



Course Catalog
2019-2020

Accredited by the Commission on Accrediting of the Association of Theological Schools in the United States and Canada, and the following degree programs are approved:

MDiv
MA
DMin

CRCDS became a fully accredited member of the Association of Theological Schools in the United States and Canada in 1938. The Commission on Accrediting of the Association of Theological Schools in the United States and Canada can be contacted at:

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Our Mission

*Rooted in the biblical mandate for justice and mercy,
CRCDS prepares women and men for ministry in the local church and beyond
that is learned, pastoral and prophetic.*

*We equip leaders for transforming ministry that speaks truth to power
and stands among "the least of these."*

*We engage the theological disciplines in an
ecumenical Christian community of teaching, learning and worship.*

This catalogue is not a contract between students and/or applicants. The school reserves the right to revise it and policies derived from it as deemed appropriate. Consistent with the requirements and options under applicable law, the school does not discriminate on the basis of race, gender, age, religion., physical ability, sexual orientation, economic privilege, ecclesiastical status, or any other status protected by law.

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Message from the President

Welcome to Colgate Rochester Crozer Divinity School's bicentennial year, where excitement is in the air! I began my tenure as President July 1st and continue to familiarize myself with the school's rich history and legacy that informs our mission to "prepare women and men for ministry in the local church and beyond that is learned, pastoral and prophetic." As I walked the halls of our former campus, I gave thanks for the myriad ways in which the school has "equipped leaders for transforming ministry that speaks truth to power and stands among "the least of these"". When I donned a hardhat to tour our current campus during final construction phase, I celebrated the fact that CRCDS' history and legacy is not restricted to a specific place. While we have a continuing relationship with the American Baptist Church, our mission is clear that we are "an ecumenical Christian community of teaching, learning and worship." Each step that I have taken in these sacred spaces of learning offered me glimpses of the not yet but possible as I honor the past, acknowledge the present, and position CRCDS to thrive as a center of learning.

What CRCDS has been is a mirror to what CRCDS is yet to become. The 2019-2020 academic year presents CRCDS a wonderful invitation to envision theological education afresh. I take seriously the words of the prophet Micah "to do justice, to love kindness, and to walk humbly with the divine". This prophetic mandate, along with this year's theme, "Living Our Mission", will serve as a guide as together, I, faculty, staff, students, trustees, alumni/ae, and supporters of the school renew our commitment to honor CRCDS' allegiance to peace and justice. It is a commitment that will continue to be reflected in our educational programs and collaborations, co-curricular offerings, church and community partnerships, and engagement with donors.

Change abounds at Colgate Rochester Crozer Divinity School! Our campus location offers opportunities to reimagine living laboratories and experiential learning; use of technology to build community while simultaneously expanding CRCDS' presence; elimination of deferred maintenance that, with time, will allow us to gradually increase our investment in students as well as provide increased professional development opportunities for faculty and staff. Imagine with me how a focus on specific social issues (affordable housing, educational inequities, food insecurity, healthcare, immigration, etc.) with student cohorts immersed in specific communities in the greater Rochester area might inform existing and future curricular emphases as students gain practical experience in understanding how to develop a theological response to contemporary situations. How might this educational approach inform understandings about what ministry is or is not? In what way might community based educational cohorts inform manner in which the Bible is viewed as an authoritative source in the life of a Christian? What concerns might this integrated learning design raise in regards to faith and politics?

As I read accounts of human atrocities that are occurring in the United States, these are not hypothetical questions. For such a time as now, I am grateful CRCDS has a foundation upon which to build. If you are considering seminary, I hope you will come and study with us. If you are a current or former student, will you encourage others to come and study with us? As president, I invite your prayers, well wishes, and presence on campus as we purpose individually and collectively to live fully into CRCDS' mission.

Angela Sims, Ph.D.

President

History

For almost 200 years, Colgate Rochester Crozer Divinity School has served as one of the world's leading progressive theological schools, preparing socially conscious, socially active leaders who impact the world through Christ-centered leadership and service. Its name and its rich heritage speak to a series of unique unions and partnerships among several outstanding seminaries. The result of these visionary unions and collaborations is the progressive gem we know today as Colgate Rochester Crozer Divinity School.

The Establishment of the Oldest Baptist Seminary in America

The roots of Colgate Rochester Crozer Divinity School trace all the way back to 1817 when a small group of 13 Baptists concerned about the education of clergy, gathered in rural Hamilton, New York with \$13 and 13 prayers to form what would soon become the Hamilton Literary and Theological Institution. The vision and effort of this group also eventually led to the founding of Colgate University with the seminary one of its schools. Thus, the seminary was soon renamed Colgate Theological Seminary. Its first graduate, Jonathan Wade, began a tradition of outstanding ministerial and socially engaged leadership when he conducted pioneering mission work in Burma.

Throughout its history, Colgate Theological Seminary was noted for its uncompromising commitment to academic freedom. William Newton Clarke (1840-1912), one of its faculty members, wrote *An Outline of Christian Theology* (1898) that became, in the words of a leading historian, “virtually the Dogmatik of evangelical liberalism.”

An Urban Seminary Begins in Rochester

An offshoot of Colgate Theological Seminary was planted in Rochester in 1850 by a group of Baptists who wished to remove both Colgate University and its theological seminary to an urban setting. The initial removal controversy failed in a legal dispute; however, a number of faculty and students came from Colgate to Rochester to help begin a new university and seminary in what was then a booming urban center. As a result, the Rochester Theological Seminary was founded concurrently with the University of Rochester.

The seminary soon distinguished itself for its combination of academic rigor and social witness, traits remarkably combined in its most famous faculty member, Walter Rauschenbusch (1861-1918), the founder of the Social Gospel movement of the late 19th century. For 40 years, Augustus Hopkins Strong (1836-1921) served as president of Rochester Theological Seminary while producing theology that incorporated the new doctrine of evolution and the emerging practices of biblical criticism. Like her sister school in Hamilton, Rochester Theological Seminary was ecumenical in its mission, enrolling seminarians from many denominations while remaining firmly rooted in its Baptist heritage.

Two Seminaries Unite

In 1928, the Colgate and Rochester seminaries merged to become Colgate Rochester Divinity School, and as part of that merger, the Goodman Street campus was built on one of the highest hills in the southeastern corner of Rochester, New York, thanks to funding from John D. Rockefeller, Jr. The joining of these two schools represented a distinctive blending of roots and heritages. In time, it would serve as a precedent for other mergers by demonstrating that two distinctive institutions could strengthen their lives by becoming one.

Women's School Merges with Colgate Rochester Divinity School

In 1961, the Baptist Missionary Training School joined Colgate Rochester, adding another important branch to the school's lineage.

The 19th century was a period of great ferment and social change. While the Social Gospel movement concentrated on the widening gap between the rich and poor, the Baptist Missionary Training School, founded in Chicago in 1881, was created to address another issue: the role of women in the Church. Its founder, Mrs. Rumah Crouse, possessed a vision both local and global. She created a community for women who were "responding to God's call as revealed in Jesus Christ," even when the Church failed to recognize their call. Typical of its graduates was Joanna P. Moore, a graduate of its first class in 1881, who worked with African-Americans for more than 40 years, instituting "fireside schools" to teach literacy skills to women and children. To prepare its graduates for such forms of service, the training school innovatively combined classroom work with field education to equip its students to minister wherever the need was greatest.

Dr. Martin Luther King, Jr.'s Alma Mater Moves to Rochester

In 1970, Crozer Theological Seminary merged with Colgate Rochester Divinity School to form Colgate Rochester Crozer Divinity School (CRCDS), bringing Crozer's deep commitment to social justice and theological education oriented to the work of ministry.

Crozer Theological Seminary was a result of the generosity of Baptist industrialist John P. Crozer. In 1867, he donated the building and land in Upland, Pennsylvania, that would eventually become Crozer Theological Seminary. His investment paid great dividends. In 1951, Dr. Martin Luther King, Jr. graduated from Crozer. A few years later, he would put to use the social ethics he had been taught at Crozer and lead the emergent Civil Rights Movement that would change forever the character of American society.

Collaborative Partner Brings Ecumenical Richness to CRCDS

SAINT BERNARD'S SCHOOL OF THEOLOGY AND MINISTRY

In 1893, St. Bernard's Seminary was founded to provide education for Roman Catholic diocesan priests. Following the Second Vatican Council, the seminary turned its attention to educating men and women for lay ministry. In 1981, St. Bernard's Seminary was closed, and St. Bernard's Institute was born and entered into a covenant relationship with Colgate Rochester Crozer. It moved to the CRCDS campus, where it remained until 2003 when it moved to a new campus nearby, changing its name to St. Bernard's School of Theology and Ministry. St. Bernard's remains a vital covenant partner with Colgate Rochester Crozer to this day.

Colgate Rochester Crozer Divinity School Today

Through a series of unusual and even improbable unions and covenant partnerships, Colgate Rochester Crozer has emerged as witness to God's faithfulness and to all that can be accomplished when like-minded, steadfast individuals work together to serve and educate God's people. The school lives as a vibrant community of learners who seek to know and understand themselves and others while learning the critical skills necessary for successful leadership, ministry and service.

Curriculum Preamble

The academic programs at the divinity school are shaped by the vision of the faculty, articulated as follows:

Confessing that Jesus Christ is the good news of God who transforms both persons and societies—

We are rooted in biblical faith, and in the lived traditions of the church.

We are shaped by the witness of the Social Gospel movement, by the traditions of the Black Church, by the voices of women in church and society, and by Christian responses to religious pluralism and issues of gender, each as critically interpreted and embraced by those who both cherish the past and are open to the future.

We are committed to ministry as we engage the theological disciplines in an ecumenical Christian community of teaching, learning and worship that prepares students for Christian ministries that are learned, pastoral and prophetic.

We are committed to theological education that embodies acts of radical hospitality, in our classrooms and in chapel, in our churches and communities.

We seek the integrity of living faith and intellectual inquiry by which women and men are prepared for local, national, and global Christian ministries dedicated to a life-giving future for all God's people.

Academic Programs

Degree Programs

Colgate Rochester Crozer Divinity School offers four degree programs.

The Master of Divinity degree (M.Div.) is the most versatile, all-purpose degree. It is the primary degree leading to ordination for professional ministry. It may also prepare students for church administration, chaplaincy, youth work, teaching in colleges or theological schools, missions and evangelism, social work and more.

The Master of Arts in Religious Studies degree (M.A.) is designed to educate laity who want a broad knowledge of Christian religion, interfaith dialogue, and the historical/cultural contexts that affect religious belief and practice.

The Master of Arts in Theological Studies degree (M.A.) is designed to prepare students for advanced graduate study in a specific theological discipline.

The Doctor of Ministry degree (D.Min.) is designed for experienced clergy and religious leaders who wish to enhance their skills as reflective practitioners.

Master of Divinity

The Master of Divinity Degree is designed to prepare students for ministry. It may also prepare students for church administration, chaplaincy, youth work, teaching in colleges or theological schools, missions and evangelism, social work and more.

The four curricular areas of the Master of Divinity program integrate the three emphases found in our mission statement: to educate men and women, lay and ordained, for ministries that are “pastoral, prophetic and learned.” Each curricular area may highlight one of these emphases. Practical Theology (PT) emphasizes the pastoral arts. Christian Scriptures (CS) and Christian Faith (CF) emphasize a learned approach to the study of the Bible and our theological, ethical and historical heritage. The emphasis on Ministry in a Multicultural, Multireligious Society (MS) highlights the prophetic task of ministry in a new millennium.

Total Number of Courses

The total number of courses required for the Master of Divinity degree is 26 three-unit courses for a total of 78 units. They are divided into 18 required core courses and 8 electives.

Electives in the Curriculum

Electives may be used to take denominational requirements, to pursue a concentration in a particular area of the curriculum, or to pursue specific interests. Many electives carry a double designation to indicate the interdisciplinary nature of the course.

Institutes, Conferences and Lectureships

In addition to the course requirements, Master of Divinity students are required to attend five conferences, institutes or lectureships during their program. This requirement includes the following:

- One Stanley I. Stuber Lectureship
- One Helen Barrett Montgomery Conference
- One of the following Conferences:
 - J.C. Wynn Conference on Family Ministries
 - Gene Bartlett Preaching Conference
- One African American Legacy Lecture
- One LGBTi Lecture

The purpose of integrating conferences, institutes and lectureships into the curriculum is to introduce students to the rich resources available to them outside of the classroom and thereby to encourage lifelong learning.

