



# The Divinity School Catalog

Vanderbilt University  
2020/2021

Containing general information  
and courses of study  
for the 2020/2021 session  
corrected to 30 June 2020

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Divinity School Catalog

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## **Divinity School Calendar 2020/2021**

### **Fall Semester 2020\***

Orientation and registration for new students/Monday, August 17 – Friday August 21  
Classes begin/Monday, August 24  
Fall faculty assembly/Thursday, August 27  
Ashura/Friday, August 28  
Last day to add a course; last day for late registration/Monday, August 31  
Last day to change grading status for a course (to audit, to credit, to pass/fail)/Monday, September 7  
Antoinette Brown Lecture/Thursday, September 10  
Rosh Hashanah begins at sunset/Friday, September 18  
Yom Kippur begins at sunset/Sunday, September 27  
Sukkot begins at sundown/Friday, October 2  
Spring 2020 class schedule is published in YES/Monday, October 12  
Advising for 2021 spring registration/Monday, October 12 – Friday, October 30  
Mid-term academic deficiency reports due/Monday, October 12  
Cole Lecture/Thursday, October 15  
Spring 2021 registration/Monday, November 2 – Friday, November 20  
Vanderbilt University Homecoming and Reunion/Thursday, November 5 – Saturday, November 7  
Howard L. Harrod Lecture/Thursday, November 5  
Diwali Festival of Lights/Saturday, November 14  
Thanksgiving Holidays/Saturday, November 21 – Sunday, November 29  
Rohatsu Enlightenment Day in Buddhism/Sunday, December 6  
Classes for fall semester conclude/Friday, December 4  
Hanukkah begins at sunset/Thursday, December 10  
Reading days and final examinations/Saturday, December 5 – Sunday, December 13  
Graduation date for December graduates/Sunday, December 13  
Due date for submission of 2020 fall semester final grades/Monday, December 14, 11:59 P.M. CST  
Winter Holidays/Monday, December 14 – Sunday, January 10, 2021

### **Spring Semester 2021\***

Classes begin/Monday, January 11  
The Reverend Doctor Martin Luther King, Jr. Memorial observed/Monday, January 18  
Last day to add a course; last day for late registration/Monday, January 18  
Last day to change grading status for a course (to audit, to credit, to pass/fail)/Friday, January 22  
All academic obligations due for resolving an Incomplete from fall 2020 semester/Friday, January 29  
The Mafoi Carlisle Bogitsh Memorial Lecture/Thursday, February 25  
Spring Holidays/Saturday, March 6 – Sunday, March 14  
Mid-term academic deficiency reports due/Wednesday, March 10  
Summer and fall 2021 class schedules are published in YES/Monday, March 15  
Advising for 2021 summer and fall registration/Monday, March 15 – Friday, April 9  
Founder's Day/Wednesday, March 17  
Passover begins at sunset/Saturday, March 27  
Holi Festival of Colors/Monday, March 29  
Good Friday/Friday, April 2  
Spring faculty assembly/Thursday, April 8  
Summer and fall 2021 registration/Monday, April 12 – Friday, April 30  
Ramadan/Tuesday, April 13 – Tuesday, May 11  
Classes for spring semester conclude/Monday, April 26  
Reading days and final examinations/Tuesday, April 27 – Thursday, May 6  
Due date for submission of 2021 spring semester final grades/Saturday, May 8, 11:59 P.M. CDT  
Commencement/Friday, May 14

*\*Subject to change*

# *Theological Education in a University Setting*

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

## **Purposes**

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.

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

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

Two professorships were created in 1999. Amy-Jill Levine was named to the Mary Jane Werthan Professorship in Jewish Studies in 2017. 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.

## **Information Technology**

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

VUIT maintains and supports VUNet, the campuswide data network that provides access to the internet, and AccessVU, the authentication service that enables Vanderbilt users to securely identify themselves to many services on VUNet. Those services include YES (Your Enrollment Services), Brightspace, and Vmail, the university's email system for faculty, staff, and graduate students.

VUIT also partners with Sprint, Verizon, and AT&T to offer discounts for cellular phone service. For discount information see [it.vanderbilt.edu/cellphone](http://it.vanderbilt.edu/cellphone).

It is important to note that many wireless consumer electronic devices interfere with VUNet, and in worst-case circumstances, could even cause degradation to network service. These devices are prohibited and include, but are not limited to, routers, access points (APs), or AirPorts manufactured by companies such as Apple, Belkin, D-Link, and Linksys. Additionally, settings for smartphone hotspots and wireless connectivity for printers and other devices must be disabled to prevent interference with university wireless APs.

Vanderbilt offers all students low-cost and free-of-charge software, including Microsoft Office and Microsoft Windows. See [softwarestore.vanderbilt.edu](http://softwarestore.vanderbilt.edu) for a complete product catalog and more information.

Furthermore, VUIT provides various conferencing and collaboration services for students, including audio and video conferencing via a desktop or a Polycom bridge. Vanderbilt's blog service offers WordPress Blogs at [my.vanderbilt.edu](http://my.vanderbilt.edu). See [it.vanderbilt.edu/services/collaboration](http://it.vanderbilt.edu/services/collaboration) for more information.

The Tech Hub is the help desk at Vanderbilt that provides information to students, faculty, and staff about VUNet and VUNet services. Its locations, hours, contacts, and other information can be found at [it.vanderbilt.edu/techhub](http://it.vanderbilt.edu/techhub).

For more information on IT services and computing at Vanderbilt, go to [it.vanderbilt.edu](http://it.vanderbilt.edu).

## The University

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

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

Today as Vanderbilt pursues its mission, the university more than fulfills the Commodore’s hope. It is one of a few independent universities with both a quality undergraduate program and a full range of graduate and professional programs. It has a strong faculty of more than 4,200 full-time members and a diverse student body of more than 12,800. Students from many regions, backgrounds, and disciplines come together for multidisciplinary study and research.

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, Doctor of Jurisprudence.

*School of Medicine.* Master of Education of the Deaf, Master of Genetic Counseling, Master of Public Health, Master of Science in Clinical Investigation, Master of Laboratory 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 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.

## Mission, Goals, and Values

Vanderbilt University is a center for scholarly research, informed and creative teaching, and service to the community and society at large. Vanderbilt will uphold the highest standards and be a leader in the

- quest for new knowledge through scholarship,
- dissemination of knowledge through teaching and outreach,
- creative experimentation of ideas and concepts.

In pursuit of these goals, Vanderbilt values most highly

- intellectual freedom that supports open inquiry,
- equality, compassion, and excellence in all endeavors.

**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)

**Equity, Diversity, and Inclusion**

Excellence at Vanderbilt is inextricably tied to the university's commitment to fostering an inclusive community where people of all identities, backgrounds, and perspectives can thrive. The Vice Provost for Strategic Initiatives and the Vice Chancellor for Equity, Diversity and Inclusion and Chief Diversity Officer work in partnership with students, faculty, and staff to identify and implement best practices that advance equity, diversity, and inclusion across campus in pursuit of building and supporting an inclusive community enriched by a broad variety of experiences and knowledge. Visit [vanderbilt.edu/diversity](http://vanderbilt.edu/diversity) for more information.

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# *The Divinity School Community*

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

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

## **Worship**

Worship at the Divinity School is the shared responsibility of faculty and students, superintended by a joint committee. Because of the diverse denominational backgrounds, a variety of worship services are offered to students on a regular basis. Worship is 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, and M. Shawn Copeland.

## **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 Trible, 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, and Thelathia "Nikki" Young.

## **GDR Colloquia**

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

### **The Student Association**

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

### **Office of Women's Concerns**

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

### **Black Seminarians**

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

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

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

### **United Methodist Studies**

In 1985, the Divinity School initiated a program of United Methodist Studies, designed to provide opportunities for United Methodist students to learn more about the life and traditions of their denomination. 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.

**SHADES**

Influenced by the last line in Ntozake Shange's *For Colored Girls Who Have Considered Suicide When the Rainbow Is Enough*, "I found God in myself and I loved her ... I loved her fiercely," SHADES stands for Serving, Helping, Affirming the Divinity in Every Sista'. The purpose of the organization is to create a covenant community and space for Black women's experiences, stories, and issues to be shared and discussed thereby breaking the yoke of silence for Black women and confronting the tripartite oppressions related to race, sex, and class—academically, socially, and politically.

**Sacred Borders**

This organization facilitates hands-on religious exploration by organizing visits to local places of worship and engaging in dialogues with adherents of various religious traditions.

**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.

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## *Life at Vanderbilt*

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

### **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 interim dean of the Disciples Divinity House is the Reverend Beth Ann Pattillo, MDiv'90, who can be reached either at the Divinity School or at the Disciples Divinity House, 1917 Adelia Avenue, Nashville, Tennessee 37212, (615) 321-0380, or at [discipleshousevandy@juno.com](mailto:discipleshousevandy@juno.com).

### **Housing**

To support the housing needs of new and continuing graduate and professional students, the Office of Housing and Residential Experience provides a web-based off-campus referral service ([offcampushousing.vanderbilt.edu](http://offcampushousing.vanderbilt.edu)). The referral service lists information about housing accommodations off campus. Cost, furnishings, and conditions vary greatly. For best choices, students seeking off-campus housing should consult the website as early as possible. The website includes listings by landlords looking specifically for Vanderbilt-affiliated tenants. Listings are searchable by cost, distance from campus, number of bedrooms, and other parameters. Students may also complete a profile to assist in finding a roommate. On-campus university housing for graduate or professional students is not available.

### *Change of Address*

Students who change either their local or permanent mailing address are expected to notify the Office of the University Registrar immediately. Candidates for degrees who are not in residence should keep the school and the Office of the University Registrar informed of current mailing addresses. To change or update addresses, go to [registrar.vanderbilt.edu/academic-records/change-of-address.php](http://registrar.vanderbilt.edu/academic-records/change-of-address.php).

### **The Commodore Card**

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

ID cards are issued at the Commodore Card Office, 184 Sarratt Student Center, Monday through Friday from 8:30 a.m. to 4:00 p.m. For more information, go to [vanderbilt.edu/cardservices](http://vanderbilt.edu/cardservices).

### **Eating on Campus**

Vanderbilt Campus Dining operates several restaurants, cafés, and markets throughout campus that provide a variety of food. The two largest dining facilities are Rand Dining Center in Rand Hall (connected to Sarratt Student Center) and The Ingram Commons dining hall. E. Bronson Ingram College offers all-you-care-to-eat dining and is open to all Vanderbilt University students. Five convenience stores on campus offer grab-and-go meals, snacks, beverages, and groceries. The convenience stores located at Kissam Center and Highland Munchie offer hot and cold food bars which are open for breakfast, lunch, and dinner. All units accept the Commodore Card and meal plans. Graduate student meal plans are offered at a discount. For more information about meal plans, hours, and menus, please visit [campusdining.vanderbilt.edu](http://campusdining.vanderbilt.edu).

## Services to Students

### Student Care Network

The Student Care Network is a holistic network of services and resources pertaining to health and wellness available to all Vanderbilt University students. Primary offices include the Office of Student Care Coordination, the University Counseling Center, the Student Health Center, and the Center for Student Wellbeing. Students also have access to a wide range of additional on-campus, virtual, and community resources through the Student Care Network—from the Vanderbilt Recreation and Wellness Center to the Project Safe Center to a variety of community providers. To facilitate finding resources, students may refer to the Student Care Network website, or contact the Office of Student Care Coordination, [vanderbilt.edu/studentcarenetwork](http://vanderbilt.edu/studentcarenetwork).

### ***Medical Notification Policy***

Vanderbilt University expects students to be honest with their instructors about their ability to attend class and/or complete course work, and asks instructors to work with students on these issues. Therefore, the primary offices of the Student Care Network (office of Student Care Coordination, University Counseling Center, Student Health Center, and Center for Student Wellbeing) do not provide notes for minor illnesses or routine appointments that may lead to missed classes and/or a delay in completion of assignments. Instead, the primary offices provide students with cards documenting visits to their office, which students may use in discussion with their instructors regarding absences and/or missed work to demonstrate that they sought care for medical issues. The reason for the visit and any details of minor illnesses or routine appointments are not provided on the card. A student's right to privacy, particularly as it relates to medical information, is one of the important issues that guides this policy. In addition, since there is great variability in each student's response to minor illnesses, the primary offices cannot always predict which students will miss assignments and/or classes in response to such ailments. Honest communication between students and their instructors can better address these situations.

In cases of more serious illness, injury, or crisis, especially those that may require prolonged bed rest or hospitalization, the primary offices or the Office of Housing and Residential Experience will notify a student's academic dean so instructors may be formally informed through a dean's notification that the student may need short-term consideration related to absences and/or course work as a result of such illness, injury, or crisis. It is the student's responsibility to follow-up with their instructors to establish a plan for any make-up work. It is the instructor's prerogative to determine what, if any, alterations to course work are appropriate in either of the situations outlined above.

### **Office of Student Care Coordination**

The [Office of Student Care Coordination](#) is committed to supporting undergraduate, graduate, and professional students in successfully navigating life events related to academic stress and/or medical, mental health, and/or other personal concerns that may interfere with a student's ability to achieve their academic and personal goals. This team of Student Care Coordinators is the central and first point of contact for students to help identify needs and determine the most appropriate resources in Vanderbilt's Student Care Network and in the Nashville community to address concerns. Student Care Coordinators collaborate with students to develop a student success plan, share education about and facilitate connections to appropriate on and off-campus resources, and provide accountability through supportive follow up meetings. Student Care Coordinators work closely with campus partners, including the Center for Student Wellbeing, the University Counseling Center, the Student Health Center, the Office of Housing and Residential Experience, and faculty and staff to help maintain the safety and health of Vanderbilt students. In addition, the Office of Student Care Coordination supports the Campus Assessment, Response, and Evaluation (CARE) Team and Welfare Panel and coordinates support for students returning from medical leaves of absence.

The Office of Student Care Coordination's goal is for students to have the right support, in the right place, at the right time.

Information about scheduling an appointment with the office of Student Care Coordination is available [here](#).

### **Confidentiality**

Though staff typically have a background in mental health services, it is important to understand that work with a Student Care Coordinator is not counseling or therapy. The services of the Office of Student Care Coordination fall under the Family Educational Rights and Privacy Act (FERPA). This means the content of meetings with a Student Care Coordinator will be kept private to the extent possible; however, information may be shared on a need-to-know basis with appropriate personnel within Vanderbilt University in order to coordinate and provide you with the best care. If it is necessary to share information with off-campus providers or others, you will be asked to sign a written release.

### **Student Health Center**

The Student Health Center provides primary care and some specialty services for students. Services include routine medical care, chronic disease management, office-based gynecology, travel medicine, nutrition services, and sports medicine. The Student Health Center also has a lab and can perform some office-based tests and can also send samples to the Vanderbilt Medical Center laboratory as needed.

The Student Health Center's hours of operation are posted on the center's [website: https://www.vumc.org/student-health/about-center](https://www.vumc.org/student-health/about-center). Students seeking treatment should call ahead at 615-322-2427 to schedule appointments. Online appointments are available for most types of appointments: <https://www.vumc.org/student-health/online-appointments>. Telemedicine appointments are also available for some types of visits.

Students with urgent issues will be seen on a "same-day" basis, and if no appointment time is available, will be worked in on a "first-come, first-served" basis, and triaged according to severity of illness.

Emergency on-call consultation services are available at 615-322-2427, 24 hours a day, seven days a week. More detailed information about services and health related topics may be found at the Student Health Center website: <https://www.vumc.org/student-health/>

### **Immunization Requirements**

The State of Tennessee requires certain immunizations and tuberculosis screening for all students (undergraduate, graduate, and professional). ***Students not in compliance with these mandated immunizations and tuberculosis screening will NOT be allowed to register for classes.*** Waivers for required vaccines may be granted for religious or medical reasons. Waiver requests are reviewed by the Student Health Center and the Title IX and Student Discrimination Office or Student Access Services. Instructions for providing waiver request documentation can be found on the [immunizations requirements](https://www.vumc.org/student-health/immunization-requirements-new-students) website: <https://www.vumc.org/student-health/immunization-requirements-new-students>.

