PROHUMANITATE

transforming ministry for a changing world

THE DIVINITY SCHOOL of WAKE FOREST UNIVERSITY

THE DIVINITY SCHOOL of WAKE FOREST UNIVERSITY
Post Office Box 7719
Winston-Salem, North Carolina 27109-7719
336-758-5121
THE DIVINITY SCHOOL
2005–2006

contents

Academic Calendar   |  2
Message From the Dean |  3
Wake Forest University |  4
The Divinity School |  7
Programs of Study |  21
Courses and Curriculum |  29
Admissions | 41
Academic Program, Policies, and Procedures | 49
Student Life and University Services | 59
Divinity School Faculty, Staff, and Students | 65
University Administration | 71
Application | 75

Wake Forest
UNIVERSITY
### The Divinity School Calendar 2005-2006

#### Fall Semester 2005

<table>
<thead>
<tr>
<th>Date</th>
<th>Event</th>
</tr>
</thead>
<tbody>
<tr>
<td>August 19-23</td>
<td>New student orientation</td>
</tr>
<tr>
<td>August 22-23</td>
<td>Registration for M.Div. and Special Students</td>
</tr>
<tr>
<td>August 24-30</td>
<td>“Free” Drop (no permission needed)</td>
</tr>
<tr>
<td>August 24</td>
<td>Fall term classes begin</td>
</tr>
<tr>
<td>August 30</td>
<td>Divinity School Opening Convocation</td>
</tr>
<tr>
<td>September TBA</td>
<td>University Convocation</td>
</tr>
<tr>
<td>September 6</td>
<td>Divinity School Opening Chapel</td>
</tr>
<tr>
<td>September 7</td>
<td>Last day to add classes (with permission)</td>
</tr>
<tr>
<td>September 23</td>
<td>Incomplete work from past term due to instructor</td>
</tr>
<tr>
<td>September 28</td>
<td>Last day to drop classes</td>
</tr>
<tr>
<td>October 10</td>
<td>Last day to submit incomplete grade changes</td>
</tr>
<tr>
<td>October 13-27</td>
<td>Spring registration advising</td>
</tr>
<tr>
<td>October 14</td>
<td>Fall Break</td>
</tr>
<tr>
<td>October 18</td>
<td>The Margaret A. Steelman Lectures—Miroslav Volf, Yale University</td>
</tr>
<tr>
<td>October 31 - November 11</td>
<td>Registration for spring 2006</td>
</tr>
<tr>
<td>November 23-27</td>
<td>Thanksgiving Holiday</td>
</tr>
<tr>
<td>November 29</td>
<td>Advent Service of Lessons and Carols</td>
</tr>
<tr>
<td>December 2</td>
<td>Classes end</td>
</tr>
<tr>
<td>December 4</td>
<td>Moravian Love Feast</td>
</tr>
<tr>
<td>December 5-10</td>
<td>Fall exams</td>
</tr>
<tr>
<td>December 11 - January 8</td>
<td>Winter break begins</td>
</tr>
</tbody>
</table>

#### Spring Semester 2006

<table>
<thead>
<tr>
<th>Date</th>
<th>Event</th>
</tr>
</thead>
<tbody>
<tr>
<td>January 9</td>
<td>New student orientation</td>
</tr>
<tr>
<td>January 9</td>
<td>Registration</td>
</tr>
<tr>
<td>January 10-16</td>
<td>“Free” Drop (no permission needed)</td>
</tr>
<tr>
<td>January 10</td>
<td>Spring term classes begin</td>
</tr>
<tr>
<td>January 16</td>
<td>Martin Luther King, Jr. Holiday</td>
</tr>
<tr>
<td>January 17</td>
<td>Divinity School Spring Convocation</td>
</tr>
<tr>
<td>January 25</td>
<td>Last day to add classes (with permission)</td>
</tr>
<tr>
<td>February TBA</td>
<td>Founder’s Day Convocation</td>
</tr>
<tr>
<td>February 13</td>
<td>Incomplete work from past term due to instructor</td>
</tr>
<tr>
<td>February 15</td>
<td>Last day to drop classes</td>
</tr>
<tr>
<td>February 27</td>
<td>Last day to submit incomplete grade changes</td>
</tr>
<tr>
<td>February 28 - March 1</td>
<td>Trible Lecture Series</td>
</tr>
<tr>
<td>March 1</td>
<td>Approval for May graduates due</td>
</tr>
<tr>
<td>March 4-12</td>
<td>Spring break</td>
</tr>
<tr>
<td>March 13-20</td>
<td>Summer school advising</td>
</tr>
<tr>
<td>March 20</td>
<td>Summer school registration</td>
</tr>
<tr>
<td>March 20-31</td>
<td>Fall registration advising</td>
</tr>
<tr>
<td>April 3-13</td>
<td>Registration for fall 2006</td>
</tr>
<tr>
<td>April 14</td>
<td>Good Friday Observance Holiday (no classes)</td>
</tr>
<tr>
<td>April 26</td>
<td>Classes end</td>
</tr>
<tr>
<td>April 27</td>
<td>Reading Day</td>
</tr>
<tr>
<td>April 28 - May 4</td>
<td>Exams</td>
</tr>
<tr>
<td>May 13</td>
<td>Divinity School Hooding Ceremony</td>
</tr>
<tr>
<td>May 14</td>
<td>Baccalaureate</td>
</tr>
<tr>
<td>May 15</td>
<td>Commencement</td>
</tr>
</tbody>
</table>

#### Summer Semester 2006

<table>
<thead>
<tr>
<th>Date</th>
<th>Event</th>
</tr>
</thead>
<tbody>
<tr>
<td>May 24</td>
<td>First summer session begins</td>
</tr>
<tr>
<td>June 30</td>
<td>First summer session ends</td>
</tr>
<tr>
<td>July 6</td>
<td>Second summer session begins</td>
</tr>
<tr>
<td>August 11</td>
<td>Second summer session ends</td>
</tr>
</tbody>
</table>
In a treatise entitled “The Wisdom of the Desert,” Thomas Merton observed that those “desert saints” who sought God in spiritual and geographic wildernesses were, “most of all,” seeking “their own true self, in Christ.” And in order to do this, “they had to reject completely the false, formal self, fabricated under social compulsion in ‘the world.’ They sought a way to God that was uncharted and freely chosen, not inherited from others who had mapped it beforehand.” He concluded that, “Obviously such a path could only be traveled by one who was very alert and very sensitive to the landmarks of a trackless wilderness.” (Thomas Merton Reader, 466-7)

Merton’s words regarding those ancient Christians are also a challenge for divinity schools and divinity school students in the 2005/06 school year. So welcome to Wake Forest University Divinity School! I hope that this is a place where the great ideas and issues that have haunted (and hunted) religious individuals and communities across the centuries can provide effective signs and symbols in the sometimes trackless wilderness of the church and the world. I trust that you will find this a place where you are challenged in class and outside class even as your own ideas are heard and taken seriously. At our best, we will work hard to challenge you academically and spiritually even as we seek to nurture your gifts of ministry and your responses to hurting persons all around us. Together we will dare one another to confront the broad spectrum of biblical, theological, historical, and pastoral beliefs and practices that many take for granted.

Here the quest for the “true self” involves opportunities for community, worship, and other occasions for spiritual renewal. In these settings we are at once comforted and afflicted in the presence of the Holy and encounter with the prophetic word. Students play a significant part in planning and leading weekly worship and at least half the preachers each year are divinity school colleagues.

This year we welcome new friends and colleagues to the University community. Dr. Nathan O. Hatch, former provost at Notre Dame University, was elected the 13th president of Wake Forest University in January 2005 and assumed those duties in July. An internationally known scholar of American religion, Dr. Hatch brings a superb background in research and administration to his new position. We welcome him and anticipate his leadership of the University.

We also welcome the Reverend Veronice Miles as Instructor of Homiletics and Christian Education. Professor Miles is completing the PhD at Emory University and will join our faculty in January 2006 to teach courses in preaching, Christian education, and womanist studies. We are honored that she would choose to join our faculty.

And we welcome new and returning students, committing ourselves to that quest for an “uncharted and freely chosen” journey toward and with God, alert trackers in God’s “trackless wilderness.” Welcome. Let’s get on with it.
Wake Forest Institute was founded in 1834 by the Baptist State Convention of North Carolina. The school opened its doors on February 3 with Samuel Wait as principal. Classes were first held in a farmhouse on the Calvin Jones plantation in Wake County, North Carolina, near which the village of Wake Forest later developed.

Rechartered in 1838 as Wake Forest College, Wake Forest is one of the oldest institutions of higher learning in the state. The School of Law was established in 1894, followed by a two-year medical school in 1902. Wake Forest was exclusively a college for men until World War II, when women were admitted for the first time.

In 1941 the medical school moved to Winston-Salem to become affiliated with North Carolina Baptist Hospital and was renamed the Bowman Gray School of Medicine. In 1946 the trustees of Wake Forest and the Baptist State Convention of North Carolina accepted a proposal by the Z. Smith Reynolds Foundation to relocate the College to Winston-Salem. The late Charles and Mary Reynolds Babcock donated much of the R.J. Reynolds family estate as the site for the campus, and building funds were received from many sources. From 1952 to 1956, the first fourteen buildings were constructed in Georgian style on the new campus. The move to Winston-Salem took place in the summer of 1956; the original, or “old” campus, is now home to Southeastern Baptist Theological Seminary.

Following the move, Wake Forest grew considerably in enrollment, programs, and stature and became a University in 1967. The School of Business Administration, first established in 1948, was named the Charles H. Babcock School of Business Administration in 1969 and admitted its first graduate students in 1971. In 1972 the school enrolled only graduate students and the name was changed to the Babcock Graduate School of Management; departments of business and accountancy and economics were established in the College. In 1980 the Department of Business and Accountancy was reconstituted as the School of Business and Accountancy; the name was changed to the Wayne Calloway School of Business and Accountancy in 1995.

The Division of Graduate Studies, established in 1961, is now organized as the Graduate School and encompasses advanced work in the arts and sciences on both the Reynolda and Bowman Gray campuses. In 1997 the medical school was renamed the Wake Forest University School of Medicine; its campus is now known as the Bowman Gray Campus. The Divinity School was established in 1999.

Wake Forest honors its Baptist heritage in word and deed. The University will fulfill the opportunities for service arising out of that heritage. The University is an associate member of the Convention’s Council on Christian Higher Education and receives financial and intangible support from Convention-affiliated churches. Governance is now by an independent Board of Trustees; there are advisory boards of visitors for the College and each professional school. A joint board of University trustees and trustees of the North Carolina Baptist Hospital is responsible for Wake Forest University Baptist Medical Center, which includes the hospital and the medical school.

Wake Forest University is a member of the Southern Association of Colleges and Schools, the Southern Universities Conference, the Association of American Colleges, the Conference of Southern Graduate Schools, and the Council of Graduate Schools in the United States. Wake Forest University is accredited by the Commission on Colleges of the Southern Association of Colleges and Schools to award bachelor’s, master’s, and doctoral degrees. The Commission can be contacted at (404) 679-4501, 1866 Southern Lane, Decatur, Georgia 30033-4097 and http://www.sacscoc.org/. Inquiries should relate only to the accreditation status of the institution and not to general admission information. The Divinity School prospectus and master of divinity degree were approved by the Commission on Colleges July 26, 1999, for inclusion in the University’s accreditation by the Southern Association of Colleges and Schools.

The Divinity School was accredited in June 2005 by the Association of Theological Schools in the United States and Canada (ATS). ATS is located at 10 Summit Drive, Pittsburgh, Pennsylvania 15275-1003 and www.ats.edu. Inquiries to ATS should relate only to the accreditation status of the Divinity School and matters concerning ATS standards.
community

Wake Forest University is located in Winston-Salem, North Carolina, a city rich in history and culture. Salem was founded in 1766 by German Moravians as a congregational town, and the nearby city of Winston was established in 1849. As the area became known for its tobacco, furniture, and textile industries, completion of the railroad line furthered the economic growth of the Winston and Salem communities. In 1913 the two cities merged, and although Winston-Salem continues to thrive economically and is now North Carolina’s fourth largest city, it still retains its early southern charm and visitors can still stroll the cobblestone streets of Old Salem.

Nestled in the rolling hills of North Carolina’s western Piedmont region, Winston-Salem offers its visitors and residents the best of many worlds. Winston-Salem is only 2.5 hours away from the Blue Ridge Mountains, and only 4.5 hours from the beautiful beaches of the Carolinas. The climate is mild, but the Winston-Salem area still experiences all four seasons, with average high summer temperatures around 87˚ F and average high winter temperatures around 50˚ F. In addition to the versatility offered by its location, Winston-Salem is also a city of social diversity. The city is home to the exclusive Tanglewood Park, which offers two Robert Trent Jones designed golf courses and numerous events open to the public. The city also boasts a cost of living that is at or below the national average, and students are able to find a variety of quality housing options at affordable prices.

With a population of about 185,000, Winston-Salem offers most of the activities enjoyed in larger cities, but with the appeal of a small southeastern town. For art lovers, Winston-Salem provides the Southeastern Center for Contemporary Art (SECCA), the Museum of Anthropology, the Museum for Early Southern Decorative Arts, and the Reynolda House, Museum of American Art, as well as places such as the Sawtooth Center, which features interactive art exhibits.

Theater buffs will find Winston-Salem a delight. In addition to theater performances given by the city’s universities and the North Carolina School of the Arts, Winston-Salem is home to several community theaters and the National Black Theatre Festival. Nearby High Point is home to the North Carolina Shakespeare Festival. The North Carolina School of the Arts School of Filmmaking sponsors the RiverRun International Film Festival in the spring of each year.

Sports fans and nature lovers will enjoy Winston-Salem as well. The city has over 40 parks, yet also provides big-time sports excitement with minor league professional baseball and hockey teams, as well as Winston Cup Auto Racing.

In addition to Wake Forest University, Winston-Salem is home to Winston-Salem State University, Salem College, North Carolina School of the Arts, and Forsyth Technical Community College. These institutions, as well as the city’s rich offering of cultural, historical, social, and sporting events, combine to make Winston-Salem a unique and pleasurable place to live.

campus

The University has two campuses: the Reynolda, or main campus, and the Bowman Gray campus, location of the School of Medicine. The main campus, including the Divinity School, is situated on 340 acres; its physical facilities consist of over 30 buildings. The Reynolda Gardens annex, consisting of about 150 acres and including Reynolda Woods, Reynolda Village, Reynolda Gardens, and Reynolda House, Museum of American Art, is adjacent to campus. The Graylyn International Conference Center, owned by Wake Forest University, is a 55-acre estate about one mile from the Reynolda campus. Graylyn is an award-winning executive center and is used for conferences and other events.
Wake Forest University Divinity School was founded in 1999 after having been approved by the Board of Trustees of the University in 1989. Although the School, like the University, is Baptist in heritage, it is a nondenominational theological institution. It is Christian by tradition and ecumenical in outlook. It offers courses leading to the degree of master of divinity. This graduate degree provides the standard academic course of study in professional preparation for a variety of ministries.

mission statement

The Divinity School of Wake Forest University is a graduate, professional school that is Christian by tradition, Baptist in heritage, and ecumenical in outlook. Consistent with Wake Forest’s commitment to academic excellence and in the spirit of the University motto, Pro Humanitate, the Divinity School prepares leaders informed by a theological understanding of vocation. Through imaginative courses and diverse programs of community engagement, students are equipped to be agents of justice, reconciliation, and compassion in Christian churches and other ministries.

The Wake Forest University Divinity School aims to:

Foster academic excellence: The Divinity School faculty fosters critical scholarship across the varied disciplines of theological education through rigorous academic inquiry in the classroom and through research and publication.

Promote cross-disciplinary exploration: As a school of the University, the Divinity School seeks to facilitate cross-disciplinary studies that promote dialogue and learning through interaction with faculty and students in other University-related schools and departments.

Encourage a global perspective: Through theological reflection, critical inquiry, and ministry formation, the Divinity School encourages students to explore diverse religious, cultural, and ethnic perspectives within both national and international contexts.

Embody diversity: A primary and continuing goal of the Divinity School is to ensure that students, faculty, and staff reflect racial and gender inclusiveness along with ecumenical and geographic diversity that characterize the Church and the world.

Nurture spiritual growth: Within its emphasis on academic excellence, theological reflection, and the Universitywide commitment to Pro Humanitate, the Divinity School provides opportunities for spiritual growth and the exploration of personal and corporate spirituality.

Partner with faith communities: The Divinity School seeks the wisdom of churches and other faith communities while offering them a variety of educational resources through lecture series, continuing education, internships, and continuing consultation.

Contribute to the University mission: The Divinity School seeks to support and augment the University’s work commitment to Pro Humanitate in the exploration of questions of religious identity, academic responsibility, ethics, spirituality, vocation, and community service.

features

To accomplish its mission the Divinity School offers a variety of features:

An ecumenical core faculty offering instruction in the classical disciplines of biblical, historical, theological, and ministerial studies.

Associated faculty from the broader University community, including the Departments of Religion, Art, Classics, Communication, Economics, English, Music, and Philosophy, as well as the Schools of Management, Business, Law, Medicine, and the Graduate School of Arts and Sciences and fully qualified adjunct faculty from the world community.

A first-year art of ministry course bringing students and faculty together each week for theological reflection.

A senior interdisciplinary project, internship, or colloquium, selected by students and supervised by various faculty members.

Mission immersion experiences, national and international, required of all students.

Extensive scholarship support and student-ministry placement.

Consortia educational opportunities with the North Carolina Baptist Pastoral Care Center; the Appalachian Ministries Educational Resource Center; the Hood Theological Seminary; the Cooperative Baptist Fellowship Schools, a group of Baptist-related theological institutions; and an Urban Ministry Consortium.
A vocational formation program offering leadership formation, specialized internships, and classroom learning experiences.

Spiritual formation through courses, worship experiences, vocational formation, personal and group retreats, spiritual direction.

Special study programs to assist students in meeting the ministry requirements of various denominations.

A comprehensive program that links the arts to theological education including music, visual arts, dance, theatre, films, and literature.

History of the Divinity School

The story of the Wake Forest University Divinity School, in a way, began long before its first students opened a textbook in 1999, its first dean stepped on campus in 1996, or its first $500 came from First Baptist Church in New Bern in 1989. The story, like Wake Forest itself, commenced with Samuel and Sarah Wait some 170 years ago. In 1827 they left home and family in the North so that Samuel could become the pastor of that Baptist church at New Bern, North Carolina.

Viewing the Carolina “backcountry” as a secular, pagan region and convinced of the need for an educated clergy, the Waits-along with their daughter-packed their worldly possessions in a two-horse Jersey wagon and began crisscrossing the rural state. They traveled the state’s dusty byways, raising money to fulfill their vision of educating a new generation of ministers, and knocking on farmhouse doors when they grew weary and needed to rest. Sarah Wait made and sold hats to support her family, and Samuel Wait preached hundreds of sermons, as many as 268 in one year.

Two years later, more than $2,000 had been raised to buy the 615-acre plantation of Calvin Jones in Wake County, north of Raleigh. In 1834, in cooperation with the North Carolina Baptist State Convention, which Wait also helped found, the Wake Forest Manual Labor Institute opened. Samuel Wait became its first principal, and students worked in the fields by day and studied by candlelight at night. By the end of the first year, 72 students had enrolled, each paying a total of $60 per year for their education and able to earn money toward that sum by working on the farm. But only four of the students were ministers and only 18 professed a religious faith.

Today, Samuel Wait no doubt would be astounded at what has developed from such modest beginnings. Rechartered as Wake Forest College in 1838 after the end of the manual labor requirement, Wait’s school, like other church-related colleges, faced daunting financial challenges. But the vision prevailed and the school matured into a 6,000-student, liberal-arts university, with established professional schools of law, medicine, and management. The institution, known since 1967 as Wake Forest University, stands two hours drive from its original home in Wake County. Since 1986 it has been autonomous in governance, with fraternal ties to the Baptist State Convention. Long gone are the days of candlelit study sessions, male-only classes, and compulsory chapel. Yet Wait’s original vision of educating ministers remains. As the first professional school to open at the University since the Babcock Graduate School of Management was organized in 1969, the Wake Forest University Divinity School brings the Waits’ dream to fruition. In April 1989 the trustees of Wake Forest University approved the idea of forming a Divinity School, stipulating that sufficient funds should first be raised so that programs in other departments and professional schools would not be adversely affected. In 1999, the School opened its doors to female and male students seeking a master of divinity degree through the full-time, three-year program. While most intend to work in parish ministry, others will choose vocations in counseling, higher education, and related areas.

Thirteen of the first 24 donations to the School came from churches in North Carolina, whose pulpits some day could be filled by Divinity School graduates. The very first gift-$500-came August 1, 1989, from First Baptist Church in New Bern, the church that Samuel Wait once served. The road has been long. Raising support and money was not without difficulty. Supporters wanted assurances of the school’s direction and proof of its ultimate success. Yet University Trustees continued to affirm the plan for a Divinity School and volunteers and supporters continued promoting it. Today, the school has $10 million in pledges and gifts, a renowned faculty, a multidisciplinary curriculum, earnest students, and open doors.

The Waits had challenges, too, gaining support for their vision. Educating ministers was a difficult idea to sell in the early 1800s to the state’s 20,000 Baptists, who often were suspicious of education. Many believed that an “educated clergy” could be detrimental to faith. But the Waits viewed their mission as providential, believed they had a mandate to see it fulfilled, and sacrificed to make it happen. Samuel Wait’s first visit to North Carolina was as a young man, riding in a horse-drawn buggy and attempting to raise money for Columbian College (now George Washington University) in Washington, D.C. Wait and another preacher arrived
first in Edenton, where they met Thomas Meredith, a prominent Baptist. Meredith was so impressed with Wait that he wrote a letter to the Baptist church at New Bern, which was without a pastor, recommending his new friend. Wait visited New Bern and was preparing to leave when something spooked his horse, causing the animal to jump and break a wagon wheel. Wait was forced to remain in New Bern an additional month, preaching multiple times before continuing his fund-raising in South Carolina. The New Bern church soon issued a call, inviting him to be their pastor. Wait accepted, but he viewed the barren, sparsely populated state of North Carolina as a place where children were growing up without spiritual direction, preachers were ill-prepared, and Baptist churches needed greater cooperation. Wait helped form the Baptist Benevolence Society, the predecessor of the Baptist State Convention, to promote education and missions, and he delivered its inaugural sermon in 1829. After founding the college, he was its president until 1844 and a member of the Board of Trustees until 1865. Samuel Wait died in 1867 in the town of Wake Forest. Today, the University chapel bears his name.

As early as the mid-1940s, the idea of opening a professional school of theology surfaced at Wake Forest College. Fissures in the Southern Baptist family re-ignited the idea in the mid-1980s. As Baptists fought over control of their denomination in the 1970s and 1980s, the convention’s six seminaries often were the battlegrounds, with trustees and faculty clashing over issues of dogma and denominational control, as well as academic and intellectual freedom. Many faculty members were fired or forced to resign, and Baptists in the pews who held more moderate views began wondering who would educate their next generation of clergy.

In addition, religions in America in general, and mainline denominations in particular, found themselves in near-constant flux in the latter half of the 20th century. Denominations experienced significant transitions, as individuals explored numerous spiritual avenues and confronted controversies, old and new. Schools both new and old have found themselves searching for ways to prepare ministers for the ever-changing situation, and when trustees at Wake Forest approved the start of a divinity school in 1989, other institutions also were starting their own. Several new divinity schools opened in the 1990s, including two others in North Carolina with Baptist ties. The Wake Forest University Divinity School, identifying itself as Christian by tradition, ecumenical in outlook, and Baptist in heritage, is the first university-based seminary in the United States to start without a formal denominational affiliation. Its Baptist heritage informs but does not insulate a present and future amid transition and diversity.

As such, the Divinity School takes an interdisciplinary approach to educating ministers and strives for a diversity that mirrors the world today. The school’s curriculum blends instruction in traditional seminary subjects such as biblical studies, theological studies, and historical studies with courses taught by faculty of the University’s undergraduate, graduate, and professional schools, as well as adjunct faculty from outside the University community. A truly integrated approach is one of the hallmarks of the Divinity School.

Wingate Hall, located alongside Wait Chapel, the spiritual center of the campus, has been renovated and expanded, enabling the Divinity School to share space with the University’s Department of Religion, the Office of the Chaplain, and Wake Forest Baptist Church. Common areas in Wingate Hall enable students to meet, talk, study, and pray together. Some students live together in the Wake Forest Divinity Houses, University-owned facilities that border the campus along Polo Road. The curriculum includes a first-year “Art of Ministry” course that brings together first-year divinity students and select faculty for theological reflection, further personal interaction, and opportunities for spiritual formation. A comprehensive, three-year vocational formation program, in which area ministers guide students in internships, together with multicultural ministry courses centered in rural, urban, and international settings, assure that students remain involved in and engaged with the broader world.

The beginning of a new century was a momentous time to begin a divinity school, with much uncertainty about the future and significant transitions occurring in theological education and the world today. Amid those transitions, the vision begun by Samuel and Sarah Wait remains, extending through the University and its Divinity School into a new millennium.
Theology and the Church in the Twenty-First Century

Since the 1960s, theology and religious experience in North America have undergone major transformations. Denominations, once the primary means of organizing religious institutions in the United States, are increasingly one of multiple options for faith communities. These days, many parishioners select congregations less for their particular denominational connection than for the sense of community and ministry they provide.

Although there is great interest in various forms of spirituality throughout American society, many hesitate to affiliate with specific religious bodies, reflecting a constituency of “believers, not belongers.” Denominations, however, will not soon pass away. While many now speak of a “post-denominational era,” denominations remain the door to Christian ministry, providing ordination for individual ministers into a specific tradition. Nonetheless, religious conversations now extend from ecumenical to interfaith dialogue, as believers and nonbelievers rethink and question all claims on divinity. In the process, individual and communal faith is tried, tested, and transformed.

Amid such momentous transitions, the Wake Forest University Divinity School seeks to ground a new generation of ministerial students in theology’s past and present, and to orient them to its future. Like other divinity schools across the nation, it is a school of the University, drawing on the broad community of scholars in the college of arts and sciences, and the other four graduate schools. Students not only have the possibility of taking graduate courses in the University, they are encouraged to do so. As the newest of the University’s schools, the Divinity School provides faculty and students who contribute significantly to the community of scholars at Wake Forest.

The Divinity School is markedly Christian by tradition, ecumenical in outlook, and Baptist in heritage. The pursuit of such diversity, though it may be difficult and fragile, is a continuing commitment of this School. Students, faculty, and staff reflect a variety of backgrounds, diverse academic disciplines, and professional endeavors.

At the Divinity School, faculty function within the traditional rubrics of theological education, grounding students in biblical studies, church history, systematic theology, spirituality, and practical theology. Yet faculty members also venture beyond these boundaries, concerned for cross-disciplinary learning, as they anticipate an ever-changing theological and ecclesiastical environment. The intention is to educate effective ministers and leaders for the church and the world of tomorrow.
Douglass M. Bailey
Executive Director of the Center for Urban Ministry Inc.
Assistant Professor of Urban Ministry
BA, Wake Forest University;
MDiv, Virginia Theological Seminary;
DD, Rhodes College, (Memphis), Virginia Theological Seminary

Doug Bailey comes to the Divinity School following 39 years in Episcopal ministry. Most recently, and for 23 years, he served as rector of Calvary Church, Memphis, a downtown congregation and jubilee center, renowned for its imaginative urban ministry to metropolitan Memphis and the mid-south. Under Bailey’s leadership, Calvary Church significantly rebuilt its congregational life, which had greatly diminished in the decade following the assassination of Dr. Martin Luther King Jr. He also organized the creation of ten different nonprofit urban ministries serving the city’s needs.

Bailey was ordained in his native diocese of West Virginia where he served several congregations. He also served as rector of St. John’s Church, Hagerstown, Maryland; fellow of the College of Preachers at Washington National Cathedral, and St. George’s College, Jerusalem; and the presiding bishop-appointed member of a four-person team representing the national Episcopal church’s work with the Anglican province of Brazil. Bailey received the Distinguished Service Award from Wake Forest University in 2001 and the Humanitarian of the Year Award from the Memphis National Conference for Community and Justice (formerly the National Conference of Christians and Jews) in 2002. His two honorary doctorate degrees are for nationally recognized leadership in “building up the urban body of Christ” and in “urban and justice ministry.”

The Center for Urban Ministry Inc. at the Wake Forest Divinity School produces national ecumenical conferences such as “The City of God for American Cities: Reinventing the Urban Church.” Bailey teaches Urban Ministry: Jesus and Justice, Urban Ministry by Immersion, and courses for the Episcopal studies program. He serves as a consultant for urban congregations and for theological schools seeking to offer urban ministry studies.

