The course offerings and requirements of the School of Divinity are continually under examination, and revisions are expected. This Bulletin presents the offerings and requirements in effect at the time of publication and in no way guarantees that the offerings and requirements will remain the same. Every effort is made to provide advance notice of any changes.
# School of Divinity Calendar 2011-2012

## Fall Semester 2011

<table>
<thead>
<tr>
<th>Date</th>
<th>Event</th>
</tr>
</thead>
<tbody>
<tr>
<td>August 25-26</td>
<td>New student orientation</td>
</tr>
<tr>
<td>August 26</td>
<td>Registration for MDiv and Occasional Students</td>
</tr>
<tr>
<td>August 31</td>
<td>Classes begin</td>
</tr>
<tr>
<td>September 14</td>
<td>Last day to add classes (with permission)</td>
</tr>
<tr>
<td>September 22</td>
<td>School of Divinity Opening Convocation</td>
</tr>
<tr>
<td>September 30</td>
<td>Incomplete work from past term due to instructor</td>
</tr>
<tr>
<td>October 5</td>
<td>Last day to drop classes (with permission)</td>
</tr>
<tr>
<td>October 14</td>
<td>Last day to submit incomplete grade changes to registrar; Approval for December graduates due</td>
</tr>
<tr>
<td>October 18</td>
<td>Open House</td>
</tr>
<tr>
<td>October 20-21</td>
<td>Fall break</td>
</tr>
<tr>
<td>October 24-28</td>
<td>Spring registration advising</td>
</tr>
<tr>
<td>Oct. 31 - Nov. 30</td>
<td>Registration for spring 2012</td>
</tr>
<tr>
<td>November 18-19</td>
<td>Diversity Days</td>
</tr>
<tr>
<td>November 23-27</td>
<td>Thanksgiving Holiday</td>
</tr>
<tr>
<td>December 4</td>
<td>University Annual Lovefeast</td>
</tr>
<tr>
<td>December 9</td>
<td>Classes end</td>
</tr>
<tr>
<td>December 10</td>
<td>Reading day</td>
</tr>
<tr>
<td>December 12-17</td>
<td>Fall exams</td>
</tr>
<tr>
<td>December 21</td>
<td>Final grades due by noon</td>
</tr>
<tr>
<td>Dec. 18 - Jan. 13</td>
<td>Winter break</td>
</tr>
</tbody>
</table>

## Spring Semester 2012

<table>
<thead>
<tr>
<th>Date</th>
<th>Event</th>
</tr>
</thead>
<tbody>
<tr>
<td>January 17</td>
<td>New-student orientation</td>
</tr>
<tr>
<td>January 17</td>
<td>Registration</td>
</tr>
<tr>
<td>January 18</td>
<td>Classes begin</td>
</tr>
<tr>
<td>February 1</td>
<td>Last day to add classes (with permission)</td>
</tr>
<tr>
<td>February 16</td>
<td>Incomplete work from past term due to instructor</td>
</tr>
<tr>
<td>February 16</td>
<td>University Founder's Day Convocation</td>
</tr>
<tr>
<td>February 22</td>
<td>Last day to drop classes (with permission)</td>
</tr>
<tr>
<td>Feb. 27 - March 2</td>
<td>Summer school advising</td>
</tr>
<tr>
<td>March 5</td>
<td>Last day to submit incomplete grade changes to registrar</td>
</tr>
<tr>
<td>March 6-7</td>
<td>Tribute Lecture Series</td>
</tr>
<tr>
<td>March 10-18</td>
<td>Spring break</td>
</tr>
<tr>
<td>March 15</td>
<td>Approval for May graduates due</td>
</tr>
<tr>
<td>March 12 - April 16</td>
<td>Summer school registration</td>
</tr>
<tr>
<td>March 22</td>
<td>Open house</td>
</tr>
<tr>
<td>March 26-30</td>
<td>Fall registration advising</td>
</tr>
<tr>
<td>April 2-30</td>
<td>Registration for fall 2012</td>
</tr>
<tr>
<td>April 6</td>
<td>Good Friday Observance Holiday (no classes)</td>
</tr>
<tr>
<td>May 2</td>
<td>Classes end</td>
</tr>
<tr>
<td>May 3</td>
<td>Reading day</td>
</tr>
<tr>
<td>May 4-5</td>
<td>Exams</td>
</tr>
<tr>
<td>May 7-10</td>
<td>Exams</td>
</tr>
<tr>
<td>May 15</td>
<td>Graduating students’ grades due by noon</td>
</tr>
<tr>
<td>May 19</td>
<td>Hooding Service</td>
</tr>
<tr>
<td>May 20</td>
<td>Baccalaureate</td>
</tr>
<tr>
<td>May 21</td>
<td>Commencement</td>
</tr>
<tr>
<td>May 22</td>
<td>Non-graduating students’ grades due by noon</td>
</tr>
</tbody>
</table>

## Summer Session 2012

<table>
<thead>
<tr>
<th>Date</th>
<th>Event</th>
</tr>
</thead>
<tbody>
<tr>
<td>May 29</td>
<td>First summer session begins</td>
</tr>
<tr>
<td>July 3</td>
<td>First summer session ends</td>
</tr>
<tr>
<td>July 6</td>
<td>First summer grades due by 5 p.m.</td>
</tr>
<tr>
<td>July 9</td>
<td>Second summer session begins</td>
</tr>
<tr>
<td>August 11</td>
<td>Second summer session ends</td>
</tr>
<tr>
<td>August 14</td>
<td>Second summer session grades due by 5 p.m.</td>
</tr>
</tbody>
</table>
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.
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 are 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.
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.

Applicants should complete the online application process at http://divinity.wfu.edu. In addition to the application, candidates must supply the following supporting documents:

1) official academic transcripts from prior educational institutions attended. Those whose undergraduate studies are in process need to have an official transcript of work completed to date sent to the admissions office directly from the institution. Additionally, applicants must also submit a final transcript documenting the completion of their degree. Please request that transcripts be sent via return-receipt.

2) three letters of recommendation (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 essay; and

4) an application fee of $75.

Once an application is complete, the file is reviewed. One of the following decisions will be made: full admission, probationary admission, wait list, or decline of admission. Graduate Record Exam (GRE) scores are recommended (not required) for applicants whose undergraduate academic records may not adequately represent their ability to do graduate work. International applicants are required to submit official results of the Test of English as a Foreign Language (TOEFL). The TOEFL must have been taken during the past five years. A TOEFL score of 570 paper-based, 230 computer-based, or 89 internet-based are the minimums required for admission. If an applicant successfully graduated from an accredited college or university in the United States, a TOEFL waiver can be requested. A limited number of students (no more than 10% of the entering class) may be admitted on academic probation at the discretion of the Committee on Admissions and Financial Aid. Students admitted on probation must achieve a minimal GPA of 2.67 in the School of Divinity. They will be expected to make use of the Writing Center and other academic resources. The performance of students admitted on academic probation will be reviewed after their first semester to determine whether they should continue on probation.

Admissions visit

All applicants are strongly encouraged to visit the School of Divinity, to observe a divinity school class, meet faculty and staff, and tour Wake Forest University’s Reynolda Campus. Individual campus visits should be arranged through the Office of Admissions.

Admission to the School of Divinity

Initial offers of admission will be sent out upon review of the completed application. Preference for merit-based scholarships is given to those M.Div. students whose applications are complete by February 1. Approved applicants will continue to be admitted on a rolling schedule until the class is full.

Approved applicants are required to reply to an offer of admission by submitting a $150 nonrefundable admission deposit on or before the date specified in their acceptance letters. Upon matriculation, the $150 deposit is used to open the student's bursar account and is subtracted from the first semester fees.
Dual Degree Programs

Applicants interested in dual degree programs must apply separately to both the School of Divinity and the appropriate graduate or professional program of interest. The School of Divinity has dual degree programs in Counseling (MDiv/MA), Law (JD/MDiv), and Bioethics (MDiv/MA). Review the Programs of Study section of the Bulletin for requirements, program structures, and procedures related to dual programs. Acceptance into one of the programs does not guarantee acceptance into the other.

MDiv/MA in Counseling

Admissions

Applicants to the MDiv/MA in Counseling dual degree program must be accepted for admission by both the Department of Counseling and by the School of Divinity. Applicants are required to submit a separate application to each school by January 15. Applicants for the Counseling Program are submitted through the Graduate School of Arts and Sciences at http://graduate.wfu.edu. Applications for the School of Divinity are submitted directly to the School of Divinity at http://divinity.wfu.edu.

Campus Interviews

Based on the material contained in his or her application, an applicant may be invited to campus for personal interviews with the admissions committees in both Counseling and in Divinity. These interviews are typically scheduled for late February/early March. If invited, applicants must arrange to appear in person even if they have previously visited one or both departments. Divinity and Counseling will work together to coordinate the dates and timing of the interviews.

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 to reapply to the dual degree program.

Financial Assistance

During the Counseling degree portion of the program, accepted students will be awarded partial tuition scholarships that cover about 85% of the cost from the Graduate School of Arts and Sciences for the two years they are enrolled in the Department of Counseling portion of the program. Each student also receives a reconditioned laptop computer.

JD/MDiv

Admissions

Separate applications for admission must be made to the School of Law and the School of Divinity. 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.

