of evil, guilt, and death. [3]

### **DIV6809 - Eucharistic Theology**

#### **Catalog Description**

This course examines Eucharistic theology and practice as the sacramental source and summit of Christian life in community and its individual members. Study of historical and contemporary sources will encourage the development of a critical appreciation of what liturgy does, a constructive theology of the faith revealed in symbol and ritual, and why this all matters ecclesially, pastorally, and ethically. [3] Mr. Morrill

### **DIV6810 - Participation: Ritual Theory and Theology**

#### **Catalog Description**

A reading-intensive graduate seminar studying historical and contemporary Christian theologies of participation (koinonia/communio) and a selection of current ritual theories with a view toward constructive proposals for various theological sub-disciplines. [3] Mr. Morrill

### **DIV6812 - Theologies of Salvation**

#### **Catalog Description**

From the origins of Christianity, salvation has been a fundamental symbol for expressing and reflecting upon experiences and proclamation of what God has done for humanity (and all creation) in the person and ongoing mission of Christ Jesus, in the power of the Spirit. This course surveys theologies of salvation-both theories and practices-through Christian history and in selected diverse contemporary contexts. [3] Mr. Morrill

### **DIV6819 - History of Christian Thought**

#### **Catalog Description**

The study of Christian traditions from the origins to the present with emphasis on the themes of Christology, Church and state, and the social and cultural contents of changing Christian beliefs, and views of the Church. [3] Ms. Schneider

### **DIV6820 - God in the Western Tradition**

#### **Catalog Description**

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

### **DIV6821 - Thomas Aquinas**

#### **Catalog Description**

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

### **DIV6822 - Theology in the Nineteenth Century**

#### **Catalog Description**

Major movements in theological thought during the nineteenth century from Schleiermacher to Troeltsch. [3] Mr. DeHart

**DIV6823 - Kierkegaard the Theologian****Catalog Description**

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.

**DIV6824 - Theology of Karl Barth****Catalog Description**

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

**DIV6825 - Seminar in Rahner, Schillebeeckx, and Metz****Catalog Description**

This reading-intensive seminar studies the work of three of the most significant Roman Catholic theologians of the second half of the twentieth century, unfolding a certain trajectory in systematic-theological content and methods that emerged from the era of the Second Vatican Council. Completion of Divinity 6801 Introduction to Christian Theology, or the equivalent, is required for enrolling in this course. [3] Mr. Morrill

**DIV6826 - Saint Paul and Continental Philosophy****Catalog Description**

A number of prominent philosophers in Europe have surprisingly 'rediscovered' Jewish and Christian monotheism and eschatology, and especially the writings of Paul, as a resource for thinking in radical new ways about politics, ethics, and social agency. This course brings students into engagement with texts by these thinkers, but also with earlier texts similarly on the boundary between theology and philosophy that helped contribute to this recent development. Authors include Karl Barth, Carl Schmitt, Walter Benjamin, Jacob Taubes, Alain Badiou, Giorgio Agamben, Slavoj Zizek, and Michel de Certeau. [3] Mr. DeHart

**DIV6827 - Theology of Dietrich Bonhoeffer****Catalog Description**

Through close reading and discussion students will gain a sense of the development and unity of Bonhoeffer's thought, and also of the relation of that thought to his biography. They will also be encouraged to think more deeply and critically about their assumptions concerning the nature of moral and political existence in light of the God of Christian belief. [3] Mr. DeHart

**DIV6840 - Seminar in Systematic Theology****Catalog Description**

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]

**DIV6841 - Process Theology****Catalog Description**

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]

### **DIV6842 - Practical Theology**

#### **Catalog Description**

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]

### **DIV6843 - Theology in the United Methodist Tradition**

#### **Catalog Description**

A survey of theological developments in the United Methodist tradition, beginning with John Wesley and the rise of the Methodist movements, and ending with current debates. This course will consider the distinct contributions of Methodist theology in the context of Christianity, other religious traditions, and the world. United Methodist doctrinal statements are explored in light of the difference they are making and have made, both locally and globally. [2] Mr. Rieger

### **DIV6844 - Contemporary Theology**

#### **Catalog Description**

The major movements in Christian thought from the beginnings of dialectical theology to the present. [3]

### **DIV6845 - Feminist and Womanist Theology**

#### **Catalog Description**

"Feminist" theology broadly conceived seeks to reflect critically and constructively on Christianity from the perspective of women from a variety of backgrounds and with a variety of concerns. This course will examine both "classical" (1970-1989) and contemporary (1990-present) texts by (white) feminist, womanist, mujerista, disability and queer theologians. [3] Ms. Armour

### **DIV6846 - Queer Theology**

#### **Catalog Description**

This course examines emergent queer theology in relationship to the theological and cultural issues (historical and contemporary) that it seeks to address. Prerequisite: Constructive Theology I or II or permission of the instructor. [3]

### **DIV6847 - Theology and Contemporary Continental Philosophy**

#### **Catalog Description**

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

### **DIV6848 - Theology, Economics, and Labor**

#### **Catalog Description**

Growing disparities between those who have to work for a living (the 99 percent) and those whose wealth and power derives from other sources affect all of us. This course is designed to engage students in explorations of how these disparities shape us all the way to the core in religion, politics, and economics, and what viable alternatives might look like. Traditions from the three Abrahamic religions, Judaism, Christianity, and Islam, will be presented in order to conceptualize justice from the perspective of the exploited and the oppressed, considering possible divine options for the margins, and how emerging movements of solidarity along the lines of class might shape deep solidarity along the lines of race, ethnicity, gender, and sexuality. This course will combine theological reflection, ethical imagination, and practical suggestions for organizing. [3] Mr. Rieger

### **DIV6849 - Derrida: The Death Penalty, Volume I**

### **DIV6850 - God, Economy, and Poverty**

#### **Catalog Description**

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]

### **DIV6851 - Visions of the Future**

#### **Catalog Description**

Critical and postmodern theories in gender, colonialism, race and sexuality emphasize dystopic possibilities for the future, whereas religious traditions emphasize eutopic eschatologies. Examination of the intersection of theories and imagination on the theological question of the future. [3] Ms. Schneider

### **DIV6852 - Theology and Disabilities**

#### **Catalog Description**

In this course we will think about what it means to be made in the image of God through the lens of people with physical, intellectual and developmental disabilities. This is primarily a practical course. In addition to classroom work, students will be paired with a family dealing with disabilities in order to learn from them what life is like. From these engagements in conversation with course texts, the student will draw one's conclusions about theological anthropology, the nature of creation and the concept of Providence among other theological issues. [3]

### **DIV6853 - Theories of Race, Gender, Sexuality, and Disability**

#### **Catalog Description**

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

### **DIV6854 - Native American Philosophies and Theologies**

#### **Catalog Description**

An in-depth study of key concepts and shared principles in philosophical, theological, and anthropological texts by selected Native American writers (Cordova, Waters, Bruchac, Grande, Norton-Smith); social, historical, and political contexts, and the challenges and contributions they offer to contemporary philosophical, ethical, and religious questions. [3] Ms. Schneider

### **DIV6855 - Theologies of Multiplicity**

#### **Catalog Description**

Exploration of recent theological and philosophical works relating to multiplicity and relationality; emphasis on questions of ontology and new materialisms, embodiment, liberation, poetics, and Christian ideas of incarnation. [3] Ms. Schneider

### **DIV6856 - Theology Between God and the Excluded**

#### **Catalog Description**

Four major turns have shaped theology since the beginnings of modern theology in the eighteenth and nineteenth centuries: the turns to the self, the divine Other, the texts of the church, and to other people. This course provides a critical and constructive engagement of these turns in light of the location between God and the increasing numbers of persons excluded from the resources of life, in which religious communities find themselves today. Here, theology becomes a matter of life and death. What contributions can theological discourses make to support life? What are the potential pitfalls and challenges? What are the options for the future of theology and religion more broadly conceived? The goal is to explore and develop constructive theological paradigms and liberative practices that emerge in the creative tensions of various theologies and the multiple pressures of life. [3] Mr. Rieger.

### **DIV6857 - Derrida's Death Penalty, Volume II**

#### **Catalog Description**

This seminar examines the philosophical argument against the death penalty presented in the "teaching lectures" delivered by Jacques Derrida. [3] Ms. Armour and Ms. Oliver

### **DIV6858 - Theology, Religion, and Postcolonial/Decolonial Studies**

#### **Catalog Description**

This seminar explores postcolonial/decolonial theories and their interconnections with the study of religion and theology. The goal is to engage in critical conversations that develop religious and theological discourses in the context of particular postcolonial/decolonial struggles in global perspective. Of particular interest are constructive proposals that do not merely reproduce or copy existing theories. [3] Mr. Rieger

### **DIV6859 - Theology, Visual Culture, and New Media**

#### **Catalog Description**

In recent years, a dramatic change has occurred in our media landscape. Online social media outlets - Facebook, Twitter, Instagram and the like - are now ubiquitous. Legacy media players (newspapers, magazines, television news) have moved online as well often partnering with social media to share content and attract readers and viewers. Faith communities are part of this shift, as well, using on-line platforms as auxiliaries to brick and mortar presence and/or to create new and experimental forms of community. Drawing on scholarship on visual culture and new media, this course explores the theological, political, and communal import of these changes. [3] Ms. Armour

### **DIV6861 - Feminism, Religion, and Race: Mary Daly and Audre Lorde**

#### **Catalog Description**

This is a figure seminar on two mightily formative writers of the 20th century in theology and literature. This means that the reading list will be entirely composed of their own works. We will focus on their individual developments and will reflect on various issues in gender, religion, and race that they appear to share, as well as those that publically divide them. [3] Ms. Schneider

## **DIV6890 - Rowan Williams Preacher & Theologian (Sewanee School of Theology)**

### **Catalog Description**

This seminar will explore the theological themes, concepts and events in the sermons and occasional writings of Rowan Williams. The course traces a trajectory informed by the liturgical calendar and christology: incarnation, transfiguration, crucifixion, resurrection and the empty tomb, ascension, eucharist, ecclesiology and eschatology. Assigned readings will be a mixture of preaching documents (sermon manuscripts and video recordings) and published theological writings: On Christian Theology, Resurrection: Interpreting the Easter Gospel, Tokens of Trust, and A Ray of Darkness: Sermons and Reflections.) Careful reading of assigned texts, seminar discussions, leadership of those discussions and written exercises of various lengths will constitute the work of this course. This seminar will explore the theological themes, concepts and events in the sermons and occasional writings of Rowan Williams. The course traces a trajectory informed by the liturgical calendar and christology: incarnation, transfiguration, crucifixion, resurrection and the empty tomb, ascension, eucharist, ecclesiology and eschatology. Assigned readings will be a mixture of preaching documents (sermon manuscripts and video recordings) and published theological writings: On Christian Theology, Resurrection: Interpreting the Easter Gospel, Tokens of Trust, and A Ray of Darkness: Sermons and Reflections.) Careful reading of assigned texts, seminar discussions, leadership of those discussions and written exercises of various lengths will constitute the work of this course. [3]

## **DIV6901 - Fundamentals of Preaching**

### **Catalog Description**

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]

## **DIV6902 - Reading and Preaching from the New Common Lectionary**

### **Catalog Description**

This course will strive to teach students how to be guided by the lectionary as a way of proclaiming the faith that gave birth to the Church. Students will learn an exegetical process that will draw meaning from the assigned text and from the context of life as lived by the congregation. [3]

