The Divinity School
Vanderbilt
University
2017/2018

Containing general information and courses of study for the 2017/2018 session corrected to 30 June 2017
Nashville
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## Contents

<table>
<thead>
<tr>
<th>Section</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Calendar</td>
<td>6</td>
</tr>
<tr>
<td>Theological Education in a University Setting</td>
<td>7</td>
</tr>
<tr>
<td>The Divinity School Community</td>
<td>13</td>
</tr>
<tr>
<td>Life at Vanderbilt</td>
<td>16</td>
</tr>
<tr>
<td><strong>Academic Programs</strong></td>
<td></td>
</tr>
<tr>
<td>The M.Div. Degree</td>
<td>23</td>
</tr>
<tr>
<td>The M.T.S. Degree</td>
<td>25</td>
</tr>
<tr>
<td>Dual Degree Programs</td>
<td>25</td>
</tr>
<tr>
<td>Certificate Programs</td>
<td>29</td>
</tr>
<tr>
<td>The M.A. and Ph.D. Degrees</td>
<td>30</td>
</tr>
<tr>
<td><strong>Academic Regulations</strong></td>
<td></td>
</tr>
<tr>
<td>Admission</td>
<td>34</td>
</tr>
<tr>
<td>Financial Information</td>
<td>37</td>
</tr>
<tr>
<td>Honors and Awards</td>
<td>42</td>
</tr>
<tr>
<td><strong>Courses</strong></td>
<td></td>
</tr>
<tr>
<td>Board of Trust and University Administration</td>
<td>61</td>
</tr>
<tr>
<td>Divinity School Administration</td>
<td>63</td>
</tr>
<tr>
<td>Faculty</td>
<td>63</td>
</tr>
</tbody>
</table>
FALL SEMESTER 2017

Orientation and registration for new students/Thursday, August 17–Monday, August 21
Classes begin/Wednesday, August 23
Last day to add a course; last day for late registration/Wednesday, August 30
Last day to change from “graded” to “audit” and from “graded” to “pass/fail” status/Friday, September 1
Homecoming & Reunion/Thursday, October 5–Saturday, October 7
Spring 2018 class schedule is available in YES and registration windows posted in YES/Tuesday, October 9
Mid-term deficiency reports due at 4:00 p.m./Thursday, October 11
Fall Break/Thursday, October 12–Friday, October 13
Advising for students/Monday, October 16–Friday, October 27
Cole Lectures/Thursday, October 26–Friday, October 27
Spring semester registration/Monday, October 30–Friday, November 17
The Howard Harrod Lecture/Thursday, November 2
Thanksgiving holidays/Saturday, November 18–Sunday, November 26
Classes conclude/Thursday, December 7
Reading day/Friday, December 8
Examinations/Monday, December 11–Saturday, December 16
Graduation date for December graduates/Saturday, December 16
Deadline for submission of 2017 fall semester grades/Monday, December 18, 11:59 p.m. CST
Winter Holidays/Saturday, December 16–Sunday, January 8, 2018

SPRING SEMESTER 2018

Classes begin/Monday, January 8
The Reverend Doctor Martin Luther King Jr. Holiday/Monday, January 15, no classes in the Divinity School
Last day to add a course; last day for late registration/Monday, January 15
Last day to change from “graded” to “audit” and from “graded” to “pass/fail” status/Wednesday, January 17
Bogtish Lecture/Thursday, February 22
Mid-term deficiency reports due at 4:00 p.m./Wednesday, February 28
Spring holidays/Saturday, March 3–Sunday, March 11
Summer and fall 2018 class schedules are available in YES and registration windows posted in YES/Monday, March 12
Advising for students/Monday, March 19–Friday, April 6
Antoinette Brown Lecture/Thursday, March 22
May session, summer terms, and fall semester registration/Monday, April 9–Friday, April 27
Good Friday/Friday, March 30, no classes in the Divinity School
Classes conclude/Monday, April 23
Reading days and Final Examinations/Tuesday, April 24–Thursday, May 3
Deadline for submission of 2018 spring semester grades/Saturday, May 5, 11:59 p.m. CDT
Maymester commences/Monday, May 7
Commencement/Friday, May 11
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 a handful of 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) 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 continuing education 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.

Facilities

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

Professorships

In 1935, Mr. E. J. Buffington of Chicago donated $50,000 for a fund to perpetuate the memory of his wife. 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 Advisors. 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. Bonnie J. Miller-McLemore serves as the Carpenter Professor of Religion, Psychology, and Culture. 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 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 newly created 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 Library. In addition to supporting the instructional and research programs of the Divinity School, Graduate Department of Religion, and the Department of Religious Studies, it serves the university community with technical studies in religion. The Divinity Library is one of the nine divisions of the Heard Library system, which collectively house more than eight million items, including print publications, microfilm items, and digital collections. The libraries provide electronic access to tens of thousands of full-text journals and over half a million e-books and other research resources.

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

Holdings of the Divinity Library are in open stacks, housed in the 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 Acorn, the online catalog for the university library's holdings, as well as to Web resources on campus and on the internet.

Project IRIS provides reciprocal access to the collections held by Vanderbilt, the University of Kentucky, and the University of Tennessee. A “virtual catalog” of all three collections is available through each library’s 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 Library is also a member of the Center for Research Libraries, which serves as an extension for library resources and research materials.

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

Disciples of Christ Historical Society

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

Information Technology

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.

VUIT also partners with Sprint, Verizon, and AT&T to offer discounts for cellular phone service. For discount information see 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 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. See 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. For more information on IT services and computing at Vanderbilt, go to 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 3,800 full-time members and a diverse student body of more than 12,500. Students from many regions, backgrounds, and disciplines come together for multidisciplinary study and research.

The 330-acre campus is about one and one-half miles from the downtown business district of the city 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:

- **Divinity School.** Master of Divinity, Master of Theological Studies.
- **College of Arts and Science.** Bachelor of Arts.
- **Blair School of Music.** Bachelor of Music.
- **School of Engineering.** Bachelor of Engineering, Bachelor of Science, Master of Engineering.
- **Graduate School.** Master of Arts, Master of Fine Arts, Master of Liberal Arts and Science, Master of Science, Doctor of Philosophy.
- **Law School.** Master of Laws, Doctor of Jurisprudence.
- **School of Medicine.** Master of Education of the Deaf, Master of Public Health, Master of Science in Clinical Investigation, Master of 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 Commission on Colleges at 1866 Southern Lane, Decatur, Georgia 30033-4097, call (404) 679-4500, or visit sacscoc.org for questions about the accreditation of Vanderbilt University. Please contact the commission only in relation to Vanderbilt's noncompliance with accreditation requirements. Normal inquiries about admission requirements, educational programs, and financial aid should be directed to the 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 and the master of theological studies degrees. The Commission contact information is:

The Commission on Accrediting of the Association of Theological Schools in the United States and Canada
10 Summit Park Drive
Pittsburgh, PA 15275
Telephone: (412) 788-6505
Fax: (412) 788-6510
Website: www.ats.edu
DIVERSITY and openness are words quite descriptive of the Divinity School community. Students arrive at the campus from diverse backgrounds and religious traditions, from various parts of the country and from abroad, and with differing objectives in mind. Most students plan to enter parish ministry, but others look toward ministry in a special setting such as campus ministry, hospital chaplaincy, or college teaching. Some students pursue theological study on the way to vocations in other fields. Other students come for the intrinsic personal value of pursuing a sound theological education, without vocational objectives in mind. The result is a community of varied dimensions—exciting, challenging, and stimulating.

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

Worship

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

Cole Lectures


The Antoinette Brown Lecture

This lecturership 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).


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 Richardson, Jose Miguez-Bonino, Helmer Ringgren, Paul Knitter, Richard Schauer, 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-Geol Seow, and Carol Newsom. The colloquia are open also to interested Divinity students.

The Student Association

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

Office of Women’s Concerns

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

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

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

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

United Methodist Studies

In 1985, the Divinity School initiated a program of United Methodist Studies, designed to provide opportunities for United Methodist students to learn more about the life and traditions of their denomination. The program offers students opportunities for fellowship, for investigation of recent developments in church life through visiting scholars, 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.

The Cal Turner Program in Moral Leadership

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

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.

Economic Empowerment Coalition

The Economic Empowerment Coalition works to educate and raise awareness about issues of poverty, economic and social injustice, workers’ rights, and labor issues in the Vanderbilt and greater Nashville communities. This group is an advocate for a living wage and just employment conditions for all Vanderbilt employees. Finally, EEC hopes to mobilize people of all faiths around the aforementioned issues, standing in solidarity with the working poor and others living in poverty.

Marginalia

Marginalia: To the Least of These is an outreach and service group composed of both student and faculty members at VDS committed to raising awareness of the issue of homelessness in Nashville. Through symposia and service projects, members bear witness to the needs and experiences of the city’s homeless community.

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 Enuf*, “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.

Mosaic

As the Divinity School’s interfaith student organization, Mosaic seeks to bring together individuals from any and all religious traditions in order to create a mosaic where the whole is greater than the sum of its parts. Through cultural, social, educational, and service-oriented explorations, the members aim to bridge gaps and create understanding.
Good Men
This student organization Good Men supports the social, economic, educational, and political empowerment of male students of color with the intention of preparing them to become engaged in academic, corporate, and nonprofit communities.

Translation
Translation exists to foster community in the Divinity School around two questions: (1) how does what we learn at VDS translate to our various places of ministry? And (2) how does a God-given “must” (or a call to ministry) translate into VDS? We provide an opportunity for those who in any way feel called to some form of ministry. We want to foster communities that can discuss how issues of sexism, racism, classism, and heterosexism will play out in places of ministry while honoring the stories of those in our community who can attest to the effects of racism, sexism, classism, and heterosexism in their own lives.

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.

PAUSE
The student group Promoting Alternative Understanding and Self Exploration (PAUSE) provides a safe place for individuals who identify as atheist, agnostic, non-deist, or non-traditional.

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.

Students Exploring Chaplaincy
This organization is dedicated to providing information and resources about chaplaincy as a ministry and to introducing students to professional chaplain mentors.
**Life at Vanderbilt**

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

**Graduate Student Council**

The Graduate Student Council (GSC) exists to enhance the overall educational experience at Vanderbilt University by promoting the general welfare and concerns of the Graduate School student body. This is achieved through the creation of new programs and initiatives to provide opportunities for growth and interaction, as well as through communication with the Vanderbilt faculty and administration on behalf of graduate students. The GSC consists of elected representatives, standing committees, and an annually elected executive board. In the recent past, the GSC has helped change policies involving campus dining, free bus transportation, parking, and student health insurance. The GSC is also a member of the National Association of Graduate-Professional Students (NAGPS).

In addition to its representative function, the GSC also organizes a number of events and hosts/sponsors various projects during the year, including co-sponsoring seminars and panels with individual departments, organizing the Vanderbilt 3 Minute Thesis competition (spring semester), facilitating the Graduate Student Honor Council, planning community outreach activities, and offering many social opportunities. The GSC also awards travel grants to graduate students who wish to present their research at conferences throughout the year. All Vanderbilt Graduate School students are welcome and encouraged to attend GSC’s monthly meetings and to get involved. For more information, visit studentorgs.vanderbilt.edu/gsc.

**Disciples Divinity House**

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

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

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

**Housing**

To support the housing needs of new and continuing graduate and professional students, the Office of Housing and Residential Education provides a web-based off-campus referral service (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 University Registrar immediately. Candidates for degrees who are not in residence should keep the school and the University Registrar informed of current mailing addresses. To change or update addresses, go to registrar.vanderbilt.edu/academicrec/address.htm.

**The Commodore Card**

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

**Eating on Campus**

Vanderbilt Campus Dining operates several restaurants, cafes, and markets throughout campus that provide a variety of food. The two largest dining facilities are Rand Dining Center in Rand Hall (connected to Sarratt Student Center) and The Ingram Commons dining hall. Six convenience stores on campus offer grab-and-go meals, snacks, beverages, and groceries. All units accept the Commodore Card and Meal Plans. Graduate student Meal Plans are offered at a discount. For more information, hours, and menus, go to campusdining.vanderbilt.edu.
Services to Students

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 University Registrar written requests that identify the record(s) they wish to inspect. The University Registrar will make arrangements for access and notify the student of the time and place where the records may be inspected. If the University Registrar does not maintain the records, the student will be directed to the University official to whom the request should be addressed.

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, 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 responsibilities.
   - 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.