Fifth year

During the fifth year, students register in and pay tuition to the School of Divinity during one semester, subsequently registering in and paying tuition to the School of Law during the remaining semester. During the School of Divinity fifth year semester, students may take courses in the School of Divinity, courses cross-listed with the School of Law, or courses offered by other schools or departments of the University as approved by the School of Divinity. A similar process applies to the School of Law fifth-year semester.

MDiv/MA in Bioethics

Admissions

Admission to the joint degree program is a two-tiered process. Interested students must apply separately to the School of Divinity and the Graduate School of Arts and Sciences and be accepted for admission by both schools. These applications do not need to be simultaneous, but students should indicate on each application their desire to be considered for the joint degree program. Alternatively, students may submit a separate application to enroll in the joint degree program if already admitted to either School. Applications will be reviewed separately by each program's admissions committee. Typically, students make application to the dual degree program by the time they complete one semester in either School. A joint admissions committee composed of members from both Schools will make final admissions decisions. The joint committee will also oversee and review admissions policies for the dual degree. The Graduate Record Exam is typically required for application to the bioethics program, but can be waived under certain circumstances (http://bioethics.wfu.edu). The School of Divinity recommends, but does not require, GRE scores.

Tuition and Fees

During five semesters of the program, students pay full-time divinity school tuition and are eligible for divinity school financial aid. For at least two additional semesters, students are enrolled in the bioethics program through the Graduate School and pay Graduate School tuition. School of Divinity financial aid is not available to students during these two semesters. A limited amount of aid may be available through the bioethics program.

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.
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.

Applying for part-time enrollment

Part-time enrollment (degree seeking): Students admitted to the MDiv program may pursue the degree on a part-time basis with permission of the associate dean of admissions and student services and the associate dean of academic affairs. Part-time students who are seeking a degree may be eligible for up to 50% of tuition in scholarship assistance in the fall and spring semesters. Students who take at least 4.5 credit hours may also be eligible for federal aid. Part-time students must complete the MDiv program within six years of matriculation. Students may appeal to the associate dean of academic affairs for an extension to the six-year rule, but financial aid is limited to six years of part-time study and three years of full-time study. Those who apply for this status should know that previous higher education loans may no longer be deferred if they drop below 9 credit hours per semester.

Exploratory enrollment: Persons seeking to determine if divinity school is an appropriate option may apply for exploratory status. Exploratory student status is also a restricted category of admission for people who do not have need of a degree program and who desire access to graduate theological education for personal or professional enrichment. Courses are taken for credit. If approved, these students may take six credits per semester for one academic year. 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. No financial aid is available.

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 of spaces available may vary from year to year. The deadline for spring semester applications is November 1.

Deferment

Applicants admitted for fall semester may opt to defer for up to one year only. Beyond one year students must reapply 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. The nonrefundable deposit of $150 is required to defer admission. The deposit will be credited to the student's account in full upon enrollment.

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. A list of courses open to auditors is available in the Office of the Academic Dean. Applications for auditor status are accepted through the Office of the Academic Dean. Auditors register for courses at the first class meeting.

Students can elect to audit some courses rather than take them for a letter grade. Students can register for courses in the "audit" mode with approval of the course instructor and their faculty advisor. Each course instructor establishes guidelines for auditor participation. No course credit is earned for audited courses and audited courses do not count toward the overall degree requirements. Audited courses will appear on a student's degree audit and official transcript. Student who wants to audit courses outside of the School of Divinity must request permission from the school or department in which the course is offered. Students who want to change a course enrollment from grade mode to audit mode must do so on the first day of classes in any semester.

Tuition, Fees, and Related Costs

Tuition for Master of Divinity Program:
fall 2011–spring 2012

<table>
<thead>
<tr>
<th>Description</th>
<th>Cost</th>
</tr>
</thead>
<tbody>
<tr>
<td>For students enrolled in a minimum of 9 semester hours</td>
<td>$17,200</td>
</tr>
<tr>
<td>For students enrolled in fewer than 9 semester hours (per semester hour)</td>
<td>$690</td>
</tr>
<tr>
<td>Tuition for exploratory students (per semester hour)</td>
<td>$690</td>
</tr>
<tr>
<td>Auditors (per semester hour)</td>
<td>$85</td>
</tr>
<tr>
<td>Graduation fee</td>
<td>$100</td>
</tr>
<tr>
<td>Student Health Service fee (per semester)</td>
<td>$163</td>
</tr>
<tr>
<td>Activity fee (per semester)</td>
<td>$180</td>
</tr>
<tr>
<td>University Health Coverage*</td>
<td>$1,420</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 contests, the Student Union, the University Theatre, the Secrest Artists Series of Wake Forest University, and the Student Health Service. Occasional students are entitled, after paying tuition, to the use of the libraries but not to the other privileges listed above. They may, however, secure admission to concerts, athletic events, and recreational facilities by paying a nominal activity fee.

Students, full-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 2011-2012 Wake Forest University Undergraduate Bulletin for the return of program funds policy.

Schedule of Adjustments for Withdrawal

<table>
<thead>
<tr>
<th>Official Withdrawal</th>
<th>Total refunded</th>
</tr>
</thead>
<tbody>
<tr>
<td>Before classes begin</td>
<td>100% tuition (-) deposit</td>
</tr>
<tr>
<td>First week of classes</td>
<td>90%</td>
</tr>
<tr>
<td>Second week of classes</td>
<td>75%</td>
</tr>
<tr>
<td>Third week of classes</td>
<td>50%</td>
</tr>
<tr>
<td>Fourth week of classes</td>
<td>30%</td>
</tr>
<tr>
<td>Fifth week of classes</td>
<td>20%</td>
</tr>
</tbody>
</table>

Estimated cost of attendance
fall 2011–spring 2012

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>
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</tr>
</thead>
<tbody>
<tr>
<td>Tuition</td>
<td>$ 17,200</td>
</tr>
<tr>
<td>Room &amp; Board (based on 10 months)</td>
<td>$ 11,410</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>$ 949</td>
</tr>
<tr>
<td>Health Insurance</td>
<td>$1,420</td>
</tr>
<tr>
<td>Estimated Total Costs 2011-2012</td>
<td>$34,979</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 and a stipend. All candidates for admission are given consideration for these awards. Priority for merit-based scholarships is given to applicants who apply by February 1.

Merit Awards and Scholarships

The School of Divinity is committed to assisting students in meeting basic educational and living expenses while they are enrolled. Most students receive grants and scholarships to cover at least 50% of the cost of tuition. The average award is about 80% of tuition. Merit scholarships are granted to candidates who demonstrate in their application high academic achievement and outstanding promise for ministry. These scholarships are awarded to full-time and part-time students enrolled in degree programs. Most are renewable for three years, but there is no automatic increase in amount awarded to compensate for increases in tuition and fees. Merit scholarships only cover tuition and fees, not living expenses. All candidates for admission are considered for these awards.

Fellowships

The Samuel and Sarah Wait Graduate Fellowship in Theology and Ministry is the most selective and comprehensive of the School of Divinity’s merit awards. It is named for the University’s principal founders and is awarded to entering students who demonstrate strong potential for graduate-level work and exceptional promise for Christian ministry. Generally two Wait Fellowships are awarded each year to applicants with an undergraduate GPA of
ministry, proven academic skills, leadership in church/community concerns, commitment to vocational Baptist ministry, and support of inclusiveness in ministry and all dimensions of life. Preference is given to a woman pursuing the pastorate, although not limited to this ministry. The award is available for one year only to a woman meeting these criteria and who is currently an active member of a Baptist church or organization.

**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 pursuing the ministry. The fund was established in 1983 by the Providence Baptist Church of Charlotte in honor of senior pastor Dr. W. Henry Crouch ('49).

**The John Cecil Daniel Scholarship Fund** supports 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 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 Potet Scholars as undergraduates of Wake Forest; second, for Wake Forest alumni that are members of a Baptist church and reside in North Carolina; and third, with preference to members of a North Carolina Baptist Church whose permanent residence is North Carolina. All awards are to be made on the basis of academic merit and need. The fund was established in 1996 by William F. Owens ('59) and Joyce P. Owens.

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

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

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

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

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

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

The Pearl and Robert Seymour Scholarship provides scholarships to students attending the Wake Forest University School of Divinity. The scholarship(s) is (are) awarded on the basis of criteria developed by the Dean of the School of Divinity which best serve the interests of the School of Divinity.

The Minnie S. and Fred A. Stone Sr. Scholarship provides scholarships, on the basis of financial need, for students attending the Wake Forest University School of Divinity and participating in one of the dual degree or certificate programs.

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

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

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

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

The Everett and Ruth Snyder Scholarship Fund provides support for an international student not born in the United States who has plans to return to their home country following completion of their studies at the divinity school.

The Sanford and Margaret Steelman International Student Fund provides support for an international student not born in the United States who has plans to return to their home country following completion of their studies at the divinity school.

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

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

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

Federal Aid

Need-based financial aid is granted by the Financial Aid Office of Wake Forest University. This includes state and federal loans, grants, and work-study. All students who are U.S. citizens and wish to be considered for scholarships and other financial aid must complete the FAFSA form. Students use their tax return from the previous year to complete the FAFSA. Divinity students are considered independent students on the FAFSA even if they are still claimed as dependents on their parents' tax returns. For more information, visit www.wfu.edu/finaid/grad-div.html, the Graduate School and School of Divinity Financial Aid website. The FAFSA form is available at www.fafsa.ed.gov. Non-degree seeking students and international students are ineligible for federal aid programs.

