



THE DIVINITY SCHOOL of WAKE FOREST UNIVERSITY

2006–2007 Bulletin

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transforming ministry
for a changing
world

WAKE FOREST
UNIVERSITY

THE DIVINITY SCHOOL
of WAKE FOREST UNIVERSITY
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Wake Forest University is accredited by the Commission on Colleges of the Southern Association of Colleges and Schools to award bachelor's, master's, and doctoral degrees. The Commission can be contacted at 404.679.4501, 1866 Southern Lane, Decatur, Georgia 30033-4097 and www.sacscoc.org. Inquiries should relate only to the accreditation status of the institution and not to general admission information. The Divinity School prospectus and master of divinity degree program was approved by the Commission on Colleges July 26, 1999, for inclusion in the University's accreditation by the Southern Association of Colleges and Schools.

The Divinity School was accredited in June 2005 by the Association of Theological Schools in the United States and Canada (ATS). ATS is located at 10 Summit Park Dr., Pittsburgh, PA 15275-1103, 412.788.6505, www.ats.edu. Inquiries to ATS should relate only to the accreditation status of the Divinity School and matters concerning ATS standards.

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THE DIVINITY SCHOOL

2006-2007

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Divinity School Calendar 2006-2007

fall semester 2006

August 18-22	New student orientation
August 21-22	Registration for MDiv and Occasional Students
August 23	Fall term classes begin
August 29	Divinity School Opening Convocation
September 5	Divinity School Opening Chapel
September TBA	University Convocation
September 6	Last day to add classes (with permission)
September 22	Incomplete work from past term due to instructor
September 23	The Margaret A. Steelman Lectures—John Cobb and Marjorie Suchocki
September 27	Last day to drop classes (with permission)
October 9	Last day to submit incomplete grade changes to registrar
October 12-13	Fall Break
October 23-27	Spring registration advising
October 30 – Nov 10	Registration for spring 2006
November 22-26	Thanksgiving Holiday
November 28	Advent Service of Lessons and Carols
December 1	Classes end
December 3	Moravian Love Feast
December 4-9	Fall exams
December 10 - Jan. 12	Winter break
December 17	Final grades due by 5 p.m.

spring semester 2007

January 15	Martin Luther King, Jr. Holiday
January 16	New student orientation
January 16	Registration
January 17	Spring term classes begin
January 23	Divinity School Spring Convocation
January 31	Last day to add classes (with permission)
February TBA	Founder's Day Convocation
February 19	Incomplete work from past term due to instructor
February 21	Last day to drop classes (with permission)
March 5	Last day to submit incomplete grade changes to registrar
March 6-7	Tribble Lecture Series
March 16	Approval for May graduates due
March 10-18	Spring break
March 5-9	Summer school advising
March 19	Summer school registration
March 26-30	Fall registration advising
April 2-13	Registration for fall 2007
April 6	Good Friday Observance Holiday (no classes)
May 2	Classes end
May 3	Reading Day
May 4-5; 7-10	Exams
May 15	Graduating students' grades due by noon
May 19	Hooding Service
May 20	Baccalaureate
May 21	Commencement
May 22	Non-graduating students' grades due by noon

summer session 2007

May 28	First summer session begins
July 2	First summer session ends
July 8	Grades due for Summer I by 5 p.m.
July 9	Second summer session begins
August 11	Second summer session ends
August 14	Grades due for Summer II by 5 p.m.

A Message from the Dean



Bill J. Leonard

When you think about it, the phrase Master of Divinity, is presumptuous at best, blasphemous at worst. How dare we suppose that in three short years our students can become “Masters” of “Divinity!” Likewise, no faculty “clothed and in its right mind” (Mark 5:15) can claim to be adequate for such a task. In a real sense, Divinity is to be acknowledged but never mastered. As my serpent-handling friends have said, “Divinity masters us, not the other way around.” Yet in May of each year, a group of our students join MA, PhD, MD, JD, and MBA candidates to hear the University president confer on them “the degree Master of Divinity with all the rights and privileges appertaining thereto.” We call that, not the end, but a commencement.