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
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 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 Address Change 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.

Psychological and Counseling Center

As part of the Vanderbilt University Medical Center, the PCC supports the mental health needs of all students to help them reach their academic and personal goals. Highly skilled and multidisciplinary staff collaborates with students to provide evidence-based treatment plans tailored to each individual’s unique background and needs. The PCC also emphasizes prevention through outreach and consultation focused on the development of the skills and self-awareness needed to excel in a challenging educational environment.

The PCC’s psychologists, licensed counselors, and psychiatric medical providers are available to any Vanderbilt student and address a range of student needs including stress management, crisis intervention, substance abuse counseling, management of medications, individual counseling, group counseling, biofeedback, emergency assessments, and psychiatric assessment and treatment. The PCC provides a team approach to the care of students with eating disorders and students who have experienced trauma as well as students needing both counseling and medication management. There is an on-call provider after hours and on weekends for emergency calls.

The PCC provides screening and full assessment when indicated for ADHD and learning disorders.

The PCC has a team that specializes in treatment of substance misuse and collaborates with the Center for Student Wellbeing to incorporate prevention and treatment resources.

The PCC also houses a Mind Body Lab. This room is designed with the objective of enhancing mindfulness by providing tools to manage stress, increase personal resilience, and promote compassion and academic success. Students may book a forty-five-minute session in the PCC Mind Body Lab by calling the PCC at (615) 322-2571 or by stopping by the front desk.

Students are encouraged to make contact with the PCC prior to the start of the school year if they have a history of mental health care needs. This will help facilitate the transition of care and ensure that students are fully aware of PCC resources. Contact the center at (615) 322-2571 for more information.

There is no charge for services with the exceptions of reduced fees for LD/ADHD screening and assessment and specific disability assessments when needed for academic or environmental accommodations. Over the course of a year, approximately 20 percent of the Vanderbilt student population will seek out the services of the PCC.

Throughout the year, the PCC team members also produce presentations, including educational programs, thematic presentations, and special events, focused on education of the Vanderbilt community about mental health issues and resources. The PCC is proud to provide a program focusing on suicide prevention and mental health awareness at Vanderbilt called MAPS: Mental Health Awareness and the Prevention of Suicide.

For more information, visit medschool.vanderbilt.edu/pcc.

Student Health Center

The Student Health Center provides primary care services for students and is staffed by physicians, nurse practitioners, nurses, and lab technicians. The Student Health Center provides services similar to those provided in a private physician’s office or HMO, including routine medical care, specialty care (e.g., nutrition and sports medicine), and some routine lab tests. Most of the services students receive at the Student Health Center are pre-paid, but those services that are not are the responsibility of students to coordinate with their health insurance.

When the university is in session, during fall and spring semesters, the Student Health Center is open Monday through Friday from 8:00 a.m. to 4:30 p.m., and Saturdays from 8:30 a.m. to noon. Students should call ahead to schedule an appointment at (615) 322-2427. Students with urgent problems will be seen on a same-day basis. They will be given an appointment that day, or “worked in” on a first-come, first-served basis, if no appointments are available.

Emergency consultations services (at (615) 322-2427) are available 24 hours a day, 7 days a week from on-call professionals. For more detailed information on the services available at the Student Health Center and information on other health-related topics, please visit the Student Health Center website at medschool.vanderbilt.edu/student-health.

Immunization Requirements

The State of Tennessee requires certain immunizations for all students on university campuses. As such, Vanderbilt University will block student registration for those who are not in compliance with the requirements.

The requirements include:

1. **Varicella vaccine (two injections)** is required for all students who have not had documented chickenpox history. Positive titer results are also accepted.

2. **Measles, mumps, and rubella (2 injections)** for all incoming students. Positive titer results are also accepted.
The Student Health Center requires all incoming students to complete a Health Questionnaire that includes further information regarding the state-mandated vaccinations, as well as information on other strongly recommended vaccinations.

Information regarding this Health Questionnaire is communicated to students by email after admission to Vanderbilt University. This Health Questionnaire must be returned to the Student Health Center by May 15 with vaccination information.

Students should go to medschool.vanderbilt.edu/student-health/immunization-requirements in order to access more information regarding the immunization requirements. This site also contains links to the PDFs of the required forms and information on how to upload documentation via the secure student health portal.

Student Injury and Sickness Insurance Plan
All students registered in degree programs for 4 or more credit hours, or who are actively enrolled in research courses (including but not limited to dissertation or thesis courses) that are designated by Vanderbilt University as full-time enrollment are required to have health insurance coverage. The university offers a sickness and injury insurance plan that is designed to provide hospital, surgical, and major medical benefits. A brochure explaining the limits, exclusions, and benefits of insurance coverage is available to students online at gallagherstudent.com/vanderbilt or medschool.vanderbilt.edu/student-health/student-health-insurance.

The annual premium is in addition to tuition and is automatically billed to the student’s account. Coverage extends from August 12 until August 11 of the following year, whether a student remains in school or is away from the university.

A student who does not want to subscribe to the insurance plan offered through the university must complete an online waiver process at gallagherstudent.com/vanderbilt. This process must be completed by August 1 for students enrolling in the fall for annual coverage. Newly enrolled students for the spring term must complete the online waiver process by January 2. The online waiver process indicating comparable coverage must be completed every year by August 1 in order to waive participation in and the premium for the Student Injury and Sickness Insurance Plan.

Family Coverage: Students who want to obtain coverage for their families (spouse, children) may do so at gallagherstudent.com/vanderbilt. Additional premiums are charged for family health insurance coverage and cannot be put on a student’s VU account.

International Student Coverage
International students and their dependents residing in the United States are required to purchase the university’s international student injury and sickness insurance. If you have other comparable insurance and do not wish to participate in the Student Injury and Sickness Insurance Plan offered through the university, you must complete an online waiver process (gallagherstudent.com/vanderbilt) indicating your other insurance information. This online waiver process must be completed no later than September 7 or you will remain enrolled in the plan offered by the university and will be responsible for paying the insurance premium. This insurance is required for part-time as well as full-time students.

Vanderbilt Child and Family Center
The Vanderbilt Child and Family Center supports the health and productivity of the Vanderbilt community by providing resource and referral services and quality early childhood education and care to the children of faculty, staff, and students. The center’s website at vanderbilt.edu/child-family-center provides information concerning child care, elder care, summer camps, tutoring services, and school-age child care. Care.com and the Vanderbilt Sitter Service provide back-up care options for dependents of all ages and evening, night, and weekend care.

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

Services for Students with Disabilities
Vanderbilt is committed to the provisions of the Rehabilitation Act of 1973 and Americans with Disabilities Act as it strives to be an inclusive community for students with disabilities. Students seeking accommodations for any type of disability are encouraged to contact the Equal Opportunity, Affirmative Action, and Disability Services Department. Services include, but are not limited to, extended time for testing, assistance with locating sign language interpreters, audiotaped textbooks, physical adaptations, notetakers, and reading services. Accommodations are tailored to meet the needs of each student with a documented disability. Specific concerns pertaining to services for people with disabilities or any disability issue should be directed to the Disability Program Director, Equal Opportunity, Affirmative Action, and Disability Services Department (EAD), PMB 401809, 2301 Vanderbilt Place, Nashville, Tennessee 37240-1809; phone (615) 322-4705 (V/TDD); fax (615) 343-0671; vanderbilt.edu/ead.

Vanderbilt University Police Department
The Vanderbilt University Police Department, (615) 322-2745, is a professional law enforcement agency dedicated to the protection and security of Vanderbilt University and its diverse community (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 5:00 p.m. to 5:00 a.m. GPS technology allows students to track Vandy Vans on their route via computer or mobile phone, and to set up text message alerts to let them know when a van will be arriving at their stop.

Stop locations were chosen based on location, the accessibility of a secure waiting area, and student input. Signs, freestanding or located on existing structures, identify each stop. A walking escort can be requested to walk a student from his/her stop to the final destination. A van is also accessible to students with mobility impairments. For complete information about the Vandy Vans service, including routes, stops, and times, please visit 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 (615) 421-8888, or 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.

**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/crime-info/crime-alerts.

**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, andSubmit a Crime Tip. For further information on available programs and services, call (615) 322-7846 or visit police.vanderbilt.edu.

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

**Annual Security Report**—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 Education, 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/crimeinfo.

**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 VUPD Parking Services located at 28th Avenue South in the 2800 Building. A fee is charged. Parking regulations are published annually and are strictly enforced. More information is available at 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.

**Bishop Joseph Johnson Black Cultural Center**

As part of the Office of the Dean of Students, the Bishop Joseph Johnson Black Cultural Center provides educational and cultural programming designed to highlight the history and cultural experiences of African Americans. Initially referred to as “the Afro House," in 1984, the center was 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.

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

Immigration Support and Education
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’ requests through email, phone calls, daily walk-in hours (1:30–3:30 p.m., Monday–Friday), and private appointments. ISSS puts a strong emphasis on providing placement workshops to inform international students about professional development and employment options while enrolled and after graduation. The office conducts Curricular Practical Training (CPT) workshops every ten days, Optional Practical Training (OPT) workshops every ten days, and Academic Training (AT) workshops every month. ISSS also supports more than 300 alumni international students who have already graduated and are either on OPT or AT work permission.

Sociocultural Adjustment Support
ISSS provides a range of programs and activities throughout the year to address a variety of international student needs and interests. ISSS coordinates semiannual orientation programs for students and ongoing orientations for scholars, who arrive throughout the year. The main orientation for students takes place in the fall of each year and includes more than thirty educational and social programs for newly arriving international students and free airport pickup. Incoming international students are paired with current Vanderbilt students through iLEAD, a mentorship program and student organization. The main purpose of iLEAD is to create linkages between new students and the community and provide educational and social programs to ease transition and increase success at Vanderbilt.

To help promote connection between international students and the greater Nashville community, ISSS coordinates the First Friends program, which matches internationals with domestic students, staff, and community members for friendship and cross-cultural exchange. The monthly World on Wednesday presentations inform, broaden perspectives, and facilitate cross-cultural understanding through discussions led by students, faculty, and staff. International Education Week in the fall provides the campus with additional opportunities to learn about world cultures and to celebrate diversity.

Margaret Cuninggim Women’s Center
As part of the Office of the Dean of Students, 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 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.

Office of LGBTQI Life
As a part of Vanderbilt’s Office of the Dean of Students, the Lesbian, Gay, Bisexual, Transgender, Queer, and Intersex (LGBTQI) Life office is a welcoming space for individuals of all identities and a resource for information and support about gender and sexuality. LGBTQI Life serves the entire Vanderbilt community through education, research, programming, support, and social events. 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.

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.

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 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.

Extracurricular Activities

Student Centers
A variety of facilities, programs, and activities are provided in five separate student center locations—Alumni Hall, The Commons Center, 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, Last Drop Coffee Shop, and the Pub at Overcup Oak restaurant. Rand Hall houses the Rand Dining Center, campus store, student-operated businesses, the Anchor (student organization space), 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, Leadership, and the Office of Active Citizenship and Service. Also included in this facility is a United States Postal Service office.

The Vanderbilt Student Life Center is the university’s community keystone. It is both the fulfillment of students’ vision to have a large social space on campus and a wonderful complement to Sarratt Student Center|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, International Student and Scholar Services, Commencement and Special Events, Global Education Office, and Global Support Services.

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 newly renovated Alumni Hall, students now have access to an exercise room as well as several new meeting and event spaces and the Bamboo Bistro. Two departments call Alumni Hall home, the Vanderbilt Institute for Digital Learning and, most recently, the Vanderbilt Graduate School.

Opened in fall 2014, Kissam Center is the fifth student center, and is part of the new Warren College and Moore College residential living-learning communities. A completely new facility, Kissam Center is home to more meeting and event spaces as well as the Kissam Market and Kissam Kitchen.

Recreation and Sports
Physical education is not required for graduate and professional students, but almost two-thirds of Vanderbilt University students participate in club sports, intramurals, activity classes, or other programs offered at the Vanderbilt Recreation and Wellness Center (VRWC). The large variety of programs available for meeting students’ diverse interests include: thirty-two club sports teams; forty intramural sports (softball, flag football, basketball, table tennis, and soccer); 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 more than twenty adventure trips offered each semester or create your own adventure trip with tips and gear from the Outdoor Recreation staff. There are more than eighty group fitness classes a week and a variety of wellness offerings from “learn to box” to healthy eating through Vandy Cooks in the demonstration kitchen, Personalized Nutrition Coaching, and Nutrition Minute grab-and-go information on a variety of nutrition topics.