Bailey and his wife, Carolyn, are parents of three and grandparents of four. Carolyn Bailey also serves as administrator of the Center for Urban Ministry Inc. Along with a keen interest in helping the urban church shape the souls of cities, Bailey has a zeal for social justice, family life, and the outdoors. He is an avid hiker, reader, and mountain biker.

Prior to accepting an appointment to Wake Forest University Divinity School, Katherine Amos spent five years as associate director of accreditation and extension education at the Association of Theological Schools in the United States and Canada. This association is the professional accrediting association for theological schools and provides services in the areas of leadership development, globalization, diversity, and theological development. She served as an evaluation chair or staff person for 200 accrediting visits and assisted theological institutions in conducting self-studies, preparing for peer evaluation visits, and developing extension sites, distance education programs, new degree programs, and international degree programs.

Amos has served as an associate director for the College Commission of the Southern Association of Colleges and Schools, an academic vice president, and an assistant vice president of student development. She has also been a member of the faculty of Florida State University and the University of Louisville.

She served as issue editor and writer for the Journal of Theological Education and has written for national journals and newsletters including ARTS: The Arts in Religious and Theological Education and The Living Pulpit.

Amos is an ordained Baptist deacon, has a certificate in the psychiatric rehabilitation internship program at Harvard Medical School, and has completed a Spiritual Deepening Program at Shalem Institute for Spiritual Formation. She is currently a student in the University of Wisconsin at Madison certificate program in distance education.

Amos is married to William E. Amos, a psychotherapist and adjunct faculty member of Wake Forest University Divinity School. The couple have two children.

Katherine E. Amos
Associate Dean of Academic Affairs
Associate Professor of Christian Education and Spiritual Formation
BA, Lenior Rhyne College;
MRE, Lutheran Theological Southern Seminary;
MS, PhD, Florida State University

Douglass M. Bailey
Executive Director of the Center for Urban Ministry Inc.
Assistant Professor of Urban Ministry
BA, Wake Forest University;
MDiv, Virginia Theological Seminary;
DD, Rhodes College, (Memphis), Virginia Theological Seminary

Doug Bailey comes to the Divinity School following 39 years in Episcopal ministry. Most recently, and for 23 years, he served as rector of Calvary Church, Memphis, a downtown congregation and jubilee center, renowned for its imaginative urban ministry to metropolitan Memphis and the mid-south. Under Bailey’s leadership, Calvary Church significantly rebuilt its congregational life, which had greatly diminished in the decade following the assassination of Dr. Martin Luther King Jr. He also organized the creation of ten different nonprofit urban ministries serving the city’s needs.

Bailey was ordained in his native diocese of West Virginia where he served several congregations. He also served as rector of St. John’s Church, Hagerstown, Maryland; fellow of the College of Preachers at Washington National Cathedral, and St. George’s College, Jerusalem; and the presiding bishop-appointed member of a four-person team representing the national Episcopal church’s work with the Anglican province of Brazil. Bailey received the Distinguished Service Award from Wake Forest University in 2001 and the Humanitarian of the Year Award from the Memphis National Conference for Community and Justice (formerly the National Conference of Christians and Jews) in 2002. His two honorary doctorate degrees are for nationally recognized leadership in “building up the urban body of Christ” and in “urban and justice ministry.”

The Center for Urban Ministry Inc. at the Wake Forest Divinity School produces national ecumenical conferences such as “The City of God for American Cities: Reinventing the Urban Church.” Bailey teaches Urban Ministry: Jesus and Justice, Urban Ministry by Immersion, and courses for the Episcopal studies program. He serves as a consultant for urban congregations and for theological schools seeking to offer urban ministry studies.

Bailey and his wife, Carolyn, are parents of three and grandparents of four. Carolyn Bailey also serves as administrator of the Center for Urban Ministry Inc. Along with a keen interest in helping the urban church shape the souls of cities, Bailey has a zeal for social justice, family life, and the outdoors. He is an avid hiker, reader, and mountain biker.

Katherine E. Amos
Associate Dean of Academic Affairs
Associate Professor of Christian Education and Spiritual Formation
BA, Lenior Rhyne College;
MRE, Lutheran Theological Southern Seminary;
MS, PhD, Florida State University

Douglass M. Bailey
Executive Director of the Center for Urban Ministry Inc.
Assistant Professor of Urban Ministry
BA, Wake Forest University;
MDiv, Virginia Theological Seminary;
DD, Rhodes College, (Memphis), Virginia Theological Seminary

Doug Bailey comes to the Divinity School following 39 years in Episcopal ministry. Most recently, and for 23 years, he served as rector of Calvary Church, Memphis, a downtown congregation and jubilee center, renowned for its imaginative urban ministry to metropolitan Memphis and the mid-south. Under Bailey’s leadership, Calvary Church significantly rebuilt its congregational life, which had greatly diminished in the decade following the assassination of Dr. Martin Luther King Jr. He also organized the creation of ten different nonprofit urban ministries serving the city’s needs.

Bailey was ordained in his native diocese of West Virginia where he served several congregations. He also served as rector of St. John’s Church, Hagerstown, Maryland; fellow of the College of Preachers at Washington National Cathedral, and St. George’s College, Jerusalem; and the presiding bishop-appointed member of a four-person team representing the national Episcopal church’s work with the Anglican province of Brazil. Bailey received the Distinguished Service Award from Wake Forest University in 2001 and the Humanitarian of the Year Award from the Memphis National Conference for Community and Justice (formerly the National Conference of Christians and Jews) in 2002. His two honorary doctorate degrees are for nationally recognized leadership in “building up the urban body of Christ” and in “urban and justice ministry.”

The Center for Urban Ministry Inc. at the Wake Forest Divinity School produces national ecumenical conferences such as “The City of God for American Cities: Reinventing the Urban Church.” Bailey teaches Urban Ministry: Jesus and Justice, Urban Ministry by Immersion, and courses for the Episcopal studies program. He serves as a consultant for urban congregations and for theological schools seeking to offer urban ministry studies.

Bailey and his wife, Carolyn, are parents of three and grandparents of four. Carolyn Bailey also serves as administrator of the Center for Urban Ministry Inc. Along with a keen interest in helping the urban church shape the souls of cities, Bailey has a zeal for social justice, family life, and the outdoors. He is an avid hiker, reader, and mountain biker.

Katherine E. Amos
Associate Dean of Academic Affairs
Associate Professor of Christian Education and Spiritual Formation
BA, Lenior Rhyne College;
MRE, Lutheran Theological Southern Seminary;
MS, PhD, Florida State University

Douglass M. Bailey
Executive Director of the Center for Urban Ministry Inc.
Assistant Professor of Urban Ministry
BA, Wake Forest University;
MDiv, Virginia Theological Seminary;
DD, Rhodes College, (Memphis), Virginia Theological Seminary

Doug Bailey comes to the Divinity School following 39 years in Episcopal ministry. Most recently, and for 23 years, he served as rector of Calvary Church, Memphis, a downtown congregation and jubilee center, renowned for its imaginative urban ministry to metropolitan Memphis and the mid-south. Under Bailey’s leadership, Calvary Church significantly rebuilt its congregational life, which had greatly diminished in the decade following the assassination of Dr. Martin Luther King Jr. He also organized the creation of ten different nonprofit urban ministries serving the city’s needs.

Bailey was ordained in his native diocese of West Virginia where he served several congregations. He also served as rector of St. John’s Church, Hagerstown, Maryland; fellow of the College of Preachers at Washington National Cathedral, and St. George’s College, Jerusalem; and the presiding bishop-appointed member of a four-person team representing the national Episcopal church’s work with the Anglican province of Brazil. Bailey received the Distinguished Service Award from Wake Forest University in 2001 and the Humanitarian of the Year Award from the Memphis National Conference for Community and Justice (formerly the National Conference of Christians and Jews) in 2002. His two honorary doctorate degrees are for nationally recognized leadership in “building up the urban body of Christ” and in “urban and justice ministry.”

The Center for Urban Ministry Inc. at the Wake Forest Divinity School produces national ecumenical conferences such as “The City of God for American Cities: Reinventing the Urban Church.” Bailey teaches Urban Ministry: Jesus and Justice, Urban Ministry by Immersion, and courses for the Episcopal studies program. He serves as a consultant for urban congregations and for theological schools seeking to offer urban ministry studies.

Bailey and his wife, Carolyn, are parents of three and grandparents of four. Carolyn Bailey also serves as administrator of the Center for Urban Ministry Inc. Along with a keen interest in helping the urban church shape the souls of cities, Bailey has a zeal for social justice, family life, and the outdoors. He is an avid hiker, reader, and mountain biker.
Jill Y. Crainshaw graduated from Wake Forest University with a bachelor’s degree in religion. She earned a doctor of philosophy degree in homiletics and liturgical theology from Union Theological Seminary and Presbyterian School of Christian Education in 1998. Crainshaw’s research interests include liturgical theology, the theory and practice of preaching, vocational formation for ministry, and feminist perspectives on church leadership. Crainshaw is the author of Wise and Discerning Hearts: An Introduction to a Wisdom Liturgical Theology, published by The Liturgical Press in 2000.

Crainshaw was ordained in 1987 and is now a Minister of Word and Sacrament in the Presbyterian Church (USA). Prior to joining the Divinity School faculty, she served for six years as pastor of Neriah Baptist Church in Buena Vista, Virginia, as a hospice chaplain, as interim pastor of Buena Vista Presbyterian Church in Buena Vista, Virginia, and as a chaplain for the Sunnyside Presbyterian Retirement Community in Harrisonburg, Virginia.

In addition to her responsibilities with the Divinity School, Crainshaw serves as a program director for the University’s Pathways program, an initiative funded through the Lilly Endowment for Theological Exploration of Vocation.

James M. Dunn joined the Divinity School in September 1999 after 19 years as executive director of the Baptist Joint Committee on Public Affairs. He continues work for the Baptist Joint Committee as president of its endowment. The Baptist Joint Committee, with offices in Washington, deals with issues of religious liberty and separation of church and state for 14 Baptist conventions and conferences in the United States as well as for several hundred churches.

Dunn has served as a pastor, campus minister, and college teacher. For 12 years he was the executive director of the Christian Life Commission, the social action agency of Texas Baptists. He is a past president of Bread for the World and a former chairman of the Ethics Commission of the Baptist World Alliance. He serves on the boards of the Clergy Leadership Network and is chair of the Whitstitt Historical Society.

He has appeared on major television networks news programs and has been a frequent guest on television documentaries and a contributor to TomPaine.com, an internet magazine. He contributes to several publications and is a coauthor of Soul Freedom: Baptist Battle Ground; Endangered Species; An Approach to Christian Ethics; and Politics: A Guidebook for Christians. He frequently testifies before congressional committees as he did in 2001 before the United States Senate Judiciary Committee hearings on the confirmation of Attorney General John Ashcroft. His wife, Marilyn (nee McNeely) the daughter of two Southwestern Seminary music professors, is a well-known Baptist musician.

Mark E. Jensen teaches courses in pastoral care, pastoral counseling, and pastoral theology for the Divinity School. He also directs a partnership in multicultural Clinical Pastoral Education between the Divinity School, Wake Forest University Medical Center, and Hood Theological Seminary. Jensen is a chaplain supervisor at Wake Forest University Medical Center and has been an adjunct associate professor of religion at Wake Forest since 1993. In the latter role, he coordinates the MA in pastoral care offered jointly by the religion department and Medical Center’s Department of Chaplaincy and Pastoral Education. He is a certified supervisor in the Association for Clinical Pastoral Education, and a fellow in the American Association of Pastoral Counselors. He chairs a Medical Center study committee on spirituality and health.

Born in Texas, Jensen has served on church staffs in Texas and Kentucky. He has been a hospital chaplain in Kentucky and North Carolina. He began and directed a pastoral counseling center in Knoxville, Tennessee. He is author of Shattered Vocations, as well as articles in pastoral care and counseling journals.

Jensen is married to Lisa Barton, a public school educator of students with learning disabilities. The couple have two daughters.
Charles A. Kimball
Core Adjunct Faculty
BS, Oklahoma State University; MDiv, Southern Baptist Theological Seminary; ThD, Harvard University

Charles Kimball is a graduate of Oklahoma State University and holds the MDiv degree from The Southern Baptist Theological Seminary. An ordained Baptist minister, he received his ThD from Harvard University in comparative religion with specialization in Islamic studies.

Kimball teaches courses in the Divinity School that bring together his interest and expertise in world religions, Islam, interfaith dialogue, and Christian mission. He frequently lectures and is an expert analyst on issues related to the Middle East, Islam, and the intersection of religion and politics in the United States.

Before joining the Wake Forest faculty in 1996, Kimball taught for six years at Furman University, where he also served as the director for International Education. From 1983-1990 he was the director of the Middle East office at the National Council of Churches, based in New York. He made more than 35 visits to the Middle East and has worked closely with Congress, the White House, and the State Department during the past 20 years.

His articles have appeared in a number of publications, including Sojourners, the Christian Century, the Los Angeles Times, the Christian Science Monitor, and the Boston Globe. He is the author of four books, including Striving Together: A Way Forward in Christian-Muslim Relations and Religion, Politics and Oil: The Volatile Mix in the Middle East. Kimball’s third book, Angle of Vision: Christians and the Middle East, was the primary mission study text used in churches across North America in 1993-94.

Since the Sept. 11th terrorist attacks on the World Trade Center and the Pentagon, Kimball has been interviewed by more than 100 television and radio stations as well as major newspapers and broadcast outlets throughout the U.S., Canada, France, Australia, and South Africa. His highly anticipated book, When Religion Becomes Evil, was published in September 2002 by Harper San Francisco.

Charles and Nancy Kimball have two children.

Bill J. Leonard
Dean of the Divinity School and Professor of Church History
BA, Texas Wesleyan College; MDiv, Southwestern Baptist Theological Seminary; PhD, Boston University

Bill J. Leonard, a renowned Baptist historian, was appointed dean in May 1996. Prior to that, he was the chairman of the Department of Religion and Philo-sophy at Samford University in Birmingham, Alabama. From 1975 to 1992, Leonard was professor of church history at The Southern Baptist Theological Seminary in Louisville, Kentucky.

A Baptist minister and native Texan, Leonard served as an interim pastor for over 25 churches in Indiana, Kentucky, Connecticut, Alabama, and North Carolina. During the 1988-1989 school year, he was visiting professor at the Seinan Gakuin University in Fukuoka, Japan.

He is the author or editor of 15 books including the Encyclopedia of Religious Controversies, published by Greenwood Press in the fall of 1997, which he edited with George H. Shriver of Georgia Southern College, and Christianity in Appalachia: Profiles in Regional Pluralism, published in 1999 by University of Tennessee Press. Leonard’s newest work, Baptist Ways: A History, was published by Judson Press in 2003. His other writings include articles for several scholarly periodicals, encyclopedias, and anthologies.

In the past several years, Leonard received or participated in nine different grants from the Lilly Endowment, the Wabash Foundation, the Luce Foundation and the Jessie Ball duPont Foundation. He is married to Candyce Crew Leonard, a humanities professor at Wake Forest. They, along with their daughter, are members of First Baptist Church, Highland Avenue in Winston-Salem.

B. Diane Lipsett
Assistant Professor of New Testament and Christian Origins
BA, University of Alberta, Canada; MA, University of Alberta, Canada; PhD, University of North Carolina at Chapel Hill

Diane Lipsett teaches courses in New Testament and Christian origins in the Divinity School. She brings a background in literary criticism and an ongoing interest in literary and rhetorical theory to her study of early Christian texts.

Lipsett undertook her doctoral work at the University of North Carolina (Chapel Hill), completing a dissertation titled “Seductions of Self-Control: Narrative Transformation in Hermas, Thecla, and Aseneth.” She has also published on the rhetoric of perfection in the Sermon on the Mount and
on motifs of desire and self-restraint in early non-canonical texts. She was selected one of four “Regional Scholars” recognized in 2002 by the Society for Biblical Literature.

Born in Canada, Lipsett also spent parts of her youth in Australia, Texas, and Alaska, participating in a variety of Protestant congregations. She has been actively involved in the teaching and youth ministries of many churches. She is married to Richard Vinson and has two sons, James and Christopher Wudel.

David L. Odom
Core Adjunct Faculty, President, Center for Congregational Health®, Winston-Salem, NC
BA, Furman University; MDiv;
Southeastern Baptist Theological Seminary;
DMin, Princeton Theological Seminary

David L. Odom is the president of the Center for Congregational Health®. He came to the School of Pastoral Care at North Carolina Baptist Hospital Inc. to organize the Center in 1992. The Center serves more than 25 congregations a month with a wide variety of services. More than 600 clergy attend the Center’s educational events each year.

Odom is a consultant to congregations, denominations and nonprofit organizations on a range of issues including staff development, interim ministry, strategic planning, and conflict management. Odom also serves as an educator focusing on leadership development and intentional interim ministry.

In the Divinity School’s first year, Odom was invited to teach a course in congregational studies. Today, he is a member of the vocational formation faculty and is the team leader for internship courses.

Odom is a graduate of Furman University. In 2003 he was awarded the Richard Furman Baptist Heritage Award given to an alumnus who has made outstanding contributions to Baptist life in the spirit of the University’s namesake. In 2002 the ecumenical Interim Ministry Network presented Odom with its Leadership Development Award for outstanding contributions in the development of interim ministry resources.

Odom is an ordained Baptist minister. Prior to his ministry at the Center, he served on the staff of eight congregations in roles ranging from custodian to minister of music and youth. He served as the pastor of Mountain Grove Baptist Church in Hickory, North Carolina from 1984-1992.

Odom is married to Lynn Camp. They have three sons and live in Welcome, North Carolina. They are members at Ardmore Baptist Church in Winston-Salem, North Carolina, where they serve in numerous leadership roles.

Phyllis Trible
University Professor
BA, Meredith College; PhD, Union Theological Seminary/Columbia University; DD, Franklin College, Lehigh University, Wake Forest University

Phyllis Trible is an Internationally known biblical scholar and rhetorical critic. A past president of the Society of Biblical Literature, she began her collegiate teaching career at Wake Forest University in 1963. After leaving in 1971, she taught at Andover Newton Theological School in Massachusetts until she went to Union Theological Seminary in New York in 1979 as a professor of Old Testament. From 1981 until her appointment to the Wake Forest Divinity School

Samuel Stevenson
Core Adjunct Faculty
Pastor, Grace Presbyterian Church (USA)
Winston-Salem, NC
BS, North Carolina A&T State University; MSW, MA, Atlanta University; MDiv, Interdenominational Theological Center;
DMin, Drew University

Samuel Stevenson joined the adjunct faculty of the Divinity School in 2002 as a small group facilitator in vocational formation. He is currently a member of the spirituality teaching team.

In Indiana, Stevenson worked in the state psychiatric system as a social worker. He helped design and implement comprehensive community mental health services in metropolitan Atlanta, Georgia. For nine years, Stevenson served as a mental health consultant and mental health services manager for the National Institute of Mental Health of the United States Public Health Service. He was also an adjunct instructor in sociology at Dekalb Community College of Dekalb County, Georgia.

Stevenson served at First United Presbyterian Church in Athens, Tennessee, during his seminary studies and preparation for the office of minister. He was ordained to the office of Minister of Word and Sacrament in the Presbyterian Church (USA) in 1984 and served as pastor at Calvary Presbyterian Church in Wilson, North Carolina.

He began his pastorate at Grace Presbyterian Church (USA) in 1990. Respected for his compassionate care, enabling leadership, spiritual counsel, and communal connections, Stevenson is responsible for racial ethnic concerns, campus ministry, examinations, church redevelopment, presbytery, and synod reunion for the reuniting Presbyterian Church.

Stevenson is married to Mable Hicks Stevenson, the director of Host Homes of Catholic Social Services of the Charlotte Diocese. They have one daughter and two grandsons.
in 1998, she was the Baldwin Professor of Sacred Literature at Union Theological Seminary.

Trible has been a visiting professor at several other theological schools, including Vancouver School of Theology in British Columbia, Canada, and Iliff School of Theology in Denver, Colorado.

Trible, a leader in the text-based exploration of women and gender in scripture, lectures extensively, including abroad. She is the author of the books *God and the Rhetoric of Sexuality, Texts of Terror: Literary-Feminist Readings of Biblical Narrative*, and, most recently, *Rhetorical Criticism: Context, Method, and the Book of Jonah*. She has written numerous articles and book reviews for magazines and scholarly journals and has provided expert commentary for Bill Moyers’ public television series, *Genesis: A Living Conversation*.

The Phyllis Trible Lectures were inaugurated at Wake Forest University in 2003.

E. Frank Tupper
Professor of Theology
*BA, Mississippi College; MDiv, Southwestern Baptist Theological Seminary; PhD, Southern Baptist Theological Seminary*

E. Frank Tupper is one of the founding faculty of the Wake Forest University Divinity School. In 1973 he began a distinguished career teaching theology at the Southern Baptist Theological Seminary in Louisville, Kentucky. In 1997 he arrived at Wake Forest University as a visiting professor in the Department of Religion.

A native of the Mississippi Delta, Tupper completed his undergraduate work at Mississippi College, finishing the year after a summer as a Baptist Student Union missionary to South Korea. His theological studies at Southern Seminary included a year of doctoral research at the University of Munich with Wolfhart Pannenberg, a pivotal experience in discerning his vocation as church theologian. Sabbatical leaves at Oxford University in England and the University of Tübingen in Germany provided occasions to explore doctrinal formulations in the framework of narrative theology.

Ordained at Crescent Hill Baptist Church in Louisville in 1967, Tupper pastored the Baptist Church in Edmonton, Kentucky for six years. He continued to serve churches as interim pastor after he began teaching at Southern Seminary.

A well-known lecturer and author, Tupper is noted for his books, *Theology of Wolfhart Pannenberg* and *A Scandalous Providence: The Jesus Story of the Compassion of God*. The latter, published in 1995, reflects more than fifteen years of academic research, theological reflection, and the biographical pondering into a narrative rendering of the providence of God.

Neal H. Walls
Associate Professor of Old Testament Interpretation
*AB, College of William and Mary; MA, University of Virginia; PhD, Johns Hopkins University*

A Scholar of the Hebrew Bible/Old Testament and related ancient Near Eastern texts, Walls is fascinated by the breadth, depth, and complexity of Old Testament literature. He enjoys helping students to become skillful interpreters of scripture, to appreciate the diversity of theological perspectives within scripture, and to reclaim the Old Testament’s abundant theological imagination for the church’s ministries today.

Before coming to the Divinity School in 2002, Walls served on the faculty of numerous schools, including Dartmouth, Colby, and Swarthmore Colleges. He most recently taught Old Testament studies for seven years in the Candler School of Theology at Emory University, where he won various research grants and teaching awards. Walls is the author of two books, *The Goddess Anat in Ugaritic Myth* (1992) and *Desire, Discord and Death: Approaches to Ancient Near Eastern Myth* (2001). He is the editor of *Cult Image and Divine Representation in the Ancient Near East*. Walls is currently writing a book on the Gilgamesh epic.

Samuel F. Weber, OSB
Associate Professor of Spiritual Formation and Early Christianity
*BA, Saint Meinrad College; MDiv, Saint Meinrad School of Theology; MA, University of Colorado; STL, Pontifical Athenaeum “St. Anselm,” Rome*

Samuel F. Weber, a Roman Catholic priest and Benedictine monk, is the first Roman Catholic priest on the full-time faculty in the University’s history. Before starting at Wake Forest in 1999, Weber taught early and medieval church history, liturgy, and spirituality at the St. Meinrad School of Theology in St. Meinrad, Indiana for 23 years.

Weber studied at the American Conservatory of Music in Chicago from 1964 to 1966 and served as an organist at St. Meinrad Archabbe1y from 1963-1996. He was an associate editor of the *American Benedictine Review*, as well as a frequent guest lecturer at several Protestant theological schools. He also contributed to several books, including *The Upper Room Worship Book*. Weber works extensively with both Catholics and Protestants in spiritual formation and development, and his appointment to the Divinity School is a continuation of the Benedictine Order’s longstanding involvement in the ecumenical movement. He ministers to the Roman Catholic students on campus and assists in the pastoral care of Catholics in North and South Carolina.
Associated University Faculty

**Tim Auman**  
University Chaplain  
BA, Wofford College  
MDiv, Duke University Divinity School

**Susan Harden Borwick**  
Professor of Music  
BM, BME, Baylor University;  
PhD, University of North Carolina at Chapel Hill

**Stephen B. Boyd**  
J. Allen Easley Professor of Religion  
(Historical Theology & Church History)  
BA, University of Tennessee;  
MDiv, ThD, Harvard Divinity School

**Linda McKinnish Bridges**  
Associate Dean of the College and Adjunct Professor of Religion  
(New Testament & Greek)  
BA, Meredith College;  
MDiv, PhD, Southern Baptist Theological Seminary

**John E. Collins**  
Professor of Religion (Eastern Religion, Science & Religion)  
BS, MS, University of Tennessee;  
MDiv, Southeastern Baptist Theological Seminary;  
MA, PhD, Princeton University

**Andrew V. Ettin**  
Professor of English  
BA, Rutgers College; MA, PhD, Washington University;  
MSJS, Spertus Institute of Jewish Studies

**James L. Ford**  
Associate Professor of Religion (East Asian Religions)  
BA, University of North Carolina at Chapel Hill;  
MTS, Vanderbilt University; MA, PhD, Princeton University

**Mary F. Foskett**  
Zachary T. Smith Associate Professor of Religion  
(New Testament & Christian Origins)  
BA, New York University;  
MDiv, Union Theological Seminary (NY);  
PhD, Emory University

**Shannon Gilreath**  
Assistant Director, Master of Laws (LLM) Program in American Law  
BA, Lenoir-Rhyne College  
JD, Wake Forest University School of Law

**Walter J. Harrelson**  
University Professor (Hebrew Bible)  
AB, University of North Carolina at Chapel Hill;  
BD, ThD, Union Theological Seminary (NY)

**Rebecca G. Hartzog**  
Associate Chaplain and Baptist Campus Minister  
BA, Sanford University;  
MDiv, Southern Baptist Theological Seminary

**Kenneth G. Hoglund**  
Professor of Religion (Hebrew Scriptures, Near Eastern Languages & Literature, Archeology)  
BA, Wheaton College; MA, PhD, Duke University

**Fred L. Horton**  
Albritton Professor of Religion (Biblical Studies, Near Eastern Languages & Literature, Archeology)  
BA, University of North Carolina at Chapel Hill;  
BD, Union Theological Seminary (NY); PhD, Duke University

**Simeon O. Ilesanmi**  
Associate Professor of Religion  
Religious Ethics and African Studies)  
BA, University of Ife (Nigeria);  
PhD, Southern Methodist University;  
JD, Wake Forest University

**Candyce C. Leonard**  
Associate Professor, Interdisciplinary: Humanities  
BA, Texas Wesleyan University;  
MED, MA, University of Louisville; PhD, Indiana University

**Dan Locklair**  
Composer-in-Residence and  
Professor of Music at Wake Forest University  
MSM, Union Theological Seminary in New York City;  
PhD, Eastman School of Music

**Steve H. Nickles**  
C. C. Hope Chair in Law and Management, School of Law (Law & Religion)  
BA, MPA, JD, University of Arkansas;  
LLM, JSD, Columbia University

**Elaine Swartzentruber**  
Associate Professor of Religion (Theology)  
BA, University of Colorado;  
MA, Chicago Theological Seminary; PhD, Emory University
Adjunct Faculty

William E. Amos
Pastoral Psychotherapist, Private Practice, Winston-Salem
BA, Carson Newman College;
MRE, MDiv, PhD, Southern Baptist Theological Seminary

Craig D. Atwood
John Comenius Visiting Professor of Moravian Studies and Director of the Public Theology Program
BA, University of North Carolina at Chapel Hill;
MDiv, Moravian Theological Seminary;
PhD, Princeton Theological Seminary

Shawn Bowman-Hicks
Lecturer and Guest Artist, University of North Carolina at Greensboro and Wake Forest University
BA, Columbia College; MFA, The Ohio State University

Dempsey R. Calhoun
Sculptor, Artist in Residence
BA, MA, East Carolina University

Max Carter
Director of Friends Center, Campus Minister Coordinator and Adjunct Professor of Religious Studies at Guilford College
BA, Ball State University;
MMin, Earlham School of Religion;
PhD, Temple University (American Religious History)

Pauline Binkley Cheek
Adjunct Staff, Appalachian Ministries Educational Resource Center
BA, Wake Forest University; MAT, Duke University; MDiv, Earlham School of Religion

Dana M. Greene
Adjunct Professor of Jewish Studies
BA, University of California, Davis;
MA, PhD, University of Michigan, Ann Arbor

Kathleen F. G. Hutton
Curator of Education, Reynolda House, Museum of American Art
BA, University of Virginia;
MFA, James Madison University

Dale T. Irvin
Academic Dean and Professor of World Christianity, New York Theological Seminary
BA, Thomas Edison State College;
MDiv, Princeton Theological Seminary;
PhD, Union Theological Seminary (Ecumenical Theology)

Charles F. Kingery Jr.
Founder & Director of proVISION ASIA, Bangalore, India
BA, University of Richmond;
MDiv, DMin, Southwestern Baptist Theological Seminary

Laura Jane Kist
Director, Divinity School Choir
BM, University of North Carolina at Chapel Hill
MM, Southern Methodist University

Steven J. Land
Dean and Professor of Pentecostal Theology, Church of God Theological Seminary, Cleveland, TN
BA, Birmingham Southern College;
MDiv, Candler School of Theology, Emory University; PhD, Emory University

Helen Lewis
Appalachian Scholar and Community Organizer
BA, Georgia State College for Women;
MA, University of Virginia;
PhD, University of Kentucky

Jane Litzinger
Chaplain Supervisor, Department of Chaplaincy and Pastoral Education, Wake Forest University Baptist Medical Center
BA, Ohio Dominican University;
MA, Aquinas Institute of Theology

Carlton A. G. Eversley
Pastor, Dellabrook Presbyterian Church
BA, Oberlin College;
MDiv, Garrett-Evangelical Theological Seminary;
DMin, The Interdenominational Theological Center

Jan Detter
Design Consultant and Visual Artist, Artist in Residence
BA, University of North Carolina at Greensboro
Steven McCutchan
Pastor of Highland Presbyterian Church, Winston-Salem, NC
BA, Muskingum College;
BD, MDiv, Union Theological Seminary, NY

Henry J. Mugabe
President, Baptist Theological Seminary of Zimbabwe
BA, University of South Africa;
MDiv, PhD, Southern Baptist Theological Seminary

Melissa Rogers
Executive Director, Pew Forum on Religion and Public Life,
Washington, D.C.
BA, Baylor University;
JD, University of Pennsylvania School of Law

Patricia K. Suggs
Pastor, Marvin United Methodist Church; Spiritual Director,
Consultant (Spirituality and Aging)
BS, Illinois State University; MDiv, Duke Divinity School;
MEd, PhD, University of North Carolina Greensboro

Donna Vaillancourt
Co-Founder of Well of Mercy
BA, Sacred Heart College; MA (Theology), St. Bonaventure

J. David Waugh
Pastor, Metro Baptist Church, New York City,
Director, Rauschenbusch Metro Ministries, New York City
BA, Wake Forest University;
MDiv, Southern Baptist Theological Seminary;
DMin, Gordon Conwell Theological Seminary

Laretta Rivera Williams
Director of Religious Education/Pastoral Associate at St.
Benedict the Moor Catholic Church; CISM/Chaplain for
SORT—Special Operations Response Team
BA, Sacred Heart College; MRE, Loyola University
PROGRAMS OF STUDY
The Master of Divinity Program

At the heart of the Divinity School’s academic offerings is the program leading to the Master of Divinity (MDiv) degree. The program is designed to prepare men and women for competent and faithful service to the church and to the world. Recognized by most churches and denominational bodies as the basic theological degree, the Master of Divinity at Wake Forest is built around a classic core of biblical studies, historical studies, ministerial studies, spirituality, and theological studies. Ecumenical in outlook, the program seeks to educate students by engaging the rich histories and traditions of the churches, by confronting contemporary issues facing the church and larger culture, and by cultivating a community committed to the integration of learning, formation, and service as a lifelong vocation.

