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 www.sacscoc.org. Inquiries should relate only to the accreditation status of the institution and not to general admission information. The School of Divinity prospectus and master of divinity degree program was 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 School of Divinity was accredited in June 2005 by the Association of Theological Schools in the United States and Canada (ATS). ATS is located at 10 Summit Park Dr., Pittsburgh, PA 15275-1103, 412.788.6505, www.ats.edu. Inquiries to ATS should relate only to the accreditation status of the Divinity School and matters concerning ATS standards.

Wake Forest is committed to administer all educational and employment activities without discrimination because of race, color, religion, national origin, age, sex, veteran status, or disability status as required by law. In addition, Wake Forest rejects hatred and bigotry in any form and adheres to the principle that no person affiliated with Wake Forest should be judged or harassed on the basis of perceived or actual sexual orientation. In affirming its commitment to this principle, Wake Forest does not limit freedom of religious association or expression, does not control the policies of persons or entities not affiliated with Wake Forest, and does not extend benefits beyond those provided under other policies of Wake Forest. The University has adopted a procedure for the purpose of resolving discrimination complaints. Inquiries or concerns should be directed to: Reynolda Campus, 336.758.4814; Bowman Gray Campus, 336.716.6123. Individuals with disabilities or special print-related needs may contact the Learning Assistance Center at 336.768.5929 or lacenter@wfu.edu for more information.
THE SCHOOL OF DIVINITY
2009-2010

contents

academic calendar | 2
message from the dean | 3
wake forest university | 4
the school of divinity | 7
school of divinity faculty and staff | 13
programs of study | 21
courses and curriculum | 33
admissions | 45
academic program, policies, and procedures | 53
student life and university services | 61
university administration | 69
index | 72
application | 75
School of Divinity Calendar 2009-2010

fall semester 2009

August 21-24  New student orientation
August 24    Registration for MDiv and Occasional Students
August 26    Classes begin
September 1  Service of Beginnings
September 9  Last day to add classes (with permission)
September 17 University Convocation
September 24 Incomplete work from past term due to instructor
September 30 Last day to drop classes (with permission)
October 6    School of Divinity Convocation
October 9    Last day to submit incomplete grade changes to registrar; Approval for December graduates due
October 15-16 Fall break
October 26-30 Spring registration advising
November 2-13 Registration for spring 2010
November 25-29 Thanksgiving Holiday
December 4   Classes end
December 5   Reading day
December 6   Moravian Lovefeast
December 7-12 Fall exams
December 13 - Jan. 8 Winter break
December 16  Final grades due by noon

spring semester 2010

January 11-12 New-student orientation
January 12   Registration
January 13   Classes begin
January 18   Martin Luther King, Jr. Holiday
January 19   School of Divinity Spring Convocation
January 27   Last day to add classes (with permission)
February 11  Incomplete work from past term due to instructor
February 17  Last day to drop classes (with permission)
February 18  University Founder's Day Convocation
February 26  Last day to submit incomplete grade changes to registrar
March 1-5    Summer school advising
March 2-3    Trible Lecture Series
March 6-14   Spring break
March 12     Approval for May graduates due
March 15-April 16 Summer school registration
March 22-26  Fall registration advising
March 29-April 9 Registration for fall 2010
April 2      Good Friday Observance Holiday (no classes)
April 27     Service of Endings
April 28     Classes end
April 29     Reading day
April 30-May 1 Exams
May 3-6      Exams
May 11       Graduating students' grades due by noon
May 15       Hooding Service
May 16       Baccalaureate
May 17       Commencement
May 18       Non-graduating students' grades due by noon

summer session 2010

May 25       First summer session begins
June 30      First summer session ends
July 3       First summer grades due by 5 p.m.
July 7       Second summer session begins
August 11    Second summer session ends
August 14    Second summer session grades due by 5 p.m.
A Message from the Dean

In 1533, Desidarius Erasmus (c. 1466-1536) wrote a little treatise entitled Liber de Sarcienda Ecclesiae Concordia or On Mending the Peace of the Church. The Protestant Reformation was well underway and both church and state seemed divided as never before. Communities and congregations were torn asunder and Erasmus, surely the best known scholar of his day, was caught in the middle, often condemned by Protestant and Catholic alike. Commenting on the treatise, historian John Dolan writes, "In advocating tolerance he reiterates his deep conviction that since Christ conquered by truth, the suppression of truth, much less conceit, cannot be used in Christ's name. The strength of Christianity does not consist in ignorance." (Essential Erasmus, 329)

At the School of Divinity, I hope we go searching for those truths that drive away ignorance. But I hope we do it with a great sense of tolerance for the ideas, struggles, and unique identity of those all around us. The ideas we confront in each class each semester are often as dangerous as they are intriguing. They create dissent even as they foster insight. Through it all, however, we must learn the give and take of tolerance in the free search for truth. It is a delightful and sometimes troubling quest.

And when all is said and done, the classes taught and taken, the degree conferred and the research completed, I hope we all can say that we are better "equipped to be agents of justice, reconciliation, and compassion," as the mission statement declares. Perhaps we will even find the calling and the courage to help in mending the peace of the church, a communion of saints that often seems as broken as it was when Erasmus wrote his treatise 476 years ago. Indeed, he concluded, "Therefore if we apply ourselves to the task of establishing peace in the Church with moderate advice and calm minds, that which Isaias prophesies will take place. 'And my people will sit down in the beauty of peace, in the tabernacles of confidence and in opulent rest.'" (Essential Erasmus, 388) In the tenth year of this divinity school, that remains a challenge worth pursuing. Let's get to it.

In Christ's Peace,

Bill J. Leonard
WAKE FOREST
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 Reynolds 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 School of Divinity 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. Contact the Commission on Colleges at 1866 Southern Lane, Decatur, Georgia 30033-4097 or call 404.679.4500 for questions about the accreditation of Wake Forest University. The Commission should only be contacted if there is evidence that appears to support significant non-compliance with a requirement or standard. The School of Divinity 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 School of Divinity 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. The ATS staff can be contacted at 412.788.6510 and at www.ats.edu. Inquiries to ATS should relate only to the accreditation status of the School of Divinity 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 is now North Carolina’s fourth largest city, it retains its early Southern charm, and visitors can still stroll the cobblestone streets of Old Salem.

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.

Nestled in the rolling hills of North Carolina’s western Piedmont, 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 boasts a cost of living that is at or below the national average.

With an estimated population of nearly 200,000, Winston-Salem offers most of the activities enjoyed in larger cities with the appeal of a small 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 the Sawtooth Center, which features interactive art exhibits.

Theater buffs will find Winston-Salem a delight. In addition to performances at 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 RiverRun International Film Festival, one of the premier film festivals in the Southeastern United States, is held in Winston-Salem in spring. The festival showcases a rich blend of works by independent, international, and student filmmakers.

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

Campus

The University has two main campuses: Reynolda and Bowman Gray. The Bowman Gray Campus is the location of the School of Medicine. The Reynolda campus, including the School of Divinity, 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.
THE SCHOOL OF DIVINITY
Wake Forest University School of Divinity 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 School of Divinity 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 School of Divinity 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 interdisciplinary exploration**: The divinity school facilitates interdisciplinary studies that promote dialogue and learning through interaction with faculty and students in other schools and departments of the University.

**Encourage global perspectives**: 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**: The divinity school seeks to build a community of learners that includes men and women of diverse racial, ethnic, geographic, and ecclesial backgrounds and that fosters accessibility for persons with disabilities.

**Nurture spiritual growth**: The divinity school provides opportunities for spiritual growth and exploration of personal and communal spiritual practices.

**Collaborate with faith communities**: The divinity school joins with churches and other faith communities to create opportunities for mutual learning and critical dialogue, including student internships and various forms of mentoring, consultation, community education, and shared advocacy.

**Contribute to the University’s mission**: The divinity school shares in the University’s commitment to *Pro Humanitate* through explorations of religious identity, vocation, social responsibility, and public engagement.

**History of the School of Divinity**

The story of the Wake Forest University School of Divinity, 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 School of Divinity brings the Waits’ dream to fruition. In April 1989 the trustees of Wake Forest University approved the idea of forming a School of Divinity, 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 School of Divinity graduates. The very first gift ($500) came 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 School of Divinity and volunteers and supporters continued promoting it. Today, the school has $17 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 denomi-
national 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 denom-
ninations 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 School of Divinity in 1989, other institutions also were start-
ing their own. Several new Schools of Divinity opened in the 1990s,
including two others in North Carolina with Baptist ties. The Wake
Forest University School of Divinity, 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 for-
mal denominational affiliation. Its Baptist heritage informs but does
not insulate a present and future amid transition and diversity.

As such, the School of Divinity 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 School of Divinity.

Wingate Hall, located alongside Wait Chapel, the spiritual center
of the campus, has been renovated and expanded, enabling the School
of Divinity 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
School of Divinity into a new millennium.

The School of Divinity Hymn
The School of Divinity celebrates this year its first decade of educat-
ing women and men for leadership in diverse ministry settings.
Words excerpted from the School of Divinity hymn, "Draw Us
Together and Make Us One," say much about this learning com-
munity's ethos:

• Draw us together and make us one—Tapestries woven of vibrant
  strands.

• Sisters and brothers in common cause, Draw us together and
  make us one.

• Ministries honed for a changing world, Steadfast in work 'til
  your will is done.

Professors, students, and staff at the School of Divinity strive daily
to learn more about what it means for people with diverse ideas and
backgrounds to work, study, worship, laugh, and sometimes cry
together. We are a diverse group of individuals, having journeyed to
Wake Forest University from many different places. Our stories are
indeed tapestries, and our shared story as a school is vibrant with
variegated strands. Yet, we share a common cause and calling—
educating one another to embody care and hospitality in a hurting
world. The hymn reflects aspects of this communal work.

The School of Divinity hymn is dedicated to the memory of Dr.
Glenn Hewitt—preacher, teacher, and scholar of the Wake Forest
University class of 1976. Hewitt held the Master of Divinity degree
from the Southern Baptist Theological Seminary, Louisville, and
received the Doctor of Theology degree from the University of
Chicago Divinity School. At the occasion of his untimely death,
Hewitt was professor of religion at Maryville College in Tennessee.
Funding for the hymn was provided by a group of Hewitt's Wake
Forest-related friends who sought to honor his love for his alma
mater and his irrepressible spirit. The hymn's music was composed
by local musician Sally Ann Morris. Mary Louise Bringle, a profes-
sor of religious studies at Brevard College, scripted the text.
Draw Us Together and Make Us One

GLEN HEWITT 9.9.9.9.9.

Mary Louise Bringle, 2003

1. Draw us to-gether and make us one—
tape-stries woven of vi-brant strands,
trobed in a patch-work of rain-bow hues,
colors refract-ing the pri-sm's bands.

2. Sis-ters and bro-thers in com-mon cause,
draw us to-geth-er and make us one—
fi-red by the Spir-it with var-ied gifts,
warmed by the Light of a sin-gle sun.

3. Fill us with breath of your Liv-ing Word;
form us in ser-vice to tend the earth,
join-ed in af-firm-ing all cre-at-ures' worth.

4. Min-i-stries honed for a chang-ing world,
stead-fast in work 'til Your will is done,
draw us to-geth-er and make us one!

grow-ing as Wis-dom and grace en-twine, We are the
branch-es of Christ the Vine.

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Theology and the Church in the 21st 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 School of Divinity 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 School of Divinity provides faculty and students who contribute significantly to the community of scholars at Wake Forest.

The School of Divinity 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 School of Divinity, 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.
SCHOOL OF DIVINITY
FACULTY AND STAFF
Faculty

Katherine E. Amos
Resident Professor of Spirituality and the Arts
BA, Lenior Rhyne College; MRE, Lutheran Theological Southern Seminary; MS, PhD, Florida State; Post-doctoral work, University of Florida

Prior to accepting an appointment to Wake Forest University School of Divinity, 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.

A “convinced” Quaker, Amos has a certificate from 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 in the Shalem Institute for Spiritual Formation Group Leaders Program, leading contemplative prayer groups and retreats.

Amos is a member of the Women in Leadership in Theological Education Advisory Committee for the Association of Theological Schools and frequently serves as a consultant in the area of extension and distant education in theological education.

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

Douglass M. Bailey
President of the Center for Urban Ministry Inc.; Assistant Professor of Urban Ministry
BA, Wake Forest; MDiv, Virginia Theological Seminary; DD, Rhodes College and Virginia Theological Seminary

Doug Bailey comes to the School of Divinity with 43 years in Episcopal ministry. Most recently, and for 23 years, he served as Rector of Calvary Episcopal 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 Memphis assassination of Dr. Martin Luther King Jr. He also organized the creation of ten different nonprofit urban and social justice 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 three-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 social justice ministry.”

The Center for Urban Ministry Inc. at the Wake Forest School of Divinity produces national ecumenical conferences such as “The City of God for American Cities: Reinventing the Urban Church.” Bailey teaches Multicultural Urban Ministry Immersion: NYC; Radical Jesus, Radical Justice; Urban Ministry, Local Immersion; IDS courses; 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 (who serves as Administrator for the Center for Urban Ministry Inc.), are parents of three and grandparents of six. 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 reader and hiker.
Jill Y. Crainshaw
Associate Dean for Academic Affairs
BA, Wake Forest; MDiv, Southeastern Baptist Theological Seminary; PhD, Union Theological Seminary/Presbyterian School of Christian Education


Currently, Crainshaw is the president-elect of the North American Academy of Liturgy, a national organization of liturgical scholars and practitioners. Crainshaw was ordained in 1987 and is a Minister of Word and Sacrament in the Presbyterian Church (USA). Prior to joining the School of Divinity 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.