MASTER OF DIVINITY CURRICULUM VISUALIZATION				
26 Courses, Minimum GPA 2.75				
AREA	Christian Scriptures (CS)	Christian Faith for the Future (CF)	Ministry in a Multicultural, Multireligious Society (MS)	Traditional and Emerging Practices of Theology (PT)
AREA REQUIREMENTS (18 full-credit courses)	(4) Introduction to the Old Testament R CS 101 One additional Re CS Old Testament Course Introduction to the New Testament R CS 112 One additional Re CS New Testament Course	(7) Faith Seeking Understanding R CF 160 Christian Belief Today R CF 100 One R CF 200 level course on a theologian One R CF 200 level course on doctrine Introduction to Christian Ethics R CF 110 Reformation and Modern Church History R CF 129 Early and Medieval Church History R CF 130	(3) Black Church Perspectives on Faith, Understanding, and Belief R MS BC 290 Women and Gender Perspectives on Faith, Understanding, and Belief R MS WG 280 Faith and Christian Perspectives on Pluralism R MS 270	(4) Introduction to Pastoral Care R PT 217 Introduction to Preaching R PT 218 Supervised Ministry I R PT 202 Supervised Ministry II R PT 212
ATTENDANCE AT CRCDS CONFERENCES (Required for graduation, Not-for-Credit)		Stuber	Helen Barrett Montgomery 1 LGBT Lecture 1 African American Legacy Lecture	1 of the following: J. C. Wynn Gene Bartlett
OPEN ELECTIVES (8 full-credit courses)	<i>Note: Appropriate electives may satisfy denominational requirements. Some electives may be double-designated (e.g., PT MS), although only the first designation listed will usually count toward an area elective.</i>			

Denominational Requirements

The curriculum is taught by faculty members who are also multi-denominational. Continual exchanges among students and faculty of different ecclesial memberships on issues of history, theology, and liturgy challenge seminarians to articulate their own particular visions of the Church. Thus, personal faith commitments are strengthened and clarified, and a new sense of denominational identity is confirmed, as appreciation of other traditions is also deepened.

Core and visiting faculty offer courses required for ordination by many different denominations. Polity courses for American Baptist, Presbyterian, United Methodist, United Church of Christ, and Unitarian students are offered during the normal tenure of a Master of Divinity student.

In addition to courses in polity and history, students strengthen their ecclesial relationships through participation in regular denominational meetings on campus.

Evaluations in the Curriculum

There are three major student evaluations integral to the Master of Divinity curriculum:

EVALUATION I occurs at the completion of the first year of study, or as soon as possible following the completion of eight courses. The purpose of the first evaluation is to assess the context of year one, “texts and living traditions” and the competencies of “critical thinking and exegesis” further, to confirm whether Divinity School and ordination are still appropriate for the student. This evaluation also determines whether a student is prepared for a Supervised Ministry placement.

EVALUATION II occurs at the end of the second year of study after students have completed Supervised Ministry, or as soon as possible after the completion of 16 courses and Supervised Ministry. The purpose of Evaluation II is to determine whether the student is to be advanced to senior status, by assessment of year 2 content of “pluralism and Christian witness” and competencies of “interaction and interrogation” as well as to confirm the student is on the appropriate ordination and/or career track.

SENIOR EVALUATION occurs at the close of the fall term with students who anticipate graduation in the following May. The goal is to determine whether the student has a plan to meet all requirements for graduation in the spring, and to assess year 3 content of “ministry and mission” and competencies of “leadership and engagement.

All evaluations have three dimensions: ecclesial assessment, curricular assessment and personal formation assessment. Each explores the relation of the curriculum to the practice of ministry and attends to the formation of the person of the minister.

Clinical Pastoral Education (CPE)

Since many denominations require the completion of one basic unit of CPE for ordination, Colgate Rochester Crozer Divinity School provides guidance for students who are interested in participating in a CPE program either in a local institution or one located elsewhere in the United States. The school will transfer the successful completion of one unit of CPE as the equivalent of one semester course.

Master of Arts in Religious Studies

The Master of Arts in Religious Studies degree is designed to educate laity who want a knowledge of theological disciplines. The M.A. degree requires the successful completion of 16 courses with a minimum grade point average of 3.0 (B). Admission to the Master of Arts in Religious Studies program requires a bachelor's degree attained with a minimum grade point average of 3.0 (B).

The M.A. in Religious Studies curriculum includes three courses in Christian Scriptures, including at least one Old Testament and one New Testament, three courses in Christian Faith, including one Church History, one Theology and one Ethics, three courses in Multicultural Society, including one Black Church, one Women & Gender, one Interfaith, two Practical Theology as related to the student's ministry, and five open electives. Completion of the degree includes an integrative examination, both written and oral.

MASTER OF ARTS IN RELIGIOUS STUDIES CURRICULUM VISUALIZATION				
16 Courses, Minimum GPA 3.0				
AREA	Christian Scriptures (CS)	Christian Faith for the Future (CF)	Ministry in a Multicultural, Multireligious Society (MS)	Traditional and Emerging Practices of Theology (PT)
AREA REQUIREMENTS (11 full-credit courses)	(3) Old Testament R CS New Testament R CS One additional CS course	(3) One church history course One theology course One ethics course	(3) 1 Black Church Studies course 1 Women and Gender Studies course 1 Interfaith Studies course	(2) 2 Traditional and Emerging Practices of Theology courses
OPEN ELECTIVES (5 full-credit courses)	5 open electives			
FINAL EXAM	An integrative examination, both written and oral.			

Master of Arts in Theological Studies

The Master of Arts in Theological Studies degree is designed to prepare students for advanced graduate study in a specific theological discipline. The M.A. in Theological Studies degree requires the successful completion of 16 courses with a minimum grade point average of 3.0 (B). Admission to the Master of Arts in Theological Studies program requires a bachelor's degree attained with a minimum grade point average of 3.0 (B).

The M.A. in Theological studies curriculum includes an advanced graduate study in the concentration of the student's choosing. A curriculum is developed in consultation with their advisor, who is assigned according to the discipline in which the student will concentrate. Students are required to take seven courses in the area of their concentration, one course in each of the four curricular areas, two courses as thesis writing, and three open electives. All students preparing for advanced study must evidence competence in at least one theological language (usually Hebrew, Greek, Latin, German, French, Spanish) and to undertake research in this language as a constituent part of thesis writing.

MASTER OF ARTS IN THEOLOGICAL STUDIES CURRICULUM VISUALIZATION				
16 Courses, Minimum GPA 3.0				
AREA	Christian Scriptures (CS)	Christian Faith for the Future (CF)	Ministry in a Multicultural, Multireligious Society (MS)	Traditional and Emerging Practices of Theology (PT)
AREA REQUIREMENTS (4 full-credit courses)	1 CS course	1 CF course	1 MS Course	1 PT Course
CONCENTRATION REQUIREMENTS (7 full-credit courses)	7 courses in the student's area of concentration, decided on with the student's academic advisor			
OPEN ELECTIVES (3 full-credit courses)	3 Open Electives			
THESIS (2 full-credit courses)	Thesis I Thesis II	A thesis written across 2 semesters in the student's area of concentration.		

Doctor of Ministry in Transformative Leadership

The D.Min. in Transformative Leadership offers experienced clergy and lay practitioners an opportunity to develop their leadership in concert with the historical values and traditions of Colgate Rochester Crozer Divinity School, as those values and traditions set forth visions for the future. In integrative and interdisciplinary courses, leaders have the opportunity to strengthen their biblical and theological grounding for their leadership, to reflect on their leadership with reference to solidarity with persons who are poor, oppressed and marginalized, and to explore critical social issues that are the contemporary versions of the historical social and religious movements of Rochester and Western New York, such as evangelical revival, abolition of slavery and racism, and women's suffrage and equality.

Degree Requirements

The Doctor of Ministry requires the satisfactory completion of nine courses. Of the nine courses, three are required (INT 701, 702, 711). Five courses are fulfilled by electives and the final course is fulfilled by the actual writing of the thesis.

Optional Concentration in Prophetic Preaching

Students who choose to concentrate in Prophetic Preaching are also required to take nine courses. Of the nine courses, two courses are required (INT 701 and 711), four must be approved 700-level preaching courses, two courses are free electives, and the final course is fulfilled by the actual writing of a thesis.

Optional Concentration in Peace Building and Interfaith Dialogue

Students who choose to concentrate in Peace Building and Interfaith Dialogue are also required to complete nine courses. Of the nine courses, six are required: INT 701 and INT 711, two courses in Abrahamic faiths, a course in conflict transformation (INT 744) and a course in the theory and practice of peace building (INT 740). The remaining three courses are fulfilled by two electives and the actual writing of the thesis focused on peace building.

Advising

Each student will be assigned a faculty advisor upon admission to the program. By the beginning of the student's fifth course, the student must identify and confirm a faculty mentor, who will serve as their advisor directing the student's remaining course work and thesis writing. The faculty mentor may be the same as the faculty advisor, if appropriate. To assist in this selection, students will have the opportunity to meet all CRCDS faculty at a meal during each week of intensives; and all faculty will post office hours during some portion of the intensive weeks.

Limited Residency

Courses are taught in an intensive format during the first two weeks of January and June, with an option to take an additional course one week in October. This schedule allows students to enroll in up to five courses each year. Courses include three elements: 1) readings and responses, completed before the course is taught; 2) residency; 3) a final course project. To facilitate the work that needs to be done before classes begin, students receive syllabi along with all required reading lists. Students can expect to receive course syllabi and reading lists no later than one week before the term begins.

Requirements for the Doctor of Ministry degree can usually be met within 36 months of enrollment. Students may complete program requirements over a longer time, provided all requirements are met within six years of first enrollment.

Academic Performance

No grade of less than "B" shall count for credit toward the D.Min. degree. "B-" is not an acceptable grade for the D.Min. program. Students receiving a "B-" are automatically placed on academic probation. Students who receive two grades lower than "B" are automatically terminated from the program.

Directed Studies

Students may take one course as directed or independent study for the D.Min. degree if warranted by their program or circumstances. Directed or independent study may be taken only after the completion of at least three courses.

Curricular Emphases

Black Church Studies

In keeping with the long tradition of the school to provide ministers for the Black Church in the context of the universal Christian mission, the program seeks integration in all dimensions of the curriculum, as it prepares men and women, regardless of race or color, for professional ministry that appreciates the contribution of African-American religious experiences to the totality of Christian faith, life, and witness. The program emerged out of the vision and courage of students, faculty, and members of the Rochester community. Established in 1969, with the assistance of the Lilly and the Irwin-Sweeney-Miller Foundations, it is the oldest program of its kind in the nation. Intended to give voice to the public and personal dimensions of black religious experience for emancipatory learning, living, and ministry, Black Church Studies has three main curricular objectives:

1. To develop a theological perspective attentive to relations of race, class, and gender that connects personal experience, professional ministry, and course offerings to the struggles of peoples of African descent, and;
2. To prepare students with language and critical skills of theological discourse, pastoral competencies and personal fitness for ministry in a pluralistic world and among peoples of African descent.
3. The African American Heritage Lectures provide contexts in which students are exposed to leading scholars and practitioners of ministry in the Black Church tradition.

Women and Gender Studies

The Program for the Study of Women and Gender is an integral part of the academic program and the support services offered by the divinity school to its students, faculty, administration, staff, alumni, churches, and to the wider community. The program is multicultural and multifaceted in its structure, staffing and activities. The goals of the program are:

1. To provide a program of rigorous critical studies focused on issues affecting the lives and work of women in Church and society, and on analysis of gender, race, class, age, and sexual orientation, in solidarity with communities of women worldwide;
2. To advocate and to provide methods and resources for the incorporation of these critical studies into all areas of the divinity school curriculum and services;
3. To provide personal and institutional support for women in ministry in multiple settings, including the seminary, churches, and the community at large;
4. To work in mutual cooperation with the Program of Black Church Studies at the divinity school; and,
5. To participate in related studies programs and disciplinary and ecclesial discussions nation- and worldwide.

The programmatic focus on Women and Gender Studies represents a new faithfulness to a long-standing legacy integral to the unique character and calling of the divinity school, and most specifically to the agreement made when the Baptist Missionary Training School, a training school for women founded in 1881, came to Colgate Rochester Divinity School in 1961. The agreement called upon Colgate Rochester, "To provide and furnish Christian young women opportunity for higher education...so that Christian young women may receive instruction on a graduate level." Thirty years later, the Program for the Study of Women and Gender was inaugurated and began to extend this legacy of training women for ministry with an unprecedented intentionality.

The vision of the program embraces not only the inclusion of women into already extant offices and orders of ministry, but also the cultivation of women's uniquely creative gifts for ministry. Taking these gifts seriously offers the opportunity to address fundamental questions about the nature of ministry in Church and society, as well as about the person of minister. The program as it is developed through curricula, colloquia, and collegial support groups attends to the implications of women's uniquely creative gifts for the practice of ministry, for pedagogy, and for understanding what it means to be Church in and for the world today. The program is therefore carried out in close cooperation with laywomen leaders and clergy women in Greater Rochester. An advisory committee is composed of divinity school faculty and students and Rochester area women in ministry.

Since 1995, the program has sponsored an annual Helen Barrett Montgomery Conference on Women in Church and Society to address contemporary issues. Topics have included violence against women; women as partners in the churches' dialogue about sexuality; women and a livable economy; women, health, and healing; womanist-feminist conversation; and women in religious leadership. Prominent national and international keynote speakers have been Rachael Adler, Mary Daly, Toinette Eugene, Marie Fortune, Yvonne Haddad, Aruna Gnanadason, Beverly Wildung Harrison, Rosemary Haughton, Ada Maria Isasi-Diaz, Musimbi Kanyoro, Virginia Ramey Mollenkott, Mercy Oduyoye, Ofelia Ortega, Kwok Pui-lan, Rosemary Radford Ruether, Joyce Rupp, Letty Russell, Jane Smith, Renita Weems, Delores Williams, Phyllis Trible, Edwina Gately and Miriam Therese Winter.