Thus, aware of the audacity of the degree’s nomenclature, faculty and staff commit ourselves to guiding students toward that moment of graduation, preparing them, as the mission statement says: “Through imaginative courses and diverse programs of community engagement” to be “equipped” as “agents of justice, reconciliation, and compassion in Christian churches and other ministries.” That noble calling will certainly not be completed in a mere three years. It is a lifelong challenge that students and professors seek to cultivate in and with each other. In the classes we teach and take, in the papers we research and write, in the sermons we preach and hear, and in the dialogues (and debates) we have with one another, we might also work toward what the historian Jacques Barzun called in *The Interpretation of History*, “the historical virtues...in ascending order of value: accuracy, intellectual honesty, and artistic imagination.” Thus we engage in the necessary and disturbing work of scholarship, attempt rigorous reflection, and take some risks with what we learn. In doing that, we may not master Divinity, but we may learn something about ourselves and our search for vocation in God’s world.

Let’s get on with it with courage.

UNIVERSITY

Wake Forest Institute was founded in 1834 by the Baptist State Convention of North Carolina. The school opened its doors on February 3 with Samuel Wait as principal. Classes were first held in a farmhouse on the Calvin Jones plantation in Wake County, North Carolina, near which the village of Wake Forest later developed. Rechartered in 1838 as Wake Forest College, Wake Forest is one of the oldest institutions of higher learning in the state. The School of Law was established in 1894, followed by a two-year medical school in 1902. Wake Forest was exclusively a college for men until World War II, when women were admitted for the first time.

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

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

The Division of Graduate Studies, established in 1961, is now organized as the Graduate School and encompasses advanced work in the arts and sciences on both the Reynolda

and Bowman Gray campuses. In 1997 the medical school was renamed the Wake Forest University School of Medicine; its campus is now known as the Bowman Gray Campus. The Divinity School was established in 1999.

Wake Forest honors its Baptist heritage in word and deed. The University will fulfill the opportunities for service arising out of that heritage. The University is an associate member

of the Convention's Council on Christian Higher Education and receives financial and intangible support from Convention-affiliated churches. Governance is now by an independent Board of Trustees; there are advisory boards of visitors

Wake Forest University was founded in 1834 by the Baptist State Convention of North Carolina. The school opened as Wake Forest Institute, with Samuel Wait as principal. It was located in the forest of Wake County on the plantation of Calvin Jones, near which the village of Wake Forest later developed.

for the College and each professional school. A joint board of University trustees and trustees of the North Carolina Baptist Hospital is responsible for Wake Forest University Baptist Medical Center, which includes the hospital and the medical school.

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

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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 a population of about 185,000, 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 Divinity School, is situated on 340 acres; its physical facilities consist of over 30 buildings. The Reynolda Gardens annex, consisting of about 150 acres and including Reynolda Woods, Reynolda Village, Reynolda Gardens, and Reynolda House Museum of American Art, is adjacent to campus. The Graylyn International Conference Center, owned by Wake Forest University, is a 55 acre estate about one mile from the Reynolda campus.

Wake Forest University Divinity School was founded in 1999 after having been approved by the Board of Trustees of the University in 1989. Although the School, like the University, is Baptist in heritage, it is a nondenominational theological institution.

It is Christian by tradition and ecumenical in outlook. It offers courses leading to the degree of master of divinity. This graduate degree provides the standard academic course of study in professional preparation for a variety of ministries.

mission statement

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

The Wake Forest University Divinity School aims to:

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

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

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

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

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

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

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

features

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

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

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

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

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

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

Extensive scholarship support and student-ministry placement.

Consortia educational opportunities with the North Carolina Baptist Pastoral Care Center; the Appalachian Ministries Educational Resource Center; the Hood Theological Seminary; the Cooperative Baptist Fellowship Schools, a group of Baptist-related theological institutions; and an Urban Ministry Consortium.

A vocational formation program offering leadership formation, specialized internships, and classroom learning experiences.

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

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

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

history of the divinity school

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

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

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

Today, Samuel Wait no doubt would be astounded at what has developed from such modest beginnings. Rechartered as Wake Forest College in 1838 after the end of the manual labor requirement, Wait’s school, like other church-related colleges, faced daunting financial challenges. But the vision prevailed and the school matured into a 6,000-student, liberal-arts university, with established professional schools of law, medicine, and management. The institution, known since 1967 as Wake Forest University, stands two hours drive from its original home in Wake County. Since 1986 it has been autonomous in governance, with fraternal ties to the

Baptist State Convention. Long gone are the days of candlelit study sessions, male-only classes, and compulsory chapel. Yet Wait’s original vision of educating ministers remains. As the first professional school to open at the University since the Babcock Graduate School of Management was organized in 1969, the Wake Forest University Divinity School brings the Waits’ dream to fruition. In April 1989 the trustees of Wake Forest University approved the idea of forming a Divinity School, stipulating that sufficient funds should first be raised so that programs in other departments and professional schools would not be adversely affected. In 1999, the School opened its doors to female and male students seeking a master of divinity degree through the full-time, three-year program. While most intend to work in parish ministry, others will choose vocations in counseling, higher education, and related areas.