Federal student loans pay directly to a student's account immediately before the first day of class each semester. If a student's grants, scholarships, and loans exceed their Wake Forest University charges, then the student is eligible for a refund from student billing to use for living expenses. Refund checks are prepared the week after classes begin.

Federal Work-Study positions are available in the School of Divinity for qualified students. Students may earn up to $3,000 per year. Positions are posted the first week of classes. Students apply by contacting Jo Ann Trethaway in the School of Divinity.

Outside Scholarships

Many divinity students receive financial aid from other agencies, such as local churches, denominational offices, and foundations. Students need to apply for such funds directly to the agencies involved. The Fund for Theological Education (www.thefund.org) offers a variety of fellowships and grants. The Cooperative Baptist Fellowship offers financial aid through the Office of Admissions and Financial Aid to divinity students who are members of that body. Baptist students from North Carolina may apply also for the Frasier Scholarship at www.wachoviascholars.com. Other useful websites are www.nationalministries.org (American Baptist), www.gbhem.org (Methodists), www.pcusa.org/highered (Presbyterian), www.hsf.net (Hispanic students).


Graduate Hall Director

Divinity students are invited to apply for graduate hall director positions at Wake Forest University. Compensation includes a stipend and a one-bedroom efficient apartment. Information is available at www.wfu.edu/housing.

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.
The Wake Forest University School of Divinity offers the Master of Divinity degree and three dual degrees:

- **The Master of Divinity (MDiv)** is a professional degree for persons preparing for ministry in diverse congregational and not-for-profit settings.
- **The Master of Divinity/Master of Arts in Counseling Dual Degree (MDiv/MA Counseling)** is for persons who seek vocations that combine theological, ministerial, and counseling skills.
- **The Juris Doctor/Master of Divinity Dual Degree (JD/MDiv)** prepares students for theologically informed degrees either in law or ministry.
- **The Master of Divinity/Master of Arts in Bioethics Dual Degree (MDiv/MA Bioethics)** facilitates an interdisciplinary conversation between theology and bioethics for persons preparing for vocations in either discipline.

### The Master of Divinity Program

The Master of Divinity (MDiv) degree stands at the center of the School of Divinity’s degree offerings. The program prepares students from diverse ministry experiences and theological perspectives for religious leadership. The program encourages students to engage the rich histories and traditions of Christian congregations, to increase awareness and understanding of issues facing churches in their local and global contexts, and to integrate their knowledge of varied theological and ministry disciplines with what they encounter in ministry settings and in the world.

### Goals for the Master of Divinity Degree

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.

The Master of Divinity degree is a 90 hour program designed to be completed in three years of full time, residential study. Students may also pursue the degree on a part time basis with permission of the Associate Dean of Academic Affairs and the Associate Dean of Admissions. The maximum length of time allowed to complete the program is six years.

### The Master of Divinity Curriculum

The Master of Divinity curriculum is composed of three categories of courses:

- **Core courses**: Required of all students; may be prerequisites for other courses.
- **Area elective courses**: Selected from particular categories in the core areas.
- **General elective courses**: Chosen by students in consultation with their advisors.

The curriculum has six primary subject areas: Biblical Studies, Historical Studies, Ministerial Studies, Theological Studies, Spirituality, and Cross-Disciplinary Studies. Twelve core courses must be completed by the end of the second year (or fourth semester).

#### Core requirements and area electives

Core required courses are designed to provide students with foundational theological and ministerial knowledge and skills for the practices of ministry and religious leadership in diverse settings.

#### General electives

Students can choose from a variety of graduate level courses offered in the School of Divinity and in other schools and departments of the University (subject to course availability and suitability to the overall requirements for the Master of Divinity degree).

### The Art of Ministry: 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 theological reflection through a year-long internship. The 6-hour, two-semester 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.

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 in rare cases following one of two options: Students granted an exception either 1) must complete a one semester, 3 hour course, MIN 540—Specialized Internship and 6 hours of CPE; or 2) enroll in and transfer credit from a comparable course through another accredited seminary or divinity school. Comparable courses generally include at least the following elements:

- Ministry practice in a congregational or not-for-profit religious setting
- A structured process of reflection and evaluation
- A qualified mentor or supervisor
- Course assignments and requirements equivalent to those of MIN 601: Art of Ministry II.

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. 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 works 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.

**Art of Ministry Electives**

In addition to the Art of Ministry requirements outlined above, students may elect further develop skills or explore their vocational identities through specialized internships sponsored by the School of Divinity. Students wishing to earn credit for internships outside of the required Art of Ministry courses must request permission from the Director of the Art of Ministry.

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. Students may apply for endowed internship awards during the spring term of each year. Application is made through the Office of Vocational Formation.

**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 are eligible for six hours of credit upon satisfactory completion of a full unit of CPE.

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. 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 application for credit is made through the Office of the Academic Dean. To receive credit, the student must have the CPE center where the program was completed provide a letter stating that a full unit of credit was awarded.

Application and tuition fees for CPE are paid directly to the CPE center by the student.

Students who complete CPE prior to enrollment in the Master of Divinity program may request transfer of credit equivalent to 6 hours for completion of a full unit of CPE at an accredited center. Requests should be made through the Office of the Academic Dean.

**Multicultural CPE:** This basic CPE unit focuses on multicultural concerns in hospital chaplaincy and pastoral care. Students may enroll in this unit of CPE for 6 hours (3 hours each semester) by making application through the Office of Vocational Formation, and, upon acceptance by the CPE center, registering for Ministerial Studies 635. This course is open to second and third year students only. Second year students may complete this unit of CPE to meet the Art of Ministry II internship requirement. Third year students may complete this unit of CPE to meet the Art of Ministry III requirement.

**One-credit courses**

The School of Divinity offers two types of one-credit offerings.

- **Topics courses** introduce students to themes or perspectives of current interest within theological, spiritual, ministerial or cultural research and conversations.

- **Practicum courses** in particular ministry areas are offered periodically based on student request and interest. Examples include liturgical dance, music ensemble, and choir.
One-credit courses are designed and taught by School of Divinity and University faculty and by visiting professors. Students may elect up to nine 1-credit course hours toward the MDiv degree. Of those nine hours, only 4 practicum course hours can be applied toward the overall degree requirements. Beyond the 4-hour practicum limit, students may continue to participate in practicum courses and are not required to register for audit status.

**Denominational studies**

The School of Divinity is committed to educating persons who are pursuing ministry within a wide array of Christian denominations and traditions.

"Denominational studies" in the School of Divinity are designed to support students as they explore professional affiliations and as they prepare for ordination within particular denominational and congregational entities.

Because the School of Divinity is not an ordaining body, the most important role of the school's denominational studies emphasis is to support students as they cultivate diverse denominational and congregational connections.

As a first step in exploring denominational affiliations, students are encouraged to consult with appropriate denominational representatives to learn about opportunities for service and, where appropriate, requirements for ordination. Students are encouraged to consult with denominational advisors and representatives as they choose settings for second-year required internships as these internships give students opportunities to explore denominational ministry in congregations or agencies.

Courses specific to some denominations are taught regularly at the School of Divinity by denominational leaders. These courses are designed to introduce students to denominational theologies and polities and to assist students with preparation for denominational ordination exams. A student may also request that the academic dean explore course offerings specific to his or her denominational affiliation. Other opportunities for preparation for ministry within particular denominations include independent study, clinical pastoral education, and the third year integrative project.

**Master of Divinity Program Requirements**

**Core requirements = 66 credit hours**

**Electives = 24 credit hours**

**Total Program = 90 credit hours**

### Biblical Studies ………………… 21 hours

- Languages ………………… 6 hours
  - Choose one sequence:
    - BIB 501 Elem Hebrew I
    - BIB 502 Elem Hebrew II
  or
    - BIB 511 NT Greek I
    - BIB 512 NT Greek II

- Bible courses ………………… 12 hours
  - BIB 520 OT Interpretation I
  - BIB 522 OT Interpretation II
  - BIB 541 NT Interpretation I
  - BIB 542 NT Interpretation II

- Biblical Studies elective …… 3 hours

### Historical and Theological Studies ………… 21 hours

- History ………………… 6 hours
  - HIS 501 Hist. of Christianity I
  - HIS 502 Hist. of Christianity II

- World Religions ……… 3 hours
  - Satisfied by courses offered each semester in Divinity & Religion Department

- Theology ………………… 6 hours
  - THS 501 Christian Theology I
  - THS 502 Christian Theology II

- Ethics ………………… 3 hours
  - Choose one:
    - THS 521 Foundations of Christian Ethics
    - THS 522 History of Theological Ethics

- History or Theology elective ……… 3 hours

### Ministerial Studies ………………… 24 hours

- Art of Ministry …………… 12 hours
  - MIN 501 Art of Min I
  - MIN 601a Art of Min II
  - MIN 601b Art of Min II

- Homiletics ………………… 3 hours
  - MIN 551 Homiletics & Worship

- Pastoral Care …………. 3 hours
  - MIN 631 Min. of Pastoral Care

- Multicultural Contexts for Ministry
  - 3 hours with a choice of courses
    - MIN 590, 591, 592, 593, 594

- Spirituality ………………… 3 hours
  - Satisfied by courses specified each semester

### General Electives ………….. 24 hours

- For the remaining 24 hours of the degree program, students may choose from a broad selection of courses in the School of Divinity or from approved courses in the University.
Master of Divinity/Master of Arts in Counseling Dual Degree

This degree is for students seeking to enter vocations in religious leadership with skills both in theology and counseling. Students enrolled in 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 five years needed if each program is undertaken separately. The curriculum meets the accrediting standards for each degree program. The dual degree program is designed to ensure that students meet the educational requirements for licensure as professional counselors in North Carolina and most other states.