Anglican Studies Program The Divinity School, in partnership with The Episcopal Diocese of Rochester, offers Episcopal students preparing for ordination the opportunity to earn a Master of Divinity degree with an Anglican Studies Certificate. This unique partnership offers students preparing for ordained ministry in the Episcopal Church the extraordinary opportunity to combine the ecumenical theological education available at CRCDS with a dynamic program in Anglican studies and formation. The program is also appropriate for clergy and lay leaders from other traditions who want to transition into the Episcopal Church.

The Anglican Studies Certificate consists of six three-credit courses taken over the duration of a student's M.Div. program at CRCDS. These courses are designed to serve the academic and formational needs of students preparing for Anglican/Episcopal ministry. Areas of study will include the following:

1. Liturgy, 2 courses
2. Anglican and Episcopal History
3. Anglican Theology and Ethics
4. Mission and Ministry of the Episcopal Church
5. Faith Formation and Spirituality in the Episcopal Church

These courses will be offered in a variety of educational delivery systems, including on-campus, semester-long courses, seminar or reading courses, and week-long intensive courses.

In addition to taking these core courses, it is expected that students enrolled in the Anglican Certificate Program will take part in weekly opportunities for Anglican Formation throughout their course of study. These opportunities include ongoing spiritual and theological reflection, regular worship, and prayer within the community of other Anglican Certificate students.

Episcopal students should know that the particular requirements for ordination are determined by their sponsoring bishop in consultation with the diocesan Commission on Ministry. Applicants seeking ordination are required to secure the recommendation of their Bishop. Interested students should consult the Office of Enrollment Services for admission requirements to the Certificate program.

Continuing Education

Gene Bennett Program for Life Long Learning

The divinity school's Life Long Learning programs offer opportunities for high-quality, purposeful, enjoyable and innovative exploration of contemporary issues of life and faith in the 21st century for the whole people of God.

Participants may seek personal or professional enrichment. They may also earn Continuing Education Units (CEU's). One CEU is granted for each ten hours of participation in a qualifying Life Long Learning program. There is a nominal fee of \$20 for the issuance of CEUs for qualifying events.

The Life Long Learning program includes long-established lectureships associated with the divinity school's multiple histories, including the following lectures: the Stanley I. Stuber, the J.C. Wynn, the Martin Luther King, Jr., the Gene Bartlett, the Howard Thurman, the Mordecai Wyatt Johnson, LGBTi, and the Helen Barrett Montgomery. These lectures offer opportunities for students, alumni/ae, and community members to engage speakers who are at the forefront of contemporary theological and biblical scholarship, and who address pressing issues of the day.

The Life Long Learning program also sponsors workshops, seminars, conferences and other educational events of interest to clergy and lay leaders on a variety of topics including leadership development, preaching, mission and outreach, liturgy and the arts, interfaith studies and dialogue and other issues of concern to the contemporary church.

The schedule of the various lectures, together with all other Life Long Learning programs, is regularly posted on the website and events are also singly publicized. This schedule also includes information about lecturers and events sponsored by the Black Church Studies Program and the Program for the Study of Women and Gender in Church and Society. Many of the academic lectures are free and open to the public. Workshops, intensive courses, conferences and certificate programs require tuition or a registration fee.

Partnership with local churches for ministry education includes offering some programs in the Rochester area churches. Attention to clusters of alumni/ae and friends in various geographical regions, as well as the use of educational technologies, makes events available to a wider audience.

Graduate Certificate Studies Program

The Graduate Certificate Studies Program is also part of the Life Long Learning program. Students in the Graduate Certificate Studies Program take the standard graduate courses offered in the master's level programs and complete all of the same work that is required of the degree students. Courses in the program qualify for continuing education units (CEUs). Each course earns 3.6 continuing education units (CEUs).

The Graduate Certificate Studies Program requires the satisfactory completion of six graduate level courses taken in an area of concentration.

Transfer of Coursework into Degree Programs

If a student enrolls in the Graduate Certificate Studies Program and later decides to apply for either the Master of Arts or Master of Divinity degree programs, she/he may transfer no more than three Graduate Certificate Studies courses for credit towards the degree. A transfer fee of \$500 per course will also be charged to make paid tuition comparable to the rates paid by degree students.

Academic Policies

Requirements for Graduation

All required courses are offered, on alternating years, during the day and evening. Most Divinity School classes meet once a week in a “block scheduling” format.

The Constitution and Bylaws of the school provide that the faculty shall certify to the Board of Trustees annually the names of students who have satisfactorily completed all courses required by the school’s curriculum and shall recommend them for the degrees they have earned.

The faculty assumes that the completion of the requisite number of courses in each degree program, by and of itself, constitutes one of the adequate reasons to recommend conferral of the degree. Also considered are the balance and general adequacy of the program of study completed and, in the case of the professional programs, the student’s progress towards the development of abilities such as openness and teachability, historical appreciation and theological understanding, a sense of professional identity appropriate to his or her vocational goals, interpersonal skills, constructive work habits, and communication skills.

Requirements for the Master of Divinity include successful completion of 26 courses, with a cumulative grade point average of at least 2.75.

Candidates for both Master of Arts degrees must complete 16 courses, submit a master’s thesis or project, and pass an oral or written examination based on the thesis or project. Two courses of the total 16 required for the degree are awarded for satisfactory completion of the thesis project. A cumulative grade point average of at least 3.0 is required for conferral of the Master of Arts degree.

The Doctor of Ministry program requires completion of the equivalent of a minimum of nine courses, one of which is awarded for the satisfactory completion of the thesis project, with a minimum grade point average of 3.0. Upon completion of at least five courses, and having prepared a thesis proposal, a Doctor of Ministry student undergoes a candidacy review with three faculty members. The purpose of the review is:

1. To evaluate the student’s progress through the program to that point in the program,
2. To approve the student’s thesis proposal, and
3. To make a recommendation to the full faculty concerning candidacy for the degree.

Once a student becomes a candidate for the degree, he or she may begin writing his or her thesis. The thesis is approved by the student’s thesis project committee upon the successful completion of a public oral examination.

Transfer of Credit

Credits earned at other accredited seminaries may be transferred to the divinity school, pending review of course syllabi and an official transcript. Requests for transfer credit should be made, in writing and with accompanying documentation, to the Vice President for Academic Life. Normally, transfer credit for academic work completed at another institution more than 10 years prior to admission to CRCDS will not be granted.

Transferring credit into the Master of Divinity program requires course work with a grade of B- or higher and for the Master of Arts program requires course work with a grade of B or higher. Students may transfer no more than one-half of their courses for the Master of Divinity degree (13 courses) and the Master of Arts degree (8 courses).

Transferring credit into the Doctor of Ministry program requires course work with a grade of B or higher. No more than two courses will be accepted for advanced standing in the Doctor of Ministry program. These courses must be transfer credits from another ATS accredited Doctor of Ministry program and be consistent with the vision of the CRCDS Doctor of Ministry program in Transformative Leadership. Courses accepted for transfer credit cannot be substituted for required courses.

Withdrawals and Leaves of Absence

Withdrawal terminates a student's relationship with the school. Having withdrawn, a student will be readmitted only through the normal procedures of application required of all incoming students. A written notice of withdrawal from the school must be submitted to the Vice President for Academic Life. Failure to do so may result in the withholding of an honorable dismissal from the student's record and may affect any future readmission to the school. A leave of absence is a temporary discontinuation of academic work at the school, with the permission and approval of the Vice President for Academic Life. Leaves may not exceed one academic term. If a student extends the leave of absence, the payment of student loans will begin. At the end of a leave of absence, a student is readmitted, subject to the terms under which the leave was approved and without going through the process of reapplication.

Academic Courses

R = courses required of all students

Re = elective courses which fulfill a requirement within the curriculum

e = open electives 100 level courses shall be taken before a student has completed Evaluation I.

200 level courses shall be taken after a student has completed Evaluation I.

300 level courses shall be taken after a student has completed Evaluation II.

The professor teaching a class may grant an exception to this policy when requested by a student.

A three-credit hour course at CRCDS requires the following:

- 36 instructional contact hours
- Participation in "Lecture Weeks" each fall and spring
- A minimum of 100 pages of reading per week in the 13-week semester or 1300 pages for one-week intensives
- 25 pages of written work from each student

Master of Divinity and Master of Arts Courses

CHRISTIAN SCRIPTURES

R CS 101

Introduction to the Old Testament

Mark Brummitt

An introduction to the earlier literature and thought of the Old Testament with reference to its canonical and ancient Near Eastern contexts, concentrating on the Torah and Former Prophets (Genesis - 2 Kings), but introduction the Latter Prophets in context.

e CS 108

Biblical Hebrew I

John Fadden/Mark Brummitt

An introduction to the elements of classical Hebrew grammar and vocabulary.

e CS 109

Biblical Hebrew II

John Fadden/Mark Brummitt

Prerequisite: e CS 108

A continuation of Biblical Hebrew I focusing on basic grammar and chiefly irregular verbs. The course will include reading, translation and exegetical reflection on selected texts of both prose and poetry from the Hebrew Bible, as well as systematic vocabulary building.

e CS 110

Biblical Greek I
Jin Young Choi

Biblical Greek I is the first-semester introduction to the grammar, syntax and vocabulary of Koiné Greek. Using the classic grammar of Wenham, students will learn the fundamentals of New Testament Greek, mastering the tools prerequisite to accomplished reading of the Greek text, the focus of the second semester.

e CS 111

Biblical Greek II
Jin Young Choi
Prerequisite: CS 110

Biblical Greek II builds on knowledge and understanding of the basic grammatical forms and constructions found in the Greek New Testament. Emphasis is also placed on examining the application of this grammatical understanding to actual New Testament texts, and on exploring how a particular grammatical form or usage can help the student in interpreting and understanding a specific text.

R CS 112

Introduction to New Testament
Jin Young Choi

This course explores the documents of the New Testament in their literary, historical, socio-cultural, and religious contexts and develops students' expertise in dealing with the materials and methods of critical study of the New Testament. Through this course students will not only gain a broad understanding of the growth and development of the early church but also be prepared to interpret the New Testament texts in their life and ministry contexts.

e CS 200

The Global Read of the Bible
Jin Young Choi

The Bible has been received and read not only in the West but also in the rest of the world. This course facilitates reading the Bible with others—global Christian communities in Africa and the Middle East, Asia and the Pacific, and Latin America and the Caribbean. The course helps students not only engage with other ways of reading in the global context but also recognize the contextual nature of their own readings. In so doing, students will embrace the face of global Christianity in the church and in their everyday lives.

Re CS 203

The Gospel of Mark
Jin Young Choi

This course provides practice, tools, and resources for interpreting the Gospel of Mark. The course not only explores the socio-historical background, literary characteristics, and theological ideas of Mark, but also engages with its interpretations, from the earliest interpretations of Mark (found in Matthew and

Luke) to traditional Western interpretations, and to more recent ones providing diverse interpretive perspectives on Mark. It introduces students to consideration of theological and hermeneutical issues, as well as to discussions of exegetical questions and interpretive approaches. The course promotes students' ability to simultaneously engage the Gospel text, the context that produced the text, and the contemporary context including our faith community and culture, through the practice of interpretation.

Re CS 221

The Gospel of Matthew
Jin Young Choi

This course is designed for students to engage the text of the Gospel of Matthew and its interpretations as a community of interpreters. The course explores Matthew's religious and social contexts, literary characteristics, theological ideas, and ideological assumptions. It not only introduces students to a variety of ways of interpreting the Gospel and hermeneutical perspectives but also promotes their own exegetical skills and interpretive strategies. Furthermore, students will search for theological and hermeneutical implications of interpretation for their ministry settings.

Re CS 222

Paul's Letters: Romans
Jin Young Choi

Paul's letter to the Romans has traditionally been read as a compendium of Paul's theology or Christian doctrine. Recent Pauline scholarship, however, has argued that the letter should be interpreted in Paul's own Jewish and in the Roman imperial context. Situating Romans in its historical and social context, this course seeks to interpret the text as a whole and in the broader context of Paul's thought and experience presented in his other letters. Also, this course promotes students' ability to interpret Romans as well as their understanding of the early Christian communities that Paul built or engaged. Furthermore, the course examines how Romans has impacted churches and cultures through its interpretations. Finally, students will reflect on the theological and practical implications of interpretations of Romans.

Re CS 224

Paul and Pauline Politics
Jin Young Choi

Traditional interpretation of Paul has focused on the theological themes of individual sin and salvation and justification by faith. This dominant view of Paul is not apolitical in effect as it brought anti-Judaism to the core of Protestant theology by understanding Paul as against Judaism and its law. Taking into account political dimensions of the texts and of interpretation of Paul's letters, this course intends to read Paul's letters in his own contexts in which he communicated with local communities of Jesus-followers—both Second Temple Judaism and the Roman Empire. As a diaspora Jew in the Roman imperial context, Paul's politics will be discussed in terms of empire, economy, church, body, and identity. Equipped with critical approaches to studying Paul's letters, students will be encouraged to engage and reflect on politics not only in and of the text but also its interpretation, which has impacted the lives of people and churches today.