## **DIV6903 - Worship Across Traditions and Cultures**

### **Catalog Description**

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]

## **DIV6904 - Ethical Approaches to Preaching**

### **Catalog Description**

This course investigates four ethical approaches to preaching: the social gospel and activist ethics within the preaching of the civil rights movement, the counter-cultural ethic within post-liberal homiletics, the communicative ethic within conversational and collaborative homiletics, and the ethic of risk and solidarity in liberationist homiletics. Students will preach sermons that make use of these theoretical and theological approaches. [3]

### **DIV6905 - Howard Thurman: Mysticism, Proclamation, and Worship**

#### **Catalog Description**

Howard Washington Thurman is a twentieth-century self-identified mystic. He studied under Quaker mystic Rufus Jones at Haverford College in 1929 when Negroes were not admitted to the institution. This special study of mysticism came at a crucial time in Thurman's career following his first pastorate and before his first appointment in academia by serving both Morehouse and Spelman. This course will focus on Thurman's mysticism, proclamation, and understanding of worship. Students will learn particular philosophic, aesthetic, and theological influences contributing to Thurman's understanding of corporate and personal religious experience, key historical and social influences in his religious development, and important religious themes upon which he writes, lectures, and preaches throughout his life. [3] Ms. Steele

### **DIV6906 - Worship, Race, and Culture**

#### **Catalog Description**

Modern Christian worship occurs in a globalized world with complex multicultural dynamics and ongoing racial injustice. Hence, this course examines worship with attention to its various racial contexts and cultural expressions. Critical race theory will inform our investigation of the ways in which race impacts patterns of worship. We will study how to "make room at the table" for various racial and liturgical cultures in a manner that fosters justice and peace, both in homogeneous congregations and multicultural congregations. We will also explore how to create multicultural liturgies that reflect the equality and diversity of Christians of different races, nationalities, languages, and denominations. Through exposure to cross-cultural worship experiences, key literature in liturgics, and classroom conversations at the nexus of race, culture, and worship, students will gain new liturgical insights and develop theologies of worship that are racially responsible and culturally sensitive. [3]

### **DIV6907 - Preaching the Headlines**

#### **Catalog Description**

This course examines the use of current events at local, national, and global levels within the creative process of preaching. Subject exploration will include, but is not limited to matters of gender and sexuality, race, violence, poverty, the environment, and religion. The goal of the course is to help participants become astute in the pastoral and prophetic practices of proclamation that engage the world in which we live; critical processes of theological reflection support these practices. [3] Ms. Thompson

### **DIV6908 - Preaching Jesus: Postcolonial Approaches**

#### **Catalog Description**

This course focuses on the question: What would it be like preaching Jesus from a postcolonial perspective? Students are invited to engage in conversation around this question and practice preaching in class by exploring the theological and ethical issues emerging from the Christological themes. Through this course, students study not only decolonizing the pulpit but also refurbishing the pulpit with postcolonial images, metaphors, and stories of the "hybrid Jesus." [3]

### **DIV6909 - Ministry Praxis: Weddings and Funerals**

#### **Catalog Description**

This praxis course is designed to provide experiential education in two practices of ministry that students will encounter in their vocations. By integrating theology, theory, and practice in the ministerial areas of weddings and funerals, students will reflect upon their theologies of marriage and their theologies of death and will engage in practices related to the two ministries.

### **DIV6921 - Oratory and Rhetoric for Proclamation**

#### **Catalog Description**

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]



**DIV6922 - Ministry, Voice, and Vocation: Civil Rights, Martin Luther King Jr., and Preaching**  
**Catalog Description**

This course will integrate study in the social and preaching ministries of Martin Luther King Jr. The course will explore the social and cultural contexts of King's life from a national and global perspective, giving careful attention to the secular and sacred elements that shaped both his life and the Civil Rights movement. The critical theological voices and practical theological influences that shaped his ministry and mission will serve as evaluative material for analysis of his voice in American religion. This course will also weigh this important dialectic for preaching and social justice ministry in the contemporary Church extending between cross-cultural and multi-cultural public ministries. Primarily, our examination of the sacred-secular dialectic in public ministry, exemplified by King and the Civil Rights era, will be oriented to issues of race, gender, and class, which in the end evaluates or explores the pastoral-prophetic dialectic of preaching and public ministry to deal with social conflict or oppressive conditions today. [3]

**DIV6923 - Prophetic Preaching and Social Justice Ethics**  
**Catalog Description**

This course wrestles with the moral quandaries that church leaders and preachers often face in contemporary issues or conflicts. For example, how have faith and preaching been complicit in questions of hegemonies, power, and social injustice? What questions do we ask to clarify these conflicts, and can we answer them competently? What is the role of ethics methodology in preaching? How do we shape justice ethics or moral argument in preaching? What is the role of the pastor-prophet in our society? Topics will include: economic and class conflicts; racial, gender and sexual orientation conflicts; faith conflicts; questions of violence and resistance; and ecological/environmental issues. [3]

**DIV6924 - Preaching in the African American Traditions**  
**Catalog Description**

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]

**DIV6925 - History and Theology of Preaching**  
**Catalog Description**

An historical study of the relationship between theology and preaching from the Early Church to the Modern Era by exploring the ways Christian theology influences homiletical theories and practices, and vice versa. [3]

**DIV6926 - Collaborative Preaching**  
**Catalog Description**

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? Of or 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]

**DIV6927 - New Perspectives on Preaching**  
**Catalog Description**

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]

**DIV6928 - Non-pulpit Preaching: Homiletics in Popular Culture**  
**Catalog Description**

Preaching is not simply a Sunday morning, pulpit-based activity. Whenever cultural, political, or communal artifacts (films, video games, songs, books, poetry, speeches, documents, spoken word, visual art, etc.) contain messages that interpret the events or ideas referenced in biblical texts theologically in relation to lived experience, "homiletics" is involved. In this course, students will learn to discover, analyze, and create such artifacts. [3]

**DIV6929 - Liturgy and Preaching**  
**Catalog Description**

An exploration of the historical roots of liturgical preaching, preaching and sacraments, preaching the Church Year and other calendars, lectionary preaching, preaching inclusivity and worship, preaching performance and worship arts, and occasional sermons in liturgical context. [3]

**DIV6930 - Jesus, Paul, and Preaching**  
**Catalog Description**

The homiletical task is to proclaim the good news. That is what Jesus and Paul did. But how did they do so? What were the contexts in which they did so, and how can we best understand their contexts and proclamation, and apply them to our own contexts? This course explores how Jesus and Paul proclaimed the good news in their Second Temple contexts, and lead participants in imagining how to proclaim the good news today. [3]

**DIV6931 - Readings in Liturgical Theology**  
**Catalog Description**

This seminar course will explore diverse topics in liturgical theology, including history, specific liturgical traditions (both denominational and cultural), pedagogy, ritual studies, feminist and gender studies, multicultural worship and inculturation, ecumenics and liturgical renewal, liturgical language, the arts, ethics, pastoral care, and contemporary liturgical theology. It will also look at different methodologies employed for the use of liturgical studies, especially in the study of historical texts. This course is designed for those students who want an in depth look at liturgical theology, particularly doctoral students preparing for their comprehensive exams in this area. [3] Ms. Budwey

**DIV6932 - Voice, Imagination, and Sacred Utterances**  
**Catalog Description**

This course explores using one's voice as act of imagination that is connected to our deepest convictions. Participants will engage various genres of historical and contemporary works and place these works in conversation with traditions of religious rhetoric (including: sermons, testimonies, prayers, and speeches). [3] Ms. Thompson

### **DIV6933 - Womanist Proclamation and the Arts**

#### **Catalog Description**

This course explores Black women's experiences and artistic expressions as acts of moral agency, forms of resistance, and theological utterances. Participants will engage womanist theology, homiletic and narrative theories, and theological aesthetics to reimagine theological meaning in public spaces and faith communities. The course will provide opportunities for field site visits, a practicum, and learning leadership. [3] Ms. Thompson

### **DIV6934 - Intersex in Christian Traditions: Perspectives from Science, Law, Culture, and Theology**

#### **Catalog Description**

This course examines the lived experiences of intersex people who have faced erasure due to the sexually dimorphic assumption that all humans are either 'female' or 'male.' It will explain intersex and understandings of sex/gender in the areas of science, law, culture, Christian theology, and Christian liturgy. Centered in the real-life experiences of intersex people it will also identify issues that intersex people face in these five areas due to sexual dimorphism. Finally, it will determine ways to advocate for and support intersex people in a movement toward sexual polymorphism. This course may be applied to the Religion, Gender, and Sexuality concentration and may also be used to fulfill the praxis requirement for the concentration. [3] Ms. Budwey

### **DIV6940 - Advanced Preaching Praxis**

#### **Catalog Description**

Students will build on any of the other courses in preaching that they have taken at Vanderbilt Divinity School by participating in a small "peer-coaching group." Students will learn how to reflect on the many aspects of their formation as a preacher and how to work together with peers as a part of the ongoing process of learning to preach. [3]

### **DIV6941 - Practical Theology and the Public Church**

#### **Catalog Description**

This course studies practical theology topics and methods/methodology for the church's role in society/public arena, dealing with public theology and a range of social, cultural, economic, and political issues. [3]

### **DIV6942 - Homiletic Analysis**

#### **Catalog Description**

Students will learn criterion and skills for analyzing, evaluating, and providing feedback on sermons. The course will focus on establishing essential criteria for sermon evaluation, learning methods for offering sermon feedback in small groups, and developing skills for individual sermon supervision.[3]

### **DIV6943 - Bodies, Power, and the Pulpit**

#### **Catalog Description**

This course examines the interplay of embodiment and power as they connect to culture, the pulpit space and rhetoric, the person of the preacher, and Scripture. Participants will engage texts, films, and colleagues in order to inform a critical discussion about the tasks, content, and performance of preaching. [3] Ms. Thompson

### **DIV7000 - Pastoral Theology and Care**

#### **Catalog Description**

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]

### **DIV7001 - Pastoral Theology: History and Horizons**

#### **Catalog Description**

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]

### **DIV7002 - Pastoral Care and Global Capitalism**

#### **Catalog Description**

This course delineates the salient features of late capitalism, often designated by the term 'neoliberalism,' and its profound effects upon global politics and economics, societies, communities, and institutions. It focuses particularly on how contemporary technologies and cultural assumptions extend the influence of 'free markets' into interpersonal relationships and individual selves, as well as into religious congregations, theological reflection, and the practices of pastoral care and counseling. In each instance it asserts that the effects include distorted notions of freedom, identity and tolerance, as well as affective alterations, all of which erode or even corrupt these areas of life and thus contribute to widespread human suffering. Finally, it explores possible practices for congregations and pastoral caregivers that might oppose and alleviate these effects, as well as theories that might guide such practices. [3]

### **DIV7003 - Seminar in Theology and Personality: Hope and Despair**

#### **Catalog Description**

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]

### **DIV7004 - Theories of Personality**

#### **Catalog Description**

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]

### **DIV7005 - Methods in Theology and Social Sciences**

#### **Catalog Description**

A seminar focused on the relationship of theology and science in general and religion and psychology specifically. Uses several classic models as illustrative of the ways that persons have attempted to bring these two disciplines together. Students should expect to use methods studied in understanding their own projects in the field. [3]