James M. Dunn
Resident Professor of Christianity and Public Policy
BA, Texas Wesleyan College; MDiv, PhD, Southern Baptist Theological Seminary; LL.D, Alderson Broaddus College, William Jewell College; DD, Central Baptist Theological Seminary, Furman; Franklin College; DHumL, Linfield College; post-doctoral work, London School of Economics and Political Science

James M. Dunn joined the School of Divinity in September 1999 after 19 years as executive director of the Baptist Joint Committee on Religious Liberty. 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 Baptists Today, the T.B. Maston Foundation, and the Christian Life Commission of the Baptist General Convention of Texas.

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; Exiled; 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. In 2009, he received the Judson-Rice Lifetime Service Award from Baptists Today.

His wife, Marilyn (nee McNeely) the daughter of two Southwestern Seminary music professors, is a well-known Baptist musician.

Mark E. Jensen
Jessie Ball duPont Associate Professor of Pastoral Care
BA, Houston Baptist; MDiv, Southern Baptist Theological Seminary; PhD, Southern Baptist Theological Seminary

Mark E. Jensen teaches courses in pastoral care, pastoral counseling, pastoral theology, and religion and health for the School of Divinity. He directs the School of Divinity’s Certificate in Spirituality and Health offered in collaboration with the School of Medicine, and is the divinity school liaison with the dual MDiv/MA degree offered with the Department of Counseling. He also directs a partnership in multicultural clinical pastoral education between the School of Divinity, 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. He is a certified supervisor in the Association for Clinical Pastoral Education and a fellow in the American Association of Pastoral Counselors.

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 chapters and articles in chaplaincy and pastoral care publications.

Jensen is married to Lisa Barton, a public school educator of students with learning disabilities. The couple has two daughters.
Kevin Jung
Assistant Professor of Christian Ethics
BA, Seoul Theological University; MDiv. Princeton Theological Seminary; STM, Yale Divinity School; PhD, University of Chicago Divinity School

Kevin Jung works in the field of theological ethics. His scholarly work explores moral problems at the nexus of theology and philosophy. He joined the faculty of the School of Divinity in the fall of 2007 after teaching for two years at the College of William and Mary as a visiting professor of religious studies. He also previously taught in the areas of religious ethics and social thought at DePaul University, the Catholic Theological Union in Chicago, and the University of Chicago. From 2004 to 2005, Jung was a Spruill Fellow at the Center for the Interdisciplinary Studies of Religion (now the Center for the Study of Law and Religion) at the Emory University School of Law.

Jung was named a Lilly Theological Scholar for 2008-2009 by the Association of Theological Schools (ATS). He is the co-editor of Humanity Before God: Contemporary Faces of Jewish, Christian, and Islamic Ethics published by Fortress Press in 2006 and Justice to Mercy: Religion, Law, and Criminal Justice published by the University of Virginia Press in 2007. He also translated Gene Outka’s Agape: An Ethical Analysis in 1999 and John Witte’s From Sacrament to Contract: Marriage and Law in Western Tradition in 2006 into Korean, both of which were published by the Christian Literature Society of Korea. He is currently working on a book tentatively entitled Religious Ethics Beyond Postmodernity.

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

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 Philosophy 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, MA, University of Alberta, Canada; PhD, UNC-Chapel Hill

Diane Lipsett teaches courses in New Testament and Christian origins in the School of Divinity. 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.

Veronice Miles
Ruby Pardue & Shelmer D. Blackburn Assistant Professor of Homiletics and Christian Education
BA, MEd/EdS, University of Florida; MDiv, Candler School of Theology

Veronice Miles serves the School of Divinity as the Ruby Pardue & Shelmer D. Blackburn Instructor of Homiletics and Christian Education and teaches courses in Christian religious education, preaching, and womanist studies. A Florida native, she earned a BA in psychology, and an MEd and EdS in counselor education. Miles received her MDiv at the Candler School of Theology with
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 University School of Divinity in 1998, she was the Baldwin Professor of Sacred Literature at Union Theological Seminary.

Trible, a leader in the text-based exploration of women and gender in scripture, lectures extensively in the United States and abroad. She is the author of the books *God and the Rhetoric of Sexuality; Texts of Terror: Literary-Feminist Readings of Biblical Narrative; Rhetorical Criticism: Context, Method, and the Book of Jonah*; and with Letty M. Russell, *Hagar, Sarah, and Their Children*. 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 Lecture Series in Feminism and Faith was inaugurated at Wake Forest University in 2003.

Neal H. Walls

Associate Professor of Old Testament Interpretation

AB, College of William and Mary; MA, University of Virginia; PhD, Johns Hopkins

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 School of Divinity 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.

**Associated University Faculty**

**Susan Harden Borwick**  
Professor of Music  
BM, BME, Baylor; PhD, UNC-Chapel Hill

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

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

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

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

**Shannon Gilreath**  
Assistant Director for the International Graduate Program and Adjunct Professor of Law  
BA, Lenoir-Rhyne College; JD, Wake Forest

**Walter J. Harrelson**  
University Professor (Hebrew Bible)  
AB, UNC-Chapel Hill;  
BD, ThD, Union Theological Seminary (NY)

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

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

**Simeon O. Ilesanmi**  
Associate Professor of Religion  
(Religious Ethics and African Studies)  
BA, University of Ife (Nigeria); PhD, Southern Methodist;  
JD, Wake Forest
Candyce C. Leonard  
Associate Professor, Interdisciplinary: Humanities  
BA, Texas Wesleyan; MEd, MA, University of Louisville; PhD, Indiana

Lynn S. Neal  
Assistant Professor of Religion  
BA, Houghton College; MTS, Duke; MA, PhD, UNC-Chapel Hill

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

Mary L. B. Pendergraft  
Professor of Classical Languages  
AB, PhD, UNC-Chapel Hill

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

Jay Foster  
Chaplain Supervisor  
Chair, WFUBMC Policy Subcommittee, Clinical Ethics  
DMin, Princeton; MDiv, Harvard; ACPE; BCC; NCLPC

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

Laura Jane Kist  
Director, School of Divinity Choir  
BM, UNC-Chapel Hill; MM, Southern Methodist

Steven McCutchan  
Retired Minister  
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; JD, University of Pennsylvania

Leon Spencer  
Dean, School of Divinity, Episcopal Diocese of North Carolina  
BA, Wake Forest; MA, Indiana; PhD, Syracuse; MDiv, Virginia Theological Seminary; Honorary DDiv, Virginia Theological Seminary

Samuel Stevenson  
Adjunct Professor  
BS, NC A&T State; MSW, MA, Atlanta; MDiv, Interdenominational Theological Center; DMin, Drew

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 Adjunct Professor of Moravian Studies  
BA, UNC-Chapel Hill; MDiv, Moravian Theological Seminary; PhD, Princeton Theological Seminary

Linda McKinnish Bridges  
Adjunct Professor  
BA, Meredith College; MDiv, PhD, Southern Baptist Theological Seminary

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

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

Craig D. Atwood
Director of Admissions and Student Services
BA, UNC-Chapel Hill; MDiv, Moravian Theological Seminary; PhD, Princeton Theological Seminary

Carol Ann F. Benford
Administrative Assistant - Development Office
ASB, Cambria Rowe Business College

Thomas P. Benza
Financial Aid Counselor
BS, BA, Appalachian State

Melissa Clodfelter
Director of Vocational Formation and Pathways Coordinator
BA, Gardner Webb;
MA, Southeastern Baptist Theological Seminary

Jill Y. Crainshaw
Associate Dean for Academic Affairs
BA, Wake Forest; MDiv, Southeastern Baptist Theological Seminary; PhD, Union Theological Seminary/Presbyterian School of Christian Education

LaShonda D. F. Hairston
Assistant Director of Development
BS, Appalachian State

Kimberly L. Hovis
Administrative Assistant, Admissions
BA, UNC-Charlotte;
MRE, Southeastern Baptist Theological Seminary

Janice Huesman
Administrative Assistant, Office of the Dean
BM, Furman

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

Larretta Rivera-Williams
Pastoral Resident; Sister of Mercy of North Carolina
BA, Sacred Heart College; MRE, Loyola University; CPE, Wake Forest

Susan Robinson
Administrative Assistant, Office of the Associate Dean for Academic Affairs
BA, University of California (Berkeley)

Jeannette M. Rork
Registrar, School of Divinity
BA, UNC-Greensboro

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

Susan C. Tague
Clerical Assistant
BS, Boston

Jo Ann M. Trethaway
Assistant to the Dean
BM, Meredith College

Richard B. Vinson
Self-Study Consultant
BA, MA, Stamford; MDiv, Southeastern Baptist Theological Seminary; PhD, Duke
PROGRAMS OF STUDY
The Master of Divinity Program

At the heart of the School of Divinity’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, homiletics, and spiritual formation, 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 School of Divinity is designed for full-time students. While the curriculum is carefully structured to provide the classical components of the MDiv program, the School of Divinity 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 the Wake Forest University School of Divinity 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 the Wake Forest University School of Divinity shall demonstrate:

- A knowledge of Christian scripture, history, and theology that is substantial and relevant for pastoral ministry;
- Evidence of sustained reflection on vocation and on the cultural and contextual issues bearing upon ministry;
- Development of skills, gifts, and arts of ministry appropriate for leadership in local congregations and other settings.
# Master of Divinity Program Requirements

**Core Requirements 67 Hours**

<table>
<thead>
<tr>
<th>Biblical Studies</th>
<th>21 hours</th>
</tr>
</thead>
<tbody>
<tr>
<td>BIB 501</td>
<td>Elementary Hebrew I and BIB 502</td>
</tr>
<tr>
<td>BIB 511</td>
<td>Introduction to New Testament Greek I and BIB 512</td>
</tr>
<tr>
<td>BIB 521</td>
<td>Old Testament Interpretation I BIB 522</td>
</tr>
<tr>
<td>BIB 541</td>
<td>New Testament Interpretation I BIB 542</td>
</tr>
<tr>
<td>One area elective course</td>
<td>3 hours</td>
</tr>
<tr>
<td>(in Old or New Testament)</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Historical and Theological Studies</th>
<th>21 hours</th>
</tr>
</thead>
<tbody>
<tr>
<td>HIS 501</td>
<td>History of Christianity I HIS 502</td>
</tr>
<tr>
<td>HIS 661</td>
<td>World Religions or HIS 662</td>
</tr>
<tr>
<td>HIS 667</td>
<td>Islam or HIS 762</td>
</tr>
<tr>
<td>THS 501</td>
<td>Christian Theology I THS 502</td>
</tr>
<tr>
<td>THS 521</td>
<td>Foundations of Christian Ethics or THS 522</td>
</tr>
<tr>
<td>One area elective course</td>
<td>3 hours</td>
</tr>
<tr>
<td>(in History or Theology)</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Ministerial Studies</th>
<th>25 hours</th>
</tr>
</thead>
<tbody>
<tr>
<td>MIN 501</td>
<td>Art of Ministry I: Theological Imagination/ An Integrative Approach MIN 601A</td>
</tr>
<tr>
<td>MIN 601B</td>
<td>Art of Ministry IIB</td>
</tr>
<tr>
<td>MIN 701A</td>
<td>Art of Ministry IIIA: Integrative Project MIN 701B</td>
</tr>
<tr>
<td>MIN 702A</td>
<td>Art of Ministry IIIA Internship Project MIN 702B</td>
</tr>
<tr>
<td>MIN 551</td>
<td>Homiletics and Worship MIN 631</td>
</tr>
<tr>
<td>MIN 590, 591, 592, 593, or 594 Multicultural Contexts for Ministry SPI 571</td>
<td>Introduction to the Spiritual Life or MIN 667</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 School of Divinity or approved courses from the University.

**Total Program 90 hours**
Master of Divinity/Master of Arts in Counseling Dual Degree

This degree is an academic program for graduates who seek to enter the ministry with skills in both theology and in counseling. Students accepted into the dual degree program can complete the requirements for both the Divinity and Master of Arts in Counseling degrees in four years instead of the usual five years. In this combined program, neither the MDiv nor the MA in Counseling degree is compromised. The curriculum is in line with the accreditation bodies of both partners. Graduates will meet the educational requirements of licensure as professional counselors in North Carolina and in most other states.

Summary of MDiv/MA Requirements

Students in the dual degree program spend the first two years of the four year program in the School of Divinity. They complete a total of sixty semester hours of core courses, area electives and general electives. The two-semester internship usually taken in the second year of divinity school would be deferred until the second year of the counseling program.

The second two years of the dual degree program is spent satisfying the requirements of the Masters in Counseling program. One new core course will be added as a capstone experience to be taken in the School of Divinity during the student’s last semester in the counseling program.