Immunization requirements include:

- **Meningococcal meningitis vaccine (one injection after age 16)** for all incoming students living in on-campus housing.
- **Measles, mumps, and rubella (2 injections)** for all incoming students.
- **Varicella vaccine (two injections)** for all students who have not had documented chickenpox.
- **Tuberculosis screening**, which includes on on-line risk assessment followed by blood testing or skin testing when indicated

All incoming students must upload a Student Health Center Immunization and Tuberculosis Screening Requirements form. Instructions and further information are located on the [immunizations requirements](https://www.vumc.org/student-health/immunization-requirements-new-students) website: <https://www.vumc.org/student-health/immunization-requirements-new-students>. The completed Immunization and Tuberculosis Screening Requirements form must be uploaded to the Student Health Center immunization portal by May 15, 2020. The form also collects important health history information that enables the Student Health Center staff to better serve individual student needs.

### **Charges**

There are no office-visit co-pays for routine visits, but students will incur small charges for medications or supplies dispensed. There are small co-pays associated with some office procedures or specialty visits (such as wart removal and colposcopy). Medication and supplies ordered by Student Health physicians and nurse practitioners can usually

be provided to students at a price below typical pharmacy co-pays or charges. Credit cards and the Commodore Card may be used to pay for any charges incurred at the Student Health Center. The Student Health Center has no relationship with any insurance company and cannot bill insurance for charges incurred at the Center.

Any lab tests not performed at the Student Health Center are sent to the Vanderbilt University Medical Center and are billed to the student's health insurance company by the Medical Center. In addition, when a student is referred to a specialist outside of the Student Health Center, charges incurred are billed by that clinic to the student's health insurance company. Any amount remaining after health insurance has paid its share is the student's responsibility. If a student has an Emergency Department visit after-hours because of a serious illness or injury, the Medical Center will bill the student and his/her/their insurance company.

### ***Confidentiality***

Care provided at the Student Health Center is confidential in compliance with the Health Insurance Portability & Accountability Act (HIPAA) regulations. It is only with explicit written consent from the student that the Student Health Center may communicate with Deans, parents, professors, or other health care professionals. HIPAA does have a clause that allows notification of families in the event that the student is in an emergency or life-threatening situation.

Vanderbilt University Medical Center personnel will ask treated students in the Emergency Department about notification of staff in Housing and Residential Experience and the Student Health Center. Except in cases of a life-threatening emergency, notification requires the student's permission and is strongly encouraged. This practice enables the University to provide support and assistance to students and their families.

### ***Quarantine***

Vanderbilt University must enforce public health mandates as required by public health authorities, and may also follow Medical Center and Student Health Center recommendations when the University determines them to be in the best interest of the Vanderbilt community and the public. Based on the aforementioned mandates and/or recommendations, the University may issue directives to students regarding isolation and/or quarantine. As a result, among other needed interventions, students in campus housing, or students traveling as part of Vanderbilt programs or activities, may be required to relocate so that appropriate isolation and/or quarantine can be accomplished. Failure to comply with University directives may result in corrective action through the University's accountability process.

### **The University Counseling Center**

The [University Counseling Center \(UCC\)](#) provides mental health assessment, support, and treatment for students. The team of clinical professionals includes psychologists, licensed counselors including substance use specialists, psychology interns, practicum students, and psychiatric medical providers.

Services include short-term individual therapy, a variety of group therapy options, and psychiatric screening and assessment. Students may work with a trained biofeedback counselor as another means of addressing anxiety or stress and pain among other symptoms. The UCC provides psychological assessment to screen for ADHD and learning disabilities.

Students with urgent issues may visit the UCC without appointment to meet with the Urgent Care Counseling clinician. If there are multiple students seeking Urgent Care Counseling services, the students will be seen on a "first-come, first-served" basis. Flexibility is maintained to address student needs according to level of acuity.

The UCC staff is available to consult with students, faculty, and staff who are concerned about a student's mental health. Consultations are available through the UCC's Urgent Care Counseling, or by phone.

The UCC is open according to the schedule posted on the center's [website](http://www.vanderbilt.edu/ucc): [www.vanderbilt.edu/ucc](http://www.vanderbilt.edu/ucc). Students seeking to schedule an appointment should visit the Office of Student Care Coordination's website at [www.vanderbilt.edu/carecoordination](http://www.vanderbilt.edu/carecoordination) or call 615-343-WELL (9355)

Students may seek brief support for distressing situations and may take advantage of UCC's drop-in services on campus at various locations as detailed on the UCC's website: <https://www.vanderbilt.edu/ucc/services/drop-in-consultation/>. This program enables students to have rapid access to a counselor for support.

The UCC collaborates with the Center for Student Wellbeing to provide outreach, prevention, and education, with one specific focus being suicide prevention through MAPS (Mental health Awareness & Prevention of Suicide) training for students, faculty, and staff. These resources are provided to facilitate stress management in order to

minimize or prevent mental health concerns. In addition, the UCC offers workshops about academic support and ADHD in collaboration with the Center for Student Wellbeing.

More details about services may be found at the UCC [website](http://www.vanderbilt.edu/ucc): [www.vanderbilt.edu/ucc](http://www.vanderbilt.edu/ucc).

### ***Charges***

The UCC does not charge for routine services, but does charge for psychological testing, both for a screening and for a full test and for specific disability assessments when indicated. The student is expected to pay for the testing prior to its being scheduled. The UCC has no relationship with any insurance company and cannot bill third parties for these charges.

Students requiring laboratory testing are referred to the Student Health Center. Charges for these tests are made in accordance with Student Health Center policies.

### ***Confidentiality***

The UCC is a confidential setting under the Family Educational Rights and Privacy Act (FERPA). To the extent permitted by law, the UCC does not share information about students or anything discussed in session, with the exception of safety concerns, which may override the confidentiality policy. For example, limits of confidentiality include situations that involve imminent risk to a client or another individual, and situations involving elder or child abuse. The UCC encourages students to sign a written release of information form if they would like for the UCC to share information with members of the student's family or others. The UCC may share attendance and additional minimally necessary information with the other primary Student Care Network offices, including the Office of Student Care Coordination, Student Health Center, and Center for Student Wellbeing for the purposes of care coordination.

### ***Center for Student Wellbeing***

The Center for Student Wellbeing cultivates engagement in lifelong well-being practices and endeavors to create a culture that supports students' personal development and academic success through a holistic and integrative framework. The Center's areas of focus include, for example, alcohol and other drug education and recovery support, self-care and personal growth, strengthening physical and emotional health, and support for supporting students in distress. The Center provides prevention programming, individual coaching, skill building workshops, substance use screenings, meditation and yoga, and referrals to campus resources.

New appointments for Center for Student Wellbeing services may be scheduled through the Office of Student Care Coordination. Information is available at <https://www.vanderbilt.edu/healthydores/>.

### ***Student Health Insurance Plan (SHIP)***

*Eligibility:* All degree-seeking students (with the exception of those in the Division of Unclassified Studies) registered for four or more credits or who are actively enrolled in research courses (including, but not limited to dissertation or thesis courses) at Vanderbilt are automatically enrolled in—and will be billed for—a University-endorsed health insurance plan underwritten by UnitedHealthcare through Vanderbilt's broker, Gallagher Student Health & Special Risk, unless they complete the online waiver process. Information about the plan is available online at [www.gallagherstudent.com/vanderbilt](http://www.gallagherstudent.com/vanderbilt). In addition, an insurance representative has an office at the Student Health Center and can be reached at 615-343-4688.

*Cost:* The annual premium, which is approved each year by the Board of Trust, is billed to students through their student account. The premium is a separate charge from tuition.

*Coverage Period:* Coverage for students begins August 12 and extends through August 11 the following calendar year, if the student remains in school for 31 days beginning August 12. After 31 days, the coverage remains in effect whether the student is in school or is away from the University, and there is no *pro rata* refund for this coverage. If a student disenrolls from coursework within the first 31 days of classes so that they no longer meet the above eligibility standards, their insurance coverage will be terminated.

*Coverage Benefits:* SHIP provides hospital, surgical, and major medical benefits. A brochure explaining the limits, exclusions, and benefits of the plan is available online at [www.gallagherstudent.com/vanderbilt](http://www.gallagherstudent.com/vanderbilt), at registration, in the Office of Student Accounts, at the Student Health Center, or on the Student Care Network website. The plan

requires that the Student Health Center be the student's primary care provider in Nashville, but will provide coverage for referrals to specialists when a written referral is made by a Student Health Center provider.

*Waiver of Insurance Plan:* A student who does not wish to subscribe to the insurance plan offered through the University must notify the University of comparable coverage under another policy. Waiver of the student insurance plan does not affect eligibility for services at the Student Health Center. The online waiver process may be found [online](http://www.gallagherstudent.com/vanderbilt) at [www.gallagherstudent.com/vanderbilt](http://www.gallagherstudent.com/vanderbilt). The insurance charge will not be waived if the online process is not completed by August 1 for the fall semester, or by January 6 for students who are newly enrolled for the spring semester. **The waiver process must be completed each academic year.** Newly enrolled eligible summer session students planning to take full-time coursework in the fall must complete both a summer and a fall waiver form by August 1. Additional information about the waiver process may be found on the Student Care Network website.

*Family Coverage:* An additional premium is charged for family insurance coverage. An eligible student who wishes to provide coverage for his/her/their spouse and/or children, may do so at [www.gallagherstudent.com/vanderbilt](http://www.gallagherstudent.com/vanderbilt). It is the student's responsibility to enroll their eligible dependents each year. **Dependents are not automatically enrolled.**

#### *International Student Coverage*

International students are automatically enrolled in, and billed for, the Gallagher plan, in compliance with federal regulations relations to J-1 visa status, which requires international students and their dependents to maintain adequate insurance coverage. Coverage through the Gallagher plan is mandatory; however, new waiver requirements have been instituted to support international students studying remotely for the 2020-2021 academic year. These policies are outlined at [www.vanderbilt.edu/studentcarenetwork/waive/](http://www.vanderbilt.edu/studentcarenetwork/waive/).

#### ***Qualifying Events for Students and Dependents***

Students who initially waive coverage can submit a Petition to Add if they lose coverage under the plan they used to waive (for example, due to no longer being covered as a dependent). This is called a "qualifying event." The premium will be pro-rated based on the date coverage begins. The applicable premium will be charged to the student account.

Eligible dependents may also be added if the student experiences one of the following qualifying events: (a) marriage, (b) birth of a child, (c) divorce, (d) the dependent entering the country for the first time, or (e) the dependent losing coverage under another insurance plan.

Links to the Petition to Add and the Dependent Petition to Add forms can be found at [www.gallagherstudent.com/vanderbilt](http://www.gallagherstudent.com/vanderbilt). The Petition to Add or Dependent Petition to Add form and supporting documentation (i.e., proof of a qualifying event) must be received by Gallagher Student Health & Special Risk within 31 days of the qualifying event. Forms received more than 31 days after the qualifying event will not be processed.

#### **Project Safe Center**

The Project Safe Center partners with students, faculty, and staff to create a campus culture that rejects sexual violence and serves as a resource for all members of the Vanderbilt community. The Project Safe Center provides support to survivors of intimate partner violence and engages the campus community in prevention of sexual assault, dating violence and domestic violence, and stalking.

Bystander intervention training, an online education module addressing sexual violence, and a variety of programs and presentations on consent, healthy relationships, and violence prevention are available through the Project Safe Center. A 24-hour support hotline answered by Project Safe's victim resource specialists is available at (615) 322-SAFE (7233).

The Project Safe Center located at 304 West Side Row is open Monday through Friday, 8:00 a.m. to 5:00 p.m. For more information, please call (615) 875-0660 or visit [vanderbilt.edu/projectsafe](http://vanderbilt.edu/projectsafe).

#### **Vanderbilt Child and Family Center**

Vanderbilt Child and Family Center provides support and resources to the community of Vanderbilt families across the spectrum of life. As reflected in our provision of new parent support, early childhood education, family life resources, and elder care support, VCFC values the university's commitment to the education of the whole person and cultivation of lifelong learning. Visit [vanderbilt.edu/child-family-center](http://vanderbilt.edu/child-family-center).

### **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.

### **Vanderbilt Directory**

Individual listings in the online People Finder Directory consist of the student’s full name, Vanderbilt email address, and campus mailing address (if available). Students may elect to add additional contact information to their listings, including school, academic classification, local phone number, local address, permanent address, cellphone, pager, and fax numbers. Student listings in the People Finder Directory are available to the Vanderbilt community via logon ID and e-password. Students may choose to make their online People Finder listings available to the general public (i.e., viewable by anyone with access to the internet), or to block individual directory items. Students who have placed a directory hold with the Office of the University Registrar will not be listed in the online directory.

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

### **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*. 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 Communications Tool, which is a secure channel for official communication of a confidential nature.

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.

### **Services for Students with Disabilities**

Vanderbilt is committed to the provisions of the Rehabilitation Act of 1973 and Americans with Disabilities Act as it strives to be an inclusive community for students with disabilities. Students seeking accommodations for any type of disability are encouraged to contact Student Access Services. Services include, but are not limited to, extended time for testing, assistance with locating sign language interpreters, audio textbooks, physical adaptations, note-takers, reading services, and reasonable accommodations for housing and dining. Accommodations are tailored to meet the needs of each student with a documented disability. Specific concerns pertaining to services for people with disabilities or any disability issue should be directed to the Disability Program Director, Student Access Services, PMB 407726, 2301 Vanderbilt Place, Nashville, Tennessee 37240-7726; phone (615) 343-9727; fax (615) 343-0671; [vanderbilt.edu/student-access](http://vanderbilt.edu/student-access).



### **Nondiscrimination, Anti-Harassment, and Anti-Retaliation**

The Title IX and Student Discrimination Office ([vanderbilt.edu/title-ix](http://vanderbilt.edu/title-ix)) and/or the Equal Employment Opportunity Office ([vanderbilt.edu/eeo](http://vanderbilt.edu/eeo)) 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. Director of Title IX and Student Discrimination Stephanie Roth is Vanderbilt's Title IX coordinator.

If you believe that a member of the Vanderbilt community has engaged in prohibited discrimination, harassment, or retaliation, please contact the Title IX and Student Discrimination Office and/or the Equal Employment Opportunity Office. If the offense is criminal in nature, you may file a report with Vanderbilt University Police Department.

The Title IX and Student Discrimination Office also facilitates interim accommodations for students impacted by sexual misconduct and power-based personal violence. Some examples of interim accommodations include no contact orders, adjusted course schedules, and housing changes.

Specific concerns pertaining to prohibited discrimination, harassment, or retaliation, including allegations of sexual misconduct and other forms of power-based personal violence, should be directed to the Title IX and Student Discrimination Office at (615) 343-9004.

### **Vanderbilt University Police Department**

The Vanderbilt University Police Department, (615) 322-2745, is a professional law enforcement agency dedicated to the protection and security of Vanderbilt University and its diverse community ([police.vanderbilt.edu](http://police.vanderbilt.edu)).

The Vanderbilt University Police Department comes under the charge of the Office of the Vice Chancellor for Administration. As one of Tennessee's larger law enforcement agencies, the Vanderbilt University Police Department provides comprehensive law enforcement and security services to all components of Vanderbilt University including the academic campus, Vanderbilt University Medical Center, Vanderbilt Health at One Hundred Oaks, and a variety of university-owned facilities throughout the Davidson County area.

The Police Department includes a staff of more than one hundred people, organized into three divisions under the Office of the Associate Vice Chancellor and Chief of Police: Operations Division (Main Campus, Medical Center, and 100 Oaks Precincts), Administrative Division, and Auxiliary Services Division. All of Vanderbilt's commissioned police officers have completed officer training at a state-certified police academy and are required to complete on-the-job training as well as attend annual in-service training. Vanderbilt police officers hold Special Police Commissions and have the same authority as that of a municipal law enforcement officer, while on property owned by Vanderbilt, on adjacent public streets and sidewalks, and in nearby neighborhoods. When a Vanderbilt student is involved in an off-campus offense, police officers may assist with the investigation in cooperation with local, state, or federal law enforcement. The department also employs non-academy-trained officers called community service officers (commonly referred to as CSOs) who lend assistance 24/7 to the Vanderbilt community through services that include providing walking escorts, providing jump starts, and unlocking cars. For non-emergency assistance from a community service officer, dial (615) 322-2745 (2-2745 from an on-campus extension).