## **DIV7006 - Mindfulness, Religion, and Healing**

### **Catalog Description**

Mindfulness seems to be everywhere – a “spiritual therapeutic” promoted as helpful for nearly every facet of our lives from hospitals to basketball courts, from the classroom to the boardroom. But where do mindfulness practices come from exactly and is their current widespread use really “healthy” for society? In this class we will explore multiple histories for contemporary mindfulness practices, their origins in both Buddhist and U.S. liberal religious traditions; their current use as healing techniques and in other spheres of society; and the heated debates that now surround them on issues such as secularization, cultural appropriation, and social consciousness/amnesia. [3] Mr. Helderman

## **DIV7007 - Winnicott and His Contemporary Interpreters in Religion and Psychology**

### **Catalog Description**

This graduate seminar will explore the work of the post-Freudian pediatrician and psychoanalyst D.W. Winnicott (1896-1971) and his significance for psychodynamic theory and psychology of religion. Winnicott is the leading theorist of the Independent Group in British psychoanalysis (who located themselves between Anna Freud and Melanie Klein). Winnicott has been described as "intriguing, intellectually invigorating, startlingly innovative, clinically helpful, and sometimes frustrating to read and understand." He informs our understanding of especially, children, families, play, and the creative impulse. Besides reading a significant amount of Winnicott's work, the seminar will discuss works by contemporary interpreters and critics. [3] Mr. Hamman

## **DIV7008 - Solution-Focused Brief Therapy for Chaplains and Pastoral Leaders**

### **Catalog Description**

This seminar is an introduction to Solution-focused Brief Therapy(SFBT), a short-term, goal-directed, collaborative approach to giving counsel and providing care. SFBT is built around specific techniques that awaken hope, empower change, and instill resilience. It reflects a social constructionist worldview, i.e., every person has a unique approach to life. Through diverse roleplays, students will embody SFBT techniques. SFBT can be used in many forms of caregiving and leadership, ranging from congregational contexts, to chaplaincy, to non-profit leadership, activism, and coaching. It is an effective approach in interfaith and intercultural contexts due to its positive, social constructionist, and non-hierarchical views. [3] Mr. Hamman

## **DIV7009 - Theopoetics: Embodied God-Talk in Works of Art and Culture**

### **Catalog Description**

Theopoetics is the work of deep theological discourse and beauty in art and culture; however, much of its iteration stays within the halls of academia and Western philosophy. This course takes the legacy of this deep thinking, favor of imagination, and inclusion of the arts to do the work of interpreting the ways God/the Divine is embodied in art and culture. We turn to the neighborhoods, front porches, and articulations of everyday theopoetics; from the people not situated in places of power and social elites or society pages. [3] Ms. Gonzalez-Justiniano

## **DIV7010 - Models of Sustainable Hope for Persons and Communities**

### **Catalog Description**

This course introduces students to theologies, philosophies, and systems of hope and future within, but not limited to, the Christian tradition. Students will explore collective patterns in religious systems as well as the psychological implications for the individual. A sustainable hope refers to a hope that can be maintained and traditioned. We will look at questions such as, how does one flourish amid crisis and hardship? What are the implications of articulating a responsible and sustainable hope? How do we engage a plurality of religious traditions in collaboration with materializing hope? At the end of the class the student should be able to define and map a system of hope for their religious/spiritual context. [3] Ms. Gonzalez-Justiniano

### **DIV7020 - Children, Youths, and Religion**

#### **Catalog Description**

This course is guided by three questions: What is the nature of religious and spiritual experience for children and youths? What wisdom does Christianity in particular have to offer on children and youths? What can people in congregations do to improve the well-being of children and youths within and beyond religious communities? Through textual and field research, this course hopes to expand theological repertoire on children and youths and enrich two kinds of ministries--faith formation within the congregation (nurture) and special ministries to kids at risk in society (mission). [3]

### **DIV7021 - Women, Psychology, and Religion**

#### **Catalog Description**

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 MTS requirement in religion, personality, and culture or the gender requirement for the MDiv and counts toward the Carpenter certificate [3]

### **DIV7022 - Men, Psychology, and Religion**

#### **Catalog Description**

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]

### **DIV7023 - Bodies and Theological Knowledge**

#### **Catalog Description**

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]

### **DIV7024 - Theology and Health in a Therapeutic Culture**

#### **Catalog Description**

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

### **DIV7025 - Theories of Human Development**

#### **Catalog Description**

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]

## **DIV7026 - Selves in Social Context**

### **Catalog Description**

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]

## **DIV7027 - Womanist Thought in Religion and Psychology**

### **Catalog Description**

In 1979 Alice Walker first coined the term "womanist" in a short story, "Coming Apart". Walker's main character thinks to herself that she has "never considered herself a feminist--though she is, of course, a 'womanist.' A 'womanist' is a feminist, only more common." It was not, however, until her 1981 collection of prose "In Search of our Mother's Gardens: Womanist Prose" that the term womanist began to fuel the aims, methodologies, aesthetics, and sources for research concerned with the study, and transformation, of black women's lives. Womanist scholars situate black women's experience as the epistemological starting place for reflection, theory building and praxis; therefore, a primary presupposition of this course is that black women's particularity, and the challenges their experiences pose for existing perspectives, is integral to womanist approaches to psychology and religion and is the privileged source of knowledge building in this class. This seminar course will introduce students to, and deepen their engagement with, womanists' thought, and the methods, aims, approaches, and sources of womanist scholarship in religion and psychology. [3] Ms. Sheppard

## **DIV7028 - Psychology and Religion in Butch, Femme, and Queer Women's Ethnographies and Narratives**

### **Catalog Description**

This course is concerned with identity/identities, the formation of subjectivities in the midst of highly defined spaces as well as broader self-defined inclusive spaces. Questions related to religion, psychology, and culture will guide us, as will questions such as what/who is a woman, what is butch-femme, and queer, but also be subjected to the contribution, challenge and critique of lived experience. Permission of the instructor is required for second- and third-year students in the Divinity School for enrollment in the seminar. [3] Ms. Sheppard

## **DIV7029 - Evil, Aggression, and Cultural Trauma at the Intersection of Religion, Psychology, and Culture**

### **Catalog Description**

This advanced course is concerned with the lived experience and life-shaping reality of evil, aggression, and cultural trauma. The course will concern itself with the "habitus" of evil and aggression and the trauma of culture as well as traumas acted against, upon, and throughout the cultural landscapes in which we are embedded. Part I of the course will turn first to individual narratives or lived experiences of evil, aggression, and trauma. Part II of the course will turn into an interdisciplinary discussion of cultural and social cases of evil, aggression and cultural trauma, and the trauma of culture utilizing various sites of "excavation" such as news, music, cyberspace, and literature. Part III will examine the place of religion and religious practices as a source and context for evil, aggression, and trauma as a site for resistance, protest, and practices of transformation. Part IV will engage psychological and critical theories of trauma, moral injury, and aggression and theory as traumatic. Part V will take up theologies (Latina, womanist, feminist, liberation, and practical pastoral perspectives) as attempts to face the reality and impact of evil, aggression, and cultural trauma while sometimes inflicting the very reality they seek to counter, and as models of reflection in practice as a response. [3] Ms. Sheppard

### **DIV7030 - Latino/a/x Pastoral Theology and Thought**

#### **Catalog Description**

This seminar explores aims, sources and methods developed by Latino/a/x pastoral theologians, primarily in the US but also in Latin America and the Caribbean. This class is interdisciplinary and intersectional in approach, and we will engage theology, "Third" World Feminism, Post-colonial, Decolonial, as well as Lesbian, Trans and Queer perspectives. As a course concerned with critical theological and religious reflection on lived experience, we will also explore that significance of colorism, ethnicity, gender, language, race and sexuality in critical reflection. [3]

### **DIV7031 - Race and Class: Cultivating Radical Care**

#### **Catalog Description**

This course explores the interrelations between race and class, with a focus on the United States. Pairing historical, critical, and theological analyses with everyday life under neoliberal hegemony, it undertakes an appreciation of the complex entanglements between race and class, and the ways these are currently mystified. This is a course offered in the Religion, Psychology, and Culture area of the curriculum. This means the course's perspective is determined by the pain arising from concrete ways people experience themselves as raced and classed, and the peculiar conditions under which these experiences are entwined with and amplify one another. Investigating how racism and class exploitation are interwoven under the hegemony of neoliberal capitalism, the course moves to imagine the care this entanglement demands as "radical care." Moreover, it compares such provision with existing forms of care in order to identify the elements that justify calling this care "radical." [3]

### **DIV7032 - Womanist Ethnography**

#### **Catalog Description**

This course introduces students to womanist ethnography generated by Black and Brown women, primarily of the US, who identify as womanist and whose research approach is ethnographic and centered around the lives of black diasporic experience in religion and society. This class re-situates knowledge production by decentering notions of "objective" vs. "subjective" vs. "intersubjective" vs. "intrapsychic" and directs our attention to narrative, stories, and process as epistemological sources of theory and practice. [3] Ms. Sheppard

### **DIV7033 - Seminar in Catastrophe, Trauma, and Hope**

#### **Catalog Description**

In this course we will analyze the practical and ideological implications of a hope that lies at the center of community, not at the end of times. We will explore monstrosities, crisis that can trigger trauma, and catastrophes in search of new revelation through sustainable practices of hope. We will speak of collective patterns that are influenced by trauma that especially minoritized bodies continue to experience. [3] Ms. Gonzalez-Justiniano

### **DIV7037 - Seminar in Shame and Guilt**

#### **Catalog Description**

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]

### **DIV7038 - Sexuality: Ethics, Theology, and Pastoral Practice**

#### **Catalog Description**

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]



### **DIV7039 - Religion, Gender, Sexuality, and the Family: Challenges in Care and Counseling**

#### **Catalog Description**

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

### **DIV7040 - Pastoral Theology for Transitions and Crises**

#### **Catalog Description**

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 7000, Pastoral Theology and Care. [3]

### **DIV7041 - Pastoral Care for Persons with Mental Health Disorders and Addictions**

#### **Catalog Description**

This seminar examines the behavioral, psychological, and interpersonal patterns that characterize addiction. This includes a consideration of "mood disorders" (depressive and/or anxious), as they are often comorbid with addiction. The course also carefully attends to the social (political, economic, cultural) conditions that appear to have fueled a dramatic increase in the incidence of addiction and mood disorders, in the USA and globally, over the last 30 years. What might these forms of human distress be saying about what it means to be a human being living within this particular slice of history? Finally, students will achieve some understanding as to how theological reflection may shed additional light on addiction, what demands addiction places on theological reflection, and how those involved in caring for souls might respond. [3]

### **DIV7042 - Death and Dying**

#### **Catalog Description**

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 ones' 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]

### **DIV7049 - The Religious Self According to Jung**

#### **Catalog Description**

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]

### **DIV7050 - Psychology of Ritual and Myth**

#### **Catalog Description**

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]

### **DIV7051 - Freudian Theories and Religion**

#### **Catalog Description**

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]

### **DIV7052 - Post-Freudian Theories of Religion**

#### **Catalog Description**

An examination of the Object Relations school of contemporary psychoanalysis (M. Klein, D. Winnicott, W. R. D. Fairbairn, Otto Kernberg, Heinz Kohut). Focus on both the clinical and the explanatory theories as they relate to the examination of religious experience and similar self states.[3] satisfies MTS religion, personality, and culture requirement. [3]