Sequence of Courses: MDiv/MA-Counseling Degree

### Divinity School Courses: First two years (3 credits each)

<table>
<thead>
<tr>
<th>Fall</th>
<th>Spring</th>
<th>Summer</th>
<th>Fall</th>
<th>Spring</th>
</tr>
</thead>
<tbody>
<tr>
<td>BIB 501 Greek I or BIB 51 Hebrew I</td>
<td>BIB 502 Greek II or BIB 512 Hebrew II</td>
<td>CPE</td>
<td>BIB 521 Old Test or BIB 541 New Test</td>
<td>BIB 522 Old Test or BIB 542 New Test</td>
</tr>
<tr>
<td>BIB 521 Old Test or BIB 541 New Test</td>
<td>BIB 522 Old Test or BIB 542 New Test</td>
<td>OR</td>
<td>THS 501 Christian Theology I</td>
<td>THS 502 Christian Theology II</td>
</tr>
<tr>
<td>HIS 501 Church history</td>
<td>HIS 502 Church history</td>
<td>Elective</td>
<td>MIN 551 Homiletics</td>
<td>THS 521 Ethics</td>
</tr>
<tr>
<td>MIN 501A Art of Ministry</td>
<td>MIN 631 Pastoral Care</td>
<td>Area Elective (BIB)</td>
<td>Area Elective (BIB)</td>
<td></td>
</tr>
<tr>
<td>HIS 661 World Religions</td>
<td>SPI 571 Intro Spiritual Life</td>
<td>General Elective or CPE</td>
<td>General Elective or CPE</td>
<td></td>
</tr>
<tr>
<td><strong>Total</strong> 15 hrs</td>
<td><strong>Total</strong> 15 hrs</td>
<td><strong>Total</strong> 3-6 hrs</td>
<td><strong>Total</strong> 15 hrs</td>
<td><strong>Total</strong> 15 hrs</td>
</tr>
</tbody>
</table>

### Counseling Courses: Second two years (all 3 credits except as indicated)

<table>
<thead>
<tr>
<th>FALL</th>
<th>SPRING</th>
<th>SUMM I</th>
<th>SUMM II</th>
<th>FALL</th>
<th>SPRING</th>
</tr>
</thead>
<tbody>
<tr>
<td>CNS 741 Theories and Models of Counseling</td>
<td>CNS 738 Counseling Practicum (2)</td>
<td>CNS 771 Community Counseling</td>
<td>Elective: CNS 750 The Vienna Theorists</td>
<td>CNS 744 Counseling Internship I</td>
<td>CNS 745 Counseling Internship II</td>
</tr>
<tr>
<td>CNS 748 Life Span Development</td>
<td>CNS 742 Group Procedures in Counseling</td>
<td>CNS 762: Issues in Community Counseling</td>
<td>CNS 736 Appraisal Procedures</td>
<td>CNS 743 Career Development and Counseling</td>
<td></td>
</tr>
<tr>
<td>CNS 740 Professional Orientation</td>
<td>CNS 747 Cultures &amp; Counseling</td>
<td>Elective: CNS 746 Counseling Children</td>
<td>CNS 780 Legal &amp; Ethical Issues (2)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>CNS 721 Research Analysis</td>
<td>CNS 765: Addiction Counseling</td>
<td></td>
<td>CNS 773: Family Counseling</td>
<td></td>
<td></td>
</tr>
<tr>
<td>CNS 737: Basic Counseling Skills (2)</td>
<td>CNS 739: Advanced Counseling Skills (2)</td>
<td></td>
<td>CNS 786: Consultation and Program Planning (2)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>CNS 723 Statistical Analysis</td>
<td></td>
<td></td>
<td>Divinity School Capstone Course (3)</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Total</strong> 17 hours</td>
<td><strong>Total</strong> 13 hours</td>
<td><strong>Total</strong> 6 hours</td>
<td><strong>Total</strong> 0-3 hours</td>
<td><strong>Total</strong> 9-12 hours</td>
<td><strong>Total</strong> 16 hours</td>
</tr>
</tbody>
</table>

**TOTAL** 61-67 hours
Upon successful completion of the sixty-hour counseling program, students receive both the Masters of Divinity and the Masters of Arts in Counseling degrees.

**School of Divinity Courses: (57 hours)**

**Biblical Studies (BIB): 21 hours**
- 501. Elementary Hebrew I. (3h) and 502. Elementary Hebrew II. (3h) -- or -- 511. Introduction to New Testament Greek I. (3h) and 512. Introduction to New Testament Greek II. (3h)
- 521. Old Testament Interpretation I. (3h)
- 522. Old Testament Interpretation II. (3h)
- 541. New Testament Interpretation I. (3h)
- 542. New Testament Interpretation II. (3h)

**AND one area elective course in Old or New Testament (3h)**

**Historical (HIS) and Theological (THS) Studies: 21 hours**
- HIS 501. History of Christianity I. (3h)
- HIS 502. History of Christianity II. (3h)
- HIS 661. World Religions. (3h)
- THS 501. Christian Theology I. (3h)
- THS 502. Christian Theology II. (3h)
- THS 521. Foundation of Christian Ethics. (3h)

**AND one area elective course in History or Theology (3h)**

**Ministerial Studies (MIN): 15 hours**
- 501A. Art of Ministry IA: Theological Imagination/An Integrative Approach. (3h)
- 551. Homiletics and Worship. (3h)
- 571. Introduction to the Spiritual Life. (3h)
- 631. The Ministry of Pastoral Care. (3h)
- 703. The Art of Ministry III for Dual Degree Students. (3h)

**Counseling (CNS) Core Courses: (41 hours)**
- 721. Research Analysis in Counseling. (3h)
- 723. Statistical Analysis for the Helping Professions. (3h)
- 736. Appraisal Procedures for Counselors. (3h)
- 737. Basic Counseling Skills and Techniques. (2h)
- 739. Advanced Counseling Skills and Techniques. (2h)
- 740. Professional Orientation to Counseling. (3h)
- 741. Theories and Models of Counseling. (3h)
- 742. Group Procedures in Counseling. (3h)
- 743. Career Development and Counseling. (3h)
- 747. Cultures and Counseling. (3h)
- 748. Life Span Development: Implications for Counseling. (3h)
- 750. Addiction Counseling. (3h)
- 773. Family Counseling. (3h)
- 780. Professional, Ethical, and Legal Issues in Counseling. (2h)
- 786. Consultation and Program Planning. (2h)

**Clinical Courses: 8 hours**
- 738. Counseling Practicum. (2h)
- 744/MIN 601A. Counseling Internship I. (3h)
- 745/MIN 601B. Counseling Internship II. (3h)

**Program Specialty Courses: 9 hours**

**Community Counseling Program Specialty Courses**
- 771. Community Counseling. (3h)
- 770. Mental Health Counseling. (3h)
- 762. Issues in Community Counseling. (3h)

**Electives: minimum 6 hours**
- At least one divinity general elective course (3h)
- AND at least one counseling approved elective:
  - 746. Counseling Children. (3h)
  - 750. The Vienna Theorists. (3h)
  - 764. Creative Arts in Counseling. (1h-3h)

**TOTAL COMBINED HOURS 121 semester hours**

**Master of Divinity/Juris Doctor (MDiv/JD) Dual Degree**

The School of Divinity, in partnership with the School of Law, offers a five-year, dual-degree program, Master of Divinity and Juris Doctor (MDiv/JD). The program provides a vocational perspective different than that available in separate law or divinity degree concentrations. The program also enriches the education and experience of students who want to pursue careers in either discipline. In this combined degree effort, both the academic excellence and the vocational rewards of each program are maintained and enhanced. The dual degree curriculum meets standards set by the accrediting bodies of each partner.

**Course Requirements and Program Structure**

Students in the dual-degree program must complete all core requirements of each program. Students may choose to complete their first two years of study in either the School of Divinity or the School of Law (60 hours). Two additional years of study (60 hours) are then undertaken in the alternate school. The fifth and final year includes dual-degree electives offered each academic year as determined and offered by each school (30 hours). Upon successful completion of the dual degree requirements, students receive both the Master of Divinity and Juris Doctor degrees.

**Policies and Procedures for the MDiv/JD Degree**

**Admissions**

Separate applications for admission must be made to the School of Divinity and the School of Law. The School of Divinity requires Graduate Record Exam (GRE) scores for admittance to the dual degree program. The School of Law requires the Law School Admissions Test (LSAT). Once a student is admitted to each school’s degree programs, final approval for admittance to the accelerated, dual-degree program is decided by a joint admissions committee.
The core courses of the School of Divinity 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 School of Divinity 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 seminar that functions as a forum for dialogue between students and faculty about pressing issues facing the church and its ministry in the 21st 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 theoretical 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 hour core requirement of the MDiv curriculum. To satisfy the requirement, students must complete the course through the Vocational Formation Program of the School of Divinity 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 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 consist of an internship-based case study or research related to the interest of the student. 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 School of Divinity or in other internships approved by the faculty. The School of Divinity 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 6 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 director of 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 Wake Forest University School of Divinity offers a variety of opportunities for spiritual growth and service.

**Spiritual formation**

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

**Academic courses:** Introduction to the Spiritual Life is a core course in the School of Divinity curriculum. Electives offered recently or planned for the future include: Urban Ministry; Jesus and Justice; Theology and the Arts: Faith and Film; Spiritual Formation Practice; Praying the Scriptures; Quaker Spirituality; African-American Religious Traditions; Spiritual Development and Contemplative Prayer; American Arts Discovery: Spirituality in Art; and Mysticism and the Church.

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

- **Corporate worship:** Several regular community worship opportunities are available on the University campus, including weekly School of Divinity and University chapel services. A community worship committee designs School of Divinity chapel services and third-year divinity students are invited to preach. Students also participate in worship as liturgists and musicians. Annual liturgical celebrations include an Advent Festival of Lessons and Carols, 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 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 School of Divinity 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.

- **Local church commitment:** Students are encouraged to use their relationship with a local church for spiritual growth and service.

- **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 School of Divinity 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 School of Divinity require students to take seriously their responsibility for maintaining their physical, mental, emotional, and spiritual health. Courses are offered periodically on self-care.

**Graduate Certificate Program in Spirituality and Health**

The Wake Forest University School of Divinity, in collaboration with the School of Medicine and the Department of Chaplaincy and Pastoral Education of the Baptist Medical Center, offers an interdisciplinary certificate program for students already enrolled in the Schools of Divinity and Medicine.

This program is intended to promote interdisciplinary care, which recognizes and respects personal and communal spirituality and ethics as essential to well being and quality of life by exploring three primary areas in a five-course certificate program of study:

- Relationship of spirituality and healing
- Interaction of faith communities and issues of health care
- Spirituality, religious ethics, and health care policy curriculum
Two core courses (6h):

Foundation course (3h): CDS 501, Religious Traditions, Spiritual Practices, Beliefs, and Health Professions

Ethics course (3h): CDS 601, Spirituality, Religion, and Clinical Medical Ethics

One elective course (3h)

Elective courses may be taken through the existing School of Divinity curriculum in a variety of biblical, historical, theological, and ministry studies or might include studies in addictions, end of life concerns, and health ministries in religious communities.

One clinical course (3h)

A clinical experience that focuses on the integration of spirituality and health requiring the following components:

• Structured process of reflection and evaluation
• Qualified mentor or supervisor
• Course assignments and requirements

This course may be coordinated with the Medical Students Clinical Practice Experience (CPE).

Research project/or specialized clinical (3h):

Experiential Learning/On-site Observation in Travel Courses (Appalachia, New York City) and/or International Experiences (Cuba, Romania, Cairo, etc); or

Research project to include, for example, plans or pilot programs for congregations and community agencies; community surveys for health needs, or research for specific concerns of medicine and spirituality, such as addiction, sexual, or other health matters.

Research courses will be similar to the design of the existing School of Divinity Art of Ministry III components: Wisdom Work is an integrative process designed to be integrative of the degree’s course material and to provide graduating students with tools for thinking theologically about future vocational options.

Master of Divinity students become eligible for a certificate in Spirituality and Health by completing the following 18 hours:

2 core courses in the certificate program 6 hours
1 unit of clinical pastoral education 6 hours
Electives 6 hours
(of which one can be the senior project)

Admissions

Students from the School of Medicine and the School of Divinity must apply by filling out an application and submitting it to the Office of Admissions of the School of Divinity, PO Box 7719, Winston-Salem, NC 27109.

Special Educational Opportunities

Spirituality and the arts

Over the past several years the School of Divinity has given focused attention to spirituality and the arts:

One, two, and three hour courses: The School of Divinity offers a variety of one, two, and three hour courses that explore various aspects of the arts and how they relate to theology, spiritual formation, and the church. Students may participate in practicum experiences including instrumental ensemble and choir.

Artists in Residence: The School of Divinity faculty and the dean designate artists in residence. Those selected may teach classes, work with students individually, provide music for special events, and serve as consultants to the School of Divinity as appropriate. Former Artists in Residence include 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 artwork 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 mosaist 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.
Denominational Studies

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

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

Courses specific to particular denominations are taught regularly at the School of Divinity. These include courses designed to assist students with preparation for denominational ordination exams, and courses designed to introduce students to theologies and polities of denominations.

Students participating in denominational studies have been assisted in their progress toward ordination in Baptist, Presbyterian, Episcopal, and Lutheran judicatories. Students have also used denominational studies to explore the recording process of the Quaker tradition.

Baptist studies

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. Baptist Studies 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.

Presbyterian studies

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.

Episcopal studies

Episcopal students can register for courses that explore Episcopal history, theology, and practice. Episcopal students seeking ordination may be required to complete an “Anglican Year” at an Episcopal seminary or school of divinity.

Methodist Studies

A number of School of Divinity graduates who are United Methodist currently serve in United Methodist ministerial settings. Approval and placement of United Methodist students depend on each student’s particular conference. Students submit for approval to their respective Boards of Ordained Ministry courses taken in United Methodist polity, doctrine, and history as well as other related courses. Boards of Ordained ministry determine approval of courses based on guidelines established in the United Methodist Book of Discipline. Prospective United Methodist students should contact their conferences for guidance regarding potential acceptance of a Wake Forest University School of Divinity Master of Divinity degree. During their second year of study, students can choose internships in a variety of local United Methodist congregations.
Related Degree Programs at Wake Forest University

The Master of Arts in Religion (MA)

One program administered by the Department of Religion and the Graduate School of Arts and Sciences is related to the School of Divinity, 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.

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.

Additional information on the program and application materials may be obtained from the Graduate School Web site, www.wfu.edu/religion/graduate.html.

Continuing education

The School of Divinity brings theological resources to the public by providing special lectures, workshops, conferences, and other events in the fields of biblical study, theology, ministry, vocational formation, spirituality, ethics, and contemporary religious issues. A calendar of events is found on the School of Divinity's Web site and individuals may register for a listserv dedicated to public events by visiting http://lists.wfu.edu/mailman/listinfo/comenius. Pastors and lay persons may also audit a wide range of courses at the the School of Divinity. The list of classes open to auditors is available from the Office of the Academic Dean or call 336.758.4157.