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

**Vandy Vans**—The Vanderbilt University Police Department administers the Vandy Vans escort system at Vanderbilt University. The Vandy Vans escort system provides vehicular escorts to designated locations on campus. The service consists of vans that operate from 6:00 p.m. to 3:30 a.m. GPS technology allows students to track Vandy Vans on their route via computer or mobile phone using the VandySafe app, setting up text message alerts to let them know when a van will be arriving at their stop. Please visit [police.vanderbilt.edu/services/vandySAFE.php](http://police.vanderbilt.edu/services/vandySAFE.php) to download the app.

Stop locations were chosen based on location, the accessibility of a secure waiting area, and student input. Signs, freestanding or located on existing structures, identify each stop. A walking escort can be requested to walk a student from his/her stop to the final destination. A van is also accessible to students with mobility impairments. For complete information about the Vandy Vans service, including routes, stops, and times, please visit [vandyvans.com](http://vandyvans.com) or call (615) 322-2554.

As a supplement to the Vandy Vans van service, walking escorts are available for students walking to and from any location on campus during nighttime hours. Walking escorts are provided by VUPD officers. The telephone number to call for a walking escort is either (615) 322-2745 (2-2745 from a campus phone) or (615) 421-8888 (1-8888 from a campus phone), after which a representative from VUPD will be dispatched to the caller's location, or to a designated meeting point to accompany the caller to his or her destination.

*Emergency Phones*—Emergency telephones (Blue Light Phones) are located throughout the university campus, Medical Center, and 100 Oaks.

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

An emergency response can also be activated by dialing 911 from any campus phone. Cellphone users can dial (615) 421-1911 to summon an emergency response on campus. Cellphone users should dial 911 for off-campus emergencies. Callers should be prepared to state the location from which they are calling.

*Exchange Area*—The Vanderbilt University Police Department has designated the lobby of the Police building located at 2800 Vanderbilt Place as an “Exchange Area.” The Exchange Area is for Vanderbilt University students, faculty, and staff to trade legal items bought and sold online on various secondhand applications in a safe environment. The building/lobby is located next to the Vandy Van stop in lot 72C near Vanderbilt Stadium. Either the seller or buyer must be Vanderbilt affiliated (student, faculty, or staff). The affiliated person must complete the online registration form at [police.vanderbilt.edu/safedeal](http://police.vanderbilt.edu/safedeal) prior to the actual trade.

*Security Notices*—In compliance with the U.S. Department of Higher Education and the Jeanne Clery Act, Security Notices are issued to provide timely warning information concerning a potentially dangerous situation on or near Vanderbilt University. This information is provided to empower our students and employees with the information necessary to make decisions or take appropriate actions concerning their own personal safety. Security Notices are distributed throughout Vanderbilt to make community members aware of significant crimes that occur at the university. They are distributed through Vanderbilt email lists and through the department’s webpage, [police.vanderbilt.edu/crimeinfo/securitynotices.php](http://police.vanderbilt.edu/crimeinfo/securitynotices.php).

*Educational and Assistance Programs*—The Crime Prevention Unit of Vanderbilt University Police Department offers programs addressing issues such as sexual assault, domestic violence, workplace violence, personal safety, RAD (Rape Aggression Defense) classes, and victim assistance. VUPD provides additional services including property registration (for bikes, laptops, etc.), lost and found, weapons safekeeping, and Submit a Crime Tip. For further information on available programs and services, call (615) 322-7846 or visit [police.vanderbilt.edu/services](http://police.vanderbilt.edu/services).

Additional information on security measures and crime statistics for Vanderbilt is available from the Vanderbilt University Police Department, 111 28th Avenue South, Nashville, Tennessee 37212. Information is also available at [police.vanderbilt.edu](http://police.vanderbilt.edu).

*Annual Security Report*—The *Vanderbilt University Annual Security Report* is published each year to provide you with information on security-related services offered by the university and campus crime statistics in compliance with the Jeanne Clery Disclosure of Campus Security Policy and Campus Crime Statistics Act and the Tennessee College and University Security Information Act.

This booklet is prepared with information provided by the Nashville Metropolitan Police Department, the Department of Student Athletics, Office of the Dean of Students, the Office of Housing and Residential Experience, and the Vanderbilt University Police Department. It summarizes university programs, policies, and procedures designed to enhance personal safety for everyone at Vanderbilt.

A copy of this report may be obtained by writing or calling the Vanderbilt University Police Department, 111 28th Avenue South, Nashville, Tennessee 37212 or by telephone at (615) 875-9157. A PDF copy of this report may also be obtained on the website at [police.vanderbilt.edu/pdfs/annual-security-report.pdf](http://police.vanderbilt.edu/pdfs/annual-security-report.pdf).

### **Parking, Vehicle Registration, and Alternative Transportation**

Parking space on campus is limited. Motor vehicles operated on campus at any time by students, faculty, or staff must be registered with VUPS Parking Services located at 2800 Vanderbilt Place. A fee is charged. Parking regulations are published annually and are strictly enforced. More information is available at [vanderbilt.edu/parking](http://vanderbilt.edu/parking).

Bicycles must be registered with Vanderbilt University Public Safety.

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

### **English Language Center**

Students wishing to focus on improving their English language use for the context of the U.S. academic setting may take classes and participate in programming at the ELC to support their academic success. The ELC’s courses include Academic Writing, Academic Speaking, Pronunciation, and International Teaching Assistant Communication. Throughout the academic year, academic workshops and one-to-one consultations for speaking and

writing are also available through the ELC. The ELC is located at 1208 18th Avenue South. For more information, please visit [vanderbilt.edu/elc](http://vanderbilt.edu/elc).

### **The Writing Studio**

The Writing Studio offers graduate students personal writing consultations, fifty-minute interactive discussions about writing. Trained writing consultants can act as sounding boards and guides for the development of arguments and the clarification of ideas. The focus of a consultation varies according to the individual writer and project. In addition to the standard fifty-minute consultations, the Writing Studio also offers dissertation writers the possibility of having extended appointments with the same consultant on an ongoing basis. Fifty-minute appointments can be scheduled online at [vanderbilt.edu/writing](http://vanderbilt.edu/writing). Extended appointments must be arranged in advance through [writing.studio@vanderbilt.edu](mailto:writing.studio@vanderbilt.edu) and are available on a first-come, first-served basis. Information about other programs for graduate students, like the journal article writing workshop and the annual dissertation writer's retreat, can also be found at [vanderbilt.edu/writing](http://vanderbilt.edu/writing).

### **Inclusive Excellence**

Diversity, inclusion, and community engagement are essential cornerstones of Vanderbilt's commitment to equity and trans-institutional discovery and learning. The Office for Inclusive Excellence has as its mission to work in partnership with members of the Office of the Provost and Vanderbilt colleges and schools to ensure that we advance the success and affirmation of all students and faculty. The Office for Inclusive Excellence oversees and establishes strategic initiatives to promote academic success, professional and cultural education, and inclusivity and belonging. Visit [vanderbilt.edu/inclusive-excellence](http://vanderbilt.edu/inclusive-excellence) for more information.

### **International Student and Scholar Services**

ISSS provides immigration advising and services, including the processing of immigration paperwork, to more than 1,952 international students and scholars. The office works with admission units, schools, and departments to generate documentation needed to bring nonimmigrant students and scholars to the U.S. Further, ISSS keeps abreast of the regulations pertaining to international students and scholars in accordance with the Departments of Homeland Security and State. ISSS advising staff are available to support students' and scholars' requests through email, phone calls, daily drop-in hours (1:30–3:30 p.m., Monday–Friday), and private appointments. ISSS puts a strong emphasis on providing employment workshops to inform international students about professional development and employment options while enrolled and after graduation. ISSS conducts regular workshops on Curricular Practical Training (CPT), Optional Practical Training (OPT), and Academic Training (AT). ISSS also supports more than 300 alumni international students who have already graduated and are either on OPT or AT work permission. For additional information on ISSS services, visit [vanderbilt.edu/issv](http://vanderbilt.edu/issv).

### **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 [virg.vanderbilt.edu](http://virg.vanderbilt.edu). Select "Factbook," then "Student," then "Retention/Graduation Rates." 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/pdfs/annual-security-report.pdf](http://police.vanderbilt.edu/pdfs/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 “Vanderbilt University Police Department” in the following 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 “Confidentiality of Student Records” in the following section of this catalog.

### **Bishop Joseph Johnson Black Cultural Center**

The Bishop Joseph Johnson Black Cultural Center provides educational and cultural programming designed to highlight the history and cultural experiences of African Americans. The center was established in 1984 and named in honor of the first African American student admitted to Vanderbilt University in 1953, Bishop Joseph Johnson (B.D. '54, Ph.D. '58). The BCC activities focus on providing student support and development, campus enrichment, and community engagement.

#### *Student Support and Development (Inclusion)*

One of the major aims of the BCC is student support and development. To accomplish this objective, the BCC offers student-driven programming, mentoring initiatives, organizational meeting spaces, service opportunities, and leadership skills training. The BCC also serves as a haven for students, with opportunities for informal fellowship with other students of all levels and backgrounds as well as with faculty and staff.

#### *Campus Enrichment (Diversity)*

With campus programming focused on Africans and African Americans, the BCC enriches the overall campus environment by promoting intercultural competence. Specifically, the BCC works with numerous campus partners to sponsor lectures, musical performances, art exhibitions, films, and discussions on African and African American history and culture.

#### *Community Engagement (Equity)*

Additionally, the BCC engages in community outreach and service by working with various civic and cultural groups in the Nashville area. Through community programs and by supporting students as they tutor and mentor young people from underserved areas in the city, the BCC advocates for social justice and equity on campus and in the larger community.

The BCC is located in the center of campus directly behind Buttrick Hall and across from the main campus mailroom. For more information, please call (615) 322-2524 or visit [vanderbilt.edu/bcc](http://vanderbilt.edu/bcc).

### **Margaret Cuninggim Women’s Center**

The Margaret Cuninggim Women’s Center leads co-curricular campus initiatives related to women’s and gender issues. The center partners with many departments, programs, and individuals across campus to raise awareness about the ways in which gender shapes and is shaped by our lived experiences. Because its aim is to make the Vanderbilt community more inclusive and equitable, the center encourages all members of the Vanderbilt community to take part in its events and resources.

The Women’s Center celebrates women and their accomplishments and fosters empowerment for people of all identities. The center offers individual support and advocacy around a variety of issues, including gender stereotyping, gender equity, leadership, parenting, body image, disordered eating, pregnancy and reproduction, sexual health, and more. The Women’s Center is open Monday through Friday, 9:00 a.m. to 5:00 p.m. and is located at 316 West Side Row. For more information, please call (615) 322-4843 or visit [vanderbilt.edu/womenscenter](http://vanderbilt.edu/womenscenter).

### **Office of LGBTQI Life**

The Lesbian, Gay, Bisexual, Transgender, Queer, and Intersex Life office is a welcoming space for individuals of all identities and a resource for information and support about gender and sexuality. LGBTQI Life serves the entire Vanderbilt community through education, research, programming, support, and social events. The office also serves as a comfortable study and socializing space, as well as a connection point to the greater Nashville LGBTQI community. In addition, LGBTQI Life conducts tailored trainings and consultations for the campus and community. The Office of LGBTQI Life is located in the K. C. Potter Center, Euclid House, 312 West Side Row. For more information, please visit [vanderbilt.edu/lgbtqi](http://vanderbilt.edu/lgbtqi).

### **Schulman Center for Jewish Life**

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

### **Office of the University Chaplain and Religious Life**

The Office of the University Chaplain and Religious Life provides opportunities to explore and practice religion, faith, and spirituality and to more deeply understand one's personal values and social responsibility via educational programming, encounters with various faith perspectives, and engagement with religious and spiritual communities. The office welcomes and serves all students, faculty, and staff and provides an intellectual home and ethical resource for anyone in the Vanderbilt community seeking to clarify, explore, and deepen understanding of their lives and/or faith.

Recognizing the importance of exploring one's faith in community, the office facilitates opportunities for individuals of a shared faith to worship/practice their particular religious tradition. Whether guided by one of our affiliated chaplains or a student-run religious organization, these groups foster a sense of community and common values. For a complete listing of campus religious groups, resources, services, and programming opportunities, visit [vanderbilt.edu/religiouslife](http://vanderbilt.edu/religiouslife).

## **Extracurricular Activities**

### **Student Centers**

A variety of facilities, programs, and activities are provided in six separate student center locations—Alumni Hall, The Commons Center, E. Bronson Ingram College, Kissam Center, Sarratt Student Center/Rand Hall, and the Student Life Center.

Sarratt Student Center/Rand Hall is the main student center hub, housing a 300-seat cinema, art gallery, art studios, multicultural space, rehearsal rooms, large lounge spaces, large and small meeting spaces, and a courtyard. The facility is also home to Vanderbilt Student Communications, radio station, TV station, Local Java, and the Pub at Overcup Oak restaurant. Rand Hall houses the Rand Dining Center, campus store, a multipurpose venue, meeting and seminar rooms, plus large, open lounge space. Some of the offices located in Sarratt Student Center/Rand Hall include the Dean of Students, Greek Life, Student Leadership, Arts and Campus Events, Student Organizations and Governance, Student Care Coordination, Student Accountability, Community Standards and Academic Integrity, and the Student Center for Social Justice and Identity. Also included in this facility is a United States Postal Service office.

The Vanderbilt Student Life Center is the university's large event space. It is both the fulfillment of students' vision to have a large social space on campus and a wonderful complement to Sarratt Student Center/Rand Hall. The Student Life Center has more than 18,000 square feet of event and meeting space, including the 9,000-square-foot Commodore Ballroom, which is one of the most popular spaces to have events on campus. The center is also home to the Career Center, Global Education Office, Office of Immersion Resources, and Office of Active Citizenship and Service.

The Commons Center is the community crossroads of The Ingram Commons living and learning community. It has it all: the Dining Hall and great food; a living room with a concert-grade grand piano, and the occasional live musical performance; a small rec room with cardio equipment, free weights, and weight machines; meeting and study rooms; and academic support services like the Writing Studio, the Career Center, and the CASPAR premajor

advising center. The third floor of The Commons Center is the home of the Department of Political Science.

Alumni Hall was the original student center on campus when the building opened in 1925. Re-opened in fall 2013 after a yearlong renovation that transformed every space in the facility, Alumni Hall has returned to its role as a student center after serving other purposes over the years. In the renovated Alumni Hall, students have access to an exercise room as well as several new meeting and event spaces. The Vanderbilt Graduate School calls Alumni Hall home, and lounge space on the first floor serves as a robust hub for student life within the Graduate School community.

Opened in fall 2014 and fall 2018, respectively, Kissam Center and E. Bronson Ingram College are both part of the Vanderbilt residential college system. Kissam Center is home to meeting and event spaces, the Kissam Market, and Kissam Kitchen. E. Bronson Ingram College offers a dining facility, including the award-winning Bamboo Bistro pho concept.

### **Recreation and Wellness Center**

More than two-thirds of Vanderbilt University students participate in club sports, intramurals, group fitness classes, or other programs offered at the David Williams II Student Recreation and Wellness Center, known by students as “the Rec.” The large variety of programs available for meeting students’ diverse interests include: more than thirty club sports teams; more than thirty intramural sports (softball, flag football, basketball, table tennis, and soccer); and an aquatics program offering swim lessons for all ages and abilities. Red Cross lifeguarding and CPR classes are also available. If being outside is more your style, you can choose from one of the many adventure trips offered each semester or create your own adventure trip with tips and gear from the Outdoor Recreation staff. There are more than sixty group fitness classes a week and a variety of wellness offerings from “learn to box” to healthy eating through Vandy Cooks in the Teaching Kitchen, Personalized Nutrition Coaching, and Nutrition Minute grab-and-go information on a variety of nutrition topics.

The Rec is a 289,000-square-foot facility that houses a 25-yard, 15-lane swimming pool; four courts for basketball, volleyball, and badminton; five racquetball and two squash courts; a four-lane bowling alley; five group fitness classrooms, more than 14,000 square feet of weight/fitness room space; rock-climbing wall; seven multipurpose rooms; locker rooms; and a 120-yard turf field surrounded by a 300-meter track in the indoor field house. The Rec’s exterior spaces include more than seven acres of field space including three natural grass fields and one turf field.

All students pay mandatory student service fees which support the facilities, fields, and programs (see the chapter on Financial Information). Spouses must also pay a fee to use the facilities.

For additional information, please visit [vanderbilt.edu/recreationandwellnesscenter](http://vanderbilt.edu/recreationandwellnesscenter).