### **DIV7053 - Contemporary Psychotherapy and Pastoral Counseling**

#### **Catalog Description**

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 7000, Pastoral Theology and Care. [3]

### **DIV7054 - Critical Issues in Psychotherapy**

#### **Catalog Description**

An 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]

### **DIV7055 - Play, Subversion, and Change**

#### **Catalog Description**

Designed for those pursuing pastoral leadership, this seminar explores play and its liminal quality as foundational to social life in general and a spiritual/religious life in particular. Play is a practice that restores and rejuvenates even as it facilitates emotional, relational, and spiritual well-being. As a form of knowing, play teaches, informs, and invites discoveries. Through select readings, seminar participants will become knowledgeable about the anthropological and sociological roots of play, the neuroscience and psychodynamics behind play, play and human development, and various other dimensions of play (such as ritual, fantasy, rough-and-tumble, and technological play). Playful practices will be explored and special attention will be given to play within pastoral leadership and religious education. Mr. Hamman [3]

### **DIV7056 - Pastoral Care and Community Justice**

#### **Catalog Description**

This course situates pastoral care as communal in nature and invested in pastoral theology and practices that seek to listen to and effectively collaborate with those in communities subjected to structural and interpersonal injustices. [3] Ms. Sheppard

### **DIV7057 - Frantz Fanon's Psychology: Race, Gender, and Religion**

#### **Catalog Description**

This course is an introduction to the work of Frantz Fanon and will explore his critical psychology as a resource for understanding the psycho-cultural dynamics of racial and gender oppression, anti-colonial resistance, and the contemporary implications and potential of his work in psychology and society. [3] Ms. Sheppard

## **DIV7058 - Religion, Science, and Evolution**

### **Catalog Description**

The course is designed into five sections: Section one is on Darwin's core concepts of evolution; two is on the response to Darwin by religionists, among many; three is on contemporary uses of Darwinian theory to model religion and other value systems; four is on attempts to mimic human cognition using immense computing power, e.g., IBM's "Watson" system which won a famous "Jeopardy" game against human opponents; five is on ethical implications and further questions. [3]

## **DIV7059 - Decolonizing Theologies of Care**

### **Catalog Description**

The theology and practice of pastoral care is only beginning to grapple fully with its colonial roots. This course will examine critically the continuing implications of colonialism's infused approaches through the lens of contemporary critiques and indigenous, cultural, ritual, local, ancestral practices of healing. At the core of the course is the importance of the understanding of pastoral, spiritual, chaplaincy, therapeutic, soul care as communal and sacred. In this conceptualizing of theology and care, the psychological and the spiritual are intertwined and inextricably tied; furthermore, to serve in a caring role is not a job but a response to the community's need for maintaining, and restoring, wholeness and harmony of the community because the community has called forth this role. Finally, decolonized theology and care recognizes that we exist in socio-political contexts that affect the well being of the community, and decolonized approaches must take this into account in its practice of care. Thus, decolonizing care is a form of resistance to the destructive effects of colonialism. [3] Ms. Sheppard

## **DIV7064 - Humanity and Artificial Intelligence**

### **Catalog Description**

Artificial Intelligence is an intersectional power shaping lives. Chatbots, social media platforms, e-commerce, and security agents ensure a close human-AI relationship. Seeking human flourishing, this seminar draws transversally on psychodynamic theory, philosophical reflection, cultural criticism, and practical wisdom. [3] Mr. Hamman

## **DIV7065 - Theoretical Applications for Practical Theology and Ministry**

### **Catalog Description**

Through the application of various "APPS" or theoretical lenses (e.g., feminist and womanist theology, popular culture and theology, Black theology, the Internet and its influence on experience, and the artistic rendering of life, to name a few) students will engage the following aspects of methods in pastoral or practical theology: "(1) the explicit or implicit role of theology; (2) the relationship to various fields and disciplines outside of religion or theology, especially the social and behavioral sciences; (3) the awareness of the import of communities and context; (4) the integration of theory and praxis; and (5) the role of the experience of individuals and communities in the construction of theological and faith claims" (Marshal 2004, 137). As an outcome of their studies, students will approach their work with a mindfulness that emerges from considering some of the threads that may be woven into one's practical theology and ministry. [3]

## **DIV7066 - The Craft of Academic Writing in Theology and Religion**

### **Catalog Description**

This course is focused on the craft of academic research and writing in theology and religion and is designed around opportunities for practicing the craft, giving and receiving feedback, honing a publishable article, and reading memoirs on writing and literature on the craft of research and writing. Restricted to graduate students. Students in the Divinity School may enroll by permission of the instructor. [3]

### **DIV7067 - Pastoral Theologies and Ethics of the Streets**

#### **Catalog Description**

This course takes as its point of departure the local-of the streets-contexts of the pastoral theologies and ethical impulses that shape and guide individuals and communities' public theologies and practices. Too frequently these kind of explicit and implicit motivations undergirding local-on the ground-responses to community concerns fail to make their way in to academic and scholarly discourse. The end result is that, except with rare exception, local-of the street and on the ground-pastoral theologies and ethical categories are not represented in most of the scholarship appropriated for pastoral theological education. This course is demanding in its requirement that students spend significant time listening to those whose vocational practices are lived out in their own communities and represent their commitment to individual and social transformation. [3] Ms. Sheppard

### **DIV7068 - Work, Love, and Vocation: Composing a Life**

#### **Catalog Description**

To what are people called in each phase of life, and how do these callings evolve and transform as we change and develop? How do we discern our callings, and how do we help others do so? What are some of the unspoken complexities and challenges of callings that we hesitate to name? In a word, how do people compose their lives despite or amid impediments, failures, and diverse pressures and demands? This class focuses on a classic Christian theme-vocation. But it disrupts conventional understandings and invites fresh engagement with life choices as a living breathing evolving reality, shaped by culture, time, and our physical embodiment, a matter of composition and recurrent recreation rather than simply a once-in-a-lifetime summons, a lofty religious aspiration, or a vague doctrinal claim. The class provides tools to analyze and explore your own vocational desires and those of others, resources to understand how vocation arises at different life phases, and a sampling of spiritual life writing in which other people recount their efforts to reach vocational clarity about life. [3]

### **DIV7076 - Theories of Inequality, Diversity, and Social Justice**

#### **Catalog Description**

The course reflects the multi-level orientation of the department and includes readings that critically address structural, community, and individual levels of analysis. The focus of the course will be on careful reading and critical evaluation of classic and contemporary texts about inequality with the goal of helping students develop a sophisticated theoretical grounding from which to approach their studies. This course is designed for doctoral students; however, Divinity School students may enroll with permission of the instructor. Students are expected to have taken a graduate-level research methods or data analysis course. [3]

### **DIV7077 - Theories and Practice in Critical Pedagogy**

#### **Catalog Description**

This graduate level seminar explores critical, liberative and emancipatory pedagogies, and interrogates their applicability for teaching theological education and religious studies. Particular attention will be devoted to critical theories grounded in race, gender, and class analysis, as well as to the promise and problems posed by doing critical pedagogy on the margins of academe and religious life. This seminar will also survey inter/multi/disciplinary pedagogical approaches in order to demonstrate the manner in which subject matter impacts both knowledge production and concrete, everyday life experience. Finally, students will begin working on intellectual design and course development skills in an effort to articulate their own signature pedagogy. These expected outcomes will be realized through a variety of instructional strategies. Those strategies include, but are not limited to, the following: discussion, demonstration, inquiry and student led activities and facilitation. [3] Ms. Floyd-Thomas

### **DIV7078 - Heinz Kohut, Self-Psychology, and Religion**

#### **Catalog Description**

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]

### **DIV7079 - Faith, Film, and Pastoral Care**

#### **Catalog Description**

This course offers an alternative avenue to learning and practicing pastoral care in a variety of institutional settings and capacities. It uses film, reading, and experiential learning, all in dialogue with one another, to stimulate and enrich imagination, understanding, and capacity to practice care. Following a general introduction, the class meets for four extended Friday/Saturday sessions approximately every other week to review and analyze the film; explore the assigned reading; and engage in exercises to learn specific pastoral skills, strategies, and practices. [3]

### **DIV7080 - Spirituality and Social Activism: In a Time of Trauma**

#### **Catalog Description**

Spirituality and Social Activism is a practice-theo-pastoral-reflection course where we will focus on the need to amplify the need for sustaining spiritual practices in a time of spiritual, communal, and cultural trauma in the work of social transformation. Drawing on life - our own and cultural figures, film, music, news/social media, guest speakers, and auto-ethnography, this course will embody a commitment to intersectionality, justice, and deep heart work. Wisdom will be sought from the spiritual practices we do together and the social activism. [3] Ms. Sheppard

### **DIV7081 - Young Adult Faith, Spirituality, and Leadership**

#### **Catalog Description**

This seminar explores the faith, spirituality, and leadership of the "nones" and the "somes" - young adults who do not (readily) identify with traditional and/or mainline religious identities. Drawing on primarily a postfoundationalist spirituality, young adults are creating alternative communities, ministries, and non-profits of social, economic, and ecological justice. As such, the seminar asks the question: What is the young adult witness (or testimony) to human life discovered in the narratives of personal, political, and societal resistance to structures of abuse and oppression? The seminar suggests that the witness can be summarized as: embracing anxiety, loss, and trauma; believing in belonging (or community); nurturing one's spiritual life; seeking racial, social, political, economic, and environmental accountability while working toward a just society; and, making a positive difference in the world. In these foci lie hidden The Good Life, which can be distinguished from The Good News (of personal salvation in Jesus Christ and the traditional focus of mainline Christianity). The seminar draws primarily on philosophical, sociological/cultural, ethnographic, anthropological, psychological, economic, theological, and biblical sources. Guests of and visits to innovative ministries and non-profit work in Nashville will explore the importance of place. Students will be encouraged to identify and create an action plan to guide their cause engagement, advocacy, activism, and leadership. [3] Mr. Hamman

### **DIV7082 - Climate Violence and Earth Justice**

#### **Catalog Description**

Even in places where protest against injustice has a long legacy, people do not always recognize the earth as a subject of subjugation. This class speaks to this oversight and takes one small step toward addressing the "wicked" problems of climate change and environmental degradation. It enlists non-conventional sources, turning in the first part of the class to the literary arts, fiction, tree science, and indigenous knowledge to foster new ways of seeing and fresh tools to aid students in affecting change. The second part of the class sustains the concrete focus, looking at pastoral and prophetic implications and inviting students to deliberate on steps to stimulate earth justice in local and global communities. [3]

### **DIV7083 - Climate Change: Religion, Ecology, and Economics**

#### **Catalog Description**

Since the publication of Lynn White's classic 1967 article in "Science," Western Christianity has come under intense scrutiny for contributing to the current ecological crisis, which finds its culmination in climate change. Less discussed but equally important is White's sense that science in the West has also been influenced by these intellectual currents and is, therefore, not able to solve the problems on its own. This class brings together theological, ethical, economic, and scientific perspectives in an examination of what has contributed to our current ecological crisis. While there is widespread agreement in these fields that we are living in the "Anthropocene," an age that is determined by humanity after the end of the "Holocene," how can we better understand humanity's role in environmental degradation and climate change, and how is humanity changing under those conditions? The goal of this analysis is to identify how the problems might be addressed and what alternatives could be developed. The seminar will be conducted at a Native American ecovillage south of Birmingham, Alabama. [3]