Faculty consultations and lectures

School of Divinity professors are actively involved in educational services to churches and community groups through lectures, workshops, retreats, liturgy development, preaching, and consultations in a wide variety of areas.
COURSES AND CURRICULUM
Curriculum and Course Listings

The curriculum for the Master of Divinity degree comprises three categories of courses:

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

Area elective courses: Selected from certain categories in the core curriculum.

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

Course prerequisite requirements are indicated by the symbol P— following the course description. Courses that require the permission of the instructor are indicated by POI. Unless specified otherwise, courses listed in this bulletin count as 3 hours (3h).

The curriculum is composed of six subject areas: Biblical Studies, Cross-Disciplinary 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 post-biblical 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 (1-3h)
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 (1-3h)
Selections from the New Testament and other early Christian and Jewish writings. (May be offered for one, two, or three hours. 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 (1-3h)
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. Covers the Pentateuch and Former Prophets.

BIB 522 | Old Testament Interpretation II (C)

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 (pre-exilic, exilic, and post-exilic). 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 636 | Parables of Jesus.
A seminar in interpretation of Jesus’ parables in the synoptic Gospels and the Gospel of Thomas. P—BIB 541, BIB 542, or POI.

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. 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 619 | Africa and the Bible
This seminar explores the significance of Africa and the Africans within biblical literature, with a focus on ancient Egyptian history and literature. The history of Judaism and early Christianity in Egypt and Ethiopia is also examined.

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 651 | Reading Our Common Scriptures: Jewish-Christian Dialogue
Invites Jews and Christians to read books of the Hebrew Bible as shared scripture. Examines the stories of Jonah, Esther, Ruth, and Exodus 1-15: texts that deal explicitly with the problems of religious identity and the (often violent) interaction between Jewish and Gentile communities. Attention is given to the texts’ history of interpretation in Jewish and Christian traditions and their liturgical roles in Jewish festivals of Purim, Passover, and Shavuot.

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 669 | Gender and Family in Early Christianity**
Examines how early Christians variously construed masculinity and femininity, as well as sexuality and the body, and how they configur-
ated social institutions, such as family, household, and church in relation to gender. Focuses on texts from the first three centur-
es, including portions of the New Testament, extra-canonical Christian works, and some non-Christian Greco-Roman texts. Also listed as HIS 669.

**BIB 722 | Old Testament Theology**

**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 THS 710. P—BIB 522 or 542; and THS 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: Early Christians and Their Scriptures; Early Christian Asceticism. Also listed as HIS 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 (1-3h)**
Courses in Bible can be developed and offered on a one-time basis using this designation.

**Cross-Disciplinary Studies**

Cross-Disciplinary Studies are courses offered as a result of the School of Divinity’s collaboration with other schools and departments in the University.

**CDS 601 | Spirituality, Religion, and Clinical Medical Ethics**
Introduces medical and divinity students to religious and spiritual issues that are often the focus of clinical ethics consultation in a major medical center. Attention is given to the development of skills to assist the medical provider and/or spiritual caregiver in clinical situations.

**Historical Studies (HIS)**

**HIS 501 | History of Christianity I (C)**
Surveys the 1st through the 16th 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)**
Surveys the 17th through the 20th centuries. Attention is given to the rise of “modernism” and its impact on philosophy, theology, ecclesi-
ology, and politics. Catholic studies focus on individuals such as Sor Juana de la Cruz, Teresa of Avila, Alfred Loisy, Pius IX, John XXII, 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, liturgi-
cal, 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 SPI 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 SPI 571.
HIS 669 | Gender and Family in Early Christianity
Examines how early Christians variously construed masculinity and femininity, as well as sexuality and the body, and how they configured social institutions, such as family, household, and church in relation to gender. Focuses on texts from the first three centuries, including portions of the New Testament, extra-canonical Christian works, and some non-Christian Greco-Roman texts. Also listed as BIB 669.

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

HIS 772 | Historical Theology
A survey of the major figures and schools of thought through 2000 years of Christian history. Attention is given to the historical and intellectual context of Christian theology in different periods and geographical regions. Designed as a discussion seminar. Also listed as THS 714.

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 (1-2h)
Examines traditional religions of Africa and relates them to the development of Christian religion in Africa. 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.

HIS 694 | God and the New York Times
Team taught by professors from different disciplines, the course surveys the news stories, analysis and opinion in the New York Times. The class reads and discusses the religious, moral, ethical, theological, historical, and popularly spiritual aspects of all items. Additional readings help put in perspective these events and attitudes in relationship to the American religious experience and culture. Also listed as THS 638.

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 U.S. 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 668 | Religions of Africa**
Introduction to Africa’s three main religions, often referred to as the “triple heritage,” including African Traditional Religions, Islam, and Christianity. Examines processes whereby these religions’ beliefs and practices find new forms and life in contemporary Africa, and looks at the general relationships between and among the religions as they respond to social change.

**HIS 761 | Rabbinic Judaism**
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 (1-3h)**
Courses in history can be developed and offered on a one-time basis using this designation.

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**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—BIB 521 or 541

**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 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**
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**
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 657 | Women and the Preaching Life**
Explores unique and complex voices that women bring to the preaching tradition and to the Christian Church. Considers the preaching traditions of North American women, feminist/womanist hermeneutics regarding the practice of preaching, and the social, cultural, and political contexts in which historical and contemporary women proclaim the Gospel message.

**MIN 752 | Homiletics and History**
Focuses on the role and implications of preaching in America from the 18th to 20th centuries. Special attention is given to those preachers whose sermons addressed the controversial social issues of their day.
Leadership recruitment and development are addressed and discussed as well as development and evaluation of curriculum of local congregations. The organization of educational programs focuses on the educational and spiritual needs of the membership. Spiritual Formation in the Local Church

MIN 554 | Introduction to 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 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 664 | Christian Education in the Black Church
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. 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 667 | Formational and Transformational Practices in Christian Education (C)
Explores practices and theories of religious education that aim to form, renew, and transform Christian faith in persons and communities. The interaction between faith and culture in congregations, schools, community agencies, and public forums is investigated. Communities educate in the face of specific and often deeply-rooted challenges to their identity and vocation. Specific and persistently threatening challenges that pervade U.S. culture addressed in this course are racism, sexism, and materialistic consumerism. Students also consider educational practices that enhance formative communal memory, including preaching, prayer, sacred music, sacraments, and other aspects of Christian ministry. Also listed as SPI 667.

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 647 | Episcopal Church Studies: Sacramental Theology and Liturgics
Explores 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
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 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 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

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

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 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 638 | A Pastoral Response to Trauma and Addiction
Focuses on the integration and application of pastoral counseling skills in the areas where trauma and addiction intersect. Students learn to utilize their pastoral identity in providing ministries to those suffering with trauma and addiction. Provides an understanding of human trauma and how it interfaces with the manifestation of the many types of addictions that can be encountered in the ministry of the church.

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 575 | Radical Jesus, Radical Justice (1h)
Focuses on the centrality of the radical (authentic) Jesus of scripture as the foundation for radical justice in contemporary culture. Special attention is given to "followership" of this radical Jesus in order for individuals and congregations to make a vital difference in both direct service and advocacy social justice ministry.

MIN 576 | Urban Ministry: Ministering to Urban Churches (1h)
Exposes students, via Bible, required readings, and discussion, to aspects of spiritual, congregational and servant ministry in the city. Lectures explore issues ranging from scriptures to social justice to the development of nonprofit corporations. Requires a pilgrimage to a regional urban ministry site.

Vocational Formation
MIN 501 | Art of Ministry I: Theological Imagination: An Integrative Approach (C)
Involves students and faculty in critical theological dialogue and introduces students to an integrative exploration of vocational formation.

MIN 540 | Specialized Internship (1-3h)
Provides 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 (1-3h)
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) (4h)
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 School of Divinity community or in the local community is required of all students enrolled in Art of Ministry III.

MIN 702a,b | Art of Ministry III: Internship Project (C) (4h)
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. Provides students with the tools to think theologically about a ministerial vocation.

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
Surveys Cuban culture, literature, and religious life. 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. 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.

MIN 594 | Egypt
An historical introduction to Egypt’s rich religious heritage. By traveling to the Arab Republic of Egypt, students directly experience a vibrant Muslim society within which minority Christian communities practice their faith. The class explores numerous pagan, Christian, Muslim, and (historically) Jewish places of worship in the greater Cairo area and in Egypt’s stunning archeological sites around Luxor.
Topics Courses in Ministry
MiN 790 | Topics Courses (1-3h)
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 667 | Formational and Transformational Practices in Christian Education (C)
Explores practices and theories of religious education that aim to form, renew, and transform Christian faith in persons and communities. The interaction between faith and culture in congregations, schools, community agencies, and public forums is investigated. Communities educate in the face of specific and often deeply-rooted challenges to their identity and vocation. Specific and persistently threatening challenges that pervade U.S. culture addressed in this course are racism, sexism, and materialistic consumerism. Students also consider educational practices that enhance formative communal memory, including preaching, prayer, sacred music, sacraments, and other aspects of Christian ministry. Also listed as MIN 667

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 (1-3h)
Students develop experiences and practices that will assist in their spiritual formation. Addresses current spiritual development needs or questions that students may have and concentrates on the practice of self-care. Students 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 (1-3h)
A selected study of conceptions and practices of the spiritual life in diverse Christian traditions. P—SPI 571.

Spirituality and the Arts

SPI 616 | Faith and Film (1-3h)
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 618 | Shaping the Spiritual Life Through the Art of Sculpture (1h)
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. 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 (2h)
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 (1h)
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 622 | Art Making as Spiritual Practice (2h)
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 School of Divinity.

SPI 623 | Music in the Church
Offered by the music department for music and School of Divinity students. Explores the history of church music, hymnody, and practices of the use of church music in the contemporary church.

SPI 624 | Practicum: School of Divinity Choir (1-4h, Pass/Fail)
The School of Divinity choir is comprised of students, staff, and friends of the School of Divinity 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 (1-4h, Pass/Fail)
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 (1-4 h, Pass/Fail)
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 School of Divinity.

SPI 627 Using Art to Build Your Spiritual Autobiography (1h, Pass/Fail)
Introduces students to a variety of mixed media and visual art processes that loosen the personal story hiding within. The aim is to strip off generalized cultural and academic mythologies and reveal highly individual soul stories.

Topics Courses in Spirituality
SPI 790 | Topics Courses (1-3h)
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. 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. Addresses sin, Christology, reconciliation, church, ethics, and eschatology. 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 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 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. 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 638 | God and the New York Times
Team taught by professors from different disciplines, the course surveys the news stories, analysis and opinion in the New York Times. The class reads and discusses the religious, moral, ethical, theological, historical and popularly spiritual aspects of all items. Additional readings help put in perspective these events and attitudes in relationship to the American religious experience and culture. Also listed as HIS 694.

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

THS 714 | Historical Theology
A survey of the major figures and schools of thought through 2000 years of Christian history. Attention is given to the historical and intellectual context of Christian theology in different periods and geographical regions. Designed as a discussion seminar. Also listed as HIS 772.
Ethics

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

THS 522 | History of Theological Ethics (C)
Explores the rich resources of theological ethics by studying the historical development of Christian moral traditions and their interactions with philosophy and politics.

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 636.

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 U.S. Engages contemporary issues and conflicts in the Church-State field with special attention to current developments and media coverage of those events.

THS 625 | Sexuality, Religion, and the Law
Explores issues related to sexual identity and sexual orientation that push the law to address the wide variations of patterns in which human beings relate. Consideration is given to how the law can both constrict societal development and act as a catalyst for radical social change. Examines how religion and popular morality shape the law and, in some instances, are shaped by it.

THS 626 | Contemporary Christian Social Ethics
A brief survey of some major contemporary thinkers in the Protestant and Roman Catholic traditions, including Walter Rauschenbusch, Reinhold Niebuhr, Emilie Townes, Cornel West, and Jeffrey Stout as well as the popes from Leo XIII to Benedict XVI.

THS 627 | Aesthetics and Ethics
Studies points of intersection between beauty and value and explores the ways in which aesthetics can enrich and enhance our understanding of morality. Special attention is given to the role of symbols and hermeneutics as the relationship among aesthetics, ethics, and theology are investigated.

THS 644 | Justice and Judgment: “I’ll See You In Court!”
(1-3h)
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 U.S. Particular consideration is given to the issues of homosexuality and abortion. Also listed as Law 585.

THS 723 | Religion And Public Reason
Explores various contemporary philosophical, religious, and legal justifications for and against the inclusion of religious voices in public discourse, and the duties and responsibilities of the religious believer in the liberal state.

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 (1-3h)
Courses in theology can be developed and offered on a one-time basis using this designation.

Independent Study (IDS)

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 a general elective course, not as a core course or an area elective.
2) A student may take no more than six hours of independent studies in the MDiv program.

3) A student must have a GPA of 3.0 in order to register for an independent study.

4) A request for the study must be made in writing by the student to the faculty member.

5) The faculty member must be convinced that special circumstances warrant the request.

6) The terms for an independent study must be put in writing and agreed to by the student and the faculty member.

7) No faculty member is obligated to offer independent studies.

8) Credit varies from one to three hours.

IDS 791 | Independent Study I
See description. Offered fall semester.

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

IDS 793 | Independent Study III
See description. Offered first summer session.