Re CS 240

Troubling Prophets

Mark Brummitt

The prophetic corpus is the largest in the Bible as a whole and in many ways the trickiest. Despite attempts to domesticate it—by means of proof texting; allegorizing; and cooption for a single cause—this dense collision of attitudes and genres has effectively resisted all reductions of any kind; readers must proceed with care. But each generation, equipped with new approaches shaped by the questions and concerns of the day, takes up the challenge. In this class, then, we will read through the prophets in the company of writers and scholars who honor that challenge; under their guidance we will practice courageous exegesis in order to encounter an ancient word again.

Re CS 262

Stories of Creation and the Old Testament: Genesis, Isaiah, and Other Selected Texts

Mark Brummitt

A study of creation stories from the ancient world with special attention on those in the Old Testament. While the course is primarily exegetical—engaged in close reading of the Biblical text—there will also be time for comparative, cultural, and theological reflection.

Re CS 272

Ruth, Jonah, and Esther: Reading the Biblical Novella

Mark Brummitt

An exegetical study and study of exegesis, this course will not only study three texts from the Old Testament/Hebrew Bible, but also the reading strategies used to interpret them. As we read, we will take into account such things as narration, plot, characterization, and style, observing, too, the representation (and production) of ideologies relating to national and sexual identities.

Re CS 292

The Book of Jeremiah

Mark Brummitt

An exegetical study taking into account the historical contexts of the Book of Jeremiah, theories of the book's formation, and the history of its reception, whilst using a variety of interpretative approaches to negotiate this most tricky of biblical texts.

Re CS 299

Recent Interpretative Approaches to the Old Testament

Mark Brummitt

During the last two decades there has been a shift from the “historical-critical” methods that had previously dominated biblical criticism, to a sometimes bewildering variety of theoretical approaches to the text. This course will engage in a critical investigation of a number of such approaches, always with a view to aid creative, if not audacious, interpretation of the Bible.

Re CS MS 310

Feminist Biblical Interpretation

Jin Young Choi

This course explores the developments, approaches, and topics of feminist/womanist biblical criticisms. The course examines not only biblical texts that have been used to oppress or liberate women but also a collection of both critical interpretations of the Bible and hermeneutical models as proposed by feminist biblical scholars from around the world. In this class, students will learn to appreciate diverse women's reading strategies, the role of their social locations, and the significance of their ideological agendas in interpreting biblical texts. Moreover, through such critical engagement with the text, interpretations, and interpreters, students will develop their own perspectives and practices of feminist biblical interpretation. Since the class will be conducted as a seminar, all participants will share an equal responsibility in the learning process and be in charge of starting discussion sessions and making individual presentations throughout the semester.

e CS 323

Warfare in the Old Testament

Mark Brummitt

Prerequisite: R CS 101

From Genesis through to the Prophets, the Old Testament presents YHWH as warrior (Ex 15:3). We shall examine this representation in its mythological and historical contexts, trace how it guides the business of theology both within and without the Bible, then place our findings alongside present day issues and concerns.

e CS 324

The Bible and Film

Mark Brummitt

This will be a course in Bible and culture focusing specifically on the medium of movies and movie-making. Not simply an examination of screen representations of biblical stories, we shall at times juxtapose the biblical text with some surprising—even unlikely—cinematic choices. Under scrutiny, therefore, will be cultural self-representation and the part and place of the Bible in that.

Re CS 343

Amos, Hosea, Micah: The 8th Century Minor Prophets

Mark Brummitt

Prophetic literature inspires and challenges societies both ancient and modern. This course is an in-depth exegetical analysis of Israel's 8th century prophets with an emphasis on their historical and social location, as well as an exploration of current scholarly trends in reading prophetic literature.

CHRISTIAN FAITH FOR THE FUTURE

R CF 100

Christian Belief Today
Melanie A. Duguid-May

This course is designed to immerse students in the living stream of Christian theological thinking about God, as expressed in creeds—ecclesial and personal, ancient and new. We will wrestle with basic teachings about God, Christ, the Holy Spirit, Trinity, sin and salvation, the Kingdom of God, the Church, last things, and so on. Although systematic in scope, attention will be focused on the intersections of texts, contexts, and communities of faith through the centuries of world Christianity. At every point we will attend to learned, pastoral and prophetic aspects of Christian theology as language of the enlightened heart, articulated as *credo*. Students will be asked to articulate their own *credo* in conversation with Christian theological traditions, their ecclesial communities, and the realities of life in the 21st century.

R CF 110

Introduction to Christian Ethics
David Y. Kim

This course offers an introductory survey of Christian ethics. It assumes no prior knowledge of the field and is appropriate for both those looking for a general introduction in preparation for ministry, as well as those contemplating future specialization in the field who want a bird's eye view of the tradition. Specifically, we will track the changing configurations of four sets of relationships that resurface throughout Christian history: the relationship between faith and works, church and state, individual (rights) and community (responsibility), and love and justice. The overall aim is twofold: first, to cultivate a critical sense of the abiding power of, and objections to, Christian moral teachings, and secondly, to apply these teachings to concrete social practices.

e CF 120

American Religious History
John R. Tyson

American Religious History is a survey course that introduces students to the development and transformation of religion from the pre-Columbian period to the present in the United States. While the course concentrates on the history of American Christianity, it also examines diverse religious traditions have influenced and been influenced by the historical development of the United States. Particular is paid to issues like American exceptionalism, manifest destiny, immigration, race, and gender.

e CF 121

Evangelism in the Missional Church

John R. Tyson

This course studies the theological foundations of evangelism with a view to developing appropriate principles and strategies of evangelism in the local church. The purpose of this course is to give students an opportunity to develop, for their own ministries, an understanding of evangelism that meets the criteria of (1) charity, (2) fidelity, (3) depth, (4) sensitivity to issues of context and justice, and (5) applicability.

R CF 129

Reformation and Modern Church History

John R. Tyson

This course examines the growth and development of Christianity by surveying its key periods, movements, and figures. Emphasis will be given to primary source readings and interaction with historical context. This section of the course begins with late-Medieval Christianity (ca. 1400) and moves toward the present day.

R CF 130

Early Church History

John R. Tyson

This course is an introduction to the development of Christianity from the apostolic period to the Reformation. Emphasis is placed on the central historical figures, movements, social issues and theological issues, with attention given to their importance for Christian ministry today. Major texts and interpretive studies are read.

R CF 160

Faith Seeking Understanding

David Y. Kim

To advance our mission to prepare women and men for learned, pastoral, and prophetic ministry, this tutorial for incoming students is designed to hone the specific skills of i) careful reading of primary texts of the Christian tradition; ii) critical theological thinking; iii) the ability to integrate these in the task of faithful ministry in the church and world. The course will include work with key theological texts, faculty-led discussions, writing assignments, and the formation of cohort groups.

e CF MS 202

Sexuality & Spirituality
C. Denise Yarbrough

This course will examine issues of sexuality as an expression of human spirituality within religious traditions around the world. We will study our own Christian tradition, its treatment of the human body and sexual behavior, paying particular attention to contemporary sexual theologies, drawing upon the Biblical and Christian theological traditions. We will examine the interplay and intersection of human sexuality and human spirituality, examining how these two aspects of the human condition are connected and contribute to mature and healthy spiritual formation and development. We will consider issues such as gender identity and expression, homosexuality, marriage, love, and eros within our own tradition and in conversation with other religious traditions including Judaism, Islam, Buddhism and Hinduism. We will review texts from various mystical traditions in which eros and sexuality are integral to the mystical experience. We will read poetry and novels and view videos to explore this subject from affective as well as intellectual and theological perspectives.

Re CF 203

Life and Thought of Martin Luther
John R. Tyson

This course offers an intensive study of the life and thought of the first Protestant Reformer. Luther's life will be set in the historical and theological context of Late Medieval Catholicism. Many of Luther's main writings will be read in chronological order to give a sense of the development of his theology as he gradually felt forced to leave the Roman Catholic Church. Luther's career as a reformer will be highlighted, as will the salient themes of his "new" theology. Significant secondary sources will be read to help us interpret Luther's life and thought from various stand points. The contemporary relevance of Luther's life and theology will be explored.

Re CF 204

The Life and Thought of John Wesley
John R. Tyson

This course is intended to 1) provide students with the historical context for understanding John Wesley's significance as a church leader; 2) identify and explore major theological themes in Wesley's thought, 3) assess Wesley's significance in church/religious history; 4) explore Wesley's legacy, in light of issues facing contemporary Christians; 5) provide modern Methodists (and others) with the theological resources necessary for doing theology and ministry in the Methodist mode.

Re CF 212

Augustine and Calvin

David Y. Kim

The purpose of this course is to explore themes uncovered with close and critical reading of Augustine and Calvin's primary texts. Particular attention is given to Augustine's Confessions, as well as the definitive 1559 edition of Calvin's Institutes along with readings from various scholars. Attention will be given to the doctrinal themes as they emerge from the readings, as well as the cultural, philosophical, and ecclesiastical contexts out of which these themes developed.

e CF 224

Love and Justice

David Y. Kim

This course examines the ongoing debate in theological and philosophical ethics about the relation between love and justice, equal regard and individual care, respect and compassion. The course takes up such questions as: Are justice and love distinct? Is love the basis of social justice? Is the distinction between love and justice gendered? Can we love the stranger and even the enemy as well as the friend? Which has priority: "impartial love" (agape) or love of particular persons ("special relations")? What is the proper attitude toward the self in pursuing love or justice for the other? What informs love's response in a particular context? What is the relation between "reason" and the emotions? We will focus on classical and contemporary voices in theological and philosophical ethics.

e CF 230

Readings in Christian Spirituality

John R. Tyson

This course surveys the writings and practices which constitute and contributed to the formation of Christian Spirituality. The work of leading Christian spiritual writers, from a variety of faith traditions will be studied and evaluated. In addition to academic study, students will be encouraged to embrace the practices and disciplines of Christian Spirituality.

Re CF 244

The Life and Thought of Dietrich Bonhoeffer

Melanie A. Duguid-May

Dietrich Bonhoeffer (1906-1945) was a deeply theological thinker who was first and foremost engaged with how the gospel is to be lived in concrete ways in the world today. His interweaving of theological sophistication with the life of discipleship is unique, as is the creative tension with which he held together faithfulness to the past and risk-taking for the future. At heart, however, Bonhoeffer's theology is Christology. His focus on Jesus inspired Bonhoeffer's passion for the church as the "body of Christ"—the physical manifestation of Jesus, "Christ existing as church-community"—and in the last years of his life shaped his understanding of the "this-worldliness" of faith.

Re CF 257

Theology and Ethics of John Calvin

David Y. Kim

We will engage in a critical evaluation of the theology and ethics of John Calvin, especially in view of controversies and issues facing mainline Protestant churches today. We will read selections from Calvin's corpus and analyze his ideas in conversation with seminal Christian thinkers like Augustine of Hippo, Martin Luther, Søren Kierkegaard, Karl Barth, and Alastair McIntyre. Special attention will be given to Calvin's pastoral advice to ministers about church leadership, moral and spiritual formation, and mitigation of theological conflicts or disagreements.

e CF MS 258

Comparative Religious Ethics

David Y. Kim

This course examines the ways of thinking and acting ethically within the framework of four religious traditions: Christianity, Buddhism, Confucianism, and Islam. Basic moral concepts in these traditions will be studied in relation to their cosmological, epistemological and theological (particularly soteriological) commitments. Specifically, the course will explore the concepts of self (and "otherness"), virtue, love or compassion, justice, and nonviolence in four distinct ways: (1) a general overview of the tradition; (2) consideration of representative thinkers (both classical and contemporary); (3) comparisons of how different traditions understand problems of social justice, war, gender equity, and the environment; (4) and consideration of current debates in religious ethics about the prospects for a common morality.

e CF 278

Church in the Digital Age

David Y. Kim

Time Magazine refers to social media and the internet as having changed the way human beings relate to one another "on a species-wide scale." In less than seven years, Facebook alone has connected more than a twelfth of humanity into a single network, creating new ways of negotiating identity, community, and communication. This course will explore the impact of social media and the internet on church and society. The course will combine "case explorations," emphasizing the acquisition of practical skills for leveraging technologies to enhance ministry, community building, and education, combined with critical reflection on the impact of technology on spirituality and morality. The course will also examine contemporary working models, particularly in the Church, education, and politics, against the backdrop of history (i.e., the historical shifts in Church practices and theologies brought about by different technological advancements). This experimental course will entail a lot of online and small group cooperation. The intent of the course is to explore possibilities and limitations of carrying out the mission of the Church in a digital age.

e CF 290

African American Religious Traditions: From Protest to Formation
Marvin A. McMickle

This course is an introduction to the religious traditions and practices within the African American community from the 18th century to the present. Special attention will be given to the religions that emerged in the Caribbean during the trans-Atlantic slave trade, the rise of independent black Baptist and Methodist churches, and the emergence of black Pentecostal and mega-churches. The course will also focus on non-Christian traditions developed or chosen by African Americans, including Islam and Judaism. Finally, the course will look at the ways by which religious institutions and their leaders aided in the centuries-long struggle from slavery, to freedom, to full citizenship.