The VRWC 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; mat room; seven multipurpose rooms; locker rooms; and a 120-yard turf field surrounded by a 300-meter track in the indoor field house. VRWC’s exterior spaces include a sand volleyball court and more than seven acres of field space including three natural grass fields and one turf field.

All students pay a mandatory recreation fee which supports 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.
The Academic Programs

The Divinity School is open to all qualified students who wish to engage in the study of theology and the broad field of religion. The Master of Divinity (M.Div.) program is intended primarily for individuals interested in pursuing professional graduate study across the several theological disciplines, but who are not, in most cases, intending to pursue ordained ministry. Students preparing for research and teaching in the field of religion and who possess appropriate and significant academic work in religious studies may consider applying for admission to the Master of Arts or Doctor of Philosophy degree programs offered by the Graduate School.

The M.Div. Degree

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

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

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

The M.Div. Program

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

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

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

A typical sequence of courses includes:

**Year 1 Fall Semester**
- 6500. Hebrew Bible
- 6700. Formation of Christian Traditions
- ministerial arts course
- core elective

**Year 1 Spring Semester**
- 6600. New Testament
- 6708. Christianity in the Reformation Era
- ministerial arts course
- core elective

**Year 2 Fall Semester**
- 6801. Constructive Christian Theology, Part I
- 7900. Supervised Ministry and Seminar
- ministerial arts course
- core elective
- free elective

**Year 2 Spring Semester**
- 6802. Constructive Christian Theology, Part II
- 7900. Supervised Ministry and Seminar
- 6730. History of Religion in America
- approved ethics course
- core elective

**Year 3 Fall Semester**
- 7998. Master of Divinity Seminar and Project
- core and free electives

**Year 3 Spring Semester**
- core and free electives

The Required Core Curriculum

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

It is possible that some students will enter upon their theological studies with previous work in one or more required curriculum subjects. Students may opt to waive individual courses, provided they have taken solid course work in the area at the undergraduate level. They may opt to transfer courses, provided they have taken them at the graduate level at a school accredited by the 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 core 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 Core courses have an established place in the program of study and must be taken in proper sequence. Other Required Core courses can be taken at the student’s initiative. Students must begin their course of study with Required Core courses.

Field Education is an important part of the Required Core Curriculum. Its purpose is to contribute to the student’s theological education, professional competence, and personal growth through selected supervised learning experiences. The field education program is designed to complement the overall academic program in two ways. First, it involves students in specific off-campus settings in which their theological capabilities and professional development can be enhanced. As part of this first component, opportunities to bring explicit academic reflection to bear on field education experiences will be provided in DIV 6802 Constructive Christian Theology, Part II, in DIV 7998 Master of Divinity Seminar and Project, and in DIV 7900 Supervised Ministry and Seminar. Second, the field education program gives students a participatory role within the church and society, a role that demands a style of life characterized by involvement and reflection.

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

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

6500. Hebrew Bible. [3] Must be taken as part of the first 27 hours of course work.


6700. Formation of Christian Traditions. [3] Must be taken as part of the first 27 hours of course work.

6708. Christianity in the Reformation Period. [3] Must be taken as part of the first 27 hours of course work.

6730. History of Religion in America. [3] To be taken as part of the first 27 hours of course work.


an approved ethics course [3] Must have completed first year of required core courses. 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 the Field Education meeting during the first year of study; successful background check; consultation with Field Education staff. Grades for Field Education courses are recorded as H (Honors), P (Pass), LP (Low Pass), F (Fail).

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

7000. Pastoral Theology and Care. [3]

6701. History of Christian Liturgy. [3], or any other course designated as fulfilling this requirement.

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]

III. Each student shall complete the following:

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 the sequence 6801 and 6802 Constructive Christian Theology, Parts I and II, and the two semester sequence of 7900 Supervised Ministry and Seminar. Students benefit from having taken 6730 History of Religion in America and an approved ethics course. After being evaluated by the seminar faculty, the project will be the subject of a discussion with the seminar faculty and an additional faculty member during the spring semester. December graduates follow an accelerated pattern in the fall semester. (Projects deemed to be of marginal quality must be revised prior to the scheduling of the discussion.) Letter grades are earned for the fall seminar. The project will receive a grade of H (Honors), P (Pass), or F (Fail) at the conclusion of the discussion.

Core Electives

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

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

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

III. Each student shall complete one elective in field education.

IV. Students are required to complete at least one course from each of three cluster groups: Interreligious Encounter; Gender and Sexuality Studies; and African American, Race, and Class Studies. These are drawn from several areas of the curriculum and address contemporary themes or subject matters of increasing concern to the churches. Reading courses may not fulfill core or cluster elective requirements.

Free Electives

The M.Div. program of studies includes 21 hours of free electives, courses that may be chosen simply because of the student’s interest in the subject matter, without requiring any rationale.
The M.T.S. Degree

The Master of Theological Studies program provides a well-coordinated course 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 faith traditions, or work in social justice oriented non-profit organizations. This program can also serve persons interested in enhancement of their own religious faith and understanding.

The degree requires a minimum of 51 semester hours, which will normally be completed in four semesters of full-time studies. The degree must be completed within five years from the term of matriculation. The program consists of three parts: Required Core Curriculum, Focus, and Electives, as described below. Students may take up to 6 hours of graduate-level work in other Vanderbilt University departments and may count these hours toward requirements for graduation. Such outside course work is subject to the rules applying to transfer work. It is possible that some students will matriculate with previous work in one or more required curriculum subjects. Students may opt to waive individual courses, provided they have taken comparable course work in the area at the undergraduate level. They may choose to transfer courses (up to 12 hours), provided they have taken them at the graduate level at a school accredited by the 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 core 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.

The Required Core Curriculum

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

1) 6500. Hebrew Bible. [3] This course is normally taken in the first year of study.


3) One of the following history courses:
   6700. Formation of Christian Traditions. [3] This course is normally taken in the first year of study.
   6708. Christianity in the Reformation Era. [3] This course is normally taken in the first year of study.
   6730. History of Religion in America. [3]

4) One course in Theology offered by area faculty. Students are encouraged to take:
   6801. Constructive Christian Theology, Part I or 6802. Constructive Christian Theology, Part II to fulfill this requirement.

5) Approved course in the area of ethics [3] This course is normally taken in the second year of study.

6) Approved course in the area of Religion, Personality, and Culture.

7) Approved course in the Study of Religion or Interreligious Encounter.

Focus

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

Electives

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

M.T.S. Project/Thesis Option

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

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

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

Dual Degree Programs

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

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: 28. A normal load in the Divinity School is 28 hours per year.

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

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

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

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

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

Remaining Years: Divinity School
1. A total of 56 more hours of Divinity School credit.

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

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

Divinity and Medicine
The M.Div.–M.D. Program
Students will apply to the Divinity School and the School of Medicine separately and must be accepted by both to pursue either 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 15 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

<table>
<thead>
<tr>
<th>Year</th>
<th>Fall Semester</th>
<th>Spring Semester</th>
<th>Summer</th>
</tr>
</thead>
<tbody>
<tr>
<td>Year 1</td>
<td>Medical School</td>
<td>Medical School</td>
<td>No course work required</td>
</tr>
<tr>
<td>Year 2</td>
<td>Medical School</td>
<td>Medical School</td>
<td>No course work required</td>
</tr>
<tr>
<td>Year 3</td>
<td>Divinity School</td>
<td>Divinity School</td>
<td>Medical School may begin year 4</td>
</tr>
<tr>
<td>Year 4</td>
<td>Divinity School</td>
<td>Divinity School</td>
<td>No course work required</td>
</tr>
<tr>
<td>Year 5</td>
<td>Medical School</td>
<td>Medical School</td>
<td>No course work required</td>
</tr>
<tr>
<td>Year 6</td>
<td>Medical School</td>
<td>Divinity School</td>
<td></td>
</tr>
</tbody>
</table>

Schedule II. M.Div.–M.D. Dual Degree

<table>
<thead>
<tr>
<th>Year</th>
<th>Fall Semester</th>
<th>Spring Semester</th>
<th>Summer</th>
</tr>
</thead>
<tbody>
<tr>
<td>Year 1</td>
<td>Medical School</td>
<td>Medical School</td>
<td>No course work required</td>
</tr>
<tr>
<td>Year 2</td>
<td>Medical School</td>
<td>Medical School</td>
<td>No course work required</td>
</tr>
<tr>
<td>Year 3</td>
<td>Medical School</td>
<td>Medical School</td>
<td>Medical School may begin year 4</td>
</tr>
<tr>
<td>Year 4</td>
<td>Divinity School</td>
<td>Divinity School</td>
<td>No course work required</td>
</tr>
<tr>
<td>Year 5</td>
<td>Divinity School</td>
<td>Divinity School</td>
<td>May take medical courses</td>
</tr>
<tr>
<td>Year 6</td>
<td>Medical School</td>
<td>Divinity School</td>
<td></td>
</tr>
</tbody>
</table>

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 15 credit hours per semester while in the Divinity School, and students may follow one of two schedules:
Schedule I. M.T.S.–M.D. Dual Degree

<table>
<thead>
<tr>
<th>Year</th>
<th>Fall Semester</th>
<th>Spring Semester</th>
<th>Summer</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Medical School</td>
<td>Medical School</td>
<td>No course work required</td>
</tr>
<tr>
<td>2</td>
<td>Medical School</td>
<td>Medical School</td>
<td>No course work required</td>
</tr>
<tr>
<td>3</td>
<td>Divinity School</td>
<td>Divinity School</td>
<td>May take medical courses</td>
</tr>
<tr>
<td>4</td>
<td>Medical School</td>
<td>Divinity School</td>
<td>May take medical courses</td>
</tr>
<tr>
<td>5</td>
<td>Medical School</td>
<td>Divinity School</td>
<td></td>
</tr>
</tbody>
</table>

The Divinity School will grant 12 hours of credit toward the M.D. degree for approved course work completed at the School of Medicine for the M.Div.–M.D. degree and 6 hours for the M.T.S.–M.D. degree. The School of Medicine, in turn, will grant 2 units of medical school credit toward the M.D. degree for approved Divinity School course work. It is this double counting of credits that permits students to complete both degrees a full year less than would be required outside of the 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 51 hours for the M.T.S. and at least 39 hours for the M.S.N. (with an additional year’s work for those requiring the pre-specialty year). Nine (9) elective hours from the total 51 M.T.S. program (Divinity hours) will be from the School of Nursing. Zero to six (0–6) hours from the total 39 M.S.N. program (School of Nursing hours) will be from the Divinity School, with hours varying depending on the student’s major area of specialty. If the student elects to participate in field education experiences, students may be able to share VUSN and VDS credit for VDS Field Education requirements and VUSN Clinical Preceptorship requirements. Any awarding of 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 84 hours for the M.Div. and at least 39 hours for the M.S.N. (with an additional year’s work for those requiring the pre-specialty year). Twelve (12) elective hours from the total 84 M.Div. program (Divinity hours) will be from the School of Nursing. Zero to 6 (0–6) hours from the total 51 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: VUSN

For Direct Entries
- Year 1: VDS
- Year 2: VDS
- Year 3: VUSN
- 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 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.

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 51 hours for the M.T.S. and 61 hours for the MBA. Nine (9) elective hours from the total 51 M.T.S. program (Divinity hours) will be from the Owen School. Twelve (12) 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)

The MBA–M.Div. Program
The MBA–M.Div. program can usually be completed in four years. A student must be registered as a full-time student in each school for at least three semesters. A student will complete 84 hours for the M.Div. and 61 hours for the MBA. Twelve (12) elective hours from the total 84 M.Div. program (Divinity hours) will be from the Owen School. Twelve (12) hours from the total 61 MBA program (Owen School hours) will be from the Divinity School.