IDS 794 | Independent Study IV
See description. Offered second summer session.
Applying to the Master of Divinity Program

All applicants to the Master of Divinity program must have earned a baccalaureate degree from a member institution of the Association of Universities and Colleges or an institution accredited by a United States agency recognized by the Council of Higher Education Accreditation and possess at least a 2.80 GPA on a 4.00 point scale. A well-rounded liberal arts degree is the best preparation for the MDiv degree program. Prior coursework 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 School of Divinity 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 limited enrollment 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 or download an application from http://divinity.wfu.edu. Insure that you use the application from the bulletin of the year for which you are applying. In addition to the application, candidates must supply supporting documents which include:

1) official academic transcripts from prior educational institutions attended; applicants should submit current transcripts with their initial application. Those whose undergraduate studies are in process must also submit a final transcript documenting the completion of their degree. Please request that transcripts be sent via return-receipt.

2) four letters of recommendation and endorsement (at least two academic references are required; others may include church, community or business related references that speak to the applicant’s character);

3) the applicant’s personal essays; and

4) an application fee of $50.

Once an application is complete, the applicant is notified and the file is forwarded to the faculty committee on admissions. All applications are read and evaluated by members of the faculty and administration and recommendations are forwarded to the dean. One of four recommendations may be made by the committee: full admission, probationary admission, wait list, or decline of admission. GRE scores are recommended (not required) for applicants whose undergraduate academic records may not adequately represent their ability to do graduate work. A limited number of students whose undergraduate GPA is below 2.80 may be admitted on probation. The Admissions Committee also reserves the right to place some applicants on a wait list pending availability of openings in the first-year class. Applicants who are placed on a wait list are contacted as openings become available. All applicants to the MDiv program are notified as soon as a decision is made.

Admissions interview

All applicants are required to visit the School of Divinity for interviews with the dean, the director of admissions, and/or a member of the faculty. If travel is not possible, a telephone interview may be substituted for a campus visit. Overnight lodging is available if needed. Campus visits should be arranged through the Office of Admissions.

Admission to the School of Divinity

The faculty committee on admissions makes regular recommendations to the dean concerning admissions. Initial offers of admission will be sent out as early as January for the following academic year. Approved applicants will continue to be admitted on a rolling schedule until the class is full. All completed applications are due by April 15.

Deliberations of the admissions committee are confidential. Approved applicants are required to reply to an offer of admission within 30 days after the date of the confirmation letter regarding financial aid.

Applying to the Master of Divinity/Master of Arts in Counseling Dual Program

Up to three students per year will be admitted to the MDiv/MA-Counseling dual degree program. Applicants must be accepted for admission by both the Department of Counseling and by the School of Divinity. Applicants are required to submit applications to both schools by January 15. Applications for the Counseling Program are submitted through the Graduate School of Arts and Science at http://graduate.wfu.edu. Applications for the School of Divinity are submitted directly to the School of Divinity, (divinity.wfu.edu). Highly qualified applicants will be interviewed separately by the admissions committees of each school. After the interview phase, a joint admissions committee composed of members from both schools will make the final selection. Unsuccessful applicants to the dual degree program have the option of applying to the School of Divinity by May 1 but would have to wait until January of the following year to apply for admission to the Department of Counseling or reapply to the dual degree program.
Continuation in the MDiv/MA dual program

A joint committee composed of faculty from both schools meets each semester to review the academic, personal and professional progress of degree students. Satisfactory academic progress is defined as maintaining a B or better grade point average. Expectations of personal and professional behaviors and/or attitudes are outlined in the Department of Counseling “Evaluation and Continuation Policy.”

Applying as an occasional student

For occasional students (non-full-time) two categories of admissions are available on a limited basis. These include exploratory enrollment status, and temporary enrollment status.

Exploratory enrollment: Persons seeking to determine if divinity school is an appropriate option may apply for exploratory status. If approved, these students may take six credits per semester for one academic year. Those seeking exploratory status must complete the application process appropriate to this category of admissions. No financial aid is available for students in this category. Exploratory students who wish to enter the Master of Divinity program must complete the full admissions process. Courses taken during the exploratory process may be transferred into the Master of Divinity program.

Temporary enrollment: Students seeking credit to transfer to other degree programs may apply for temporary enrollment status. Temporary students may enroll in School of Divinity courses after completing admissions materials specified by the Office of Admissions.

Limited enrollment

Degree-seeking students can, under certain circumstances, request limited enrollment status. Students granted limited enrollment status may take fewer than the nine credit hours per semester that define full-time status in the School of Divinity. All persons who are approved for limited enrollment status must complete the degree within five years. No School of Divinity financial aid is available to students who choose to take the limited enrollment status as part of their degree program, but Stafford loans may be available. Those who apply for this status should know that previous higher education loans may no longer be deferred if they drop below nine credit hours per semester.

Spring semester admissions

Applicants are strongly encouraged to begin their studies in the fall semester of the school year. This offers a more meaningful sense of continuity and cohort learning for all students who begin the program. The admissions committee gives priority to those applying for admission in the fall semester. Openings for admission in the spring semester are possible under special circumstances, but the number available may vary from year to year. Generally, the deadline for spring semester applications is October 15. Please contact the Office of Admissions for more details.

Leave of absence

Enrolled students may take a leave of absence for one academic year without losing School of Divinity scholarship monies upon return to full-time status. A request for an approved leave of absence must be made to the academic dean in writing. Students who leave for more than one academic year may forfeit their School of Divinity scholarship monies and must reapply for scholarship funds upon their return. The amount of scholarship monies awarded upon reentry may or may not equal the original sum.

Deferment

Applicants admitted for fall semester may opt to defer for up to one year only. After one year students must re-apply for admission. Although not guaranteed, the School of Divinity will make every effort to award the same amount of scholarship monies agreed upon before the deferment. A deposit of one credit-hour ($650) is required by June 25 to hold admission. The deposit will be credited to the student’s account in full upon enrollment. A student must accept admission by March 15 of the entrance year to insure enrollment.

Tuition, Fees, and Related Costs

Tuition for Master of Divinity Program: fall 2009–spring 2010

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>For students enrolled in a minimum of 9 semester hours</td>
<td>$16,200</td>
</tr>
<tr>
<td>For students enrolled in fewer than 9 semester hours</td>
<td>$650 (per semester hour)</td>
</tr>
<tr>
<td>Tuition for exploratory students</td>
<td>$650 (per semester hour)</td>
</tr>
<tr>
<td>Auditors</td>
<td>$75 (per semester hour)</td>
</tr>
<tr>
<td>Transcript fee (one-time fee)</td>
<td>$50</td>
</tr>
<tr>
<td>Student Health Service fee (per semester)</td>
<td>$158</td>
</tr>
<tr>
<td>Activity fee (per semester)</td>
<td>$180</td>
</tr>
<tr>
<td>University Health Coverage*</td>
<td>$1,650</td>
</tr>
</tbody>
</table>

* 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.

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...
The Wake Forest University School of Divinity will be liable for all collection agency and/or attorney’s fees, reasonable and personal expenses. If the University deems it necessary to engage the services of a collection agency or attorney to collect or to settle any dispute in connection with an unpaid balance on a student account, the student will be liable for all collection agency and/or attorney’s fees, reasonable expenses, and costs incurred.

Students, full-time and occasional, 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 the 2008-2009 Wake Forest University 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. If a student withdraws, scholarship award amounts are decreased to equal the final adjusted semester tuition and fee charges and estimated books and supplies expenses, plus an adjusted amount for living expenses based on the number of weeks enrolled. A student who withdraws after receiving a cash disbursement must repay Wake Forest University School of Divinity scholarship funds based on the prorated award.

**Estimated cost of attending fall 2009–spring 2010**

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

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Tuition</td>
<td>$16,200</td>
</tr>
<tr>
<td>Room &amp; Board (based on 10 months)</td>
<td>$10,410</td>
</tr>
<tr>
<td>Books and Supplies</td>
<td>$1,000</td>
</tr>
<tr>
<td>Personal Expenses</td>
<td>$1,500</td>
</tr>
<tr>
<td>Transportation</td>
<td>$1,500</td>
</tr>
<tr>
<td>Student Health Service and Activity Fees</td>
<td>$676</td>
</tr>
<tr>
<td>Health Insurance</td>
<td>$1,650</td>
</tr>
<tr>
<td>Estimated Total Costs 2009-2010</td>
<td>$32,936</td>
</tr>
</tbody>
</table>

If the University deems it necessary to engage the services of a collection agency or attorney to collect or to settle any dispute in connection with an unpaid balance on a student account, the student will be liable for all collection agency and/or attorney’s fees, reasonable expenses, and costs incurred.

**Health forms and insurance policies**

All admitted students must complete and submit the WFU Student Health Service Health Information Summary Form prior to beginning classes. A photocopy of the front and back of the student’s insurance card must be submitted to the Office of Admissions as proof of insurance prior to beginning class. FERPA requirements insure confidentiality of this information.

**Financial Aid and Scholarships**

Institutional financial aid comes in the form of merit-based scholarships and federal aid comes in the form of work-study and loans. Scholarship 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-seeking students and are usually renewable for up to three years (six semesters) based on continued academic success. Merit awards may range from 25% to 100% of tuition. All candidates for admission are given consideration for these awards.

**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 School of Divinity’s merit awards. The fellowships are awarded to students who demonstrate strong potential for graduate-level work and exceptional promise for Christian ministry. The stipends will be dispersed through financial aid and be counted as part of merit-based awards.

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 School of Divinity 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 School of Divinity 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 School of Divinity. The fund was established by Cassandra Martin Baker ('69) and Jerry Herbert Baker ('68) of Marietta, GA, in 2001.

Ruth and George Barrett Divinity Scholarship Fund was established by Ruth Stoner Barrett and Dr. George Carlyle 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 pursing 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 School of Divinity 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, TX.

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 School of Divinity 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 School of Divinity. Recipients must have a superior scholarship record, a personality suited to the requirements of Christian ministry, and an effective participation record in the school's activities, as determined by the dean of the School of Divinity. 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 Rev. Dr. Edward Glen Holt School of Divinity Fund provides scholarships for students who show promise for making significant contributions to their churches similar to and in the spirit of the life work of Rev. Dr. Holt. The Fund may also provide support for students who are participating in internships. Mark Holt (’83) of Raleigh, NC, established the fund in 2006 in honor of his father (’54). Rev. Dr. Holt held several positions in the North Carolina Baptist community. He was twice elected President of the Baptist State Convention of North Carolina and served for three years as General Board President of the Convention. Rev. Dr. Holt served as pastor of several Baptist churches in North Carolina. He is pastor emeritus at First Baptist Church of Fayetteville, NC, where he served for thirty years until his retirement in 1999.

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 School of Divinity Class Scholarship was established by all twenty members of the School of Divinity’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 School of Divinity. 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 School of Divinity 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 is made available to students studying for Christian vocations with preference for those preparing for congregational ministry. This scholarship endowment 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 who 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 Thomas Meredith Divinity Scholarship Fund was established in 2005 by Richard Gene Puckett and Robbie Lynn Puckett of Raleigh, NC, in memory of Thomas Meredith (1795-1850), a prominent individual in the formation of the Baptist State Convention of North Carolina in 1830 and the first President of the Board of Trustees when Wake Forest Institute was chartered as Wake Forest College in 1838. Meredith served on a committee (1836-38) that studied the establishment of a school for women. In 1838 he wrote a classic editorial, calling for the creation of “a female seminary of high order” that eventually became in 1891 what is Meredith College today. The scholarship gives preference to students who are graduates of Wake Forest University or Meredith College.

The Carlton T. and Miriam S. Mitchell Scholarship is the first endowed fund established at the School of Divinity. It was established 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 School of Divinity 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 School of Divinity based on the following preferences: First, for students that have been William Louis Poteat Scholars as undergraduates of Wake Forest; second, for Wake Forest
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. It was 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 University School of Divinity 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 School of Divinity’s Board of Visitors.

Wake Forest University School of Divinity 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 Owens.
and Juanita Warren as an endowment fund administered by the First Baptist Church of Winston-Salem.

**Endowed internships**

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

The **Rev. Victor Lee Andrews Sr. Fund** supports an internship program for students working in rural and small town church ministries. Nancy and Ed Andrews established this fund in memory of his father.

The **R. Allan Jessup and Vera Coram Jessup Internship** provides financial aid to Wake Forest University School of Divinity students in support of their vocational formation (or a similar or equivalent program), undertaken as a component of the curriculum. Vera Coram Jessup and R. Allan Jessup were longtime members of Boonville Baptist Church in Boonville, NC. Both were choir members, he was also a Deacon and Sunday School teacher. She was a Sunday School teacher and youth leader. Vera's grandfather was one of the church's founders. Preference in awarding the financial aid will be given to students with congregational placements.

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 Kaufman's 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 School of Divinity through an internship supervised by the church’s ministers. The internship was established in 1999 by the congregation.

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

**Non-institutional aid**

The School of Divinity works closely with non-institutional sources, including churches, denominations, and foundations to provide enrolled students with information on application procedures, qualifications, and deadlines. Contact the Office of Admissions and Student Services for details.

**The Free Application for Federal Aid (FAFSA)**

To be considered for Federal Student Aid, all entering students must submit a FAFSA form at www.fafsa.ed.gov. FAFSA determines eligibility for federal aid programs such as Stafford Loans and the Federal Work-Study Program. Students use a completed copy of their previous year's tax returns to answer FAFSA questions regarding adjusted gross income and the amount of Federal taxes paid. Entering divinity students are considered independent students on FAFSA even if they are still claimed as dependents on their parent's tax returns. All combined financial aid—including institutional scholarships, federal loans, and work-study—may not exceed the total cost of attendance as determined by Wake Forest University. The maximum annual amount of Federal Work-Study eligibility is $3000, and the annual maximum amount of Stafford Loans is $20,500 ($8,500 subsidized, $12,000 unsubsidized.) Non-degree seeking students are ineligible for Federal aid. A FAFSA must be completed every year to determine eligibility for aid. For more information, visit the Graduate and Divinity Financial Aid homepage at www.wfu.edu/finaid/grad-div.html.