Re CF 302

Mystics, Communities, and Revolutionary Change
Melanie Duguid-May

This course considers mysticism as knowledge of God, Christ, ourselves, our communities of faith and our world, which is grounded experientially in love of God and love of “our neighbors as ourselves.” From this angle of vision, we will explore definitions of mysticism, biblical foundations of Christian mysticism, and read primary texts from the communion of Christian mystics who sought the hidden, loving and transforming God revealed in Christ and in all creation. Accordingly, we will pay attention to dynamics of power, gender, race and the call to revolutionary change as we read the texts of mysticism more deeply. We will consider the seeking and the becoming of mystical experience as it leads inexorably to healing, growth in holiness, and the lived praxis of “new creation.”

Re CF 307

Christology: Christ in Christian Tradition.
John R. Tyson

This course is an historical and theological study of the church’s faith in Jesus Christ as Lord and Savior. Students will explore the theological significance of Jesus’ person and work through examining the development of Christology in its various expressions. The course will draw upon classical resources, as well as contemporary critiques and reaffirmations of the church’s faith in Jesus Christ.

Re CF 320

Atonement
John R. Tyson

This course examines ways in which the salvific work of Christ have been understood. Special attention is devoted to the question of Christ's atonement as understood by St. Athanasius, St. Anselm, Peter Abelard, St. Thomas Aquinas, John Calvin, and Immanuel Kant. Some consideration will be given to the themes of justice, retribution, mercy, and forgiveness as moral and theological themes.

Re CF 323

Forgiveness

David Y. Kim

This course explores the religious, moral, and psychological dimensions of forgiveness. It attends to forgiveness as a transformative practice in special relations (i.e., within the setting of marriage, family, church, etc.) as well as in the public realm (i.e., within the settings of the legal systems, politics, etc.)

e CF 324

Faith and the Problem of Religious Intolerance

David Y. Kim

This course examines the emergence of the principle of religious toleration in the Christian West. In particular, we will read through three early modern texts as resources for thinking about contemporary problems in religion and politics: *A Letter Concerning Toleration* by John Locke (1689), *Philosophical Commentary* by Pierre Bayle (1686-88), and *The Bloody Tenent of Persecution* by Roger Williams (1644). All three texts were written in response to the long and bitter religious struggles that dominated post-Reformation life in colonial America (Williams) and Europe (Locke and Bayle). The goal of the course will be to draw upon the early modern Christian experience to identify constructive contributions religious actors might make in mitigating conflict and promoting peace.

e CF 352

United Methodist History & Theology

John R. Tyson

This course examines the development of United Methodist history and theology from the time of John Wesley to the present. In addition to acquainting the student with significant historical and theological movements within the United Methodist tradition, the course will increase student awareness of how these movements have impacted denominational identity at the beginning of the 21st century.

MINISTRY IN A MULTICULTURAL, MULTIRELIGIOUS SOCIETY

e MS 121

Living Religions: U.S. & Global Perspectives and Practices
C. Denise Yarbrough

In a pluralistic and multicultural society, Christians no longer have the luxury of pretending that they are the “majority” religion. Doing ministry in today’s world requires knowledge and sensitivity to the other major world religions that are an integral part of American culture and of our interconnected global world. This course will introduce students to the fundamental precepts and practices of a variety of major religions that are important players in the world today, both in this country and abroad, including Buddhism, Hinduism, Sikhism, Jainism, Islam, Judaism, Bahá’í, Native American traditions, Neo-Pagan traditions, and Mormonism. Visits to places of worship in other world religions and/or guest speakers from these traditions are an integral part of this course. We will consider the challenges that pluralism poses for people of all faith traditions in a diverse society. We will examine how the various world religions are being lived out in this country and throughout the world. The intent of this course is: (1) to stimulate theological reflection about our own Christian tradition in light of the wisdom and insights of other world religions, and ; (2) to provide a brief introduction to the beliefs and practices of the world religions as they are lived out in our modern American context, and (3) to consider issues of globalism and pluralism in the context of Christian ministry and the relationship of religion to political and economic issues at home and abroad, considering issues of tolerance of other religions as each religion expresses or understands it.

e MS CF 201

Women in American Religion
John R. Tyson

This course analyzes gender in the United States from the 17th century to the present and the function of organized religion in creating, reinforcing and perpetuating gender roles in American society. It also traces the participation of women in various religious communities.

e MS WG 202

Women in Ministry in the Worldwide Church
Melanie A. Duguid-May

The World Council of Churches study, “On Being the Church: Women’s Voices and Visions,” provides the frame for our focus on the place of women in the church, their ministries, their exercise of authority—including in ordained ministry. Historical and theological perspectives will be brought to an ecumenical exploration of women in ministry. The study also provides experiential perspectives on pressing issues faced by women in the worldwide church, e.g., violence against women and children, poverty, sexuality and racism. Throughout, course material will be related to students’ own practices of ministry in the church and the world of the 21st century.

e MS CF 203

Christian Faith, the Churches, and LGBTi Persons
Melanie A. Duguid-May

Engaging what is perhaps the most debated and divisive issues within and among Christian churches today, this course will a) explore the teachings of Christian scripture and tradition, b) survey recent statements of Christian churches on human sexuality and homosexuality, c) read LGBTi biblical and theological scholarship both critically and appreciatively. Attention will also be paid to multi-cultural and inter-religious perspectives on sexualities, to legal issues related to sexualities and marriage, and to anti-gay hate crimes and sexualized violence around the globe. Issues raised will be related to the practice of ministry in the 21st century church and world.

e CF MS 203

Women in Church History
John R. Tyson

This course surveys representative female figures from the various periods of the history of the Christian movement. It seeks to explore the theological contributions of women in their historical context. Significant primary and secondary sources will be studied. Particular attention will be given to women's various roles in the church and to gender related issues.

e MS CS 250

Jewish Interpretation of the Bible: Talmud, Midrash and Beyond
Rabbi Peter Stein

R MS CF 270

Christian Responses to Religious Pluralism
David Y. Kim

Christians live amid growing religious pluralism, here in the United States and around the world. This course explores ways in which Christians have responded to religious pluralism, primarily in contemporary contexts, but also with attention to biblical and historical perspectives. We ask questions such as: How do we understand religious pluralism? What challenges does religious pluralism pose for Christian theology (e.g., if God created all persons in God's image, how do we as Christians understand God's presence in the lives of all human beings, including those of other religious traditions)? What is the relation of God's revelation in Jesus Christ to God's activity as creator of the universe and to the ongoing work of God's spirit in creation? What is faithful dialogue with people of other religious traditions? How are dialogue and mission related? The course also addresses issues of religion and global responsibility. These issues include religious nationalism, religious violence, ethnic cleansing, economic injustice, fundamentalism, religious movements for liberation, and models for being good neighbors with people of other living faith communities. Throughout the course, participants will consider the implications, pastorally and practically, of interreligious dialogue to the practice of ministry.

R MS CF 280

Women & Gender Perspectives on Faith, Understanding & Belief
Melanie A. Duguid-May

This course will feature women's contributions to Christian faith, understanding & belief, and women's participation in the life of the Christian church. We will read writings by women, from the earliest Christian centuries through the present, including global perspectives. As we read, we will pay close critical and contextual attention to the obstacles and opportunities women encountered, and still encounter, and the ways in which Christianity has both affirmed and hindered women's lives and faith. The course will also engage an interdisciplinary analysis of gender, highlighting the dynamics of class, race, and sexualities in the lives of women cross-culturally, and consider the relevance and impact of gender and gender-related issues to church and society. Attention will also be given to women's leadership, the ways women have organized for social change, and women's roles in Christian ministry and mission.

R MS BC 290

Black Church Perspectives on Faith, Understanding and Belief
Marvin A. McMickle

This course examines what it means to have faith or to be a part of a faith community; to the pursuit of a critical understanding of that faith; and to reappropriate that faith in the form of belief, with a focus on the church in the African Diaspora. Faith is the experience of being grasped by God's love and presence. Understanding involves critical reflection on that experience so that its truth and meaning is clearly and convincingly articulated and communicated. Belief is the moral, ethical and existential obedience to this critically examined faith in one's life and practice. Therefore, faith, understanding and belief operate in an ever generative cycle of prayer, study and action. This course examines these factors in light of the history and contemporary experience of the black church in the U.S. and beyond.

e MS CF 301

Religion: Making War, Making Peace
Melanie A. Duguid-May

This course explores the range of Christian and other religious responses to war and violence, together with traditions of Christian and other religious teachings about peacemaking, both in historical and in contemporary ecumenical and global contexts. Attention will be given to war and peace in biblical traditions, to war and peace as themselves conflictive issues within religious traditions, to statements made by Christian churches on war and peace in the last thirty years, and to the current World Council of Churches Decade to Overcome Violence. Attention will also be given to analyses of structural violence—including gendered perspectives and exploration of ethnic and racial construals of violence—and to various faces and forms of religious extremism. This exploration will aim to articulate new paradigms for Christian peace witness in ecumenical and interfaith dialogue.

e MS CF 315

The Church in the World of Christianities
Melanie A. Duguid-May

What does it mean to be the church? This course addresses this issue for students preparing for ministry in the early years of the 21st century. Particular attention will be paid to new ecclesial realities, e.g., the emergent church, Pentecostal movements within and outside the U.S., African immigrant churches in the U.S., an explosion of Christian populations in southeast Asia, the dramatic exodus of Christians from west Asia, “base Christian communities” in Latin America and the church as “family” in Africa, the preaching of the prosperity gospel in Latin America and in Africa, the confrontation of Islam and Christianity in Europe, southeast Asia, the U.S., and northern Africa, the overall demographic shift of the Christian heartlands from north to south and from west to east.

Issues of globalization, culture and inculturation, migration and immigration, colonialism and neo-colonialism will, therefore, be featured. At the same time, discussion of these new global ecclesial—as well as cultural, political and economic—realities will be grounded in critical and creative reflection on local ecclesial communities in upstate New York and across the U.S.

In the 8th century of the Christian era, the Venerable Bede wrote that “every day the church gives birth to the church.” This course will seek to equip students to engage new ecclesial realities as learned, pastoral, and prophetic leaders.

e MS CS 372

Ethnic Diversity in Early Christianity

Early Christian writings were produced in a rich context of religious and ethnic diversity. This course will examine how ethnic diversity is represented in early Christian writings and explore the various social, political, religious and cultural factors that gave rise to such representations. Utilizing ancient ethnographic theory, students will be given an opportunity to assess how ethnic discourse influenced the construction of the New Testament and other early Christian writings. Students will be encouraged to explore how ethnic diversity within early Christian writings raises questions about how we handle diversity in the contemporary Church and society.

TRADITIONAL & EMERGING PRACTICES OF THEOLOGY**R PT 202, 212**

Supervised Ministry

Stephanie L. Sauvé

Prerequisites: Attendance at the Site Fair, Evaluation I and Completion of all paperwork by June 1, the spring before participation in Supervised Ministry, and a background check.

Supervised Ministry 202 and 212 must be taken in the same academic year.

The Supervised Ministry experience involves both practicum experience and an integrative class. In this experience students will: 1) Practice the various arts and skills of ministry, in consultation with the supervisor. 2) Practice doing theology inductively and analogically. 3) Think critically about ministry in a way that relates to the context. 4) Develop an integrated theology of ministry that uses the range of subjects taught in the theological curriculum. 5) Develop the habits of learning in and from the community of ministry and of engaging in ongoing self-evaluation of his/her own work.

R PT 217

Introduction to Pastoral Care

Stephanie L. Sauvé

Prerequisites: Open only to Middlers and Seniors

This course will focus on the most common emotional and spiritual issues that pastoral ministers are likely to encounter as they journey with others. We will look at the unique role of the Pastor in the life of the faith community and in the most intimate moments in the life of the people of that community. Case studies will provide student with practical experience dealing with life's wonder-filled and awe-filled moments.

R PT 218

Introduction to Preaching

Gail A. Ricciuti and Barbara A. Moore

What distinguishes preaching that is pastoral, communicative of the Gospel, scripturally rooted, and spiritually liberating? Exploring these questions, the course will address sermon preparation and delivery, with opportunities for students to integrate theory and practice by preaching in class. Attention will be given to the use of language, metaphor and imagination, and responsible encounter with the biblical text.

e PT 242

Church Administration

The day-to-day and cyclical administration of the local church is influenced by a multiplicity of factors—among them, size, congregational makeup, leadership styles and expectations, gender issues, staff relationships, denominational and congregational understandings of leadership, decision-making style, communication, and community context. This course will explore these issues in relation to administrative styles and approaches that may borrow from the best wisdom of the corporate world but are specifically congruent with the Christian faith. Varied formats will be used for the class: role plays, case studies, discussion of readings, lectures, and use of evaluative tools to assist students in identifying their own leadership style and envisioning effective styles appropriate to the Church. Guests from fields of pastoral ministry and organizational administration and finance will regularly visit the class to speak about their own leadership values and administrative work with regard to specific daily course foci.

e PT 300

Faith and Medicine

Jessica Shand, MD and Maurice Hopkins, MDiv

As the scope of medical care becomes more complex, there is an urgent need for new dialogue on the integration of faith and medical practice. Patients and their families, increasingly, wish to have issues of faith cultivated during their care - and research confirms that doing this successfully improves their experience. This course, co-taught by pediatric oncologist Jessica Shand and pediatric chaplain Maurice Hopkins, will use didactic, case-based and individual reflective learning to explore intersections of faith and medicine, including theological approaches to suffering, interfaith perspectives on medical care and conversation-building between physicians and chaplains.

e PT 312

Preaching in the African American Tradition

Marvin A. McMickle

This course is designed to introduce the persons, contexts and themes of African American preaching from the antebellum period to the present time. Through readings, videos and class discussions, students will be exposed to a wide array of preaching styles and content. The intentional will always be to “hear” those sermons and understand those preachers in the socio-political context in which they lived and worked. The course is intended to draw the lines of continuity in black preaching during this period, and to point out the ways by which this art form has been altered and appropriated by successive generations of practitioners.

e PT 326

Preaching on Contemporary Questions: From Social Issues to Public Policy

Marvin A. McMickle

This course will focus on the ways in which preaching becomes the context within which to address and analyze many of the cutting edge, and even controversial issues facing both church and society in the twenty-first century. How can scripture be used to inform the ways in which preachers help people better understand contemporary issues? Then how can sermons help them fashion their response to such issues in ways that are informed by their faith as Christians? This course will be focused around the biblical/theological concept of Mark 1:15 and the emergence of the reign of God on earth. The terminology in the text speaks of “*kairos* time” when the Church seeks to discern how God is breaking into time and history.

e PT 336

Pilgrimage to Iona: Living Spirituality

Stephanie L. Sauvé

Prerequisites: Acceptance by Cross-Cultural Experiences Committee; Valid Passport, Documentation of required vaccination.