Summary of MDiv/MA Requirements

Students in the dual degree program spend the first two years of the four year program enrolled in courses in the School of Divinity. During these first two years, students complete on average 57-60 semester hours of core courses, area electives and general electives. The two-semester internship required during the second year of the MDiv curriculum is deferred until the second year of the counseling program. Dual degree students are required to complete through an ACPE accredited program a basic unit of Clinical Pastoral Education (CPE). Students generally meet the CPE requirement in a summer session during their first two years of the program. Guidelines for applying CPE credit toward the degree can be obtained through the Office of the Academic Dean.

Students spend the second two years of the joint program satisfying requirements for the Master of Arts in Counseling.

As part of the dual degree program, students are required to complete a series of one-hour capstone courses that emphasize intersections between theology and counseling. Dual degree students are expected to complete these courses beginning in their third year of the four year program. The capstone courses are offered through the School of Divinity.

Upon successful completion of the dual degree requirements, students receive both the Masters of Divinity and the Masters of Arts in Counseling degrees.

Degree Requirements

School of Divinity Courses: (63 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)
World Religions requirement (3h): Satisfied by approved courses offered each semester in Divinity and/or the Department of Religion
THS 501. Christian Theology I. (3h)
THS 502. Christian Theology II. (3h)
Ethics requirement (3h): Choose either THS 521 Foundations of Christian Ethics or THS 522 History of Theological Ethics
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)
Spirituality Requirement (3h): Satisfied by approved courses offered each semester in Divinity
631. The Ministry of Pastoral Care. (3h)
Capstone Requirement (3h):
MIN 710 Topics in the Psychology of Religion
MIN 711 Topics in Faith Development
MIN 712 Topics in Pastoral Care and Counseling
Clinical Pastoral Education: 6 hours

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: 128

Policies and Procedures
Continuation in the program
A joint committee composed of faculty from both schools will review the academic, personal and professional progress of degree students. Satisfactory academic progress in the Master of Arts in Counseling portion of the program 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.” Continuing eligibility in the Master of Divinity program is outlined in the School of Divinity’s Continuation Policy.

Juris Doctor/ Master of Divinity (JD/MDiv) Dual Degree
The School of Divinity, in partnership with the School of Law, offers a five-year, dual-degree program, Juris Doctor and Master of Divinity (JD/MDiv). The program provides a vocational perspective different than that available in separate law or divinity degree concentrations. The program also enriches the learning and experience of students who want to pursue careers in either discipline. 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 Juris Doctor and the Master of Divinity degrees.

Policies and Procedures for the JD/MDiv Degree
Student advising
Students will be assigned a faculty advisor from each school, and are required to meet with their advisors at least once during each semester of the five-year program. Course selection is made in consultation with advisors.

Fifth year
During the fifth year of the program, students register in and pay tuition to the School of Divinity during one semester, subsequently registering in and paying tuition to the School of Law during the remaining semester. During the School of Divinity fifth year semester, students may take courses in the School of Divinity, courses cross-listed with the School of Law, or courses offered by other schools or departments of the University as approved by the School of Divinity. A similar process applies to the School of Law fifth-year semester.

Continuing eligibility in the School of Law
Students in the School of Law must maintain at least a 73 average during each academic year enrolled in order to remain academically eligible for the School of Law. A student who earns at least a 73 average but ranks in the lowest 20 percent of the class at the end of the first year of the program will be strongly advised to take courses during the final three semesters in the School of Law that cover subjects related to the Bar Examination. Continuing eligibility in the Master of Divinity program is outlined in the School of Divinity’s Continuation Policy.

Master of Divinity/ Master of Arts in Bioethics (MDiv/MA Dual Degree)
The goal of the Master of Divinity/Master of Arts in Bioethics (MDiv/MA) dual degree program is to facilitate an interdisciplinary conversation between theology and bioethics and to provide resources for students whose vocational aims require knowledge and/or competence in both disciplines. Sponsored by the Wake Forest University School of Divinity and the Graduate School of Arts & Sciences, the MDiv/MA can be completed in seven semesters.

Curriculum
A student typically will first complete two and one-half years of work (five semesters, 75 credit hours) primarily in the School of Divinity. The final two semesters will be completed in the bioethics program but with some electives taken in the School of Divinity. Shared courses will be dual-degree appropriate, selected from a list of courses agreed upon by the School of Divinity and the bioethics program. In other words, students will complete a total of 102 credit hours in order to earn the dual degree.
The dual degree program utilizes the current courses offered through both the bioethics program (http://bioethics.wfu.edu/graduate-degree-and-certificate-programs/course-offerings) and the School of Divinity (www.wfu.edu/new/publications/academics/divinity-2009-2010.pdf).

A student in the joint degree program divides her or his time between the School of Divinity and the bioethics program and benefits not only from an array of course offerings from both curricula, but also from the social and general intellectual life of both academic programs.

**Student Advising**

Every student in the joint program will be assigned a faculty advisor from each school with whom they are expected to meet regularly throughout the duration of the program.

**Continuing eligibility in the Graduate School**

To continue in the program, the Graduate School requires that a student maintain a minimum cumulative grade point average of 2.5. This requirement applies to the MA component of the dual degree program. A student who fails to satisfy this requirement will be placed on academic probation and will have one semester to bring his/her GPA to 2.5 or greater; otherwise, the student may be dismissed from the program. The minimum grade point average required for successful completion of the MA portion of the degree is 3.0. Continuing eligibility in the Master of Divinity program is outlined in the School of Divinity's Continuation Policy.

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 School of Divinity or the School of 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 that have an explicit health focus (appropriate courses to be pre-approved by the director of the program in consultation with the Academic Dean); 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.

**Graduate Certificate Program in Spirituality and Health**

- 63 core credit hour requirements from the MDiv program (omitting 3 hours of Art III to be replaced by the MA 6-hour thesis requirement);
- 20-21 core credit hour requirements in bioethics, including the 6-credit hour thesis.
- 6 divinity credit hours from the following:
  - CDS 501: Religious Traditions, Spiritual Practices, Beliefs and Healthcare Professions
  - CDS 601: Spirituality, Religion, and Clinical Medical Ethics
  - MIN 635a, b: Multicultural CPE
  - Any Pastoral Care elective
  - Any Theology elective
- 3 divinity ethics elective credit hours
- 5-6 bioethics elective credit hours
- 4 additional elective credit hours to be chosen from either program by the student.

The dual degree program utilizes the current courses offered through both the bioethics program (http://bioethics.wfu.edu/graduate-degree-and-certificate-programs/course-offerings) and the School of Divinity (www.wfu.edu/new/publications/academics/divinity-2009-2010.pdf).

### Dual Degree Program Outline

<table>
<thead>
<tr>
<th>Year</th>
<th>Fall</th>
<th>Spring</th>
</tr>
</thead>
<tbody>
<tr>
<td>One</td>
<td>Divinity (15 credit hours)</td>
<td>Divinity (15)</td>
</tr>
<tr>
<td>Two</td>
<td>Mainly Divinity (15)</td>
<td>Mainly Divinity (15)</td>
</tr>
<tr>
<td>Three</td>
<td>Mainly Divinity (15)</td>
<td>Mainly Bioethics (15)</td>
</tr>
<tr>
<td>Four</td>
<td>Bioethics (12)</td>
<td></td>
</tr>
</tbody>
</table>

A student in the joint degree program divides her or his time between the School of Divinity and the bioethics program and benefits not only from an array of course offerings from both curricula, but also from the social and general intellectual life of both academic programs.
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
- Approved electives (of which one can be the senior project) 6 hours

Related Degree Programs at Wake Forest University

The Master of Arts in Religion

The Master of Arts in Religion is administered by the Department of Religion and the Graduate School of Arts and Sciences. The program offers a rigorous learning environment enriched by extended personal interaction with a distinguished 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 website, www.wfu.edu/religion/graduate.html.
ACADEMIC PROGRAMS, POLICIES, AND PROCEDURES

Academic Calendar
The academic calendar for the School of Divinity is the same as that for the College and includes a fall semester beginning in late August and ending in December, a spring semester beginning in January and ending in May, and two five-week summer sessions. Semesters usually last fifteen weeks.

Classification
Classification of students by class standing is calculated in terms of hours completed:
- **First**—completion of less than 30 hours towards the degree;
- **Second**—completion of no fewer than 30 credit hours toward the degree;
- **Third/Senior**—completion of no fewer than 60 credit hours toward the degree.

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.

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 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 her or his 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></td>
</tr>
<tr>
<td>C</td>
<td>2.00</td>
<td>Satisfactory</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.

RPT in the GPA column indicates that the course is part of a repeat condition.