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# 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.Div. Degree Learning Goals

For the successful completion of the Master of Divinity degree, students are expected to demonstrate:

1. the ability to think critically, constructively, and intersectionally about the relationship between social context, history, and the Christian faith.
2. attentiveness to and insights about their personal and spiritual formation and sense of vocation.
3. critical, constructive, and interdisciplinary competence in the academic study of religion, as represented in the M.Div. curriculum.
4. competence in the ministerial arts appropriate to their vocational goals.
5. competence in putting theory and practice in conversation with each other.
6. 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 39 hours, Concentration 12 hours, Elective 21 hours.

A typical sequence of courses includes:

### *Year 1 Fall Semester*

5000. Foundations of Theological Education:

Text, Context, Self, and Difference

6500. Hebrew Bible

6700. History of Global Christianities I

- 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

- Concentration 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*

- Elective
- Elective
- Elective

## **The Required Common Curriculum**

This part of the curriculum totals 39 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, in the thick 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 in order to mutually decide upon an appropriate learning context for the second year. In the second year, the Field Ed 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.

The two semester Supervised Ministry and Seminar is intentionally scheduled at the same time as the two semester Theology sequence in order to foster significant integration of theology and practice.

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

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

**5000. Foundations in Theological Education: Text, Context, Self, and Difference.** [3] This course is taken in the first semester of study.

**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] Prerequisite: 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 ethics course.** [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 Senior 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.

II. 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 critically, thoughtfully, and creatively engage 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 society.
- 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 help 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 Cultures
- 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 21 hours of electives, courses that may be chosen simply because of the student's interest in the subject matter, without requiring any rationale.

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

The Master of Theological Studies program 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:

1. the ability to think critically, constructively, and intersectionally about the relationship between social context, history, and religion.
2. thoughtful articulation of the connection between their course of study, their individual formation, and their vocational goals.
3. critical and constructive competence in the academic study of religion, as represented in the MTS curriculum.
4. the ability to connect these competencies to pressing contemporary concerns, especially those articulated in the School's Commitments.
5. in the MTS Concentration Plan of Study, competency in
  - a) putting theory and practice in conversation with each another and
  - b) in thinking across disciplines, as represented in the MTS curriculum.

**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 21 semester hours. Students must take the following courses:

- 1) **5000. Foundations in Theological Education: Text, Context, Self, and Difference** [3] This course is taken in the first semester of study.
- 2) **6500. Hebrew Bible.** [3] This course is taken in the first semester of study.
- 3) **6600. New Testament.** [3] This course is taken in the second semester of study.
- 4) **An approved course in Historical Studies.** [3] (Designated in YES)
- 5) **An approved course in Theological Studies.** [3] (Designated in YES)
- 6) **An approved course in Ethics and Society.** [3] (Designated in YES)
- 7) **An approved course in Religion, Psychology, and Culture.** [3] (Designated in YES)

### Electives

Students will select their 27 hours of electives (or 24 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.

### Focus

#### *Project 360*

By August 1 of their second year, M.T.S. (or upon completion of 24 hours), 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 12 semester hours. All Option 2 students must take the following four courses:

- 1) **5000. Foundations in Theological Education: Text, Context, Self, and Difference.** [3] This course is taken in the first semester of study.
- 2) **6500. Hebrew Bible.** [3] This course is taken in the first semester of study.
- 3) **6600. New Testament.** [3] This course is taken in the second semester of study.
- 4) **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 critically, thoughtfully, and creatively engage their vocational aim.
- Integrative of theory and praxis with the aim of preparing students for transformative leadership in faith communities and the broader society.
- 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 help 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 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 Cultures
- 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 24 credit hours in conjunction with their goals for their program of study and in discussion with their concentration advising team.

### **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 are also encouraged to enroll and participate in DIV 7996, the zero-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 which one to focus on, 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 zero-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

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 zero-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 the 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 mastery of the MTS 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.

### 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 in order 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 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 demonstrate:

1. advanced knowledge within a specific theological discipline in the context of a religiously diverse world.
2. proficiency in critical and imaginative interpretations of religious and theological knowledge.
3. developing, researching, and defending a thesis that reflects serious engagement with primary and secondary resources.

### 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. This degree requires a minimum of 30 semester credits or equivalent units."

VDS's Doctor of Ministry degree program 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 DMin 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 DMin 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 DMin 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/semester for the first 2 years, then 1/semester for the final year according to the following sequence: 1) 8001. Methods for Ministry I. [4] 2) 8002. Methods for Ministry Practicum I. [4] 3) 8003. Methods for Ministry II. [4] 4) 8004. Methods for Ministry Practicum II. [4] 5) 8005. Methods for Ministry III. [4] 6) 8006. Methods for Ministry Practicum III. [4] 7) 8037. Doctor of Ministry Research Project Seminar I. [3] 8) 8038. Research for Ministry I. [3] 9) 8039. Research for Ministry II. [3] 10) 8040. Doctor of Ministry Research Project Seminar II. [3]

**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.

### **Dual Degree Programs**

Theological study often finds itself closely allied with other kinds of professional education. With this in mind, the Divinity School encourages students to engage in curricula leading to two academic degrees, one in theological studies and another in a related field. A number of such dual-degree programs exist at Vanderbilt for both M.T.S. and M.Div. candidates. Divinity students may pursue M.T.S. or M.Div. programs in concert with the Doctor of Jurisprudence program at Vanderbilt Law School, the Doctor of Medicine program at Vanderbilt University School of Medicine, the Master of Science in the School of Nursing, 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 some academic work taken at the partner school into the M.T.S. or M.Div. curriculum, thus helping to reduce the time necessary to complete both degrees.

Details about the Divinity and Law, Divinity and Medicine, Divinity and Nursing, 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

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 program.

#### *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**

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> | <b>Summer</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> | <b>Summer</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> | <b>Summer</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> | <b>Summer</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

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. 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 [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 (6) 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**

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)*

1. Jewish Studies 5000 (3 hours)
2. 15 hours graduate-level courses selected from three of the following subfields, with three courses (9 hours) coming from a single subfield: Biblical Studies; Antiquity and Medieval World; Modern and Contemporary Experience; and Culture, Philosophy, and Literature.
3. A non-credit final project/paper submitted to the steering committee that demonstrates an application of Jewish Studies contents or methodology to research, teaching, or fieldwork. The project/paper may originate as an assignment in a Jewish Studies graduate-level class.

### **The Certificate in Latin American Studies**

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

## University Courses

By tackling pressing real-world problems and addressing big questions, University Courses educate the whole student and promote lifelong learning. The courses leverage the natural synergies across Vanderbilt's ten schools and colleges, giving students the opportunity to reach beyond their area of study and interact with faculty at the intersection of disciplines. Each course promotes transinstitutional learning while providing opportunities to embrace diverse perspectives. For more information, visit [vu.edu/university-courses](http://vu.edu/university-courses).

## 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, Office 221, 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/divinity/graduateprograms.php](http://vanderbilt.edu/divinity/graduateprograms.php).

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Divinity School Catalog

# Academic Regulations

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

## Advisory System

Each incoming student is assigned a faculty adviser who counsels the student on the planning of the course of study 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 in the Associate Dean's Office about advisers for other faith traditions.

## The Honor System

Vanderbilt students are bound by the Honor System inaugurated in 1875 when the university opened its doors. Fundamental responsibility for the preservation of the system inevitably falls on the individual student. It is assumed that students will demand of themselves and their fellow students complete respect for the Honor System. (See the Vanderbilt University *Student Handbook* at [vanderbilt.edu/student\\_handbook/](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).

## 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 in order to graduate from their program of study. Continuing students will be placed on academic probation if:

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

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

#### *Pass/Fail Options*

M.Div. students may take two 3-hour courses on a pass/fail basis. One of these may be taken when a student has earned at least 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 *I* (incomplete).

A “Request for Incomplete” form is available online at [divinity.vanderbilt.edu/academics](http://divinity.vanderbilt.edu/academics) or 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 of classes in the following spring semester. All course work for an Incomplete taken in the spring semester must be submitted by Friday of the sixth week following Vanderbilt Commencement exercises. An earlier due date may be prescribed by the associate dean. Work submitted to fulfill requirements for an incomplete course must be submitted directly to the 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. In order to return to their course of study, such students must reapply for admission and financial aid.

#### *Withdrawal from a Course*

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

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# Admission

ADMISSION requirements for each academic program are listed below.

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.
3. Three letters of recommendation. At least two should be from professors who can evaluate your academic work. If you have been away from academic studies for seven years or more, you may select any three persons who can evaluate your academic potential and professional accomplishments, though academic references are strongly encouraged. Each letter must be accompanied by a completed reference form.
4. Résumé listing employment, extracurricular or community activities, and scholastic honors.
5. 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.
6. Applicants must hold the baccalaureate degree from an accredited college or university. They are expected to have maintained a college academic average of 2.9 or better. Typically students with prior first theological degrees are not considered for admission to the M.Div. and M.T.S. programs. Applications and supporting documents completed and on file by January 15 for fall matriculation will receive preference. Completed applications will be accepted through April 1 for the fall semester. Applications received after April 1 will be considered until May 1 if space permits. Applications completed by January 15 are eligible to be considered for named full-tuition scholarships. Deadlines for international students are outlined in the following International Students section.

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's providing the required documentation. Students in the Divinity School who are not able to provide evidence of prior degrees will not be permitted to register for subsequent terms and 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 director of admissions. Students presently enrolled at the school should direct such questions to the assistant dean for academic affairs.

### **International Students**

Vanderbilt has a large international community representing more than 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 the Test of English as a Foreign Language (TOEFL) 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.

*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 January 15 for fall matriculation will receive preference. Assistance in non-academic matters before and during the international student's stay at Vanderbilt is provided by International Student and Scholar Services, 310 25th Avenue South, Suite 103, Nashville, Tennessee 37240, U.S.A. Information is available at [vanderbilt.edu/iss](http://vanderbilt.edu/iss).

### **Transient Students**

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

### **Auditors**

Regularly enrolled students may wish to take a course without receiving credit for it. The fee for such service is \$10 per course. Persons who are not enrolled as degree candidates but who are college graduates may 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.

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## Financial Information

STUDENTS enrolled in the M.Div., Th.M., M.T.S. and D.Min. programs are charged tuition at the rate of \$1,004 per credit hour in 2020/2021.

*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 (2020/2021)

|                                   |       |
|-----------------------------------|-------|
| Admission deposit fee             | 200   |
| Recorded audit (degree candidate) | 10    |
| Audit, per course (non-candidate) | 300   |
| Student health insurance          | 3,655 |
| Student service fees              | 542   |
| Transcript fee (one-time charge)  | 100   |
| Returned check fee                | 25    |

### Payment of Tuition and Fees

Tuition, fees, and all other university charges incurred prior to or at registration are due and payment must be received by August 31 for the fall semester and January 2 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 2020 Withdrawal/Refund Schedule

|   |                           |      |
|---|---------------------------|------|
| Week 1                                  | August 24–September 2     | 100% |
| Week 2                                  | September 3–September 9   | 90%  |
| Week 3                                  | September 10–September 16 | 85%  |
| Week 4                                  | September 17–September 23 | 80%  |
| Week 5                                  | September 24–September 30 | 75%  |
| Week 6                                  | October 1–October 7       | 65%  |
| Week 7                                  | October 8–October 14      | 60%  |
| Week 8                                  | October 15–October 21     | 50%  |
| Week 9                                  | October 22–October 28     | 45%  |
| Week 10                                 | October 29–November 4     | 40%  |
| <i>No refund after November 4, 2020</i> |                           |      |

#### Spring 2021 Withdrawal/Refund Schedule

|                                       |                         |      |
|---------------------------------------|-------------------------|------|
| Week 1                                | January 11–January 18   | 100% |
| Week 2                                | January 19–January 25   | 90%  |
| Week 3                                | January 26–February 1   | 85%  |
| Week 4                                | February 2–February 8   | 80%  |
| Week 5                                | February 9–February 15  | 75%  |
| Week 6                                | February 16–February 22 | 65%  |
| Week 7                                | February 23–March 1     | 60%  |
| Week 8                                | March 2–March 8         | 50%  |
| Week 9                                | March 9–March 15        | 45%  |
| Week 10                               | March 16–March 22       | 40%  |
| <i>No refund after March 22, 2021</i> |                         |      |

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 2019/2020 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 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, Vocation, and Stewardship can provide information and advice about funding from outside sources, including denominational loan and scholarship programs. Application for Divinity School and federal aid is made by completing forms available in January of the year for which the student intends to enroll.

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

## 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.php](http://divinity.vanderbilt.edu/admissions/tuition.php).

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 Student Services. 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 Fund be given to deserving master of divinity students studying for pastoral ministry in the United Methodist Church from the Missouri Conference or the South Central Jurisdictional Conference. Donor establishes this fund in honor of his father and he who were both graduates of the Divinity School. 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 of 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 JANELL LAMAN REIN SCHOLARSHIP. Established in 2008 by Walter J. Rein (MDiv'62) and wife, Janell L. Rein. This was established as a way of giving back to an institution that has meant so much to them during their lifetimes. This is to be awarded to Divinity School students with demonstrated financial need as determined by the dean of the Divinity School or the dean's designee.

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

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

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

THE JAMES HENRY AND EVELYN SUTHERLAND STEVENSON SCHOLARSHIP FUND. Mr. and Mrs. Alec B. Stevenson and their children, Alec B. Stevenson Jr., and Mrs. Douglas M. Wright Jr., established this fund in honor of Professor and Mrs. J. H. Stevenson. Professor Stevenson was professor of Semitic studies and of Old Testament in the Vanderbilt Divinity School from 1893 to 1919. Scholarships from this fund are to be awarded by the Divinity School Scholarship Committee or its successors to qualified students in preparation for the pastoral ministry or for work in the mission fields.

THE ABRAHAM TOM SCHOLARSHIP FUND. Established in 1982 by Mrs. Pearl Tom of San Jose, California, in memory of her husband, who received the bachelor of divinity degree in 1948 from the Divinity School and the master of library science degree from Peabody College in 1952.

THE 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 (MDiv'75), first woman ordained by the Presbytery of Middle Tennessee. Gifts from her family and friends have added to the endowment. Preference is given to Presbyterian students.

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

## **Loan Funds**

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

**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* 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.

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## *Honors and Awards*

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

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

### **Other Prizes and Awards**

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

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

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

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

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

THE 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 some aspect of Luke–Acts.

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

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

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

THE 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.

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## Courses

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

**DIV 5000. Foundations in Theological Education. Self, Context, Difference, Text.** Through the matrix of small communities, this course leads students to dynamic engagement with themselves and our world. Over the course of a semester we will guide students in the ongoing work of greater critical reflection toward the aim of internalizing their evolving understandings of self, text, context and difference. These four dimensions of experience are formational, generative, and perpetually shape the journey through theological education and religious leadership. This course is required of all first-year students. [3]

**DIV 5027. Introduction to Classical Syriac.** 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]

**DIV 5101. Elementary Biblical Hebrew, Part I.** This is the first course in a two-semester sequence leading to a reading knowledge of the Hebrew Bible; concentration is upon the basic elements and grammatical study of the language whereupon students begin to read from the original texts. (This course is a prerequisite for Divinity 5102, Biblical Hebrew, Part II, which will be offered in the spring semester.) FALL. [3]

**DIV 5102. Elementary Biblical Hebrew, Part II.** Continuation of Elementary Biblical Hebrew, Part I. SPRING. [3]

**DIV 5103. Beginning Greek I.** Elements of ancient Greek. Reading of simplified texts from authors of the Classical, Hellenistic, and Imperial period, including religious scripture and related genres. [3]

**DIV 5104. Beginning Greek II.** Continuation of Beginning Greek, Part I. SPRING. [3]

**DIV 5105. Intermediate Greek I: Classical and Koine Greek.** Review of Greek grammar, and reading from classical and Biblical texts. [3]

**DIV 5106. Intermediate Greek II: Classical and Koine Greek.** Continuation of reading from classical and Biblical texts. [3]

**DIV 5107. Intensive Elementary Latin.** The equivalent of beginning Latin, parts I and II; this summer course presents the elements of the Latin language at an accelerated pace. SUMMER. [5]

**DIV 5108. Elementary Arabic I.** Development of reading, listening, speaking, and writing skills. FALL. [3]

**DIV 5109. Elementary Arabic II.** Continuation of Elementary Arabic I, and transition to literary texts. SPRING. [3]

**DIV 5110. Intensive Elementary Greek.** The elements of the Greek language at an accelerated pace; not available for students who have earned credit for DIV 5103 or DIV 5104. SUMMER. [5]

**DIV 5113. Intermediate Arabic.** 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]

**DIV 5114. Advanced Arabic.** 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]



**DIV 5115. Media Arabic.** 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]

**DIV 5125. Islam in the Modern World.** 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]

**DIV 5126. Arabic of the Qur'an and Other Classical Texts.** 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]

**DIV 5212. Life on Death Row: Trauma and Compassion.** This course uses an inside/out model, bringing students from the Divinity School together with students from Riverbend Prison's Death Row, in order to explore issues of incarceration, punishment, restoration, and redemption from a theological perspective. It is unique in the nation. The course is based on the conviction that insiders who strive to live meaningful lives together under the shadow of death have much to teach outsiders, who also seek to do the same, though under far less challenging conditions. [3] Mr. Reside.