Pilgrims will prepare through the Spring Term for the journey to Iona Scotland and interaction with the Iona Community in Glasgow Scotland and on the Isle of Iona. We shall explore the rich history of the faithful who have called the Isle of Iona their home and spiritual touchstone, as well as garner the wisdom of the Iona Community of this day. The Iona Community, that is at home in the Isle and in the world, seeking to do justice, to love kindness and walk humbly with our God.

e PT 358

Faith & Life of the Baptists

This course examines aspects of ministry as practiced by pastors within the Baptist traditions. Building upon the history, principles, and practices, which are common among Baptists, special attention will be paid to pastoral leadership with the American Baptist Churches, USA and to the leadership practices of Black Baptist traditions. Students will receive practical instructions in the pastor’s administrative role, current governance practices in the Baptist churches, the ordinances of Baptism and The Lord’s Supper, and issues facing pastors in the post-modern Church in American society. The goal is to explore the tension between freedom and responsibility. Primary attention will be given to course members’ needs in the ordination process.

e PT 359

United Methodist Polity

John R. Tyson

This course will examine the development of United Methodist polity from a historical and theological perspective. Students will become familiar with the nature and implications of connectionalism, studying The Book of Discipline of The United Methodist Church, as well as supplemental readings. Attention will be paid to how United Methodist polity relates to contemporary issues of ministry and mission.

e PT 360

Presbyterian Confessions & Worship

An examination of the Reformed theological traditions and biblical principles that form the foundation of the Book of Confessions.

This course is open to all students, but is required for Presbyterians preparing for the theology exam in the Presbyterian Church (USA).

e PT 364

Unitarian Universalist and Liberal Theologies

This course will focus on 20th and 21st century Unitarian and Universalist theologies, and will also include recent liberal Christian theology. It will be a seminar course, with emphasis on reading and discussion, presentation of papers, and shared leadership. Course objectives are to become familiar with UU and liberal theology; to understand and begin to participate in current theological dialogue; to practice theological reflection; to practice integrating theology into sermon-writing; and to articulate a personal theology.

e PT 365

Presbyterian Book of Order

One of the questions for ordination of Presbyterian ministers of Word and Sacrament, elders, and deacons, to which an affirmative answer is required, reads "Will you be governed by our church's polity, and will you abide by its discipline?" The course is designed to equip students seeking leadership positions in the Presbyterian Church USA (specifically, but not exclusively, those preparing for ordained ministry) to answer in the affirmative, familiarizing them with the constitutional policies and procedures of the denomination as delineated primarily in the Constitution of the PC (USA) Part II. Primary attention will be devoted to the Form of Government in depth and to the Rules of Discipline. Course methodology includes lecture, class discussion, role play, Biblical and theological reflection, research, and development of skills in listening, communication, procedural negotiation, rules of order, and ability to apply the polity of the church in a practical and helpful manner.

e PT 380

Conflict Transformation in Faith Communities
Stephanie L. Sauvé

The course is designed to teach skill and approaches for managing, resolving or transforming conflict. Preliminary to utilization of this process is a clear understanding of conflict, its causes and consequences, and the usual societal response.

e PT 458

The Land Called Holy and Its Peoples – A Christian Pilgrimage
Mark Brummitt & Melanie A. Duguid-May

This class is combined with a pilgrimage to Israel Palestine. On this pilgrimage Students and Life Long Learners will visit Jewish, Christian and Muslim holy sites, meet people of these faith communities, and engage the ways in which the realities of military occupation and settler colonialism are tearing the fabric of life in this land. Particular attention will be paid to what Palestinians see and have to say about their situation and how it relates to what is happening elsewhere. Throughout the twelve days, there will be occasions for prayer, worship, Bible study, as well as lectures on biblical and contemporary theological and ethical topics.

MASTER OF DIVINITY

INT 653, 654
Directed Study (fall, spring)
INT 655, 656
Directed Study (January term, June term)

MASTER OF ARTS

INT 651, 652
Thesis/Project (fall, spring)

DOCTOR OF MINISTRY COURSES**INT 701**

Discerning the Context for Ministry in the 21st Century
Stephen Cady

Beginning with a historical and theological study of how the Church was at first active across the full range of human concerns, but in later centuries reduced its arena of concern to the "spiritual," this course then suggests a future for ministry that envisions a call once more for the practice of faith across the widest spectrum of social expressions. A biblical theology of creation-shalom will be explored as a resource for revisioning ministry in the context of contemporary postmodern culture.

INT 702

Practicing Transformative Leadership in the CRCDS Tradition

John R. Tyson

This course will provide students opportunities to reflect on the distinctive legacy of Colgate Rochester Crozer as a starting point for developing relevant and healthy Christian ministries for the early 21st century. Students will engage in congregational and cultural analysis, discuss contemporary theological issues in relation to these analyses, discuss the evolving role of ministries in their communities and explore the changing role of leadership. A goal of the course is to enable students better to contribute to the development of life-bringing ministries that effect renewal within the tradition of Evangelical Liberalism and the Social Gospel tradition.

INT 703

The Prophetic Tradition Then and Now

Mark Brummitt

Beginning in the Bible, we shall consider the texts and genres (often surprisingly) described as 'prophetic' before tracing something of the history of the term. The course will reach its journey's end in critical reflection on understandings of prophecy and the role of the prophetic today.

INT 710

The Global Read of the Bible

Jin Young Choi

The Bible has been received and read not only in the West but also in the rest of the world. This course facilitates reading the Bible with others—global Christian communities in Africa and the Middle East, Asia and the Pacific, and Latin America and the Caribbean. The course helps students not only engage with other ways of reading in the global context but also recognize the contextual nature of their own readings. In so doing, students will embrace the face of global Christianity in the church and in their everyday lives.

INT 711

Thesis Seminar

Pat Youngdahl

Students will sharpen their research skills and hone the writing and editing abilities necessary to write a doctoral-level thesis or ministry project. Each student will develop a model thesis proposal.

INT 716

Preaching the Power and Promise of the Hebrew Scripture

Mark Brummitt

Recognizing that the Old Testament—the whole Old Testament—is no less 'Scripture' than the New, we shall engage with a wide selection of texts, both the well-known and otherwise, and consider how they might function in preaching and the pastoral setting. Chosen passages will include narratives, prophecies, and Psalms, and these will be read in dialogue with commentators, theorists, and theologians.

INT 717

Preaching the Power and the Promise of the New Testament
Jin Young Choi

The New Testament is itself the proclamation of the gospel—a powerful witness to God’s reigning in the past, present, and future. When the gospel is proclaimed in the pulpit, therefore, its power should manifest, challenging the power of death and generating hope for the present and future of God’s just reign. While exploring the hermeneutical, theological, and practical dimensions of prophetic preaching in the New Testament, this course focuses on topics regarding the transformation of persons, communities, and society based on the power and promise in the New Testament.

INT 718

Preaching for Social Change

Preaching is more than a reflection on the Word. It is, in addition, a challenge to the preacher and the listener to transform their lives and the structures in which they find themselves. Prophetic preaching is a critical art in our day as we address the “Powers” that surround and impact us.

INT 719

The Art of Creative Preaching
Mark Brummitt

To minister in our time, proclamation must be not so much telling the Gospel as revealing it to our hearers. With that goal in mind, this course is designed to develop the craft of homiletics by exploring the interface between the arts and the pulpit. A number of creative approaches to engage the imagination will be cultivated, including the use of narrative, autobiography, and multimedia in preaching.

INT 720

Preaching in the African-American Tradition
Marvin A. McMickle

The purpose of this course is to introduce the student to the basic features of preaching in the African-American tradition. The course will consist of lectures, group discussions, actual preaching services led by distinguished area pastors, and guest presentations. Students will have the opportunity to study the diverse styles and approaches that make up the African-American preaching tradition.

INT 721

Preaching on Prophetic Themes in Scripture
Marvin A. McMickle

The course will focus on the “bold speech” of the biblical prophets, and urge 21st century preachers to incorporate those themes both in their sermons and in their souls. The course will identify the recurring themes found in prophetic preaching, and search for their corollary issues in contemporary American society and on the global scene as well. Attention will be given to the fact that most prophetic preaching occurred under successive forms of colonial and cultural domination and thus the need to “speak truth to power.”

INT 723

Gender Power and the Pulpit to Bodies Power and the Pulpit

This course examines the interplay of gender and power as they relate to cultural narratives, the pulpit space and rhetoric, the person of the preacher, and scripture. Participants will engage texts, films, and colleagues in order to inform a critical discussion about the tasks, content, and performance of preaching.

INT 725

Teaching the Gospel in a Religiously Pluralistic Society

C. Denise Yarbrough

Christian preachers in our pluralistic and multicultural/multi-religious society are presented with challenges that did not exist when our world was more homogenous. Now our listeners are hearing the gospel in a context where they work and live with people of many world religions. How does a preacher proclaim the gospel with integrity while respecting the traditions and commitments of people of other world religious faiths with whom her parishioners live and work? This course will introduce students to the Christian theological responses to religious pluralism as they have been articulated in the tradition. From that foundation students will then write sermons on various texts from the Revised Common Lectionary that pose challenges with respect to religious diversity. We will also lift up texts from the RCL that offer special opportunities for a pluralistic preacher to celebrate religious diversity.

INT 727

Christian Faith, the Churches, and LGBTi Persons

Melanie A. Duguid-May

Perhaps the most debated, and divisive issue among Christian churches today is human sexuality, specifically same-sexuality. Heated discussion and exclusionary practice within and among churches is matched by homophobia in the society. While there is an overall rise in the number of hate crimes, this is markedly higher for anti-gay hate crimes, as well as for hate crimes based on religion. Anti-gay violence is endemic not only in the U.S. but around the globe.

Engaging this conflictive context, this course will explore the teachings of Christian scripture and tradition, as well as recent stances of Christian churches on sexuality and same-sexuality, as well as on marriage equality, ordination of LGBTi persons. Attention will also be paid to the construction of sexuality, to legal issues related to marriage equality, to hate crimes and sexualized violence. Finally, we will engage LGBTi perspectives on scripture and Christian theology.

Throughout the course LGBTi voices will be privileged. At every point, issues raised will be related to students' practice of ministry in Christian churches and in other settings in church and society.

INT 728

Kairos: Call to Repent, Cry of Hope
Melanie A. Duguid-May

The Greek word *kairos* means the right moment, the decisive moment; *kairos* is God's timing breaking into our *chronos* timing as a moment of truth-telling, and a moment of great opportunity. Jesus proclaimed: "The time is fulfilled and the kingdom of God is at hand; repent and believe in the gospel" (Mark 1:15). In this course we will engage the realities of the 21st century world—for example, the growing gap between rich and poor, mass incarceration, endemic violence and drone warfare, human trafficking and the new slavery, the degradation of the earth—and "interpret the present time" (Luke 12:54-56) as our *kairos* time. We will think critically and creatively about our *kairos* time at the intersection of texts—scripture and tradition—and contexts—contemporary situations of struggle for justice, freedom, and human dignity. Standing at this intersection, we will discern the mission and witness of the churches in solidarity with persons and communities. Students will be asked to "interpret the present time" in their own places of ministry and bring these for ongoing discernment and critical reflection during the course.

INT 740

The Theory and Practice of Peace Building
Preshan De Visser

In a world marked by violence, extremism and terrorism, the need for a deeper understanding of the theory and practice of peace building is of paramount importance. Peace Building in its essence is a process of transforming conflict and embarking on a journey of reconciliation in the midst of conflict. This course takes a closer look at some of the main pillars of peace building and how they manifest in reality through movements in conflict zones across the globe. We will explore the potential of innovative peace building movements while confronting the harsh realities of polarized communities. Operationally, the morning session will focus on concepts and theories such as integrated peace building, conflict transformation, justice and peace, reconciliation, youth and peace building. The afternoon session will explore practical implementations of these concepts and their potential, success, limitation and long-term goals.