Option One
Year 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’s in 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 four years, saving one year 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 51 hours for the M.T.S. and 30 hours for the M.Ed. Nine (9) elective hours from the total 51 M.T.S. program (Divinity hours) will be from the Peabody School. 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 (12 hours Fall, 12 hours Spring)
Year 2: Divinity (12 hours Fall, 12 hours Spring)
Year 3: Divinity (9 hours Fall), Divinity (9 hours Spring)

The M.Div./M.Ed. in C.D.A.
The M.Ed.-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 four semesters. A student will complete 84 hours for the M.Div. and 30 hours for the M.Ed. Eighteen (18) hours from the total 84 M.Div. program (Divinity hours) will be from the Peabody School, one of which will be the field education elective, two of which may satisfy ministerial arts requirements in leadership and education, and one of which may satisfy a core elective requirement in African American Race/Class or Gender and Sexuality. 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 (12 hours Fall; 12 hours Spring)
Year 2: Divinity (12 hours Fall; 12 hours Spring)
Year 3: Peabody (12 hours Fall; 9 hours Spring)
Year 4: Divinity (12 hours Fall; 6 hours Spring)

Tuition
Each school will receive student tuition and provide financial aid, if any, during those semesters in which the student is registered for courses in the respective school. Each school will forgo tuition for the dual degree enrollment hours (18 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 fifteen credit hours which should be selected with advice and approval of the program director and may comprise electives that can fulfill other degree requirements or electives, as well as a maximum of three hours for a final project. Students may, with permission of the director and the professor in question, count toward the certificate other courses in which they can direct their individual work toward religion and the arts. Two courses may be taken in other Vanderbilt departments or schools (e.g., the Blair School of Music or the Department of History of Art). Persons pursuing the certificate in Religion in the Arts must:
1. Be registered for academic credit as degree-seeking students of the Divinity School or graduate Department of Religion. Non-degree-seeking students may enroll for Continuing Education Units (CEUs).

2. Complete fifteen hours of approved coursework for the program.

3. Present a final project in the student’s area of interest (this may overlap with the M.Div. project or M.T.S. thesis). The project need not be a written thesis but could be a performance, exhibition, or other creative work. Students are advised that creative projects, whether done for academic credit or not, take time to put together. As the design of the final project is subject to the director’s approval, planning should begin before the student’s final year in the program.

4. Receive approval for that final project from a first and second evaluator, chosen from the Vanderbilt faculty in consultation with the director of the Religion in the Arts program. For M.Div. projects, both evaluators must come from the Divinity School faculty. A third evaluator from outside the VDS faculty may be added if deemed necessary by the director.

**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/ 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 trans-institutional learning while providing opportunities to embrace diverse perspectives. Additional information regarding University Courses may be found at 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, or access the website of the Graduate Department of Religion at vanderbilt.edu/divinity/graduateprograms.php.
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 denominational 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 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 Graduate Student Conduct Council has original jurisdiction in all cases of non-academic misconduct involving graduate and professional students. Students are expected to become familiar with the Student Handbook on the Vanderbilt website, which contains the constitution and bylaws of the Honor Council and sections on the Graduate Student Conduct Council, Appellate Review Board, and related regulations, as well as the Constitution of the Vanderbilt Divinity School Honor Council.

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

Professional Standards Policy

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

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

In cases where the conduct of a student appears questionable, the associate dean will advise the student at the earliest reasonable date and counsel the student concerning applicable standards of conduct. The student will have the opportunity to be heard. Should the seriousness of the conduct warrant further action, the associate dean will bring the concern(s) before a committee composed of the associate dean, the assistant dean for student life, and two additional faculty members appointed by the dean.

The following may result:

1. The student will retain his/her current student status and the incident/concern(s) will be considered satisfied and closed.
2. The student may be required to work with a Vanderbilt University-recommended professional (e.g., Student Health Center, Psychological and Counseling Center). Failure to comply may result in the student’s being placed on involuntary leave of absence.
3. In consultation with relevant university officials (Vanderbilt Student Health Center, for example), the associate dean will place the student on involuntary leave of absence. Examples of cases where such a leave might occur include:
   - Circumstances exist where the student presents a threat to the safety or health of the student or others in the community or where the student fails to work with university officials to evaluate and address the student’s situation.
   - Alleged criminal behavior where the student has been formally charged or arrested by law enforcement authorities.
   - Where the VDS administration determines that the student poses a risk to the safety or educational environment of the community. In this case, the associate dean will notify the student in writing of the imposed leave of
The student may be required to remain away from the Vanderbilt campus. A student placed on involuntary leave may be required to withdraw, carrying accompanying withdrawal obligations (e.g., financial).

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

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

6. The student may be expelled.

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

**Definition of a Credit Hour**

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

**Grading**

All work is graded by letters, interpreted as follows:

<table>
<thead>
<tr>
<th>Letter</th>
<th>Grade</th>
</tr>
</thead>
<tbody>
<tr>
<td>A</td>
<td>Excellent quality</td>
</tr>
<tr>
<td>B</td>
<td>Good level of accomplishment</td>
</tr>
<tr>
<td>C</td>
<td>Marginal</td>
</tr>
<tr>
<td>D</td>
<td>Work that is passing but poor</td>
</tr>
<tr>
<td>F</td>
<td>Failing</td>
</tr>
<tr>
<td>W</td>
<td>Withdrawal</td>
</tr>
<tr>
<td>P</td>
<td>Pass</td>
</tr>
<tr>
<td>LP</td>
<td>Low Pass</td>
</tr>
<tr>
<td>H</td>
<td>Honors</td>
</tr>
<tr>
<td>I</td>
<td>Incomplete</td>
</tr>
</tbody>
</table>

Letter grades are assigned quality points as follows:

<table>
<thead>
<tr>
<th>Grade</th>
<th>Quality Points</th>
</tr>
</thead>
<tbody>
<tr>
<td>4.0</td>
<td>A</td>
</tr>
<tr>
<td>3.7</td>
<td>A-</td>
</tr>
<tr>
<td>3.3</td>
<td>B+</td>
</tr>
<tr>
<td>3.0</td>
<td>B</td>
</tr>
<tr>
<td>2.7</td>
<td>B-</td>
</tr>
<tr>
<td>2.3</td>
<td>C+</td>
</tr>
<tr>
<td>2.0</td>
<td>C</td>
</tr>
<tr>
<td>1.7</td>
<td>C-</td>
</tr>
<tr>
<td>1.3</td>
<td>D+</td>
</tr>
<tr>
<td>1.0</td>
<td>D</td>
</tr>
<tr>
<td>0.7</td>
<td>D-</td>
</tr>
<tr>
<td>0.0</td>
<td>F</td>
</tr>
</tbody>
</table>

Students are required to earn the minimum grade of “C-” in all foundational courses cited on pages 23–24. If a foundational course must be repeated to fulfill the minimum grade requirement, the student will assume the full-tuition payment for the course and may not apply scholarship funds to any repeated course. 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 28 hours, and the other after 54 hours have been earned. Instructors shall state the conditions on which the grade Pass will be earned. These options are not available for any course fulfilling the Required Core or Core Elective Curriculum.

The decision to take a course on the pass/fail basis must be made by the tenth day of the semester and is irrevocable. The 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 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.
Failure to meet the deadlines will result in the Incomplete’s being converted to a Permanent Incomplete. Although Permanent Incompletes do appear on the student’s transcript, they carry neither quality points nor earned hours. Students are responsible for the full tuition of any course that results in a Permanent Incomplete. Students with more than two unresolved Incompletes (i.e., not Permanent Incompletes) on their record will be placed on academic probation (see details in academic probation section, above).

Leave of Absence

Students who are temporarily unable to continue their course of study or who, for personal reasons, need to withdraw from school temporarily, must request a leave of absence from the Divinity School. The request must be made in writing and addressed to the associate dean. Leaves are granted for one semester or one academic year. Students 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 have clearance from a qualified health professional before returning to the university.

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 semesters will be invited to participate in Commencement the following May; however, the semester in which the degree was actually earned will be the one recorded on the diploma and the student’s permanent record. Students unable to participate in the graduation ceremony will receive their diplomas by mail. Degree candidates from the Divinity School also must complete the graduating student questionnaire compiled by the Commission on Accrediting of the Association of Theological Schools in the United States and Canada.
Admission

Admission requirements for each academic program are listed below.

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

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

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. Each letter must be accompanied by a completed reference form.
4. Résumé listing employment, extracurricular or community activities, and scholastic honors.
5. Vanderbilt Background Check Authorization and Release Form. Per Vanderbilt Divinity School policy, all admissions are issued pending our receipt and approval of the results of the applicant’s background check, which will be conducted by the Divinity School on behalf of the applicant. You may download the form at vanderbilt.edu/divinity/VDS_Background_Check.pdf.
6. Applicants must hold the baccalaureate degree from an accredited college or university. They are expected to have maintained a college academic average of 2.9 or better. Typically students with prior first theological degrees are not considered for admission to the M.Div. and M.T.S. programs. Applications and supporting documents completed and on file by January 15 for fall matriculation will receive preference. Completed applications will be accepted through April 1 for the fall semester. Applications received after April 1 will be considered until May 1 if space permits. Applications completed by January 15 are eligible to be considered for named full-tuition scholarships. Deadlines for international students are outlined on page 35.

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 deferment term, the one-credit-hour payment is non-refundable. Furthermore, any merit award granted prior to the time of deferral will be forfeited and re-evaluated for the next enrollment year.

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 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 27 semester hours from other approved theological schools or 12 hours of other graduate study that is coherent with the student’s program may be transferred to the M.Div. program. Students may transfer work from both approved theological schools and appropriate graduate study to the M.Div. program, but the total number of hours applied toward the M.Div. may not exceed 27 semester hours. Transfer students making application to the Divinity School should direct specific questions regarding transfer of credit to the director of admissions. Students presently enrolled at the school should direct such questions to the assistant dean for academic affairs.

**International Students**

Vanderbilt has a large international community representing more than 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 570, and for the TOEFL iBT (internet-based test), 88. 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.

**English Instruction.** The Divinity School reserves the right to require international students who experience difficulty in the use of written or spoken English to enroll in an English language proficiency program offered by the university. In addition, the Divinity School may require such students to withdraw from classes at the school until such time as their English skills improve. The decision to require a student to enroll in an English language proficiency program or to withdraw from or re-enter Divinity School courses will be made by the associate dean in consultation with the student, his or her academic adviser, and other appropriate faculty members. For information about Vanderbilt's English Language Center, write to ELC, PMB 595, 230 Appleton Place, Nashville, TN 37203-5721, U.S.A., or visit vanderbilt.edu/ielc.

**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 are encouraged to purchase the university’s international student injury and sickness insurance. The student must provide proof of coverage that is equal to or greater than that in the university-sponsored policy. Information concerning the limits, exclusions, and benefits of this insurance coverage may be obtained from Student Health Services.

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

**Transient Students**

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

Regularly enrolled students may wish to take a course without receiving credit for it. The fee for such service is $10 per course. Persons who are not enrolled as degree candidates but who are college graduates may apply to the Divinity School as “non-degree seeking” students and register as auditors in courses with consent of the instructor. The fee is $300 per course for non-degree auditors. 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.

Admission to Dual Degree Programs

Students interested in the dual degree programs specified on pages 25–29 should request a dual application form and submit it to the Divinity School. This application will be reviewed in both schools, and each will notify the applicant separately regarding the decision on admission.

Tuition and Financial Aid

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

STUDENTS enrolled in the M.Div. and M.T.S. programs are charged tuition at the rate of $910 per credit hour in 2017/2018.

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 (2017/2018)

- Admission deposit fee: $200
- Recorded audit (degree candidate): $10
- Audit, per course (non-candidate): $300
- Student health insurance: $3,353
- Student recreation fee: $289
- Student activity fee: $168
- Transcript fee: $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 and Meal Money may not be available and your classes may be canceled. Visit 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 2017 Withdrawal/Refund Schedule

<table>
<thead>
<tr>
<th>Week</th>
<th>Dates</th>
<th>Percentage Refund</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>August 23–August 30</td>
<td>100%</td>
</tr>
<tr>
<td>2</td>
<td>August 31–September 6</td>
<td>90%</td>
</tr>
<tr>
<td>3</td>
<td>September 7–September 13</td>
<td>90%</td>
</tr>
<tr>
<td>4</td>
<td>September 14–September 20</td>
<td>80%</td>
</tr>
<tr>
<td>5</td>
<td>September 21–September 27</td>
<td>75%</td>
</tr>
<tr>
<td>6</td>
<td>September 28–October 4</td>
<td>65%</td>
</tr>
<tr>
<td>7</td>
<td>October 5–October 11</td>
<td>60%</td>
</tr>
<tr>
<td>8</td>
<td>October 12–October 18</td>
<td>50%</td>
</tr>
<tr>
<td>9</td>
<td>October 19–October 25</td>
<td>45%</td>
</tr>
<tr>
<td>10</td>
<td>October 26–November 1</td>
<td>40%</td>
</tr>
</tbody>
</table>

No refund after November 1, 2017

Spring 2018 Withdrawal/Refund Schedule

<table>
<thead>
<tr>
<th>Week</th>
<th>Dates</th>
<th>Percentage Refund</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>January 8–January 15</td>
<td>100%</td>
</tr>
<tr>
<td>2</td>
<td>January 16–January 22</td>
<td>90%</td>
</tr>
<tr>
<td>3</td>
<td>January 23–January 29</td>
<td>85%</td>
</tr>
<tr>
<td>4</td>
<td>January 30–February 5</td>
<td>80%</td>
</tr>
<tr>
<td>5</td>
<td>February 6–February 12</td>
<td>75%</td>
</tr>
<tr>
<td>6</td>
<td>February 13–February 19</td>
<td>65%</td>
</tr>
<tr>
<td>7</td>
<td>February 20–February 26</td>
<td>60%</td>
</tr>
<tr>
<td>8</td>
<td>February 27–March 14</td>
<td>50%</td>
</tr>
<tr>
<td>9</td>
<td>March 15–March 21</td>
<td>45%</td>
</tr>
<tr>
<td>10</td>
<td>March 22–March 23</td>
<td>40%</td>
</tr>
</tbody>
</table>

No refund after March 23, 2018

Spring Break March 3–11

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. 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 2017/2018 academic year are available at 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.