### **DIV7084 - Nonviolence in Theory and Practice**

#### **Catalog Description**

Grounded by lived experience and ethnographies, this course explores the ethics, theology, history and practice of nonviolent movements. Using a case study approach, we examine the methods of nonviolent movements, the spiritual and psychological motivations for pursuing social justice through nonviolent means, and theories of change that undergird the practice. This course will include travel to greater Nashville community sites. [3] Ms. Sheppard

### **DIV7085 - Religion, Culture, and Society**

#### **Catalog Description**

Relationships between cultural, political, and social dynamics and religion. How religions and spiritual practices shape cultures and are changed by them. Contexts and issues that arise from the religious and spiritual dimensions of human life. [3]

### **DIV7089 - The Psychology of Religion**

#### **Catalog Description**

A psychological approach to the understanding of religious experience, with an emphasis on intersectionality and culture from psychodynamic perspectives. Specific attention will be given to the implications for ministries of chaplaincy. [3]

### **DIV7090 - Clinical Seminar**

#### **Catalog Description**

A two-semester seminar (fall and spring) supervisory course that focuses upon discussion of readings from a clinical practice orientation and presentation of cases from a context in which students provide care or counseling. The requirements include critical engagement with the assigned texts, rigorous clinical discussion, and the submission and presentation of written case reports. Participants must be actively engaged in pastoral ministry or in other care-providing roles. Enrollment is limited to six doctoral and upper-level divinity students; students from the Divinity School are granted permission to enroll after being interviewed and approved by the clinical seminar faculty. [3]

### **DIV7100 - Ethics in Theological Perspectives**

#### **Catalog Description**

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]

### **DIV7101 - Methods in Ethics**

#### **Catalog Description**

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 MTS requirement in ethics. [3] Mr. Anderson

### **DIV7102 - Ethics for Human Development Professionals**

#### **Catalog Description**

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]

### **DIV7103 - Ethics in Crisis: The US and Its Seven Deadly Sins**

#### **Catalog Description**

This course is an intensive examination of what has been most famously referenced as the "seven deadly sins:" pride, envy, gluttony, sloth, wrath, lust, and greed, and how these transgressive principles actually have shaped the moral character and sociopolitical condition of American society and culture. We will examine how the innermost workings of US society are informed and ultimately beholden to these "capital vices." Furthermore, given Gandhi's summative reassessment of these vices as the "world's seven great blunders," his framework will serve as an important schema for self-examination, social analysis, and moral formation for the central foci of the course. By utilizing liberative ethics, liberation theology, critical race theory, and feminist-womanist thought, this course will equip students with critical methodological skills and theological competencies associated with ethical theory and moral practices necessary for effective conflict analysis and crisis intervention in service of social transformation as well as justice making efforts. [3] Ms. Floyd-Thomas

### **DIV7104 - Exodus in America: Black Christians and White Jews in Interreligious Dialogue**

#### **Catalog Description**

This interreligious seminar will examine the central role the Exodus narrative and motif have played in the religious and identity formation of both black Christians and white Jews in the United States. The examination will be guided by an interdisciplinary framework: Scriptural Interpretation and Witness; Cultural Traditions; Moral Reasoning; and Experiences of Oppression. For each component of this framework, the appropriation, application, and interpretation of the Exodus experience for both communities will be described, compared, and contrasted. The interdisciplinary approaches of Black Church studies and Jewish studies will serve as the methodological basis for these comparisons and contrasts, with special attention given to their subsidiary disciplines of Biblical studies and religious ethics. [3] Ms. Floyd-Thomas

### **DIV7105 - BLM: Ethics, Politics, and Prophecy**

#### **Catalog Description**

This course examines the emergence and development of Black Lives Matter as a social movement for Black liberation. This course will focus on the ethical visions, political contexts, philosophical underpinnings, cultural roots and religious implications of Black struggles against systemic racism, group oppression and radical inequality that began after the death of Trayvon Martin and solidified after the deaths of Michael Brown and Eric Garner. The course will engage issues such as police misconduct and brutality, anti-Black sentiment and anti-racist struggle and various modes of resistance and protest, voter suppression, queer identity and rights, and the persistent plague of white supremacy. Finally this course will grapple with the ethical rules, religious narratives and moral norms embedded in and addressed by contemporary Black freedom struggle. [3] Mr. Dyson

## **DIV7119 - Models of Interfaith Engagement**

### **Catalog Description**

The contemporary “interfaith” sector is expanding exponentially as more organizations, persons, and governments realize the importance of constructive engagement among diverse “religious” traditions. This course maps major models of interfaith engagement (e.g., dialogue, faith-based diplomacy/peacebuilding, service leadership, organizing, etc.) and equips students with the practical and social ethical knowledge needed to be an interfaith leader in varied institutional spaces (e.g., congregations, non-profits, social movements, universities, chaplaincy, and government). With an eye to analysis of power, conflict, and ethical potential, we explore specific historical and contemporary case studies such as the Parliament of World Religions (beginning in 1863); the Black Freedom movement and Black Muslims in the 1950s and 1960s; the Second Ecumenical Council of the Vatican in the 1960s; and the rise of service leadership and community organizing models in the last fifty years in the living wage campaigns, broad-based organizing, and Movements for Black Lives. We engage the emerging field of literature on the interfaith movement, particularly in the U.S., along with questions addressing the categories of “religion” and “secularism” in interfaith movements. [3] Ms. Snarr and Mr. Stauffer

## **DIV7120 - Contemporary Christian Political Thought**

### **Catalog Description**

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

## **DIV7121 - Religion and Social Movements**

### **Catalog Description**

This sociology/social theory course focuses on the roles of religious organizations, individuals, and cultures in social/political change movements. Some of the questions we will discuss: What makes an activist? In what ways do religions provide resources (materially, ideationally, and culturally) for the emergence and maintenance of social movements? In what ways are religious groups transformed by their interaction with the political process? Within these questions, this course engages the growing interdisciplinary conversations around the contributions and constraints that religious groups provide for social movements. To this end, we will read and work with both foundational theories in social movement theory and case studies on several movements. We will also practice some of the skills of scholarship necessary for studying the social structure of moral outrage. There is a theory/practice learning option for those who wish to work with a local social movement organization. [3] Ms. Snarr.

## **DIV7122 - Political Violence and Religious Ethics**

### **Catalog Description**

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

## **DIV7123 - Seminar in Christian Social Ethics**

### **Catalog Description**

This course is a critique of selected readings from contemporary Christian social ethical perspectives. We will employ historical and ethical analyses of case studies in order to gain some orientation to doing ethical reasoning on current perennial social issues and pursue reading in the literature of the field. The fundamental problems guiding our inquiry will be: (1) the way in which each account interprets morality as the relation between justice and good; (2) the social theoretical assumptions and views that make each of these accounts intelligible and help explain their differences, this will include special attention to the relevant intellectual and social history of each issue and its public advocates; and (3) the theological warrants for how a just society may reside in religious and secular communities of moral discourse. [3]



**DIV7124 - Twentieth-Century North Atlantic Ethics: The Tradition of Theological Liberalism**  
**Catalog Description**

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

**DIV7125 - Pragmatism and American Empirical Theology**  
**Catalog Description**

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]

**DIV7126 - Political Ethics: The Tradition of Political Liberalism and the Priority of Democracy**  
**Catalog Description**

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

**DIV7127 - Liberation Ethics**  
**Catalog Description**

An examination of how religious commitments, particularly Christian sensibilities, work to ameliorate or perpetuate the oppression resulting from race, class, and gender. [3] Ms. Floyd-Thomas

**DIV7128 - Critical Race Theory, Intersectionality, and Social Ethics**  
**Catalog Description**

Drawing on literature from criminology, critical race theory, social ethics and feminist/womanist thought, this seminar will reflect on the religious, legal, and intellectual context out of which white supremacy, hypermasculinity, and economic exploitation pervade our understanding of normativity. Students will map and critically examine the multiple trajectories along which the moral authority of the state is engendered by the convergence of racism, sexism and classism under the guise of normality, social order, common good and the will of God. Further we will explore how to develop social interventions that disrupt these normative patterns of discrimination and facilitate the elimination of racially-based, gender biased structures and practices in order to facilitate critical pedagogy, moral leadership, legal practice, and social movement organizing. [3] Ms. Floyd-Thomas

**DIV7129 - Moral Philosophy of Black Popular Culture**  
**Catalog Description**

A critical examination of aesthetics and moral philosophical traditions as a lens by which to understand black popular culture; this course explores the cultural currency of a black aesthetic, its significance to and dissonance with the religious. [3] Ms. Floyd-Thomas and Mr. Floyd-Thomas

### **DIV7130 - Ethics and Feminism**

#### **Catalog Description**

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]

### **DIV7131 - Feminist Theological Ethics**

#### **Catalog Description**

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

### **DIV7132 - Womanist Ethics and Theology**

#### **Catalog Description**

This course explores the womanist methods, sources, and conceptual frameworks for analyzing the ways in which Black women and their secular realities and sacred hopes reflect and mold race, gender and class hierarchies in society, and the ways religious, political and economic conditions influence these configurations. The course problematizes the phenomenon of being a Black woman in search of the "good life" while wrestling with the intersections of tripartite oppression. Through reviewing womanist theology and ethics, Black feminist theory and pop culture icons, we will reflect on the tension between lived reality and the eschatological hope for Black women's human flourishing. [3] Ms. Floyd-Thomas

### **DIV7133 - Womanist Literature as a Resource for Ethics**

#### **Catalog Description**

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

### **DIV7134 - Women's Bodies, Global Issues, and Religious Ethics**

#### **Catalog Description**

In this course, students will be active participants in exploring the many dimensions of politics in the United States and abroad concerning how women have organized to subvert the oppression of women's bodies in an effort to have a greater role in politics and the skills women need to fully participate in politics and policymaking. Students explore how politics and government, morality and religion, church and state affect women's lives today, and examine the ways that women participate in the social and religious political process in order to influence the course of public policy. Readings and class discussion on the intersection of race/ethnicity and gender/sexuality, work/class and ability/aesthetics in policies are central to the theoretical perspectives that provide the foundation of this course. [3] Ms. Floyd-Thomas

### **DIV7135 - Race, Sexuality, Class, and Inequality**

#### **Catalog Description**

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]

### **DIV7136 - Mass Incarceration and Economic Justice**

#### **Catalog Description**

This course aims at a critical engagement with rise of mass incarceration and the privatization of prisons, principally, but not limited to the United States. In this course, as a community of learners, we will reflect on the direct and collateral effect of mass incarceration for communities of color, the criminalization of urban youth, the increasing global dynamics of criminalizing immigrants communities, prison health care practices, gender and sexual violence, and parenting from prison. We will also assess the role of religious and spiritual practices in promoting practices of restorative justice, community reentry, and prison reform. [3]

### **DIV7137 - The Political Economy of Misery**

#### **Catalog Description**

An examination of the ways in which the intersections of various forms of oppression; such as racism, sexism, ageism, heterosexism, and classism; coalesce to form lifestyles of misery that produce social patterns of domination and subordination [3] Ms. Townes

### **DIV7138 - Warrior Chants and Unquiet Spirits**

#### **Catalog Description**

An exploration of the spiritual writings and social actions of significant representatives of the Christian protest tradition; a study of public and private documents, analysis of personal disciplines and basic commitments for social justice form the framework for exploring the nature of a spirituality that is a social witness. [3] Ms. Townes