INT 741

Islam and Contemporary Challenges
Muhammed Shafiq

In this course we investigate the nature of Islam as a religion with emphasis on global issues. To understand Islam and Muslims in America and the world, we will begin this class discussing faith and practice, history and growth, politics and law, family and social institutions, Sufism and its spiritual experience. After understanding Islam, we will go through some selected and contemporary topics, like Islam's relation with other religions, the role of woman, humanism, Jihad, extremism, violence and terrorism. We will also discuss challenging issues that Muslims in America are facing today including Islamophobia.

INT 742

Mystics, Communities, and Revolutionary Change
Rabbi Peter Stein

This course considers mysticism as knowledge of God, Christ, ourselves, our communities of faith and our world, which is grounded experientially in love of God and love of “our neighbors as ourselves.” From the angle of vision, we will explore definitions of mysticism, biblical foundations of Christian mysticism, and read primary texts from the communion of Christian mystics who sought the hidden, loving and transforming God revealed in Christ and in all creation. Accordingly, we will pay attention to dynamics of power, gender, race and the call to revolutionary change as we read the texts of mysticism more deeply. We will consider the seeking and the becoming of mystical experience as it leads inexorably to healing, growth in holiness, and the lived praxis of “new creation.”

INT 743

Jewish and Christian Ideas of the World to Come
Mark Brummitt & Rabbi Peter Stein

In this course, we will explore perspectives on the Messiah and Messianic Age, social justice, and the work of repairing and perfecting the world. Jewish texts from the Hebrew Bible, Talmud, Midrash, and medieval philosophers will be read alongside comparable texts from the New Testament and Church Fathers and subsequent Christian theologians both east and west.

INT 744

Conflict Transformation
Stephanie L. Sauvé

Transforming Conflict begins with the task of transforming self; self-transformation being with knowledge of self, acquisition of skills and excellent self and spirit care. This course will focus upon understanding the nature of conflict and skills necessary to respond to conflict in constructive, collaborative, transformative ways that satisfy the needs of all parties in a dispute.

INT 748

From Protest to Formation: African American Religious Traditions
Marvin A. McMickle

This course is an introduction to the religious traditions and practices within the African American community from the 18th century to the present. Special attention will be given to the religions that emerged in the Caribbean during the trans-Atlantic slave trade, the rise of independent black Baptist and Methodist churches, and the emergence of black Pentecostal and mega-churches. The course will also focus on non-Christian traditions developed or chosen by African Americans, including Islam and Judaism. Finally, the course will look at the ways by which religious institutions and their leaders aided in the centuries-long struggle from slavery, to freedom, to full citizenship.

INT 750

Creation Stories and the Old Testament

Mark Brummitt

We will be reading creation stories, both ancient and modern, with special attention to those in the Old Testament and the reading strategies to interpret them. The course will be primarily exegetical; there will also be an emphasis on comparative, cultural, and theological reflection.

INT 751

Paul and Pauline Politics

Jin Young Choi

Traditional interpretation of Paul has focused on the theological themes of individual sin and salvation and justification by faith. This dominant view of Paul is not apolitical in effect as it brought anti-Judaism to the core of Protestant theology by understanding Paul as against Judaism and its law. Taking into account political dimensions of the texts and of interpretation of Paul's letters, this course intends to read Paul's letters in his own contexts in which he communicated with local communities of Jesus-followers—both Second Temple Judaism and the Roman Empire. As a diaspora Jew in the Roman imperial context, Paul's politics will be discussed in terms of empire, economy, church, body, and identity. Equipped with critical approaches to studying Paul's letters, students will be encouraged to engage and reflect on politics not only in and of the text but also its interpretation, which has impacted the lives of people and churches today.

DMIN 901

Thesis Writing I

Once a student is approved to write by their Thesis Committee at their Candidacy Review they may sign up for the First Semester of Thesis Writing.

DMIN 902

Thesis Writing II

The Second Semester of Thesis Writing (formerly Thesis Extension). If a student needs an additional Semester to complete their thesis, they may request a Thesis Extension. The school policy states that a student may not exceed six (6) years from the beginning of their courses work to complete their course work and their thesis.

Admissions and Financial Aid

Admissions

Prospective Student

The Admissions Office is available to assist prospective students with information regarding the application process, degree programs, distinctives of the school and aspects surrounding student life. The divinity school encourages and invites all prospective students to visit campus. Opportunities will be provided to observe classes, tour the facilities, meet with faculty and students, and worship in chapel. Those wishing to visit campus should contact the Admissions Office at 585-340-9500 regarding appropriate times to visit.

Colgate Rochester Crozer Divinity School does not discriminate against any qualified student on the grounds of race, gender, age, religion, physical ability, sexual orientation, economic privilege, ecclesiastical status, or any other status protected by law in the administration of its educational policies, admissions policies, scholarships and school-administered programs.

Application for Admission

Prospective students who plan to begin a master's degree program in the fall must submit all application materials by **July 1**, and **December 1** for the spring term. Prospective Doctor of Ministry students should have all necessary application materials to the Admissions Office by **August 31** for the winter term and **January 31** for the summer term. Exceptions to these deadlines may be granted on a space available basis. Please contact the Admissions Office for further details.

Generally, admission to the Master of Divinity or Master of Arts program requires a completed four-year degree from a regionally accredited college or university. In addition to a completed and signed application, the applicant must meet the following criteria:

Note: Records submitted in the application for admission are not returned and may not be copied or released.

Criteria for Master of Divinity and Master of Arts Applicants

1. Completed application.
- 2— Official academic transcripts from all post-secondary educational experiences.
3. A cumulative undergraduate grade point average of at least 2.75 based on a 4.0 scale for the M.Div. and 3.0 on a 4.0 scale for the M.A.
4. Recommendations from four persons who are in a position to evaluate the applicant's ability and promise, such as former professors, supervisors, pastors, or professional colleagues. Recommendation forms are provided in the application packet and on our website.
5. A 5-6 page personal statement responding to the specific questions outlined in the application packet.
6. A nonrefundable application processing fee of \$35.
7. Proficiency in written and spoken English. Persons whose native language is not English should furnish evidence of a Test of English as a Foreign Language (TOEFL) score.
8. Maturity of character and purpose, and a religious commitment appropriate to the applicant's vocational objectives.
9. The Admissions Committee may request the applicant to submit additional materials and/or schedule an interview with a representative of the seminary.

Criteria for Doctor of Ministry Applicants

The following are required for application to the Doctor of Ministry Program in Transformative Leadership:

1. Completed application.
2. Official academic transcripts from all post-secondary educational experiences.
3. A Master of Divinity degree or its educational equivalent with at least a 3.0 average based on a 4.0 scale. Ministerial experience is not considered the equivalent of or a substitute for the Master of Divinity degree.
4. A minimum of three years of ministerial experience after completion of the M. Div. degree or first graduate theological degree.
5. Recommendations from four persons who are in a position to evaluate the applicant's performance, ability and promise, such as former professors, supervisors, pastors, or other professional colleagues. Recommendation forms are provided in the D.Min. application packet and on our website.
6. A 5-6 page personal statement responding to the specific questions outlined in the application packet.
7. A résumé or statement of experience.
8. \$35 nonrefundable application processing fee.
9. A recent writing sample demonstrating ability to produce doctoral-level written work.
10. Proficiency in written and spoken English. Persons whose native language is not English should furnish evidence of a Test of English as a Foreign Language (TOEFL) score.
11. Maturity of character and purpose, and a religious commitment appropriate to the applicant's vocational objectives.
12. The Admissions Committee may request the applicant to submit additional materials and/or schedule an interview with a representative of the seminary.

Criteria for Graduate Certificate Studies Program Applicants

Admission to the Graduate Certificate Studies Program requires a completed four-year bachelor's degree from a regionally accredited college or university with a minimum GPA of 2.75 on a 4.0 scale. Applicants should submit the following documents:

1. Completed application.
2. Official academic transcripts from all post-secondary educational experiences.
3. Recommendations from two (2) persons who are in a position to evaluate the applicant's ability and promise. Recommendation forms are provided in the application packet and on our website.
4. A nonrefundable application processing fee of \$35.

Non-degree Student

Any person wishing to take course work apart from a specific degree program may apply for admission as a non-degree student. This status is open to persons who wish to take occasional course work as a form of continuing education or would like to explore theological studies by taking a couple of classes. Non-degree students are not eligible to receive financial aid and may enroll in courses only on a space-available basis. Students may take a maximum of three courses per year. Non-degree status is conferred for one year. While non-degree status does not constitute a commitment to future admission to a degree program, a student may request that work taken while a non-degree student be applied to a degree program, if admitted. Applicants should submit the following documents:

1. Completed application.
2. Official academic transcripts from all post-secondary educational experiences.

3. Recommendations from two (2) persons who are in a position to evaluate the applicant's ability and promise. Recommendation forms are provided in the application packet and on our website.
4. A nonrefundable application processing fee of \$35.

Transfer Student

Students seeking to transfer must follow and meet the requirements for admission outlined in the criteria for Master of Divinity and Master of Arts applicants. In addition, the applicant must have the Chief Academic Officer from the transferring school provide a letter discussing the applicant's academic ability, character and personal development, and readiness for graduate theological work. Transfer credit will be approved on a course by course basis, upon receipt of an official transcript and review of relevant syllabi.

Visiting Student from Other Seminaries

Students from other accredited seminaries are welcome to study on a limited basis. A visiting student may not become a degree student unless she/he meets the requirements of a transfer student. Admission policies for a visiting student are as follows:

1. Submit a completed and signed application along with the \$35 nonrefundable application processing fee.
2. Have the Chief Academic Officer from your seminary submit a letter indicating that you are a student in good standing and giving approval of the courses in which you desire to enroll.
3. Visiting students may enroll in only one semester and will need to reapply for subsequent terms.

Auditor

Any person wishing to study for no credit may apply for admission as an auditor. Auditor status is conferred for just one term and individuals must reapply for subsequent terms. Credit may not be received at a later date. Auditor hours are recorded as permanent records. Registration is dependent on space available in the class and permission of the instructor. Admission policies for auditor status are as follows:

1. Submit a completed and signed application.
2. Have your undergraduate institution send an official transcript verifying the completion of an undergraduate degree.

Readmission

Former students who have not been enrolled for one calendar year or more and desire to enroll in the same degree programs must apply for readmission through the Admissions Office. Students who have not been enrolled for more than one year must meet the degree requirements current at the time of readmission.

International Student

The seminary welcomes inquiries from international students who wish to pursue a degree program at Colgate Rochester Crozer Divinity School. In addition to the normal admission requirements, an international student must comply with the following:

1. An applicant's admission material must be received five months prior to the fall term.
2. An international student must have completed either a bachelor's degree from a U.S. post-secondary institution or the equivalent degree from a foreign institution.

3. All foreign language documents must be accompanied by an official translation into English and a credential evaluation from an NACES® accredited agency.
4. Applicants whose native language is not English must take the Test of English as a Foreign Language (TOEFL) and score at least 600 on the paper-based test, 237 on the computer based test, or 93 on the internet-based test (minimum of 23 in each section). The test should also include the Written Test (TWE). Test scores should be submitted to code 2085. An international student who successfully completes at least two years at another accredited college/university in the United States may be allowed to waive these tests.
5. Each recommendation should include an assessment of the applicant's English-language ability.

Conditions for issuing a Form I-20

The following conditions must be met before the Form I-20 can be issued to an applicant:

1. Acceptance to Colgate Rochester Crozer Divinity School.
2. The applicant must present evidence that he/she has funds to meet all expenses for the entire period of study: round-trip transportation, living costs, health insurance, fees, tuition and books. Applicants with financial need in the M.A. and M.Div. programs may apply for a Divinity School Grant.
3. A deposit is generally required of applicants currently residing outside of the U.S. The amount of the deposit varies depending on the seminary's assessment of the applicant's ability to meet the financial obligations as a student.

Financial Aid

Financing a Seminary Education

Financing a seminary education is possible, so do not be intimidated. Some simple planning can ease the transition to seminary. The Financial Aid Office is happy to provide ideas to assist you with your planning. Allocation of financial resources can be creative, and most budgets have surprising flexibility. You should also seek financial assistance from denominational agencies, local churches, regional and national scholarship programs and secular organizations. Students are encouraged to work during the summer and part-time during the academic year. Earnings from employment, as well as assistance from family, can ease some of the financial burden.

There are merit- and need-based sources of aid available from the seminary for full-time study. Each academic year, the President of Colgate Rochester Crozer gives the Presidential Scholar Award to a select number of new students demonstrating high academic achievement. The Divinity School Grant is awarded to students with demonstrated financial need. Students with documented disabilities that make full-time study impossible can request a Presidential Scholar Award or Divinity School Grant for part-time study. The awards and grants are made possible through a large number of endowed scholarship funds and from money designated from the annual operating budget.

To make the M.Div., M.A., and D.Min. programs financially feasible for Canadian students, Canadian dollars are accepted at par for tuition and fees.

The school participates in the William D. Ford Federal Direct Loan Program. Part-time or full-time students in the M.Div., M.A., or D.Min. programs may ask the school to certify an application for a Federal Direct Loan if they fulfill the regulations of the program. Only unsubsidized loans are available per U.S. Department of Education regulations. If a student receives Title IV money from the Federal Direct Loan Program and withdraws from school, federal regulations require the school to calculate

refunds due to the lender. Due to constantly changing government guidelines, loan information may be revised at any time.