**DIV 5213. Restorative Practices.** 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.

**DIV 5214. The Foundations of Ethical Leadership.** Every organization—from a congregation to a non-profit, from a university to a commercial enterprise—needs effective and ethically astute leaders. Professionals, as people who apply expert knowledge in the interests of practical and essential human ends (health care, soul care, justice, education, etc.), have a particularly important role to play in leading modern organizations. This course seeks to strengthen participants' abilities as leaders within the professions, and to equip them with the moral and institutional capabilities necessary for today's complex world. 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.

**DIV 5215. Religious Leadership and Liberation Praxis.** Deals with concepts of leadership used by black religious leaders, with special focus on leadership, especially for ministry in the black community. [3] Mr. Harris.

**DIV 5218. Mission of the Church in the World.** This course will clarify Biblical and theological understandings of the mission of the Church in the world. We will look at how the local Church and the global Church can be an instrument of God's mission in the world. We will also work to identify challenges and obstacles that are confronting the contemporary Church. Also, this course will explore ways that the congregation can move from maintenance to mission. [3] Mr. Pennel.

**DIV 5220. Ecology, Religion, and Community Development.** Explores the intersection between community development, the natural environment, and social justice. The role of congregations in community development is emphasized. [3] Mr. Joranko.

**DIV 5221. Social Action in the City.** This course will enable students to gain a social and historical understanding of actions that organized groups of people have taken to achieve social justice in the city. The focus will include civil rights, neighborhood organization, community development, electoral campaigns, and labor movements. The role of faith based organizations will be considered in depth. Students also will gain an understanding of the political economy of cities; satisfies race and class requirement. [3] Mr. Joranko.

**DIV 5222. The Church and Urban Community.** 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] Mr. Joranko.

**DIV 5223. Peace, Restoration, and Reconciliation.** The course will explore nonviolence, peacemaking, restorative justice, conflict mediation and social forgiveness and reconciliation. The role of religion in shaping the philosophy and practice of these approaches will be considered in-depth. Case studies of effective engagement and major social transformation will be examined. [3] Mr. Joranko.

**DIV 5224. Liberation and Spirituality.** 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.

**DIV 5225. Race, Religion, and Ethnicity.** Race, religion, and ethnicity significantly affect social perceptions and realities of power and privilege in America. Race and racial representation in American include a set of vocabularies, discourses, discursive practices, ideologies, and institutional expressions that have cultural and material meaning. The course explores the historical roots, idealist and materialist influences of race, racism, ethnocentrism, and the multiple interlocking levels of racial representation on the societal configuration of religion. [3] Mr. Harris.

**DIV 5231. The Theology and Practice of Pastoral Ministry.** Students will explore the implications of the pastor's work as the spiritual leader of a congregation; attention will be given to issues such as the character and ethics of the pastor, models of spiritual leadership, the pastor as evangelist and teacher, and developing a missional congregation. [3] Mr. Pennel.

**DIV 5233. Congregational Models of Ministry with Youths and Young Adults.** 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] Ms. Caldwell.

**DIV 5234. The Teaching Ministry of the Church.** 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] Ms. Caldwell.

**DIV 5235. Nurturing the Spiritual Life of Children and Families.** 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] Ms. Caldwell.

**DIV 5236. Mobilizing for Justice: Advocacy Ministry with Children and Youth.** 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]

**DIV 5237. Social Transformation as Depicted in Children and Young Adult Literature: Refugees and Immigrants.** 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] Ms. Caldwell and Ms. Neely

**DIV 5240. Sacred and Sexual: Effective and Informed Sexuality Education for Faith Settings.** 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] Ms. Godwin.

**DIV 5242. Ministry in Higher Education.** 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]

**DIV 5244. Spiritual Community and Social Witness.** 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] Mr. Joranko.

**DIV 5245. Prisons, Poverty and Congregations.** 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] Mr. Joranko.

**DIV 5246. Leading the Congregation.** The purpose of this elective course is to help students understand the theological and temporal dynamics of congregational life so that the congregation can benefit from competent pastoral leadership. In addition to exploring the various styles of pastoral leadership, the course will examine the culture of a congregation, the power of symbol and place, as well as the importance of historicity, visioning, and planning. [3] Mr. Pennel.

**DIV 5247. Religion in Global Context.** 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.

**DIV 5250. Models and Practices of Justice.** 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] Mr. Reside.

**DIV 5251. Public Theology and Racial Justice.** [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 and Ms. Smallwood.

**DIV 5252. The Reformed Traditions and Practices of the Presbyterian Church (USA).** An examination of the doctrine and theology of the Presbyterian or Reformed Churches from the Reformation to the present, considered in historical context. Special attention given to the classic confessions of faith; influential thinkers (e.g., Calvin, Edwards, Schleiermacher, Barth); schools of thought (e.g., federal theology, Consistent Calvinism, Evangelicalism); movements (e.g., Puritanism, revivalism, liberalism); and problems (e.g., ecclesiology, church and state, apartheid). Attention given to such concerns as what is distinctive about the Reformed tradition, what can be retrieved for contemporary life and thought, and what contributions can be made to ecumenical dialogue. [3] Mr. Hudnut-Beumler.

**DIV 5310. God, Faith, and Art.** 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] Ms. Caldwell.

**DIV 5350. United Methodist Church Polity and Practice.** Through reading, lectures, conversation, and field trips, students will learn and experience the polity, practice and mission of the United Methodist Church. [2] Mr. Pennel.

**DIV 5351. Evangelism in the Wesleyan Tradition.** This course is concerned with the biblical, historical, and theological foundations of evangelism. We will look carefully at how there has been a loss of theological conscience as it relates to evangelism. We will argue that methods and programs should emerge from critical theological reflection and not from faddism. The readings, discussions, and lectures will uncover how the separation of theology and evangelism has been a detriment to both. We will look at how the renewal of theology and evangelism could help to renew the church. [3] Mr. Pennel.

**DIV 5353. Baptist History and Polity.** A study of Baptist origins, development, theological positions, leaders, and current trends. [3] Mr. Byrd.

**DIV 5354. Polity of the United Church of Christ.** An examination of the mission, history, and structure of the United Church of Christ. Intended to meet an ordination requirement for United Church of Christ students. [3]

**DIV 5355. History and Theology of the Christian Church (Disciples of Christ).** Reviews Disciple origins and development, with attention to polity and to current issues facing the church. [3]

**DIV 5356. Episcopal Liturgy: The Book of Common Prayer and its Resources.** This seminar examines 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 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.

**DIV 5401. Religious Questions in the Poetry of Emily Dickinson and Gerard Manley Hopkins.** 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.

**DIV 5402. The Incarnational Art of Flannery O'Connor.** Literary scholars contend that no other modern American writer of the twentieth century has constructed a fictional world so energetically and forthrightly charged by religious investigation as Flannery O'Connor has created. Her canon has established the standards for how serious writers may address the Mystery of God's salvific actions without compromising the compositional tenets of belletristic literature. As a "literary theologian," O'Connor demonstrated that religion, far from being an impediment to art, may serve as the vital center of the artist's imagination. Participants in this course will engage in a rigorous, objective, and unsentimental investigation of the themes that 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.

**DIV 5403. Religious Themes in William Faulkner.** As a major literary figure who inherited the thunderous legacies of the Civil War, William Faulkner grappled with the tensions of modernism, racism, war, and the sense of alienation, displacement, and despair that increasingly challenged humankind in the twentieth century, tensions with which we, as people of faith, continue to struggle. His contemporary, Robert Penn Warren, remarked of Faulkner, "He has taken our world, with its powerful sense of history, its tangled loyalties, its pains and tensions of transitions, its pieties and violences, and elevated it to the level of a great moral drama on the tragic scale." Participants in this course will read *The Sound and the Fury*, *Absalom, Absalom*, and *Light in August* and examine the literary works for their religious themes and questions. [3] Mr. Judge.

**DIV 5404. Religious Questions in the Canon of Albert Camus.** When Albert Camus received the 1957 Nobel Prize in Literature, the Swedish Academy proclaimed him the world's foremost literary antagonist of totalitarianism, who with clear-sighted earnestness, illuminates the problems of the human conscience in our time by writing in a common language on the themes of war and resistance, exile, and the death penalty. Participants in this seminar will be invited to engage in an objective investigation of the religious themes that 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, and a social critic. Our discourse will be governed by the recurring questions: What theological problems has Camus located in language? and What wisdom has Camus bequeathed to us as participants in the drama of the human condition? [3] Mr. Judge.

**DIV 5410. Writing Creatively About Religion.** In her essay titled "Scriptio Divina: Women, Writing and God," Harvard University Divinity School theologian Stephanie Paulsell argues that the "often unbearable" experience of writing serves our intellectual and spiritual formation in the ways the discipline of lectio divina "wakes us and opens us to the presence of God." Students who enroll in this course will engage in a series of creative and autobiographical writing exercises in prose and drama that explore various religious questions and themes. [3] Mr. Judge.

**DIV 5412. Survey of Christian Congregational Song.** This course will survey the various styles of congregational song that have been used in Christian worship from the beginnings of Christianity to the present day. By analyzing the texts and music of congregational songs from a global and ecumenical perspective, the goal is to prepare students for the variety of settings in which they will be charged to choose congregational songs for their specific contexts (whether inside or outside the church walls). Particular attention will be given to congregational songs from the 21st century and how they address topics including violence, poverty, immigration, and natural disasters, as well as justice issues of race, class, ethnicity, ability, sex, gender identity, and sexual orientation. [3] Ms. Budwey.

**DIV 5431. Modern Critics of Religion.** This seminar examines the relationship between the critique of religion and the understanding of modernity under the aegis of Marx's famous apothegm: "the criticism of religion is the prerequisite of all criticism." To that end, it first traces the genealogy of Marx's remark in the Hegelian tradition's tie of religion and society as well as explores the notion of critique. Then after analysis of Marx's own work, in particular his appropriation of religious discourse to undertake social criticism, the seminar considers critiques of religion that appear to belie the optimistic assessment that preceded Marx's dictum: "For Germany, the criticism of religion has been essentially completed." The work of the two leading critics of modernity who follow Marx—Freud and Nietzsche—are addressed. [3] Mr. Geller.

**DIV 5432. Women and Religion.** 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] Ms. Wells-Oghoghohemeh

**DIV 5433. Religion and Film.** What makes a film religious? Is it a particular religious content, such as a biblical narrative, a translation of a biblical topos to another time or place, a *crise de foi* (resolved or not), the life or lives of religious practitioners, demonic acts (such as possession)? Or is it a film that raises the kinds of religious questions that everyday life tacitly poses, questions about meaning(lessness) origins, endings, otherness, suffering, cosmic justice, humanity, that is a film that both addresses such questions and generates them experientially in its audience? This course adopts the latter perspective and explores a variety of human religious questions and questioning through encounters with films of horror, terror, and the uncanny. The student will come to appreciate the variety and complexity by which homo religious (the human defined by religiosity) makes it through the day (and night). [3] Mr. Geller.

**DIV 5434. Religious Narrative and the Self.** The construction of identity in religious autobiography: motivations (personal salvation, witness, proselytism); relationships among self, God, and religious tradition; role of memory; oral vs. written; cultural, gender, and religious differences. Readings may include Augustine, Gandhi, Malcolm X, Angelou, Wiesel. [3] Mr. Geller.

**DIV 5440. Anti-Semitism and Jewish Identity.** An historical and cultural analysis of the dilemmas Jewish emancipation presented to both Jews and non-Jews in Europe, examined through the study of a variety of popular and elite cultural representations of Jews. How anti-Semitism became entangled with the problems raised by modern understandings of gender, sexual, racial, class, and self identity. [3] Mr. Geller.

**DIV 5441. Freud and Jewish Identity.** This course examines selected writings of Sigmund Freud within the context of contemporary Viennese Jewish life and anti-Semitic discourses. Through an analysis of Freud's rhetorical figures, topoi, exemplar, emphases, omissions, and anomalies, students will explore how psychoanalytic theory developed in response to the traumas of Jewish assimilation and of anti-Semitic repudiation—whether by acting them out or working through them. [3] Mr. Geller.

**DIV 5442. Witnesses Who Were Not There: Literature of the Children of Holocaust Survivors.** 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]

**DIV 5443. The Holocaust: Its Meanings and Implications.** An interdisciplinary study of the systematic destruction of the European Jewish communities during World War II. Historical, social, political, and cultural developments that led to it and the psychological and sociological dimensions of its aftermath are examined along with the philosophical and theological problems it raises for both Jews and Christians; satisfies inter-religious encounter requirement.[3] Mr. Geller.

**DIV 5444. The Holocaust: Representation and Reflection.** Explores fundamental questions about the nature of history and representation, the nature of the human and the divine, that the Holocaust raises. Prerequisite: Divinity 3524, The Holocaust: Its Meanings and Implications, or its equivalent determined by the instructor. [3] Mr. Geller.

**DIV 5447. Jewish Animals.** 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] Mr. Geller.

**DIV 5448. Coming of Age in Jewish Literature and Film.** 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]

**DIV 5450. Christians and Jews in Medieval and Modern Europe.** 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]

**DIV 5452. The Qur'an and Its Interpreters.** This course will survey the Qur'an and the Islamic tradition of interpretation. Particular attention will be paid to figures such as the Biblical prophets, Jesus, and Satan. Interpretations will be drawn from the earliest period up to the modern. Rationalist, dogmatic, Shi'i and mystical schools of interpretation will be discussed. [3]

**DIV 5453. Reformers of Islamic Traditions.** 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]

**DIV 5454. Islamic Mysticism.** The course addresses the origins and development of mystical traditions in Islam: the rise of asceticism, early Sufis, the development and systematization of Sufi orders and teachings, the evolution of theosophical dimensions of mysticism, present-day Sufism and its spread in North America, and a comparison of Islamic mysticism with other forms of mysticism. [3]

**DIV 5455. Islam in South Asia.** 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.

**DIV 5459. Buddhist Traditions.** Historical and thematic survey of foundational, Mahayana, and esoteric Buddhist traditions. Mythology, doctrine, meditation, devotional practices, and institutions of early and medieval South Asia. Contemporary case studies from Asia and North America. [3] Mr. Company.

**DIV 5460. East Asian Buddhism.** 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.

**DIV 5461. Zen Buddhism.** 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]

**DIV 5462. Buddhism and the State.** 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]

**DIV 5463. Mythologies and Epics in South Asia.** Classical Hindu and Buddhist mythologies of South Asia. Sanskrit Mahabharata and Ramayana epics. Regional adaptations of mythical themes in vernacular languages. Buddhist and Islamic narratives of romance and chronicle. Interpretive and performance strategies. Oral, literary, and visual modes of representation. Political deployment of myths. [3]

**DIV 5464. Asian Conceptions of Wisdom, Liberation, and Enlightenment.** Philosophical conceptions and practices as found in classical works, including the Bhagavad Gita, the Confucian Analects, the Tao Te Ching, and Buddhist texts that have functioned as religious life-guides in India, China, and Japan for thousands of years; satisfies inter-religious encounter requirement. [3]

**DIV 5465. Devotional Traditions of South Asia: Hindu, Muslim, Sikh.** 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] Mr. Stewart.

**DIV 5466. Through the Eyes of the Other: A History of Muslim-Christian Relations.** 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

**DIV 5467. Islam in the Modern World.** 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 to Sharia to the modern state; impact of modernity on the understanding and practice of religion. [3] Mr. Taneja.