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

The student activities fee and the student recreation fee will be waived automatically 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 Vanderbilt Recreation and Wellness Center will be required to pay the recreation center membership fee for access. For more information, please see vanderbilt.edu/recreationandwellnesscenter.

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

Financial Aid
The Divinity School and Vanderbilt University award financial aid based on both merit and need. Persons must be admitted to a degree program before being considered for financial aid. The financial aid award package includes scholarships, grants-in-aid, federally funded graduate student loans, and college work-study employment. All applicants, regardless of citizenship, are eligible to be considered for scholarship support. In addition, the Divinity School’s Office of Admissions and Student Services can provide information and advice about funding from outside sources, including denominational loan and scholarship programs. Application for financial aid forms are 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
For degree-seeking students who matriculated prior to fall 2016, scholarships will be awarded to students registered for 9 or more credit hours per semester while enrolled in the master of divinity or master of theological studies degree programs. Awards are guaranteed for the degree term of the program but not for hours taken beyond requirements for the degree.

For degree-seeking students who begin a program of studies in the fall 2016, the following policies regarding grants-in-aid scholarships are in effect:

\[
\text{Students registered for 6 or more credit hours each fall and spring term are eligible to receive scholarship support; however, only full-time students may be considered for scholarships offering greater than 50 percent tuition support.}
\]

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.

Additional information regarding the funding of theological education at Vanderbilt may be found at divinity.vanderbilt.edu/admissions/tuition.php.

Tuition scholarships are not awarded for hours taken beyond the requirements for the degree. 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 foundational 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 84 hours of credit (M.Div.) or 51 hours of credit (M.T.S.) if the holder maintains an aver-
age 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 96 hours of credit (M.Div.) or 51 hours of credit (M.T.S.) if the holder maintains an average of 3.4 or better.

DEAN’S SCHOLARSHIPS are awarded annually on the basis of exceptional academic achievement and vocational promise. Each award covers full tuition for recipients enrolled in 9 or more credit hours per semester, and is renewable for up to 96 hours of credit (M.Div.) or 51 hours of credit (M.T.S.) if the recipient maintains a minimum 3.4 grade point average. Persons who have applied by January 15 will be considered.

THE KELLY MILLER SMITH SCHOLARSHIP for ministry in the Black church was established by the faculty of the Divinity School in memory of their colleague Kelly Miller Smith. Kelly Miller Smith served for thirty years as pastor of Nashville’s First Baptist Church Capitol Hill and for fifteen years as assistant dean of Vanderbilt Divinity School. The full-tuition scholarship is awarded to an entering candidate for the Master of Divinity degree on the basis of academic achievement and professional promise. Persons who have applied by January 15 will be considered. The award is renewable for up to 96 hours of credit if the holder maintains an average of 3.4 or better.

THE HAROLD STIRLING VANDERBILT (HSV) SCHOLARSHIP was established in the Divinity School by the Board of Trust to memorialize Harold Stirling Vanderbilt, generous benefactor of the university. The tuition scholarship is awarded to an entering M.Div. or M.T.S. student. The award is renewable for up to 96 hours of credit (M.Div.) over a three-year period or 51 hours of credit (M.T.S.) over a two-year period if the holder maintains an average of 3.4 or better. The student must demonstrate qualities of lively intellect, sound scholarship, tenacity of purpose, versatility, and a commitment to excellence in worthwhile endeavor. Persons who have applied by January 15 will be considered.

Special Funds

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

THE MARY JANE STRICKLER AND ADAM GILLESPIE ADAMS SCHOLARSHIP. Established in 2011 by Madeline R. Adams (A’56) and Howell E. Adams Jr. (BE’53) of Atlanta, Georgia, for financial support of deserving students at the Divinity School.

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

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

THE ROBERT L. BUTLER AWARD. In May 2007, the Robert Lewis Butler Award was established. Distribution from the endowment income from the Robert Lewis Butler Award will be awarded annually to a second or third year student in the Divinity School. The student awarded will be determined by the dean of the Divinity School or the dean’s designee. Preference will be given to a student from the South who adds to the diversity of the University and who is preparing for ministry in the African American Church.

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

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

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

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

THE 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, 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 Folkther Scholarship Fund began in 1976/77 with two trusts established by J. Holland and Marguerite Folkather of Birmingham, Alabama. The Folkthers initiated these awards out of the desire to assist in the training of men and women for the parish ministry. Mr. Folkther 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 ELUNICE BATEY GOODALL SCHOLARSHIPS. Elunice 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 L. 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 Lestrae Kinney Exum McArthur. Income from the endowment benefits Divinity students who show financial need, with special consideration given to United Methodists interested in pastoral care.

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

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

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

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

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

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 alumni, 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 1939 to 1919. Scholarships from this fund are to be awarded by the Divinity School Scholarship Committee or its successors to qualified students in preparation for the pastoral ministry or for work in the mission fields.
THE ABRAHAM TOM SCHOLARSHIP FUND. Established in 1982 by Mrs. Pearl Tom of San Jose, California, in memory of her husband, who received the bachelor of divinity degree in 1948 from the Divinity School and the master of library science degree from Peabody College in 1952.

THE LORENE SHARP WHITE SCHOLARSHIP FUND. Established in 1984 by a bequest of Lorene Sharp White, MDiv'75, first woman ordained by the Presbytery of Middle Tennessee. Gifts from her family and friends have added to the endowment. Preference is given to Presbyterian students.

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

Loan Funds

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

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

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

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 1.05% 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.
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. TILLETT PRIZE, established by friends of Dr. Tillet, 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.
Courses

This is the first course in a two-semester sequence leading to a reading of simplified texts from authors of the Classical, Hellenistic, and Imperial period, including religious scripture and related genres. [3] Ms. Azzoni

DIV 5000. Orientation Readings. [Formerly DIV 1001] This course is required of all entering students in the master of divinity and the master of theological studies degree programs; matriculants will read and discuss the history, mission, and commitments of the Divinity School and the School's role in theological education. FALL. [6]

DIV 5027. Introduction to Classical Syriac. [Formerly DIV 3821] 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] Ms. Azzoni

DIV 5010. Elementary Biblical Hebrew, Part I. [Formerly DIV 2500] 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 5013. Beginning Greek I. [Formerly DIV 2600] 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 5014. Beginning Greek II. [Formerly DIV 2601] Continuation of Beginning Greek, Part I. SPRING. [3]

DIV 5017. Intensive Elementary Latin. [Formerly DIV 2339] The equivalent of beginning Latin, parts I and II; this summer course presents the elements of the Latin language at an accelerated pace. SUMMER. [3]

DIV 5018. Elementary Arabic I. [Formerly DIV 2404] Development of reading, listening, speaking, and writing skills. FALL. [3]

DIV 5019. Elementary Arabic II. [Formerly DIV 2405] Continuation of Elementary Arabic I, and transition to literary texts. SPRING. [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 5214. The Foundations of Ethical Leadership. [Formerly DIV 5214] 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. [Formerly DIV 4003] 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. [Formerly DIV 4009] 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 look at the role of 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. [Formerly DIV 4031] Explores the interaction 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. [Formerly DIV 4021] 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. [Formerly DIV 4112] 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. [Formerly DIV 4024] 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. [Formerly DIV 4012] 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. [Formerly DIV 4015] Race, religion, and ethnicity significantly affect social perceptions and realities of power and privilege in America. Race and racial representation in American culture 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 5230. Seminar in Ministry: Pastoral Lives. [Formerly DIV 2558] What is the good life in ministry? Is ministry a vocation that can sustain and satisfy you? It is difficult to understand the experience of being a pastor. This seminar will focus on novels and memoirs about ministers and congregations that disclose more adequately the textures and challenges and joys that characterize pastoral lives. [3] Mr. Miller-McLemore

DIV 5231. The Theology and Practice of Pastoral Ministry. [Formerly DIV 4113] Students will explore the implications of the pastor’s work as the spiritual leader of a congregation; attention will be given to issues such as the character and ethics of the pastor, models of spiritual leadership, the pastor as evangelist and teacher, and developing a missional congregation. [3] Bishop Pennel

DIV 5232. Prophetic Ministry in Mainline Congregations. [Formerly DIV 4125] How do pastors in a mainline church lead toward greater justice? What does “the prophetic” look like when a congregation is fearful, apathetic, weary, dispirited, or resistant to change? This seminar will explore through readings and discussion how ministers with progressive commitments can lead for justice and change in and from a mainline congregational base. [3] Mr. Miller-McLemore

DIV 5233. Congregational Models of Ministry with Youths and Young Adults. [Formerly DIV 2775] 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. [Formerly DIV 2235] 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. [Formerly DIV 2776] 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 support 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 5240. Sacred and Sexual: Effective and Informed Sexuality Education for Faith Settings. [Formerly DIV 4032] 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. [Formerly DIV 4005] 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 1638 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 ethics 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] Mr. Forrester

DIV 5244. Spiritual Community and Social Witness. [Formerly DIV 4014] 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 within those imprisoned and with those on the outside will also be considered. [3] Mr. Jeronko

DIV 5245. Prisons, Poverty and Congregations. [Formerly DIV 4025] 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. Jeronko

DIV 5246. Leading the Congregation. [Formerly DIV 4120] 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. [Formerly DIV 3962] 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 5252. The Reformed Traditions and Practices of the Presbyterian Church (USA). [Formerly DIV 3196] 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 what contributions can be made to ecumenical dialogue. [3] Mr. Hudnut-Beumler

DIV 5310. God, Faith, and Art. [Formerly DIV 2570] Through engagement with Biblical text and artistic expression, students will have opportunities to wrestle with their own experiences of the life of faith. Controversy 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. [Formerly DIV 2855] Through reading, lectures, conversation, and field trips, students will learn and experience the polity, practice and mission of the United Methodist Church. [3] Mr. Pennel

DIV 5351. Evangelism in the Wesleyan Tradition. [Formerly DIV 2860] 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 deterrent to both. We will look at how the renewal of theology and evangelism could help to renew the church. [3] Mr. Pennel


DIV 5401. Religious Questions in the Poetry of Emily Dickinson and Gerard Manley Hopkins. [Formerly DIV 2559] 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. [Formerly DIV 2560] 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. [Formerly DIV 2561] 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 violations, and elevated it to the level of a great moral drama on the tragic scale." Participants in this course will read "The Sound and the Fury," "Absalom, Absalom," "Sanctuary," "Requiem for a Nun," and "Light in August" and examine the literary works for their religious themes and questions. [3] Mr. Judge

DIV 5404. Religious Questions in the Canon of Albert Camus. [Formerly DIV 2562] When Albert Camus received the 1957 Nobel Prize in Literature, the Swedish Academy proclaimed him the world's foremost literary antagonist of totalitarianism, who with clear-sighted earnestness, illuminates the problems of the human conscience in our time by writing in a common language on the themes of war and resistance, exile, and the death penalty. Participants in this seminar will be invited to engage in an objective investigation of the religious themes that comprise the canon of the French Nobel laureate who argued that all of our troubles spring from our failure to use plain, clear-cut language. We shall study Camus as a short story writer, a novelist, a dramatist, a essayist, a journalist, and a social critic. Our discourse will be governed by the recurring questions: What theological problems has Camus located in language? and What wisdom has Camus bequeathed to us as participants in the drama of the human condition? [3] Mr. Judge