The Master of Divinity is a 90-hour program that can be completed in three years of full-time, residential study. In addition to the core curriculum in biblical studies, church history, theology, worship, and homiletics, students are guided through a three-year program of vocational formation, including supervised experiential learning in a ministry setting in the second year. A strong leadership studies component provides direction and guidance for students preparing for ordained ministry within their denominational traditions, and for those interested, various public service and not-for-profit agencies that provide ministry in communities. All students enroll in a multicultural immersion course that provides an academic component and experiential learning in an urban, rural, or international location. Students have opportunities for spiritual growth and deepening through a variety of activities such as classes, chapel, small group sessions, retreat experiences, and spiritual formation practices. Broad in its scope, the degree program encourages students to utilize the diverse academic resources of the University through interdisciplinary learning.

The Master of Divinity program at the Divinity School is designed for full-time students. While the curriculum is carefully structured to provide the classical components of the MDiv program, the Divinity School considers each student’s needs and interests in helping him or her design the elective component of the program.

Goals for the Master of Divinity Degree

The Master of Divinity program at Wake Forest University Divinity School combines study of the academic theological disciplines with rich opportunities for vocational formation and spiritual nurture. Through an integrated curriculum and with access to the University’s broad resources, students experience intellectual challenge and ecumenical engagement. Creatively-mentored internships foster professional development in a variety of community settings. Master of Divinity students acquire a clarified sense of vocation and the ability to analyze cultural and contextual issues bearing upon ministry. In particular, students who graduate with the Master of Divinity degree from Wake Forest University Divinity School shall demonstrate:

- a knowledge of Christian scripture, history, and theology that is substantial and relevant for pastoral ministry;
- evidence of sustained reflection on and participation in spiritual nurture, both individual and communal;
- development of skills, gifts, and arts of ministry appropriate for leadership in local congregations and other settings.
## Master of Divinity Degree Program Requirements

### Core Requirements 67 Hours

<table>
<thead>
<tr>
<th>biblical studies</th>
<th>21 hours</th>
<th>ministerial studies</th>
<th>25 hours</th>
</tr>
</thead>
<tbody>
<tr>
<td>BIB 501</td>
<td>Elementary Hebrew I and</td>
<td>3 hours</td>
<td>MIN 501</td>
</tr>
<tr>
<td>BIB 502</td>
<td>Elementary Hebrew II</td>
<td>3 hours</td>
<td>MIN 601A</td>
</tr>
<tr>
<td>or BIB 511</td>
<td>Introduction to New Testament Greek I and</td>
<td>3 hours</td>
<td>MIN 601B</td>
</tr>
<tr>
<td>BIB 512</td>
<td>Introduction to New Testament Greek II</td>
<td>3 hours</td>
<td>MIN 701A</td>
</tr>
<tr>
<td>MIN 551</td>
<td>Homiletics and Worship</td>
<td>3 hours</td>
<td>MIN 701B</td>
</tr>
<tr>
<td>MIN 631</td>
<td>The Ministry of Pastoral Care</td>
<td>3 hours</td>
<td>MIN 702A</td>
</tr>
<tr>
<td>BIB 521</td>
<td>Old Testament Interpretation I</td>
<td>3 hours</td>
<td>MIN 702B</td>
</tr>
<tr>
<td>BIB 522</td>
<td>Old Testament Interpretation II</td>
<td>3 hours</td>
<td>MIN 703A</td>
</tr>
<tr>
<td>BIB 541</td>
<td>New Testament Interpretation I</td>
<td>3 hours</td>
<td>MIN 703B</td>
</tr>
<tr>
<td>BIB 542</td>
<td>New Testament Interpretation II</td>
<td>3 hours</td>
<td>MIN 551</td>
</tr>
<tr>
<td>One area elective course</td>
<td>3 hours</td>
<td>MIN 631</td>
<td>The Ministry of Pastoral Care</td>
</tr>
<tr>
<td>(in Old or New Testament)</td>
<td></td>
<td>MIN 590, 591, 592, or 593</td>
<td>Multicultural Contexts for Ministry</td>
</tr>
<tr>
<td>historical and theological studies</td>
<td>21 hours</td>
<td>SPI 571</td>
<td>Introduction to the Spiritual Life</td>
</tr>
<tr>
<td>HIS 501</td>
<td>History of Christianity I</td>
<td>3 hours</td>
<td></td>
</tr>
<tr>
<td>HIS 502</td>
<td>History of Christianity II</td>
<td>3 hours</td>
<td></td>
</tr>
<tr>
<td>HIS 661</td>
<td>World Religions</td>
<td>3 hours</td>
<td></td>
</tr>
<tr>
<td>or HIS 662</td>
<td>The Buddhist World of Thought and Practice</td>
<td>3 hours</td>
<td></td>
</tr>
<tr>
<td>HIS 667</td>
<td>Islam</td>
<td>3 hours</td>
<td></td>
</tr>
<tr>
<td>or HIS 762</td>
<td>Contemporary Judaism</td>
<td>3 hours</td>
<td></td>
</tr>
<tr>
<td>THS 501</td>
<td>Christian Theology I</td>
<td>3 hours</td>
<td></td>
</tr>
<tr>
<td>THS 502</td>
<td>Christian Theology II</td>
<td>3 hours</td>
<td></td>
</tr>
<tr>
<td>THS 521</td>
<td>Foundation of Christian Ethics</td>
<td>3 hours</td>
<td></td>
</tr>
<tr>
<td>One area elective course</td>
<td>3 hours</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

### General Elective Courses 23 Hours

For the remaining 23 hours of the degree program, students may choose from a broad selection of courses in the Divinity School or approved courses from the University.

### Total Program 90 Hours
The Master of Divinity Curriculum

classical courses

The core courses of the Divinity School are based on a classical body of divinity courses traditionally offered in theological seminaries and divinity schools. Biblical languages, the study of the Old and New Testament, an examination of the history of the church, theology, ethics, the study of cultures both modern and ancient, and an examination of world religions are a part of this classical curriculum. These courses provide the foundation of theological study.

Courses in ministerial practice, such as homiletics, worship, pastoral care, and introduction to the spiritual life are also a part of the foundation of theological studies.

general electives

Students can choose from a wide variety of elective courses at the Divinity School and in the Department of Religion. Courses in the wider University are also available. Students can pursue individual study with faculty of the University or approved adjunct faculty from other universities or in locations around the world.

vocational formation

The vocational formation curriculum provides a three-year framework for integrating theory and practice and for exploring vocational identity. Courses are designed to equip students with skills for ministry in a changing world and to encourage them to reflect theologically about and within the practices of ministry. The curriculum consists of three parts:

the art of ministry I: theological imagination/an integrative approach is a first-year, two-semester seminar that functions as a forum for dialogue between students and faculty about pressing issues facing the church and its ministry in the twenty-first century. A primary aim of the course is to introduce students to the contexts and complexities of vocation in general and to ministerial vocations in particular.

the art of ministry II: shared wisdom/practicum engages second-year students in theological reflection through a year-long internship. The course includes plenary sessions that focus on skills development. At the center of the internship learning process is a structured relationship between each student and an on-site mentor. Students also learn how to reflect theologically about ministry and leadership through work with peer groups consisting of other student interns.

Art of Ministry II is a 6-credit hour core requirement of the MDiv curriculum. To satisfy the requirement, students must complete the course through the Vocational Formation Program of the Divinity School or petition the director for an exception. Exceptions are granted following one of two options. 1) to complete a one semester, 3-hour course, MIN 540—Specialized Internship and 6-credit hours of CPE; or 2) enroll in a compatible course through another seminary or divinity school. Compatible courses generally include at least the following elements:

A structured process of reflection and evaluation
A qualified mentor or supervisor
Course assignments and requirements equivalent to those of Ministerial Studies 601.

Students wishing to satisfy the Art of Ministry II requirement through the programs of another school must complete an application form available in the Office of Vocational Formation. Specialized internships, summer internships, and independent studies generally do not satisfy the Art of Ministry II requirement.

the art of ministry III: wisdom work/an integrative process is designed to be integrative of the degree’s course material and to provide graduating students with tools for thinking theologically about future vocational options. Each third-year student may work with a faculty adviser to design and complete a senior project. The senior project may be centered in a research component related to the interest of the student, or a special internship experience, or a colloquium. The project requires an oral presentation during the second semester of the senior year.

electives in vocational formation

In addition to the art of ministry requirements outlined above, students may elect to continue vocational formation by participating in specialized internships sponsored by the Divinity School or in other internships approved by the faculty. The Divinity School administers several endowed internships to support students in their study of specific areas of ministry. These internships provide a stipend and a structured program of theological reflection.

clinical pastoral education (cpe)

Clinical pastoral education is a form of theological education that takes place in clinical settings where ministry is being practiced (health care facilities, correctional institutions, hospices, and a variety of other settings). Through involvement with persons in need and in conjunction with supervision from peers and supervisors, students engage issues of ministry and pastoral care and work to develop a clearer awareness of themselves as caregivers.
Students may complete a full unit of CPE for course credit by enrolling in an accredited program. Satisfactory completion of the program is equivalent to six credit hours.

In order for students to receive credit for CPE, the programs in which they enroll must be accredited by the Association for Clinical Pastoral Education and approved by the associate dean for vocational formation. A directory of accredited CPE centers is available in the Office of Vocational Formation.

Course credit for CPE will appear on a student’s transcript only if official application for credit is made through the Office of Vocational Formation. To receive credit, the student must have the CPE center provide a copy of their final evaluation and a letter stating that a full unit of credit was extended.

The application and tuition fees for CPE are to be paid directly to the center by the student.

Students who complete CPE prior to enrollment in the Master of Divinity program may request transfer of credit equivalent to six credit hours for completion of a full unit of CPE at an accredited center.

Multicultural CPE Through a partnership with WFU Baptist Hospital Pastoral Care and Hood Theological Seminary, the Divinity School offers an extended unit of CPE during the academic year. This unit focuses on multicultural concerns in hospital chaplaincy and pastoral care. Students may enroll in this unit of CPE for six credit hours (three credit hours each semester) by making application through the vocational formation office and, upon acceptance, registering for Ministerial Studies 635. This course is open to second and third year students only. Second year students may complete this unit of CPE to meet the Art of Ministry II internship requirement.

spiritual formation

The Divinity School considers spiritual formation an essential part of theological education. A variety of courses and other opportunities for spiritual growth are available at the Divinity School and in the community.

academic courses Introduction to the Spiritual Life is a core course in the Divinity School curriculum. Electives offered recently or planned for the future include A Pentecostal Spirituality for the Whole Church; Urban Ministry: Jesus and Justice; Theology and the Arts: Faith and Film; Spiritual Formation Practice; Praying the Scriptures; Men’s Studies in Religion; Quaker Spirituality; African-American Religious Traditions; Spiritual Development and Contemplative Prayer; Theology and the Arts: Spiritual Growth Using Folk Art; American Arts Discovery: Spirituality in Art; and Mysticism and the Church.

Spiritual formation is considered a goal in many Divinity School courses. Other opportunities for spiritual formation include:

corporate worship Several regular community worship opportunities are available on the University campus, including weekly Divinity School and University chapel services. A community Worship Committee designs Divinity School chapel services and each third-year Divinity student is invited to preach. Students also participate in worship as liturgists and musicians. Annual liturgical celebrations include an Advent Festival of Lessons and Carols; Fiesta: A Celebration of Latino Worship Styles; and Akoni: In Praise of Great African Ancestors.

spiritual retreats Students are encouraged to participate in individual and group spiritual retreats. Several courses require that students conduct their own individual spiritual retreats. These retreats generally focus on topics that are of interest to students and respond to their spiritual needs. Students are provided with a list of spiritual retreat centers.

individual or group spiritual direction Students may desire to be involved in either individual or group spiritual direction. The Divinity School encourages students to select a spiritual director or become part of a spiritual direction group. This experience offers students the opportunity to be more attentive and responsive to God’s presence in all of life. Through individual or group work, students can receive assistance in reflecting on their spiritual journeys. The Divinity School will assist students in locating an individual spiritual director or a spiritual formation group if such assistance is needed. Students assume financial responsibility for the cost of individual or group spiritual direction.
local church commitment  Students are encouraged to use their relationship with a local church for spiritual growth and service.

divinity school meditation room  Located off the rotunda, this room serves as a quiet space for personal prayer and meditation.

chaplains and others offering spiritual support on campus  The campus directory lists campus ministers available to students from a variety of faith traditions including Baptist, Catholic, Episcopalian, Lutheran, Methodist, and Presbyterian. There are also several University chaplains.

self-care  The Divinity School encourages students to include self-care and a holistic concern for their bodies, minds, and spirits as part of their development in the MDiv program. The demands of the Divinity School require students to take seriously their responsibility for maintaining their physical, mental, emotional, and spiritual health. Courses are offered periodically on self-care.

Special Educational Opportunities

spirituality and the arts program  Over the past several years the Divinity School has focused attention and energy in developing an arts program that complements the goals of the MDiv Program. Components of the arts program include:

one and two hour courses: The Divinity School has offered a variety of one and two hour courses that look at various aspects of the arts and how they relate to theology, spiritual formation, and use in the church. Students may participate in practicum experiences including instrumental ensemble, choir, and dance.

artist in residence program: The Divinity School faculty and the dean designate artists in residence. Those selected may teach classes, work with students individually, provide leadership to the arts program and select student organizations, provide music for special events, and serve as consultants to the Divinity School as appropriate. The two persons named Artists in Residence for the 2005/2006 academic year are Dempsey Calhoun, a sculptor from Mocksville, NC; and Jan Detter, a multi-media artist from Winston-Salem, NC.

While Dempsey Calhoun’s primary emphasis centers on metals and patinas, his work is diverse in both materials used and forms of expression. Metalsmithing techniques including hot and cold hand forging, raising, sinking and chasing using traditional hammers, stakes and anvils; cold joining methods such as twisting, wrapping and riveting; and welding processes including gas, stick, mig and tig are among his processes.

Calhoun's sculpture appears in private, corporate and public collections throughout the world. “Sum of the Parts,” completed in 1998, may be viewed at the North America Entrance to the North Carolina Zoological Park in Asheboro, NC. His vast work spans the range from custom crafted tools and hardware to pieces of whimsy and sophisticated design. He is also interested in the relationship of art to the spiritual life. His art work reflects his own deep spirituality.

“Transport of Stolen Kisses,” by Dempsey Calhoun is forged bronze and steel; forged, welded and patinated copper; carved walnut, poplar, mahogany, ebony and Dupont Corian®.

Jan Detter is a mosaicist whose current work includes stones and found materials. Mosaics appeal to her because they traffic in brokenness and transformation. She has worked in the arts for 30 years as an artist, arts administrator, and gallery owner. Her passion centers on art’s ability to bridge disparate communities. Other ruling interests include her family and Habitat for Humanity. Detter has provided leadership to the Winston-Salem arts community in many areas. She is responsible for initiating “Bird Fest” in Winston-Salem, an activity that has raised thousands of dollars for Habitat for Humanity.

art and soul: ART and SOUL is a student group interested in learning about and “doing” art. Karen Dresser, a Divinity School student, is working with this group on a variety of art-making projects. Activities may include visiting museums such as Reynolda House and the Southeastern Center for Contemporary Art, viewing the RiverRun International Film Festival movies, and attending community events and lectures.

independent studies in the arts: Students at the Divinity School can arrange for individual instruction, facilitated by Divinity School faculty or by qualified persons in the wider University or local community, that is designed to meet personal interests and needs. Examples of individual study opportunities include a study of religious art in London as a part of a semester of study abroad; a class in independent filmmaking with a professor of communications at Wake Forest; or an independent study on the sacred in secular music.

reynolda house, museum of american art: Recently affiliated with the University, Reynolda House is home to one of the
connections in the art community: The Divinity School has supported the RiverRun International Film Festival, an annual program of the School of Filmmaking at the North Carolina School of the Arts. The Divinity School has collaborated on a panel discussion relating film and spirituality. Focusing on two festival films, *All the Ships at Sea* and *Screen Door Jesus*, the panel featured Katherine Amos, the Divinity School’s associate dean for academic affairs, and the films’ directors, Dan Sallitt and Kirk Davis.

urban ministry consortium

The Divinity School, along with several theological schools including the Church of God Theological Seminary, the New York Theological Seminary, and the Auburn Theological Seminary is a member of an urban ministry consortium. The purpose of the consortium is to share institutional resources and initiate collaborative courses and programs in urban ministry.

Denominational Studies

**As an ecumenical institution, the Divinity School** is committed to educating persons in Christian traditions.

The rubric “denominational studies” in the Divinity School program encompasses several components. Denominational preparation happens at the initiative of the student, who works with the associate dean for vocational formation to consult with proper denominational authorities with regard to particular requirements for ordination. Second-year required internships can be designed to meet denominational requirements and to give students opportunities to explore denominational ministry in congregations or agencies. Other opportunities for denominational preparation are independent study, clinical pastoral education, and the senior project.

baptist studies program

Baptist students compose a significant portion of the student body. These include students in congregations related to the Cooperative Baptist Fellowship, the American Baptist Churches (USA), American Baptist Churches of the South, the National Baptist Convention, the Alliance of Baptists, and the Southern Baptist Convention. The Baptist Studies Program assists students in understanding Baptist identity as part of their preparation for ministry in Baptist churches or other related ministries. Through coursework and internships, students are introduced to Baptist history, theology, and polity.

episcopal church studies

Courses necessary to meet a portion of Episcopalian ordination requirements are offered through the Divinity School curriculum. Episcopalian students who enroll in the Divinity School are assigned an Episcopalian academic and vocational adviser to guide them as they explore ministry within the Episcopal tradition.

lutheran studies

Lutheran students who attend the Divinity School will work with a Lutheran Seminary to complete requirements for ordination in the Lutheran church. Lutheran students should determine those requirements as early as possible in their studies at the Divinity School and explore the possibility of developing independent studies courses that may assist them in meeting ordination requirements.

presbyterian studies program

The Manual for Preparation for Ministry in the Presbyterian Church (USA) outlines a process by which persons within the denomination seek ordination as “ministers of the Word and Sacrament.” The two phases of this process, the Inquiry phase and the Candidacy phase, are designed to nurture and assess a student’s development in several key areas: 1) education for ministry, 2) spiritual development, 3) interpersonal relations, 4) personal growth, and 5) professional development. In addition to taking Greek and Hebrew languages, which are required for ordination, Presbyterian students can enroll in courses that focus on Reformed history and polity and the sacraments. Ordination exams are offered yearly on campus.
quaker studies

The Divinity School administration has met with the Society of Friends officials in North Carolina to discuss the recording process required of Quaker ministers. The Divinity School will provide Quaker students with a reading list provided by the Society of Friends to assist students in the recording process.

Related Degree Programs at Wake Forest University

One program administered by the department of religion and the graduate school of arts and sciences is related to the Divinity School, the Master of Arts in Religion. The program offers a rigorous learning environment enriched by extended personal interaction with a distinguished and accomplished faculty. The degree serves either as the culmination of specialized study, or as preparation for further graduate study. The MA in religion program began in 1967, and graduates have gone on to vocations in education, public and religious service, and business. Additional information on the program and application materials may be obtained from the Graduate School Web site, www.wfu.edu/graduate.

the master of arts in religion (MA)

The program is designed to require specialized study in a specific track, while encouraging interdisciplinary coursework. Three general tracks of study are presently available: Biblical studies, East Asian religions, and Religion and Society. The program requires 30 hours of coursework, as well as a modern research language related to the area of the student’s specialization. Students working in Biblical studies are expected to acquire the relevant biblical language for their research interests. A thesis that is defended before a committee of faculty is required for all tracks. Applicants for admission to the program usually have undertaken significant coursework in religion as part of their undergraduate course of study. Admission is based on a degree of success in previous studies in religion, the clarity of the applicant’s educational goals in pursuing graduate work, and the potential for successful engagement in graduate level work within the program.

Continuing Education

Institute for Ministry and Vocation

In keeping with the University’s heritage of equipping leaders for church and community, the Divinity School has linked with a local parachurch organization to create an Institute for Ministry and Vocation. Through the Institute, formed in January 2001, the Vocational Formation Program of the Divinity School is formally connected to the Center for Congregational Health® in a broad effort to strengthen the understanding of vocation in congregations and to prepare leaders to serve in congregational ministries.

The Center for Congregational Health® is an education and consultation service established in 1992 as part of the School of Pastoral Care at the North Carolina Baptist Hospitals. The Center assists congregations in becoming healthier communities of faith by 1) focusing resources on consulting with congregations at various transition moments, 2) equipping clergy leaders through intensive education events, and 3) training and continually resourcing interim pastors.

The Institute for Ministry and Vocation provides services that are intended to strengthen faith communities and their leaders by providing resources focused on individual and communal dimensions of vocation. Programs of study provide guidance in:

Discerning and clarifying pastoral identity

Developing and improving the capacity for theological reflection

Discovering and developing skills for particular specializations in ministry

Exploring the connections between congregational identity and vocation

A variety of continuing education events are held through the Institute each year. For more information, contact Dawn Hall at 336-716-0459 or dnhall@wfubmc.edu.
COURSES
AND
CURRICULUM
The curriculum for the master of divinity degree comprises three categories of courses:

Area electives: Electives that must be selected from certain categories.

General elective courses: Chosen by students in consultation with their advisor.

Core courses (C): Required of all students; may be prerequisites for other courses.

Course prerequisite requirements are indicated by the symbol P— following the course description. Permission of the instructor is indicated by POI. Unless specified, courses are three credits.

The curriculum is composed of five subject areas: Biblical Studies, Historical Studies, Ministerial Studies, Spirituality, and Theological Studies. Twelve core courses must be completed by the end of the second year (or the fourth semester). Generally, 500-level courses are introductory, 600-level courses are middle-level, and 700-level courses are advanced.

Biblical Studies (BIB)

Languages

Students are encouraged to take courses in both Hebrew and Greek. The minimum requirement is the successful completion of two introductory courses in one of the languages.

Hebrew

BIB 501 | Elementary Hebrew I (C)
A course for beginners in the classical Hebrew of the Bible, with emphasis on the basic principles of grammar and the reading of biblical texts. Core requirement is met only after both semesters are completed. Also listed as Near Eastern Languages and Literatures 111.

BIB 502 | Elementary Hebrew II (C)
A course for beginners in the classical Hebrew of the Bible, with emphasis on the basic principles of grammar and the reading of biblical texts. Core requirement is met only after both semesters are completed. Also listed as Near Eastern Languages and Literatures 112. P—BIB 501 or POI.

BIB 503 | Intermediate Hebrew
Intensive work in Hebrew grammar and syntax. Based on the reading of selected texts. Readings emphasize postbiblical Hebrew. Also listed as Near Eastern Languages and Literatures 153. P—BIB 501 and 502; or equivalent.

BIB 621 | Old Testament Exegesis I
Detailed analysis and exegesis of selected portions of the Hebrew Bible. Also listed as Religion 718. P—BIB 501 and 502; or POI.

BIB 622 | Old Testament Exegesis II
Detailed analysis and exegesis of selected portions of the Hebrew Bible. Also listed as Religion 719. P—BIB 501 and 502; or POI.

BIB 701 | Readings in Hebrew (1-3 credit hours)
Directed study for those who have completed the required courses and one intermediate course in Biblical Hebrew.

Greek

BIB 511 | Introduction to New Testament Greek I (C)
A beginning course in Koine Greek, covering the fundamentals of grammar, with extensive reading in New Testament texts. Core requirement is met only after both semesters are completed.

BIB 512 | Introduction to New Testament Greek II (C)
A beginning course in Koine Greek covering the fundamentals of grammar with extensive reading in New Testament texts. Core requirement is met only after both semesters are completed. P—BIB 511 or POI.

BIB 611 | Intermediate Readings in Koine Greek (1-3 credit hours)
Selections from the New Testament and other early Christian and Jewish writings. (May be offered for one, two, or three credits. May be taken more than once with different texts.) P—BIB 511 and 512; or equivalent.

BIB 641 | New Testament Exegesis
An examination of selected portions of the Greek New Testament, with attention to the tools necessary for exegesis. (May be taken more than once with a different text.) Also listed as Religion 723. P—BIB 511, 512 and 611; or POI.

BIB 711 | Advanced Readings in Greek (1-3 credit hours)
An opportunity to read early Christian texts in Greek at an intermediate level for one to three hours a week. Readings and meeting times are decided by students and the instructor. P—BIB 511 and 512.

Old Testament

BIB 521 | Old Testament Interpretation I (C)
An introduction to the history, literature, and religion of ancient Israel. This course covers the Pentateuch and Former Prophets.

BIB 522 | Old Testament Interpretation II (C)
An introduction to the history, literature, and religion of ancient Israel. This course covers the Latter Prophets and the Writings. P—BIB 521.

BIB 625 | The Major Prophets
A close reading (exegesis) of Jeremiah, Isaiah, or Ezekiel with traditional and contemporary methods. Topics vary
between the study of a single book and particular historical contexts (preexilic, exilic, and postexilic). P—BIB 522.

**BIB 627 | Narrative Literature of the Old Testament**
A study of selected biblical narratives with attention to literary and theological issues. P—BIB 521.

**BIB 629 | Genesis: Creation and Covenant**

**BIB 630 | Daniel: Stories and Visions**

**BIB 631 | The Five Scrolls of the Jewish Festivals**
A literary and theological study of Esther, Ruth, Lamentations, Song of Songs, and Qoheleth (Ecclesiastes) both as canonical books and as festival readings in the Jewish liturgical year.