Continuing Eligibility

The following are the continuation requirements for students enrolled in the Master of Divinity degree program:

- Students are required to earn a “B-” (2.67) overall GPA in order to graduate from the Master of Divinity program.
- A student whose cumulative GPA falls below 2.67 will be placed on academic probation.
- A student whose term GPA is 2.33 or lower will be placed on review by the Curriculum and Academic Policy Committee. The Committee will consider the student's overall record and may decide to place the student on probation.
- In order to come off of academic probation, a student must earn at a minimum a B (3.00) term average in each successive term until the minimum cumulative grade point average of 2.67 is reached.
- Students on academic probation who fail to earn a B (3.00) term average in the immediately succeeding semester will be placed on review by the Curriculum and Academic Policy Committee and may be advised to withdraw from the program.
- Any student whose overall GPA falls below a 1.67 at the end of any semester will be placed on review by the Curriculum and Academic Policy Committee and may be advised to withdraw from the program.

Students on academic probation

- cannot receive an “incomplete” grade for any course;
- are advised to take manageable course loads, not to exceed 14 hours;
- are not allowed to take letter-grade courses on a pass/fail basis.

Students who are dismissed from the program for academic reasons must wait a minimum of one year to reapply. The reapplication process will require at minimum an academic letter of reference and a statement from the student indicating how she or he intends to make progress toward successful completion of the degree.

Independent Study

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.

**Travel Policy**

All students are responsible for their own safety when traveling nationally or internationally, whether or not their travel is funded by the School of Divinity or given course credit by the School of Divinity. Before departure and in order to remain enrolled in any course associated with the travel, students traveling with the School of Divinity are required to do the following:

1. Pay all course fees by the deadline specified in the course syllabus;
2. Complete all travel forms and follow all procedures required by the University through the Center for International Studies;
3. Attend all briefing sessions required or provided by the Center for International Studies.

Students who fail to meet these requirements may be dropped from the course. Information about University travel procedures is available through the University Center for International Studies (studyabroad.wfu.edu).

The School of Divinity cannot guarantee any refund of program fees should a student withdraw from the course, though the school will try to provide refunds on a pro-rata basis when possible.

**Modern Language Policy**

Students in the Master of Divinity program may, with permission of the academic dean, receive credit for no more than six hours for modern language study in the undergraduate college as elective credit toward the degree. Students who want to enroll in language courses in the College must complete the process for taking courses outside of the Divinity School. Also, undergraduate students are generally given preference for 100-level courses. This means that School of Divinity students can enroll in courses where there are seats available and where the instructor of the course gives her or his permission.

**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 are granted by the academic 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 granted a leave of absence without submitting a written request to the academic dean of the School of Divinity. To withdraw or take a leave “in good standing” and thus be eligible for readmission, a student must complete an official withdrawal form. Withdrawal forms are available in the Office of the Academic Dean.

**Policy on readmission to the School of Divinity**

Students granted a leave of absence may be readmitted to the Master of Divinity program within 12 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 12 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.

**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 through the Office of the Academic Dean at 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. 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 academic 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 Office of the Academic Dean.

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 committee on curriculum and academic policy, which will make a recommendation to the academic dean for final approval.

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.

Grievance Policy

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.

**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 best interests of that student, his or her fellow students, or the University, appropriate disciplinary action will be taken.

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

**Non-discrimination policy**

Wake Forest University is committed to administer all educational and employment activities without discrimination because of race, color, religion, national origin, age, sex, veteran status, handicapped status, disability, or genetic information 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, gender identity, or gender expression.

In affirming its commitment to this principle, Wake Forest does not presume to 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 336.758.5929 or lacenter@wfu.edu for more information.
The Wake Forest University School of Divinity regarding Wake Forest's policy directed at sexual harassment by any member of the University faculty or staff as defined in this Policy, is a form of sex discrimination prohibited by Title IX of the Higher Education Amendments of 1972, 20 U.S.C. § 1681 et seq. (“Title IX”). Sexual misconduct, as defined in this Policy, is a form of sex discrimination prohibited by Title IX.

As a recipient of Federal funds, Wake Forest is required to comply with Title IX of the Higher Education Amendments of 1972, 20 U.S.C. § 1681 et seq. ("Title IX"), which prohibits discrimination on the basis of sex in education programs or activities. Sexual misconduct, as defined in this Policy, is a form of sex discrimination prohibited by Title IX.

This policy addresses complaints of sexual misconduct where the accused is a student of Wake Forest University. Complaints relating to sexual misconduct by a member of the University faculty or staff may be reported to the University’s Title IX Coordinator. Details regarding Wake Forest’s policy directed at sexual harassment by employees may be found at http://www.wfu.edu/hr/policies/II-3.pdf.

The University makes this policy and educational opportunities readily available to all students and other members of the University community. A full version of the policy is available on the School of Divinity website.

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 judgment 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 judgment 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. Judgments 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 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.
The School of Divinity reserves the right to change programs of study, academic requirements, and assignment of lecturers. The courses listed here are a sample of the courses offered in the School of Divinity. These courses, with the exception of some core courses, are not necessarily taught each semester or each academic year. Their availability is a function both of staffing constraints and student demand. While no guarantees about future scheduling can be made, students are encouraged to alert advisors and the academic dean to course needs or desires. An exact list of courses offered in each particular semester and summer session is issued through the Office of the Academic Dean during the preceding term.

Core course requirements are indicated by the symbol “C” following the course number and name. Course prerequisite requirements are indicated by the symbol “P” following the course name and number. Courses that require the permission of instructor in order to enroll are indicated by the symbol “POI.” Unless otherwise specified courses listed here count as 3 hours (3h).

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. P—BIB 501 and 502 and BIB 503 or equivalent; or POI.

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
Detailed analysis and exegesis of selected portions of the New Testament. (May be taken more than once with different texts.) Also listed as Religion 723. P—BIB 511, 512; or POI.

BIB 711 | Advanced Readings in Greek (1-3h)
Selections from the New Testament and other early Christian and Jewish writings together with readings on the theory and practice of translation. (May be taken more than once with different texts.) 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, provides the tools necessary for exegesis, 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; continues to develop students’ skills with exegesis; and focuses on Acts of the Apostles, Paul, the epistles, and Revelation.

BIB 634 | The Apocalypse and Apocalypticism
A close reading (exegesis) of Revelation in its historical and literary context and as a source for contemporary reflection. P—BIB 542.

BIB 636 | Parables of Jesus
A close reading (exegesis) of Jesus’ parables in the synoptic Gospels and the Gospel of Thomas, emphasizing a range of approaches to parables study. P—BIB 541, BIB 542, or POI.

BIB 643 | Studies in New Testament Epistolary Literature
Close study (exegesis) of one or more epistles, primarily those not associated with Paul. P—BIB 542.

BIB 644 | The Synoptic Gospels and Acts
Either a close reading (exegesis) of one Gospel or Acts, or a comparative study involving more than one text. 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 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 661 | Feminist Interpretations of the Bible
An exploration of feminist hermeneutics for the reading of biblical texts.
BIB 669 | Gender and Family in the New Testament and 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 Jewish and Greco-Roman texts. Also listed as HIS 669.

BIB 722 | Old Testament Theology

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 501 | Religious Traditions, Spiritual Practices, Beliefs, and Healthcare Professions
Introduces students to the essential features of spirituality as they are relevant to health practices and contemporary health care environments, as well as personal and professional identities of health care professionals. Introduces theoretical and ethical frameworks for understanding self, other, and the spiritual context of health care. Begins the development of skills that respect, understand, utilize, and integrate patients’ health professionals’ spiritualities in the service and care of healing.

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.

CDS 790 | Topics Course, Nicaragua: Global Health and Interdisciplinary Professional Development. (1-3h)

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, ecclesiology, and politics. Catholic studies focus on individuals such as Sor Juana de la Cruz, Teresa of Avila, Alfred Loisy, Pius IX, John XXIII, Dorothy Day, and on the development of papal infallibility, Vatican I and II, and the impact of Liberation Theology. Protestant studies examine the rise of Puritanism, missionary movements, dissenters, global Christianity, slavery and civil rights, and religions in America.

Early and Medieval Christianity

HIS 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 the New Testament and 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 Jewish and 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.

HIS 735 | Literary Classics of World Religions
(C—World Religions Requirement)
Examines great works of literature from the world’s religious traditions including Judaism, Christianity, Islam, Hinduism, and Buddhism. While the basic teachings of selected religions are introduced for students with little or no background in the subject, the focus of the course remains on scriptural and literary texts that offer classic theological perspectives on the human conditions. Readings may include Gilgamesh Epic, biblical texts, the Qur’an, Sufi poetry, Upanishads, the Bhagavad Gita, the Dhammapada, and Zen sutras.

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 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.

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. Also listed as MIN 681.

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. Also listed as MIN 682.

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 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 (C)
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 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.

Ministerial Studies (MIN)

Homiletics

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 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.

Worship and Liturgy

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

MIN 644 | Preaching, Worship, and the Care of Souls: Funerals, Weddings, and Other Pastoral Rites
Seminar and practicum through which students learn how to design and lead pastoral rites, with an emphasis on funerals and weddings. Each student is required to preach for the class a funeral sermon and a wedding sermon.

MIN 654 | Worship and Preaching in Sacred Time
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 663 | Ritual and Congregational Life
Examines the history, theology, and practice of the sacraments and other pastoral rites in congregational life. Attention is given to the meaning and function of ritual in a contemporary context.