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



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

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

In addition, religions in America in general, and mainline denominations in particular, found themselves in near constant flux in the latter half of the 20th century. Denominations experienced significant transitions, as individuals explored numerous spiritual avenues and confronted controversies,

old and new. Schools both new and old have found themselves searching for ways to prepare ministers for the ever-changing situation, and when trustees at Wake Forest approved the start of a divinity school in 1989, other institutions also were starting their own. Several new divinity schools opened in the 1990s, including two others in North Carolina with Baptist ties. The Wake Forest University Divinity School, identifying itself as Christian by tradition, ecumenical in outlook, and Baptist in heritage, is the first university-based seminary in the United States to start without a formal denominational affiliation. Its Baptist heritage informs but does not insulate a present and future amid transition and diversity.

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

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

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



Theology and the Church in the Twenty-First Century

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

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

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

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

At the Divinity School, faculty function within the traditional rubrics of theological education, grounding students in biblical studies, church history, systematic theology, spirituality, and practical theology. Yet faculty members also venture beyond these boundaries, concerned for cross-disciplinary learning, as they anticipate an ever-changing theological and ecclesiastical environment. The intention is to educate effective ministers and leaders for the church and the world of tomorrow.

Faculty



Katherine E. Amos

Associate Dean for Academic Affairs;
Associate Professor of Spiritual Formation
and Spirituality and the Arts

BA, Lenior Rhyne College; MRE, Lutheran
Theological Southern Seminary; MS, PhD,
Florida State University; Post-doctoral
work, University of Florida

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

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

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

A “convinced” Quaker, Amos has a certificate from the psychiatric rehabilitation internship program at Harvard Medical School and has completed a Spiritual Deepening program at Shalem Institute for Spiritual Formation. She is currently in the Shalem Institute for Spiritual Formation Group Leaders Program, leading contemplative prayer groups and retreats.

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

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



Douglass M. Bailey

President of the Center for Urban Ministry
Inc.; Assistant Professor of Urban Ministry

BA, Wake Forest University; MDiv, Virginia
Theological Seminary; DD from Rhodes
College, (Memphis), and Virginia Theo-
logical Seminary

Doug Bailey comes to the Divinity School with 42 years in Episcopal ministry. Most recently, and for 23 years, he served as Rector of Calvary Episcopal Church, Memphis, a downtown congregation and jubilee center, renowned for its imaginative urban ministry to metropolitan Memphis and the mid-south. Under Bailey’s leadership, Calvary Church significantly rebuilt its congregational life, which had greatly diminished in the decade following the Memphis assassination of Dr. Martin Luther King Jr. He also organized the creation of ten different nonprofit urban ministries serving the city’s needs.

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

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

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



Jill Y. Crainshaw

Associate Dean for Vocational Formation and Associate Professor of Ministry Studies

BA, Wake Forest University; MDiv, Southeastern Baptist Theological Seminary; PhD, Union Theological Seminary/Presbyterian School of Christian Education

Jill Y. Crainshaw graduated from Wake Forest University with a bachelor's degree in religion. She earned a doctor of philosophy degree in homiletics and liturgical theology from Union Theological Seminary and Presbyterian School of Christian Education in 1998. Crainshaw's research interests include liturgical theology, the theory and practice of preaching, vocational formation for ministry, and feminist perspectives on church leadership. Crainshaw is the author of *Wise and Discerning Hearts: An Introduction to a Wisdom Liturgical Theology*, published by The Liturgical Press in 2000. Crainshaw's new book, *Modeling Ministry: Healthy and Holistic Ways to Lead Congregations* will be available from Abingdon Press in 2006.

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

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



James M. Dunn

Resident Professor of Christianity and Public Policy

BA, Texas Wesleyan College; MDiv, PhD, Southwestern Baptist Theological Seminary; LLD, Alderson Broaddus College, William Jewell College; DD, Central Baptist Theological Seminary, Furman University;

Franklin College; DHumL, Linfield College; post-doctoral work, London School of Economics and Political Science

James M. Dunn joined the Divinity School 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.