### **DIV7139 - What is in a Text?**

#### **Catalog Description**

A detailed examination of one formative text in Christian ethics to explore a thinker's ideas and how he or she states a theme, develops an argument, and is able to argue his or her case in a persuasive manner. Attention to consistency, reasoning, style, and rhetoric are also a part of the course. Finally, we consider the book in relation to the renewal of the church, its implication for ministry, and its place in enriching scholarly debate and thought. Students may repeat the course as different texts are studied. For Spring 2016, the text will be Cornel West's "Keeping Faith: Philosophy and Race in America." [3] Ms. Townes

### **DIV7140 - Ecology and Ethics**

#### **Catalog Description**

In this seminar we will explore relations among worldviews (theology), life on the planet (ecology), and what we ought to do about caring for the Earth and one another (ethics). We will read from the work of Sallie McFague, Rosemary Radford Ruether, Thonias Berry, various writers from Christian evangelical traditions and some from non-Christian sources as well.[3]

**DIV7141 - Human Rights****Catalog Description**

Provides a historical and contemporary context for reflection on the meaning of human rights. [3]

**DIV7142 - Vexations: Religion and Politics in the Black Community****Catalog Description**

This course explores the theo-ethical perspectives of the intersection between religion and politics in Black communities in the United States that forms a matrix of vexation-the complex encounter with social problems on a multi-dimensional basis. We take up the challenge of how to use Christian ethics to examine contemporary social issues, how to identify basic elements of Christian ethical reflection in political discourse, how to consider a variety of ethical perspectives for decision-making, and how to evaluate Black ethical thinkers as they respond to concrete political and social issues. Our conversations may be informed by social issues such as mass incarceration, gang violence, health care, poverty, drugs, voting rights, education, unemployment, and police brutality as entry points to the matrix, the impact of these social issues on Black communities in the U.S., and their implications for prophetic witness in the academy, community, church, and society. [3] Ms. Townes

**DIV7144 - Metaphors of Evil****Catalog Description**

This course is an examination of the ways in which metaphors and symbols function at the intersections of various forms of oppression that coalesce into lifestyles of misery to produce social patterns of domination and subordination. We will consider how conversations between Christian ethics and theology as well as other disciplines help frame possible trajectories of justice and justice making. [3] Ms. Townes

**DIV7145 - African American Social Ethics****Catalog Description**

This course is an introduction to the African American moral landscape as espoused by Black moral thinkers and the real-lived plight of Black people. This broad experience will be explored via social ethics and through the collective quest for freedom, the struggle for liberation, the meaning agency, and the nature of moral faith and witness. In depth study will be given to particular contestable ethical issues (namely, sexuality, violence, rage, racism, sexism, poverty, and justice) via the religious rationale of Black people whose efforts have been to link divine justice and social justice. This course is taught with a commitment to social change through attention to anti- racism, diversity, and multiculturalism. [3] Ms. Floyd-Thomas

**DIV7220 - Healthcare Ethics: Theory and Practice****Catalog Description**

This seminar examines contemporary healthcare ethics in the U.S. and the disciplinary perspectives that inform this field. Attention is given to the political and cultural forces that have shaped the chief ethical problems in healthcare and to the philosophical, religious and social scientific tools used to address them. A major aim of the seminar is to gain critical purchase on these tools, and to assess their uses and limits. We will explore a range of practical issues, probing the ways these concerns shape professional and public life beyond their immediate sphere of occurrence. This seminar serves as a gateway for additional work in the field. Full Year: Fall and Spring, 3 credit hours each semester; each semester employs different texts and can be taken independently. [3] Mr. Meador

**DIV7221 - Political Violence and Religious Ethics****Catalog Description**

This seminar examines contemporary healthcare ethics in the U.S. and the disciplinary perspectives that inform this field. Attention is given to the political and cultural forces that have shaped the chief ethical problems in healthcare and to the philosophical, religious and social scientific tools used to address them. A major aim of the seminar is to gain critical purchase on these tools, and to assess their uses and limits. We will explore a range of practical issues, probing the ways these concerns shape professional and public life beyond their immediate sphere of occurrence. This seminar serves as a gateway for additional work in the field. [3]

## **DIV7222 - Ethics in Health Care: Theological and Philosophical Perspectives**

### **Catalog Description**

This course examines a broad range of theological and philosophical methods for dealing with ethical questions as they arise in contemporary American healthcare. We will read influential texts from Protestant and Catholic Christianity, Jewish thought, contemporary Anglo-American philosophy, as well as classic texts from the virtue traditions. Our aim is to apply the teachings of these texts to a range of practical issues, including issues at the beginning and end of life, questions that arise in routine patient care, and major policy issues in health and health care. We will probe the dialectic between practice and theory, being attentive to their reciprocal influences. A major aim of the seminar is to gain critical purchase on the tools that various theological and philosophical traditions provide as guides to thinking and action, and to assess their uses and limits. A second major agenda is to become more critically aware of our own moral intuitions and assumptions. [3] Mr. Meador

## **DIV7223 - Religion and Global Health**

### **Catalog Description**

Religion and Global Health introduces the interconnections of faith communities and global health issues on the frontlines of the developing world. We will explore the changing role of mission, colonization and globalization in the structure and practice of global health. In addition, we will examine the ecology of faith-based global health initiatives, studying interfaith communities in-country, faith-based organizations, which serve as service providers, and the faith communities in the United States who provide philanthropy and practice advocacy to leverage U.S. governmental funding for global health issues. We will also examine the social and political movements, informed and led by faith leaders and groups, of various global health issues and how they helped to create and shape global health policy and legislation both in the U.S. and among the G8 nations from 2000 to the present. [3] Mr. Reside

## **DIV7224 - Fundamentals of Quality Improvement In Healthcare**

### **Catalog Description**

Students will have the opportunity to learn from a variety of speakers who are experts in the topic of the class sessions. Additionally, students from the Schools of Education, Public Health, Management, Medicine, and Nursing will work together in teams throughout the course to facilitate interdisciplinary learning. [2]

## **DIV7225 - Anti-Racism and Human Genetics**

### **Catalog Description**

The course will address the history of racial injustice in genetics and provide foundations for anti-racist development of scientific and academic identity. [2]

## **DIV7226 - Ecology and Health: Climate, Food, and Justice**

### **Catalog Description**

Global climate change is the most pressing issue of our lifetime due to its potential to disrupt almost every facet of daily life. Everything from food production and transportation to medical supply chains and healthcare delivery will be affected by our changing climate. This semester-long seminar invites students from across disciplines to engage the relationship between our ecological crisis and human health and flourishing. While this topic is far-reaching, we will enter the discourse by first considering our current food system, how it both contributes to climate change and is affected by it, as well as its relationship to poor and inequitable health outcomes. The course will then move to consider the diverse ways climate change will affect community flourishing from air pollution and heat waves to mental health and migration. We will consider both the problems that arise and practices of care in response. Throughout the course, we will consider ethical questions concerning justice and intergenerational ethics. We will fundamentally ask, "How do we care for our communities in the midst of and in response to ecological change?" Faculty for the course will include community colleagues/practitioners with expertise in farm management and policy development along with Vanderbilt School of Medicine faculty and staff. [3] Mr. Meador

### **DIV7230 - Ethics of Community Research and Action**

#### **Catalog Description**

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]

### **DIV7240 - The Sociology of Religion**

#### **Catalog Description**

This course is an introduction to the sociological study of religion. We all have extensive personal experience with religion. Religion exists in a social context. It is shaped by and shapes that social context. Moreover, religion is always a socially constituted reality; that is, its content and structure are always formed, at least partially, out of the "stuff" of the sociocultural world (language, symbols, norms, interactions, organizations, inequality, conflict and cooperation). In this class, we seek to understand both the "socialness" of religion itself and the mutually influencing interactions between religion and its social environment. We will examine religious beliefs, practices, and organizations from a sociological perspective, with a primary (but not exclusive) focus on religion in the contemporary United States. [3]

### **DIV7900 - Supervised Ministry and Seminar**

#### **Catalog Description**

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]

### **DIV7901 - Advanced Supervised Ministry and Seminar**

#### **Catalog Description**

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]

### **DIV7902 - Special Project in Field Education**

#### **Catalog Description**

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]

### **DIV7903 - Independent Study and Practicum in Field Education**

#### **Catalog Description**

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]

### **DIV7904 - Clinical Pastoral Education**

#### **Catalog Description**

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]

### **DIV7906 - Summer Intensive in Field Education**

#### **Catalog Description**

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. [1-6]

### **DIV7907 - Year-Long Internship**

#### **Catalog Description**

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]

### **DIV7908 - Traversing our National Wound: Immigration and the United States and Mexico Border**

#### **Catalog Description**

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 US 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]

### **DIV7909 - Project Pyramid**

#### **Catalog Description**

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]

### **DIV7910 - Controversies and Debates in Business, Management, and Society**

#### **Catalog Description**

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

### **DIV7996 - Master of Theological Studies Thesis Workshop**

#### **Catalog Description**

For students who elect to write a thesis for the master of theological studies degree, this non-credit course provides guided practice in thesis development and writing in a workshop format. [0] Staff

### **DIV7997 - Master of Theology (ThM) Degree Thesis**

#### **Catalog Description**

The thesis for the Master of Theology degree is designed to demonstrate the student's competence in one's area of concentration by focusing upon a specific topic. The student's academic advisor serves as the director for the thesis. [3-6]

### **DIV7998 - Master of Divinity Degree Seminar and Project**

#### **Catalog Description**

Required of all third-year students in the master of divinity degree 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]

### **DIV7999 - Master of Theological Studies Degree Thesis**

#### **Catalog Description**

A student in the master of theological studies degree 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]

### **DIV8001 - Methods for Ministry I: Innovations in Care for Mental Health and Chaplaincy**

#### **Catalog Description**

Students will examine the historical and contemporary possibilities for integrating spiritual and psychotherapeutic approaches to care and explore methods of providing religious leadership and/or spiritual care to diverse faith communities. [4]

### **DIV8002 - Methods for Ministry I: Innovations in Care for Mental Health and Chaplaincy Practicum**

#### **Catalog Description**

Under appropriate supervision, students will apply the methods studied in DIV 8001 in their practicum setting and reflect theologically in small supervised groups. [4]



**DIV8003 - Methods for Ministry II: Signs and Symptoms in Mental Health and Chaplaincy**

**Catalog Description**

Students will continue to examine approaches and contexts for mental health care by studying the etiology and treatment of mood disorders, substance abuse, serious mental illness, suicide, post-traumatic stress disorder, and moral injury. [4]

**DIV8004 - Methods for Ministry II: Signs and Symptoms in Mental Health and Chaplaincy Practicum**

**Catalog Description**

Under appropriate supervision, students will apply the methods studied in DIV 8003 in their practicum setting and reflect theologically in small supervised groups. [4]

**DIV8005 - Methods for Ministry III: Contemporary Conversations in Mental Health and Chaplaincy**

**Catalog Description**

Students will focus upon current topics of relevance, such as spirituality, suffering, and resilience, at the intersection of chaplaincy and mental health care. [4]

**DIV8006 - Methods for Ministry III: Contemporary Conversations in Mental Health and Chaplaincy Practicum**

**Catalog Description**

Under appropriate supervision, students will apply the methods studied in DIV 8005 in their practicum setting and reflect theologically in small supervised groups. [4]

**DIV8037 - Doctor of Ministry Research Project Seminar I**

**Catalog Description**

This course will introduce students to the Vanderbilt Divinity School Doctor of Ministry Research Project and guide them through the process of completing a successful proposal for their projects. [4]

**DIV8038 - Doctor of Ministry Research Project Seminar II**

**Catalog Description**

Students will pursue specific areas of academic research and continue to draft the Doctor of Ministry Research Project. [4]

**DIV8039 - Doctor of Ministry Research Project Seminar III**

**Catalog Description**

Students will complete and defend their Doctor of Ministry Research Project. [4]

# Academic Programs

## Doctor of Ministry, Integrative Chaplaincy

### Catalog Text

As defined by the Association of Theological Schools, “the Doctor of Ministry is an advanced, professionally oriented degree that prepares people more deeply for religious leadership in congregations and other settings, including appropriate teaching roles.”