Denominational Studies

MIN 641 | Congregational Leadership, Presbyterian Polity, and Reformed Theology (2h)
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 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.

MIN 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. Also listed as HIS 681.

MIN 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. Also listed as HIS 682.

MIN 691 | United Methodist Polity (2h)
MIN 692 | Methodist History and Doctrine (2h)
MIN 695 | United Church of Christ Polity and History (2h)

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

MIN 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.

MIN 669 | Ministry with Youth and Young Adults: Educational and Homiletic Practices
Explores the unique challenges and opportunities—pedagogically, theologically, politically, and ethically—impacting ministry with youths and young adults in the 21st century with particular attention to preaching and religious education.

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

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

MIN 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 710 | Topics in the Psychology of Religion (1h course required for MDiv/MA in Counseling dual degree students)
This seminar looks at “classic” and contemporary texts and research in the Psychology of Religion pertinent to theory and practice of pastoral counseling.

MIN 711 | Topics in Faith Development (1h course required for MDiv/MA in Counseling dual degree students)
This seminar looks at “classic” and contemporary texts and research in human psychological and spiritual development (and critical responses to same) pertinent to theory and practice of pastoral counseling.
MIN 712 | Topics in Pastoral Theology (1h course required for MDiv/MA in Counseling dual degree students)
This seminar looks at selected issues and contemporary perspectives in pastoral theology, with a focus on theological anthropology foundational to integrative reflective practice of pastoral care and counseling.

Urban 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 701 | Art of Ministry III: Integrative Project (C) (3h)
Third year required course 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.

MIN 702a,b | Art of Ministry III: Internship Project (C) (3h)
Third year required course that integrates the various facets of the MDiv curriculum through (1) working in an internship setting and (2) engaging in theological reflection and interdisciplinary analysis about practices of ministry in the setting. This is a two-semester course, with 1 hour required in the fall semester and 2 hours required in the spring semester.

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

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 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
The Wake Forest University School of Divinity 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 771 | Classics of Christian Devotion (C)
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.

SPI 773 | Worship as Spiritual Practice (C)
Courses focuses on how worship shapes spirituality. The course will explore spirituality, broadly defined, along with how congregational worship is a form of spiritual practice.

Spirituality and the Arts

SPI 617 | Spirituality and Ministry in Film, Fiction, and Poetry (C)
Explores the stories, images, symbols, and metaphors found in literature and film about faith perspectives, church and clergy life, and the life of the Spirit in order to broaden student understanding of contemporary issues in society and ministry. Course goals include preparing students for creative and transformative leadership.

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 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.

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.

Courses taken consecutively for a total of 6 hours.

IDS 791 | Independent Study I
IDS 792 | Independent Study II
IDS 793 | Independent Study III
IDS 794 | Independent Study IV
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 Wednesdays at 5:10 p.m. in Davis Chapel. The Office of the University Chaplain is responsible for the Wednesday evening 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 Council (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 several times a year after chapel. 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 American Association 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 Wake Forest Schools of Business undergraduate program, the Graduate School of Arts and Sciences, and the School of Divinity. The Professional Center Library, housed in the Worrell Professional Center on the Reynolda Campus, serves the School of Law and the Wake Forest Schools of Business graduate program. The Coy C. Carpenter Library serves the Graduate School of Arts and Sciences and 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 titles in its microtext collection, 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 100,000 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.

Bowman Gray Campus

The Coy C. Carpenter Library is the principal learning resource serving the academic needs of the faculty, staff, and student body of the Wake Forest University School of Medicine. The Library contains extensive collections in all of the medical and surgical specialties and the basic sciences, as well as collections in nursing and allied health. Domestic and foreign periodicals, textbooks, audiovisuals, and computer software are included.

The Carpenter Library's website, www.wfubmc.edu/library, offers access to Medline, UpToDate, Journal Citation Reports, Natural Medicines Comprehensive Database, Micromedex, PsycINFO, and Web of Science, as well as over fifty other bibliographic and full text databases. Over 3,000 electronic journals and 140 textbooks are also available. Specific collections deal with the written and oral history of the medical school, the history of neurology, and the Suzanne Meads Art in Medicine Collection. The library produces the Faculty Publications Database which contains nearly 25,000 citations to WFUSM-authored journal articles, books, and book chapters.

The Library provides assistance to graduate students as they complete the Graduate School's requirement to archive an electronic full-text copy of their thesis or dissertation in Wake Forest University's institutional repository, WakeSpace.

Computer classroom facilities for individual and group instruction are available. The Library offers instruction in individual databases (e.g. Reference Manager, EndNote), software (Microsoft Word, PowerPoint), and on Internet browsers, search engines, and research resources. The library has over ninety connections to the Academic Network for faculty and student ThinkPad users as well as a wireless network. The Library is open seven days a week, all year.

Reynolda Campus

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 ILL materials are provided to faculty as well. Library staff members instruct and support faculty in using the Blackboard course management system. 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 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 for theater, television and screen are maintained 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 libraries are equipped for wireless Internet access. Facilities in the Z. Smith Reynolds Library include "The Bridge," a new collaborative service between Information Systems and the library. Faculty, students and staff can bring their university issued laptops for repair. The space also offers a multimedia lab and mini video studio. The library has ten group study rooms that are equipped with SmartBoard technology. These rooms can be booked online at zsr.wfu.edu/study-rooms. In addition, 90 locking study carrels located throughout the Reynolds stacks may be reserved by graduate students and faculty.

The libraries are open continuously during the fall and spring semesters 24 hours a day from Sunday through Thursday. When the Z. Smith Reynolds Library is not on a 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 of the Z. Smith Reynolds Library houses a Starbucks.

**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.

Prior to the beginning of classes, Wake Forest University provides new full-time graduate students with Wake Forest-owned laptops. This practice does not include the Visiting International Faculty Program (VIF) or the Documentary Film Program (DOC). Information Systems provides service and support for the ThinkPad and the standard software that Wake Forest licenses for use by students. Maintenance warranty against manufacturer’s defects is provided for the notebook computers for a limited time. Students are responsible for the care of the computer and will be subject to full replacement cost for loss or damage not covered by warranty.

These notebook 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, Adobe Acrobat and digital media tools, and e-mail and Internet applications like Mozilla and Adobe Dreamweaver.

A large variety of instructional, classroom, and research resources are also available. These include online resources, databases, and electronic journals provided by the Z. Smith Reynolds Library. The Library’s online resources can be accessed from all campus buildings via the campus network, or from anywhere via the Web.

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 the University community with features like faculty, staff, and student directories; an alumni directory and career networking service; online class registration; and vehicle registration.

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

The University has an extensive collection of computing facilities serving both academic and business needs. An extensive set of LINUX and Windows-based systems provide for business, messaging, systems management, Internet, intranet, coursework, research, and file and print services for the University. A 182-node LINUX supercomputing cluster with 1300 processors and 60TB of storage provides supercomputing services for physics, biotechnology, mathematics, computer science, and other scientific research. These systems are available to students, faculty, and staff 24 hours a day through the Wake Forest University network or other ISP connectivity. All connections are protected by VPN and firewalls.

Wake Forest’s network infrastructure includes a gigabit Ethernet backbone, 100 megabit switched connectivity to the desktop, and pervasive, 802.11a/g wireless connectivity in all campus buildings. Wake Forest has a gigabit Ethernet connection to the Winston-Salem RPOP (regional point of presence) for Internet access. This
RPOP connects the University to the North Carolina Research and Education Network (NCREN), the Internet service provider for the majority of North Carolina colleges and universities. Through this connection, Wake Forest has access to additional extensive supercomputing facilities located throughout the state of North Carolina as well as access to all the premiere research networks in the world, including Internet2 and the National Lambda Rail. Wake Forest works closely with NCREN on other advanced network and Internet technologies.

Information Systems provides assistance online at http://help.wfu.edu, by telephone at xHELP (4357), and supports walk-in customers in The Bridge located on the main floor of the Z. Smith Reynolds Library. The Bridge provides assistance with information technology services including multimedia, filming, computer repair, and equipment loans and purchases. For more information about The Bridge visit http://zsr.wfu.edu/bridge.

Student Health Service

The George C. Mackie Health Center is located on the right lower level of the Reynolds Gymnasium, ext. 5218 (336.758.5218) The Student Health Service promotes a healthy lifestyle through health education and health maintenance. A physician-directed medical staff offers urgent care, illness care, physical examinations, counseling, limited psychiatric care, allergy injections, immunizations, gynecological services, pharmacy, laboratory, sports medicine clinic, referral to specialists, and medical information and vaccinations related to travel to international destinations. For more information go to www.wfu.edu/shs.

A full staff is available by appointment during clinic hours (fall and spring semesters): 8:30 a.m. to noon; 1:30 to 4 p.m., Monday–Friday and Monday–Thursday during the summer. A limited staff is available for urgent care and observation twenty-four hours a day, 7 days a week, when school is in session during the academic year. The 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 using cash, check, or Deacon Dollars. The charge can also be placed on the student’s account in Financial and Accounting Services. A copy of the statement is given to the student to file with their insurance company.

Health Information Summary

All new, transfer and readmit students 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 May 1 for summer session, July 1 for new students entering fall semester or before January 1 for new students entering spring semester. The form is available for download at http://wfu.edu/shs. This form includes documentation of immunizations required by the University and the State of North Carolina.