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



Mark E. Jensen

Core Adjunct Faculty

BA, Houston Baptist University; MDiv, Southern Baptist Theological Seminary; PhD, Southern Baptist Theological Seminary

Mark E. Jensen teaches courses in pastoral care, pastoral counseling, and pastoral theology for the Divinity School. He also directs a partnership in multicultural Clinical Pastoral Education between the Divinity School, Wake Forest University Medical Center, and Hood Theological Seminary. Jensen is a chaplain supervisor at Wake Forest University Medical Center and has been an adjunct associate professor of religion at Wake Forest since 1993. He is a certified supervisor in the Association for Clinical Pastoral Education and a fellow in the American Association of Pastoral Counselors. He chairs a medical center study committee on spirituality and health.

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

Shattered Vocations, as well as articles in pastoral care and counseling journals.

Jensen is married to Lisa Barton, a public school educator of students with learning disabilities. The couple has two daughters.



Charles A. Kimball

Professor of Comparative Religion

BS, Oklahoma State University; MDiv, Southern Baptist Theological Seminary; ThD, Harvard University

Charles Kimball is a graduate of Oklahoma State University and holds the MDiv

degree from The Southern Baptist Theological Seminary. An ordained Baptist minister, he received his ThD from Harvard University in comparative religion with specialization in Islamic studies.

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

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

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

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

Charles and Nancy Kimball have two children.



Bill J. Leonard

Dean of the Divinity School and Professor of Church History

BA, Texas Wesleyan College; MDiv, Southwestern Baptist Theological Seminary; PhD, Boston University

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

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

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

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



B. Diane Lipsett

Assistant Professor of New Testament and Christian Origins

BA, MA, University of Alberta, Canada; PhD, University of North Carolina at Chapel Hill

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

Lipsett undertook her doctoral work at the University of North Carolina (Chapel Hill), completing a dissertation titled "Seductions of Self-Control: Narrative Transformation in Hermas, Thecla, and Aseneth." She has also published on

the rhetoric of perfection in the Sermon on the Mount and on motifs of desire and self-restraint in early non-canonical texts. She was selected one of four “Regional Scholars” recognized in 2002 by the Society for Biblical Literature.

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



Veronica Miles

Jessie Ball duPont Professor of Homiletics and Christian Education

BA, MEd/EdS, University of Florida; MDiv, Candler School of Theology

Veronica Miles serves the Divinity School as the Jessie Ball duPont Professor of

Homiletics and Christian Education and teaches courses in Christian religious education, preaching, and womanist studies. A Florida native, she earned a BA in psychology, and an MEd and EdS in counselor education. Miles received her MDiv at the Candler School of Theology with 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 is a PhD candidate in Christian education and homiletics at Emory. 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 men and women might learn to hope when circumstances suggest that the world of suffering and oppression is that which is common to their lives. Her research is an initial step towards developing a pedagogy that can reveal the distortions of despair and awaken persons to the possibilities of hope.

An ordained Baptist minister, Miles’ academic experience is augmented by her service to local church communities and religious organizations. At the Greater Bethany Baptist Church in Atlanta, she has served as minister of Christian education for five years and, in 2003, as interim pastor. Miles has preached and taught extensively and has presented papers and workshops for numerous academic and church conferences, meetings, and organizations. She has been involved in music and youth ministry with church communities for a number of years and has served as a member of the Youth Theological Initiative’s Leadership Team at the Candler School of Theology, for seven years.



David L. Odom

**Core Adjunct Faculty,
President, Center for Congregational
Health®, Winston-Salem, NC**

BA, Furman University; MDiv, Southeastern Baptist Theological Seminary; DMin, Princeton Theological Seminary

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

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

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

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

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

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



Samuel Stevenson

**Core Adjunct Faculty; Pastor, Grace Presbyterian Church (USA), Winston-Salem;
Director, Jessie Ball duPont Bridging Faith
Communities Project**

BS, North Carolina A&T State University;
MSW, MA, Atlanta University; MDiv, Interdenominational Theological Center;
DMin, Drew University

Samuel Stevenson joined the adjunct faculty of the Divinity School in 2002 as a small group facilitator in vocational

formation. He is currently a member of the spirituality teaching team.