DIV 5410. Writing Creatively About Religion. [Formerly DIV 2565] In her essay titled "Scriptio Divina: Women, Writing and God," Harvard University Divinity School theologian Stephanie Paulsell argues that the "often unbearable" experience of writing serves our intellectual and spiritual formation in the ways the discipline of lectio divina "wakes us and opens us to the presence of God." Students who enroll in this course will engage in
a series of creative and autobiographical writing exercises in prose, poetry, and drama that explore various religious questions and themes. [3] Mr. Judge

DIV 5411. Songwriting from a Theological Perspective. [Formerly DIV 2566] This is a studio class where students concentrate on the production of songs in a theologically reflective environment. The course aims to meet the needs of students who come to the Divinity School with an interest in communicating and educating through music. [3] Mr. Perkins

DIV 5415. Christianity and American Music in the 20th Century. [Formerly DIV 2569] This course traces the historical roots of various American musical expressions that utilize the defining label “gospel.” Black gospel, Southern gospel, urban gospel, gospel bluegrass, gospel blues, and gospel rock are some of the styles under examination. Of special interest is the history of black gospel music in the 20th century. The development of the Contemporary Christian Music industry is also important to the course, as is the emergence of Praise and Worship music in 1970s England with its subsequent impact on Christian worship worldwide. Focusing on both music and text, on music performance (artists and recordings) and the transmission of theology and culture, this course will examine gospel music(s) through a variety of methodological lenses toward the goal of assessing its impact on personal devotion, religious communities, and culture-at-large. Mr. Perkins [3]


DIV 5421. Creativity: A Theological Engagement. [Formerly DIV 4206] This course begins with an inquiry into the nature of inspiration, imagination, and creativity. It explores the spiritual qualities of creativity, imagining it as the soil out of which religion arises. Once religion is imaginatively and creatively conceived, once it begins to solidify into tradition, is creativity still needed and desirable? What role do imagination and creativity play in the ongoing health of religious tradition? Are they constructive and desirable forces, or a disruption? Creativity: A Theological Engagement offers the student an opportunity to develop a personal theology of creativeness that will inform her or his future work in community leadership, ministry, scholarship, and the arts. To that end, the student will engage classic texts on creativity, imagination, and inspiration as well as contemporary writings on the place of creativity in personal life and religious community. To accent course readings and lectures, the course will further shape its understanding of creativity through non-traditional (creative) approaches. [3] Mr. Perkins

DIV 5431. Modern Critics of Religion. [Formerly DIV 3311] 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. [Formerly DIV 3213] 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

DIV 5433. Religion and Film. [Formerly DIV 3530] 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 crisis 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 meaninglessness, 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. [Formerly DIV 3531] 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 5435. Postmodern Theory: In the Wake of the Death of God. [Formerly DIV 3535] If modernism is understood to be the age of the subject, the age that begins when self-consciousness says, “I think, therefore I am” (Descartes, 1638), making itself the foundation of its very existence, postmodernity begins when this postulate of the autonomous, self-grounding subject enters into crisis and collapses. Without the individual subject as secure foundation, the presumably stable values of modern tradition since the Renaissance are undermined in all domains from market economies based on the free choices of independent individuals to aesthetic styles of subjective self-expression familiar, for example, in Romantic and Expressionist art. The new sense of a lack of foundations, of no tangible or knowable reality underlying and grounding the flux of appearances in experience, opens thought and praxis in the diverse directions that have come to be characterized as postmodern. Simulacra, inauthenticity, lack of origins or originals, hence proliferating pluralities which nevertheless evince no real distinctions from one another in a consumer society of mass production are some of the typical manifestations of this postmodern milieu. We will undertake to survey important theoretical responses to this predicament particularly from philosophers of religion, primarily those in the continental tradition writing currently. [3] Mr. Franke

DIV 5437. Seminar in the Philosophy of Science and Religion. [Formerly DIV 3527] This course is for advanced Divinity students and MA and Ph.D. candidates. Our question is: How do social scientists and others reason about religion? Each student is asked to examine how a theoretical student’s choosing argues a thesis about religion or a topic relevant to religion. To argue a thesis about religion is to make claims about the “facts,” about “validity,” and about “proof.” Each author stands within a research tradition or school or paradigm. [3] Mr. Gay

DIV 5440. Anti-Semitism and Jewish Identity. [Formerly DIV 3502] 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. [Formerly DIV 3504] 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 5443. The Holocaust: Its Meanings and Implications. [Formerly DIV 3524] 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 philo-
sophical 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. [Formerly DIV 3537] 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. [Formerly DIV 3961] 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. Mr. Geller [3]

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 exam- ines 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 variety of topics in the course including minority identity, the Holocaust, and Zionism, sexuality and gender, and inter-ethnic and inter-faith relationships. [3] Ms. Schachter

DIV 5452. The Qur’an and Its Interpreters. [Formerly DIV 3518] 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 Sarga. 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. [Formerly DIV 3532] Historical survey of Muslim reformists. Religious responses to crises in the pre-modern debates over orthodoxy and heresy; modern (Western colo- nialism) and recent periods. [3]

DIV 5454. Islamic Mysticism. [Formerly DIV 3517] 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 compari- son 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 5457. Religion, Ecology, and Power in Africa. [Formerly DIV 3533] As people increasingly worry over the environmental challenges that the world faces, this course will guide students through an exploration of the intertwined destinies of human beings, animals, and land across Sub-Sa- haran Africa. To begin, we shall consider how ideas about the divine origin and development of the earth and its peoples have influenced African so- cial structure, ethnically-based occupations, and stewardship over the en- vironment. From here students will examine further how power relations in pre-colonial Africa through the present-day have determined human-earth relations and how resources are cared for and consumed. We also shall discuss and debate the role of ritual in addressing environmental problems alongside ongoing issues regarding the management and ownership of African resources. [3] Ms. Bell

DIV 5458. The Golden Age of Islam. The history and origins of Islam are topics of increasing public interest and concern. Many have heard of Islam’s Golden Age, the brilliant works of art and architecture, the medical and astronomical discoveries, the advances in literature, philosophy, and history writing, the spiritual subtleties of Sufism. Students wonder how the flowering of Islam led to today’s rivalry between Shi’ites and Sunnis, or how the fierce partisanship of militants and extremists colored or pushed aside the cosmopolitan openness of an earlier age. This course aims to open up a richer, fuller appreciation of Islamic civilization than will be seen in the daily news feeds. It will provide the background needed to appreci- ate the rich diversity of Islamic culture and history indispensable for an informed encounter with our present world. Illustrated lectures, discus- sions, distinguished visiting speakers, and key artifacts will be part of the course experience. [3]

DIV 5461. Zen Buddhism. [Formerly DIV 3515] A study of the develop- ment 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. [Formerly DIV 3514] Models relating Buddhism and the state in ancient and modern Asia. Kingship and spiritual leadership; sacred territory and national identity; legitimation the- ory and its alternatives; and religious responses to the modern state. Case studies from India, Nepal, Thailand, Burma, Tibet, Mongolia, China, and Japan. [3] Ms. Lin


DIV 5464. Asian Conceptions of Wisdom, Liberation, and Enlight- enment. [Formerly DIV 3520] 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 5470. Foundations in Hindu Traditions: Ritual and Text. [For- merly DIV 3519] The course traces the ongoing experiments of ritual pro- cesses which sought to resolve or ameliorate the inexorable migratory ef- fect 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/yajina of the Vedic period, meditation/yoga, devotion/bhakti, and tantra/trgressive practices. Students will examine translations of the foundational texts that justly each of these four alternatives, pairing those with the persistence of material culture, from the sites used for consecrating kings, temple con- struction and iconography, domestic organization and rites of passage to
sacred geography that becomes the object of pilgrimage. At the comple-
tion 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 contempo-
rary. 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. [Formerly DIV 3523]
How is sacred space created, mediated, and reproduced in the greater
Tibetan world? To investigate this question, we proceed through loci of
John of the Cross. Romantic authors and modern and postmodern writ-
er's religious practices and faith. [3]

DIV 5407. Religions and Cultures of the Ancient Near East. [Formerly DIV 3149] A consideration of the cultural and religious milieus of Egypt,
Mesopotamia, and Canaan before Alexander the Great, and the impact
they had on the creation of Israel. [3] Ms. Azzoni

DIV 5408. Native American Religious Traditions. [Formerly DIV 3205] Diversity of First Nation religious traditions in North America, especially
Eastern Woodlands and Plains. Spiritual and cultural dimensions of di-
sersity, cosmologies, stereotypes, cultural resilience, creativity and story-
telling, humor, rituals and practices, healing, and sovereignty. [3]
Ms. Schneider

DIV 5447. The Sacred and the Secular. The course examines the eth-
no-geographies 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 5480. Native American Religious Traditions. [Formerly DIV 3520] Diversity of First Nation religious traditions in North America, especially
Eastern Woodlands and Plains. Spiritual and cultural dimensions of di-
sersity, cosmologies, stereotypes, cultural resilience, creativity and story-
telling, humor, rituals and practices, healing, and sovereignty. [3]
Ms. Schneider

DIV 5490. Apophasic Mysticism. [Formerly DIV 3910] Unsayable or
negative, theology from Plato and Neoplatonism through medieval mysti-
cism, Kabbalah and Sufism. Baroque expressions in Silesius Angelus and
John of the Cross. Romantic authors and modern and postmodern writ-
[3] Mr. Franke

DIV 5491. Apophasic Thought in Religion and Culture. This course traces apophasic discourse from Plato and Neoplatonism through medi-
eval mysticism, including the Kabbalah and Sufism, to baroque expres-
sions in Silesius Angelus and John of the Cross. It pursues the thought and
culture of the Unsayable from Romantic and post-Romantic authors
such as Schelling, Kierkegaard, Hölderlin, and Emily Dickinson to modern
and postmodern thinkers and writers like Wittgenstein, Heidegger, Ba-
taille, Derrida, Celan, Blanchot. It traces parallels to Eastern traditions of
Chinese Taoism, Advaita Vedanta, the Buddhism of Nagarjuna, and Zen
in the Kyoto school. [3] Mr. Franke

DIV 5492. Dante and Theology. Dante's poetic, philosophical, critical,
and political work will be considered especially from the standpoint of the
theological vision it promulgates and of the possibilities for aesthetic theol-
ogy that it discloses. The course serves also as an introduction to Litera-
ture and Religion. The emphasis will be placed on Dante's Paradiso but
also on the pertinence of his pre-modern theological ideas and passions
as developed in Convivio, De monarchia, and De vulgari eloquentia for
our contemporary and postmodern world. Dante's theology will be devel-
oped in its own context by comparison especially with Thomas Aquinas,
Bonaventure, Meister Eckhart, and Duns Scotus, the last being his exact
contemporary. Dante's own pioneering of a modern approach to theology
in the context of an incipient secular world will be brought out, but also the
implications of his expressly imperialist political theology for our global age
and the tension between claims of universal truth and of negative theology.
We will scrutinize, for example, issues of Transgression and Transcen-
dence, or What Makes Religion Radical. [3] Mr. Franke

DIV 6500. Hebrew Bible. [Formerly DIV 2503] The life and thought of
ancient Israel, with emphasis upon the community's understanding of it-
self 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 6503. Book of Genesis. [Formerly DIV 3125] 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. [Formerly Divinity 3110] This seminar surveys the politics of African American
biblical interpretation and the Book of Exodus in the 19th and 20th centu-
ries. 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

attending to its literary features, religious themes, internal disputes regard-
ing theodicy, and its relation to other texts from the region. [3] Mr. Seow

DIV 6520. Book of Daniel. [Formerly DIV 3828] An in-depth analysis of the
Book of Daniel with particular attention to the text, its historical back-
ground, 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. [Formerly DIV 3135] Explores how various sexual practices (prostitution,
homosexuality, heterosexuality, rape, sodomy, incest) are dealt with in the
Azzoni

DIV 6525. Ancient Goddesses. [Formerly DIV 3808] 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 evi-
dence (statues, plaques, figures). 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. [Formerly DIV 3824] 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 6529. The Song of Songs. [Formerly DIV 3127] 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. Marbury

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. 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. [Formerly DIV 3141] 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 Egyptian culture. [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 6554. Readings in Reception Theory. A directed reading course in reception theory. [1] Mr. Seow