**Employment Opportunities**

**Graduate Hall Director (GHD) positions** in the Wake Forest undergraduate community are available by application for candidates accepted into the School of Divinity as full-time students. Applications are due by February 2009, and personal interviews begin in March. Compensation includes a stipend of $7,150, one-bedroom efficiency-style University apartment, cable, local phone and voicemail, high speed Internet access, complimentary on-site laundry machines, partial meal plan and faculty parking permit. Complete and current information on positions, application process, and compensation is available at www.wfu.edu/housing.

**Federal Work-Study positions** are available in the School of Divinity. Qualified students may apply for a position(s) after Orientation in August. Students may earn up to $3,000 per year.

**Part-time church staff positions** in area churches are often available for qualified students. Contact the School of Divinity Office of Vocational Formation for job postings.

The School of Divinity encourages students to keep work hours at a maximum of 20 hours per week in order to engage fully in studies and community life.
ACADEMIC PROGRAM, POLICIES, AND PROCEDURES
Grading System

The School of Divinity registrar maintains academic records of progress on all enrolled students. For all courses carrying graduate credit in the School of Divinity, there are three passing grades—A (excellent), B (commendable), and C (satisfactory)—and one failing grade, 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. 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.

Repetition of courses

A student may repeat a School of Divinity course for which he or she has received a C- or lower. In this case, all grades received will appear on the student’s transcript, but the course may be counted only one time for credit. For purposes of determining the cumulative grade point average, a course will be considered as attempted only once, and the grade points assigned will reflect the highest grade received. These provisions do not apply to any course for which the student has received the grade of F as a consequence of an honor violation; in this case, both the F and the grade for the repeated course are calculated in the student’s grade point average.

Pass/Fail option

The School of Divinity allows students to register for a limited number of general electives on a pass/fail basis rather than for a letter grade. Courses taken under the pass/fail option yield full credit when satisfactorily completed but, whether passed or not, they are not computed in the student’s grade point average. A student may not change from grade to pass/fail mode, or from pass/fail to grade mode, after the last day to add a course in that semester.

The pass/fail option is limited to general elective credits. In no case may a student use a course taken on the pass/fail option to satisfy a core requirement (including area electives). This limitation does not include core courses offered only in the pass/fail mode.

A student may count toward the MDiv degree program no more than 6 hours taken on the pass/fail option. (This number does not include courses that are offered only in the pass/fail mode.) First-year students are not eligible to choose the pass/fail option without the written permission of the academic dean. No more than 7 hours may be taken on a pass/fail basis in any one semester.

Incomplete grades

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. In order to receive a grade of I, the student, in consultation with the professor of the course, must complete an Incomplete Grade Request Form and submit it to the Office of the Associate Dean for Academic Affairs. The student and professor are required to agree to a due date for the incomplete work and specify that due date on the Incomplete Grade Request Form. In all cases, 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). A graduate degree will not be awarded to a student who has an I grade on record.

School of Divinity
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></td>
</tr>
<tr>
<td>B</td>
<td>3.00</td>
<td>Commendable</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>F</td>
<td>.00</td>
<td>Failing</td>
</tr>
<tr>
<td>I</td>
<td>.00</td>
<td>Incomplete</td>
</tr>
<tr>
<td>NR</td>
<td>.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 School of Divinity Bulletin. Some courses transferred from other institutions may have abbreviations not found in the Bulletins.

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 School of Divinity. 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 may adversely affect grading. Most course syllabi specify class attendance requirements.

Honor Code
The honesty, trustworthiness, and personal integrity of each student are integral to the life and purposes of the School of Divinity and of the broad Wake Forest community. When any student signs an application for admission to any of the schools of Wake Forest University, that student agrees to live by the honor system of the University. The mutual commitments and standards of conduct stipulated in the honor system derive from the founding of Wake Forest University and are a cornerstone of community life and relationships.

The School of Divinity participates with the Graduate School of Arts and Sciences in a Graduate Student Academic Honor Code that sets standards of conduct for academic pursuits. All students in the School of Divinity commit themselves to the following code:

We conduct our academic endeavors with honor, integrity and professionalism. We do our own work, credit the work of others, and provide the full truth about our work.

Violations of the graduate student honor code include: lying, cheating, stealing, vandalism, research misconduct, or failure to report an Honor Code violation by any graduate student in his or her academic pursuits or within the university community.

In most cases, allegation of violations are handled by the Graduate Honor Council, which includes both faculty and student representatives from the Graduate School and the School of Divinity. In some situations, allegations of violations may be handled by the administration and the faculty of the School of Divinity. A full description of the Graduate Student Academic Honor Code is found on the Wake Forest University Graduate School’s Web site, under “Academic Affairs.” For more information contact the academic dean of the School of Divinity.

School of Divinity 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 School of Divinity 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 academic dean. At that time, an informal or formal statement of concern will be brought to the academic dean.

Step 3. The academic dean 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 academic dean is the professor against whom the student(s) has the grievance, the student(s) may begin the appeal with the dean of the School of Divinity.

Step 4. If the issue remains unresolved, the student(s) may appeal to the dean of the School of Divinity 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 academic dean 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 during the first semester a student is enrolled 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 and registrar.

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 School of Divinity.
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 the Wake Forest University School of Divinity 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.

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 academic dean to substitute advanced elective courses for core requirements. The academic dean will forward appropriate petitions to the Faculty Curriculum and Academic Policy Committee, which will make a recommendation to the School of Divinity dean for final approval.

Policy on full-time student status
The School of Divinity 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 School of Divinity are expected to enroll for 9 or more hours. Exceptions are made in a student’s final semester prior to graduation when less than 9 hours are required for graduation. Students may also request to be considered for limited enrollment status.

If a student in the degree program falls below 9 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 School of Divinity define full-time status as nine semester hours.

Policy on occasional student and auditor status
Occasional students
1. Exploratory Enrollment Status
Students in the exploratory category will have a one-year, 6 hours per semester, enrollment limit in this category and are not eligible for financial aid. Exploratory students who want to be considered for admittance to a degree program must go through the full admissions process.

To be accepted to “exploratory” status, prospective students must complete an application specific to this admissions category. Courses taken during the exploratory process may be transferred into the Master of Divinity degree program.

2. Temporary Enrollment Status
Students seeking credit to transfer to other degree programs may enroll in Wake Forest School of Divinity courses after completing admissions materials specified by the admissions office.

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

*Students must possess a baccalaureate degree from a member institution of the Association of Universities and Colleges or an institution accredited by a United States agency recognized by the Council of Higher Education Accreditation.
Policy on limited enrollment status

Degree-seeking students can, under certain circumstances, request limited enrollment status. Students granted limited enrollment status can take fewer than 9 hours per semester or up to 15 hours per academic year. Students who request limited enrollment status must complete the degree within five years. Stafford loans are the only financial aid that may be available during the limited enrollment period. Previous higher education loans may no longer be deferred if students drop below nine 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 School of Divinity registrar. While forms completed prior to the semester 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 may 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 School of Divinity. 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. A student cannot be withdrawn or granted a leave of absence without submitting a written request to the dean of the School of Divinity.

Policy on readmission to the School of Divinity

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 academic dean 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 tuition, 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 School of Divinity 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 School of Divinity 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 formation 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 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, coworkers, faculty, or students is not 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 that 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 a 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, but are not limited to, 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 a 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 procedure: 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 provost, the director of equal employment opportunity/training, his or her department chair, or his or her supervisor. Complaints of sexual harassment are treated seriously and are promptly investigated with reasonable steps being taken to protect the confidentiality of both parties. 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 evidence in a sexual harassment investigation are protected from retaliatory personnel or academic action.

Note: The Office for Vocational Formation provides, along with the above University policy, policies on sexual misconduct designed spe-
specifically for student ministry internships. These policies are provided in writing to students and internship settings. Vocational formation policies are also included in all course syllabi that involve student internships. In some instances, students may be asked by particular internship settings to complete criminal background checks as a prerequisite for service in that setting. The Office for Vocational Formation respects and supports such requirements. Costs for background checks are the responsibility of the student and the setting.

University Students’ Rights and Responsibilities

Introduction: Wake Forest University exists for the transmission 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 School of Divinity is committed to providing an environment that will encourage divinity students to develop the capacity for critical judgement and to engage in a sustained and independent search for truth. The School of Divinity is also dedicated to the principles of honor, mutual respect, and trust among the faculty and students. The common observance of professional ethics is basic to study and research.

Rights: the minimal standards of academic freedom outlined 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 influence 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 opinions 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 judgement 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 against prejudiced or capricious academic evaluation. At the same time, they are responsible for maintaining 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 professors acquire in the course of their work as instructors, advisers, and counselors is considered confidential. Protection against improper disclosure is a serious professional obligation. Judgements of ability and character may be provided under appropriate circumstances, always with the knowledge of consent of the student.

Protection against harassment: Students have protection through orderly procedures against physical (sexual, etc.) harassment and/or psychological abuse.

Student records: To minimize the risk of improper disclosure, 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 campus, without the written consent of the student involved, except where a judicial order of subpoena compels disclosure or health and safety emergency cases are involved. No records will be kept which reflect the political activities or beliefs of students. The dean of the School of Divinity 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 common 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 privately. They are free to support causes by orderly means that do not disrupt the regular and essential operation of the University.

Students and their organizations will be allowed reasonable 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 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 a 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.

The 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. 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 students 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 made.

2. The right to request 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. The student 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 disclosures 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 personnel and health staff); a person serving on the Board of Trustees; a student serving on an official committee, such as a disciplinary or grievance committee, or assisting another school official in performing his or her tasks; or a person, company, or governmental unit with whom the University has contracted to perform duties or services involving education records. 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. Upon request, the University discloses education records without consent to officials of another school in which a student seeks or intends to enroll.

The following information regarding students is considered directory information: (1) name, (2) address, (3) telephone number, (4) electronic mail addresses, (5) date and place of birth, (6) major field of study, (7) enrollment status (undergraduate or graduate, full or part-time), (8) grade level, (9) participation in officially recognized activities and sports, (10) weight and height of members of athletic teams, (11) dates of attendance, (12) degrees and awards received, (13) the most recent previous educational agency or institution attended by the student, and (14) 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 the student. 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 the student, or as otherwise allowed by FERPA.

Any 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 Registrar. Forms are available at that office.

If a refusal is not filed, Wake Forest assumes that a parent student does not object to the release of the directory information designated.

4. The right to file a complaint with the U.S. Department of Education concerning alleged failures by the 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 S.W., Washington, DC 20202-4605.
STUDENT LIFE AND UNIVERSITY SERVICES
Worship

The School of Divinity 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 diverse faith traditions. 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 the Thursday morning University worship services.

Community Life

The School of Divinity 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 School of Divinity experience. Ecumenical theological education mandates a commitment to engagement: in the classroom, in worship, and in informal settings.

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 some students to share common meals, and to participate in special events and campus life.

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

Housing and Meals

The School of Divinity 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 Admissions and Student Services in the School of Divinity. Options available range from individual rooms in University-owned properties adjacent to the campus to private apartments.

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.
School of Divinity students provide for their own meals. Community lunches are provided by area churches and other groups at least twice a month. 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, Box 7393, Winston-Salem, N.C. 27109. Visit www.wakeforest.campusdish.com for more information.

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 School of Divinity 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, a professor of religion at Wake Forest College from 1938 to 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, which is located on the Reynolda Campus and supports the undergraduate College, the Calloway School of Business and Accountancy, the Graduate School of Arts and Sciences, and the Divinity School. The Professional Center Library, housed in the Worrell Professional Center on the Reynolda Campus, serves the Law School and the Babcock Graduate School of Management. The Coy C. Carpenter Library serves the Wake Forest School of Medicine and is located on the Bowman Gray Campus. The three library collections total over 2 million volumes. Subscriptions to more than 35,000 periodicals and serials, largely of scholarly content, are maintained at the libraries. The Z. Smith Reynolds Library holds over 1.7 million volumes in the general collection, over 1 million reels of microfilm and pieces of microtext, and nearly 25,000 media items. As a congressionally designated selective federal depository and depository of North Carolina government information, the ZSR Library holds nearly 170,000 government documents. The Professional Center Library holds over 180,000 volumes and the Coy C. Carpenter Library holds over 150,000 volumes. The three libraries share an online catalog, which also provides access to electronic resources, journals and databases, all accessible via the campus network and on the Internet.

Through interlibrary loan service, students, faculty and staff may obtain materials from other libraries at no charge. In addition, Wake Forest University faculty members have borrowing privileges and on-site access to the collections of some of the most important research libraries in North America. The Z. Smith Reynolds Library provides access to a number of digital current awareness tools to help faculty stay up-to-date in their fields of interest. Photocopy services and campus delivery of books, media and I.L.L. materials are provided to faculty as well. Faculty may place course materials and readings on Reserve, with electronic reserve options available. Faculty participate in collection development by recommending purchases through Library Liaisons, Faculty Library Representatives, and Academic Department Chairs. Faculty members, along with students, serve on the Library Planning Committee. Library services specifically tailored for faculty are outlined at http://zsr.wfu.edu/faculty.html.

The Z. Smith Reynolds Library provides comprehensive reference and research services including assistance with directed and independent research and online searching, discipline related library instruction, general library orientation, tours, and a one-credit elective course entitled “Accessing Information in the 21st Century.” Reference tools are available in electronic and print formats.