**DIV 5470. Foundations in Hindu Traditions: Ritual and Text.** The course traces the ongoing experiments of ritual processes which sought to resolve or ameliorate the inexorable migratory effect of simple human action (karma). Over the last several thousand years these experiments have followed four fundamentally different trajectories that provide us with a broad historical frame: the sacrifice/yajna of the Vedic period, meditation/yoga, devotion/bhakti, and tantra/transgressive 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] Mr. Stewart.

**DIV 5471. Sacred Space in the Tibetan World.** 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]

**DIV 5472. Chinese Religions through Stories.** 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. Campany.

**DIV 5473. Japanese Mythology.** Antiquity to the present. Classic myths and re-tellings over time. Introduction to theoretical frameworks including comparative and historical. Politics, gender, and performance. [3]

**DIV 5474. The Sacred and the Secular.** 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.

**DIV 5475. Daoist Tradition.** Formerly Div 3513] 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.

**DIV 5476. Myth and History in Religious Biography.** 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] Mr. Stewart.

**DIV 5477. Anthropology of Dis/Enchantment: Studying Religion in the Anthropocene.** Problems, themes, or issues in anthropological theory and methods. [3] Mr. Taneja.

**DIV 5480. Native American Religious Traditions.** 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] Ms. Schneider.

**DIV 6500. Hebrew Bible.** The life and thought of ancient Israel, with emphasis upon the community's understanding of itself and of its role in history, are addressed in this course; concentration is upon both the problems of historical and literary interpretations and the Israelites' religious practices and faith. [3]



**DIV 6507. Religions and Cultures of the Ancient Near East.** A consideration of the cultural and religious milieu of Egypt, Mesopotamia, and Canaan before Alexander the Great, and the impact they had on the creation of Israel. [3] Ms. Azzoni.

**DIV 6509. Exegesis Seminar.** Study of the principles, methods, and tools used in the critical study of the Hebrew Bible, including textual, historical-critical, ideological, literary, and other exegetical methods. Consent of instructor required for Divinity students. [3] Mr. Seow.

**DIV 6510. Empire and Canon.** 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.

**DIV 6511. Book of Genesis.** 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.

**DIV 6514. The Exodus in African American Biblical Interpretation.** 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.

**DIV 6518. Book of Job.** A study of the book of Job, attending to its literary features, religious themes, internal disputes regarding theodicy, and its relation to other texts from the region. [3] Mr. Seow.

**DIV 6520. Book of Daniel.** An in-depth analysis of the Book of Daniel with particular attention to the text, its historical background, and literary form. The place of the Book of Daniel within Prophetic and Apocalyptic literature will also be discussed. [3] Mr. Seow.

**DIV 6522. Sexuality in the Hebrew Bible and Ancient Near East.** Explores how various sexual practices (prostitution, homosexuality, heterosexuality, rape, sodomy, incest) are dealt with in the Hebrew Bible and in the larger context of the ancient Near East. [3] Ms. Azzoni.

**DIV 6524. From the Invention of Writing to Literary Classics.** 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.

**DIV 6525. Ancient Goddesses.** This course will examine how ancient cultures (Mesopotamia, Egypt, Ancient Israel, and beyond) conceived of the feminine divine, primarily through a survey of the available literature (myths, hymns, and prayers) and iconographic evidence (statues, plaques, figurines). The roles of specific goddesses, their spheres of influence, and their place in the various pantheons will be taken into account, while also paying attention to cultic practices and religious syncretism across the cultures. [3] Ms. Azzoni.

**DIV 6526. Jewish Life in Persian Egypt.** The Aramaic documents from the island of Elephantine offer a unique portrayal of the life of a Jewish community in fifth-century 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

**DIV 6528. Eighth-Century Prophecy.** A study of the prophetic literature against its ancient Near Eastern background; emphasis placed on the eighth century B.C.E. prophets and on the contemporary significance of their message. [3] Mr. Marbury.

**DIV 6529. The Song of Songs.** 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.

**DIV 6530. Old Testament Theologies.** 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. Seow.

**DIV 6532. Marriage in the Beginning.** 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.

**DIV 6534. Job, Literature, and the Visual Arts.** 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.

**DIV 6535. Hebrew Poetry in Translation.** This course explores the nature and modes of poetry in the Hebrew Bible in various genres through lectures, secondary literature, and close reading of selected poems. Prerequisite: knowledge of Biblical Hebrew. [3] Mr. Seow.

**DIV 6548. Introduction to Middle Egyptian Hieroglyphs.** 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.

**DIV 6549. Ugaritic.** Elements of Ugaritic grammar, with reading in selected texts. Prerequisite: biblical Hebrew. [3] Ms. Azzoni.

**DIV 6550. Elementary Akkadian, Part I.** An introduction to the cuneiform script and to the grammar of Akkadian, the language of ancient Mesopotamia. [3] Ms. Azzoni.

**DIV 6551. Elementary Akkadian, Part II.** 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.

**DIV 6553. Historical Hebrew Grammar.** 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.

**DIV 6571. African American Biblical Hermeneutics.** Surveys the field of discourse in African American biblical scholarship from its beginnings through the twenty-first century; analyzes the work of the most prominent hermeneutists and emphasizes the social and ideological currents that have contributed to the development of African American biblical hermeneutics as resistance discourse. [3] Mr. Marbury.

**DIV 6573. African American Biblical Interpretation.** 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.

**DIV 6580. North-West Semitic Epigraphy.** 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.

**DIV 6600. New Testament.** 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]

**DIV 6603. The Gospel of Mark.** This course addresses various theories concerning Mark’s historical context, narrative art, Christology, depiction of the disciples, political views, and presentations of gender, ethnicity, and social status. Students from the graduate department of religion who enroll in this class will be required to submit an article-length paper designed for publication in a professional journal; students from the Divinity School may elect to write the paper; there will be additional sessions scheduled for students who wish to read in Greek. [3] Ms. Levine.

**DIV 6604. The Gospel of John.** 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] Ms. Levine.

**DIV 6605. Readings in Greek.** The prerequisite for enrolling in the course is successful completion of course work in the Greek language. [3] Ms. Levine.

**DIV 6607. Acts of the Apostles.** Exegesis of selected passages from Acts 1-15 with foci on various methodological perspectives. [3] Ms. Levine.

**DIV 6608. Jewish and Christian Relations: Historical Perspectives and Contemporary Concerns.** This course offers a brief history of relations between Christians and Jews and invites participants into critical engagement with present practices in light of that history. The course begins with a recognition that many of the worst examples of Jewish-Christian relations arise out of what might seem to be good intentions. But there can be critical gaps between intentions and consequences. This course particularly addresses gaps that arise in part because of failures to connect classroom learning in biblical studies, theology, history and ethics with lived practice beyond the classroom. This class asks students to make connections between theory and practice, and so to close some of the gaps between intention and consequence. [3]

**DIV 6609. Feminist Interpretations of Scripture.** Examination of the representations of women, religious and ethnic "others," and sexuality in Biblical and contemporary non-canonical (ANE, Pseudepigrapha, Gnosticism) texts, utilizing various approaches (literary, historical, anthropological, ideological, Womanist, Mujerista). [3] Ms. Levine

**DIV 6614. The Parables of Jesus.** Examining the nature of parable as form, the history of the interpretation of parables, the study of parables in the setting of the ministry of Jesus and the theology of the Evangelists, and literary criticism and the interpretation of parables. [3] Ms. Levine.

**DIV 6616. The Gospel of Matthew.** Reconstructions of Matthew's audience (actual and ideal), Christology, ethics, ecclesiology, debates with the synagogue, politics, and artistry of composition studied, utilizing various analytical approaches (historical-critical, literary, sociological, ideological). [3] Ms. Levine.

**DIV 6617. The Gospel of Luke.** Exploration of Luke's compositional techniques, possible sources, Christology, community formation, and ethics, using a variety of approaches (socio-historical, literary, ideological, feminist). [3] Ms. Levine.

**DIV 6641. New Testament Studies I: Ethos and Locos, Methods and Theories.** Current methods of New Testament analysis, including textual, source, form, redaction, sociological, semiotic, and literary criticisms. [3] Mr. Segovia.

**DIV 6642. New Testament Studies II: Ideological Criticism.** 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.

**DIV 6643. Materialist Biblical Criticism.** Focus on the question of political economy and the resultant constructions and relations of social class, an angle of vision closely associated with the liberation criticism of the 1970s and beyond but also with roots in earlier Marxist approaches to the Bible; the course deals with the juncture between economic studies and Biblical criticism, both with regard to the texts and contexts of early Christianity and the interpretations/interpreters

of such texts and contexts in modernity and postmodernity; the course will consider a study of political economy, approaches to the political economy of the Roman Empire, and the trajectory of materialist criticism. [3] Mr. Segovia.

**DIV 6644. Racial-Ethnic Biblical Criticism.** Students participating in this seminar will analyze the juncture between Early Christian Studies and Racial-Ethnic Studies with a focus on the problems of race and ethnicity in biblical texts and contexts as well as in modern and postmodern interpretations and interpreters. The grounding phenomenon of migration; representations of Self and Others, signification of race and ethnicity, approaches to race and ethnicity in the Roman Empire; approaches to race and ethnicity in early Christian texts and contexts are among the topics students will explore. [3] Mr. Segovia.

**DIV 6645. Political Biblical Criticism.** [An analysis of the methods and goals of contemporary Biblical interpretation in Latin America. [3] Mr. Segovia.

**DIV 6646. Postcolonial Biblical Criticism.** Analysis of the juncture between Early Christian Studies and Postcolonial Studies, with a focus on geopolitics and imperial-colonial formations and relations, in biblical texts and contexts as well as in modern-postmodern interpretations and contexts. [3] Mr. Segovia.

**DIV 6648. Imperial Biblical Criticism.** 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.

**DIV 6700. History of Global Christianities, Part I.** 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]

**DIV 6701. Introduction to Christian Worship.** 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.

**DIV 6706. Desert Spirituality in Early Christianity.** 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.

**DIV 6708. History of Global Christianities, Part II.** 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 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. [3]

**DIV 6710. History of Trinitarian Theology: Patristic to Postmodern.** Traces and contextualizes the rise of “anti-Trinitarianism” as it was subsequently known as “unitarianism” in early modern England. This movement is significant for the development of cultural, philosophical, and theological shifts within the early modern period, as it experienced an upheaval and began to question more ferociously than before the questions, inter-alia: of the extent of ecclesiastical authority, of the role of patristic sources for theological formation, of the increasingly prominent place assumed by individual conscience. The crucial lacuna within the historiography of trinitarian theology will also be filled as this seminar addresses the significance of the debates of this period in our understanding of the issues which emerged as of paramount significance in modernity and beyond. [3] Mr. Lim.

**DIV 6711. The History of Syriac Christianity.** 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.

**DIV 6712. Religion, Society, and Culture in the Later Roman Empire.** 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.

**DIV 6713. Theodicy: God and Human Suffering in Historical Perspectives.** 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.

**DIV 6723. History of Early Christian Poetry.** 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, Radegund, 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.

**DIV 6731. Religion and War in American History.** An examination of complex interactions between religion and war in American history. Considers the various functions of religion in social and political crises, contrasting theological interpretations of violence, and the religious construction of national identity through warfare. [3] Mr. Byrd.

**DIV 6732. Theology in America 1630-185.** [This intermediate seminar examines various theologies in America, including an examination of key theologians (broadly considered), and important themes and traditions, including the Reformed Tradition, Deism, Revivalism, and Democratization. [3] Mr. Byrd.

**DIV 6733. American Revivals.** This course examines selected revivals in American Christianity from the colonial period through the twentieth century. We will focus on the varieties of revival practice, including the ways in which revivals have interacted with views of ministerial authority, doctrine, the body in worship, social reform, and church architecture. Primary and secondary resources will include texts and audio-visual representations of revival experience. [3] Mr. Byrd.

**DIV 6734. American Apocalyptic Thought and Movements.** 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.

**DIV 6736. America's Bibles.** This course asks why and to what ends have Americans produced so many kinds of Bibles; not just different translations, but different versions of the same translation? Students will examine that history of Bible creation to understand better what it tells us about particular religious communities and American religion generally. In doing so, students will consider the broad themes of American religious history, such as race, gender, nationalism, millennialism, and science and will use such theories as narrative criticism and material Christianity. Most broadly this course invites students to consider the significance of the Christian Bible to the creation and display of a variety of religious and 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.

**DIV 6738. Jesus in Modern America.** The period from 1880 to 2000 featured a high level of American cultural interest in Jesus of Nazareth. More books were produced on Jesus during this period than on any other historical figure. In various modes of cultural production—plays, novels, movies, biblical commentaries, theologies, and moral essays, Americans depicted Jesus to meet their needs and conceptions of who this man was and what he represented for their contemporaries. Examines a wide range of “American Jesuses.” [3] Mr. Hudnut-Beumler.

**DIV 6746. Material History in American Religion.** Enables students to become familiar with the use of non-textual sources to help recover the historical record, and aid in the interpretation, of people and movements in American religious history. The first half of the seminar will consist of analysis of exemplary techniques for reading the material culture and evidence of the religious past. The second half will consist of hands-on fieldwork and interpretation of aspects of American religion such as dress, architecture, food ways, rituals, money practices, visual imagery, music, and the use of time. [3] Mr. Hudnut-Beumler.

**DIV 6748. History of Religion in the American South.** 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.

**DIV 6762. Religions of the African Diaspora.** This course is a survey of the religious traditions of people of African descent by exploring the historic and phenomenological connections among diverse religious beliefs, values, rituals, institutions, and worldviews throughout the African Diaspora. Using several methodological and theoretical approaches, the course will explore various forms of experiences and practices that provide a deep understanding and appreciation of the sacred meaning of human existence (myth, doctrine, prayers, rituals, institutions, and symbols) drawn from African-derived faith communities dispersed across the Atlantic World such as indigenous African religions, Christianity, Judaism, Islam, Vodoun, Santería, alternative religious movements, and humanism amongst others. [3] Mr. Floyd-Thomas.

**DIV 6763. Religion, Slavery, and the American Civil War.** This seminar examines slavery in relation to the religious history of the American Civil War. Based on reading and discussion of primary and secondary sources, the seminar will begin by assessing the development of slavery in colonial America and its relation to religious groups through the American Revolution and the early republic. The seminar will examine religious themes in the debates, protests, and revolts over slavery in the nineteenth century. In addition, the seminar will examine broadly the religious history of the Civil War and its aftermath. [3] Mr. Byrd.

**DIV 6764. Slave Thought and Culture.** An examination of the sources and content of African American slave thought, following such themes as God, Jesus Christ, history, the human condition, death and the afterlife, salvation, morality and ethics, scriptures, and the role of religion in society. Attention devoted generally to the sacred world of African American slaves as revealed in narratives, tales, songs, sermons, WPA interviews, myths, aphorisms, proverbs, and magical folk beliefs; satisfies race and class requirement and counts toward the Kelly Miller Smith Black church studies certificate. [3] Ms. Wells-Oghoghomeh.

**DIV 6765. Introduction to Black Church Studies.** This course is an introductory exploration of the historical legacy, progressive traditions, spiritual depth, and social witness of the Black Church as it has been studied through theories and methods that make up the interdisciplinary field of Black Church Studies. Towards this end, we will take a definitive look at the various Black Church Studies sub-disciplines, namely: Black Church History; African American Biblical Hermeneutics; Black Theologies; Black Church, Culture, and Society; African American Social Ethics; African American Pastoral Care, Black Christian Education; African American Worship; and Black Preaching.. The course will also facilitate opportunities for the intellectual, professional, and inspirational development of transformational leadership for students interested in working in or in collaboration with African-American Christian churches and communities. [3] Mr. Floyd-Thomas.

**DIV 6766. Black Religion in Context: Harlem.** This course examines the dynamic issues of racial identity and religious diversity within a specific social context. New York City's Harlem will serve as a case study to focus our religious imaginations on the issues of race, religion and social transformation in the United States. Special emphasis will be 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

**DIV 6767. Cultural Significations and Black Religion.** This course focuses on the origins and varieties of religious experience, scriptural interpretations, ritual practices, mythical narratives, symbolic representations, cultural artifacts, vernacular folk traditions, sociopolitical ideologies, and power dynamics that historically have been subsumed under the heavy-laden concept of Black religion. Utilizing the work of pioneering historian of religion Charles H. Long, considerable attention will be paid to the process of signifying as a system of general theorizing about the ways in which human beings communicate, seek, and negotiate meaning and social power in both the sacred and secular spheres. Through an interdisciplinary examination of sources drawn from across the African diaspora, this course will emphasize the study of religion in the modern world as both a mode of orientation 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.