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

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

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

Stevenson is married to Mable Hicks Stevenson, the director of Host Homes of Catholic Social Services of the Charlotte Diocese. The couple has one daughter and two grandsons.



Phyllis Tribble

University Professor

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

Phyllis Tribble is an internationally known biblical scholar and rhetorical critic. A past president of the Society of Biblical Literature, she began her collegiate teaching career at Wake Forest University in 1963. After leaving in 1971, she taught at Andover Newton Theological School in Massachusetts until she went to Union Theological Seminary in New York in 1979 as a professor of Old Testament. From 1981 until her appointment to the Wake Forest Divinity School in 1998, she was the Baldwin Professor of Sacred Literature at Union Theological Seminary.

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

Tribble, a leader in the text-based exploration of women and gender in scripture, lectures extensively, including abroad. She is the author of the books *God and the Rhetoric of Sexuality*, *Texts of Terror: Literary-Feminist Readings of Biblical Narrative*,

and, most recently, *Rhetorical Criticism: Context, Method, and the Book of Jonah*. She has written numerous articles and book reviews for magazines and scholarly journals and has provided expert commentary for Bill Moyers' public television series, *Genesis: A Living Conversation*.

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



E. Frank Tupper

Professor of Theology

BA, Mississippi College; MDiv, Southwestern Baptist Theological Seminary; PhD, Southern Baptist Theological Seminary

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

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

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

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



Neal H. Walls

Associate Professor of Old Testament Interpretation

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

A scholar of the Hebrew Bible/Old Testament and related ancient Near Eastern texts, Walls is fascinated by the breadth, depth, and complexity of Old

Testament literature. He enjoys helping students to become skillful interpreters of scripture, to appreciate the diversity of theological perspectives within scripture, and to reclaim the Old Testament's abundant theological imagination for the church's ministries today.

Before coming to the Divinity School in 2002, Walls served on the faculty of numerous schools, including Dartmouth, Colby, and Swarthmore Colleges. He most recently taught Old Testament studies for seven years in the Candler School of Theology at Emory University, where he won various research grants and teaching awards. Walls is the author of two books, *The Goddess Anat in Ugaritic Myth* (1992) and *Desire, Discord and Death: Approaches to Ancient Near Eastern Myth* (2001). He is the editor of *Cult Image and Divine Representation in the Ancient Near East* (2005). Walls is currently engaged in research on the Gilgamesh epic, Genesis, and other projects.



Samuel F. Weber, OSB

Associate Professor of Spiritual Formation and Early Christianity

BA, Saint Meinrad College; MDiv, Saint Meinrad School of Theology; MA, University of Colorado; STL, Pontifical Athenaeum "St. Anselm," Rome

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

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

Associated University Faculty

Tim Auman

University Chaplain

BA, Wofford College;
MDiv, Duke University Divinity School

Susan Harden Borwick

Professor of Music

BM, BME, Baylor University;
PhD, University of North Carolina at Chapel Hill

Stephen B. Boyd

J. Allen Easley Professor of Religion

(Historical Theology & Church History)

BA, University of Tennessee;
MDiv, ThD, Harvard Divinity School

Linda McKinnish Bridges

Associate Dean of the College and Adjunct Professor of Religion (New Testament & Greek)

BA, Meredith College;
MDiv, PhD, Southern Baptist Theological Seminary

John E. Collins

Professor of Religion (Eastern Religion, Science & Religion)

BS, MS, University of Tennessee;
MDiv, Southeastern Baptist Theological Seminary;
MA, PhD, Princeton University

Andrew V. Ettin

Professor of English

BA, Rutgers College; MA, PhD, Washington University;
MSJS, Spertus Institute of Jewish Studies

James L. Ford

Associate Professor of Religion (East Asian Religions)

BA, University of North Carolina at Chapel Hill;
MTS, Vanderbilt University; MA, PhD, Princeton University

Mary F. Foskett

Zachary T. Smith Associate Professor of Religion

(New Testament & Christian Origins)

BA, New York University;
MDiv, Union Theological Seminary (NY);
PhD, Emory University

Shannon Gilreath

Assistant Director, Master of Laws (LLM) Program in American Law

BA, Lenoir-Rhyne College;
JD, Wake Forest University School of Law

Walter J. Harrelson

University Professor (Hebrew Bible)