Confidentiality. Student medical records are confidential. Medical records and information contained in the records may be shared with therapists and physicians who are involved in the student’s care, and otherwise will not be released without the student’s permission except as allowed by law. Students who wish to have their medical records or information released to other parties should complete a release of information form at the time of each office visit or service.

Class Excuses. The responsibility of excusing students from class rests with the faculty. Consequently the Student Health Service does not issue “excuses” for students. Students who are evaluated at the Student Health Service are encouraged to discuss their medical situations with their professors. A receipt documenting visits is available to students at checkout. Information concerning hospitalization and prolonged illnesses is sent, with the student’s permission, to the appropriate dean.

Student Insurance Program Information. Health insurance is required as a condition of enrollment for full-time students. Students who demonstrate comparable coverage may waive the coverage provided by Wake Forest University. Information about the policy plan and process instructions can be found at http://www.wfu.edu/sip. 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) requires 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 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 you may download it from the Wake Forest University Student Health Service website (www.wfu.edu/shs/docs/HIS.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 credit hours or less.

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

**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 10 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.

**Rubeola (Measles).** Students must document two doses of live virus measles vaccine given at least thirty 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 1/1/94, (b) they were born prior to 1/1/57, or (c) they have documentation of a titer indicating they are immune.

**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.

**Mumps.** Students must document two doses of live virus mumps vaccine given at least thirty 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.

**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.

**Tuberculin Skin Test.** The test is required within twelve months of the University registration date if (a) the student has been exposed to tuberculosis or has signs or symptoms of active tuberculosis disease or (b) the student's 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 a record of treatment.

Recommended:

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

**Varicella.** The two-dose series is recommended. Discuss with your health provider.

**Quadrivalent Human Papillomavirus Vaccine.** A three-dose series.

Immunizations required under North Carolina law must be documented within thirty 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.

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**University Counseling Center**

The University Counseling Center, located in 118 Reynolda Hall (Reynolda Campus), provides short-term, time limited counseling and consultation to currently enrolled Reynolda Campus students. All services are confidential, and no fees are charged to students. The Center offers counseling for a variety of concerns including depression, anxiety, personal adjustment, disordered eating, managing stress, sexuality, and relationship issues. The Center is open Monday-Friday from 8:30 a.m. to 5 p.m. During the academic year when the undergraduate school is in session (excluding summer), and Student Health Service is open, after-hours psychological crises are handled by calling Student Health Service to reach the on-call counselor.

**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 336.758.3567.

**Vehicle Registration**

All students bringing a motor vehicle to the campus must register the vehicle with the parking and transportation office. Vehicle registration must be completed online. To register, log on to WIN and click on “Personal” at the top of the page. Select the option to “Register your vehicle for a WFU parking decal.” A second option is to go to http://wfuparking.t2hosted.com. Vehicle registration is not complete until the parking decal is displayed on the vehicle per instructions printed on the reverse side of the decal.
Students are responsible for their visitors. Students will be held financially responsible for citations issued to vehicles driven by family members or by friends who use a WFU/Bowman Gray student’s vehicle. 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.

Alternative Transportation

www.sustainability.wfu.edu/campus/transportation
www.wfu.edu/ridethewake

Wake Forest offers a variety of alternatives for students who don’t bring a car to campus or who choose to leave their vehicle parked during the school year. Zipcars provide “wheels when you want them” to students 18 and older. Zipcar membership information is available on the Office of Sustainability’s website under campus transportation.

Additionally, the campus shuttle program provides free service to several local apartment complexes, around the campus and to downtown Winston-Salem. An on-campus shuttle provides safe transportation to include Student Drive, Winston-Salem First and the satellite parking lot at Bridger Field House. It operates on a set schedule Monday-Friday when school is in session. An evening shuttle also operates on a set schedule, 7 days a week while school is in session. The evening shuttle provides service to Student Drive and Winston-Salem First lots. The downtown shuttle operates Thursday-Sunday evenings and transports students to and from several downtown locations.

Visit www.wfu.edu/ridethewake for shuttle schedules.

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.

Safety Escort Services

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.

Crainshaw served in 2010 as President of the North American Academy of Liturgy, an international organization of liturgical scholars and practitioners. She remains on the Academy Committee as Past President.

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.

Currently, Crainshaw is working on two book projects. She is co-editor of a two-volume Encyclopedia of Religious Controversies in the United States, forthcoming in 2012. Crainshaw is also completing a manuscript that explores how women’s ordination rites over the last 25 years have shaped pastoral leaders and congregations.

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.
Thomas E. Frank

University Professor

BA, Harvard; MDiv, Candler School of Theology, Emory; PhD, Emory; Master of Heritage Preservation, Georgia State

Thomas E. Frank teaches courses in leadership and administration, and religion and the arts, as well as United Methodist studies. His scholarship focuses on the history and culture of American mainstream Protestantism.

Frank is the author of several books including, *The Soul of the Congregation: An Invitation to Congregational Reflection* (Abingdon Press 2000), which explores the culture and imagination of local church congregations, and *Theology, Ethics, and the Nineteenth Century American College Ideal: Conserving a Rational World* (Mellen, 1993). His expertise also includes the relationship between Protestant Christianity and the liberal arts.

He has written two books on United Methodism, most recently one co-authored with Russell E. Richey, *Episcopacy in the Methodist Tradition: Perspectives and Proposals* (Abingdon Press 2004), and his *Polity, Practice, and the Mission of The United Methodist Church* has been updated in a new edition (Abingdon Press 2006). His research on the place of congregations and religious institutions in the settlement and built landscape of America led him to pursue a master of heritage preservation degree at Georgia State, which he completed in 2006.

He is chair of the board of directors of Partners for Sacred Places, a national nonprofit organization headquartered in Philadelphia devoted to advocacy, training, and resources for congregations with historic houses of worship. He also serves on the editorial board of the *Journal of Religious Leadership* and has published numerous articles on this topic.

Frank was a United Methodist pastor in Missouri for nine years and taught at Eden Theological Seminary in St. Louis for a year before joining the faculty of Candler School of Theology in 1987. He joined the School of Divinity in 2010.

Derek S. Hicks

Henry Luce Diversity Fellow

BA, Grambling State University; MA, Dallas Theological Seminary; PhD, Rice University

Derek Hicks is the Henry Luce Diversity Fellow for 2011-2013. Born and raised in a section of Los Angeles where gang and drug activity was rampant, Hicks has long been interested in the function of religion within communities of people who face challenging odds. Accordingly, his research considers the impact of religion on those engaged in social, cultural, and political struggle. He is currently at work on his first book project entitled *Recalibrating Spirit: The Mechanics of Black Faith in America*. This book uncovers notions of healing and wholeness through efforts to transform social and racial reality within the antebellum black religious experience. Through this work Hicks identifies religious practices that engage culture—in relation to bodily, political, spiritual, and social restoration—while forming a theological thrust that fuels black Christianity. In addition, Hicks served as assistant editor of the volume entitled African American Religious Cultures (ABC-CLIO Press, 2010). He has also contributed a chapter for the book tentatively titled, *Blacks and Whites in Christian America: How the Legacy of Racial Discrimination has Shaped Religious Thoughts and Practices* by sociologists Michael Emerson and Jason Shelton (under contract, NYU Press).

Earning his Ph.D. at Rice University in 2009, Hicks has taught and lectured broadly on religion and American culture. Among many notable topics, he has dealt with issues such as race and religion in America, religion and its role in social transformation, the nature of slave religion, the significance of religion in black political thought, aesthetics and religion, African American biblical engagement, and the intersection of religion and Hip-Hop culture. Acknowledged for his service, scholarship, and commitment to diversity, Hicks was awarded the Ford Foundation Diversity Pre-doctoral Fellowship in 2005 and the Ford Foundation Diversity Dissertation Fellowship in 2009. He was also awarded the Fund for Theological Education’s North American Scholar’s Fellowship in 2007 and the Dissertation fellowship in 2009. More recently he was awarded the First Book Grant for 2010 by the Louisville Institute. Hicks also engaged in public service with the William A. Law-son Institute for Peace and Prosperity (WALIPP) in Houston, TX. WALLIP is a nonprofit organization that addresses various inequities in urban communities. Acknowledged for his work with WALIPP, in 2005 he was awarded Bank of America’s Emerging Community Leader award.

Hicks previously held the post of Assistant Professor of Religion and Culture at Lancaster Theological Seminary in Lancaster, PA. He also taught at Rice University and was the Visiting Scholar of Religion in the Center for Africana Studies at the University of Pennsylvania (2010-11). At Lancaster Seminary he served as the chair of the Committee on Diversity. As a graduate student he was appointed by the president of the university to be a member of Rice University’s Council on Diversity and Minority Affairs.
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.

Bill J. Leonard
Professor of Church History
Professor of Religion
BA, Texas Wesleyan College; MDiv, Southwestern Baptist Theological Seminary; PhD, Boston University; DD, Franklin College

Bill J. Leonard holds appointments in both the Wake Forest University Divinity School and the Department of Religion. From May, 1996 until June, 2010 he served as founding dean of the Wake Forest University School of Divinity. From 1975-1992 he was Professor of Church History at the Southern Baptist Theological Seminary, Louisville, Kentucky.