**DIV 6768. Critical Readings in African American Religion: W.E.B. DuBois.** This course is designed to survey the genealogy of African American religious thought. As an intense reading and discussion of fundamental texts of W.E.B. Du Bois, the pioneering African American historian, sociologist, activist, and critical theorist, this course will focus on the relationship of his research and the study of African American religious thought in light of the historic and contemporary problems associated with race, class, and gender oppression. [3] Mr. Floyd-Thomas.

**DIV 6769. The Religious Thought of Howard Thurman.** This course will explore the prophetic ministry of Howard Thurman (1900-1981) as a minister, scholar, poet, theologian, pastor, and mystic by focusing on key themes in Thurman's thought through an interrogation of his intellectual foundations, spiritual formation, his particular vision of justice-making, mysticism, theological praxis, homiletics, liturgy, and doxology. There will be critical insights into Thurman's intellectual and spiritual growth as well as offering a window onto the landscape of the defining issues, events, movements, institutions, and individuals that shaped his sacred worldview; satisfies race and class requirement and counts toward the Kelly Miller Smith Black church studies certificate. [3] Mr. Floyd-Thomas.

**DIV 6770. Religion and the Civil Rights Movement.** The seminar will examine the religious ideas and individuals that played pivotal roles in the civil rights movement by exploring the theological foundations of the black freedom struggle, the crucial impact of religion in debates about social change, and the participation of religious institutions and organizations in an effort to achieve racial equality. [3] Mr. Dickerson.

**DIV 6771. New Religious Movements.** 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.

**DIV 6772. Race, Religion, and Protest Music.** This course examines how music and other related forms of art emerge from a particular social location in order to: help define pressing social issues; galvanize mass social movements; and function as symbols of protest. Using several methodological and theoretical approaches, the course will explore a wide variety of musical genres such as the spirituals, the blues, gospel, jazz, rhythm and blues, rock and roll, folk music, soul music, punk rock, reggae, Afrobeat, and hip hop in order to determine how racial identity and religious themes have articulated themselves within protest music. Various historical and contemporary examples derived from cross-cultural perspectives will be used to illustrate the impact of race and religion on social protest music. [3] Mr. Floyd-Thomas

**DIV 6773. Reel Black Faith: Race, Religion and Film.** This course is an examination of the religious and spiritual dimensions of films selected from across the African diaspora through from the silent film era to contemporary cinema. The emphasis of this course will focus on race, gender, class, sexuality, nationality, and other aspects of social location juxtaposed with theological concepts, spiritual concerns, religious imagery, and moral values to better understand the interplay of cinematic representation of Black religious experience; satisfies race and class requirement and counts toward the Kelly Miller Smith Black church studies certificate. [3] Mr. Floyd-Thomas.

**DIV 6775. Seminar in Black Religion and Culture Studies I.** As an emergent field, Black Cultural Studies is interdisciplinary and has greatly developed since the late 1960s from a few Black Studies programs and departments at a few notable universities, Yale leading the way in the early 1970s. The conversation has grown with the increase in student enrollments in black philosophy, black queer studies, and women’s studies programs, on the one hand, and traditional theological studies, on the other. Black Religion and Culture Studies appears most appropriate as a rubric of study. It best captures the ambiguities of history, culture, and religion signified by the larger discourse on the Black Atlantic. The discourse includes not only the North American, but also Caribbean and Brazilian diaspora cultures and Black Britannia. Black Religion and Culture Studies displays a concerted methodological interest in bringing Black Culture Studies into conversation with the study of black religion as defined by Charles H. Long with a focus on the history of religions approach and phenomenological hermeneutics. [3] Mr. Anderson.

**DIV 6776. Seminar in Black Religion and Culture Studies II.** This seminar is a continuation of Divinity 6775. [3]

**DIV 6777. Black Prophetic Witness: Martin Luther King, Malcolm X, and James Baldwin.** 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.

**DIV 6790. African American Methodism.** 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.

**DIV 6791. The History of the United Methodist Tradition.** A survey of the history of United Methodism from its rise in England in the eighteenth century to the present. Attention is given to those forces that have shaped the movement and to its impact on its own culture. Approximately half of the course is given to John Wesley and English Methodism (to 1790); the remainder of the course examines Methodism on the American scene. [2] Mr. Byrd.

**DIV 6792. Prison Writings and Subversive Spirituality.** 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.



**DIV 6793. Topics in Digital Humanities for Historians and Scholars of Religion.** The course provides an introduction to the theory and methods of the digital humanities from the disciplinary perspectives of history and religious studies. This course is designed for graduate students of history, religion, historical theology or classics who would like to acquire research skills in the techniques of digital text editing and analysis. Students will learn the fundamentals of digital text editing and the computational analysis of digital corpora. Students will engage with theoretical questions concerning the nature of texts and the challenges of representing the past through new media. By the conclusion of the course, students will have built a working prototype of a digital database specific their research needs. [3] Mr. Michelson.

**DIV 6796. Human Rights, Human Trafficking, and Remaking of Global Christianity.** 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.

**DIV 6801. Introduction to Christian Theology.** 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.) FALL [3]

**DIV 6805. Christian Praxis: Liturgy and Ethics.** 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] Mr. Morrill.

**DIV 6807. Suffering, Politics, and Liberation.** Close reading of biographical and theological texts to explore the practical role religious faith plays in people's experiences and responses to suffering caused by systemic injustice in societies. Primarily focused on Christianity in North and South America and Europe, along with examples of indigenous American religion and Islam, study includes perspectives of women and men of a variety of races; satisfies theology requirement or race and class studies for the master of divinity degree. [3] Mr. Morrill.

**DIV 6809. Eucharistic Theology.** 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.

**DIV 6810. Participation: Ritual Theory and Theology.** 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.

**DIV 6812. Theologies of Salvation.** 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.

**DIV 6819. History of Christian Thought.** 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

**DIV 6820. God in the Western Tradition.** A discussion-based course centering on close reading of a series of key philosophical and theological texts (from Plato through Kant) that trace the developing idea of divine transcendence and God's creative grounding of worldly reality. [3] Mr. DeHart.

**DIV 6821. Thomas Aquinas.** Systematic investigation of Aquinas' major theological and philosophical assertions with a consideration of his conception of the two disciplines and their relationships. All readings will be available in English translation. [3] Mr. DeHart.

**DIV 6822. Theology in the Nineteenth Century.** Major movements in theological thought during the nineteenth century from Schleiermacher to Troeltsch. [3] Mr. DeHart

**DIV 6823. Kierkegaard the Theologian.** An advanced exploration of Kierkegaard's philosophy of Christian belief, with particular attention to his analysis of faith, the relation of ethics and religion, sin and human existence, and his metaphysical and theistic assumptions. Based on close reading, classroom analysis, and discussion of selected texts from the pseudonymous authorship. [3] Mr. DeHart.

**DIV 6824. Theology of Karl Barth.** An introduction to the thought of one of the most important and controversial theologians of the twentieth century. [3] Mr. DeHart.

**DIV 6825. Seminar in Rahner, Schillebeeckx, and Metz.** 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 Constructive Christian Theology I and II (DIV 6801 and 6802) or the equivalent is recommended for enrolling in this course. [3] Mr. Morrill.

**DIV 6826. Saint Paul and Continental Philosophy.** 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.

**DIV 6827. Theology of Dietrich Bonhoeffer.** 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.

**DIV 6840. Seminar in Systematic Theology.** An advanced seminar (required for doctoral students in the theology area) deals with a topic or figure of general theological importance; instructor and topics change yearly. [3]

**DIV 6843. Theology in the United Methodist Tradition.** 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.

**DIV 6844. Contemporary Theology.** The major movements in Christian thought from the beginnings of dialectical theology to the present. [3] Ms. Armour.

**DIV 6845. Feminist and Womanist Theology.** "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.

**DIV 6846. Queer Theology.** This course examines emergent queer theology in relationship to the theological and cultural issues (historical and contemporary) that it seeks to address. Prerequisite: Introduction to Christian Theology or permission of the instructor. [3] Ms. Armour.

**DIV 6847. Theology and Contemporary Continental Philosophy.** Seminar covers important figures in contemporary continental thought whose work is of particular significance for theology: Derrida, Foucault, Agamben, Levinas, Irigaray, and Kristeva. [3] Ms. Armour.

**DIV 6848. Theology, Economics, and Labor.** 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.

**DIV 6849. Derrida: The Death Penalty, Volume I.** [3] Ms. Armour and Ms. Oliver

**DIV 6851. Visions of the Future.** 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.

**DIV 6853. Theories of Race, Gender, Sexuality, and Disability.** Recently many subfields of religious studies, including theology, have taken up theories of race, gender, and sexuality generated by scholars in the humanities and social sciences. This course will cover important texts in the theoretical literature with an eye toward their import for constructive work in theology and other subfields. In addition to critical race theory, gender theory, and queer theory, we also will explore the emerging field of disability theory. [3] Ms. Armour.

**DIV 6854. Native American Philosophies and Theologies.** 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.

**DIV 6855. Theologies of Multiplicity.** 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.

**DIV 6856. Theology Between God and the Excluded.** 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.

**DIV 6857. Derrida's Death Penalty, Volume II.** 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.

**DIV 6858. Theology, Religion, and Postcolonialism.** 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.

**DIV 6859. Theology, Visual Culture, and New Media.** 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.

**DIV 6861. Feminism, Religion, and Race: Mary Daly and Audre Lorde.** 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 publicly divide them. [3] Ms. Schneider.

**DIV 6901. Fundamentals of Preaching.** Examination of theologies and methods of preparing sermons from Biblical texts. Hermeneutical approaches, oral/aural skills, rhetorical strategies, narrative and connective logic. Students are responsible for developing a working theology of the Word, review of major homiletic theories, exegetical assignments, skill-building exercises, sermon sketches, and sermon manuscripts. In-class preaching required. [3]

**DIV 6904. Ethical Approaches to Preaching.** 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] Mr. McClure.

**DIV 6905. Howard Thurman: Mysticism, Proclamation, and Worship.** 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.

**DIV 6906. Worship, Race, and Culture.** 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]

**DIV 6907. Preaching the Headlines.** 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.

**DIV 6924. Preaching in the African American Traditions.** The black preaching traditions integrate many patterns of cultural experiences within theological and biblical hermeneutics, as well as rhetorical structures of oral communication within complex dynamics of style and artistry. This course will examine these patterns and structures and the black preaching event itself, including sermon composition, delivery, and the worship experience. Students will study homiletic methods that have been shaped by African American preaching traditions and will develop homiletic projects covering African American and folk traditions of homiletic hermeneutics as well as comparing and contrasting homiletic methods and designs in black preaching. Students also will employ these traditions and methods in their own sermons for this course. [3]

**DIV 6925. Theology and Preaching.** Explorations of the ways theology comes to play in homiletic preparation and preaching by giving particular attention to the presence in preaching of theological methods, authorities, theistic worldviews, theodicies, models of church and culture, ideas of atonement, relationship between religions, and personal and historical eschatologies. [3] Mr. McClure.

**DIV 6926. Collaborative Preaching.** What difference would it make to brainstorm a sermon with someone who is homeless? Or a victim of domestic violence? Or in prison? Or a devout atheist? 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] Mr. McClure.

**DIV 6927. New Perspectives on Preaching.** Homiletic theory has undergone tremendous changes in the past century. This course traces developments from the deductive and propositional homiletics of the late nineteenth century, through the liberal topical and "project" method of the early twentieth century, new-orthodox and Barthian emphases, inductive homiletics, narrative homiletics, structuralist and phenomenological models, and more recent postmodern construals of homiletic theory. [3] Mr. McClure.

**DIV 6928. Non-pulpit Preaching: Homiletics in Popular Culture.** 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] Mr. McClure.

**DIV 6929. Liturgy and Preaching.** 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] Mr. McClure.

**DIV 6931. Readings in Liturgical Theology.** This seminar course will explore diverse areas of liturgical theology, including historical, multicultural, ecumenical, feminist, and ethical topics by reading some of the most important authors in liturgical theology today. It will also look at different methodologies employed for the use of liturgical studies, particularly 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.

**DIV 6940. Advanced Preaching Praxis.** 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] Mr. McClure.

**DIV 6942. Homiletic Analysis.** 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] Mr. McClure.

**DIV 6943. Bodies, Power, and the Pulpit.** 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.

**DIV 7000. Pastoral Theology and Care.** This course introduces students to basic theories, theologies and methods of pastoral care, especially (though not exclusively) in the ecclesial context. This course assumes that care is mediated through acts of pastoral leadership, liturgy, preaching and the forming of congregational life and programming as well as through specific individual conversations. Special attention is paid to the person of the pastor as caregiver and leader of a community of faith and care. Theories and methods of care are related to real and practical problems a pastor faces in a congregation including illness and death, grief and loss, marriage and family issues, domestic violence and abuse. Skills learned will include listening, analysis of systems, and diagnosis and referral. [3]

**DIV 7002. Pastoral Care and Global Capitalism.** 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] Mr. Rogers-Vaughn.

**DIV 7003. Seminar in Theology and Personality: Hope and Despair.** This course involves an analysis of despair and hope, utilizing the perspectives of pastoral theology, dynamic psychology, and philosophical theology. It assumes that the despair-hope dynamic constitutes a universal human struggle as well as a fundamental concern of religious faith and theology. Effort is given to describing despair and hope and to distinguishing them from related phenomena (despair from sadness and depression, hope from optimism and wishful thinking). Students are encouraged to explore the origins of despair in contemporary existence as well as the possible grounds for hoping. While the perspectives used to examine these issues are disparate, an attempt is made to identify the fundamental ingredients for a unified theory of despair and hope. [3] Mr. Rogers-Vaughn.

**DIV 7004. Theories of Personality.** This seminar explores the complicated relationship between psychological and religious understandings of the person. It hopes to familiarize persons with the theories of major psychologists and scholars of theology and religion, position them within a broader cultural and ethical/religious framework, and provide critical tools of analysis in assessing and using them to understand ourselves and others. The class reading is arranged to trace some of the (mostly one-way) interactions between psychology and theology. [3]

**DIV 7005. Methods in Theology and Social Sciences.** 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]

**DIV 7007. Winnicott and His Contemporary Interpreters in Religion and Psychology.** 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.

**DIV 7020. Children, Youths, and Religion.** 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]

**DIV 7021. Women, Psychology, and Religion.** An exploration of the psychological and religious ideas that support a system of advantage based on gender and sexuality, with particular focus on women’s development, self-concept, and altered views of counseling and religious practice; satisfies MTS requirement in religion, personality, and culture or the gender requirement for the MDiv and counts toward the Carpenter certificate [3]

**DIV 7022. Men, Psychology, and Religion.** This course undertakes an examination and critique of culturally dominant forms of “masculinity” and explores alternative versions, utilizing contemporary social theories, historical perspectives, psychological theories, religious practices and theology. [3] Mr. Rogers-Vaughn.

**DIV 7023. Bodies and Theological Knowledge.** This class will be conducted as a seminar based on shared reading and discussion rather than lecture and will explore the question of how theological knowledge is shaped in and through the body, focusing on exploratory reading in human science research, critical theory, constructive theology, and practical theology. [3]

**DIV 7027. Womanist Thought in Religion and Psychology.** 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.

**DIV 7028. Psychology and Religion in Butch, Femme, and Queer Women’s Ethnographies and Narratives.** 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.

**DIV 7029. Evil, Aggression, and Cultural Trauma at the Intersection of Religion, Psychology, and Culture.** 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.

**DIV 7030. Latino/a/x Pastoral Theology and Thought.** 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] Ms. Sheppard.

**DIV 7031. Race and Class: Cultivating Radical Care.** 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] Mr. Rogers-Vaughn.