AB, University of North Carolina at Chapel Hill;
BD, ThD, Union Theological Seminary (NY)

Rebecca G. Hartzog

Associate Chaplain and Baptist Campus Minister
BA, Samford University;
MDiv, Southern Baptist Theological Seminary

Kenneth G. Hoglund

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

Fred L. Horton

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

Simeon O. Ilesanmi

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

Candyce C. Leonard

Associate Professor, Interdisciplinary: Humanities
BA, Texas Wesleyan University;
MEd, MA, University of Louisville; PhD, Indiana University

Lynn S. Neal

Assistant Professor of Religion
BA, Houghton College; MTS, Duke University;
MA, University of North Carolina at Chapel Hill

Steve H. Nickles

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

Mary L. B. Pendergraft

Professor of Classical Languages
AB, PhD, University of North Carolina at Chapel Hill

James T. Powell

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

Elaine Swartzentruber

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

Jarrod L. Whitaker

Assistant Professor of Religion
BA, MA, University of Canterbury, New Zealand;
PhD, University of Texas at Austin

David A. Yamane

Assistant Professor of Sociology
BA, University of California (Berkeley);
MA, PhD, University of Wisconsin (Madison)

Adjunct Faculty

William E. Amos

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

Craig D. Atwood

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

Ann Bliss

Adjunct Professor
BA, University of California (San Diego);
JD, University of San Diego School of Law

Shawn Bowman-Hicks

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

Dempsy R. Calhoun

Sculptor, Artist in Residence
BA, MA, East Carolina University

Max Carter

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

Pauline Binkley Cheek

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

Melissa Clodfelter

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

Fred Craddock

Bandy Distinguished Professor of Preaching and New Testament, Emeritus, Candler School of Theology; and Director of Craddock Center.

BA, Johnson Bible College;
MDiv, Phillips Theological Seminary; PhD, Vanderbilt Union

Jan Detter

Design Consultant and Visual Artist, Artist in Residence

BA, University of North Carolina at Greensboro

Carlton A. G. Eversley

Pastor, Dellabrook Presbyterian Church

BA, Oberlin College;
MDiv, Garrett-Evangelical Theological Seminary;
DMin, The Interdenominational Theological Center

Suzanne W. Henderson

Assistant Professor of Religion, Salem College

BA, University of North Carolina at Chapel Hill;
MDiv, Princeton Theological Seminary; PhD, Duke University

Kathleen F. G. Hutton

Curator of Education, Reynolda House Museum of American Art

BA, University of Virginia;
MFA, James Madison University

Charles F. Kingery Jr.

Founder & Director of proVISION ASIA, Bangalore, India;
Director, International Field Services for Joni and Friends:
The Disability Outreach

BA, University of Richmond;
MDiv, DMin, Southwestern Baptist Theological Seminary

Laura Jane Kist

Director, Divinity School Choir

BM, University of North Carolina at Chapel Hill
MM, Southern Methodist University

Steven McCutchan

Retired Minister

BA, Muskingum College;
BD, MDiv, Union Theological Seminary, NY

Henry J. Mugabe

President, Baptist Theological Seminary of Zimbabwe

BA, University of South Africa;
MDiv, PhD, Southern Baptist Theological Seminary

Melissa Rogers

Executive Director, Pew Forum on Religion and Public Life,
Washington, D.C.

BA, Baylor University;
JD, University of Pennsylvania School of Law

Patricia K. Suggs

Spiritual Director, Consultant (Spirituality and Aging)

BS, Illinois State University; MDiv, Duke Divinity School;
MEd, PhD, University of North Carolina at Greensboro

Oliver S. Thomas

Executive Director, NISWONGER FOUNDATION of Greenville

BS, University of Tennessee; MDiv, New Orleans Baptist Theological Seminary; LLM, University of Virginia; JD, University of Tennessee

J. David Waugh

Pastor, Metro Baptist Church, New York City,
Director, Rauschenbusch Metro Ministries, New York City

BA, Wake Forest University;
MDiv, Southern Baptist Theological Seminary;
DMin, Gordon Conwell Theological Seminary

Laretta Rivera Williams

Pastoral Resident; Sister of Mercy of North Carolina

BA, Sacred Heart College; MRE, Loyola University





PROGRAMS OF STUDY

The Master of Divinity Program

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

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

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

Goals for the Master of Divinity Degree

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

- **A knowledge of Christian scripture, history, and theology** that is substantial and relevant for pastoral ministry;
- **Evidence of sustained reflection on and participation in spiritual nurture**, both individual and communal;
- **Development of skills, gifts, and arts of ministry appropriate for leadership** in local congregations and other settings.

