

### Program Description

The Master of Divinity (MDiv) is a professional degree for employment in the larger field of human service. This degree prepares people for professional work in the fields of pastoral care, chaplaincy, service in spiritually based communities, and socially engaged community development. This three-year program is firmly grounded in Buddhist philosophy and meditation practice. Within this Buddhist context, the program strongly emphasizes an interfaith approach to individual and community care and a pluralistic view of working with life and diversity. Having a genuine interest in studying the Buddhist path is required, though identifying oneself as a Buddhist is not.

The MDiv program consists of 78 credits including significant Clinical Pastoral Education (CPE) internship and fieldwork experience that incorporates some flexibility to meet the interests and orientations of individual students. Through a blend of academic study, hands-on work in the world, and the contemplative processing of one's personal journey, this training develops individuals who can actively manifest wisdom and compassion in the world.

The MDiv program combines a Western-style History of Religions approach and a classic Tibetan Tradition approach to the study of Indo-Tibetan Buddhism in the first year of study. The History of Religions approach includes cultural, social, artistic, historical, phenomenological, and religious perspectives that have been developed over more than twenty-five years of teaching Buddhism to westerners at Naropa University. The Tibetan Tradition approach presents the in-depth foundational material of the traditional educational system of a Tibetan monastic college (shedra), based on the Western-style classes and materials developed at Nitartha Institute since 1995, when it was founded by the Dzogchen Ponlop Rinpoche. (The Tibetan Tradition emphasis fulfills the core and intermediate curricula of Nitartha Institute.) By the end of their first year, students choose either a History of Religions emphasis or a Tibetan Tradition emphasis for their remaining courses in Buddhism. The curriculum of both emphases is arranged according to the Three Turnings of the Wheel of Dharma.

### Additional Courses of the History of Religions and Tibetan Tradition Emphases

All students share the same curriculum in the first year. Following that, students selecting the History of Religions emphasis have a 3-credit course called The Third Turning of the Wheel based on the History of Religions methodology, plus 9 credits in Religious Studies electives, of which at least three should be a Buddhism elective. Students selecting the Tibetan Tradition emphasis have 6 credits of courses based on the Tibetan monastic college teachings that include attending a monthlong summer program of Nitartha Institute with two courses of the Third Turning called The Mind Only School and Buddha Nature and Shentong Traditions that together constitute 3 credits; their other 3-credit course is called Path to Enlightenment, which is offered at Naropa; there are also 6 credits of Religious Studies electives.

### Requirements for Master of Divinity\*

The course a student takes varies slightly after the first year depending on whether the student chooses the History of Religions or the Tibetan Tradition emphasis, as noted below. For details on individual courses, see [www.naropa.edu/religiousstudies](http://www.naropa.edu/religiousstudies).

(Please note that many students complete the program in four rather than three years. For a complete four-year plan, please see your academic advisor.)

#### First year, fall

REL600	Meditation Practicum I: Seeds of Peace (3)
REL602	Communication: Family Systems (3)
REL611	First Turning of the Wheel: Nature of Mind and Emotions (3)
REL614	Mind and Its World I (3)
REL616	Process Lab I (1)
<b>SUBTOTAL</b>	<b>13</b>

#### First year, spring

REL615	Group Process I: Conflict and Diversity (3)
REL620	Meditation Practicum II: Self and No-Self (3)
REL624	Mind and Its World II (3)
REL650	Dathün: Monthlong Meditation Intensive** (noncredit)
REL654	Process Lab II (1)
REL661	Second Turning of the Wheel: The Bodhisattva Path (3)
<b>SUBTOTAL</b>	<b>13</b>

#### First year, summer (Tibetan Tradition students only)

Tibetan Tradition students will attend Nitartha Institute<sup>†</sup> and register for:

REL705	The Mind Only School (1.5)
REL720	Buddha Nature and Shentong Traditions (1.5)
<b>SUBTOTAL</b>	<b>3</b>

#### Second year, fall

REL635	Meditation Practicum III: Mind Training (3)
REL652	Group Process II: Cultivating the Sacred (3)
REL701	The Middle Way School (3)
REL728	Process Lab III (1)
REL779	Interreligious Dialogue (3)
<b>SUBTOTAL</b>	<b>13</b>