**New Testament**

**BIB 541 | New Testament Interpretation I (C)**
The course situates earliest Christianity in its Greco-Roman and Jewish environment, introduces students to a range of approaches to New Testament study, and focuses on the Gospels as responses and witnesses to Jesus Christ.

**BIB 542 | New Testament Interpretation II (C)**
The course continues to explore Christian origins in historical context; furthers the exploration of interpretive approaches; and focuses on Acts of the Apostles, Paul, the epistles, and Revelation.

**BIB 634 | The Apocalypse and Apocalypticism**
A study of Revelation in its historical and literary context and as a source for contemporary reflection. P—BIB 542.

**BIB 643 | Studies in New Testament Epistolary Literature**
Either close study (exegesis) of one or more epistles or a comparative, thematic study. P—BIB 542.

**BIB 644 | The Synoptic Gospels and Acts**
The course will either (a) focus on the work of a single Gospel writer or (b) take a comparative approach to the synoptic Gospels, focusing on one or more of their shared literary forms, such as parables, miracles stories, and passion narratives. P—BIB 541.

**BIB 645 | Studies in the Gospel and Epistles of John**
A study of the Johannine community and writings with attention to both socio-historical and theological dimensions of the texts. P—BIB 541.

**BIB 646 | Studies in Paul**
Either close study (exegesis) of one or two epistles, or a comparative approach to a range of Paul’s writings, or focus on Paul’s life and legacy. P—BIB 542.

**Theology, Culture, and Hermeneutics**

**In Biblical Studies**

**BIB 618 | Egypt and Babylon: Ancient Near Eastern Myth**
An introduction to ancient Egyptian, Babylonian, and Canaanite myths and their relation to the biblical tradition. This course examines the ancient Near Eastern context within which Israelite religion and literature developed. Topics include myths of creation and destruction, prayers and incantations, gods and goddesses, wisdom literature, and fertility and funerary cults discovered in the archaeological remains of these early civilizations. Primary readings in the world’s oldest literatures include such texts as the *Epic of Gilgamesh*, *Ishtar’s Descent to the Netherworld*, *Isis and Osiris*, the *Book of the Dead*, and the *Baal Cycle*.

**BIB 635 | The Bible and Hermeneutics**
Either (a) a history of Old Testament or New Testament interpretation, specifying a particular period for study; or (b) a study of modern and post-modern hermeneutical theory and its relevance for biblical interpretation. P—BIB 522 or 542.

**BIB 650 | Studies in Formative Judaism**
Studies in the literature and history of Judaism from the second temple through the second century CE. P—BIB 522 or 542.

**BIB 652 | The Bible and Contemporary Cultures**
An examination of ways in which the cultural locations of interpreters may shape their readings, including African and African-American, Latin-American, Asian, feminist, womanist, queer, European, and Euro-American contexts. P—BIB 522 or 542.

**BIB 653 | The Bible and Literature**
A study of poets, fiction writers, or playwrights (with particular authors and works to be specified each time the course is offered) and their engagement with biblical stories, images, and themes such as sin and redemption, grace and judgment, and apocalypse and new creation.

**BIB 661 | Feminist Interpretations of the Bible**
An exploration of feminist hermeneutics for the reading of biblical texts.
BIB 722 | Old Testament Theology
A history of the discipline with attention to its shape, content, method, and purpose. Readings in major theologies of the twentieth century: Eichrodt, von Rad, and Brueggemann. P—BIB 522.

BIB 724 | The Bible and Theology
A critical examination of points of intersection and divergence between the disciplines of biblical studies and theology. Also listed as Theological Studies 710. P—BIB 522 or 542; and Theological Studies 501.

BIB 725 | The Bible and Ethics
A critical examination of topics relating to the Bible and ethics—for example, violence, sexuality, social justice, exercises of authority, economic practice. P—BIB 522 or 542.

BIB 726 | Special Studies in Early Christianity
Topical studies in early Christian history and literature, both canonical and non-canonical. One topic is studied each time the course is offered. Examples include: Gender in Early Christianity; Early Christians and Their Scriptures; Early Christian Asceticism. Also listed as Historical Studies 732. P—BIB 542.

BIB 741 | Jesus in History, Literature, and Culture
A study of the post-Enlightenment quest for the historical Jesus, placing this quest into conversation with contemporary depictions of Jesus in film and other media. P—BIB 541.

Topics Courses in Biblical Studies

BIB 790 | Topics Courses (1-3 credit hours)
Courses in Bible can be developed and offered on a one-time basis using this designation.

Historical Studies (HIS)

HIS 501 | History of Christianity I (C)
This course surveys the first through the sixteenth centuries. Attention is given to the early Councils, the rise of the papacy, dissenting movements, and the development of the sacraments. Medieval studies include mysticism, church/state affiliations, and scholasticism. Reformation issues survey the work of Luther, Zwingli, Calvin, and the Radical Reformers.

HIS 502 | History of Christianity II (C)
This course surveys the seventeenth through the twentieth centuries. Attention is given to the rise of “modernism” and its impact on philosophy, theology, ecclesiology, and politics. Catholic studies focus on individuals such as Sor Juana de la Cruz, Teresa of Avila, Alfred Loisy, Pius IX, John XXIII, Dorothy Day, and on the development of papal infallibility, Vatican I and II, and the impact of Liberation Theology.

Protestant studies examine the rise of Puritanism, missionary movements, dissenters, global Christianity, slavery and civil rights, and religions in America.

Early and Medieval Christianity

HIS 580 | Ecclesiastical Latin I
Basic vocabulary, grammar, and syntax for reading scriptural, liturgical, and other ecclesiastical texts.

HIS 581 | Ecclesiastical Latin II
Continuation of Ecclesiastical Latin I. Detailed study of selected liturgical and homiletic texts. P—HIS 580.

HIS 582 | Ecclesiastical Latin III

HIS 611 | Early Christianity
A close reading of primary sources and a consideration of the art, architecture, and music as well as archeological evidence of the period. P—HIS 501.

HIS 631 | History of Medieval Christianity
A study of major themes and events in the medieval churches. P—HIS 501 and Spirituality 571.

HIS 632 | Spirituality of the Middle Ages
A close reading of primary sources and a consideration of the art, architecture, music, and other archeological evidence of the period. P—HIS 501 and Spirituality 571.

HIS 731 | Mysticism and the Church
A historical study of the nature of mysticism in varied Christian expressions. P—HIS 501 and Spirituality 571.

HIS 732 | Special Studies in Early Christianity
Topical studies in early Christian history and literature, both canonical and non-canonical. One topic is studied each time the course is offered. Examples include: Gender in Early Christianity; Early Christians and Their Scriptures; Early Christian Asceticism. Also listed as Biblical Studies 726. P—BIB 542.

Reformation and Modern Christianity

HIS 651 | The Protestant and Catholic Reformations
A study of the origin and development of Reformation theology and ecclesiology. Also listed as Religion 668.

HIS 652 | Radical Christian Movements
A study of selected radical movements in the Christian tradition and their relation to contemporary issues. Also listed as Religion 669.

HIS 671 | Religions in America
A study of religious traditions, events, and individuals shaping religious life in America. Attention is given to native
religions, colonization, denominations, awakenings, religious liberty, the western movement, and the rise of the “American Self.” The development of pluralism and the impact of immigration, civil rights, and “new religions” are also studied.

**HIS 672 | Religion in the American South**  
A study of religious development in the South with attention to the relationships between religion and region.

**HIS 693 | African-American Religious Traditions**  
A history of religious movements, communities, and individuals within African-American traditions.

**HIS 771 | Religious Experience in America**  
An examination of the nature of conversion, mysticism, and other forms of religious experience in American religious life.

**Studies in Contemporary Christianity**

**HIS 591 | The African-American Religious Experience**  
An exploration of the religious dimensions of African-American life from its African antecedents to contemporary figures and movements. Also listed as Religion 345.

**HIS 592 | Traditions in African Religions**  
(1-2 credit hours) 
This course examines traditional religions of Africa and relates them to the development of Christian religion in Africa. The course is conducted as a seminar.

**HIS 691 | Women and Christianity**  
A study of the roles and contributions of women in representative Christian traditions. Also listed as Religion 670.

**HIS 692 | Men's Studies and Religion**  
An examination of the ways in which masculine sex-role expectations and male experiences have both shaped religious ideas, symbols, rituals, institutions, and forms of spirituality and have been shaped by them. Attention is given to the ways in which race, class, and sexual orientation affect those dynamics. Also listed as Religion 640.

**Denominational Studies**

**HIS 681 | American Denominationalism**  
A study of the development of denominationalism in America with particular attention to specific faith communities and the shape of religious organizations for the future.

**HIS 682 | A History of the Baptists**  
A study of Baptist history with particular attention to Baptists in the United States and the diversity of Baptist ways of belief and practice.

**HIS 683 | Denominational History**  
A study of the basic history and polity of a specific denominational tradition. Students may take this course as part of their preparation for ordination in their respective denominations.

**History of Religions: Comparative Religion**

**HIS 661 | World Religions (C)**  
An examination of the ideas and practices of major religious traditions in their historical and cultural contexts. The primary focus is on the Hindu and Buddhist traditions, the religions of China and Japan, and Islam. Also listed as Religion 660.

**HIS 662 | The Buddhist World of Thought and Practice (C)**  
A survey of the development of Buddhism from India to Southeast Asia, China, Tibet, Japan, and the West, focusing on the transformation of Buddhist teachings and practices in these different social and cultural contexts. Also listed as Religion 661.

**HIS 663 | Religions of Japan**  
A study of the central religious traditions of Japan from prehistory to the present, including Shinto, Buddhism, Zen Buddhism, Christianity, and Confucianism. Also listed as Religion 663.

**HIS 664 | Conceptions of the Afterlife**  
An examination of the variety of answers given to the question: “What happens after death?” Particular attention is given to the views of Jews, Christians, Muslims, Hindus, and Buddhists and the ways their views relate to life in this world. Also listed as Religion 664.

**HIS 665 | The Main Streams of Chinese Philosophy and Religion**  
An introduction to the most important traditions in Chinese philosophy and religion: Confucianism, Daoism (Taoism), and Chinese Buddhism or Chinese Chan (Zen) Buddhism. Also listed as Philosophy 253 and Religion 680.

**HIS 667 | Islam (C)**  
An examination of the origins and development of Islam. Particular attention is given to the formation of Islamic faith and practice, as well as contemporary manifestations of Islam in Asia, Africa, and North America. Also listed as Religion 662.

**HIS 761 | Rabbinic Judaism**  
This course discusses the origins, development, and systems of rabbinic Judaism from circa first century CE to the early Middle Ages, including introduction to classic texts and genres such as Mishnah, Talmud, midrash, early ethical literature, and codes of Jewish law.
HIS 762 | Contemporary Judaism (C)
A study of the structure of modern Jewish worship, religious living, and thought; particular consideration to the impact of the Shoah, modern Israel, feminism, and interreligious relations.

Topics Courses in Historical Studies

HIS 790 | Topics Courses (1-3 credit hours)
Courses in history can be developed and offered on a one-time basis using this designation.

MINISTERIAL STUDIES (MIN)

Homiletics and Rhetoric

MIN 551 | Homiletics and Worship (C)
Provides instruction in the preparation and delivery of sermons in the context of worship. Attention is given to the history of Christian preaching, to techniques of effective biblical interpretation for preaching, and to the development of a “theology of proclamation.” P—Biblical Studies 521 or 541

MIN 552 | Public Speaking
Provides an introduction to techniques of public speaking. Given the prevalence and variety of public speaking contexts in Christian ministry, the course presents strategies to improve overall speaking effectiveness.

MIN 652 | Contextual Homiletics
Analyzes the impact of various social identities upon the preparation, delivery, and reception of sermons. The social identities examined include, but are not limited to, race and ethnicity, gender, sexual identity, class status, and geography. Students prepare, preach, and receive critiques on at least two sermons in this course. P—MIN 551.

MIN 653 | Rhetoric and Religious Speech
Recognizing that rhetoric is a constitutive feature of communication, this course surveys classical and contemporary theories of rhetoric for their potential to inform and enrich Christian preaching. Particular attention is given to the relationship between rhetoric and power in religious contexts.

MIN 654 | Preaching through the Church Year
Analyzes the biblical, theological, and pastoral nature of the seasons and special moments of the church year. In addition to instruction on sermon preparation for the major liturgical moments (e.g., Advent, Christmas, Lent, Easter, Pentecost), attention is given to baptism, communion, weddings, and funerals.

MIN 655 | Preaching from the Old Testament
This course exposes students to the vast possibilities for proclamation afforded by the Old Testament. Essentially, this course is a “preaching practicum.” Students are required to prepare and deliver sermons in class from the Torah, the prophetic books, and the writings of the Old Testament. Attention is also given to the theology of the Old Testament and to the relationship between the Old and New Testaments.

MIN 656 | Preaching Paul
This course offers students advanced work in homiletics. The relationship between exegesis and liturgy in sermon creation and delivery is considered. Students preach sermons and design worship services that reflect the interplay of exegesis and liturgical time. Instructors and students provide constructive feedback.

MIN 752 | Homiletics and History
Focuses on the role and implications of preaching in America from the eighteenth to twentieth centuries. Special attention is given to those preachers whose sermons addressed the controversial social issues of their day.

Worship and Liturgy

MIN 530 | Introduction to Christian Worship and Liturgy
A study of the role of symbol and ritual, sacred times and festivals, sacred places and persons, and expressions of art and music.

MIN 662 | Liturgical Books
A study of contemporary worship books of various denominations, with attention to baptism and the Eucharist, burial rites, the Psalter, hymnals, and lectionaries.

MIN 663 | Ritual and Congregational Life
An examination of the history, theology, and practice of the sacraments and other pastoral rites in congregational life. Attention is given to the meaning and function of ritual in a contemporary context.

Polity, Leadership, and Congregational Life

MIN 641 | Congregational Leadership, Presbyterian Polity, and Reformed Theology
A study of the polity of the Presbyterian Church (USA). Attention is given to issues of congregational leadership as they are affected by Presbyterian polity structures.

MIN 642 | Gender and Leadership
Emphasizes the value of women’s leadership in the church from the following areas of thought and presentation: Bible, theology, church history, and current denominational patterns. In addition, the course presents theories and models of leadership in various sectors, encourages student analysis of one’s own leadership styles, and reviews successful influencing strategies for social change.
MIN 643 | Homiletics, Ethics, and Community Leadership
Focuses on the relationship between leadership, ethics, and preaching in communities of faith. Special attention is given to the roles of gender, race, ethnicity, and class in homiletical practice and theology. The course also considers the role of pastoral leadership in guiding communities toward ethical decision-making that can result in justice and liberation. Also listed as Theological Studies 643.

MIN 647 | Episcopal Church Studies: Sacramental Theology and Liturgics
In this course students explore the heritage and current theology of the sacraments and worship of the Episcopal church. The course is a prerequisite for Episcopal students preparing for General Ordination Exams (GOE).

MIN 649 | Episcopal Church Studies: Seven Canonical Areas for General Ordination Exams
This course, required for all Episcopal students in the fall term of the senior year and prior to the following January GOE, provides an extensive review of Episcopal studies in preparation for the GOE and future ministry. P—MIN 647.

Christian Education

MIN 554 | Introduction to Christian Education and Spiritual Formation in the Local Church
Focuses on the educational and spiritual needs of the membership of local congregations. The organization of educational programs is discussed as well as development and evaluation of curriculum. Leadership recruitment and development are addressed and consideration is given to the importance of spiritual formation as the heart of the educational program.

MIN 553 | The Use of the Small Groups in Christian Education and Spiritual Formation
Addresses the use of small groups for education and spiritual development in a local church or agency. An exploration is made of the ways to use groups for personal and community learning. Types of group work are discussed as well as methods for teaching in small groups. The benefits and challenges of group work are examined.

MIN 664 | Christian Education in the Black Church
This course explores practices and theories of religious education that aim to form, renew, and transform Christian faith in persons and communities, with particular attention to religious education in the Black Church in the U.S. The course introduces students to the historical emergence of the Black church, its dual function as religious community and socio-political institution, and investigates contemporary challenges and demands confronting the Black Church, black community and broader American culture.

MIN 665 | Theories and Practice in Christian Education
This course explores practices and theories of religious education that aim to form, renew, and transform Christian faith in persons and communities. Special attention is given to the interaction of faith and culture in congregations, schools, community agencies and public forums, and some of the specific and persistent challenges to identity and vocation that pervade U.S. culture.

Pastoral Care and Counseling

MIN 631 | The Ministry of Pastoral Care (C)
A study of the church’s ministry of caring for persons throughout the life cycle which is grounded in theological understandings of the human condition, the spiritual journey, and the nature of ministry.

MIN 633 | Introduction to Pastoral Counseling
An introduction to theories and methods of pastoral counseling, including the nature of pastoral identity and essential skills for effective counseling.

MIN 632 | Pastoral Care in Medical Crises
A study of the nature of common medical crises and their effects on persons and families. The course includes interviews and observation with pastoral practitioners and patients at Wake Forest University Baptist Medical Center.

MIN 634 | Religious Developments of the Individual
A study of growth and development from infancy through adulthood, with emphasis on the influences of spirituality and mature religion. Also listed as Religion 654.

MIN 635a,b | Multicultural CPE
A clinical pastoral education unit focused on multi-cultural concerns in hospital chaplaincy and pastoral care. Offered through the Wake Forest University Baptist Medical Center. Open to second and third year students only.

MIN 731 | Disease, Meaning, and The Search for Wholeness
A study of a variety of chronic diseases from medical, personal, and spiritual perspectives. Participants receive instruction in current medical information with an emphasis on research in mind/body medicine, the role of spirituality in health, and church-based health ministries.

Urban Ministry

MIN 574 | Jesus and Justice
Examines issues of church and community ministry in an urban setting with special attention to Jesus as the source of justice and the foundation for ministry to the homeless, persons with AIDS, the imprisoned, and other marginalized individuals and groups. Christology and justice are central
to the course as evidenced in specific ministries to persons in the urban context.

MIN 576 | Urban Ministry: Ministering to Urban Churches
This one-credit urban ministry course exposes students, via Bible, texts, and discussion, to aspects of spiritual, congregational and servant ministry in the city. Classroom lectures explore issues ranging from scriptures to social justice to the development of nonprofit corporations. This course requires a pilgrimage to a regional urban ministry site.

Vocational Formation

MIN 501 | Art of Ministry I: Theological Imagination: An Integrative Approach (C)
A seminar designed to involve students and faculty in critical theological dialogue and to introduce students to an integrative exploration of vocational formation.

MIN 540 | Specialized Internship (1-3 credit hours)
Specialized internships provide course credit for students interested in developing ministerial internships beyond the required Art of Ministry II supervised internships. Students enrolled in MIN 540 (fall) or MIN 541 (spring) negotiate internship settings with the professor, design a course syllabus based on learning goals and hours spent in the setting.

MIN 541 | Specialized Internship (1-3 credit hours)
See description for MIN 540.

MIN 601a,b | Art of Ministry II: Shared Wisdom: Reflective Practice in Ministry (C)
Academic year internship that includes experiential learning, mentoring, peer group reflection, and classroom learning.

MIN 701a,b | Art of Ministry III: Integrative Project (C)
(2 credit hours)
A two-semester, third year experience that (1) integrates the various facets of the MDiv curriculum through an interdisciplinary project, and (2) provides students with the tools to think theologically about a ministerial vocation. A presentation to a group within the Divinity School community is required of all students enrolled in Art of Ministry III.

MIN 702a,b | Art of Ministry III: Internship Project (C)
(2 credit hours)
A two-semester, third year experience that integrates the various facets of the MDiv curriculum through (1) working in an internship setting and (2) preparing a case study and interdisciplinary analysis. Students present the case for discussion with their peers. The course provides students with the tools to think theologically about a ministerial vocation.

MIN 703a | Art of Ministry III: Colloquium (C)
(3 credit hours)
MIN 703b | Art of Ministry III: Colloquium (C)
(1 credit hours)
One option in the third year as an alternative to the Senior Project or a Third Year Internship is the Third Year Colloquium. During the fall semester, the colloquium meets the regular schedule of Tuesday and Thursday classes, concentrating on approximately five books from the different areas of the theological curriculum. Short analysis and responses move the colloquium forward through the fall semester.

The spring semester consists of only four or five colloquium sessions, and the essential assignment is to write a 20-page essay using the books read and discussed during the fall semester. The purpose is to integrate the various disciplines of the MDiv program into a personally informed, academically shaped, holistic essay to conclude the entire three-year course of study in anticipation of graduation and vocation. While the work in the fall semester is graded on the Divinity School scale, the requirement for the semester is Pass/Fail. Therefore, the spring semester consists of one grade comprehending the entirety of the two-semester colloquium work for four hours credit.

Multicultural Contexts for Ministry (C)
All students are required to complete one course focused on specific ministries in diverse cultural and regional contexts.

MIN 590 | Cuba
The course surveys Cuban culture, literature, and religious life. It involves travel to Cuba and contacts with churches, schools, and Cuban religious communities.

MIN 591 | New York City
This urban immersion course exposes students to many aspects of urban ministry. Classroom lectures and dialogue examine biblical and textual methodology for spiritual, congregational, and servant ministry in the city, focusing on issues ranging from social justice to the development of nonprofit corporations. The urban immersion portion of this course is in New York City.

MIN 592 | Appalachia
Studies in rural church and community ministry through Appalachian Ministries Educational Resources Center (AMERC), Berea, Kentucky. Particular attention is given to traditional communities amid the changing face of the Appalachian region.

MIN 593 | Romania
A survey of the culture of Romania in social, political and religious contexts. The class explores Romania’s rich evangelical heritage with Baptist and Pentecostal strains. During
a week-long visit to Romania, students are involved with the Project Ruth Center and learn of the challenges and opportunities for ministry presented by the large population of Romani Gypsies who have lived in Romania for many years.

Topics Courses in Ministry

MIN 790 | Topics Courses (1-3 credit hours)
Courses in ministry can be developed and offered on a one-time basis using this designation.

Spirituality (SPI)

Spirituality and Devotion

SPI 571 | Introduction to the Spiritual Life (C)
A study of spiritual life through the consideration of commitment, spiritual disciplines, and the ways of prayer. Students examine their own spiritual life journeys and consider new paths for spiritual growth.

SPI 573 | Spirituality and Aging
A study of the role of spirituality in the changing segments of human life.

SPI 671 | Contemporary Spiritual Writers
A study of the principles of the spiritual life as presented in the works of selected contemporary writers. P—SPI 571.

SPI 672 | Praying the Scriptures
Reading the Bible as the prayer book of the church. P—SPI 571.

SPI 673 | Spirituality and Gender
A study of the role of gender in spiritual formation. P—SPI 571.

SPI 674 | Spiritual Formation Practice (1-3 credit hours)
This course gives students the opportunity to develop experiences and practices that will assist in their spiritual formation. It is intended to address current spiritual development needs or questions that students may have and to concentrate on the practice of self-care. The focus of this course is for the student to examine and enhance their relationship with God.

SPI 771 | Classics of Christian Devotion
A study of the principles of the spiritual life presented in the enduring classics of devotion. P—SPI 571.

SPI 772 | Varieties of Christian Spirituality (1-3 credit hours)
A selected study of conceptions and practices of the spiritual life in diverse Christian traditions. P—SPI 571.

Spirituality and the Arts

SPI 615 | Feminist and Womanist Literature and Faith (1-3 credit hours)
An exploration of feminist, womanist, and jugerista theologies and their connections to contemporary fiction written by women.

SPI 616 | Faith and Film (1-3 credit hours)
This class focuses on the use of film in personal and communal spiritual growth. Diverse films are viewed in class and each film is discussed from a spiritual perspective. Domestic and foreign films are viewed, as well as documentaries.

SPI 617 | Folk Art and the Spiritual Life (1 credit hour)
An examination of how folk art has emerged from religious traditions and been influenced by particular denominations or beliefs. The class discusses how persons can grow spiritually through producing folk art and how the folk art of others can influence spiritual growth. There is a particular emphasis on contemporary folk art and religious folk art of the U.S. Southwest.

SPI 618 | Shaping the Spiritual Life Through the Art of Sculpture (1 credit hour)
Examining the elusive nature of the spiritual life while drawing upon the awe and wonder of the natural world, this course seeks to shape spiritual growth through a sculptor’s sensibility. Topics explored include the use and importance of the drawn line; the mystery of stone; the discovery of found objects; the incorporation of form; shape and texture in daily life; the dichotomy and fusion of the spiritual and natural; the concept of balance; and exposure to a wide variety of artists and art forms via text and discussions. The course includes visits to the sculptor’s studio.

SPI 619 | American Arts Discovery: The Spiritual in the Art of the Reynolda House, Museum of American Art (2 credit hours)
Students examine and reflect on the spirituality of the art collection of the Reynolda House, Museum of American Art, which houses one of the finest American art collections in the U.S. Students consider art, creativity, and the sacred. Research, analysis, reflection, and the sharing of stories and devotions are parts of the course content.

SPI 620 | Using Art to Build Community (1 credit hour)
Students learn how to use the arts as a means of building community. Art can provide a safe environment for individuals to learn how to work together and build a welcoming and productive atmosphere. Students learn specific art forms to use for communal development.

SPI 621 | Spirituality of the Icon (1 credit hour)
Provides students with an introduction to the history, theology, holy beauty, and devotional uses of religious icons, with
major emphasis on Christian traditions. Icons have traditionally provided a “window to heaven” and also a way to learn theology and scripture. As devotional art, they have provided a means of growing spiritually.

**SPI 622 | Art Making as Spiritual Practice**  
(2 credit hours)  
Combines a series of readings about the art of our time from a variety of cultures, interspersed with studio time. Readings are examined in the light of art as a way of growing spiritually. The class collaborates on making a pair of site specific art works using mixed media to be installed at the Divinity School.

**SPI 623 | Music in the Church**  
This course is offered by the music department for music and Divinity School students. It explores the history of church music, hymnody, and practices of the use of church music in the contemporary church.

**SPI 624 | Practicum: Divinity School Choir**  
(1 credit hour)  
The Divinity School choir is comprised of students, staff, and friends of the Divinity School and may be taken either for credit or non-credit. The choir is open to anyone who is interested in choral singing, regardless of experience. Rehearsals are held weekly. In addition to singing repertoire chosen from a wide range of sacred musical styles, the choir focuses on the music and techniques appropriate to leading congregational song and enhancing worship liturgy. Learning to read musical notation is also part of the choir’s training. The choir sings periodically on Tuesday at 11 a.m. chapel and for special events.

**SPI 625 | Practicum: Instrumental Ensemble**  
(1 credit hour)  
An exploration of sacred music in small ensembles. Students develop their musical and ministerial skills by forming small ensembles, building repertories, and performing in public worship. P—POI.

**SPI 626 | Practicum: Dance**  
(1 credit hour)  
The dance practicum offers students the opportunity to participate in dance and dance design with emphasis on using dance in the worship experience. Students learn how to express their faith through movement and how dance has been used in major world religions to express faith. The professor and students participate together in a worship experience at the Divinity School.

**Topics Courses in Spirituality**

**SPI 790 | Topics Courses**  
(1-3 credit hours)  
Courses in Spirituality can be developed and offered on a one-time basis using this designation.

---

**Theological Studies (THS)**

**THS 501 | Christian Theology I (C)**  
A study of central themes and systematic connections in Christian theology, focusing on revelation, God, creation, and humanity. The course examines a variety of theological viewpoints.

**THS 502 | Christian Theology II (C)**  
A study of central themes and systematic connections in Christian theology from a variety of perspectives. The course addresses sin, Christology, reconciliation, church, ethics, and eschatology. The course requires a major essay on theological self-understanding.

**Systematic Theology**

**THS 611 | The Providence of God**  
A study of various alternative models of God’s relationship to and activity in the world, examining evil and suffering, miracle and prayer, tragedy and hope. The study includes a narrative rendering of God’s providence through the Story of Jesus. P—THS 501 and 502; or POI.

**THS 612 | Theological Anthropology**  
Perspectives on the origin, nature, and destiny of humanity in contemporary theological discussion.

**THS 613 | The Church**  
A critical study of the church and its ministries in the varieties of Christian tradition. Special attention to biblical images and corresponding theological models of the church.

**THS 641 | The Authority of the Bible**  
An analysis of different conceptions of the authority of the Bible in recent theology.

**THS 710 | The Bible and Theology**  
A critical examination of points of intersection and divergence between the disciplines of biblical studies and theology. Also listed as Biblical Studies 724. P—BIB 522 or 542; and THS 501.

**THS 711 | The Doctrine of God**  
An exploration of the being and attributes of God in conjunction with the doctrine of the Trinity.