VDS’s Doctor of Ministry degree program requires 36 semester credits and focuses on providing its students with advanced training in practices of ministry and advanced academic study in the theological disciplines that is relevant to their vocations. The D.Min will have different tracks focused around different ministerial vocations and the practices that support them. Our first track is the D.Min. in Integrative Chaplaincy, described in more detail below.

### D.Min. Degree Learning Goals

Students will demonstrate:

1. competency in the specific practice(s) of ministry taught in the D.Min. track in which they are enrolled.
2. ability to do independent research in theological discipline(s) and/or practice(s) of ministry appropriate to the D.Min. track in which they are enrolled.
3. advanced ability to reflect theologically on the practice of ministry and to connect theology to practice.
4. advanced ability to use what they learn in their D.Min. program in ethically and spiritually sound ways appropriate to their ministerial context.
5. insightful attention to issues of diversity as they manifest in their ministerial context.

### Courses.

The D.Min. Degree is a paced program that requires 36 semester credits to be earned over three years. Students will enroll in 2 courses per semester for the first 1.5 years, then 1 course per semester for the final 1.5 years, according to the following sequence:

- (1) DIV 8001. Methods for Ministry I. [4]
- (2) DIV 8002. Methods for Ministry Practicum I. [4]
- (3) DIV 8003. Methods for Ministry II. [4]
- (4) DIV 8004. Methods for Ministry Practicum II. [4]
- (5) DIV 8005. Methods for Ministry III. [4]
- (6) DIV 8006. Methods for Ministry Practicum III. [4]
- (7) DIV 8037. Doctor of Ministry Research Project Seminar I. [4]
- (8) DIV 8038. Doctor of Ministry Research Project Seminar II. [4]
- (9) DIV 8039. Doctor of Ministry Research Project Seminar III. [4]

**Track One: The D.Min. in Integrative Chaplaincy** aims to equip chaplains who are called to healthcare and other practice environments (e.g. military, prisons, organizational chaplaincy) to address more optimally whole person healthcare needs, both as individual spiritual care providers and as collaborative professionals partnering with other care providers. This program also aims to equip chaplains with the knowledge and sensitivity necessary to care for the diverse populations they serve. Our program integrates training in evidence-based

methods of providing psychosocial care with advanced study in theological disciplines and cohort-based theological reflection on practice.

Students who complete this program of study will be able to identify the signs and symptoms of mental health problems; judiciously employ evidence-based psychological practices and principles within the scope of chaplaincy practice; effectively collaborate with mental health and other healthcare professionals; foster resilience and prevention of mental health problems; critically interpret, use, and potentially participate in scientific research; and understand important psychological processes, psychosocial issues, and their interaction with religion and spirituality and human diversity. They will also develop a pastoral-theological ethic grounded in their understanding of suffering and trauma as well as human flourishing.

## **Master of Divinity**

### **Catalog Text**

The aim of the Master of Divinity program is to foster a process of life-long learning focusing on understanding Christian faith and its implications for human existence. 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, churches, and society. All courses in the curriculum have been designed to build on, inform, and transform each other with the aim of educating wise practitioners involved in diverse forms of ministry.

Central to such a pedagogical task are the various educational, faith, interreligious, and social purposes and commitments that exist as core concerns of the Divinity School. These purposes and commitments play a leading role in how the school prepares students to live and work in a world where Christians, people of other religious traditions, and those who claim no religious tradition share a common planet.

#### The M.Div. Degree Learning Goals

For the successful completion of the Master of Divinity degree, students are expected to demonstrate:

- the ability to think critically, constructively, and intersectionally about the relationship between social context, history, and the Christian faith.
- attentiveness to and insights about their personal and spiritual formation and sense of vocation.
- critical, constructive, and interdisciplinary competence in the academic study of religion, as represented in the M.Div. curriculum.
- competence in the ministerial arts appropriate to their vocational goals.
- competence in putting theory and practice in conversation with each other.
- the ability to connect these competencies to pressing contemporary concerns, especially those articulated in the School's Commitments.

#### The M.Div. Program

A minimum of 72 semester hours of course work is required for the Master of Divinity degree. All degree requirements must be completed within six 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 (courses cross-registered with Divinity do not count against these hours).

During their first semester, students work closely with their assigned adviser in developing their course of study.

Students are advised also to work closely with Religious Traditions Liaisons to ensure satisfactory completion of courses that may be required for ordination in particular religious traditions.

The Master of Divinity curriculum is composed of a set of Required Common Courses (some of which are satisfied by a range of courses), a Concentration that allow students to develop a particular interest or strength

of study and engagement, and Elective courses. The curriculum requires a total of 72 credit hours distributed as follows: Required Common Courses 36 hours, Concentration 12 hours, Elective 24 hours.

A typical sequence of courses includes:

*Year 1 Fall Semester*

- 6500. Hebrew Bible
- 6700. History of Global Christianities I
- Elective
- Elective

*Year 1 Spring Semester*

- 6600. New Testament
- 6708. History of Global Christianities II
- Ministerial Arts Course
- Concentration Elective

*Year 2 Fall Semester*

- 6801. Introduction to Christian Theology
- 7900. Supervised Ministry and Seminar
- Ministerial Arts Course
- Elective

*Year 2 Spring Semester*

- 7900. Supervised Ministry and Seminar
- An approved course in Theological Studies
- Ethics
- Concentration Elective

*Year 3 Fall Semester*

- 7998. Master of Divinity Seminar and Project
- Concentration Elective
- Elective
- Elective

*Year 3 Spring Semester*

- Concentration Elective
- Elective
- Elective
- Elective

The Required Common Curriculum

This part of the curriculum totals 36 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 Commission on Accrediting of the Association of Theological Schools in the United States and Canada (ATS). If a waiver is granted for a course in the Required Common Curriculum, the student, upon consultation with one's academic adviser, must fulfill the requirement by taking an upper-level course in the particular discipline. Waivers and transfer work must be approved by the associate dean.

The student should note that some Required Common Curriculum courses have an established place in the program of study and must be taken in proper sequence. Other Required Common Courses can be taken at the

student's initiative. Students must begin their course of study with Required Common Courses.

Field Education is taken in the second year of one's theological education. Its aims include: growing in competence as a skilled religious leader, gaining increased self-awareness, clarifying one's vocational path, and most especially, integrating the work of theology and practice. A student's work in Field Education enables them to articulate the theological claims that fund and fuel their practice of religious leadership.

Some of the work of Field Education begins in a student's first year, as each student will engage in intentional discernment conversations with the Field Education faculty to decide mutually upon an appropriate learning context for the second year. In the second year, the Field Education experience has two tracks which reflect the action/reflection nature of the pedagogy. The first track is 8-10 hours a week of active engagement with a Field Education placement, and the second track is the reflective seminar which seeks to make theological meaning of one's experiences in the learning context.

Each student shall complete all of the following courses:

- **6500. Hebrew Bible.** [3] Must be taken as part of the first 24 hours of course work.
- **6600. New Testament.** [3] Must be taken as part of the first 24 hours of course work.
- **6700. History of Global Christianities I.** [3] Must be taken as part of the first 24 hours of course work.
- **6708. History of Global Christianities II.** [3] Must be taken as part of the first 24 hours of course work. Prerequisite: Students must have completed DIV 6700 History of Global Christianities I.
- **6801. Introduction to Christian Theology.** [3] Prerequisites: Students must have completed DIV 6500 Hebrew Bible, DIV 6600 New Testament, DIV 6700 History of Global Christianities I and DIV 6708 History of Global Christianities II

**An approved course in theological studies. [3]**

Prerequisite: DIV 6801 Introduction to Christian Theology.

**An approved course in ethics and society. [3]**

Must be taken prior to DIV 7998 Master of Divinity Seminar and Project.

**7900. Supervised Ministry and Seminar.**

FALL and SPRING [3-3] This sequence is a prerequisite for most of the other Field Education courses. Ordinarily taken after the completion of at least 24 credit hours. Prerequisite: Participation in an "Orientation to Field Education" session during the fall, discerning conversation with Field Education faculty, successful background check. Grades for Field Education courses are recorded as H (Honors), P (Pass), LP (Low Pass), or F (Failure).

**7998. Master of Divinity Seminar and Project. [3]**

The master of divinity project is an extended essay of approximately 25 pages which is to be completed in the fall semester in the context of the required Seminar. Students registering for this course must demonstrate successful completion of 6801 Introduction to Christian Theology, and the two-semester sequence of 7900 Supervised Ministry and Seminar, and an approved ethics course. Students should also have completed three of the four courses in the intended area of concentration prior to beginning the master of divinity seminar. After being evaluated by the seminar faculty, the project will be the subject of a discussion with the seminar faculty and an additional faculty member during fall semester. (Projects deemed to be of marginal quality must be revised prior to the scheduling of the discussion.) Letter grades are earned for the fall seminar. The project will receive a grade of CR (Credit), NC (No Credit), or H (Honors) at the conclusion of the discussion.

Each student shall complete two of the following courses:

- 7000. Pastoral Theology and Care. [3]
- 6701. Introduction to Christian Worship. [3]
- 6901. 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]

Concentration

The Master of Divinity program requires students to select a Concentration based on vocational interests upon registration for courses past 36 earned hours. Students may elect to choose an additional Concentration should their schedule permit.

Concentrations aim to prepare students to be service oriented for religious leadership that is contextually focused; socially engaged, spiritually formed; and culturally literate. In other words, as a crucial component to the curriculum, concentrations contribute to students' development of a disposition toward ministry and religious leadership that is transformative.

*Description of Concentration:*

Concentrations comprise 12 credit hours including a praxis-oriented course or experience. This latter requirement may be met by field education or an engagement with another practice as determined by the concentration faculty advisers.

Concentrations embody five Divinity School curricular values:

- Vocationally relevant — Students are provided an opportunity to engage their vocational interests and sense of call, develop religious leadership capacities, and deepen the knowledge needed to engage critically, thoughtfully, and creatively in ministry in all its forms.
- Integrative of theory and praxis with the aim of preparing students for transformative leadership in faith communities and the broader
- Interdisciplinary — Concentrations are comprised of courses selected from across the curriculum. The interdisciplinary foci of the Concentration strengthen students' capacity to make the connection between disciplines in the curriculum and the practice of ministry.
- Intersectional in content and analysis — The intersectional nature of the Concentrations helps students become cognizant of the social factors that shape experience in society. Students learn critical social analysis and religious reflection that informs transformative responses in the embodiment of vocation.
- Infused with the VDS commitments which provide a linchpin between the curriculum and our communal life.