#### Second year, spring

REL643	Ethics and Issues in the Practice of Pastoral Care (3)
REL710	Third Turning of the Wheel (3)
REL712	Applied Theology I: Multicultural Counseling (2)
REL749	Contemporary American Religion (3)
REL768	Process Lab IV (1)
REL780	Meditation Practicum IV: Maitri and Mandala (3)
<b>SUBTOTAL</b>	<b>15</b>

#### Second year, summer

REL747	MDiv CPE Fieldwork (noncredit)
<b>SUBTOTAL</b>	<b>0</b>

### Third year, fall

REL609W	Mindfulness Instructor Training I <sup>†</sup> (1)
REL709W	Mindfulness Instructor Training II <sup>†</sup> (1)
REL762	Applied Theology II: A Systems Approach to Counseling and Caregiving (3)
REL803	MDiv Research and Methodology (1.5)
	Religious Studies elective (3)
	Religious Studies elective (3)
<b>SUBTOTAL</b>	<b>12.5</b>

### Third year, spring

REL802	Applied Theology III: A Systems Approach to Counseling and Caregiving (3)
REL853	Theological Thesis (1.5)
REL809W	Mindfulness Instructor Training III <sup>†</sup> (1)
REL880	Comprehensive Exam (noncredit)
	Religious Studies elective (3)
	Religious Studies elective (3) History of Religions students only
<b>SUBTOTAL</b>	<b>11 (8.5 Tibetan Tradition)</b>

### TOTAL CREDITS 78

*\*This fact sheet describes the 2011–12 curriculum for the Master of Divinity. Naropa University faculty and staff are committed to regular review and revision of the curriculum, to reflect new findings and understandings in the field, feedback from alumni and the professional community, and faculty expertise. Please inquire with the Office of Admissions and/or the School of Humanities and Interdisciplinary Studies for any curricular changes that are being considered for future academic years.*

*\*\*It is highly recommended that students complete the noncredit monthlong dathün requirement (REL650) by the winter break between the fall and spring semesters of their first year, or at the latest during the summer following their first year.*

*†It is required that students in the Tibetan Tradition emphasis complete the requirement to attend a monthlong Nitartha Institute program in the summer following their first year. This is integral to the sequence of the curriculum.*

*‡The prerequisites for REL609W are Meditation Practicum I and II as well as a monthlong Buddhist meditation intensive, two weeks of which must be completed before the class begins.*

### Electives

At least one of three electives of the History of Religions emphasis must be a Buddhism elective. The other two electives of both emphases can be Buddhism electives, Religious Studies electives or Contemplative Practice electives.

#### Buddhism Electives

REL540	Zen Buddhism (3)
REL546	Buddhism in America: Dharma Comes West (3)
REL751	Buddhism in Tibet (3)
REL760	Vajrayana: Symbol, Iconography, and Ritual (3)

#### Religious Studies Electives

REL503	Tibetan I (4)
REL507	Sanskrit I (4)
REL525	Contemplative Christianity (3)
REL529	Foundations of Judaism: Torah, Prayer, and Acts of Kindness (3)
REL530	Contemplative Hinduism (3)
REL533	Tibetan II (4)
REL535	Introduction to Jewish Mysticism (3)
REL537	Sanskrit II (4)
REL545	Contemplative Islam (3)
REL585	Spiritual Models of Social Action (3)
REL623	Religious Experience in Africa: Sacred Cosmos, Ritual, and Community (3)
REL625	Prayer and Prophecy: Biblical Literatures (3)
REL634	Hindu Yoga-Tantra (3)
REL645	Methods and Issues in the Study of Religion (3)

REL655	Trends in Religious Studies (3)
REL672	Non-Dualism in Theory and Practice (3)
REL676	Psychodrama: Role Playing the Ancient Torah (3)

#### Contemplative Practice Electives

REL504W	The Breeze of Simplicity: Buddhist Meditation Weekend (1)
REL540	Zen Buddhism (3)
REL554W	Opening the Heart: Buddhist Meditation Weekend (1)
REL571	Centering Prayer as Christian Contemplation (3)
REL690W-	Shambhala Training I–XII (1)
795W	

### Note on Fees

There are several expenses associated with noncredit requirements in the Religious Studies programs. These do not involve any Naropa tuition cost but do involve costs paid to the organizations offering these programs.