**THS 712 | Contemporary Christology**  
An examination of the definitive issues and basic alternatives for interpreting the person of Jesus Christ today, with specific attention to the formulation of the humanity and deity of Christ. P—THS 501 and 502.
Theology and Culture

THS 632 | Feminist Theologies
Feminist critiques and reconstructions of Christian theology.

THS 634 | Narrative Theology and Story Telling
A critical investigation of the three schools of “narrative theology,” attending to the problems of Biblical authority and narrative appropriation, and a careful examination of the relation of narrative theology to contemporary storytelling. P—THS 501 and 502.

THS 635 | Theology and the Holocaust
A critical rethinking of the enterprise of Christian theology after Auschwitz, in conversation with scholars like Elie Wiesel, Jurgen Moltmann, and Paul van Buren.

THS 636 | Sociology of Religion
A survey of the basic elements of sociology with particular attention to religious phenomena.

THS 637 | African-American Theology
A survey of one of the major liberation theology motifs of the twentieth century. This course argues that there were formal and informal expressions of Black Liberation Theology from the beginning of the Trans Atlantic Slave Trade in the latter fifteenth century AD. Howard Thurman and Martin Luther King Jr. are presented as seminal thinkers and writers who laid the theological foundation and framework for Cone. The perspectives of Kelly Brown, Allan A. Boesak, and Dwight W. Hopkins among other contemporary writers are examined through lectures, readings, presentations, and discussions.

THS 713 | Theological Hermeneutics
An investigation of current hermeneutical theory with specific attention to issues of theological method.

Ethics

THS 521 | Foundations of Christian Ethics (C)
A discussion of the diverse philosophical and theological approaches to Christian ethics and their application to specific ethical issues.

THS 621 | Christianity and Public Policy
A study of biblical warrants, historical developments, and contemporary issues related to Christianity and public policy. A look at the literature, relationship to other theological disciplines, and basic ethics is involved.

THS 622 | Church, Law, and Ethics
A study of the most important rules of contracts, torts, and statutory law that bind the Church as a business and social enterprise.

THS 623 | Religious Traditions and Human Rights
A study of relationships and tensions between religious traditions and human rights, with illustrations from historical and contemporary issues and movements. Also listed as Religion 336.

THS 624 | Church and State in America
Examines the theology, history, sociology, and politics leading to the unique relationship of Church and State in the United States. The course engages contemporary issues and conflicts in the Church-State field with special attention to current developments and media coverage of those events.

THS 643 | Homiletics, Ethics, and Community Leadership
Focuses on the relationship between leadership, ethics, and preaching in communities of faith. Special attention is given to the roles of gender, race, ethnicity, and class in homiletical practice and theology. The course also considers the role of pastoral leadership in guiding communities toward ethical decision-making that can result in justice and liberation. Also listed as Ministerial Studies 643.

THS 644 | Justice and Judgment: “I’ll See You In Court!”
Learn the practical realities of the American legal system including civil and criminal court processes. What happens…what doesn’t…and how to support a restorative response to conflict.

THS 721 | Freedom of Religion Under the Constitution
A study of the law of religious freedom as it has been fashioned by the U.S. Supreme Court under the First and Fourteenth Amendments. Also listed as Law 584.

THS 722 | Law, Liberty, and Morality
A study of the proper role of morality, including religious morality, in the politics of a liberal democracy like the United States. Particular consideration is given to the issues of homosexuality and abortion. Also listed as Law 585.

Christian Mission and Ecumenism

THS 651 | The Emerging Church In the Two-Thirds World
An investigation of contemporary Christian communities in Africa, Asia, the Caribbean, and Latin America with special attention to theological, political, and economic activities.

THS 671 | Christian Mission in Global Perspective
A study of the history of Christian mission including contemporary denominational and ecumenical models for Christian presence, witness, and evangelism.
THS 672 | Interfaith Dialogue
An exploration of the challenges and opportunities presented by the contemporary encounters between Christians and people of other religious communities.

THS 771 | The Church in Contemporary Cultures
A study of historical antecedents, current structures, changing trends, and global relationships which impact the church now and toward the future.

THS 772 | Ecumenism and the Churches
A history of ecumenism and its influence on contemporary Christian communities.

**Topics Courses in Theology**

THS 790 | Topics Courses (1-3 credit hours)
Courses in theology can be developed and offered on a one-time basis using this designation.

**Independent Study (IDS)**

IDS 791 | Independent Study I
A student may request to take an independent study with a faculty member. The following rules apply for this option: 1) An independent study may serve as an elective course, not as a core course or an area elective. 2) A student may take no more than two independent studies in the MDiv program and no more than one within a single subject area of the curriculum. 3) A request for the study must be made in writing by the student to the faculty member. 4) The faculty member must be convinced that special circumstances warrant the request. 5) The terms for an independent study must be put in writing and agreed to by the student and the faculty member. 6) No faculty member is obligated to offer independent studies. Credit varies from one to three hours. Offered fall semester.

IDS 792 | Independent Study II
See description for IDS 791. Offered spring semester.

IDS 793 | Independent Study III
See description for IDS 791. Offered summer session, first semester.

IDS 794 | Independent Study IV
See description for IDS 791. Offered summer session, second semester.

**One-Credit Courses**

One-credit courses introduce topics of current theological, ministerial, and cultural interest. Courses are offered by a variety of visiting professors and by the Divinity School faculty. Students may elect up to nine one-credit course hours toward the MDiv degree. Additional information is available through the Office of the Associate Dean of Academic Affairs.
ADMISSIONS
Applying to the Master of Divinity Program

All applicants to the master of divinity program must have earned a bachelor’s degree from an accredited college or university. A well-rounded liberal arts degree is the best preparation for the MDiv degree program. Prior course work in religious studies, while not required, is certainly appropriate preparation.

Applicants should show evidence of personal integrity, spiritual and emotional maturity, qualities associated with effective leadership, strong communication skills, creativity and personal initiative, and intellectual discernment. As a University-based graduate school, the Divinity School seeks students who will constructively engage the diversity of the University, with openness to learning from persons of other religious traditions and from those who hold divergent values and commitments.

Applicants are selected on the basis of academic potential for graduate-level work, genuine promise for ministry, a clearly articulated commitment to Christian vocation, and evidence that the applicant will benefit from as well as enhance theological education at Wake Forest University.

Graduate theological education and vocational formation require a substantial commitment of one’s time and energy. The MDiv program is designed with the assumption that students will be enrolled full-time. Individuals interested in part-time study should consult with the Office of Admissions before applying to the program.

Individuals desiring admission to the MDiv program should request an application packet from the Office of Admissions. In addition to the application, candidates must supply supporting documents which include: 1) official academic transcripts from prior educational institutions attended; 2) four letters of recommendation and endorsement (at least two academic references); 3) the applicant’s personal essay; and 4) an application fee of $40. Once an application is complete, the applicant will be notified and the file will be forwarded to the faculty committee on admissions. All applications are read and evaluated by members of the faculty and recommendations are forwarded to the dean. One of four recommendations may be made by the committee: full admission, admission with stipulations (or probationary admission), postponement of any action until a later date, or decline of admission. Applicants will be notified as soon as a decision is made.

Applying to the divinity school

Beginning in December of each year, the committee meets regularly to make recommendations to the dean concerning admissions. Initial offers of admission will be sent out as early as mid-February for the following academic year. Applicants will continue to be admitted on a rolling schedule until the class is full. For consideration for merit scholarship awards, potential students must have submitted completed applications, which include references, transcripts, and essays, to the Office of Admissions by March 15 before the new academic year. All completed applications are due by May 1, but merit scholarship awards may not be available by that date.

Deliberations of the admissions committee are confidential. Applicants who receive letters offering admission as a candidate for the MDiv degree will have 30 days from the date of the letter to reply in writing to the offer. Admitted applicants are not required or expected to reply to an offer of admission prior to receiving a confirmation concerning financial aid.

Applying to the divinity school as a special student

A qualified individual may apply to enroll in a course (or courses) as a Special Student. Special Students may earn academic credit without being admitted to the MDiv program. Applicants must hold a baccalaureate degree and meet other requirements. Some courses are not open for enrollment by Special Students. For more information, contact the Office of Admissions.
Tuition, Fees, and Related Costs
Fall 2005–Spring 2006

Tuition for Master of Divinity Program
For students enrolled in
a minimum of 9 semester hours $13,755
For students enrolled in
fewer than 9 semester hours $555 per semester hour
Tuition for Special Students $555 per semester hour
Auditors $50 per semester hour
Student Activity Fee $350
University Health Coverage* $1,090

* Subject to change. All Wake Forest University students are required to have health insurance. The University offers student group insurance at a reasonable cost for students not covered by private plans. Information concerning the insurance will be mailed directly to a student’s home address prior to registration.

Financial Aid and Scholarships
The Divinity School assists students in meeting basic educational expenses (tuition, fees, and books) as well as living expenses (housing, food, health, and personal). Need for assistance is defined as the difference between the total cost of attending the School for ten months and the student’s expected contribution. Applicants seeking financial aid are required to complete an application and profile. A complete financial-aid packet may be requested from the Office of Admissions.

Institutional financial aid comes in the form of merit and need-based scholarships, grants, and loans. These funds are available through the gifts of individuals, families, churches, organizations, and foundations. Merit-based scholarships are awarded to candidates who demonstrate in their applications both high academic achievement and outstanding promise for ministry. These scholarships are awarded to full-time degree students and are usually renewable for up to three years (six semesters) of study. Merit awards may range from 25% to 100% of tuition. All candidates for admission are given consideration for these awards. Need-based grants, scholarships, work-study programs, and loans are based upon financial information applicants provide.

More information is available in the financial-aid and profile packet.

estimated cost of attending the Divinity School, fall 2005–spring 2006

To determine need-based financial aid, the Divinity School, in cooperation with the Graduate School of Arts and Sciences, estimates annual costs. The figures below are based upon tuition, fees, and living expenses. Note that actual living expenses may vary, depending on specific choices of housing, food, and personal expenses.

<table>
<thead>
<tr>
<th>Item</th>
<th>Cost</th>
</tr>
</thead>
<tbody>
<tr>
<td>Tuition</td>
<td>$13,755</td>
</tr>
<tr>
<td>Room &amp; Board based on (10 months)</td>
<td>$9,195</td>
</tr>
<tr>
<td>Books and Supplies</td>
<td>$1,000</td>
</tr>
<tr>
<td>Personal Expenses</td>
<td>$1,250</td>
</tr>
<tr>
<td>Transportation</td>
<td>$1,600</td>
</tr>
<tr>
<td>Student Activity Fee</td>
<td>$350</td>
</tr>
<tr>
<td>Health Insurance</td>
<td>$1,090</td>
</tr>
<tr>
<td><strong>Estimated Total Costs 2005-2006</strong></td>
<td><strong>$28,240</strong></td>
</tr>
</tbody>
</table>

Tuition and fees are due at the time of registration. Institutional fellowships, scholarships, and grants generally appear as credits on student accounts.

Divinity students enrolled for full-time resident credit are entitled to full privileges regarding libraries, student publications, athletic contests, the Student Union, the University Theatre, the Secrest Artists Series of Wake Forest University, and the Student Health Service. Part-time students are entitled, after paying tuition, to the use of the libraries but not to the other privileges listed above. They may, however, secure admission to concerts, athletic events, and recreational facilities by paying a nominal activity fee.

Students, full and part-time, who drop courses or withdraw from the University during the academic year may receive tuition refunds according to the following schedule. Withdrawals must be official and students must return their identification cards before claiming refunds.

Divinity students who are recipients of Title 4 federal financial aid (Pell Grants, SEOG, FWS, Perkins Loans, Stafford Loans and PLUS Loans) should refer to pages 24-26 of the 2005-2006 Undergraduate Bulletin for the Return of Program Funds policy.

<table>
<thead>
<tr>
<th>Weeks from Registration*</th>
<th>Percentage of Total Tuition to be Refunded</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>100% of tuition</td>
</tr>
<tr>
<td>2</td>
<td>75% of tuition</td>
</tr>
<tr>
<td>3</td>
<td>50% of tuition</td>
</tr>
<tr>
<td>4</td>
<td>25% of tuition</td>
</tr>
<tr>
<td>5</td>
<td>0% of tuition</td>
</tr>
</tbody>
</table>

*Fractions of a week are counted as full weeks.
fellowships

The Samuel and Sarah Wait graduate fellowship in theology and ministry is named for the University’s principal founders. The Wait Fellowship is the most selective and comprehensive of the Divinity School’s merit awards. The fellowships are awarded to students who demonstrate strong potential for graduate-level work and exceptional promise for Christian ministry.

Ed and Jean Christman Fellowships are awarded on the basis of merit. These fellowships cover the cost of tuition and are renewable for up to three academic years. Applicants must demonstrate an outstanding promise for ministry and excellent preparation for graduate-level studies. This competitive scholarship honors the life and vocation of Ed (‘50, JD ‘53) and Jean Christman who have contributed to the identity and ethos of Wake Forest.

scholarships

The Edna Lou and A. Douglas Aldrich (‘44) Scholarship Fund provides aid to Divinity School students.

The Douglass M. Bailey (‘60) Urban Ministry Scholarship Fund was established by Stephany P. (‘59) and Robert L. Alphin (‘59) of Winston-Salem, NC, to honor Rev. Dr. Doug Bailey’s career and work in the areas of social gospel and urban ministry studies. The fund is to be used to help maintain the diversity of the student body of the Divinity School with preference for underserved communities. It further gives preference to students working in Christian congregations located in urban areas.

The Alice and Harry Baird Endowment for Advanced Study in Religion provides scholarships for advanced study in religion. This fund was established in 1995 by Susan Marie Smith (‘69) in honor of her grandparents.


The Baker-Martin Divinity Scholarship supports students studying theological education and is renewable to those that continue to demonstrate academic ability as determined by the dean of the Divinity School. The fund was established by Cassandra Martin Baker (‘69) and Jerry Hubert Baker (‘68) of Marietta, GA, in 2001.

Ruth and George Barrett Divinity Scholarship Fund was established by Ruth Stoner Barrett and Dr. George Carlye Barrett (‘48, MD ‘52) of Charlotte, NC. The fund provides a scholarship or scholarships for students attending the Wake Forest University School of Divinity to support the recruitment of the most promising candidates for the graduate ministerial study. The award is made by those students with demonstrated leadership, academic ability, and potential for making a contribution to church and society.

The Annie Jo and Homer W. Brookshire Sr. Scholarship gives preference to women students. It was established in 1996 by Ann Brookshire Sherer and Homer W. Brookshire Jr. (‘68) in memory of their parents.

The Thomas J.M. and Iris W. Burnett Scholarship Fund assists students on the basis of need with preference to students that are residents of North Carolina, South Carolina, or Tennessee. The fund was established in 2002 by Thomas (‘45, MD ‘46) and Iris Burnett (‘44) of Charlotte, NC.

The Betty Deans and Joseph Horace Cheves (‘37) Scholarship was established by Betty Deans of King of Prussia, PA. Their daughter, Anne Cheves (‘67) and son-in-law, Richard Garland Harris (‘67) help to further promote and endow the fund in honor and memory of Rev. Cheves’ lifetime of ministry service.

The Frances and Charles R. Council Scholarship Fund gives preference to students from North Carolina who show need and academic ability. This fund was established by Frances and Charles R. Council (‘36).

The William Henry Crouch Scholarship is to be used for a North Carolina Baptist student pursuing the ministry. The fund was established in 1983 by the Providence Baptist Church of Charlotte in honor of senior pastor Dr. W. Henry Crouch (‘49).

The John Cecil Daniel Scholarship Fund supports Divinity School students with a preference for students from Georgia who are active in Baptist congregations. The fund was established in 2001 by Mary Margaret Daniel Ware of Memphis, TN, in memory of her father.

The Egbert L. Davis Jr. Scholarship aids North Carolina students preparing for ministry. This scholarship was given in honor of Egbert L. Davis Jr. (‘33) by his brother, Thomas H. Davis, and his sister, Pauline Davis Perry, on his eightieth birthday in 1991.

The Thomas H. Davis Scholarship aids Protestant students preparing for a full-time career in Christian service, with preference for North Carolina residents and Baptists who share the Baptist tradition of the University. Given in March 1998 by Egbert L. Davis Jr. (‘33) and Pauline Davis Perry, the scholarship honors their brother Thomas H. Davis on his eightieth birthday.

The Lynn and Fredda Durham Scholarship provides financial assistance to students preparing for service as pastors or missionaries. This fund was established by Lynn D. Durham (‘38) of Midland, Texas.
The John Allen Easley Scholarship Fund was established in 1991 by Dr. Easley, who served as professor of religion and chair of the department at Wake Forest from 1938-1963.

The First Baptist Church Greensboro Scholarship Fund supports students who are members of Baptist churches, with preference to those from North Carolina. The fund was established in 1998 by the First Baptist Church of Greensboro, NC. This is the first Divinity School scholarship endowed by a congregation.

The Alice Pittman Fleming Scholarship Fund was established by Ganell and James Pittman ('53) in honor of James’ mother.

The Horace N. Francis Scholarship was established in 1997 by Effie Green Smith in memory of her first husband, Horace N. Francis ('29).

Rev. Sumner H. & Lois C. Gill Scholarship Fund was established by David Neil Gill ('77) and Diane Pearson Gill ('77) of Knoxville, TN. The fund provides a scholarship or scholarships for students attending the Wake Forest University School of Divinity who show promise for ministerial vocation and express a desire for ministerial vocation in the local parish. Preference is given to students associated with the following denominations: United Church of Christ, Presbyterian Church USA, American Baptist Convention, African-American Congregational Associations and Denominations, and Evangelical Lutheran Synod.

The Kathryn A. and A. T. Greene Jr. Scholarship gives preference to students from North and South Carolina. The fund was established in memory of their parents by Kay Greene, Hugh Greene ('75), Jane Greene Bateman, and Margaret Greene Hayes.

The Martha Joyce Guthrie Memorial Scholarship was established by Wiley ('52) and Margaret Guthrie in memory of their daughter, Martha Joyce Guthrie.

The Margaret Woodford Guthrie Prize is for members of the graduating class of the Wake Forest University Divinity School. Recipients must have a superior scholarship record, a personality suited to the requirements of Christian ministry, and have effectively participated in the school’s activities, as determined by the dean of the Divinity School. The prize is a graduation award established by Wiley C. Guthrie ('52) in memory of his wife.

The Hall Family Endowment Scholarship was established in 1998 by Dr. Hugh Lee McKinney and Edith Hall McKinney in memory of Edith McKinney’s father, Rev. Romulus Ferdinand Hall ('18), his twin brother, Rev. Remus James Hall ('17), and her brother Horace Douglas Hall ('47), for full-time students.

The John C. Hamrick Sr. Scholarship was established by John C. Hamrick Sr. ('33, MD '33) to support needy students on the basis of academic ability.

The D. Swan Haworth Memorial Scholarship provides assistance to Baptist students. This scholarship was given in memory of Rev. Dr. David Swan Haworth ('27) by Mrs. D. Swan Haworth and the Snyder Memorial Baptist Foundation of Fayetteville, NC.

The Edith and Joseph Hough Sr. Scholarship was established by Dr. Elms L. Allen ('62, MD '66) in memory of Rev. Joseph Hough Sr. ('22) and Edith Hough.

The Inaugural Divinity School Class Scholarship was established by all twenty members of the Divinity School’s first graduating class in 2002 to honor and promote the commitment and the adventurous and innovative spirit that characterizes the class.

Courtney S. Johnson Scholarship was established by Mark F. and Elaine D. Johnson of Atlanta, GA, to honor their daughter, Courtney, a 2004 graduate of Wake Forest University.

The Kennon Family Foundation Scholarship supports diversity in the Divinity School. It was established by Daniel Kennon Jr. and Verna Herron Kennon in honor of their daughter, Dr. Dannetta K. Thornton Owens.

The Bertha A. Long Scholarship Fund provides aid to divinity school students showing promise for ministry. The fund was established by her niece, Dottie Nixa, with proceeds from Bertha’s estate. Bertha Long was an early advocate for a Divinity School at Wake Forest, a faithful member of First Baptist Church Winston-Salem, and active in Davidson County Civic affairs.

The Magee Christian Education Foundation Scholarship makes grants primarily for scholarships to seminaries and graduate schools to assist in preparing persons for full time church-related vocations. These scholarships were organized under the will of the late Mrs. Ella G. Magee “to promote the advancement and diffusion of Christian education, knowledge, and understanding among peoples of the United States and all nations on earth.”

The Mason-Pittman Fund gives preference to students from eastern North Carolina. This scholarship was established in 2001 by William B. and Celeste M. Pittman ('67) of Rocky Mount, NC, to honor their parents, Nell Adams and James Walter Mason Jr. and Rosalind Bryan and Erwin B. Pittman.

The Harriet G. Mast Scholarship was established in 2002 by William H. Mast of Henderson, NC, in memory of his spouse Harriet G. Mast.

The Thomas Buford Maston/Jimmy Allen Memorial Scholarship is awarded to Baptist students that are interested in pursuing graduate studies in Christian ethics. This honor scholarship was established by Patricia Ayres of Austin, TX, in 2004.
in honor of the late, Thomas Buford Maston, renowned ethicist and community activist and his student Jimmy Allen. This scholarship funds future generations of students towards ministry in the church and public activism.

The Carlton T. and Miriam S. Mitchell Scholarship is the first endowed fund established at the Divinity School. It was established in 1990 by Carlton T. Mitchell (’43), a retired professor of religion at Wake Forest University and a leader of the Ecumenical Institute, and Miriam S. Mitchell, an outstanding leader in the church and community.

Judith and Bill Moyers Scholarship at the Baptist Joint Committee in Washington, DC was established in 2005 by Marilyn and Dr. James Dunn to honor Judith and Bill Moyers lifetime of public service. The fund allows students at the Divinity School to study a semester in Washington DC, to learn first hand of the issues of church and state. The students are known as “Moyers Scholars.”

The William F. and Joyce P. Owens Scholarship Fund aids students in the Divinity School based on the following preferences: First, for students that have been William Louis Poteat Scholars as undergraduates of Wake Forest; second, for Wake Forest alumni that are members of a Baptist church and reside in North Carolina; and third, with preference to members of a North Carolina Baptist Church whose permanent residence is North Carolina. All awards are to be made on the basis of academic merit and need. The fund was established in 1996 by William F. Owens (’59) and Joyce P Owens.

The Elias Dodson and Nan Trantham Poe Scholarship was established by William D. Poe (’40, MD ’43) and continued by his wife, June P. Poe, in memory of his father, Elias D. Poe (’09, MA ’10), and mother, Nan Trantham.

The Priscilla and Aquila Divinity Scholarship supports students on the basis of need and/or merit with preference to students who are residents of North Carolina or Virginia.

The Michael G. Queen Scholarship was established in 1990 by Carl M. Tucker, III (’68) in honor of Rev. Dr. Michael G. Queen (’68), pastor of First Baptist Church in Wilmington, NC.

The Susan Creech Rankin Scholarship was established in 1999 by Susan Creech Rankin (’78) in honor of Oscar Creech Sr. (’37), Oscar Creech Jr. (’62), and Judson Yates Creech (’42).

The William and Myrtle Ray Scholarship gives preference to students from Forsyth County, NC. The scholarship was established in 1996 by Dr. William E. Ray (’68) in memory of his grandparents, William and Myrtle Ray.

The Risden P. Reece Scholarship Fund aids students with high character, leadership, scholastic ability, and financial need who are training to enter Christian service. The fund was established through the will of Risden P. Reece, a resident of Winston-Salem, NC.

The Joseph Franklin and Florence Sink Roach Scholarship gives preference to residents of North Carolina or Missouri. It was established in 1998 by W. Linville (’53, JD ’55) and Mary Jon Roach (’55), Virginia Roach Lawson (’83), Gerald Franklin (’80, JD ’82) and Stephanie Decker Roach (’81).

The Stephany Williams Sherman Scholarship gives preference to graduates of Wake Forest College who demonstrate promise for church leadership. It was established in 1997 by Stephany Williams Sherman (’76).

The James F. Slate Fund is awarded on the basis of need and academic ability to students who plan to pursue a ministerial career. The fund, established in 1908 by the grandfather of James F. Slate, is one of the oldest used at Wake Forest for ministerial education. In 1997, Margaret Slate Gentry of King, NC, revised the aim of the fund to provide scholarships for divinity students.

The Robert Forest Smith III Scholarship assists students preparing for vocation in parish ministry. It was established in 1978 by Dr. Robert Forest Smith Jr. (’53) and Faye Tyndale Smith (’55).

The Everett and Ruth Snyder Scholarship Fund provides support with preference to students whose domicile is in North Carolina and is awarded based on need and academic ability.

The Minnie S. and Fred A. Stone Sr. Scholarship gives preference to students from Wake County, NC. The scholarship was established by Fred Stone Sr. and Minnie Stone, Fred Stone Jr. (’66) and Georgette K. Stone, and James (’67) and Caroline Stone.

The Henry Straughan and Eloise Brown Stokes Memorial Scholarship was given by Henry B. (’38) and Etta L. Stokes in memory of his parents.

The Tamra Wright Thomas Fund provides scholarship assistance for students who demonstrate leadership and academic achievement. Established by Betty (’75) and Hylton Wright.

The Carl and Linda Tucker Family Divinity Scholarship gives preference to students from Chesterfield County, SC, and was given by Carl (’68) and Linda Tucker.

The John D. and Bertha W. Wagster Scholarship was established by John W. (’57) and Lynda W. Wagster, Wanny Wagster Hogewood (’62) and Ashley L. Hogewood (’61), and Carol Wagster Williamson (’64) and George Williamson Jr. (’61), to honor the Wagster parents.
Wake Forest Divinity School Board of Visitors Scholarship is awarded to students in the Master of Divinity program on the basis of merit and need. It was established in 1998 by the first members of the Divinity School’s Board of Visitors.

Wake Forest University Divinity School Tuition Grant is a supplemental grant that may be given to students who demonstrate financial need.

The Ashley and Whitney Walker Scholarship supports students who demonstrate academic excellence and initiative in ministerial pursuits. It gives preference to female students for graduate theological pursuits. The fund is named for the daughters of Dale Walker (’65).

The Ware-Davenport Scholarship Fund assists students pursuing Christian vocations with a preference for congregational ministry. This fund was established in 1997 by the late Margaret Ware Davenport of Gaston, NC.

The Warren Christian Educational Fund provides scholarship assistance to theological students. The fund was established by Roy and Juanita Warren as an endowment fund administered by the First Baptist Church of Winston-Salem.

**endowed internships**

The Divinity School administers a small number of endowed internships to support students in ministry. These internships provide a stipend and professional supervision.


The Dean and Dorothy Kaufman Urban Ministry Internships in New York City provide a supervised context in New York City for developing skills and knowledge related to urban ministry, and seek to promote the integration of theology and the practice of ministry informed by the complexities of urban life. The internship was established in 1998 by the Metro Baptist Church in New York, along with friends, family and colleagues, to honor the Kaufmans’ years of faithful ministry and service.

The Dr. William Kay and Velma Preslar Mcgee Internship supports the Forsyth County prison ministry program founded by William Kay McGee, and it honors Velma Preslar McGee, longtime president of the North Carolina Women’s Missionary Union and the first woman elected to the Winston-Salem school board. The internship was established by their daughters, Betsy McGee McLean, Kay McGee Phillips, Joy McGee Jacobs, and Velma McGee Ferrell.

The Albert Clayton Reid and Eleanor Jones Reid Fund encourages and promotes the study and practice of pastoral care, thus carrying on the tradition of direct service to those in need as practiced by Albert Clayton Reid (’17, MA ’18) and Eleanor Jones Reid.

Wake Forest Baptist Church Internship supports students in the Divinity School through an internship supervised by the church’s ministers. The internship was established in 1999 by the congregation.

The M. Kenneth (’48) and Lula V. Wilson (’48) Internship gives preference to students serving in local congregations while attending the Divinity School. Kenneth A. Wilson (’74) and Cathy C. Wilson (’74) established this internship for students preparing for full-time Christian ministry.
Grading System

The divinity school registrar maintains academic records of progress on all enrolled students. Grade reports are furnished to students at the end of each semester or summer term.

For all courses carrying graduate credit in the Divinity School, there are three passing grades—A (excellent), B (commendable), and C (satisfactory)—and two failing grades, D (unsatisfactory) and F (failure). An A has the grade point value of 4.00 for each semester hour of credit involved, a B the value of 3.00 for each semester hour of credit involved, and C the value of 2.00 for each semester hour of credit involved. D grades have no value and are given in the case when the course in which the grade is earned need not be repeated for core credit. In the case of a D grade the faculty member may determine an alternative course to be taken in the place of the core requirement. An F grade carries no credit. Core courses with a grade of F must be repeated. Pluses and minuses may be given at the discretion of the faculty member.