Master of Divinity Degree Program Requirements

Core Requirements 67 Hours

biblical studies	21 hours	ministerial studies	25 hours
BIB 501 Elementary Hebrew I and	3 hours	MIN 501 Art of Ministry I: Theological Imagination/ An Integrative Approach	3 hours
BIB 502 Elementary Hebrew II	3 hours		
or			
BIB 511 Introduction to New Testament Greek I and	3 hours	MIN 601A Art of Ministry IIA: Shared Wisdom/Practicum	3 hours
BIB 512 Introduction to New Testament Greek II	3 hours	MIN 601B Art of Ministry IIB	3 hours
BIB 521 Old Testament Interpretation I	3 hours	MIN 701A Art of Ministry IIIA: Integrative Project	2 hours
BIB 522 Old Testament Interpretation II	3 hours	MIN 701B Art of Ministry IIIB Integrative Project	2 hours
BIB 541 New Testament Interpretation I	3 hours	or	
BIB 542 New Testament Interpretation II	3 hours	MIN 702A Art of Ministry IIIA Internship Project	2 hours
One area elective course (in Old or New Testament)	3 hours	MIN 702B Art of Ministry IIIB Internship Project	2 hours
		or	
historical and theological studies	21 hours	MIN 703A Art of Ministry IIIA Colloquium	3 hours
HIS 501 History of Christianity I	3 hours	MIN 703B Art of Ministry IIIB Colloquium	1 hour
HIS 502 History of Christianity II	3 hours		
HIS 661 World Religions	3 hours	MIN 551 Homiletics and Worship	3 hours
or		MIN 631 The Ministry of Pastoral Care	3 hours
HIS 662 The Buddhist World of Thought and Practice	3 hours		
or		MIN 590, 591, 592, or 593 Multicultural Contexts for Ministry	3 hours
HIS 667 Islam	3 hours	SPI 571 Introduction to the Spiritual Life	3 hours
or			
HIS 762 Contemporary Judaism	3 hours		
THS 501 Christian Theology I	3 hours		
THS 502 Christian Theology II	3 hours		
THS 521 Foundation of Christian Ethics	3 hours		
One area elective course (in History or Theology)	3 hours		

General Elective Courses 23 Hours

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

Total Program 90 Hours

The Master of Divinity Curriculum

classical courses

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

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

general electives

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

vocational formation

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

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

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

Art of Ministry II is a 6-credit hour core requirement of the MDiv curriculum. To satisfy the requirement, students must complete the course through the Vocational Formation Program of the Divinity School or petition the director for an exception. Exceptions are granted following one of two

options. 1) to complete a one semester, 3-hour course, MIN 540—Specialized Internship and 6-credit hours of CPE; or 2) enroll in a compatible course through another seminary or divinity school. Compatible courses generally include at least the following elements:

- a structured process of reflection and evaluation
- a qualified mentor or supervisor
- course assignments and requirements equivalent to those of Ministerial Studies 601.

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

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

electives in vocational formation

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

clinical pastoral education (cpe)

Clinical pastoral education is a form of theological education that takes place in clinical settings where ministry is being practiced (health care facilities, correctional institutions, hospices, and a variety of other settings). Through involvement with persons in need and in conjunction with supervision from peers and supervisors, students engage issues of ministry and pastoral care and work to develop a clearer awareness of themselves as caregivers.

Students may complete a full unit of CPE for course credit by enrolling in an accredited program. Satisfactory completion of the program is equivalent to six credit hours.

In order for students to receive credit for CPE, the programs in which they enroll must be accredited by the

Association for Clinical Pastoral Education and approved by the associate dean for vocational formation. A directory of accredited CPE centers is available in the Office of Vocational Formation.

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

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

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

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

spiritual formation

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

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

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

corporate worship: Several regular community worship opportunities are available on the University campus, including weekly Divinity School and University chapel services.

A community worship committee designs Divinity School chapel services and third-year Divinity students are invited to preach. Students also participate in worship as liturgists and musicians. Annual liturgical celebrations include an Advent Festival of Lessons and Carols, and Akoni: In Praise of Great African Ancestors.