The dathün—a monthlong contemplative practice retreat—is approximately \$1,300. MDiv students pay a fee of approximately \$1,800 for participation in a CPE-approved internship. Tibetan Tradition Emphasis students register for a 3-credit Nitartha Institute program through Naropa which will cover the tuition cost, but not the expenses for room and board, text, etc., of the Nitartha program, which are approximately \$700. The prices listed above are estimates based on current costs. These costs are determined by outside organizations and are subject to change. There are also occasionally smaller course fees associated with individual classes, which are subject to change. Naropa University works to provide partial scholarships for these additional costs. Scholarships are also offered through the Fredrick P. Lenz Foundation, the Nitartha Institute, retreat centers, and other donors to help pay for a portion of these programs.

### Careers of Program Graduates

Completion of a Master of Divinity degree has traditionally been an important credential in preparing a candidate for religious-based community service and ministry in the Western educational tradition. In this regard, Naropa's MDiv program is breaking new ground in preparing students to serve their communities in leadership capacities from a Buddhist perspective. Students may choose to pursue the career path of a chaplain. The established job market for interfaith chaplains includes opportunities in hospitals, hospices, prisons, and the armed forces. Other available career paths include work in the not-for-profit community-based sector and other nontraditional ministries such as social activism, poverty ministry, or community development.

Students have taken their understanding of Buddhism, as well as the heightened sense of clarity, insight, and warmth that the program seeks to develop, into a wide variety of postgraduation career directions. Many students find employment working with others as a chaplain. Others apply the theoretical, ethical, and practical knowledge learned in the program in the concrete contexts of service projects and organizations. Some students also move on to further involvement with one or the other of the Buddhist traditions studied in the program as practitioners, translators, or teachers. Most of our students find the time they have spent studying Buddhism an ongoing source of inspiration, knowledge and practical wisdom in the contemporary world. Others seek further professional training or move directly into the workforce.

Below are some of specific careers found by recent graduates of the Naropa University Religious Studies degree programs:

- Chaplain, Agape Hospice, Denver, CO
- Case manager, Boulder Shelter for the Homeless, Boulder, CO
- Accepted into PhD program, California Institute of Integral Studies
- Prison chaplain, Salem State Prison, Salem, MA
- Minister, Unitarian Universalist Church, Laramie and Cheyenne, WY
- Chaplain, HospiceCare of Boulder and Broomfield Counties, CO

- Minister, Tri State Buddhist Temple, Denver, CO
- Professor, Pacific Lutheran University, Tacoma, WA
- ACPE supervisor and director of spiritual care, John Muir Health Center, Concord, CA

## Religious Studies Ranked Faculty

Roger Dorris, PhD

AAS, BA, Metropolitan State College of Denver; MA, The Naropa Institute; PhD, Union Institute.

Roger Dorris recently completed doctoral work with a focus on community-building and large-group transformation. He has worked extensively with marginalized populations including the homeless, the incarcerated and those suffering from addiction. He's been a practitioner of Tibetan Buddhism since the mid-'70s and was ordained as a Buddhist minister in 1999. He has been core faculty at Naropa University since 1995 and helped establish the Master of Divinity program.

Acharya Lama Tenpa Gyalsen

Ka-Rabajampa, Nalanda Institute.

Acharya Lama Tenpa Gyalsen excelled in his studies at Karma Shri Nalanda Institute of Rumtek Monastery in Sikkim under some of the greatest living masters in the Kagyü lineage. He then completed the traditional three-year retreat. Acharya Tenpa served for several years as the resident teacher of Thegsum Tashi Chöling in Hamburg, Germany. He is a senior teacher of the Nitartha Institute, which presents the teachings of the Tibetan monastic educational tradition to westerners.

Lama Sarah Harding

BA, Naropa University.

Sarah Harding is a lama in the Shangpa Kagyü tradition of Tibetan Buddhism, completing the first three-year retreat for westerners in 1980 under H. E. Kalu Rinpoche. She works as a teacher, oral interpreter, and translator. She has published many of her translations, including *Creation and Completion* and *Machik's Complete Explanation*. She has been an instructor in the Religious Studies Department since 1992 and also received a BA in religious studies from Naropa University. She is currently working on translations as a fellow of the Tsadra Foundation and continues to run her Tibetan Language Correspondence Course.