DIV 6571. African American Biblical Hermeneutics. [Formerly DIV 3882] 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 6600. New Testament. [Formerly DIV 2511] 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. [Formerly DIV 3170] 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. Azzoni

DIV 6604. The Gospel of John. [Formerly DIV 3164] This course addresses various theories concerning the Gospel of John’s historical context, narrative art, and history of interpretation. We will consider, among others, (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 to both 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 6608. Jewish and Christian Relations: Historical Perspectives and Contemporary Concerns. [Formerly DIV 3510] 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 excesses of Jewish-Christian relations arise out of the ways we might expect good intentions. But there can be critical gaps between intentions and consequences. This course particularly addresses gaps that arise in part because of failures to connect classroom learning in biblical studies, theology, history and ethics with lived practice beyond the classroom. This class asks students to make connections between theory and practice, and so to close some of the gaps between intention and consequence. [3] Ms. Levine and Mr. Morrill


DIV 6614. The Parables of Jesus. [Formerly DIV 3161] 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


DIV 6642. New Testament Studies II: Ideological Criticism. [Formerly DIV 3839] This course constitutes the second part of a two-part introduction to New Testament Studies as presently conceived and practiced. It is an advanced course, presupposing previous and substantial work in the field and designed primarily for students in the Graduate Department of Religion. The course is also open to advanced and students in 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 different rhetorical formations and relations of power as well as 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, ethnic-racial and queer, postcolonial, disability and ecological) 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. [Formerly DIV 3350] 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. [Formerly DIV 3344] 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 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. Lim

DIV 6648. Geopolitical 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. Formation of Christian Traditions. [Formerly DIV 2701] The course will examine the expansion of Christianity, the development of doctrine, the relationships with the Roman Empire, the development of church institutions, and the changing modes of Christian life from the second century into the Middle Ages. An emphasis will be placed upon the periods and the themes that are formative of the classical doctrines and institutional patterns; the primary purpose of this required core course is to establish the background for the division of the Western church and the subsequent development of the Roman Catholic and Protestant churches. This course is required for matriculants in the master of divinity degree program and must be taken within the first twenty-seven semester hours of course work. FALL. [3] Mr. Michelson

DIV 6706. Desert Spirituality in Early Christianity. [Formerly DIV 3175] 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, Jeromius’ Life of Melania the Younger, the works of Evagrius Ponticus, Isacc 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 Robert Bondi or Thomas Merton) [3] Mr. Michelson

DIV 6708. Reformation History: Texts, Traditions, and Trajectories. [Formerly DIV 2703] The setting of the Reformation (c. 1500-1648) and its development, together with consideration of some of the significant ecclesiastical, theological, and historical issues of the period. Attention to backgrounds and causes; examination of major individuals and ecclesiastical patterns. The aim of the course is to help students understand and interpret the events, become familiar with some of the major theological documents, and reflect upon questions of continuing historical interest that have come out of the Reformation. SPRING. [3] Mr. Lim

DIV 6710. History of Trinitarian Theology: Patristic to Postmodern. [Formerly DIV 3250] 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. [Formerly DIV 2702] 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. [Formerly DIV 2716] 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 geographic, 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. History of Theodicy in Christian Traditions. [Formerly DIV 3234] 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, ecclesiastically, both in its theology and praxis. Readings will range from Dorothy Day to Irenaeus of Lyons, from Toni Morrison to Shusaku Endo, from Kari 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 Christian 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 6730. History of Religion in America. [Formerly DIV 2750] An introduction to the history of the religions in America beginning with colonial religious experiments in the New World. The course examines American church history, as well as the influence of non-Christian religions in American culture. FALL, SPRING. [3]


DIV 6732. Theology in America 1630-1865. [Formerly DIV 3233] 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. [Formerly DIV 3853] 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 visual/audio representations of revival experience. [3] Mr. Byrd

DIV 6734. American Apocalyptic Thought and Movements. [Formerly DIV 3207] 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 ideas and images in popular culture. [3] Mr. Byrd

DIV 6735. America’s Bibles. [Formerly DIV 3218] 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 semiotic code 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. [Formerly DIV 3212] 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 religious 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 6761. Introduction to African Religions. [Formerly DIV 2868] This course is designed to introduce students to religion in Africa by offering a historical and topical survey of the topic. We will survey religious beliefs and practices across Africa and consider how and why religious expression has changed over time. Topics to be covered in this course include creation myths, theological notions about God and humanity, ritual, au-
DIV 6762. Religions of the African Diaspora. [Formerly DIV 2864] 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. [Formerly DIV 3243] 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. [Formerly DIV 3852] 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

DIV 6765. Introduction to Black Church Studies. [Formerly DIV 2863] 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. [Formerly DIV 2867] 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. [Formerly DIV 3545] This course focuses on the origins and varieties of religious experience, scriptural interpretations, ritual practices, mythic 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 interpret 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. Du Bois. [Formerly DIV 2868] 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. [Formerly DIV 3541] This course will explore the prophetic ministry of Howard Thurman (1909-1974) as a minister, 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 dixology. 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. [Formerly DIV 3236] 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. [Formerly DIV 3254] 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 socio-political categories “sect” and “cult.” [3] Mr. Floyd-Thomas

DIV 6772. Race, Religion, and Protest Music. [Formerly DIV 2866] 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. [Formerly DIV 3540] 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 6790. African American Methodism. Examines how African Americans interpreted and implemented their understanding of Wesleyan theology, in collaboration 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. [Formerly DIV 3191] A survey of the history of United Methodism from its rise in England in the 18th century to the 21st century. Attention is given to the forces that have shaped the movement and to its impact on its own culture. Approximately half of the course is given to John Wesley and English Methodism (to 1790); the remainder of the course examines Methodism on the American scene. [3] Mr. Byrd

DIV 6792. Prison Writings and Subversive Spirituality. [Formerly DIV 3201] 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. [Formerly DIV 3986] 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 to 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. Constructive Christian Theology I. [Formerly DIV 2656] In this introduction to the discipline of theology, students will gain practice in the reading of important texts in the field, formulating critical positions, and enhancing theological inquiry and writing skills. The emphasis will be on the constructive development and reformulation of the major interconnected themes of Christian theology, considered in relation both to the doctrinal tradition and to challenges of the contemporary context. Themes for the first semester will include the nature and tasks of theology, Scripture and authority, the doctrine of God, Creation and the relation of God to the world, soteriology, and Christology. (The prerequisites for the Constructive Christian Theology sequence are Divinity 6500, Hebrew Bible: Divinity 6600, New Testament; Divinity 6700, The Formation of the Christian Traditions; and Divinity 6708, Christianity in the Reformation Era; Divinity 6801 is the prerequisite for Divinity 6802, Constructive Christian Theology, Part II, which will be offered during the spring semester when the themes to be addressed will include Christology, the Holy Spirit, the Church and the world, ecclesiology, and eschatology. FALL. [3]

DIV 6802. Constructive Christian Theology II. [Formerly DIV 2657] A required core curriculum course for students pursuing the master of divinity degree, this class is a continuation of Divinity 6801. As the second course in the two-semester sequence of constructive Christian theology, the class will address the themes of Christology, the Holy Spirit, the Church and the world, and eschatology. Prerequisite: DIV 6801. SPRING. [3]

DIV 6805. Christian Praxis: Liturgy and Ethics. [Formerly DIV 3314] 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. [Formerly DIV 3405] 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 theological 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. [Formerly DIV 3923] 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. [Formerly DIV 3858] Systematic investigation of Aquinas’ major theological and philosophical assertions with a con-
sideration 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. [Formerly DIV 3325] Major movements in theological thought during the nineteenth century from Schleiermacher to Troeltsch. [3] Mr. DeHart

DIV 6823. Kierkegaard the Theologian. [Formerly DIV 3346] 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. [Formerly DIV 3333] 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. [Formerly DIV 3326] 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 & II (DIV 6801 & 6802) or the equivalent is recommended for enrolling in this course. [3] Mr. Morrill

DIV 6840. Seminar in Systematic Theology. [Formerly DIV 3908] 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. [Formerly DIV 3192] A survey of theological developments in the United Methodist tradition, beginning with John Wesley and the rise of the Methodist movement, 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. [3] Mr. Rieger


DIV 6845. Feminist and Womanist Theology. [Formerly DIV 3340] "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. Prerequisites: Constructive Theology I and/or II or permission of the instructor. [3] Ms. Armour

DIV 6846. Queer Theology. [Formerly DIV 3348] This course examines emergent queer theology in relationship to the theological and cultural issues (historical and contemporary) that it seeks to address. Prerequisites: Constructive Theology I or II or permission of the instructor. Counts as theology elective. [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 derive from others affect all of us. This course is designed to engage students in explorations of how these disparities shape 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 sexual-
DIV 6903. Worship Across Traditions and Cultures. [Formerly DIV 3002] Working to expand our familiarity with preaching and worship across denominational and cultural patterns and across faith traditions, this course will study preaching and worship practices and formation that embrace the ever-increasing experience of multiculturality or pluralism within and between faith communities. [3]

DIV 6904. Ethical Approaches to Preaching. [Formerly DIV 3012] 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 ethical risk or 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. [Formerly DIV 2231] 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 to an academy 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 6921. Oratory and Rhetoric for Proclamation. [Formerly DIV 3007] This course studies the formulaic oratory structures of folk and contemporary traditions among oral cultures and rhetorical structures of public discourse among classical and contemporary traditions for homiletics and the preaching event. [3]

DIV 6922. Ministry, Voice, and Vocation: Civil Rights, Martin Luther King Jr., and Preaching. [Formerly DIV 3013] This course will integrate study in the social and preaching ministries of Martin Luther King Jr. The course will explore the social and cultural contexts of King’s life from a national and global perspective, giving careful attention to the secular and sacred elements that shaped both his life and the Civil Rights movement. The critical theological voices and practical theological influences that shaped his ministry and mission will serve as evaluative material for analysis of his voice in American religion. This course will also weigh this important dialectic for preaching and social justice ministry in the contemporary Church extending between cross-cultural and multi-cultural public ministries. Primarily, our examination of the sacred-secular dialectic in public ministry, exemplified by King and the Civil Rights era, will be oriented to issues of race, gender, and class, which in the end evaluates or explores the pastoral-prophetic dialectic of preaching and public ministry to deal with social conflict or oppressive conditions today. [3]

DIV 6923. Prophetic Preaching and Social Justice Ethics. [Formerly DIV 3026] This course wrestles with the moral quandaries that church leaders and preachers often face in contemporary issues or conflicts. For example, how have faith and preaching been complicit in questions of hegemonies, power, and social injustice? What questions do we ask to clarify these conflicts, and can we answer them competently? What is the role of ethics methodology in preaching? How do we shape justice ethics or moral argument in preaching? What is the role of the pastor-prophet in our society? Topics will include: economic and class conflicts; racial, gender and sexual orientation conflicts; faith conflicts; questions of violence and resistance; and ecological/environmental issues. [3]

DIV 6924. Preaching in the African American Traditions. [Formerly DIV 3011] 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. [Formerly DIV 3032] 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. [Formerly DIV 3042] What difference would it make to brainstorm a sermon with someone who is home- less? 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, churches and un-churches. [3] Mr. McClure

DIV 6927. Modern Homiletic Theory. [Formerly DIV 3009] 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 “proy- ect” 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. Popular Music and Religious Identity. [Formerly DIV 3005] Examines the ways in which popular music shapes Christian identity and how Christian faith shapes popular music, as well as the ways in which popular music affects local congregations and worship practices and the music industry. [3] Mr. McClure

DIV 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 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 6941. Practical Theology and the Public Church. This course studies practical theology topics and methods/methodology for the church’s role in society/public arena, dealing with public theology and a range of social, cultural, economic, and political issues. [3]

DIV 7000. Pastoral Theology and Care. [Formerly DIV 2550] 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. [Formerly DIV 3098] 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. [Formerly DIV 3057] 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. [Formerly DIV 3069] This seminar explores the complicated relationship between psychological and religious understandings of the person. It hopes to familiarize persons with the theories of major psychologists and scholars of theology and religion, position them within a broader cultural and ethical/religious framework, and provide critical tools of analysis in assessing and using them to understand ourselves and others. The class reading is arranged to trace some of the (mostly one-way) interactions between psychology and theology. [3] Ms. Miller-McLemore

DIV 7005. Methods in Theology and Social Sciences. [Formerly DIV 3058] 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] Ms. Miller-McLemore