More information about the Presidential Scholar Award, Divinity School Grant, external grants, denominational financial aid programs, the Federal Direct Loan Program, the satisfactory academic progress requirements, and consumer information regarding financial aid may be found in the office of the Student Services and Financial Aid Associate. The publication *Campus Life: A Policy Handbook* contains detailed information about the school's financial aid program and policies. The handbook is available on the school's website at www.crcds.edu.

Colgate Rochester Crozer Divinity School coursework is also approved by the U.S. Department of Veterans Affairs. Students eligible for VA education benefits should contact their VA representative for more information.

Please contact the Student Services and Financial Aid Associate at (585) 340-9633 or pbush@crcds.edu with any questions related to financing a seminary education.

Health Insurance

Students are strongly encouraged to carry health insurance. The real cost of the health insurance is included in the student's financial aid budget.

Students should explore health insurance options offered by New York State and local insurance companies in order to make informed decisions based on their individual health care needs. More information about local health insurance options may be found on the CRCDS website.

Tuition and Fee Schedule for the 2019-2020 Academic Year*

TUITION CHARGES

Cost Per Course		\$1,795
Full-time course load: (fall/spring)	6 courses	\$10,770
	8 courses	\$14,360
Graduate Certificate Studies Program (per course)		\$750

FEES

Student activities fee (per course)		\$5
Academic Lecture & Conference fee (M.Div. Students Only)		\$50/year
Technology fee (per course)		\$30
Audit fee	For clergy and CRCDS alumni/ae	\$150
	All Others	\$300
Late registration fee		\$50
Graduation fee (seniors only)	Degree Students	\$225
	Certificate Students	\$125
M.A. and D.Min. maintenance (extension to complete thesis) Per Year		\$1,795
M.A. and D.Min. thesis processing fee		\$150
M.A. and D.Min. thesis extension (per year)		\$1,795

*All costs are subject to change

Payment of Accounts

Students may make cash or check payments on their account in person at the Staff Accountant's Office in CRCDS at Village Gate. Personal checks may be mailed to the Staff Accountant and must include the student's ID number. Checks should be made payable to Colgate Rochester Crozer Divinity School. Payments may also be made by credit card (MasterCard, Visa, Discover, or American Express) either in person, by phone to the Staff Accountant, or through the CRCDS website.

In the fall and spring semesters, one half of all tuition and fees must be paid by the first day of the term. The balance of tuition and fees or an extended payment application is due five weeks after the first day of the term.

All winter and summer term's tuition and fees are to be paid in full by the first day of the term. No extended payment plans are available for these terms.

Late registration will be subject to a \$50 fee. Registration for course work is not complete until students have paid the necessary tuition and fees or made a satisfactory alternative payment arrangement with the Staff Accountant. When delinquent, a penalty of \$50.00 per month will be added to the student's account. If a balance is owed on a previous term when registering for the next term, the student's registration will be held, or voided until payment is received.

All financial aid forms should be completed one month before the payment due date to ensure that all funds are received on time. A late fee may be assessed to those who have not completed the financial aid forms by this time. Financial aid from the school is applied toward tuition due. Students who have been awarded scholarships, loans, or other grants from agencies outside the school, who do not have the funds in hand by the first day of each new term, must present confirmation from the agency from whom payment will be received, including the anticipated disbursement date, to avoid a late fee. In the absence of such confirmation, payment will be expected from the student while they await the agency payment. If no payment is made to cover the awarded scholarship, loan, or grant, a late fee may be assessed.

The school will not release grades and transcripts to students, accept registrations for the next term, nor grant credit for course work completed, until all amounts owed to CRCDS are paid in full.

Degrees are granted and official transcripts released only when the student is in good standing regarding all financial obligations to Colgate Rochester Crozer Divinity School. Students may participate in graduation ceremonies when all accounts are paid in full.

Refunds

A student may withdraw from a course without transcript notation and with full refund of the tuition for that course up until the completion of the second week of the semester. A student may withdraw from a course up until the eighth week of the semester. If this withdrawal takes place between completion of the second week and the eighth week of the semester, a W (Withdrawal) will be noted on the student's transcript. Students who fail to complete a course and fail to drop the course will receive a grade of F (failing).

Students who withdraw from a course after the fourth week will receive no refund of tuition or fees. Students who withdraw between the second and fourth week will receive a refund of one-half tuition for the course. If a student has a Title IV loan, the school will determine the withdrawal date and calculate, according to federal regulations, the amount of the loan that must be returned by the student and or the school. After the student has completed 60% of the semester, the student has earned 100% of the loan money, and no money will be returned. School fees are non-refundable.

Campus Community

Preparing for ministry involves the sum of many experiences that stretch and challenge our whole selves. Students, faculty and staff gather to pray, talk, laugh and work together. Our interaction with one another in this common life shapes our minds, bodies and souls.

These interactions occur in the context of a richly diverse community. The school draws individuals from many states and Canada. CRCDS students represent more than 20 Protestant denominations, as well as the Anglican and Roman Catholic Communion. They come to seminary at many different ages, bringing a vast array of professional backgrounds and life experiences.

The experience of this diverse community offers opportunities for exploring new concepts and encountering once-in-a-lifetime experiences. It challenges us to live in ways that respect all with whom we come in contact.

Community life grows within both formal and informal settings. Students, faculty and staff are encouraged to attend community gatherings to discuss issues of interest, worship together, and share in refreshments and fellowship. Worship draws people together for chapel services.

The Library

The Ambrose Swasey Library at Colgate Rochester Crozer Divinity School maintains a 6,000 volume collection and reading room to support academic programs of the school. Ambrose Swasey Library is also affiliated with Rush Rhees Library at the University of Rochester, which maintains a three million volume collection and provides students with access to online databases, including the ATLA Religion Index. Divinity school students, faculty, and staff have access to the full collection and services of the Rush Rhees Library through the Alma online catalog using a student ID number and materials can be delivered directly to the CRCDS campus within 48–72 hours or students are free to visit the Rush Rhees Library.

Multi-denominational Community

Standing firm in its prophetic Protestant tradition, the school strives to include new voices and visions in its perspective on the Church and the world. In addition to Baptist and Episcopal students, the student body includes members of Presbyterian, United Methodist, United Church of Christ, Unitarian Universalist and Roman Catholic churches, to name but a few of the more than 20 denominational affiliations represented.

Affirming the unique gifts of these various traditions at the divinity school, each student is encouraged to develop his or her own sense of theological identity. Distinctions of traditions are celebrated, not watered down or ignored.

Placement of Graduates

The Office of Enrollment Services assists students by arranging information sessions with denominational executives and military chaplain recruiters who visit the campus. Current job openings are also emailed to current students and then posted on the divinity school website for students and alumni/ae.

In all placement procedures, the students are encouraged to work within the patterns and guidelines established by their respective denominations.

Statement of Educational Effectiveness

Colgate Rochester Crozer Divinity School is committed to effective education and preparation for a variety of Christian ministries in the Church and justice work in society as well as preparing future scholars and leaders in academia. As a measure of educational effectiveness, recent master's level graduates (2012-2016) have the following placement rates:

52%	Parish Ministry
14%	Chaplaincy
14%	Nonprofit/Social Work
7%	Pursued additional Advanced Degree
2%	Higher Education Teaching/Administration
11%	Unknown/Miscellaneous

(Source: Alumni/ae records)

2016 Program Completion Rates

- The completion rate for the Master of Divinity degree program is 71% within six years.
- The completion rate for the Master of Arts degree program is 100% within four years.
- The completion rate for the Doctor of Ministry degree program is 100% within six years.

(Source: 2016 Graduation Rates reported to the Association of Theological Schools)

Campus Resources

Worship

Worship is central to the life of the seminary. Through worship, we celebrate our Christian faith. Most of all, we give thanks to God and nurture the spirituality needed for authentic personal and institutional life and witness to the Gospel.

Worship takes place Mondays, Tuesdays, and Wednesdays at 4:15 p.m.. Worship is coordinated by the divinity school's Worship Committee in conjunction with denominational caucuses and the Black Student Caucus. Services express the treasures of specific ecclesial traditions, while at the same time extending hospitality to all members of the school community. Through the experience of integrating many denominations into its community life, the school has affirmed its commitment both to nurture the integrity of particular traditions and to engage ecumenical forms of worship.

All-school Celebrations and Programs

Special events punctuate the calendar throughout the year, enlivening and enriching the seminary experience. Each September, Opening Convocation marks the beginning of the academic year, and is followed by a community meal. Lectionary study groups, round table discussions, community forums and other programs are scheduled throughout the year to provide opportunities for student and faculty presentations, discussion, and programs of special interest or concern.

A key component of the CRCDS education and experience are the annual Fall and Spring Lectures. The Lectures bring nationally and internationally known scholars and leaders to CRCDS for critical and

engaging conversation on a range of topics related to the Black Church, women in ministry, LGBTQ+ issues, preaching, pastoral ministry, family ministry, children and adolescent health and spirituality, ethics, ecumenism, inter-faith studies and Veterans' issues. Each week of lectures includes worship services, meals, and opportunities to reflect on God's call, both as individuals and as community. Students play an integral role in the lectures and worship services and have numerous opportunities to meet and engage the lecturers, faculty and each other in small group and individual conversation and discussion.

Each January and into early February, the school leads the greater Rochester community in the commemoration of the life and ministry of alumnus Dr. Martin Luther King, Jr. Special services include the Martin Luther King Gospel Songfest and the Greater Rochester community's Martin Luther King, Jr. celebration at Rochester's Eastman Theatre. In February, the school also holds a special Valentine's Day blessing of relationships to honor the special bonds in the lives of our students, friends, alumni/ae, faculty and staff. We conclude the academic year in May with a Baccalaureate Service and Commencement exercises.

Campus Groups and Associations

Denominational organizations such as the Baptist Student Alliance, the Wesley Society, the Unitarian Universalist Caucus, the Anglican Student Guild, and the Reformed Fellowship provide students and faculty with opportunities to discuss issues of local and national importance and to meet with regional and national church leaders. Social gatherings that include families and friends of students, faculty and nearby clergy are part of the life of these denominational organizations.

The Black Student Caucus plans and implements several events throughout the school year. The Caucus also plans all-school worship services in the Black Church tradition on a regular basis. It works closely with the Black Church Studies Program to maintain important ties with black churches in Rochester and throughout the country.

Other student-initiated organizations currently include the Student Cabinet and the Open and Affirming Student Caucus.

Opportunities for Student Spouses

Since a significant percentage of the divinity school's students are married, the school recognizes the importance of including student spouses in the life of the community. Most courses are open to audit by spouses of full-time students with application and permission of the instructor.

Institutional Security Policies & Crime Statistics

The Director of Facilities will provide, upon request, all campus crime statistics as reported to the United States Department of Education. This report is also available on our website at www.crcds.edu or you may request a hard copy of the report by contacting the Director of facilities at (585) 340-9501.

Community Life

Greater Rochester

Upstate New York is a vibrant context, rich in American religious history, in which to prepare for ministry. The names of Frederick Douglass and Susan B. Anthony, for example, have profoundly marked the identity of the area and continue to inspire commitment to civil rights and women's issues. The region was also shaped by the Great Lakes and the Erie Canal into a pioneering, commercial and industrial center. The presence of international headquarters for Eastman Kodak Company, Xerox, and related corporations has established Rochester's reputation as the "world imaging center."

Outstanding educational institutions abound at both the collegiate and graduate levels, including the University of Rochester, Rochester Institute of Technology, Nazareth College, and St. John Fisher College. The Rochester Philharmonic Orchestra, a world-renowned art gallery, and outstanding museums, such as the Strong National Museum of Play and the International Museum of Photography, together with the world's most extensive film archives and cinema at the George Eastman House, distinguish the city's cultural life. The area's lakes, vineyards, hills, orchards and fields offer stunning beauty throughout the seasons and provide unmatched recreational opportunities.

Churches

Rochester area churches and church-related agencies are partners in the educational programs of the school, most especially through supervised ministry and other experience-based programs. In addition, churches participate in the school's Life Long Learning programs. These partnerships are a source of strength and integrity, as the school seeks to fulfill its mission.

University of Rochester

Since the time of their concurrent founding in 1850, the University of Rochester and the Rochester Theological Seminary (one of the schools that merged to form the divinity school) have shared resources. In particular, this affiliation provides divinity school students with access to exceptional library resources; and divinity school students are able to cross-register at the University of Rochester for graduate-level course credit.

Another distinctive resource for divinity school students is the University's Eastman School of Music. The largest collection of music literature and source materials of any music school in the Western Hemisphere is housed at Eastman's Sibley Music Library and is available to divinity school students and faculty. For those who simply enjoy music, the Eastman School provides a wide array of musical events, including chamber, orchestral, and opera performances, at little or no cost.

St. Bernard's School of Theology and Ministry and Northeastern Seminary

Students enrolled in the M.Div. and M.A. programs are allowed to take courses at St. Bernard's School of Theology and Ministry or Northeastern Seminary through our cross-registration agreements. Only courses at the graduate level may be applied toward a CRCDS degree.

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