Donald Matthews, PhD

BS, Northwestern University; MA, Northwestern University Graduate School; MDiv, Pacific School of Religion, Berkeley; PhD, The Divinity School, The University of Chicago

Donald Matthews received his PhD in Religion and Human Sciences with concentrations in The Sociology and Psychology of Religion; and Theological Ethics. He has taught at numerous universities and seminaries in the areas of Religion and Society, African American Studies, Sociology, and Anthropology. His clinical training includes certification in Clinical Pastoral Education and as a licensed Speech and Language Pathologist. His current research interests are in the abuse of power, social oppression; and ministry to the homeless. Dr. Matthews has published in the fields of pastoral care, African American religion and social ethics. He was ordained by the United Methodist Church.

Acharya Judith Simmer-Brown, PhD

BA, Cornell College; MA, Florida State University;

PhD, Walden University; PhD (cand.), Columbia University.

Judith Simmer-Brown became a Zen student of Shunryu Suzuki Roshi in 1971, and a student of Chögyam Trungpa Rinpoche in 1974. She has been a core faculty member in Religious Studies at the university since 1978. She lectures and writes on Tibetan Buddhism, women and Buddhism, Buddhist-Christian dialogue, and American Buddhism, and is an acharya (senior dharma teacher) in the Shambhala Buddhist tradition. She is on the Board of the Society of Buddhist-Christian Studies and a member of the Lilly Buddhist-Christian Theological Encounter. Her books are *Dakini's Warm Breath: The Feminine Principle in Tibetan Buddhism* (Shambhala, 2001),

and with Brother David Steindl-Rast, et al., *Benedict's Dharma: Buddhists Comment on the Rule of St. Benedict* (Riverhead, 2001).

Phillip Stanley, PhD

BA, University of North Carolina at Chapel Hill; MBA, University of Michigan; MA, University of Virginia; PhD, University of Virginia.

Phillip Stanley is dean of academic affairs for Nitartha Institute, a member of the Executive Council of the International Association of Buddhist Universities, and co-director of the Tibetan Buddhist Canonical Collections Cataloging Project of the Tibetan Himalayan Library that launched an online catalog of multiple editions of the Tibetan Kangyur and Tengyur collections with links to scans of all five thousand plus texts in the summer of 2009. He has been selected to lead the Union Catalog of Buddhist Texts project that will launch a prototype online catalog of all the major Buddhist canonical collections by 2011. He received a Fulbright-Hays Fellowship for doctoral research on the nine-vehicle texts of the Nyingma school of Tibet. A member of the Nalanda Translation Committee, he has been a student of Chögyam Trungpa Rinpoche since 1974 and has taught Buddhism and Shambhala Training since 1981. He is writing a book on the canons of Buddhism and the history of the Tibetan Buddhist canon. He developed the first-year primer of literary Tibetan used at Naropa.

Rabbi Zvi Ish-Shalom

BA, McGill University; MA, Brandeis University; PhD (cand.), Brandeis University.

Rabbi Zvi Ish-Shalom descends from a long lineage of rabbis in the mystical tradition of Hasidism. He trained in rabbinical schools in New York and Israel and was ordained as a rabbi in both the Orthodox and neo-Hasidic traditions. Before coming to Naropa University, he served for four and a half years as the rabbi for Congregation Har Shalom in Fort Collins, CO. His current areas of academic interest include comparative mysticism, Kabbalah, Hasidism, East-West studies, psychology of religion, somatic spirituality, and contemplative ecumenism, among others. Rabbi Zvi is also a Certified Rolfer® and has a contemplative bodywork practice in Boulder.

Rabbi Zalman Schachter-Shalomi, PhD, Professor Emeritus  
PhD, Hebrew Union College.

Rabbi Schachter-Shalomi has held the World Wisdom Seat at Naropa University and is Professor Emeritus at Temple Institute. He is a major figure in the Jewish spiritual renewal movement, presenting the central teachings of Hasidism and Kabbalah in a contemporary and heartfelt manner. He was ordained in 1947 and received a PhD in 1968 from Hebrew Union College. He has published more than 150 articles and monographs on the Jewish spiritual life and has translated many Hasidic and Kabbalistic texts. In 1989 Rabbi Schachter-Shalomi founded the Spiritual Eldering Institute to meet the needs of the current generation of elders.