DIV 7007. Winnicott and His Contemporary Interpreters in Religion and Psychology. [Formerly DIV 3068] 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. Harman

DIV 7020. Children, Youths, and Religion. [Formerly DIV 3753] This course is guided by three questions: What is the nature of religious and spiritual experience for children and youths? What wisdom does Christian- ity 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 congrega- tion (nurture) and special ministry to kids at risk in society (mission). Ms. Miller-McLemore [3]

DIV 7021. Women, Psychology, and Religion. [Formerly DIV 3079] 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] Ms. Miller-McLemore


DIV 7023. Bodies and Theological Knowledge. [Formerly DIV 3063] This class will be conducted as a seminar based on shared reading and discussion rather than lecture and will explore the question of how theo- logical knowledge is shaped in and through the body, focusing on exploratory reading in human science research, critical theory, constructive theology, and practical theology. [3] Ms. Miller-McLemore

DIV 7024. Theology and Health in a Therapeutic Culture. [Former- ly DIV 3062] Introduces the empirical study of the relationship between health and religion. The ways in which the disciplines of theology, reli- gion, psychology, and medicine inform these studies are examined. [3] Mr. Meador

DIV 7027. Womanist Thought in Religion and Psychology. [Former- ly DIV 3080] 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 presupposi- tion 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 stu- dents 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. [Formerly DIV 3078] This course is concerned with identity/identities, the formation of subjectivities in the midst of highly defined spaces as well as broader self-defined in- clusive 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 con- cerned 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 into a 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 litera- ture. 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 Carib- bean. 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. [Formerly DIV 3059] Students enrolled in this seminar will examine the dynamics of shame and guilt in social and personal life from theological, psychological, and pastoral perspectives. [3] Ms. Flesberg


DIV 7039. Religion, Gender, Sexuality, and the Family: Challenges in Care and Counseling. [Formerly DIV 3070] 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 frontline care providers; an introductory course in pastoral care is a prerequisite unless approval is given by the instructor. [3] Ms. Flesberg

DIV 7040. Pastoral Theology for Transitions and Crises. [Formerly DIV 3072] 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] Ms. Flesberg

DIV 7041. Pastoral Care for Persons with Mental Health Disorders and Addictions. [Formerly DIV 3099] 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] Ms. Flesberg

DIV 7042. Death and Dying. [Formerly DIV 3972] 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 7050. Psychology of Ritual and Myth. [Formerly DIV 3065] Examination of religious rituals and myths from both Christian and other traditions. Critical review of major psychological theories of ritual and myth, their relevance to an understanding of myth and ritual as religious phenomena. [3] Mr. Gay

DIV 7051. Freudian Theories and Religion. [Formerly DIV 3060] An intense reading and discussion of fundamental texts in psychoanalysis and their relationship to Freud’s critique of religion. Basic requirements and texts are introductory; more advanced students can use supplementary texts and approaches. [3] Mr. Gay


DIV 7053. Contemporary Psychotherapy and Pastoral Counseling. [Formerly DIV 3053] 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. [Formerly DIV 3754] Designed for those pursuing pastoral leadership, this seminar explores play and its liminal quality as foundational to social life in general and a spiritual/religious life in particular. Play is a practice that restores and rejuvenates even as it facilitates emotional, relational, and spiritual well-being. As a form of knowing, play teaches, informs, and invites discoveries. Through select readings, seminar participants will become knowledgeable about the anthropological and sociological roots of play, the neuroscience and psychodynamics behind play, play and human development, and various other dimensions of play (such as ritual, fantasy, rough-and-tumble, and technological play). Playful practices will be explored and special attention will be given to play within pastoral leadership and religious education. Mr. Hamman [3]

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 7058. Religion, Science, and Evolution. The course is designed into five sections: Section one is on Darwin’s core concepts of evolution; two is on the response to Darwin by religiousists, among many; three is on contemporary uses of Darwinian theory to model religion and other value systems; four is on attempts to mimic human cognition using immense computing power, e.g., IBM’s “Watson” system which won a famous “Jeopardy!” game against human opponents; five is on ethical implications and further questions. [3] Mr. Gay

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 personas, 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 psychological,
neuroscientific, social, philosophical, economic, and theological theories. [3] Mr. Hamman

DIV 7065. Theoretical Applications for Practical Theology and Ministry. [Formerly DIV 3056] 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” (Marshall 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] Ms. Flesberg

DIV 7066. The Craft of Academic Writing in Theology and Religion. [Formerly DIV 3970] 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] Ms. Miller McLemore

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 underlying 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 whose vocational practices are lived out in their own communities and represent their commitment to individual and social transformation. [3] Ms. Sheppard

DIV 7077. Theories and Practice in Critical Pedagogy. [Formerly DIV 3602] 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. [Formerly DIV 3084] Investigates the writings on self psychology of theorist and analyst Heinz Kohut, with attention to the implications of his ideas about the formation and fragmentation of the self for individual health and development, cultural context, psychotherapy, and pastoral care and counseling. Evaluation of the theory in conversation with various critical theological perspectives. [3] Ms. Miller McLemore

DIV 7090. Clinical Seminar. [Formerly DIV 3760] 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] Ms. Flesberg and Mr. Rogers-Vaughn

DIV 7100. Ethics in Theological Perspectives. [Formerly DIV 2758] Introduction to theological ethics in the Western tradition. Examination of central themes (morality, moral agency, deliberation, and moral discernment) that define ethics as a discipline. Introduction to types of moral arguments from teleological, deontological, and utilitarian perspectives. Focus on philosophical and theological figures and types of theological ethics that have had a sustaining influence on Christian ethics in the West. Prerequisite: three courses from the required core curriculum. SPRING. [3]

DIV 7101. Methods in Ethics. [Formerly DIV 3951] 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. [Formerly DIV 3438] 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. [Formerly DIV 3439] 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. [Formerly DIV 2817] 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. [Formerly DIV 2815] 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. [Formerly DIV 3411] 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. [Formerly DIV 3412] An intensive examination of particular themes or thinkers in social ethics. [3]

DIV 7124. Twentieth-Century North Atlantic Ethics: The Tradition of Theological Liberalism. [Formerly DIV 3419] 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 7126. Political Ethics: The Tradition of Political Liberalism and the Priority of Democracy. [Formerly DIV 3410] 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. [Formerly DIV 3960] 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. [Formerly DIV 3423] 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. [Formerly DIV 3965] 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. [Formerly DIV 3415] 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. Feminist and Womanist Theological Ethics. [Formerly DIV 3414] This seminar places the moral agency and theological reflections of African American women at the center of human social relations and ecclesiastical institutions. Using various womanist ethical methods and theories, we will develop a range of tools, conceptual and practical, by which to assess ways for going beyond normative reflections of theology and dominant ethical systems which often discount the exigencies of tripartite oppression. This course will explore and analyze the insights into the relationship between black women and the Divine and the ways this relationship shapes their moral agency in attaining wholeness, integrity, and meaning. Issues under our investigation will include womanist explorations of: the Divine or ultimate reality; the origin and purpose of human existence; authority and freedom in religious understanding; pluralism and religious truth; embodiment and sexuality, evil, suffering and death; compassion, joy, and hope; and Divine involvement in human history. [3] Ms. Floyd-Thomas

DIV 7133. Womanist Literature as a Resource for Ethics. [Formerly DIV 3428] 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. [Formerly DIV 3971] 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. [Formerly DIV 4013] 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 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 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 7224. Fundamentals of Quality Improvement In Healthcare. Students will have the opportunity to learn from a variety of speakers who are experts in the topic of the class sessions. Additionally, students from the Schools of Education, Public Health, Management, Medicine, and Nursing will work together in teams throughout the course to facilitate interdisciplinary learning. [2]

DIV 7240. The Sociology of Religion. [Formerly DIV 3953] 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] Mr. Reside

DIV 7900. Supervised Ministry and Seminar. [Formerly DIV 5006] 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. [Formerly DIV 5011] 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 visiting 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. [Formerly DIV 5012] 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. [Formerly DIV 5014] 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. [Formerly DIV 5007] 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 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. [1-6]

DIV 7906. Summer Intensive in Field Education. [Formerly DIV 5008] 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. [Formerly DIV 5010] 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. [Formerly DIV 4116] 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] Ms. Matson

DIV 7998. Master of Divinity Degree Seminar and Project. [Formerly DIV 5002] 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 the program that the student explores a specific theme or question while demonstrating progress toward a theology reflective ministry. For the fall semester, students will earn letter grades for their participation and work in the seminar; the grade will be based on attendance, the level of engagement with the course material, and degree of responsiveness to the work of one’s colleagues. A defense of one’s project will be scheduled during the spring semester when the mark of Honors, Pass, or Fail will be assigned to the project. FALL [3]

DIV 7999. Master of Theological Studies Degree Thesis. [Formerly DIV 5003] A student in the master of theological studies degree program may elect to complete a thesis directed by two members of the faculty. The recommended length for the thesis is from thirty to fifty pages, and the research must support original investigation in the area of the student’s program focus. For further information, please contact the assistant dean for academic affairs in Office 115. [3]
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JAY GELLER, Associate Professor of Modern Jewish Culture


JACOBUS J. HAMMAN, Director of the Program in Theology and Practice; Associate Professor of Religion, Psychology, and Culture


FORREST E. HARRIS, Associate Professor of the Practice of Ministry; Director, Kelly Miller Smith Institute on Black Church Studies


WILLIAM J. HOOK, Professor of the Practice of Theological Librarianship; Director of Divinity Library; Deputy University Librarian B.Sc. (Florida Institute of Technology 1974); M.Div. (Emory 1977); M.A., Ph.D. (Vanderbilt 1985, 1992) [1983]

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


PETER LAKE, University Professor; Professor of History; Professor of the History of Christianity

Named and Distinguished Professorships

VICTOR ANDERSON, Oberlin Theological School Professor of Ethics and Society

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

JULIAN DILLEHAY, Rebecca Webb Wilson University Distinguished Professor of Anthropology, Religion, and Culture

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

AMY-JILL LEVINE, University Professor of New Testament and Jewish Studies; Mary Jane Werthan Professor of Jewish Studies

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

ELIZABETH F. CALDWELL, Visiting Professor in Religious Education


PETER LAKE, University Professor; Professor of History; Professor of the History of Christianity


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HERBERT R. MARBURY, Associate Professor of Hebrew Bible

VIKI B. MATSON, Assistant Professor of the Practice of Ministry; Director of Field Education

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B.A. (University of the South 1974); M.Phil. (Glasgow 1976); M.Div. ( Fuller Theological Seminary 1979); Ph.D. (Princeton Theological Seminary 1983) [2003]

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DAN JORANKO, Lecturer in Ministry and Public Life

VICTOR JUDGE, Lecturer in Literature and Religion
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DONALD F. BEISSWENGER, Professor of Church and Community, Emeritus
B.A. (Macalester 1952); B.D. (Yale 1956) [1968]

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B.A. (Kentucky 1952); B.D. (Emory 1955); Ph.D. (Vanderbilt 1961) [1966]

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Liaisons for Particular Religious Traditions

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DENNIS DICKERSON, Ph.D, Liaison to African Methodist Episcopal students
EVON O. FLESBERG, Ph.D., Liaison to Lutheran students
MATTHEW FRIERDICH, M.Div., Liaison to United Church of Christ students
JAMES HUDNUT-BEUMLER, Ph.D., Liaison to Presbyterian students
JOE PENNEL, D.Min., Liaison to Methodist students
GRAHAM RESIDE, Ph.D., Liaison to Unitarian Universalist students
MATTHEW TAYLOR, M.Div., Liaison to Nazarene students

PASTOR LOLA MOORE, Riverside Chapel Seventh Day Adventist Church
MR. NEIL PARRISH, local architect
DR. KATE PAYNE, Center for Biomedical Ethics in Society
DR. DAVID PERKINS, Vanderbilt Divinity School
DR. ROBBIE PINTER, Belmont University
MS. ROBBIN PIPPIN, United Methodist Discipleship Ministries
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MS. GARLINDA BURTON, Nashville Freedom Schools
MS. MARIE CAMPBELL, Scarritt Bennett Center
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REV. KEN EDWARDS, Belmont United Methodist Church
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MS. LINDSEY GRAY, Upper Room Ministries
REV. LINDSEY GROVES, UKirk
REV. LISA GWOCK, West End United Methodist Church
REV. JAY HARTLEY, Eastwood Christian Church
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