He has been a visiting scholar at Seoul Theological University in South Korea, at the Seinan Gakuin University in Fukuoka, Japan, and at Yerevan, Armenia. He has also been a visiting professor at the School of Divinity, Wake Forest University, and a visiting scholar at the Asian Theological Seminary in Manila, Philippines.

Leonard has received or participated in grants from groups or foundations such as Lilly Endowment Inc., Wabash Center for Teaching and Learning in Theology and Religion, the Henry Luce Foundation, the Jesse Ball DuPont Fund, and the Louisville Institute. Leonard is a frequent commentator on American religion in periodicals such as the New York Times, the Christian Science Monitor, Christianity Today; the Boston Globe and the Charlotte Observer. He is married to Candyce Crew Leonard, a professor of

Kevin Jung
Assistant Professor of Christian Ethics
Associated Graduate Faculty, Religion Faculty, Center for Bioethics, Health and Society
BA, Seoul Theological University; MDiv, Princeton Theological Seminary; STM, Yale Divinity School; PhD, University of Chicago

Kevin Jung works in the field of religious ethics with a particular focus in moral theory. His current research interests include moral epistemology in religious ethics, moral ontology, and the ethics of biotechnology. 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 had also previously taught at DePaul University, The Catholic Theological Union in Chicago, and The University of Chicago. From 2004 to 2005, Jung was a Sprull Fellow at the Center for the Study of Law and Religion of the Emory University School of Law.


Lipsett is the author of Desiring Conversion: Hermas, Thecla, and Aseneth, (Oxford University Press, forthcoming). Her current project, on how the Gospel of Matthew's parables were interpreted in the second and early third century, is funded in part by a Lilly Theological Scholars’ Research Grant from the Association of Theological Schools (2010-11). Her promise as an emerging scholar was recognized in 2002 as she was selected as one of four “Regional Scholars” by the Society of Biblical Literature.

Born in Canada, Lipsett (formerly Wudel) also spent parts of her youth in Australia, Texas, and Alaska. She has been steadily involved for many years in congregational teaching and youth ministries, and is frequently invited to lecture and lead studies in a variety of churches.

Veronice Miles serves the School of Divinity as the Ruby Pardue & Shelmer D. Blackburn Instructor of Homiletics and Christian Education and teaches preaching and womanist thought. A native of Florida, she earned a BA in psychology, and MEd and EdS degrees in counselor education from the University of Florida (Gainesville). Miles received her MDiv at the Candler School of Theology at Emory, with certificates in Christian education and black church studies. Miles is also the recipient of the Bandy Preaching Fellowship at Emory, John Owen Smith Preaching Award at Candler, and the Baptist Women in Ministry’s Addie Davis Preaching Award.

Miles earned a doctorate of philosophy degree in religious education and homiletics from Emory in 2009. Her dissertation, “Towards a Pedagogy of Hope: A Womanist Christian Education and Homiletics Approach to Catalyzing Hope in the Lives of Young Black Women,” explores how people might learn to live with hope when circumstances suggest that the world of suffering and oppression is that which is most common to their lives. The research is an initial step towards a pedagogy that can reveal the distortions of despair and awaken persons to the possibilities of hope.

An ordained Baptist minister, Miles’ experience in the academy is augmented by her ministry with local church communities and religious organizations, including serving as minister of Christian education for five years, as well as interim pastor in 2003 at the Greater Bethany Baptist Church, Atlanta, Georgia. She has preached and taught extensively, and has presented papers and workshops for numerous academic and church conferences, meetings, and organizations. Miles has been involved in various facets of church and community ministry for more than 30 years and also served as a member of the Youth Theological Initiative’s Leadership Team, Candler School of Theology, for seven years.

Clinton Moyer approaches the Hebrew Bible/Old Testament with an eye toward its relationship to the larger geographical, historical, and social contexts of the ancient Near Eastern and Mediterranean worlds out of which it arose. Within this general framework, his specific interests center on the highly sophisticated literary artistry of the biblical corpus, the formation and development of a distinctive Israelite identity over the course of the biblical period, and biblical prophecy as a cultural and literary phenomenon. Moyer received his undergraduate degree from the University of Washington in 2000, where he studied Near Eastern Languages and Civilizations with a specific focus on the Hebrew Bible and the ancient Near East. He completed his graduate work at Cornell University in 2009, producing a dissertation entitled “Literary and Linguistic Studies in Sefer Bil'am (Numbers 22–24).”

Building on his dissertation research, Moyer has developed a number of conference papers and articles. He is the recipient of a 2011 Regional Scholar Award from the Society of Biblical Literature, for his paper entitled “Who Is the Prophet, and Who the Ass? Role-reversing Interludes and the Unity of the Balaam Narrative (Numbers 22–24).” Moyer also has published on the close relationship between the biblical book of Esther and the Hellenistic literary sphere.
Gail R. O’Day
Dean, School of Divinity and Professor of New Testament and Preaching
BA, Brown; MTS, Harvard Divinity School; PhD, Emory

**Gail O’Day is dean and professor of New Testament and preaching at the Wake Forest University School of Divinity.** She was named dean in 2010.

A graduate of Brown University, O’Day earned a Master of Theological Studies from Harvard Divinity School and a doctorate in New Testament from Emory. She is an ordained minister in the United Church of Christ.

O’Day taught in the religion department at Hamilton College in Clinton, New York, for a year before becoming assistant professor of New Testament at Eden Theological Seminary, a United Church of Christ seminary in St. Louis, Missouri, in 1983.

She joined the Candler School of Theology faculty as assistant professor of biblical preaching in 1987 and was appointed the A.H. Shatford Professor of New Testament and Preaching in 1997. She was senior associate dean of faculty and academic affairs, the chief academic officer for the School of Theology, from 2003 until her appointment to Wake Forest in 2010.

Her scholarly research focuses on the Gospel of John, the Bible and preaching, and the history of biblical interpretation. She has written a number of books and articles, including the commentary on the Gospel of John in *The New Interpreters Bible* (1996) and most recently, *Preaching the Revised Common Lectionary: A Guide* (Abingdon Press, 2007). She is editor or co-editor of several volumes, including the *Oxford Access Bible* (Oxford University Press, 1999) and the *Theological Bible Commentary* (Westminster John Knox Press, 2009). She was editor of the *Journal of Biblical Literature* from 1999-2006 and is currently general editor of the Society of Biblical Literature book series, *Early Christianity and its Literature."

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**Michelle Voss Roberts**
Assistant Professor of Theology and Culture
BA, Calvin College; MTS, Candler School of Theology; PhD, Emory

**As assistant professor of theology and culture, Michelle Voss Roberts teaches courses in systematic theology, comparative theology, theologies of religious pluralism, and feminist theologies.** She graduated from Calvin College, earned an MTS from Candler School of theology, and received her Ph.D. in Theological Studies from Emory University. Before joining the School of Divinity faculty in 2011, she taught in the religious studies department at Rhodes College from 2006 to 2011.

Voss Roberts is the author of *Dualities: A Theology of Difference* (Westminster John Knox, 2010), a theological reconsideration of several important relationships (God-world, God-human being, soul-body, and self-other) through the wisdom of Christian and Hindu women. This comparative study begins from the premise that Christians can come to know their own faith tradition more deeply through dialogue with others, and the author’s religious understanding as a Presbyteria (USA) who practices yoga is deeply formed by this pattern of comparative inquiry. This work is also driven by the urgency of listening to voices from the margins of religious traditions in order to promote the flourishing of women and other underrepresented groups. Her current research focuses on the role of the emotions in religious experience through the lens of Indian aesthetic theories. These comparative projects have brought her to India three times for language study, archival research, and interviews, with the most recent trip in 2010 being funded by the Mellon Foundation and the Wabash Center for Teaching and Learning.

Voss Roberts has been steadily involved in scholarly leadership and the national and regional levels. She currently serves on the steering committee for the Christian Systematic Theology group of the American Academy of Religion (AAR). She previously co-chaired the comparative theology group of the AAR as well as the women and religion group of the Southeastern Committee for the Study of Religion (SECSOR). Her work was recognized with the Elisabeth Schüssler Fiorenza New Scholar Award from the Journal of Feminist Studies in Religion in 2010.

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**John Senior**
Director of the Art of Ministry and Assistant Professor of the Practice of Religion and Society
AB, Bowdoin College; MDiv, Harvard; PhD, Emory

**John Senior graduated in 2000 from Bowdoin College with a bachelor’s degree in religion and philosophy and in 2004 from the Harvard Divinity School with an M.Div. In 2010, Senior earned a Ph.D. in the Ethics and Society course of study from Emory University’s Graduate Division of Religion. He is an Elder in the Presbyterian Church (U.S.A.) and a Candidate for Ministry of the Word and Sacrament.**

Senior worked extensively with the Contextual Education Program at the Candler School of Theology. He designed and, for three summers, co-facilitated Candler’s Advanced Summer Internship for Parish Ministry. Senior contributed to a year-long evaluation of the Contextual Education Program. He also co-authored a chapter in *Contextualizing Theological Education*, a volume that emerged from the program’s work on integrating field-based education into seminary curricula.

Senior works in the areas of political theology and ethics, sociology of religion, and theological education. His dissertation develops
Phyllis Trible

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. Trible lives in New York City and can be contacted at 549 W. 123rd Street, Apt. 21C, New York, NY 10027-5041 or 212.663.8165.

Neal H. Walls

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