The grade of I (incomplete) may be assigned only when a student fails to complete the work of a course because of illness or some other emergency. If the work recorded as an I is not completed within 30 days after a student enters his or her next semester (excluding the summer session), the grade automatically becomes an F (failure). In no case is a graduate degree awarded to a student who has an I on record.

probation

All students must have an overall grade point average of 2.67 in order to graduate with the Master of Divinity degree. A student who falls below a 2.67 cumulative grade point average in a given term is placed on academic probation. Academic probation is lifted when the cumulative grade point average is raised to a 2.67 or higher. While on academic probation, students are required to earn at minimum a B average (3.00) in each semester or term until the minimum cumulative grade point average of 2.67 is reached. Students who fail to earn a B average in a semester or term while on academic probation will be asked to withdraw from the Divinity School. Reapplication to the program may be made after one academic year.

Class Attendance

All students are required to attend classes regularly and to prepare thoroughly. Students must receive prior approval from faculty for planned absences. Failure to meet these requirements will adversely affect grading.

---

### Divinity School Grade/Point Equivalent

<table>
<thead>
<tr>
<th>Grade</th>
<th>Points</th>
<th>Definition</th>
</tr>
</thead>
<tbody>
<tr>
<td>A</td>
<td>4.00</td>
<td>Excellent</td>
</tr>
<tr>
<td>A-</td>
<td>3.67</td>
<td></td>
</tr>
<tr>
<td>B+</td>
<td>3.33</td>
<td>Commendable</td>
</tr>
<tr>
<td>B</td>
<td>3.00</td>
<td></td>
</tr>
<tr>
<td>B-</td>
<td>2.67</td>
<td></td>
</tr>
<tr>
<td>C+</td>
<td>2.33</td>
<td>Satisfactory</td>
</tr>
<tr>
<td>C</td>
<td>2.00</td>
<td></td>
</tr>
<tr>
<td>C-</td>
<td>1.67</td>
<td></td>
</tr>
<tr>
<td>D</td>
<td>0.00</td>
<td>Unsatisfactory</td>
</tr>
<tr>
<td>F</td>
<td>0.00</td>
<td>Failing</td>
</tr>
<tr>
<td>I</td>
<td>0.00</td>
<td>Incomplete</td>
</tr>
<tr>
<td>NR</td>
<td>0.00</td>
<td>Not reported</td>
</tr>
<tr>
<td>P **</td>
<td></td>
<td>Passing</td>
</tr>
<tr>
<td>AUD **</td>
<td></td>
<td>Audit</td>
</tr>
<tr>
<td>DRP **</td>
<td></td>
<td>Late drop</td>
</tr>
<tr>
<td>WD **</td>
<td></td>
<td>Withdrawal</td>
</tr>
</tbody>
</table>

**Grade not calculated in grade point average. Grades of F, I, or NR which are earned in the Pass/Fail mode do not affect the grade point average. Transfer credit may be counted toward the graduation requirements, but grades earned as transfer credit are not used in calculating the Wake Forest grade point average. The grades appearing on the Wake Forest transcript are the actual grades earned, but the units shown are only those accepted for transfer by Wake Forest. Courses which have not been approved for transfer are noted with the designation N. RPT in the GPA column indicates that the course is part of a repeat condition. Departmental course abbreviations may be found in the Divinity School Bulletin. Some courses transferred from other institutions may have abbreviations not found in the Bulletins.
Honor Code

The honesty, trustworthiness, and personal integrity of each student are integral to the life and purposes of the Wake Forest community. This statement is embodied in one of the University’s oldest traditions: the honor system. When any student signs an application for admission to Wake Forest, the student agrees to live by the honor system of the University. Specifically it means that each and every student has agreed not to deceive, lie to, or steal from any member of the community, not to cheat on academic tasks or to plagiarize academic work, and not to engage in any other form of academic misconduct. The aim is for students to be able to trust one another and for each participant in the community to accept responsibility for the conduct and activities of the other. This tradition originates in the founding of Wake Forest University and through mutual participation continues to be a cornerstone of community life and personal relationships.

The honor system is administered jointly by the administration and student government of the Divinity School. For more information contact the associate dean for academic affairs of the Divinity School.

Divinity School Policies

policies on grievances

Situations may arise in which a student believes that he or she has not received fair treatment by a representative of the University or has a complaint about the performance, actions, or inaction of the staff or faculty affecting a student.

Students are encouraged to seek assistance from their advisers or another member of the faculty or staff in evaluating the nature of their complaints or deciding on an appropriate course of action.

The Divinity School provides the following process for students to voice concerns regarding specific academic or other grievances:

Step 1. Student concerns about professors, specific courses, or other matters should begin with a conference with the particular professor or staff person, offering formal or informal statements of concern.

Step 2. If the concern is not resolved in consultation with the professor or staff person, then the student(s) should schedule a conference with the associate dean for academic affairs. At that time, an informal or formal statement of concern will be brought to the associate dean for academic affairs.

Step 3. The associate dean of academic affairs will attempt to resolve the issue to the satisfaction of the relevant parties by convening a meeting between the student(s) and the professor or staff person. If the associate dean is the professor against whom the student(s) has the grievance, the student(s) may begin the appeal with the dean of the Divinity School.

Step 4. If the issue remains unresolved, the student(s) may appeal to the dean of the Divinity School who will meet with the student(s) and the professor or staff person and attempt to informally or formally resolve the issue. Formal grievances against the dean should be made to the University provost. The provost will function in the dean’s role in the remaining steps of the process.

Step 5. If concerns remain, the student may initiate a formal grievance procedure. At this point, the student(s) should present the grievance in the form of a written statement of concern. Within 14 days, the dean will appoint a grievance committee composed of two faculty members and one student. The committee will meet with the student(s) making the appeal, the professor or staff person, and the associate dean for academic affairs for a full discussion of the grievance.

Step 6. The committee will make a recommendation to the dean who will communicate the final decision in writing to the student(s) and the professor or staff person.

policies on credit for academic work done out of residence

Part 1. Policy on Transfer of Academic Credit

Credit earned prior to matriculation. Academic credit earned at another school may be submitted for review after a student is enrolled for one semester in a degree program. Transfer credit is awarded by the dean on the recommendation of the faculty committee on curriculum and academic policy. A student may not transfer more than 30 hours of credit into the Master of Divinity program. No more than 12 of these transfer credits will be awarded as core courses. Students should be prepared to submit supporting documents to the faculty committee.

The following requirements must be met before a request for transfer credit can be submitted:

1) The course must be taken at an institution accredited by a recognized accrediting body.*

2) Courses must be taken at the graduate or professional level.

3) A grade of B- or higher must be earned in the course in order for the course to be considered for transfer credit. If the course is to be considered for transfer credit as a core course the grade earned must be a B or higher.

4) Applicants for transfer credit must have earned the credit after earning a bachelor’s degree.
5) The course must have been taken within the eight years prior to matriculating at the Divinity School.

6) Any course credit earned that has been utilized or will be utilized for another degree program is not normally transferred.

7) No more than 12 hours will be transferred from a non-theological graduate program. If 12 hours are to be transferred, the student will be required to demonstrate the course’s or courses’ relevance to the Master of Divinity degree.

Credit earned during matriculation. (Transient coursework)
Credit earned at another institution while enrolled in a degree program at Wake Forest University Divinity School is subject to the general transfer credit guidelines. All coursework taken at another institution during matriculation and intended for transfer must be preapproved by the dean on recommendation from the faculty committee on curriculum and academic policy.

*A recognized accrediting body is an accrediting body recognized by the U.S. Department of Education or the Council on Post-Secondary Education.

Part 2. Policy on Credit for Clinical Pastoral Education and Specialized Internships
Students enrolled in the Master of Divinity program may earn credit by successfully completing an accredited program in Clinical Pastoral Education. Additional credit may be earned in a select number of internships. Information is available in the vocational formation office.

Part 3. Policy on Advanced Academic Standing
Students who can demonstrate that they have had the academic equivalent of introductory core courses may petition the associate dean for academic affairs to substitute advanced elective courses for core requirements. The associate dean for academic affairs will forward appropriate petitions to the Faculty Curriculum and Academic Policy Committee, which will make a recommendation to the Divinity School dean for final approval.

Policy on special student and auditor status

special students
Individuals who wish to take a course (or courses) in the Divinity School for academic credit, but are not enrolled in the MDiv degree program, may apply for admission as special students. Special students typically pursue coursework for the purpose of professional or personal development or in order to transfer coursework to another institution where they are enrolled in a graduate degree program. An applicant may apply for either fall or spring term admission. Special student status is generally granted for one semester, and enrollment is restricted to a small number of qualified applicants. For more information about special student status, contact the Divinity School’s admissions office.

auditors
Divinity School students, other Wake Forest students, and persons in the community may be admitted to select Divinity School courses as auditors. Auditors attend course lectures but do not submit course assignments. Not all courses taught in the Divinity School are open to auditors. Applicants seeking to attend a specific course should check with the admissions office to confirm if the course may be audited. Applications for auditor status are accepted for fall, spring, and summer terms. Auditors register for courses at the first class meeting or by special arrangement with the admissions office.

Policy on full-time student status
The Divinity School defines a full-time student as any student in the Master of Divinity program enrolled in nine or more semester hours. Since the current policy restricts the Master of Divinity degree program to full-time students, all degree students in the Divinity School are expected to enroll for nine or more hours. Exceptions are made in a student’s final semester prior to graduation when less than nine hours are required for graduation.

If a student in the degree program falls below nine semester hours due to an authorized withdrawal from a course, the student is no longer a full-time student. If an authorized withdrawal affects a student’s full-time status, there are significant implications for financial aid awarded on the basis of full-time status.

Note: Federal financial aid policies may assume a graduate student is full-time when he or she is enrolled in less than nine semester hours. For example, federal subsidized loans may be awarded to students who show need and who are enrolled in a minimum of six hours. However, policies concerning standing within the Divinity School define full-time status as nine semester hours.

Policy on withdrawal and leaves of absence

All enrolled Divinity students who must withdraw from the University prior to the last day to drop courses in a given term, may do so by completing a drop form and submitting the form to the Divinity School registrar. While forms completed prior to the term drop deadline will not result in academic penalties, meeting the deadline may not prevent negative implications for merit and need-based financial aid.
Withdrawing from the University within the period allowed for dropping and adding courses may result in partial or total charges for the term and may alter scholarship, grants, and loan amounts. Students who borrow under federal loan programs are responsible for repaying loans granted based upon full-time enrollment. Students are strongly urged to discuss the financial implications of all withdrawals from the University with the financial aid office.

Students who drop all courses are considered withdrawn from the University and must seek approval from the academic dean for readmission in a subsequent term.

Withdrawing from the University after the last day to drop courses and before the last day of classes will result in academic penalties. A grade of W will be assigned only where approved medical or special leaves of absence are granted. Medical leaves must be approved by the director of the Wake Forest student health office. Special leaves for personal reasons may be granted only by the dean of the Divinity School. Please take note that special leaves are granted only in light of circumstances deemed extreme by the dean.

If a student withdraws after the drop deadline and is in the judgment of the professor failing a course, a WF will be granted and will appear on the transcript. The grade of WF does factor into a student’s overall grade point average and as such may negatively affect academic standing.

A course abandoned with insufficient reason for withdrawal is assigned the letter grade F. In some cases, faculty may initiate the withdrawal process for due cause.

policy on readmission to the divinity school

Students granted a leave of absence may be readmitted to the Master of Divinity program within 30 months of the date granted the leave. This includes students on medical, personal, and special leaves of absence.

Students who withdraw may be readmitted within a period of 24 months from the date of their withdrawal. All readmissions are contingent upon a student’s academic standing. Applications for readmission may be requested from the Office of Admissions and Student Services.

Students seeking readmission beyond the time frame as outlined above must complete the standard admission process.

policy on graduation application process

Seniors must apply for graduation in order for their records to be activated for certification. The application form is provided by the registrar at the beginning of the senior year. Applications must be submitted to the registrar no later than 30 days prior to the expected commencement date. During the final term, the associate dean of academic affairs and the registrar will examine each candidate’s transcript. All requirements, except those satisfied by courses in progress, must be completed no later than 30 days prior to the expected commencement date. All requirements must be completed and certified, and the student must have applied for hooding or graduation before a student may participate in the commencement exercises. No further entries or alterations may be made toward the Master of Divinity degree once the student has graduated.

policy on hold for registration or graduation

Holds placed on a student account result from a lack of payment of overdue library books, unpaid fines, failure to provide proper medical information to student health, or failure to meet preset academic requirements. Holds may only be lifted from a student record by the office that issues a hold. For example, a hold on one’s financial account can only be lifted by the Office of Financial and Accounting Services. Holds may prevent one from registering for courses or from graduating. Each student is responsible for addressing the circumstances related to holds.

statement on inclusive language

Recognizing that words both shape and reflect reality, the faculty of the Divinity School affirms inclusive language based on biblical and theological insights. Inclusive language rejects all discourse that discriminates against individuals and groups by race, ethnicity, or gender. The statement derives from the Old Testament declaration that God created humankind male and female in the divine image (Genesis 1:27) and from the New Testament declaration that in Christ there is neither Jew nor Greek, slave nor free, male nor female (Galatians 3:28). These declarations derive from the understanding of God as the Creator and Holy One who transcends gender.

The implementation includes the following guidelines:

1) Instead of the term “man” and derivative compounds (e.g., clergyman, chairman), use such terms as “humanity,” “humankind,” “person,” “people,” “women and men,” “clergy” or “clergyperson,” “chair” or “chairperson.”

2) Instead of singular masculine pronouns, use “he and she” and “his and hers,” or, where appropriate, convert the singular pronouns to plurals, “they” and “theirs” (except when quoting historical documents).
3) Instead of pronouns for God, especially masculine pronouns, repeat the proper noun, utilize a different noun, or case the words so as to circumvent the problem (except when quoting translations of the Bible and historical documents). One strategy among others for using pronouns in reference to God is to vary masculine and feminine constructions.

4) Instead of exclusively using male imagery for God, a pattern that dominates Christian tradition, when using such imagery, use corresponding female imagery to communicate the identity of God beyond the distinctions of gender.

Offering these guidelines means that commitment, sensitivity, and imagination are essential to all theological discourse.

All faculty, staff, and students in the Wake Forest University Divinity School are expected to use inclusive language in the life of the community. The statement applies to oral and written discourse, including lectures, seminars, discussions, sermons, liturgies, brochures, papers, and other academic assignments.

University Policies

Wake Forest University endorses as a basic principle of University life the concept of responsible student freedom, which carries with it the recognition by each student of the rights and obligations of other members of the University community.

The University encourages students to conduct themselves as mature men and women and invites them to participate in the formulation of rules and to assume major responsibility in judicial decisions. At the same time, all participants in University life must remember that, by the charter of the University, the Board of Trustees is ultimately responsible for the University and for its operation. Wake Forest also expects its students to abide by local, state, and federal laws, as well as by generally accepted moral standards. Although the University’s role is not to duplicate civil law enforcement or judicial action, it may exercise authority for reasons appropriate to its function as an educational institution.

In keeping with its historic concern for students individually and corporately, Wake Forest has a legitimate interest in their welfare in and out of class, on campus and off. The University is concerned with student actions that are inconsistent with student obligations to the educational community. When, in the opinion of the University, the conduct of a student at any place is reprehensible or detrimental to the best interests of that student, his or her fellow students, or the University, appropriate disciplinary action will be taken.

Wake Forest believes in individual freedom, not as a right, but as a responsibility: freedom to be and to become. Attendance at Wake Forest is a privilege, not a right. The University’s traditions and principles, accepted by each student in his or her voluntary registration, evolve from the core of this individual concept of freedom and responsibility. Therefore, it is assumed that the student who elects to come to Wake Forest does so with the intent of being in fact and in spirit a cooperating member of this community.

policy on sexual harassment

Wake Forest University strives to maintain an educational and working environment free from sexual harassment. Sexual harassment by supervisors, co-workers, faculty, or students will not be tolerated. Any sexual relationship between an employee (faculty or staff) and a student, whether consensual or not, will be regarded as a violation of this policy. Sexual harassment may result in disciplinary action which can include dismissal.

definition: For purposes of this policy, sexual harassment is defined as unwelcome sexual advances, requests for sexual favors, or other verbal or physical conduct of sexual nature when:

Submission to the conduct is made either explicitly or implicitly a term or condition of an individual’s employment or academic success;

Submission to or rejection of the conduct by an individual is used as a basis for employment or academic decisions affecting the individual, or;

The conduct has the purpose or effect of interfering with an individual’s work or academic performance or creating an intimidating, hostile, or offensive work or academic environment.

Examples of sexual harassment include repeated and unwelcome conduct involving one or more of the following: sexual flirtations, advances, propositions, sexually explicit statements, questions or jokes, displays of sexually explicit pictures, physical contact or touching or other conduct of sexual nature that is unwelcome and makes a reasonable person feel uncomfortable. Anyone who believes that he or she is being sexually harassed should make it clear that the conduct is unwelcome and unwanted, as this alone may stop the conduct.

complaint procedures: Any faculty member, employee or student who believes that he or she has been sexually harassed or has observed or been subject to a violation of this policy has a responsibility to bring the matter to the attention of an appropriate University official, including the vice president for student life, his or her dean, the provost, the director of equal employment opportunity/
training, his or her department chair or his or her supervi-
sor. Complaints of sexual harassment will be treated seri-
ously and will be promptly investigated with reasonable
steps being taken to protect the confidentiality of both par-
ties. The director of equal employment opportunity/training
is available to provide guidance and assistance in proper
handling of any allegation.

Individuals who report sexual harassment or present evi-
dence in a sexual harassment investigation are protected
from retaliatory personnel or academic action.

University Students’ Rights and Responsibilities

introduction. Wake Forest University exists for the trans-
mission of knowledge, the pursuit of truth, the development of
students, and the well-being of society. Free inquiry and free
expression are indispensable to the attainment of these goals.
The Divinity School is committed to providing an environ-
ment that will encourage divinity students to develop the
capacity for critical judgement and to engage in a sustained
and independent search for truth. The Divinity School is also
dedicated to the principles of honor, mutual respect, and
trust among the faculty and students. The common obser-
vance of professional ethics is basic to study and research.

rights. The minimal standards of academic freedom out-
lined below are essential to any community of scholars. Any
violation of these standards may be grounds for a student to
initiate the grievance process.

freedom of access to higher education. The facilities and
services of the University should be open to all of its
enrolled students, and the University should use its influ-
ence to secure equal access for all students to public facilities
in the local community.

classroom and research environment. Student performance
will be evaluated solely on an academic basis, not on opin-
ions or conduct in matters unrelated to academic standards.

protection of freedom of expression. Students are free to
take reasoned exception to the data or views offered in any
course of study or research activity and to reserve judg-
ment about matters of opinion, but they are responsible for
learning the content of any course of study for which they
are enrolled.

protection against improper academic evaluation.
Students have protection through orderly procedures,
described below, against prejudiced or capricious academic
evaluation. At the same time, they are responsible for main-
taining standards of academic performance established for
the program in which they are enrolled.

protection against improper disclosure. Information about
student views, beliefs, and political associations which pro-
fessors acquire in the course of their work as instructors,
advisers, and counselors is considered confidential. Protec-
tion against improper disclosure is a serious professional obli-
gation. Judgements of ability and character may be provided
under appropriate circumstances, always with the knowledge
or consent of the student.

protection against harassment. Students have protection
through orderly procedures, described in subsequent poli-
cies, against physical (sexual, etc.) harassment and/or psy-
chological abuse.

student records. To minimize the risk of improper disclo-
sure, access to academic and disciplinary records should be
considered separately. Transcripts of academic records will
contain only information about academic status. Information
from disciplinary or counseling files will not be available to
unauthorized persons on campus, or to any person off cam-
pus, without the written consent of the student involved,
except where a judicial order of subpoena compels disclo-
sure or health safety emergency cases are involved. No
records will be kept which reflect the political activities or
beliefs of students. The dean of the Divinity School should
make provision for periodic review and possible destruction
of non-current disciplinary records. Administrative staff and
faculty members should respect confidential information
that they acquire about students.

freedom of association. Students bring to the campus a
variety of interests previously acquired and develop many
new interests as members of an academic community. They
are free to organize and join associations to promote com-
mon interests.

freedom of inquiry and expression. Students and their
organizations are free to examine and discuss all questions
of interest to them, and to express opinions publicly and pri-
vately. They are free to support causes by orderly means
which do not disrupt the regular and essential operation of
the University.

Students and their organizations will be allowed rea-
sonable access to University facilities for academic purposes,
organizational meetings, sponsored lectures, etc. Routine
procedures required by the University for obtaining access
to facilities are designed only to insure that there is orderly
scheduling of a facility as well as adequate preparation for
an event and that the occasion is conducted in a manner
appropriate to an academic community. Students and their
organizations are allowed to invite and hear any person of
their own choosing. The University’s control of campus
facilities cannot be used as a device of censorship.
student participation in university government. As constituents of an academic community, students are free, individually and collectively, to express their views on issues of University policy and on matters of general interest to the student body.

off-campus freedom of students. If activities of students result in violation of law, University officials should be prepared to apprise students of sources of legal counsel and may offer other assistance. Students who violate the law may incur penalties prescribed by civil authorities. Only where the University’s interest as an academic community is clearly involved should the special authority of the University be asserted to consider off-campus violations. The student who incidentally violates University regulations in the course of his or her off-campus activity is subject to no greater penalty than would normally be imposed for such infractions on campus.

responsibilities. The faculty expects students to be mature and responsible members of the community. Infractions of academic integrity include plagiarism, cheating on examinations, misrepresentation of the work of other scholars, and falsification or fabrication of data in reporting one’s own research. These infractions, as well as acts that disrupt the educational environment and any violations of local or federal law that occur on the University campus or during University sponsored activities, can be grounds for disciplinary action, which may include dismissal from the University.

Family Educational Rights and Privacy Act

The Family Educational Rights and Privacy Act (FERPA) affords students certain rights with respect to their education records. They are:

1) The right to inspect and review the student’s education records within 45 days of the day the University receives a request for access.

Students should submit to the registrar, dean, head of the academic department, or other appropriate official, written requests that identify the record(s) they wish to inspect. The University official will make arrangements for access and notify the student of the time and place where the records may be inspected. If the records are not maintained by the University official to whom the request was submitted, that official shall advise the student of the correct official to whom the request should be addressed.

2) The right to request the amendment of the student’s education records that the student believes are inaccurate or misleading.

Students may ask the University to amend a record that they believe is inaccurate or misleading. They should write the University official responsible for the record, clearly identify the part of the record they want changed, and specify why it is inaccurate or misleading.

If the University decides not to amend the record as requested by the student, the University will notify the student of the decision and advise the student of his or
her right to a hearing regarding the request for amendment. Additional information regarding the hearing procedures will be provided to the student when notified of the right to a hearing.

3) The right to consent to disclosures of personally identifiable information contained in the student’s education records, except to the extent that FERPA authorizes disclosure without consent.

   One exception which permits disclosure without consent is disclosure to school officials with legitimate educational interests. A school official is a person employed by the University in an administrative, supervisory, academic or research, or support staff position (including law enforcement unit personnel and health staff); a person or company with whom the University has contracted (such as an attorney, auditor, or collection agent); a person serving on the Board of Trustees; or a student serving on an official committee, such as a disciplinary or grievance committee, or assisting another school official in performing his or her task.

   A school official has a legitimate educational interest if the official needs to review an education record in order to fulfill his or her professional responsibility.

   The following information regarding students is considered directory information: (1) name, (2) address, (3) telephone number, (4) date and place of birth, (5) major field of study, (6) participation in officially recognized activities and sports, (7) weight and height of members of athletic teams, (8) date of attendance, (9) degrees and awards received, (10) the most recent previous educational agency or institution attended by the student, and (11) other similar information such as a photograph.

   Directory information may be disclosed by Wake Forest for any purpose in its discretion, without the consent of a parent (where appropriate) of a student or an eligible student. Parents of students and eligible students have the right to refuse to permit the designation of any or all of the above information as directory information. In that case, this information will not be disclosed except with the consent of a parent or student, or as otherwise allowed by FERPA.

   Any parent or student refusing to have any or all of the designated directory information disclosed must file written notification to this effect with this institution at the Office of the Dean of the Divinity School on or before September 1 of the current academic semester. Forms are available at that office.

   If a refusal is not filed, Wake Forest assumes that neither a parent of a student nor an eligible student objects to the release of directory information designated.

4) The right to file a complaint with the U.S. Department of Education concerning alleged failures by Wake Forest University to comply with the requirements of FERPA. The name and address of the Office that administers FERPA is: Family Policy Compliance Office, U.S. Department of Education, 400 Maryland Avenue, SW, Washington, DC 20202-4605.
Worship

The Divinity School community worships in Davis Chapel each Tuesday of the academic year at 11 a.m. Classes are not scheduled during this time so that all students, staff, and faculty can participate. A worship committee of faculty, staff, and students plans the services, which embrace the diverse traditions of the Christian faith. In addition, University Worship is held each week of the academic year on Thursdays at 11 a.m. in Davis Chapel. The Office of the University Chaplain is responsible for these services.

Community Life

The Divinity School is committed to nurturing a strong sense of community and fellowship among students and faculty. One of the most significant educational resources Wake Forest University provides for its students is colleagues who understand that formation and education are not individual enterprises, but are the tasks of a learning community. Interaction among students and faculty outside the classroom is integral to the Divinity School experience. Ecumenical theological education mandates a commitment to engagement: in the classroom, in the lounge, in worship and around the lunch table.

In Wingate Hall, priority has been given to common spaces that allow for interaction and conversation. In addition to these spaces, the establishment of residential Divinity Houses near campus enables students to share common meals, worship, and prayer, and to participate in special events and campus life.

The Student Leadership Committee (SLC) of the Divinity School is the constituted student governing body. The SLC gives voice to student concerns in the Divinity School and in the broader University. Elected by the student body, representatives that compose the SLC coordinate special events, sponsor various organizations, and appoint students to the Divinity School’s standing committees.

Housing and Meals

The Divinity School does not require that students live in University housing. Most students prefer to make their own arrangements for housing with the assistance of the Office of Student Services in the Divinity School. Options available to students range from individual rooms in University-owned properties adjacent to the campus to private apartments.

The Divinity School coordinates group housing for single students through the University’s Office of Real Estate. Divinity Houses are large residential homes configured with private rooms for individual students. Houses vary in size from four to ten residents. Within walking distance of the campus, the houses include common kitchens, dining rooms, living areas, and bathrooms. The properties are owned and maintained by the University. Interested students should request information from the Office of Admissions and Student Services.

The Office of Residence Life and Housing, located in the Benson Center, serves as an information center for individuals who wish to advertise rooms, apartments, and houses for rent or sale. It also provides a place for students to list information if they are interested in finding a roommate to share expenses. Off-campus facilities listed with the Office of Residence Life and Housing are not screened. The University serves as an information source and does not assume responsibility for placement, lease agreements, or landlord-tenant relations.
Divinity School students provide for their own meals. Community lunches are facilitated each week through a student-run cooperative. Drink machines, microwave ovens, and refrigerators are available in the lower auditorium of Wingate Hall.

Divinity students may elect to purchase one of the University’s optional board plans. A cafeteria and a buffet service dining room are located in Reynolda Hall, and food courts offering fast food are located in the Benson University Center and the Information Systems Building. For more information, contact ARAMARK Campus Dining Services, P.O. Box 7393 Reynolda Station, Winston-Salem, N.C. 27109.

Special Events

the Margaret A. Steelman lectureship. Given by Dr. Stanford L. Steelman in honor of his wife, Margaret A. Steelman, this annual lecture series addresses important topics related to classic issues in theological and religious studies.

the Phyllis Trible lecture series. Named in honor of University Professor Phyllis Trible and in celebration of her lifelong contribution to biblical scholarship and feminist theology, the Trible Lecture Series seeks to establish a stronger feminist presence in the Divinity School and in the University at large. The series provides students, faculty, and the broader community the opportunity to explore feminist religious thought and to become more aware of women’s leadership in the academy and in the church.

Administered by the Department of Religion, Wake Forest University:

the Albritton lectures. The Rev. John Thomas Albritton, after leaving Wake Forest College in 1857, served as an educator and Baptist minister in eastern North Carolina until his death in 1906. In 1919 the surviving children of Mr. Albritton donated $25,000 to Wake Forest College to establish a chair in Bible in their father’s name. Proceeds from the fund support a lectureship that serves to advance biblical studies at Wake Forest University.

the Easley lectures. Named for John Allen Easley, Professor of Religion at Wake Forest College from 1938 until his retirement in 1963, the lectures explore diverse topics in religious studies.

the Robinson lectures. In 1958 Samuel Robinson left his entire estate to educational and charitable institutions. Part of this trust was allocated to the Department of Religion at Wake Forest University. The Robinson Lectures were inaugurated in 1963 to “promote Christian principles as set forth in the Bible.”