## Guest Faculty

Ven. Khenpo Anyen Rinpoche

Ven. Khenpo Anyen Rinpoche is a tulku from Amdo, Tibet, and is an esteemed scholar as well as the heart son of his root Lama, Tsara Dharmakirti Rinpoche. He is the fifth in an unbroken lineage of heart sons who received their uncommon lineage of the Longchen Nyingthig and introduction to the Dzogchen teachings directly from the renowned Dzogchen master Patrul Rinpoche. Anyen Rinpoche's training included more than fourteen years of intensive study combined with solitary retreat before he obtained the degree of khenpo and became the head scholar of his root Lama's monastic university in Kham, Tibet.

## Ranked Faculty from Other Departments

Acharya Dale Asrael (Transpersonal Counseling Psychology), Jane Carpenter (Contemplative Psychology), Acharya Gaylon Ferguson (Interdisciplinary Studies), Fr. Alan Hartway (Interdisciplinary Studies), Andrew Schelling (Writing & Poetics), Robert Spellman (Visual Arts), Candace Walworth (Peace Studies)

## Adjunct Faculty

Patsy Barnes, Sreedevi Bringi, Patrick D'Silva, David Frenette, Stephen Hatch, Rabbi Howard Hoffman, Giovannina Jobson, Rev. Penny Rather, Nora Smith, L. S. Summer, Stephanie Yuhas

## Master of Divinity Admission Requirements

### Campus Tours

You are strongly encouraged to visit Naropa University. Events for prospective students are scheduled every fall and spring. See [www.naropa.edu/admissions/grad\\_events.cfm](http://www.naropa.edu/admissions/grad_events.cfm) for more information. The visitation coordinator will be happy to arrange for you to meet with an admissions counselor or a member of our faculty, visit a class or take a campus tour. Arapahoe Campus tours are offered Monday through Friday at 2 p.m. in the main lobby of the Administration Building. The visitation coordinator can be contacted at 303-546-3548 or 1-800-772-6951 or at [admissionsevents@naropa.edu](mailto:admissionsevents@naropa.edu). You can also use the online Visitation Request form or view our campus from the online tour. If you decide you would like to apply for admission, we prefer that you do so electronically via [www.naropa.edu/apply](http://www.naropa.edu/apply).

### Priority Deadline

Naropa University uses a rolling admission policy. Applicants may apply as early as September for summer and fall admission. Applications received between September 1 and the priority deadline will be given equal consideration. Applications received after the priority deadline will be reviewed on a space-available basis.

January 15 for fall semester admission

### Graduate Admission Requirements

A bachelor's degree from an accredited institution is required for admission to all graduate programs.

A completed graduate application for the Master of Divinity consists of the following:

1. Completed application form.
2. A \$60 nonrefundable application fee in the form of a check or money order, payable to "Naropa University." Applicant's name must be clearly indicated on the check.
3. Four-to-five-page typed, double-spaced statement of interest. This would include your past and/or present relationship(s) with a specific religion, spiritual tradition, religious community, sangha or church.
4. Resumé.
5. Two letters of recommendation from professional or academic sources (both must be on or attached to the forms provided). One of the two required letters of recommendation must be completed by someone who knows the applicant from a community of faith context (meditation instructor, spiritual advisor, minister, rabbi, etc.).
6. Official transcripts of all previous college-level study that reflect the completion of a bachelor's degree, sent directly to Naropa's Admissions Office from the registrar of previous institutions or in a sealed envelope with the application.
7. A telephone or in-person interview.
8. Applicant must demonstrate personal maturity and strong academic skills.
9. The applicant must have an interest in a spiritually informed approach to addressing the needs of others, utilizing Buddhist principles and meditation practices in a nonsectarian fashion.

For your information, the Association of Professional Chaplains, a nationally recognized certification body for interfaith chaplains, has several major requirements for those wishing to pursue certification as a chaplain. Two of the requirements are a Master of Divinity degree and endorsement by a community of faith. Naropa University does not provide this endorsement, as we are an educational institution, not a church. Endorsement must come from a person's own religious or spiritual affiliation. Some churches and faith groups require ordination as a pastor or minister, etc., for this endorsement. Some Buddhist organizations require their members to attend seminaries and take

certain vows. Choosing to pursue chaplaincy certification is up to the student; it is not a required part of the program. Should a student choose this course of action, it is the student's responsibility to create and sustain such a relationship with his or her community of faith, but we will assist in the process.