**DIV 7037. Seminar in Shame and Guilt.** Students enrolled in this seminar will examine the dynamics of shame and guilt in social and personal life from theological, psychological, and pastoral perspectives. [3]

**DIV 7038. Sexuality: Ethics, Theology, and Pastoral Practice.** A critical investigation of selected readings in the general area of sexuality, intimacy, and relationships as they inform pastoral practice. Uses autobiography and case study methods in conversation with theories in social sciences, ethics, and theology. [3]

**DIV 7039. Religion, Gender, Sexuality, and the Family: Challenges in Care and Counseling.** [Addresses such issues as divorce, custody, blended families, reproductive issues, infidelity and adultery, unpaid labor in the household, rape, incest, domestic violence, and coming out. The class will focus on the delivery of pastoral care and counseling to these issues and will also address the utilization of community resources to facilitate further care. The course’s design seeks to equip those who intend to be front-line care providers; an introductory course in pastoral care is a prerequisite unless approval is given by the instructor. [3]

**DIV 7040. Pastoral Theology for Transitions and Crises.** Examines various pastoral responses to persons facing transitions (e.g., birth, vocational choice, partnering, marriage, aging, and dying) and crises (e.g., illness, bereavement, and interpersonal discord). Close attention paid to the theological and psychological dimensions of these experiences. Current research in coping and religious coping theory to develop strategies for theological reflection and pastoral action. Prerequisite: Divinity 7000, Pastoral Theology and Care. [3]

**DIV 7041. Pastoral Care for Persons with Mental Health Disorders and Addictions.** In this seminar, students engage in a rigorous examination of the behavioral patterns that characterize addictions and study the effects of the addictive behavior not only on the patient but upon the patient’s family and peers. The course will also explore the different approaches to pastoral care both to the patient and to those who are affected by the patient’s illness. [3]

**DIV 7042. Death and Dying.** Addresses the issues of theology and pastoral practice that pertain to ministering to the dying and the bereaved. Participants will have opportunities to consider and to clarify their theological postures regarding theodicy, eschatology, sin and sickness, prayer, suicide, euthanasia, and hope. The course also will examine how 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] Mr. Rogers-Vaughn.

**DIV 7051. Freudian Theories and Religion.** An intense reading and discussion of fundamental texts in psychoanalysis and their relationship to Freud’s critique of religion. Basic requirements and texts are introductory; more advanced students can use supplementary texts and approaches. [3]

**DIV 7052. Post-Freudian Theories of Religion.** An examination of the Object Relations school of contemporary psychoanalysis (M. Klein, D. Winnicott, W. R. D. Fairbairn, Otto Kernberg, Heinz Kohut). Focus on both the clinical and the explanatory theories as they relate to the examination of religious experience and similar self states. [3] Mr. Rogers-Vaughn.

**DIV 7053. Contemporary Psychotherapy and Pastoral Counseling.** Recent trends in psychotherapy. Theories of personality and personality change as well as strategies for psychotherapy. Students will assess critically the implications

of these theories for pastoral counseling. Prerequisite: Divinity 7000, Pastoral Theology and Care. [3] Mr. Rogers-Vaughn.

**DIV 7055. Play, Subversion, and Change.** 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. [3] Mr. Hamman.

**DIV 7056. Pastoral Care and Community Justice.** 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.

**DIV 7057. Franz Fanon's Psychology: Race, Gender, and Religion.** This course is an introduction to the work of Franz 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.

**DIV 7064. Humanity and Technology.** A critical exploration of how especially handheld and virtual technologies (phones, tablets, gaming consoles, VR head sets) and computer technologies are shaping persons, relationships, communities, societies and our engagement with nature. By addressing themes such as: the gendered, sexual and racial self; the relational self; the economic self, the discerning self, the real and the virtual; violence and acts of reparation; and living creatively, this graduate seminar seeks to empower students to build a personal anthropology. One question drives the seminar: What does it mean to be human in a technologically driven world? The seminar draws primarily on psychodynamic, neuroscientific, social, philosophical, economic, and theological theories. [3] Mr. Hamman.

**DIV 7065. Theoretical Applications for Practical Theology and Ministry.** 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]

**DIV 7066. The Craft of Academic Writing in Theology and Religion.** 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]

**DIV 7067. Pastoral Theologies and Ethics of the Streets.** 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.

**DIV 7068. Work, Love, and Vocation: Composing a Life.** 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]

**DIV 7076. Theories of Inequality, Diversity, and Social Justice.** The course 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] Ms. Barnes.

**DIV 7077. Theories and Practice in Critical Pedagogy.** 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.

**DIV 7078. Heinz Kohut, Self-Psychology, and Religion.** 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]

**DIV 7079. Faith, Film, and Pastoral Care.** 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]

**DIV 7080. Spirituality and Social Activism: In a Time of Trauma.** 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 we do in the age of virtual reality and global crisis. [3] Ms. Sheppard.

**DIV 7081. Young Adult Faith, Spirituality, and Leadership.** 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.

**DIV 7082. Climate Violence and Earth Justice.** 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]

**DIV 7083. Climate Change: Religion, Ecology and Economics.** 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. Conducted on the Campus of the Oregon Extension ([www.oregonextension.org](http://www.oregonextension.org)), the class will have access to ecological resources with the ability to study how humans affect the environment even in remote parts of the country, what possibilities there are to live sustainably on the land, and how Christian and other religious traditions have been able to create more sound relationships with the earth, in conversation with alternative religious expressions and members of the Klamath Tribe of Native Americans that lives in the region. [1-3] Mr. Reside and Mr. Rieger.

**DIV 7090. Clinical Seminar.** 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]

**DIV 7100. Ethics in Theological Perspectives.** Introduction to theological ethics in the Western tradition. Examination of central themes (morality, moral agency, deliberation, and moral discernment) that define ethics as a discipline. Introduction to types of moral arguments from teleological, deontological, and utilitarian perspectives. Focus on philosophical and theological figures and types of theological ethics that have had a sustaining influence on Christian ethics in the West. Prerequisite: three courses from the required core curriculum. [3]

**DIV 7101. Methods in Ethics.** A survey of various methods, styles, and contexts under which moral philosophy has been developed and transmitted in Western thought. Topics treated are classical moral philosophy (Plato, Aristotle, Cicero), Christian sources (Augustine, Thomas Aquinas), modern philosophical ethics (Spinoza, Kant, Mill, and several twentieth-century thinkers); satisfies the MTS requirement in ethics. [3] Mr. Anderson.

**DIV 7103. Ethics in Crisis: The US and Its Seven Deadly Sins.** 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.

**DIV 7104. Exodus in America: Black Christians and White Jews in Interreligious Dialogue.** 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.

**DIV 7120. Modern Christian Political Thought.** Surveying Christian political thought from the late nineteenth century to contemporary debates, we will analyze theo-ethical understandings of the relation of Christianity to political life. Social

Gospel, Christian Realist, Anabaptist, Liberation, Catholic Social Thought, Feminist, and Fundamentalist approaches will receive particular attention. [3] Ms. Snarr.

**DIV 7121. Religion and Social Movements.** 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.

**DIV 7122. Religion and War in an Age of Terror.** Looking at both Christian and Islamic political thought, this course will wrestle with questions such as: When, if ever, is it appropriate to go to war? How has the emergence of “terrorism” as a form of war challenged traditional just war and pacifist theories? Are there ways in which religion and violence are inherently connected? How have religion and war been linked historically? In what ways do religious worldviews challenge or complement contemporary efforts at peacemaking? [3] Ms. Snarr.

**DIV 7123. Seminar in Christian Social Ethics.** [An intensive examination of particular themes or thinkers in social ethics. [3]

**DIV 7124. Twentieth-Century North Atlantic Ethics: The Tradition of Theological Liberalism.** An examination of figures and movements that have influenced the discourse on religious ethics in Europe and North America. Special attention to representatives of History of Religions School (Troeltsch, Otto); logical positivism, political theology (Moltmann, Metz, Habermas); neo-orthodox and existential theologies (Brunner, Barth, Buber, Niebuhr); as well as ethics influenced by Wittgenstein. [3] Mr. Anderson.

**DIV 7125. Pragmatism and American Empirical Theology.** Explores the philosophical, theological, and ethical legacies of American philosophers and theologians who have significantly influenced theology and ethics in the United States and American public discourse. Students may encounter the traditions of American pragmatism, American Empirical Theology, Theology of the Social Gospel, American Neo-Orthodoxy, and American Public Theology and figures from William James and R. and H. R. Niebuhr to James M. Gustafson. [3] Mr. Anderson.

**DIV 7126. Political Ethics: The Tradition of Political Liberalism and the Priority of Democracy.** This seminar will focus on the tradition of political liberalism by devoting particular attention to the historical grounding of civil liberal republicanism in the aftermath of the thirty-years war, the establishment of the Dutch Republic, and Benedict de Spinoza’s defense of religious liberty and toleration as defended in the seventeenth-century *Tractatus Theologicus-Politicus*. Participants also will study the eighteenth-century political thought of Immanuel Kant, with emphasis upon his doctrine of natural right and his views on liberty and international law, by reading from his *Political Writings*. The course will examine the American crisis of democracy as it is confronted by the insidious history of white supremacy in African slavery and women’s disenfranchisement. [3] Mr. Anderson.

**DIV 7127. Liberation Ethics.** An examination of how religious commitments, particularly Christian sensibilities, work to ameliorate or perpetuate the oppression resulting from race, class, and gender. [3] Ms. Floyd-Thomas.

**DIV 7128. Critical Race Theory and Social Ethics.** 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.

**DIV 7129. Moral Philosophy of Black Popular Culture.** 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.

**DIV 7131. Feminist Theological Ethics.** Drawing on resources from multiple traditions (Womanist, Mujerista, Asian, White), this course will focus on some of the major methodological, theoretical, and policy issues in feminist theological ethics. After tracing the historical development of the field of feminist theological/social ethics, we will analyze how

feminists choose and use theo-ethical resources, the impact of varying theoretical frameworks on feminist analysis, several major policy foci of recent feminists, and the abiding question of whether or how to stay within a “patriarchal” religious tradition. The primary religious traditions studied will be Christian, but readings shall include a few articles from pagan, post Christian, and Islamic feminists. [3] Ms. Snarr.

**DIV 7132. Womanist Ethics and Theology.** 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.

**DIV 7133. Womanist Literature as a Resource for Ethics.** This seminar examines the Black women’s literary tradition as a repository for doing constructive ethics. Attention will be given to how Black women of various periods, cultures, and literary traditions have brought distinctive imaginative and critical perspectives to bear on “the sacred.” In addition to addressing the complicated presence of religious themes, biblical references, and theological issues in these texts, literary and religious methods of “reading” and “writing” will be employed by comparing constructive and hermeneutical approaches among both literary writers and womanist ethicists. [3] Ms. Floyd-Thomas.

**DIV 7137. The Political Economy of Misery.** 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.

**DIV 7138. Warrior Chants and Unquiet Spirits.** 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.

**DIV 7139. What Is in a Text?** 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. [3] Ms. Townes.

**DIV 7142. Vexations: Religion and Politics in the Black Community.** 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.

**DIV 7144. Metaphors of Evil.** 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.

**DIV 7145. African American Social Ethics.** 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.

**DIV 7222. Ethics in Health Care: Theological and Philosophical Perspectives.** 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.

**DIV 7223. Religion and Global Health.** 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.

**DIV 7240. The Sociology of Religion.** 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]

**DIV 7900. Supervised Ministry and Seminar.** Students are assigned field placements to develop skills for the work of ministry in preaching, liturgical leadership, education, pastoral leadership, pastoral care, and counseling; the course can enable students to enhance their understandings of the dynamics and practice of ministry, of themselves as persons in ministry, and of the theological motifs that can guide ministry. Permission from the director of field education must be received by the assistant dean for academic affairs before a student may enroll for field education. FALL, SPRING. [3-3] Ms. Matson.

**DIV 7901. Advanced Supervised Ministry and Seminar.** Students are given opportunities in field placements to engage in more advanced theological reflections on the experiences of ministry. At the advanced level, students are expected to make more intentional connections between the work of the Academy and the work at a placement site. Attention will be given to developing a profound understanding of the theologies and worldviews which guide one’s work; the format for the course consists of two tracks. Track I consists of investing from eight to ten hours each week at a particular placement and meeting with a supervisor as prescribed by the learning contract; Track II involves meeting on campus for a weekly seminar on Thursday afternoons for critical reflection on the field placement. Other requirements include a written analysis of one’s placement, four case studies, an integrative essay, and assigned readings; departmental permission is required before enrolling, and this course is entered on the student’s schedule by the assistant dean for academic affairs. FALL, SPRING. [3-3] Ms. Stringer.

**DIV 7902. Special Project in Field Education.** This project is approved and directed by a member of the field education department; permission from the director of field education must be received by the assistant dean for academic affairs before a student may enroll in the course. [3]

**DIV 7903. Independent Study and Practicum in Field Education.** This course in field education requires the student to commit to at least twenty hours each week in an approved placement for the duration of ten weeks and to engage in disciplined reflection of that work with a supervisor. The student is also required to read in the literature related to the field placement and to write about one’s practicum experiences; departmental permission is required before enrolling in this advanced course; this class is entered on the student’s schedule by the assistant dean for academic affairs. [3]

**DIV 7904. Clinical Pastoral Education.** Students apply to work in an approved clinical pastoral educational setting under the direction of a supervisor who is certified by the board of the Association for Clinical Pastoral Education (ACPE); departmental permission is required before enrolling in this intermediate-level course; this class is entered on the student’s schedule by the assistant dean for academic affairs upon receiving permission from the director of field education. [1-6]

**DIV 7906. Summer Intensive in Field Education.** Students are engaged in an approved placement, with supervision, for a period of at least ten weeks, forty hours per week. The setting must have a clearly defined focus and opportunities for ministry. Case studies, evaluations, reading program, integrative essay. [1-6]

**DIV 7907. Year-Long Internship.** To gain more extensive experience in field education, students may work away from the Divinity School for a minimum of nine months in an approved placement; the internship requires a focused proposal, competent supervision, and systematic accountability and evaluation; departmental permission is required before enrolling in this advanced course; this class is entered on the student's schedule by the assistant dean for academic affairs upon receiving permission from the director of field education. [6-9]

**DIV 7908. Traversing our National Wound: Immigration and the United States and Mexico Border.** The nearly 2000-mile border between the United States and Mexico has long been a zone of conflict and change, a cultural crossroads where the First and Third Worlds meet. Many of the patterns of international economics and politics that affect all of our communities can be seen in sharp focus in the borderlands. Since the creation of a free trade zone along the border in 1995, hundreds of 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]

**DIV 7996. Master of Theological Studies Thesis Workshop.** 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]

**DIV. 7997 Master of Theology (ThM) Degree Thesis.** Required of all students in the Th.M. program, 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 adviser serves as the director for the thesis. [3-6]

**DIV 7998. Master of Divinity Degree Seminar and Project.** 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 discussion of one's project will be scheduled during the spring semester when the mark of Honors, Pass, or Fail will be assigned to the project. FALL. [3]

**DIV 7999. Master of Theological Studies Degree Thesis.** 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. [3]

**DIV 8001. Methods for Ministry I: Innovations in Care for Mental Health and Chaplaincy.** 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]

**DIV 8002. Methods for Ministry I: Innovations in Care for Mental Health and Chaplaincy Practicum.** Under appropriate supervision, students will apply the methods studied in DIV 8001 in their practicum setting and reflect theologically in small supervised groups. [4]

**DIV 8003. Methods for Ministry II: Signs and Symptoms in Mental Health Chaplaincy.** 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]

**DIV 8004. Methods for Ministry II: Signs and Symptoms in Mental Health Chaplaincy Practicum.** Under appropriate supervision, students will apply the methods studied in DIV 8003 in their practicum setting and reflect theologically in small supervised groups. [4]

**DIV 8005. Methods for Ministry III: Contemporary Conversations in Mental Health and Chaplaincy.** Students will focus upon current topics of relevance, such as spirituality, suffering, and resilience, at the intersection of chaplaincy and mental health care. [4]

**DIV 8006. Methods for Ministry III. Contemporary Conversations in Mental Health and Chaplaincy Practicum.** Under appropriate supervision, students will apply the methods studied in DIV 8005 in their practicum setting and reflect theologically in small supervised groups. [4]

**DIV 8037. Doctor of Ministry Research Project Seminar I.** 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. [3]

**DIV 8038. Research for Ministry I.** Students will pursue a specific area of academic research required for the Doctor of Ministry Research Project. [3]

**DIV 8039. Research for Ministry II.** Students will continue developing the specific area of academic research approved in DIV 8038. [3]

**DIV 8040. Doctor of Ministry Research Project Seminar II.** Students will complete and defend their Doctor of Ministry Research Projects. [3]

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