Libraries

The libraries of Wake Forest University support instruction and research at the undergraduate level and in the disciplines awarding graduate degrees. The libraries of the University hold membership in the Association of College and Research Libraries, and in the Association of Southeastern Research Libraries. They rank among the top libraries in the Southeast in expenditures per student.

The Wake Forest University libraries include the Z. Smith Reynolds Library, the Professional Center Library (serving the Law School and the Babcock Graduate School of Management), and the Coy C. Carpenter Library of the Wake Forest University School of Medicine. The three libraries maintain collections totaling over 1.7 million print volumes and subscriptions to more than 16,000 periodicals and serials, largely of scholarly content. The Z. Smith Reynolds Library holds over 1.4 million volumes in the general collection, over 1 million reels of microfilm and pieces of microtext, and over 10,000 videos and DVDs. As a congressionally designated selective federal depository and depository of North Carolina government information, the ZSR Library holds over 170,000 government documents. The Professional Center Library holds nearly 200,000 volumes and is open to undergraduates with research needs for its collection. The Coy C. Carpenter Library of the WFU Medical School holds over 150,000 volumes.

The Wake Forest libraries share an online catalog that also provides entrée to electronic resources, databases and an ever-increasing collection of electronic journals, all accessible via the campus network and on the Internet. The Z. Smith Reynolds Library provides comprehensive reference and research services grounded in the tenets of information literacy, including assistance with online searching, directed and independent research, discipline-related library instruction, information literacy classes, general library orientation, and tours. Reference tools are available in electronic and print formats. Wake Forest students, faculty, and staff may use interlibrary loan services to borrow materials from other libraries throughout the country at no charge. Special collections in the Z. Smith Reynolds Library include the Rare Books Collection, greatly enhanced by the donation of rare and fine books of the late Charles H. Babcock, which emphasizes American and British authors of the late nineteenth and early twentieth centuries. Among the collections are those of Mark Twain, Gertrude Stein, William Butler Yeats and T. S. Eliot. There is also an extensive Anglo-Irish literature collection. The Ethel Taylor Crittenden Baptist Historical Collection contains significant books, periodicals, manuscripts, and church records relating to North Carolina Baptists, as well as a collection of the personal papers of prominent ministers, educators, and government officials with ties to Wake Forest. The Wake Forest College/University Archive is maintained in this library as well. The Z. Smith Reynolds Library also houses a major collection on...
the Holocaust. Facilities in the Z. Smith Reynolds Library include the Information Technology Center (ITC) which is equipped for multimedia viewing, editing, and scanning and has a computer lab for student use. Training in computer and multimedia technologies is available through the ITC. Several small group study rooms are located throughout the library and may be reserved. Two 24-hour study areas, one of which houses a cyber café, are accessible by key-card. The entire library is equipped for wireless internet access.

Information Systems

Information systems supports University instruction, research, and administrative needs. The campus computer network offers high-speed wired and wireless connectivity from all residence hall rooms, administrative offices, classrooms, and public areas.

Upon enrollment, Divinity School students may lease Wake Forest-owned IBM ThinkPads from Information Systems. These laptop computers contain a standard suite of powerful programs that allow students easy access to research and class materials and offer the ability to interact with faculty, staff, and other students through the campus network. The programs include Microsoft Office, electronic mail, and Internet and library browsing, research, analytical tools, and development tools. A large variety of instructional, classroom, and research resources are available. These include the online catalog, databases, and electronic journals provided by the Z. Smith Reynolds Library. For more information, contact the Information Systems Help Desk at (336) 758-4357 or help@wfu.edu.

Contact the Information Systems Help Desk for questions concerning computing at Wake Forest, accessing Wake Forest computing resources (logins and passwords), warranty service on Wake Forest ThinkPads, and Internet service providers. The Information Systems Help Desk is located in room 236 of the Information Systems Building. The Help Desk provides assistance by telephone and supports walk-in customers from 8 a.m. until 9 p.m., Monday through Thursday; 8 a.m. until 5 p.m. on Friday; and 5 p.m. until 9 p.m. on Sunday. Hours are subject to change. For the latest information, visit the Help Desk Web site at http://help.wfu.edu. A voice mail retrieval system is activated on weekends and during holiday breaks to respond to emergency calls.

Information Systems maintains an extensive array of online information systems that support admissions, registration, grades, payroll, accounting, and many other administrative and academic applications. In addition, the Wake Forest Information Network (WIN) provides the University community with features like faculty, staff, and student directories; an alumni directory and career networking service; online class registration and vehicle registration.

Students also have access to computing resources outside the University. The University is a member of the Inter-University Consortium for Political and Social Research (ICPSR), located at the University of Michigan. Membership in ICPSR provides faculty and students with access to a large library of data files, including public opinion surveys, cross-cultural data, financial data, and complete census data. The University is also a member of EDUCAUSE, a national consortium of colleges and universities concerned with computing issues.

The University has an extensive collection of computing facilities that serve both academic and business needs. An HP 3000/979 and 3000/969 along with 12 LINUX servers and 20 Windows-based servers provide for business computing needs and services. A mix of 47 LINUX and AIX systems and 30 Windows-based systems provide for messaging, systems management, internet, intranet, courseware, various research needs, and file and print services. A128-node LINUX supercomputing cluster provides supercomputing services for math, computer science, physics, and other scientific research applications. These systems are available to students, faculty, and staff twenty-four hours a day through the WFU network or ISP connectivity. All connections are protected by VPN and firewalls.

Wake Forest’s network infrastructure includes gigabit Ethernet backbone, 100 megalbit switched connectivity to the desktop, and pervasive, 802.11a,g wireless connectivity in all campus buildings (all ThinkPads are equipped with wireless connectivity). Wake Forest has a gigabit Ethernet connection to the Winston-Salem RPOP (regional point of presence) for internet access. This RPOP connects the University to the North Carolina Research and Education Network (NCREN), the Internet service provider for the majority of North Carolina colleges and universities. Through this connection, Wake Forest has access to additional extensive supercomputing facilities located throughout the state of North Carolina as well as access to all the premiere research networks in the world, including Internet II, Abilene, and the VBNS (Very high performance Backbone Network Service). Wake Forest is also working closely with NCREN on other advanced network and internet technologies.

Student Health Service

The George C. Mackie Health Center is located on the right lower level of the Reynolds Gymnasium (758-5218). The Student Health Service promotes a healthy lifestyle through health education and health maintenance. A physician-directed medical staff offers urgent care, illness care, physical examinations, counseling, limited psychiatric care, allergy injections, immunizations, gynecological services, sports medicine clinic, pharmacy, laboratory, referral to specialists, confidential HIV testing, and travel information. A full staff
All students are required to have documentation of immunizations required by the University and the State of North Carolina (see “Immunization Policy” below) and must be received by July 1 for fall semester or received by December 1 if entering spring semester.

Health Information Summary Form. All students are required to have on file in the Student Health Service the WFU Student Health Service Health Information Summary form. You will receive this form from the Divinity School or online at http://wfu.edu/shs/doc/HIS.pdf. The form includes documentation of immunizations required by the University and the State of North Carolina (see “Immunization Policy” below) and must be received by July 1 for fall semester or received by December 1 if entering spring semester.

Immunization Policy

Wake Forest University and North Carolina State law (G.S. 130A-152) require documentation of certain immunizations of students attending a North Carolina college or university. Student must submit certification of these immunizations PRIOR TO REGISTRATION. Certification is required for measles, mumps, rubella, tetanus diphtheria and polio in accordance with the Immunization Record on page 4 of the WFU Student Health Service Information Summary form.

Documentation should be on or attached to the completed WFU Student Health Service Health Information Summary form in order to assure correct identification of the student. Acceptable documentation must be signed by the appropriate official(s) having custody of the records of immunization, such as a physician, county health department director, or a certificate from a student’s high school containing the approved dates of immunizations. Dates must include the month, day, and year the immunization was administered. If these dates are unavailable, a copy of the laboratory test results and interpretation values must be submitted to document antibody titer results for measles, mumps, or rubella.

The North Carolina Department of Environment, Health and Natural Resources monitor immunization records.

Required:

1) **Tetanus and Diphtheria (Td).** Students must document a Td immunization series and a booster within ten years of enrollment.

2) **Rubeola (Measles).** Students must document two doses of live virus measles vaccine given at least 30 days apart, on or after the first birthday (after 3/21/63*) unless (a) they have a physician’s certificate which states that they have had measles prior to 1/1/94, (b) they were born prior to 1/1/57, or (c) they have documentation of a titer indicating they are immune.

3) **Rubella (German Measles).** Students must document that they have had one dose of live virus vaccine on or after the first birthday (after 6/9/69*) unless (a) they have documentation of a titer indicating they are immune, or (b) they will be 50 years old before they enroll. History of the disease is not acceptable.

4) **Mumps.** Students must document that they have had one dose of live virus mumps vaccine on or after their first birthday (after 12/28/67*) unless (a) they were born before 1/1/57, or (b) they have documentation of a titer test indicating they are immune. History of the disease is not acceptable.

5) **Polio.** Students must document that they have had trivalent polio vaccine unless they will be 18 years old or older when they enroll. A booster is recommended for students traveling to countries where polio is endemic.

*Indicates date the vaccine was licensed by the FDA. Combination vaccines have different licensed dates.
6) Tuberculin Skin Test. The test is required within 12 months of the University registration date if (a) the student has been exposed to tuberculosis or (b) the student’s home country is other than United States, Australia, New Zealand, Canada, Western Europe or Japan. If the student is known to be tuberculin-positive or if the test result is positive, attach record of treatment.

Recommended:
1) Hepatitis B. A three-dose series of the vaccine is recommended by the Center for Disease Control.
2) Varicella. The two-dose series is recommended. Discuss with your health care provider.

University Counseling Center

The University Counseling Center, located in Reynolda Hall, offers a broad range of counseling and psychological services. Students can discuss their personal, educational, and career concerns with a professional counselor or psychologist. Appointments are available Monday through Friday. Confidentiality is assured and no fees are charged to students.

Athletics

Wake Forest offers a variety of participant (intramural and club) sports for women and men, including indoor and outdoor tennis, swimming, volleyball, miles of jogging trails, and a state-of-the-art exercise center in the Kenneth D. Miller Center. For spectators, Wake Forest plays a full schedule of Atlantic Coast Conference sports participating in intercollegiate golf, baseball, basketball, football, tennis, field hockey, volleyball, soccer, cross-country, and track. The field hockey team won back-to-back NCAA championships in 2002, 2003, and 2004, the football team posted consecutive winning seasons in 2001 and 2002 and won the '02 Seattle Bowl, and the men’s basketball team made its 14th consecutive postseason appearance in 2004, advancing to the round of 16. Reynolds Gymnasium, Kentner Stadium, Spry Stadium, and Leighton Tennis Stadium host athletic events on campus, and Groves Stadium and Lawrence Joel Coliseum are less than one mile from campus.

University Police

The Student’s Right-to-Know and Campus Security Act requires institutions of higher learning to issue an annual report describing campus security procedures, facilities, policies, crime prevention programs, statistics and other information. The purpose of the report is to give individuals in the University community the information they need for their personal safety and security while on campus. A copy of this annual report is available online at www.wfu.edu/police.

Vehicle Registration

All students enrolled for day or night courses on the Reynolda campus must register vehicles they operate, whether or not owned by the operator.

Registration must be completed within twenty-four hours from the time a vehicle is first brought to campus. Vehicle registration for students is online. Students access this system via the Wake Forest Information Network (WIN). After logging on to WIN, select the personal tab at the top of the page and then choose “Register your car at WFU.”

Once completed, students submit the form electronically. Parking decals may be picked up from Parking Management the next business day. For more information, call (336) 758-6123 or (336) 758-5048.

Shuttle & Escort Services

A daytime shuttle provides safe transportation around campus. Shuttle service includes Reynolda Village (Meadows Lot), Student Drive Lot, and First Assembly Lot. It operates on a set route through campus from 6 a.m. to 6 p.m. and is available Monday-Friday when school is in session. A day-shuttle service schedule is available online at www.wfu.edu/police/shuttle.html.

An evening shuttle provides “door-to-door” service through campus and can be accessed by calling “RIDE” (7433). It operates from 6 p.m.-3 a.m. seven days a week while school is in session. Service includes Reynolda Village (Meadows Lot) and the Student Drive Lot. The shuttle also provides service to the First Assembly Lot up until 10 p.m., at which time the lot is closed to students. If a safety shuttle is required after 3 a.m., this will be provided by a patrol car and can be requested by calling 758-5591.

Although every effort will be made to operate the shuttle service as scheduled, there may be times that service will be suspended due to dangerous driving conditions and/or severe snow or ice storms.

Escort Service is provided by University Police for students traveling alone after dark when the shuttle service is not in operation. Call University Police at 311 or 758-5591.
DIVINITY SCHOOL FACULTY, STAFF, AND STUDENTS
Divinity School Faculty

Katherine E. Amos
Associate Dean of Academic Affairs and Associate Professor of Christian Education and Spiritual Formation
BA, Lenior Rhyne College; MRE, Lutheran Theological Southern Seminary; MS, PhD, Florida State University

Douglass M. Bailey
Executive Director of the Center for Urban Ministry, Inc.
Assistant Professor of Urban Ministry
BA, Wake Forest University; MDiv, Virginia Theological Seminary; DD, Rhodes College (Memphis), Virginia Theological Seminary

Jill Y. Crainshaw
Associate Dean for Vocational Formation and Assistant Professor of Ministerial Studies
BA, Wake Forest University; MDiv, Southeastern Baptist Theological Seminary; PhD, Union Theological Seminary/Presbyterian School of Christian Education

James M. Dunn
Resident Professor of Christianity and Public Policy
BA, Texas Wesleyan College; MDiv, PhD, Southwestern Baptist Theological Seminary; LLD, Alderson Broaddus College, William Jewell College; DD, Central Baptist Theological Seminary, Furman University; DHumL, Linfield College

Mark Jensen
Core Adjunct Faculty
BA, Houston Baptist University; MDiv, Southern Baptist Theological Seminary; PhD, Southern Baptist Theological Seminary

Charles A. Kimball
Core Adjunct Faculty
BS, Oklahoma State University; MDiv, Southern Baptist Theological Seminary; ThD, Harvard University

Bill J. Leonard
Dean of the Divinity School and Professor of Church History
BA, Texas Wesleyan College; MDiv, Southwestern Baptist Theological Seminary; PhD, Boston University

B. Diane Lipsett
Assistant Professor of New Testament and Christian Origins
BA, MA, University of Alberta, Canada; PhD, University of North Carolina at Chapel Hill

David L. Odom
Core Adjunct Faculty and President, Center for Congregational Health, Winston-Salem, NC
BA, Furman University; MDiv, Southeastern Baptist Theological Seminary; DMin, Princeton Theological Seminary

Samuel Stevenson
Core Adjunct Faculty; Pastor, Grace Presbyterian Church (USA) Winston-Salem, NC
BS, North Carolina A&T State University; MSW, MA, Atlanta University; MDiv, Interdenominational Theological Center; DMin, Drew University

Phyllis Trible
University Professor
BA, Meredith College; PhD, Union Theological Seminary/Columbia University; DD, Franklin College, Lehigh University, Wake Forest University

E. Frank Tupper
Professor of Theology
BA, Mississippi College; MDiv, Southwestern Baptist Theological Seminary; PhD, Southern Baptist Theological Seminary

Neal Walls
Associate Professor of Old Testament Interpretation
AB, The College of William and Mary; MA, The University of Virginia; PhD, The Johns Hopkins University

Samuel F. Weber, O.S.B.
Associate Professor of Spiritual Formation and Early Christianity
BA, Saint Meinrad College; MDiv, Saint Meinrad School of Theology; MA, University of Colorado; STL, Pontifical Athenaeum “St. Anselm” (Rome)

Associated University Faculty

Tim Auman
University Chaplain
BA, Wofford College; MDiv, Duke University Divinity School

Susan Harden Borwick
Professor of Music
BM, BME, Baylor University; PhD, University of North Carolina at Chapel Hill

Stephen B. Boyd
J. Allen Easley Professor of Religion (Historical Theology & Church History)
BA, University of Tennessee; MDiv, ThD, Harvard Divinity School

Linda McKinnish Bridges
Associate Dean of the College and Adjunct Professor of Religion (New Testament & Greek)
BA, Meredith College; MDiv, PhD, Southern Baptist Theological Seminary

John E. Collins
Professor of Religion (Eastern Religion, Science & Religion)
BS, MS, University of Tennessee; MDiv, Southeastern Baptist Theological Seminary; MA, PhD, Princeton University

Andrew V. Ettin
Professor of English
BA, Rutgers College; MA, PhD, Washington University; MSJS, Spertus Institute of Jewish Studies

James L. Ford
Associate Professor of Religion (East Asian Religions)
BA, University of North Carolina at Chapel Hill; MTS, Vanderbilt University; MA, PhD, Princeton University

Mary F. Foskett
Zachary T. Smith Associate Professor of Religion (New Testament & Christian Origins)
BA, New York University; MDiv, Union Theological Seminary (NY); PhD, Emory University

Shannon Gilreath
Assistant Director, Master of Laws (LLM) Program in American Law
BA, Lenoir-Rhyne College JD, Wake Forest University School of Law

Walter J. Harrelson
University Professor (Hebrew Bible)
AB, University of North Carolina at Chapel Hill; BD, ThD, Union Theological Seminary (NY)
Rebecca G. Hartzog  
Associate Chaplain and Baptist Campus Minister  
BA, Sanford University; MDiv, Southern Baptist Theological Seminary

Kenneth G. Hoglund  
Professor of Religion (Hebrew Scriptures, Near Eastern Languages & Literature, Archeology)  
BA, Wheaton College; MA, PhD, Duke University

Fred L. Horton  
Albritton Professor of Religion (Biblical Studies, Near Eastern Languages & Literature, Archeology)  
BA, University of North Carolina at Chapel Hill; BD, Union Theological Seminary (NY); PhD, Duke University

Simeon O. Ilesanmi  
Associate Professor of Religion  
(Religious Ethics and African Studies)  
BA, University of Ife (Nigeria); PhD, Southern Methodist University; JD, Wake Forest University

Candyce C. Leonard  
Associate Professor, Interdisciplinary: Humanities  
BA, Texas Wesleyan University; MED, MA, University of Louisville; PhD, Indiana University

Dan Locklair  
Composer-in-Residence and  
Professor of Music at Wake Forest University  
MSM, Union Theological Seminary in New York City; PhD, Eastman School of Music

Steve H. Nickles  
C. C. Hope Chair in Law and Management, School of Law  
(Law & Religion)  
BA, MPA, JD, University of Arkansas; LLM, JSD, Columbia University

James T. Powell  
Associate Professor of Classical Languages (Greek and Latin)  
BA, Emory University; MA, MPhil, PhD, Yale University

Elaine Swartzentuber  
Assistant Professor of Religion, (Theology)  
BA, University of Colorado; MA, Chicago Theological Seminary; PhD, Emory University

Adjunct Faculty

William E. Amos  
Pastoral Psychotherapist, Private Practice, Winston-Salem, NC  
BA, Carson Newman College; MRE, MDiv, PhD, Southern Baptist Theological Seminary

Craig D. Atwood  
JohnComenius Visiting Professor of Moravian Studies and  
Director of the Public Theology Program  
BA, University of North Carolina at Chapel Hill; MDiv, Moravian Theological Seminary; PhD, Princeton Theological Seminary

Shawn Bowman-Hicks  
Lecturer and Guest Artist, University of North Carolina at Greensboro and Wake Forest University  
BA, Columbia College; MFA, The Ohio State University

Dempsie R. Calhoun  
Sculptor, Artist in Residence  
BA, MA, East Carolina University

Max Carter  
Director of Friends Center, Campus Minister Coordinator and  
Adjunct Professor of Religious Studies at Guilford College  
BA, Ball State University; MMin, Earlham School of Religion; PhD, Temple University (American Religious History)

Pauline Binkley Cheek  
Adjunct Staff, Appalachian Ministries Educational Resource Center  
BA, Wake Forest University; MAT, Duke University; MDiv, Earlham School of Religion

Melissa Clodfelter  
Associate Director of Vocational Formation and Pathways Coordinator  
BA, Gardner-Webb University; MA, Southeastern Baptist Theological Seminary; CPE, UNC Hospitals

Fred Craddock  
Bandy Distinguished Professor of Preaching and New Testament, Emeritus, Candler School of Theology and Director of Craddock Center.  
BA, Johnson Bible College; MDiv, Phillips Theological Seminary; PhD, Vanderbilt Union

Jan Detter  
Design Consultant and Visual Artist, Artist in Residence  
BA, University of North Carolina at Greensboro

Carlton A. G. Eversley  
Pastor, Dellabrook Presbyterian Church  
BA, Oberlin College; MDiv, Garrett-Evangelical Theological Seminary; DMin, The Interdenominational Theological Center

Dana M. Greene  
Adjunct Professor of Jewish Studies  
BA, University of California, Davis; MA, PhD, University of Michigan, Ann Arbor

Kathleen F. G. Hutton  
Curator of Education, Reynolda House, Museum of American Art  
BA, University of Virginia; MFA, James Madison University

Dale T. Irvin  
Academic Dean and Professor of World Christianity, New York Theological Seminary  
BA, Thomas Edison State College; MDiv, Princeton Theological Seminary; PhD, Union Theological Seminary (Ecumenical Theology)

Charles F. Kegley Jr.  
Founder & Director of proVISION ASIA, Bangalore, India  
BA, University of Richmond; MDiv, DMin, Southwestern Baptist Theological Seminary

Laura Jane Kist  
Director, Divinity School Choir  
BM, University of North Carolina at Chapel Hill; MM, Southern Methodist University

Steven J. Land  
Dean and Professor of Pentecostal Theology, Church of God Theological Seminary, Cleveland, TN  
BA, Birmingham Southern College; MDiv, Candler School of Theology, Emory University; PhD, Emory University

Helen Lewis  
Appalachian Scholar and Community Organizer  
BA, Georgia State College for Women; MA, University of Virginia; PhD, University of Kentucky

Adjunct Faculty
Jane Litzinger  
Chaplain Supervisor, Department of Chaplaincy and Pastoral Education, Wake Forest University Baptist Medical Center  
BA, Ohio Dominican University; MA, Aquinas Institute of Theology

Steven McCutchan  
Pastor of Highland Presbyterian Church, Winston-Salem, NC  
BA, Muskingum College; BD, MDiv, Union Theological Seminary, NY

Henry J. Mugabe  
President, Baptist Theological Seminary of Zimbabwe  
BA, University of South Africa; MDiv, PhD, Southern Baptist Theological Seminary

Melissa Rogers  
Executive Director, Pew Forum on Religion and Public Life, Washington, D.C.  
BA, Baylor University; JD, University of Pennsylvania School of Law

Patricia K. Suggs  
Pastor, Marvin United Methodist Church; Spiritual Director, Consultant (Spirituality and Aging)  
BS, Illinois State University; MDiv, Duke Divinity School; MEd, PhD, University of North Carolina Greensboro

Donna Vaillancourt  
Co-Founder of Well of Mercy  
BA, Sacred Heart College; MA (Theology), St. Bonaventure

J. David Waugh  
Pastor, Metro Baptist Church, New York City  
Director, Rauschenbusch Metro Ministries, New York City  
BA, Wake Forest University; MDiv, Southern Baptist Theological Seminary; DMin, Gordon Conwell Theological Seminary

Laretta Rivera-Williams  
Director of Religious Education/Pastoral Associate at St. Benedict the Moor Catholic Church; CISM/Chaplain for SORT—Special Operations Response Team  
BA, Sacred Heart College; MRE, Loyola University

Divinity School Staff

Katherine E. Amos  
Associate Dean of Academic Affairs and Associate Professor of Christian Education and Spiritual Formation  
BA, Lenior Rhyne College; MRE, Lutheran Theological Southern Seminary; MS, PhD, Florida State University

Beverly Anderson  
Administrative Secretary, Admissions  
AAS, Forsyth Technical Community College

Donna Kaye Haley  
Registrar of the Divinity School  
BS, Mercer University; MBA, Georgia College and State University

Jill Carraway  
Collections, Z. Smith Reynolds Library  
BA, University of North Carolina at Greensboro; MLS, University of North Carolina at Chapel Hill

Melissa Clofelter  
Associate Director of Vocational Formation and Pathways Coordinator  
BA, Gardner Webb University; MA, Southeastern Seminary

Jill Y. Crainshaw  
Associate Dean for Vocational Formation and Assistant Professor of Ministerial Studies  
BA, Wake Forest University; MDiv, Southeastern Baptist Theological Seminary; PhD, Union Theological Seminary/Presbyterian School of Christian Education

Christina Crisp  
Financial Aid Counselor, Graduate and Divinity Schools  
BA, Wake Forest University; MA, University of North Carolina at Charlotte

Jonathan Hartness  
Assistant Director of Financial Aid, Graduate and Divinity Schools  
BS, University of Southern Mississippi

Ginny Bridges Ireland  
Acting Director of Admissions and Student Services  
BS, Georgia Southern College; MRE, Southwestern Theological Seminary

Laura Jane Kist  
Administrative Secretary to the Dean  
BM, University of North Carolina at Chapel Hill; MM, Southern Methodist University

Bill J. Leonard  
Dean of the Divinity School and Professor of Church History  
BA, Texas Wesleyan College; MDiv, Southwestern Baptist Theological Seminary; PhD, Boston University

Kevin Pope  
Computer Support Consultant

Sharon E. Snow  
Team Leader for Special Collections and Archives/Religious Studies Bibliographer  
BS, Wake Forest University; MLS, University of North Carolina at Greensboro; MA, Wake Forest University

L. Wade Stokes Jr.  
Director of Development  
BA, Wake Forest University

Susan C. Tague  
Clerical Assistant  
BS, Boston University

Jo Ann M. Trethaway  
Administrative Assistant, Office of the Dean  
BM, Meredith College

Divinity School Fourth Entering Class (2002)

Alan M. Akridge (Hickory, NC)  
BA, Auburn University, 1989

William A. Ballard (Jacksonville, FL)  
BA, Louisiana College, 2002

Donna G. Bollinger (Morganton, NC)  
BS, East Carolina University, 1987  
MS, East Carolina University, 1990

Willia S. Brown (Greensboro, NC)  
BA, Johnson C. Smith University, 1984

Christina A. Cataldo (Knoxville, TN)  
BA, Berea College, 2002
Divinity School Fifth Entering Class (2003)

Mary L. Andreoli (Snow Camp, NC)
BA, University of Florida, 1989

Jason M. Craig (Taylors, SC)
BA, Clemson University, 2003

David Crumpton Jr. (Winston-Salem, NC)
BA, Shaw University, 2003

Jason W. Davenport (Winston-Salem, N.C.)
BS, Wake Forest University, 2002

Amos Jerman Disasa (Clinton, SC)
BA, Presbyterian College, 2001

Karen E. Dresser (Greensboro, NC)
BA, Gordon College, 1978

William E. Elliott (Maryville, TN)
BA, Carson-Newman College, 2001

Thomas J. Fee (Lexington, KY)
BA, Hanover College, 2003

Brian Christopher Graves (Durham, NC)
BA, Mars Hill College, 1996

Lynn J. Harper (Cape Girardeau, MO)
BA, Southeast Missouri State University, 2002

Seth C. Hickman (Fort Worth, TX)
BA, Univ. of Texas at Austin, 2000

Justin P. Higgins (Durham, NC)
BA, North Carolina Central University, 2003

Whitney J. Hodges (Roebuck, SC)
BA, Furman University, 2002

Sarah E. Honeycutt (Rutherfordton, NC)
BA, Mars Hill College, 2001

Richard J. Hronek (Jamestown, NC)
BA, Albion College, 1975;
MS, University of Illinois,1978;
MBA, Butler University, 1991

James A. Hylton (Winston-Salem, NC)
BS, Wake Forest University, 1975

MBA, Campbell University, 2000

Marcus R. Ingram (Winston-Salem, NC)
BS, Wake Forest University, 1999

Beverly S. Kinsey (Greensboro, NC)
BA, Shaw University, 2003

William B. Long (Raleigh, NC)
BA, North Carolina State University, 2003

Andrew C. Lumpkin (Dallas, TX)
BS, Virginia Tech, 2000

Stacy Anne Martin (Port Orange, FL)
BA, Oral Roberts University, 2003

Katharine H. Martin (Winston-Salem, NC)
BA, Salem College, 1998

MAEd, Wake Forest University, 1999

Ramelle L. McCall (Baltimore, MD)
BS, Villa Julie College, 2003

Delores R. McCullough (Winston-Salem, NC)
BS, High Point University, 1990

Marie Moore (Tucson, AZ)
BA, Colorado Christian University, 2001

Nagako Mori (High Point, NC)
BS, Seoul National University, 1963

MA, University of Connecticut, 1967

PhD, University of North Carolina at Greensboro, 1972

Richard E. Morris (West Columbia, SC)
BA, University of South Carolina, 2003

Eddie J. Moser (Winston-Salem, NC)
BA, University of North Carolina at Greensboro, 2002
Melissa N. Murrell (Eudora, KS)
BA, Louisiana College, 2001
Joseph L. Ratledge (Englewood, TN)
BS, Tennessee Wesleyan College, 2001
Dayton D. Russell (Sarasota, FL)
BA, Palm Beach Atlantic University, 2003
Hal Schnee (Chapel Hill, NC)
BS, Cornell University, 1993
MS, North Carolina State University, 1998
Julie Suzanne Sivell (Columbus, GA)
BA, University of Georgia, 1998
Christopher D. Stackhouse (Charlotte, NC)
BS, NC A&T University, 2002
Frederick K. Stirewalt (Winston-Salem, NC)
BS, University of Tennessee, 1985
MBA, University of North Carolina at Greensboro 1991
Ralph White (Winston-Salem, NC)
BS, High Point University, 2003
Evan M. Willhite (Maryville, TN)
BA, Carson-Newman College, 2001
Johnny J. Young (Winston-Salem, NC)
BA, Winston Salem State University, 1972

Zenobia B. Fennell (Winston-Salem, NC)
BA, University of North Carolina – Charlotte, 1988
George H. Fuller, III (Buies Creek, NC)
BA, Campbell University, 2004
Katherine Higgins (Mouth of Wilson, VA)
BS, Florida State University, 1970
Yvonne H. Hines (Pfafftown, NC)
BA, Winston-Salem State University, 1971
Sandra F. Hooper (Winston-Salem, NC)
BS, North Carolina A&T State University, 1976
MA, Western Carolina University, 1987
Michael D. Lee (Harrisonburg, VA)
BA, University of Richmond, 2004
Rebekkah M. Logan (Asheville, NC)
BS, Arizona State University, 1981
Stuart J. Moore (Lexington, SC)
BA, Anderson College, 2004
Lennon Parson, Jr. (Indian Trail, NC)
BS, North Carolina A&T State University, 2003
Danielle Powell (Fredericksburg, VA)
BS, James Madison University 1995
MA, Wake Forest University, 1998
Arsanios B. Ragheb (Charlotte, NC)
BS, Ain Shams University, 1977
Meghan N. Rivers (Fredericksburg, VA)
BBA, James Madison University, 2001
Gretchen M. Spars (Sioux Falls, SD)
BA, Augustana College, 2002
Aaron J. Stoller (Tucson, AZ)
BA, Wake Forest University, 2000
MFA, University of Arizona, 2004
Robert-Anthony Townsend (Winston-Salem, NC)
BSW, Appalachian State University, 1993
Garrett L. Vickrey (Richmond, TX)
BA, Baylor University, 2004
Marques A. Wheeler (Washington, D.C.)
BA, Wilberforce University, 2003
Beryl M. Whipple (Baltimore, MD)
BA, Morehouse College, 2004
Henry D. Wilkinson (Winston-Salem, NC)
BS, Rochester Institute of Technology, 1976
David L. With (Kinston, NC)
BA, Campbell University, 2004

Divinity School Sixth Entering Class (2004)

Corbin M. Boekhaus (Villa Rica, GA)
BA, Mercer University, 2004
Sarah V. Carver (Clarksville, TN)
BA, Carson-Newman College, 2004
Azure C. Covington (Charlotte, NC)
BS, University of North Carolina—Charlotte, 1998
Chad Crawford (Round Rock, TX)
BA, University of Mary Hardin-Baylor, 2004
Evelyn R. Crews (High Point, NC)
BA, University of North Carolina—Greensboro, 1982
Adam M. Davis (Yorba Linda, CA)
BA, Anderson University, 2000
John Ryan Dix (Knoxville, TN)
BA, Carson-Newman College, 2004
Will W. Eads (Pilot Mountain, NC)
BS, Appalachian State University, 1997
Ryan M. Eller (Nicholasville, KY)
BS, Appalachian State University, 2004
UNIVERSITY ADMINISTRATION
University Administration

Dates following name indicate year of hire/year of appointment to current position.