The Concentration Steering Committee comprises an interdisciplinary group of at least three faculty members who serve as the advisers for the Concentration. The Concentration Convener coordinates the steering committee, course projections, and bi-annual student/faculty conversations.

Current concentrations include:

- Black Religion and Culture Studies
- Chaplaincy
- Pastoral and Prophetic Congregational Leadership
- Global Christianities and Interreligious Encounter
- Mediterranean and Near Eastern Studies
- Prison and Carceral Studies
- Religion and Economic Justice
- Religion and the Arts
- Religion, Gender, and Sexuality
- Spirituality and Social Activism

Electives

The M.Div. program of studies includes 24 hours of electives, courses that may be chosen simply because of the student's interest in the subject matter, without requiring any rationale. Students in the M.Div. program may take 6 hours of readings courses or independent studies as part of their electives.

## **Master of Theological Studies**

### **Catalog Text**

The Master of Theological Studies program provides courses of study in the several theological disciplines necessary for persons interested in subsequently pursuing: teaching vocations in religious studies at secondary

and some postsecondary schools, doctoral study in the broad field of religion, diaconal ministries in certain denominational traditions, work in social justice oriented non-profit organizations, and other religiously informed leadership positions. This program can also serve persons interested in enhancement of their own religious faith and understanding. Based on particular students' vocational aims they may choose either the General MTS Plan of Study or the Concentration MTS Plan of Study as described below.

The degree requires a minimum of 48 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 Common Courses, Focus/Concentration, and Electives, as described below.

Students may take up to 9 hours of graduate-level work in other Vanderbilt University departments and may count these hours toward requirements for graduation (courses cross-registered with Divinity do not count against these hours). 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 Commission on Accrediting of the Association of Theological Schools in the United States and Canada (ATS).

If a waiver is granted for a course in the Required Common Curriculum, the student, upon consultation with one's academic adviser, may fulfill the requirement by taking an upper-level course in the particular discipline. Waivers and transfer work must be approved by the associate dean.

#### M.T.S. Degree Learning Goals

For the successful completion of the Master of Theological Studies degree, students are expected to demonstrate:

- the ability to think critically, constructively, and intersectionally about the relationship between social context, history, and religion
- thoughtful articulation of the connection between their course of study, their individual formation, and their vocational goals
- critical and constructive competence in the academic study of religion, as represented in the MTS curriculum.
- the ability to connect these competencies to pressing contemporary concerns, especially those articulated in the School's
- in the MTS Concentration Plan of Study, competency in
  - placing theory and practice in conversation with each another and
  - in thinking across disciplines, as represented in the MTS

#### Required Common Courses

The Required Common Courses for the General Plan of Study are designed to be broad introductions to several areas of theological study. This part of the program totals 18 semester hours. Students must take the following courses:

- **6500. Hebrew Bible.** [3] This course is taken in the first semester of study.
- **6600. New Testament.** [3] This course is taken in the second semester of study.
- **An approved course in Historical Studies.** [3] (Designated in YES)
- **An approved course in Theological Studies.** [3] (Designated in YES)
- **An approved course in Ethics and Society.** [3] (Designated in YES)
- **An approved course in Religion, Psychology, and Culture.** [3] (Designated in YES)

#### Electives

Students will select their 30 hours of electives (or 27 hours if a student chooses the project/thesis option) 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. Students in the M.T.S. general plan of study may take 3 hours of reading courses or independent studies as part of their electives.

#### Focus

## Project 360

By August 1 of their second year (or upon completion of 24 hours), M.T.S. students must submit their Project 360 essay, which discusses the focus of their studies as it relates to their vocation. Project 360 is submitted to the student's adviser and the associate dean for academic affairs.

## The MTS Concentration Plan of Study Required Common Courses

The Required Common Courses for the Concentration Plan of Study provide an essential starting point for all further theological study in the School. This part of the program totals 9 semester hours. Students electing the Concentration Plan of Study must take the following three courses:

- **6500. Hebrew Bible.** [3] This course is taken in the first semester of study.
- **6600. New Testament.** [3] This course is taken in the second semester of study.
- **7999. MTS Thesis.** [3] This course is taken in the last semester of study.

## Concentration

The Master of Theological Studies program requires students to select a Concentration based on vocational interests upon registration for courses past 24 earned hours. Students may elect to choose an additional Concentration should their schedule permit.

Concentrations aim to prepare students to be service oriented for religious leadership that is contextually focused; socially engaged, spiritually formed; and culturally literate. In other words, as a crucial component to the curriculum, Concentrations contribute to students' development of a disposition toward religious leadership that is transformative.

### *Description of Concentration:*

Concentrations comprise 12 credit hours including a praxis course or experience (e.g. archival research, ethnography, interfaith dialogue) to be determined in consultation with the Concentration faculty advisers.

Concentrations embody five Divinity School curricular values:

- Vocationally Relevant — Students are provided an opportunity to engage their vocational interests and sense of call, develop religious leadership capacities, and deepen the knowledge needed to engage critically, thoughtfully, and creatively their vocational
- Integrative of theory and praxis with the aim of preparing students for transformative leadership in faith communities and the broader
- Interdisciplinary — Concentrations are comprised of courses selected from across the curriculum. The interdisciplinary foci of the Concentration strengthen students' capacity to make the connection between disciplines in the curriculum.
- Intersectional in content and analysis. The intersectional nature of the Concentrations helps students become cognizant of the social factors that shape experience in society. Students learn critical social analysis and religious reflection that informs transformative responses in the embodiment of
- Infused with the VDS commitments which provide a linchpin between the curriculum and our communal life.

The Concentration Steering Committee is comprised of an interdisciplinary group of at least three faculty members who serve as the advisers for the concentration. The Concentration Convener coordinates the steering committee, course projections, and bi-annual student/faculty conversations.

Current concentrations include:

- Black Religion and Culture Studies
- Global Christianities and Interreligious Encounter
- Mediterranean and Near Eastern Studies
- Prison and Carceral Studies
- Religion and Economic Justice
- Religion and the Arts
- Religion, Gender, and Sexuality
- Spirituality and Social Activism



## Electives

Students in the Concentration option select their remaining 27 credit hours in conjunction with their goals for their program of study and in discussion with their concentration advising team. Students in the M.T.S. concentration plan of study may take 3 hours of reading courses or independent studies as part of their electives.

## M.T.S. Project/Thesis Guidelines

The thesis/project is optional for M.T.S. General Degree students; however, all M.T.S. Concentration students are expected to make an original scholarly and/or creative contribution in their focus area by either submitting a thesis or completing a substantive project appropriate to their Concentration. The project/thesis bears three semester hours credit and should address the M.T.S. Degree Learning Goals, whether topically, in method of delivery, or by intended audiences. Both options require exhibiting familiarity with scholarship and critical inquiry relevant to the Concentrator's work and also require developing a facility with the research and production practices necessary to complete the project/thesis. By registration of the graduating semester, M.T.S. Concentration students must have the faculty first reader identified (the project/thesis adviser), and must submit a signed first reader and proposal form before the student can enroll in DIV 7999. To complete the project/thesis, students and faculty will need to adhere to timelines for draft submissions, returning comments and suggestions, making revisions, and final submission. All students also are encouraged to enroll and participate in DIV 7996, the non-credit M.T.S. project/thesis writing workshop offered every spring. Students are highly encouraged to relate the project/thesis to their chosen Concentration but are not required to do so. When students have completed more than one Concentration, they may choose on which one to focus, or with their readers' consent write a thesis that bridges the Concentrations' subject matter.

## M.T.S. Concentration Thesis

Students completing a thesis will be required to submit an original work of scholarship approved by the faculty member(s) advising the student, which should be 30-50 double-spaced pages or approximately 10,000 words or more (bibliography and citations inclusive). Informed by the M.T.S. Degree Learning Goals, M.T.S. theses should demonstrate the student's ability to advance a research-based and/or creative argument that follows the scholarly practices in one's focus area(s). M.T.S. Concentration theses should demonstrate engagement with the relevant areas of scholarship in the student's Concentration(s). In addition to observing the timeline for completion, thesis students and faculty advisers are encouraged to schedule conferences throughout the semester to help guide research and writing. Students are also encouraged to enroll and participate in DIV 7996, the non-credit MTS project/thesis writing workshop offered every spring.

## M.T.S. Concentration Project

Students pursuing a M.T.S. Project must provide a thorough proposal describing the nature, scope, and the theoretical, practical, and creative engagement their project will achieve. The project requires students to work closely with their chosen faculty adviser(s) to develop a proposal appropriate to their area of focus and/or Concentrations that can be completed.

Concentration(s) that can be completed by the final submission date. Because projects will vary by student interest, all final projects must also include a summative document detailing the justification for and production of the project, as well as how it addresses the M.T.S. Degree Learning Goals. This document must be at 5,000 words or more (bibliography and citations inclusive), engage relevant scholarship in the focus area to contextualize and ground the Concentrators' project, and explain how and why one's work makes particular interventions (whether theoretical/practical/theological or other) in conversations or communities connected with their Project Concentration. Like M.T.S. Concentration thesis students, project students and advising faculty will need to follow the prescribed timeline for completion. Students will need to provide informal progress reports throughout the semester, and should confer virtually or in-person with their adviser(s) in adherence with the timeline for thesis completion. Students are also encouraged to enroll and participate in DIV 7996, the non-credit M.T.S. project/thesis writing workshop offered every spring.

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

Students who do not elect to complete a program project or thesis must submit a final portfolio one month prior to graduation. The portfolio should contain a graded assignment, with instructor comments, from a class in six areas of theological study (i.e., Hebrew Bible and Ancient Near East, New Testament and Early Christianity, Ethics and Society, Historical Studies, Theological Studies, and Religion, Psychology, and Culture). Artifacts should be chosen that demonstrate a high degree of competence or master of the M.T.S. program learning goals, especially in the student's chosen focus. The portfolio must also include an opening integrative statement

(500- 1250 words) that addresses how the supporting artifacts and the student's educational experience have met the degree learning program goals.

## **Theology**

### **Catalog Text**

The Master of Theology is a program of advanced theological study beyond the Master of Divinity, Master of Theological Studies, or equivalent first theological degree. The Th.M. deepens the theological foundations for a student's current vocational and ministerial practice in a particular area or prepares a student further for study at the doctoral level in a specific area or discipline. The Master of Theology degree provides students the opportunity to develop meaningful research questions and rigorous research methods to explore, analyze, and ultimately formulate constructive insights in a particular area of advanced theological study.

The degree requires 30 semester hours, including Div 7997, the Th.M. Thesis, and students are expected to complete the degree in either an accelerated (one-year full-time study) or a paced program (normally two years). The degree must be completed within five years from the term of matriculation.

#### Th.M. Degree Learning Goals

For the successful completion of the master of theology degree, students are expected to:

1. Achieve advanced competency and deepened knowledge in an area of theological specialization by demonstrating advanced knowledge of the field, addressing its historical and contemporary, local, and global contexts, and integrating VDS's Commitments into that understanding.
2. Evidence the capacity to undertake critical inquiries, engage in constructive actions, and hold effective conversations in the student's future ministerial and/or academic endeavors.
3. Produce a substantive research project, the ThM thesis, that effectively defines its question, deploys an appropriate methodology, analyzes the data/material critically and carefully, and provides a constructive argument appropriate to the theological area.