Special collections in the Z. Smith Reynolds Library include the Rare Books and Manuscripts Collection and the Ethel Taylor Crittenden Baptist Historical Collection. The Rare Books and Manuscripts Collection, greatly enhanced by the donation of rare and fine books of the late Charles H. Babcock, emphasizes American and British authors of the 19th and 20th centuries. Among the collections are works of Mark Twain, Gertrude Stein, William Butler Yeats, T.S. Eliot and the publications of the Hogarth Press. The extensive Anglo-Irish literature collection includes the Dolmen Press Archive. The archive of alumnus Harold Hayes, editor of Esquire magazine in the 1960s - 70s, and the Maya Angelou works
Information Systems

Information Systems supports the instruction, research, and administrative needs of the Reynolda Campus of Wake Forest University. The campus computer network offers high-speed wired and wireless connectivity from all campus buildings.

Upon enrollment, School of Divinity students may lease Wake Forest-owned computers from Information Systems. The 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. Software programs include Microsoft Office and e-mail and Internet applications like Thunderbird and Dreamweaver. 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.

Information Systems maintains an extensive array of online information systems that support University admissions, student registration, grade processing, payroll administration, accounting services, and many other administrative and academic applications. In addition, the Wake Forest Information Network (WIN) provides for theater, television and screen maintenance in the special collections. The Ethel Taylor Crittenden Baptist Historical Collection contains significant books, periodicals, manuscripts and church records relating to North Carolina Baptists, as well as the personal papers of prominent ministers, educators, and government officials with ties to Wake Forest College/University.

The Wake Forest College/University Archive is maintained in the library as well. The entire library is equipped for wireless Internet access.

Facilities in the Z. Smith Reynolds Library include an Information Technology Center (ITC) which offers a computer lab, technology training classes and collaborative space for student group work. The ITC also offers a multimedia lab with stations for digital imaging, scanning, and multimedia projects. Small group study rooms may be reserved at the circulation desk. In addition, 90 locking study carrels located throughout the Reynolds stacks may be reserved by graduate students and faculty. The library is open continuously during the fall and spring semesters 24 hours a day from Sunday through Thursday. When the library is not on its 24 hour schedule, two 24 hour study rooms are available located near the entrance to the library and may be accessed by keycard when the library is closed. The study room on one side houses a Starbucks.

A full description of the Z. Smith Reynolds Library resources and services is found at http://zsr.wfu.edu.

Summary of computing rights and responsibilities

The policy applies to all computer and computer communication facilities owned, leased, operated, or contracted by the University. This includes, but is not limited to, word processing equipment, microcomputers, minicomputers, mainframes, computer networks, computer peripherals, and software, whether used for administration, research, teaching, or other purposes. The policy extends to any use of University facilities to access computers elsewhere.

Wake Forest University provides each of its students and faculty with an e-mail account. Outside of the classroom, e-mail is an important means of communication between faculty, staff, and students. It is the responsibility of the student to regularly monitor his or her Wake Forest e-mail account for University communications.

Basic Principles. The University’s computing resources are for instructional and research use by the students, faculty, and staff of Wake Forest University. Ethical standards that apply to other
Use of campus facilities is restricted to authorized users. An “authorized user” is an individual who has been assigned a login ID and password by Information Systems staff (on any relevant system), or by an authorized agent. Individual users are responsible for the proper use of their accounts, including the protection of their login IDs and passwords. Users are also responsible for reporting any activities that they believe to be in violation of this policy, just as students are responsible for reporting Honor and Ethics System violations.

Individuals should use these facilities:

• in a manner consistent with the terms under which they were granted access to them;

• in a way that respects the rights and privacy of other users; so as not to interfere with or violate the normal, appropriate use of these facilities; and

• in a responsible and efficient manner.

Abusive activities which are already covered under other University policies are to be handled in the same way, and by the same authorities, as if a computer had not been involved, following established guidelines.

Systems Monitoring. This statement serves as notice to all users of campus computing systems that regular monitoring of system activities may occur. Only designated staff of Information Systems have authorization to engage in systems monitoring.

Privacy. All individuals, including members of the Information Systems staff, should respect the privacy of other authorized users. Thus they should respect the rights of other users to security of files, confidentiality of data, and the ownership of their own work. Nonetheless, in order to enforce the policies set out here, designated Information Systems staff are permitted to monitor activity on local computing systems.

In the event that staff should investigate a user, a record of the investigation shall be placed in a permanent file to be kept in Information Systems, beyond the standard log of all systems monitoring. This record shall state why the user was investigated, what files were examined, and the results of the investigation. Information Systems staff shall not reveal the contents of users’ files, users’ activities, or the record of investigations except in the following cases (and then only with the approval of the chief information officer or the provost):

• Evidence of Honor and Ethics System or Social Regulations and Policies violations will be referred to the dean of the appropriate school, or to the dean of student services.

Disciplinary Actions. Substantial evidence of a violation of the principles described in this policy statement may result in disciplinary action. As stated above, in cases where a policy already exists, and the only difference is that a computer was used to perform the activity, such action will be taken through appropriate University channels such as administrative procedures, the Honor and Ethics Council, the Graduate Council, or other supervisory authority to which the individual is subject. Violation of state or federal statutes may result in civil or criminal proceedings. Otherwise, those who engage in computer violations are subject to the authority of Information Systems.

Violation of the policies articulated here may result in one or more of the following, plus any additional actions deemed appropriate by Information Systems:

• Suspension of one’s ability to perform interactive logins on relevant machines on campus.

• Suspension of one’s ability to login to a campus network.

• Suspension of one’s ability to send e-mail.

• Suspension of one’s ability to receive e-mail.

• Increased monitoring of further computer activity (beyond normal systems monitoring).

Any disciplinary action taken by Information Systems may be revoked and/or modified by the provost of the University or anyone the provost designates to deal with such matters.

Locating Computing Policy Information and Policy Updates. The above summary is based on the “Policy on Ethical and Responsible Use of Computing Resources” and other computing policies. These policies may be updated, shortened, or expanded from time to time. Full policies can be reviewed online at www.wfu.edu/is.
services of the staff are covered by the student health fee. In addition, there are discounted “fee-for-service” charges for medications, laboratory tests, observation care, and some supplies and services (such as minor surgery). Payment can be made by paying cash, check, Deacon OneCard or the charge can be placed on the student's account in the Office of Financial and Accounting Services. A copy of the statement is given to the student to file with their insurance company.

**Health Information Summary Form:** All new, transfer and readmit students enrolling for the fall semester are required to have on file in the Student Health Service the WFU Student Health Service Health Information Summary Form. It must be received by the Student Health Service before July 1 for new students entering fall semester or before January 1 for new students entering spring semester. The form, which requests information regarding documentation of immunizations required by the University and the State of North Carolina, is available at http://wfu.edu/shs.

**Confidentiality:** Medical information and records are strictly confidential. Information or records are not released to University officials, friends, or family members without the student's permission. In addition, information will not be shared with therapists or physicians who are not involved in the student's immediate care without the student’s permission.

**Health Information:** For more information, visit the "Campus Life" section of the Wake Forest homepage, www.wfu.edu.

**Class Excuses:** The Student Health Service does not issue excuses for class attendance.

**Health Insurance:** University policy requires that all students have health insurance. Information about the student group insurance plan, for those not covered by a family plan, is available at www.wfu.edu/shs. Select “Insurance Information.” Students are strongly encouraged to review their current plan to assure adequate coverage.

**Inclement Weather:** When the University is closed due to inclement weather, the Student Health Service will have limited staff and will be able to provide care only for injuries and urgent illnesses. Appointments will be rescheduled.

**Retention of Medical Records:** Student medical records are retained for ten years after the last treatment, after which time they are destroyed. Immunization records are kept longer.

**Immunization Policy**

Wake Forest University and North Carolina State Law (G.S. 130A-152) require documentation of certain immunizations for students attending a North Carolina college or university. Students must submit certification of these immunizations PRIOR TO REGISTRATION. Documentation should be on or attached to the completed WFU Student Health Service Health Information Summary form provided by the Student Health Service in order to assure correct identification of the student. If you have not received the Health Information Summary form, contact the Student Health Service or download it from the Wake Forest Student Health Service Web page at www.wfu.edu/shs/docs/HS.pdf. Acceptable documentation is a statement 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. The State statute applies to all students except those registered in off-campus courses only, attending night or weekend classes only, or taking a course load of four (4) credit hours or less.

The American College Health Association recommendations and North Carolina State Law require certification in accordance with the following:

**Required:**

1. **Tetanus/Diphtheria/Pertussis.** Students must document three doses of a combined tetanus diphtheria vaccine (D'TaP, Td, or Tdap) of which one must be within ten years of enrollment and one of which must have been Tdap (unless the individual has received a booster of other tetanus/diphtheria toxoid within the last 10 years).

2. **Rubeola (Measles).** Students must document two doses of live virus measles vaccine given at least 30 days apart, on or after their first birthday unless (a) they have a physician’s certificate which states that they have had measles prior to January 1, 1994, (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 their first birthday unless (a) they have documentation of a titer indicating they are immune, or (b) they will be fifty years old before they enroll. History of the disease is not acceptable.

4. **Mumps.** Students must document that they have had two doses of live virus mumps vaccine, given at least 30 days apart, on or after their first birthday unless (a) they were born before 1/1/57, or (b) they have documentation of a titer indicating they are immune. History of the disease is not acceptable.

5. **Polio.** Students must document that they have had a trivalent polio vaccine series and a booster on or after their fourth birthday unless they will be eighteen years old or older when they enroll.

6. **Tuberculin Skin Test.** The test is required within twelve months of the University registration date for (a) students who have been exposed to tuberculosis or have signs or symptoms of active tuberculosis disease or (b) students whose home country is other than the United States, Australia, New Zealand, Canada, Western Europe, or Japan. If the student is known to be tuberculin-positive or if this test is positive, attach the chest x-ray results and record of treatment.

**Recommended:**

1. **Hepatitis B:** A three-dose series of the vaccine is recommended by the Centers for Disease Control.

2. **Varicella:** The two-dose series is recommended. Discuss with a health provider.
Immunizations required under North Carolina law must be documented within 30 days following registration. After that time, students with incomplete documentation of immunizations will not be permitted to attend classes. Please note that some series require several months for completion.

University Counseling Center
The University Counseling Center, 118 Reynolda Hall, offers short-term individual and group counseling to students to help with a wide range of psychological issues including relationship or family issues, sexuality, depression, eating disorders, etc. Assistance is also provided for managing stress, learning coping skills or relaxation, and choosing a career. Consultation and referral are available. All services are confidential and available at no charge to enrolled students. Office hours are Monday through Friday, 8:30 a.m.-5 p.m. by calling 336.758.5273. When school is in session (excluding summer), center staff are available for mental health crises after hours in cooperation with Student Health Service at 336.758.5218.

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 sixteen Atlantic Coast Conference sports, participating in intercollegiate baseball, basketball, football, golf, tennis, field hockey, volleyball, soccer, cross-country, and track. Reynolds Gymnasium, Kentner Stadium, Spry Stadium, and Leighton Tennis Stadium host athletic events on campus, and BB&T Field at Groves Stadium and Lawrence Joel Coliseum are less than one mile from campus.

University Police
University Police Emergency 911 or 336.758.5911

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. For further information regarding this policy, please call 336.758.5567.

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 24 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. Please read carefully for information on decal location pick-up times. For more information call 336.758.6123 or 336.758.5048.

Shuttle & Escort Services
Shuttle and Escort services are provided by University Police. A daytime shuttle provides safe transportation around campus. The shuttle service area includes the Student Drive and First Assembly lots. It operates on a set schedule through campus from 7:45 a.m. to 6 p.m. and is available Monday – Friday when school is in session. A day shuttle service schedule is available www.wfu.edu/police/shuttle.html.

An evening shuttle also operates on a set schedule, seven days a week while school is in session. The shuttle provides service around campus and the Student Drive lots. It also provides service to the First Assembly lots until 10:00 p.m., at which time the lot is closed to students. The evening shuttle service operates from 6 p.m. until 3 a.m. with the last pickup from the Student Drive lots being at 2:30 a.m. An evening shuttle service schedule is available at www.wfu.edu/police/shuttle.html.

If a Safety Escort is required after 3 a.m., one can be provided by calling University Police at 336.758.5591, calling 311 from a campus telephone, or utilizing one of the “call-box” telephones found around campus. The Safety Escort service is provided by either a police officer in a patrol car or a walking security officer. The timeliness of a Safety Escort's arrival is dependent on the availability of personnel and the number of high-priority calls to which they may already be committed. Persons requiring ADA assistance or other special transportation needs that prohibit them from using one of the regular shuttle stops should call University Police at 336.758.5591 (ext. 311 on campus) for alternate arrangements.