Nathan O. Hatch (2005, 2005)
President
AB, Wheaton College; AM, PhD, Washington University (St. Louis)

Richard H. Dean (1986, 1998)
Senior Vice President for Health Affairs and President, Wake Forest University Health Science
BA, Virginia Military Institute; MD, Medical College of Virginia

Provost
BA, MA, Wake Forest; PhD, Rutgers

John P. Anderson (1984, 1984)
Vice President for Finance and Administration
BS, MS, PhD, Georgia Tech.; MBA, Alabama (Birmingham);
MAEd, Wake Forest

Dean, School of Medicine and Senior Vice President, Wake Forest University Health Sciences
BA, MD, University of Louisville; MPH, Harvard

Sandra Combs Boyette (1981, 1997)
Vice President for University Advancement
BA, UNC-Charlotte; MEd, Converse; MBA, Wake Forest

Senior Vice President for Health Affairs, Finance and Administration
BS, Alabama (Tuscaloosa); MBA, MPH, Alabama (Birmingham)

James Reid Morgan (1979, 2002)
Vice President and General Counsel
BA, JD, Wake Forest

Vice President for Investments and Treasurer
BS, Babson College; MBA, Massachusetts

Kenneth A. Zick (1975, 1989)
Vice President for Student Life and Instructional Resources
BA, Albion; JD, Wayne State; MLS, Michigan

Wake Forest University Board of Trustees

2001-2005
W. Louis Bissette Jr., Asheville, NC
Simpson O. Brown Jr., Winston-Salem, NC
Jan W. Calloway, Greenwich, CT
Harvey R. Holding, Ponte Vedra Beach, FL
Lawrence D. Hopkins, Winston-Salem, NC
James W. Johnston, Winston-Salem, NC
Russell W. Meyer Jr., Wichita, KS
L. Glenn Orr Jr., Winston-Salem, NC
K. Wayne Smith, Newton, NC
Janice Kulynych Story, Atlanta, GA

2002-2006
Jerry H. Baker, Atlanta, GA
Jocelyn Burton, San Francisco, CA
Graham W. Denton Jr., Charlotte, NC
Lelia B. Farr, St. Louis, MO
Albert R. Hunt, Washington, DC
Kenneth D. Miller, Greensboro, NC
Barbara B. Millhouse, New York, NY
Lloyd P. Tate Jr., Southern Pines, NC
J. Lanny Wadkins Jr., Dallas, TX
James T. Williams Jr., Greensboro, NC
Kyle Allen Young, Greensboro, NC

2003-2007
Ronald E. Deal, Hickory, NC
Lisbeth C. Evans, Winston-Salem, NC
Martin L. Garcia, Tampa, FL
Marvin D. Gentry, King, NC
James R. Helvey III, Winston-Salem, NC
Alice Kirby Horton, Hillsborough, NC
Jeanette Wallace Hyde, Raleigh, NC
Dee Hughes LeRoy, Charleston, SC
Douglas F. Manchester, La Jolla, CA
Andrew J. Schindler, Winston-Salem, NC
Adelaide A. Sink, Thonotosassa, FL

2004-2008
Diana M. Adams, Bartlesville, OK
Donna A. Boswell, Oakton, VA
Bobby R. Burchfield, McLean, VA
J. Donald Cowan Jr., Raleigh, NC
James A. Dean, Pickerington, OH
Murray C. Greason Jr., Winston-Salem, NC
William B. Greene Jr., Gray, TN
James A. Judson Jr., Roswell, GA
Deborah D. Lambert, Raleigh, NC
William L. Marks, New Orleans, LA
Celested Mason Pittman, Rocky Mount, NC
Charles Jeffrey Young, Winston-Salem, NC

Office of the Chaplain

Chaplain
BA, Wofford College; MDiv, Duke

Rebecca G. Hartzog (1999, 1999)
Associate Chaplain and Baptist Campus Minister
BA, Samford; MDiv, Southern Baptist Theological Seminary
Life Trustees

Bert L. Bennett, Pfafftown, NC
Louise Brohull, Winston-Salem, NC
C. C. Cameron, Charlotte, NC
Charles W. Cheek, Greensboro, NC
Egbert L. Davis Jr., Winston-Salem, NC
Floyd Fletcher, Durham, NC
Victor I. Flow Jr., Winston-Salem, NC
Jean H. Gaskin, Charlotte, NC
Weston P. Hatfield, Winston-Salem, NC
James E. Johnson Jr., Charlotte, NC
Petro Kulynych, Wilkesboro, NC
John G. Medlin Jr., Winston-Salem, NC
Arnold D. Palmer, Youngstown, PA
Frances P. Pugh, Raleigh, NC
Zachary Smith, Winston-Salem, NC
D. E. Ward Jr., Lumberton, NC
Lonnie B. Williams Sr., Wilmington, NC
J. Tylee Wilson, Ponte Vedra Beach, FL
T. Eugene Worrell, Charlottesville, VA

Officers 2004-05

Murray C. Greason Jr., Chair, Winston-Salem, NC
L. Glen Orr Jr., Vice Chair, Winston-Salem, NC
Louis R. Morrell, Treasurer, Winston-Salem, NC
J. Reid Morgan, Secretary, Winston-Salem, NC
Nancy S. Moore, Assistant Secretary, Winston-Salem, NC
Arthur N. Pittman, Assistant Secretary, Winston-Salem, NC

DIVINITY SCHOOL
BOARD OF VISITORS

Elms. L. Allen, Winston-Salem, NC
George C. Barrett, Charlotte, NC
Kelly L. Belcher, Spartanburg, SC
Shelmer Blackburn, Parliar, NC
Ann Brinson, Highpoint, NC
Ellen Byrd, Richardson, TX
Curtis C. Farmer, Charlotte, NC
Frances Sue Fitzgerald, Mars Hill, NC
Tom Ginn, Winston-Salem, NC
A. Hugh Greene, Jacksonville, FL
Wiley C. Guthrie, Clemmons, NC
Wunny W. Hogwood, Charlotte, NC
Anne D. Hummel, Greensboro, NC
Graeme (Greg) M. Keith, Jr., Charlotte, NC
Ann Lagos, Richmond, VA
William J. Lagos, Glen Allen, VA
Christopher J. Leonard, Wilmington, NC
J. Milton Martin, Evans, GA
Dannetta K. Thornton Owens, Birmingham, AL
Richard G. Puckett, Raleigh, NC
Mark W. Sanders, Atlanta, GA
Steve Shoemaker, Charlotte, NC
John R. Sinden, Raleigh, NC
Vicki L. Stennis, Winston-Salem, NC
Jeanne L. Tannenbaum, Greensboro, NC
Rebecca Lee Wiggs, Jackson, MS
the application process

Applying to the Divinity School

The application packet contains all the necessary information and forms for applying to the Divinity School for admission. Upon receipt of the application form, an applicant file will be created and will remain active until either all supporting documents are received or until an applicant requests in writing a withdrawal from the admissions process. Supporting documents include official academic transcripts from prior educational institutions attended, four letters of recommendation and endorsement, the applicant’s personal essay/statement, and an application fee of $40. Applicants will be periodically notified of supporting documents that have not been received by the Office of Admissions. Once an application is complete, the applicant will be notified and the file will be forwarded to the faculty committee on admissions. Generally speaking, four actions may be taken by the committee: full admission, admission with stipulations (or probationary admission), postponement of any action until a later date, or a decline of admission. Applicants will be notified as soon as a decision is made.

Standards of Selection

In determining the selection of degree candidates, the admissions committee considers many factors. Applicants are selected for candidacy in the Master of Divinity degree program who:

1/ Exhibit in their previous academic record a strong potential for graduate-level work
2/ Demonstrate through their commitments, experience, and references exceptional promise for ministry
3/ Articulate clearly a commitment to Christian vocation, and
4/ Give evidence they will benefit from as well as enhance theological education at Wake Forest University.

Applicants should show evidence of personal integrity, spiritual and emotional maturity, qualities associated with effective leadership, strong communication skills, creativity and personal initiative, and intellectual discernment. As a University-based graduate school, the Divinity School seeks to attract students who will engage the great diversity of the university with an openness to learning from persons of other religious traditions and from those who may hold divergent values and commitments.

All applicants must have a bachelor’s degree from an accredited college or university. A well-rounded liberal arts degree is the best preparation for a M.Div. degree program. Prior coursework in religious studies, while not required, is certainly appropriate preparation for advanced coursework.

Instructions for Applicants

the application form

applicants are expected to complete all questions on the application form. Additional information that does not fit on the form may be included by attaching a standard 8.5 x 11 sheet of paper to the application. All applicants should sign the application before submitting it to the admissions office. Application forms may be submitted at any time.

official transcripts

Official, sealed transcripts from all post-secondary schools (colleges, universities, etc.) attended should be requested by the applicant to be sent to the admissions office. Unofficial copies or unsealed copies will not be accepted. For students who have earned degrees or taken a significant number of courses in non-English speaking countries, an English translation of the transcript must be provided.

letters of recommendation & endorsement

In support of their application, applicants are required to submit four letters of recommendation that address the applicant’s character, vocational commitments, intellectual abilities and promise for ministry. If the applicant applies within five years of previous enrollment in a college or university, two of the letters of recommendation must be from teachers who are knowledgeable of the applicant’s academic qualifications.

Letters of Recommendation are critical for the evaluation of applicants for admission. Applicants are encouraged to request recommendations from individuals who are best able to provide a candid and detailed evaluation.

the personal statement/essay

All MDiv applicants are required to submit a personal essay that describes the formative influences, events and circumstances that led one to embark upon theological studies. Applicants are encouraged to spend time reflecting on such personal issues as vocational and calling, religious identity, expectations of ministry, and how Wake Forest Divinity School will contribute to their educational and vocational objectives.

The personal essay is a significant part of the application process. It provides opportunity for applicants to share with the admissions committee significant insights into personal history and identity, commitments, and vocational aims. The essay should be between 1000–1200 words in length, typed (double-spaced), and attached to the essay form in the application packet.

test scores (GRE and TOEFL)

Prior to the fall of 2003, the Divinity School required all applicants to submit scores from the Graduate Record Exam. The Divinity School no longer requires applicants for the Master of Divinity program to submit scores from the Graduate Record Exam’s general test. If an applicant has taken the Graduate Record Exam and received scores, those scores may be submitted in support of the application.

Applicants whose first language is not English, and who do not hold an undergraduate degree from an accredited college or
The Divinity School is also located on its programs, and admissions requirements should be made to:

- Office of Admissions
- The Divinity School
- Wake Forest University
- P.O. Box 7719 Reynolda Station
- Winston-Salem, North Carolina 27109

By telephone from the Winston-Salem area by calling (336) 758-3748. Or from outside the area by calling toll-free (800) 393-4244. To fax information, call (336) 758-4316.

To reach the Divinity School by e-mail, the address is divinity@wfu.edu. The Divinity School is also located on the World Wide Web at www.wfu.edu.

Additional Information

financial aid
For most students, educational costs are a major factor in deciding where to attend. The Divinity School is committed to assisting students in meeting the basic educational and living expenses incurred while enrolled in the Divinity School. To this end, applicants seeking financial aid are required to complete an application and profile for financial aid. The application and profile serve to assist the admissions office in analyzing financial need and highlighting attributes that may qualify an applicant for specific sources of financial aid. A complete financial aid packet may be requested by contacting the Divinity School admissions office.

Financial aid for divinity students is derived from two primary sources: institutional, or university-based funds, and non-institutional, or non-university funds. The Divinity School works closely with non-institutional sources, including foundations, churches, and private endowments to provide applicants with information concerning application procedures, qualifications, and deadlines. In most cases, students will draw support from both institutional and non-institutional aid sources.

Institutional or university aid is offered in the form of merit and need-based scholarships, grants, and loans. The funds, administered by the Divinity School, are made available through the financial gifts of individuals, churches, organizations, and foundations that seek in their generosity to support divinity students. Merit based scholarships are awarded to candidates who demonstrate in their application both high academic achievement and outstanding promise for ministry. These scholarships are awarded to full-time degree students and are usually renewable for up to three years (six semesters) of study. Merit awards may range from 25%–100% of tuition and all candidates who apply for admission are given consideration for these awards. Need-based grants, scholarships, work-study programs and loans are based upon financial information applicants provide in their application and profile for financial aid. More information is available in the financial aid and profile packet.
The Divinity School of Wake Forest University

application for admission

The Divinity School
Wake Forest University
P.O. Box 7719 Reynolda Station
Winston-Salem, NC 27109-7719

Please complete the following information and attach a small, non-returnable photograph of yourself:

personal information

Full name ___________________________________________ Name called ______________________

Permanent address ___________________________________________________________________________

City, State, ZIP _______________________________ Social Security No. ______________________

Present address (if different from above) ______________________________________________________

City, State, ZIP __________________________________ Permanent home telephone ______________

Work or alternative telephone ______________________________________ Email address __________________

Date of birth __________________________ Place of birth ______________________________

Citizenship ___________________________________ If not a U.S. citizen, are you a permanent resident? Yes No

If yes, alien register number ____________________________ Primary or native language ____________________

Present employment or student status ____________________________________________

academic record

List all colleges and graduate schools attended beginning with the most recent. Please list in chronological order.

<table>
<thead>
<tr>
<th>Institution</th>
<th>Degree</th>
<th>Dates of Attendance</th>
<th>Date Awarded</th>
<th>Date Expected</th>
</tr>
</thead>
</table>

Additional educational programs attended or certifications awarded ______________________________________

Undergraduate degree ___________________________ Undergraduate major ______________________

Institution (college or university) granting undergraduate degree __________________________________

Location of undergraduate institution ____________________________________________

Application for the term beginning:

- Fall _____ (August)
- Spring _____ (January)

To which program are you applying:

- Master of Divinity (Divinity School)
- Special Student, non-degree seeking
List all academic honors, honor societies, fellowships, scholarships, and/or prizes to which you have been elected or you have received.

_________________________________________________________________________________________________________
_________________________________________________________________________________________________________
_________________________________________________________________________________________________________

In your own view, is your academic record reflective of your scholastic ability? If not, please explain.

_________________________________________________________________________________________________________

Please list languages other than English that you have studied and describe how long you have studied each.

_________________________________________________________________________________________________________

ecclesiastical information

Denominational affiliation or tradition________________________________________________ How long? ______________________

Current congregational membership and location _______________________________________________________________________

Briefly state your vocational goal following divinity school. ______________________________________________________________

If you are planning to enter vocational ministry, do you intend to seek ordination? __________________________________________

List current and past involvement in your communities of faith (churches, campus ministries, etc.) including any leadership positions held. ______________________________________________________________________________________________________

List current and past involvement in volunteer and/or community service. ________________________________________________
_______________________________________________________________________________________________________________
_______________________________________________________________________________________________________________

Are you applying to other theological schools? If so, please list here. ______________________________________________________
_______________________________________________________________________________________________________________
_______________________________________________________________________________________________________________

additional information

Please provide the following information on individuals who will provide references in support of your application.

<table>
<thead>
<tr>
<th>Name</th>
<th>Address</th>
<th>Relationship</th>
</tr>
</thead>
<tbody>
<tr>
<td>a/</td>
<td></td>
<td></td>
</tr>
<tr>
<td>b/</td>
<td></td>
<td></td>
</tr>
<tr>
<td>c/</td>
<td></td>
<td></td>
</tr>
<tr>
<td>d/</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

I certify that all the information provided on this application and the attached essay is accurate, truthful and complete. I understand that any information provided that seeks to mislead or misrepresent my candidacy will be cause for disqualification from consideration by the admissions committee. Wake Forest subscribes to an honor system which promotes honesty and integrity in all interactions among its students, faculty, and administrators.

Signature ____________________________ Date ________________
letter of recommendation

The Divinity School
Wake Forest University
P.O. Box 7719 Reynolda Station
Winston-Salem, NC  27109-7719

Name of applicant __________________________________________________________________________________________________

Please note: Under the provisions of the Family Educational Rights and Privacy Act of 1974, you have the right, if you enroll at
Wake Forest University Divinity School, to review your educational record, including letters of recommendation for admission.
If you wish to waive this right, please indicate below by marking the appropriate box and signing your name.

- I waive my right to access.
- I do not waive my right to access.

Signature _____________________________________________________________________ Date ________________

To the recommender:
The person named above is applying for admission to the Wake Forest University Divinity School. Your candid assessment of this
person will be of great assistance to the admissions committee as they evaluate the candidate’s credentials, background, vocational
goals, and preparation for graduate studies. The admissions committee asks that you respond to each of the four sections below.
If you choose, you may add additional comments or supporting documents by attaching them to this form. Thank you for your
prompt response. Candidates will be evaluated for admission at the time their file is complete. If you have questions concerning
this form, please contact the admissions office at the Divinity School.

section 1.
What is your relationship to the applicant? How long have you known the applicant?

section 2.
Please rate the applicant on the following scale:

<table>
<thead>
<tr>
<th></th>
<th>Very strong</th>
<th>Somewhat strong</th>
<th>Average</th>
<th>Weak</th>
<th>Very weak</th>
</tr>
</thead>
<tbody>
<tr>
<td>a/</td>
<td>Basic intelligence</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>b/</td>
<td>Independence of thought</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>c/</td>
<td>Oral communication</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>d/</td>
<td>Written communication</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>e/</td>
<td>Industry and motivation</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>f/</td>
<td>Judgement and maturity</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>g/</td>
<td>Leadership</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>h/</td>
<td>Spiritual discernment and personal character</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>i/</td>
<td>Vocational commitment</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
section 3.
Please give your candid evaluation of this candidate, including observations and/or insights concerning the applicant’s commitment to Christian vocation, ability to engage in graduate-level coursework, and potential for ministry.

section 4.
Would you:  
a/ recommend highly  
b/ recommend  
c/ recommend with reservations  
d/ not recommend

Signature _________________________________________________________________________ Date_____________________________
Name ___________________________________________________________________ Position __________________________________
Address ____________________________________________________________________________________________________________
Telephone _______________________________________________________________ Email ____________________________________
letter of recommendation

The Divinity School
Wake Forest University
P.O. Box 7719 Reynolda Station
Winston-Salem, NC  27109-7719

Name of applicant __________________________________________________________________________________________________

Please note: Under the provisions of the Family Educational Rights and Privacy Act of 1974, you have the right, if you enroll at
Wake Forest University Divinity School, to review your educational record, including letters of recommendation for admission.
If you wish to waive this right, please indicate below by marking the appropriate box and signing your name.

☐ I waive my right to access.
☐ I do not waive my right to access.

Signature _____________________________________________________________________ Date_____________________________

To the recommender:
The person named above is applying for admission to the Wake Forest University Divinity School. Your candid assessment of this
person will be of great assistance to the admissions committee as they evaluate the candidate’s credentials, background, vocational
goals, and preparation for graduate studies. The admissions committee asks that you respond to each of the four sections below.
If you choose, you may add additional comments or supporting documents by attaching them to this form. Thank you for your
prompt response. Candidates will be evaluated for admission at the time their file is complete. If you have questions concerning
this form, please contact the admissions office at the Divinity School.

section 1.
What is your relationship to the applicant? How long have you known the applicant?

section 2.
Please rate the applicant on the following scale:

<table>
<thead>
<tr>
<th></th>
<th>Very strong</th>
<th>Somewhat strong</th>
<th>Average</th>
<th>Weak</th>
<th>Very weak</th>
</tr>
</thead>
<tbody>
<tr>
<td>a/</td>
<td>Basic intelligence</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>b/</td>
<td>Independence of thought</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>c/</td>
<td>Oral communication</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>d/</td>
<td>Written communication</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>e/</td>
<td>Industry and motivation</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>f/</td>
<td>Judgement and maturity</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>g/</td>
<td>Leadership</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>h/</td>
<td>Spiritual discernment and personal character</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>i/</td>
<td>Vocational commitment</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
section 3.

Please give your candid evaluation of this candidate, including observations and/or insights concerning the applicant’s commitment to Christian vocation, ability to engage in graduate-level coursework, and potential for ministry.

section 4.

Would you:  
a/ recommend highly  
b/ recommend  
c/ recommend with reservations  
d/ not recommend

Signature ____________________________________________ Date __________________________

Name __________________________________________________ Position ______________________

Address ____________________________________________________________________________

Telephone __________________________ Email __________________________
letter of recommendation

The Divinity School
Wake Forest University
P.O. Box 7719 Reynolda Station
Winston-Salem, NC  27109-7719

Name of applicant __________________________________________________________________________________________________

Please note: Under the provisions of the Family Educational Rights and Privacy Act of 1974, you have the right, if you enroll at Wake Forest University Divinity School, to review your educational record, including letters of recommendation for admission. If you wish to waive this right, please indicate below by marking the appropriate box and signing your name.

☐ I waive my right to access.
☐ I do not waive my right to access.

Signature _____________________________________________________________________ Date_____________________________

To the recommender:
The person named above is applying for admission to the Wake Forest University Divinity School. Your candid assessment of this person will be of great assistance to the admissions committee as they evaluate the candidate’s credentials, background, vocational goals, and preparation for graduate studies. The admissions committee asks that you respond to each of the four sections below. If you choose, you may add additional comments or supporting documents by attaching them to this form. Thank you for your prompt response. Candidates will be evaluated for admission at the time their file is complete. If you have questions concerning this form, please contact the admissions office at the Divinity School.

section 1.
What is your relationship to the applicant? How long have you known the applicant?

section 2.
Please rate the applicant on the following scale:

a/ Basic intelligence
b/ Independence of thought
c/ Oral communication
d/ Written communication
e/ Industry and motivation
f/ Judgement and maturity
g/ Leadership
h/ Spiritual discernment and personal character
i/ Vocational commitment

Very strong  Somewhat strong  Average  Weak  Very weak
section 3.

Please give your candid evaluation of this candidate, including observations and/or insights concerning the applicant’s commitment to Christian vocation, ability to engage in graduate-level coursework, and potential for ministry.

section 4.

Would you:  

a/ recommend highly  
b/ recommend  
c/ recommend with reservations  
d/ not recommend

Signature ___________________________________________ Date ____________________________

Name ______________________________________________ Position ________________________

Address ____________________________________________

Telephone __________________________________________ Email ____________________________
letter of recommendation

The Divinity School
Wake Forest University
P.O. Box 7719 Reynolda Station
Winston-Salem, NC 27109-7719

Name of applicant __________________________________________________________________________________________________

Please note: Under the provisions of the Family Educational Rights and Privacy Act of 1974, you have the right, if you enroll at Wake Forest University Divinity School, to review your educational record, including letters of recommendation for admission. If you wish to waive this right, please indicate below by marking the appropriate box and signing your name.

☐ I waive my right to access.
☐ I do not waive my right to access.

Signature __________________________________________ Date ______________________________

To the recommender:
The person named above is applying for admission to the Wake Forest University Divinity School. Your candid assessment of this person will be of great assistance to the admissions committee as they evaluate the candidate’s credentials, background, vocational goals, and preparation for graduate studies. The admissions committee asks that you respond to each of the four sections below. If you choose, you may add additional comments or supporting documents by attaching them to this form. Thank you for your prompt response. Candidates will be evaluated for admission at the time their file is complete. If you have questions concerning this form, please contact the admissions office at the Divinity School.

section 1.
What is your relationship to the applicant? How long have you known the applicant?

section 2.
Please rate the applicant on the following scale:

<table>
<thead>
<tr>
<th></th>
<th>Very strong</th>
<th>Somewhat strong</th>
<th>Average</th>
<th>Weak</th>
<th>Very weak</th>
</tr>
</thead>
<tbody>
<tr>
<td>a/</td>
<td>Basic intelligence</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>b/</td>
<td>Independence of thought</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>c/</td>
<td>Oral communication</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>d/</td>
<td>Written communication</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>e/</td>
<td>Industry and motivation</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>f/</td>
<td>Judgement and maturity</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>g/</td>
<td>Leadership</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>h/</td>
<td>Spiritual discernment and personal character</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>i/</td>
<td>Vocational commitment</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
section 3.

Please give your candid evaluation of this candidate, including observations and/or insights concerning the applicant’s commitment to Christian vocation, ability to engage in graduate-level coursework, and potential for ministry.

section 4.

Would you:  

a/ recommend highly  
b/ recommend  
c/ recommend with reservations  
d/ not recommend

Signature __________________________________________ Date ________________________________

Name __________________________________________ Position _____________________________

Address ______________________________________________________________________________

Telephone __________________________________________ Email ____________________________
to the applicant. Please respond to the following question in essay form. You are encouraged to draw upon your experience by citing specific events or persons that have shaped your own understanding and identity. The essay should allow the admissions committee to learn more about you and your own sense of vocation. The statement should be approximately 1200 words in length. You may attach your essay to this form.

The guiding motto for Wake Forest’s educational mission is “Pro Humanitate” (for humanity). Reflect in essay form on the implications the motto has for your own understanding of vocation and theological studies.