NOTE: Although every effort is made to operate the shuttle service as scheduled, occasionally there are slight variations in the schedule caused by weather, traffic congestion, passenger volume, mechanical issues, or transportation requirements for disabled passengers. During periods of dangerous driving conditions, freezing rain, and other major storm situations, the shuttle service may be suspended until such time as it is safe to resume operations.
University Administration

Years 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)

William B. Applegate (1986, 2007)
Senior Vice President, Wake Forest University Health Sciences;
Dean, Wake Forest University School of Medicine
BA, MD, University of Louisville; MPH, Harvard

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

Jill Tiefenthaler (2007, 2007)
Provost
BA, Saint Mary’s College; MA, PhD, Duke

Nancy D. Suttonfield (2006, 2006)
Senior Vice President and Chief Financial Officer
BS, Indiana University of Pennsylvania; MA, Virginia Commonwealth

Matthew S. Cullinan (2006, 2006)
Vice President for Administration
BS, PhD, Notre Dame; MA, Duke

Mark A. Petersen (2008, 2008)
Vice President for University Advancement
BA, Brandeis; MA, University of Southern California

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

James Dunn (2009-2009)
Vice President and Chief Investment Officer
BS, Villanova

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

Chaplain’s Office

Chaplain
BA, Wofford College; MDiv, Duke

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

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G

general electives 26, 34
george c. mackie health center 65
german measles 66
goals
  for the master of divinity degree 22
grading 54
graduation application 57
GRE 75
grievances 55

H

health forms 48
health information online 66
health insurance 47, 66
hepatitis B vaccine 66
historical studies 36
history of religions 37
history of the divinity school 8
hold for registration 57
homiletics 38
honor code 55
housing 62

I

immunization policy 66
improper academic evaluation 59
improper disclosure 59
inclusive language 57
incomplete grades 54
independent study 43
information systems 64
insurance policies 48
internships 52

L

leave of absence 47, 57
lectures 31
letters of recommendation 46, 75
  forms 79, 81, 83, 85
libraries 63
limited enrollment 47
  status policies 57
liturgy 39
loans 48
local church commitment 28

M

margaret a. steelman lectureship 63
master of arts in religion 31
master of divinity program 22
MDiv/JD dual degree 25
MDiv/MA-counseling degree 24
meals 62
measles vaccine 66
medical records, retention of 66
message from the dean 3
methodist studies 30
ministerial studies 38
mission statement
  divinity school 8
multicultural 40
mumps 66

N

new testament 35
non-institutional aid 52

O

occasional students 47, 56
off-campus freedom 59
official transcripts 46, 75
one-credit courses 28
one and two hour courses 29

P

pass/fail option 54
pastoral care and counseling 39
personal essays 46
phyllis trible lecture series 39
police, University 63
policies
  advanced academic standing 56
  divinity school 55
  graduation process 57
  grievances 55
  inclusive language 57
  leaves of absence 57
  limited enrollment status 57
  readmission 57
  transfer credit 55
university 58
polio vaccine 66
polity, leadership, and congregational life 39
presbyterian studies program 30
probation 54
programs of study 22
protection of freedom of expression 59

R

readmission 57
reformation and modern christianity 37
repetition of courses 54
responsibilities 60
reynolda campus 6
reynolda house museum of american art 30
rhetoric 38
rights and responsibilities
  of students 59
robinson lectures 63

S

scholarships 48
school of divinity hymn 10
selection standards 75
self-care 28
sexual harassment 58
shuttle, campus 67
special educational opportunities 29
special events 63
spirituality 41
spirituality and health certification 28
spirituality and the arts program 29
spiritual direction 28
spiritual formation 28
spiritual retreats 28
spiritual support 28
spring semester admissions 47
staff, divinity school 20
student’s right-to-know and campus security act 67
student health service 65
student records 59
systematic theology 42
systems monitoring 65

T

temporary enrollment 47, 56
test scores 75
tetanus vaccination 66
theological studies 42
theology and the 21st century 12
theology, culture, and hermeneutics in biblical studies 35
theology and culture 42
TOEFL 75
topics courses
  in biblical studies 36
  in historical studies 38
  in spirituality 42
  in theology 43

transfer credit 55
tuberculin skin test 66
tuition 47

U

university policies 58
university worship 62
urban ministry 40
urban ministry consortium 30

V

varicella vaccination 66
vehicle registration 67
visiting wake forest 76
vocational formation 26, 40

W

wake forest history 5
wake forest institute 5
winston-salem 6
withdrawal 48, 57
worship 62
worship and liturgy 39

Z

z. smith reynolds library 63
The Application Process

Applying to the School of Divinity

The application packet contains all the necessary information and forms for applying to the School of Divinity 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, the applicant’s personal essays, and an application fee of $50. Applicants are responsible for insuring that all supporting documents have been received by the Office of Admissions in the appropriate time frame. Once an application is complete, the applicant will be notified and the file will be forwarded to the faculty committee on admissions. Generally, four actions may be taken by the committee: full admission, probationary admission, wait list, or 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 School of Divinity 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 a member institution of the Association of Universities and Colleges or an institution accredited by a United States agency recognized by the Council of Higher Education Accreditation. A well-rounded liberal arts degree is the best preparation for an MDiv 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; however, applications for the following academic year beginning in August are generally accepted until April 15.

Official transcripts

Official, sealed transcripts from all post-secondary schools (colleges, universities, etc.) attended should be requested by the applicant to be sent via return-receipt 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

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. Those who apply five years or more after receiving an undergraduate degree and have difficulty securing academic references should contact the Office of Admissions for guidance in providing proper recommendations. An applicant with a master's degree earned five years or more before applying to the School of Divinity may use her/his master's thesis as one recommendation if other academic references are unavailable.

The essays

All MDiv applicants are required to submit two essays. The first essay is a personal essay in which the applicant is asked to reflect critically on his or her life experiences. Applicants are encouraged to cite specific people and events that have influenced their choice of vocation and expectations of ministry. The candidate is also required to consider the relationship between the mission of the School of Divinity and his or her own understanding of theological studies. The personal essay is a significant part of the application process and should be approximately 1200 words in length, typed (double-spaced), and attached to the essay form included in these application pages.

A second academic essay, 500-600 words in length, requires the candidate to describe two academically-related books that have shaped the applicant’s world view. The essay should be typed (double-spaced) and attached to the essay form included in these application pages.
Test scores (GRE and TOEFL)

Prior to the fall of 2003, the School of Divinity required all applicants to submit scores from the Graduate Record Exam. The School of Divinity no longer requires applicants for the MDiv program to submit scores from the GRE general test. If an applicant has taken the GRE 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 a member institution of the Association of Universities and Colleges or an institution accredited by a United States agency recognized by the Council of Higher Education Accreditation at which English is the language of instruction, are required to submit test scores from the Test of English as a Foreign Language (TOEFL). Information on the TOEFL may be obtained from the Educational Testing Service, Post Office Box 899, Princeton, New Jersey 08541.

An admissions interview

Applicants are required to visit the School of Divinity and meet with the dean, the director of admissions, and/or a faculty member. If travel is not possible, a telephone interview may be considered instead of a campus visit. Overnight lodging is available if needed. Campus visits should be arranged through the Office of Admissions.

Admission to the School of Divinity

Completed applications are submitted to a committee on admissions composed of School of Divinity faculty and administrators. Applications will be reviewed only when they are completed, and no incomplete application will be submitted to the admissions committee for review. The committee meets regularly to consider applications and make recommendations to the dean concerning admission. Initial offers of admission will be sent out as early as January for the following academic year that begins in August. Deliberations of the admissions committee are confidential. Admitted applicants are not required or expected to reply to an offer of admission prior to receiving a confirmation concerning financial aid.

Given the limited number of positions in each entering class, and considering the availability of financial aid resources, it is to an applicant’s advantage to apply as early in the process as possible. A completed WFU Student Health Service Health Information Summary Form and a copy of the front and back of an accepted student’s insurance policy are required prior to enrollment in classes.

Visiting Wake Forest

Deciding where to enroll for theological education is an important and exciting process. Some information helpful in making a decision is best gained by actually visiting the campus and school. By experiencing firsthand the social and educational environment at Wake Forest, one may better assess the resources and strengths of the program in light of personal aims and vocational goals. Prospective students are welcomed and encouraged to visit the School of Divinity during the academic year. The Prospective Student Program offers the opportunity to tour the campus, attend School of Divinity classes, participate in community worship, and engage in dialogue with current students. Appointments with the dean, the director of admissions, and/or a faculty member are also scheduled whenever possible. Overnight lodging is available if needed. While individuals are welcome to visit during the week, those wanting to participate in the Prospective Student Program must schedule in advance through the Office of Admissions.

In addition to the Prospective Student Program, the School of Divinity sponsors a Discovery Day twice a year. Discovery Day provides prospective students, in a structured group setting, with information about the programs of study, admissions requirements, community life and financial aid. For information on the Prospective Student Program and/or Discovery Day, contact the Office of Admissions.

Financial aid

For most students, educational costs are a major factor in deciding where to attend. The School of Divinity is committed to assisting students in meeting the basic educational and living expenses incurred while enrolled in the School of Divinity. Financial aid for divinity students is derived from institutional, or university-based funds, non-institutional, or non-university funds, and federally subsidized and unsubsidized loans.

Institutional or university aid is offered in the form of merit and need-based scholarships. The funds, administered by the School of Divinity, 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.

The School of Divinity works closely with non-institutional sources, including foundations, churches, and private endowments to provide applicants with information concerning application procedures, qualifications, and deadlines.

Work-study programs and federal loans are based upon financial information applicants provide in their application and FAFSA. A complete financial aid packet may be requested by contacting the Office of Admissions.

Contacting the School of Divinity

Written inquiries concerning the School of Divinity, its programs, and admissions requirements should be made to:

Office of Admissions
The School of Divinity
Wake Forest University
Box 7719
Winston-Salem, North Carolina 27109

Telephone: From the Winston-Salem area dial 336.758.3748.
From outside the area call toll-free 800.393.4244.

Fax: 336.758.3225.

E-mail: divinity@wfu.edu

Web site: http://divinity.wfu.edu
Application for admission to Wake Forest University School of Divinity

Wake Forest University School of Divinity
Attn: Office of Admissions
P.O. Box 7719
Winston-Salem, NC 27109-7719
Telephone: 800.393.4244 or 336.758.3748
http://divinity.wfu.edu


Student Classification:
_____Full-time  _____Exploratory
_____Temporary  _____Limited

Degree Seeking:  ____MDiv  ____MDiv/MA in Counseling  ____MDiv/JD

Please submit your application carefully typed or written legibly in black ink. A non-refundable application fee of $50 must accompany every application; attach check to the front of this application.

personal information

Full name  Preferred name

Permanent address

City, State, ZIP  Social Security Number

Present address (if different from above)

City, State, ZIP  Permanent home telephone

Cell phone  E-mail address

Date of Birth  Place of Birth

Citizenship

If yes, alien registration number  Primary or native language

Present employment or student status

academic record

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

Institution  Degree  Dates of Attendance  Date Awarded  Date Expected

Undergraduate degree/major  Institution (college or university) granting the degree

Location of undergraduate institution

Additional educational programs attended or certificates awarded

List all academic honors, honor societies, fellowships, scholarships, and/or prizes which you have received or been awarded

List any offices held or any organization for which you have been elected

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

Specific denominational affiliation or tradition/How long?  Current congregational membership and location

Briefly state your vocational goal following completion of 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

1. List any criminal charges that have been brought against you, except those which have resulted in a finding of not guilty or a complete dismissal (Explain fully on a separate sheet and attach to this application.)

2. Have you ever been on probation, suspended, or dismissed from a college or university?  _____Yes  _____No

3. Have you ever had a professional license suspended or revoked?  _____Yes  _____No

   (If the answer to either question 2 or question 3 is yes, please explain fully on a separate sheet and attach to this application.)

   Failure to answer questions 1-3 will delay the processing of your application.

4. The following information is optional and will not be used in a discriminatory manner.

   Do you consider yourself to be Hispanic/Latino?  _____yes  _____no

   In addition, select on or more of the following racial categories to describe yourself.

   _____American Indian or Alaska Native  _____Native Hawaiian or Pacific Islander

   _____Asian  _____White

   _____Black or African American

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

   Name  Address  Relationship

   a/

   b/

   c/

   d/

I certify that all the information provided on this application, any attached paperwork, and the attached essays are 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 School of Divinity
Attn: Office of Admissions
Wake Forest University, P.O. Box 7719
Winston-Salem, NC 27109-7719
Telephone: 336.758.3748 or 800.393.4244
http://divinity.wfu.edu

Name of applicant _______________________________________________________________________

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_____ 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 School of Divinity. 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 admissions at the time their file is complete. If you have questions concerning this form, please contact the admissions office at the School of Divinity.

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/ highly recommend  
___ b/ recommend  
___ c/ recommend with reservations  
___ d/ not recommend

Signature ____________________________________________ Date __________
Name ________________________________________________ Position
Address _______________________________________________
Telephone ____________________________ E-mail ____________________
THE WAKE FOREST UNIVERSITY SCHOOL of DIVINITY

letter of recommendation

The School of Divinity
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section 4

Would you:

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____ b/ recommend

____ c/ recommend with reservations

____ d/ not recommend

Signature ____________________________________________ Date ____________

Name ____________________________________________ Position ____________

Address ____________________________________________

Telephone ____________________________ E-mail ____________________________
letter of recommendation

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____ a/ highly recommend
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____ c/ recommend with reservations
____ d/ not recommend

Signature ________________________________ Date ____________

Name ________________________________ Position __________________

Address ________________________________

Telephone __________________________ E-mail __________________
The Wake Forest University School of Divinity | 85

THE WAKE FOREST UNIVERSITY SCHOOL of DIVINITY

letter of recommendation

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___ b/ recommend  

___ c/ recommend with reservations  

___ d/ not recommend

Signature ___________________________________________ Date ______________

Name _______________________________________________ Position ______________

Address ____________________________________________

Telephone __________________________ E-mail __________________________
essays

The School of Divinity
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http://divinity.wfu.edu

personal essay

To the applicant: Please respond to the following mission statement in essay form. You are encouraged to reflect critically and theologically on your life experience, citing specific events or persons that have shaped your own understanding and identity. The essay should allow the admissions committee to learn more about your own sense of vocation and why you believe a Master of Divinity degree will enhance it. Your essay should reflect on the implications this mission statement has for your own understanding of vocation and theological studies. The statement should be approximately 1200 words in length, typed (double-spaced), and attached to this form.

The mission statement of the School of Divinity of Wake Forest University reads, “The School of Divinity of Wake Forest 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 School of Divinity 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.”

academic essay

To the applicant: In essay form, please address two academically-related books that have shaped your worldview. The essay should be approximately 500-600 words in length, typed (double-spaced), and attached to this form.

Optional essay: Feel free to include a paper or essay from your undergraduate or graduate school to offer the Faculty Admissions Committee greater insight into your critical thinking and writing skills.

Signature ___________________________________________ Date __________________