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

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

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

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

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

Special Educational Opportunities

spirituality and the arts program

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

one and two hour courses: The Divinity School has offered a variety of one and two hour courses that examine various

aspects of the arts and how they relate to theology, spiritual formation, and use in the church. Students may participate in practicum experiences including instrumental ensemble, choir, and dance.

artist in residence program: The Divinity School faculty and the dean designate artists in residence. Those selected may teach classes, work with students individually, provide leadership to the arts program and select student organizations, provide music for special events, and serve as consultants to the Divinity School as appropriate. The two persons named Artists in Residence for the 2006/2007 academic year are Dempsey Calhoun, a sculptor from Mocksville, NC; and Jan Detter, a multi-media artist from Winston-Salem, NC.



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

welding processes including gas, stick, mig and tig are among his processes.

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



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

Jan Detter is a mosaicist whose current work includes stones and found materials. Mosaics appeal to her because they traffic in brokenness and transformation. She has worked in the arts for 30 years as an artist,



arts administrator, and gallery owner. Her passion centers on art's ability to bridge disparate communities. Other ruling interests include her family and Habitat for Humanity. Detter has provided leadership to the Winston-Salem arts community in many areas. She is responsible for initiating "Bird Fest" in Winston-Salem, an activity that has raised thousands of dollars for Habitat for Humanity.

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

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

reynolda house museum of american art: Recently affiliated with the University, Reynolda House is home to one of the southeast's finest art collections. The Divinity School and Reynolda House collaborate on a course designed to feature the relationship between spirituality and American art. Kathleen F. G. Hutton, curator of education for Reynolda House, and Katherine Amos of the Divinity School, co-teach this course and are working together to develop a student internship program that will focus on assisting local churches in designing their own art programs.

connections in the art community: The Divinity School has supported the RiverRun International Film Festival, an annual program of the School of Filmmaking at the North Carolina School of the Arts. The Divinity School has collaborated on a panel discussion relating film and spirituality. Focusing on two festival films, All the Ships at Sea and Screen Door Jesus, the panel featured Katherine Amos, the Divinity School's associate dean for academic affairs, and the films' directors, Dan Sallitt and Kirk Davis.

urban ministry consortium

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

Denominational Studies

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

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

baptist studies program

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

episcopal church studies

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



lutheran studies

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

presbyterian studies program

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

quaker studies

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

Related Degree Programs at Wake Forest University

the master of arts in religion (MA)

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

The program is designed to require specialized study in a specific track while encouraging interdisciplinary coursework. Three general tracks of study are presently available: Biblical studies, East Asian religions, and religion and society. The program requires 30 hours of coursework, as well as a modern research language related to the area of the student’s

specialization. Students working in Biblical studies are expected to acquire the relevant biblical language for their research interests. A thesis that is defended before a committee of faculty is required for all tracks. Applicants for admission to the program usually have undertaken significant coursework in religion as part of their undergraduate course of study.

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

Public Theology Program

The Divinity School is committed to using the resources of theological education and reflection to benefit the community. The Public Theology program is designed to bring together the church, community, and academy through special lectures, workshops, conferences, and other events. It provides opportunities for interaction with nationally and internationally recognized scholars as well as leaders in the local faith community. Included in the Public Theology program is the Steelman Lecture series, as well as special worship programs offered during the year.

In 2005-2006, the Public Theology program sponsored: a workshop on racial reconciliation; a conversation with a Chinese Christian artist; an interfaith conference on the legacy of Pope John Paul II; film discussions with a local filmmaker; lectures by environmentalist Roger Gottlieb; Baptist theologian Paul Fiddes; journalist Bill Moyers; preacher Bernice King; civil rights activist Garner Taylor; and theologian Miroslav Volf. A calendar of Public Theology events is found on the Web site (<http://divinity.wfu.edu/publictheology.html>). There is also a listserv to keep people informed of Public Theology programs and events.

The Public Theology program is directed by Dr. Craig Atwood, John Comenius Visiting Professor of Moravian Studies. Dr. Atwood’s adult Bible class is broadcast live each Sunday morning at 10:05 on WSJS, AM 600, as part of the Public Theology program. It brings biblical scholarship and theological reflection to a public audience.

continuing education

Another way the Divinity School brings theological resources to the public is through continuing education programs. A variety of opportunities are offered by the Divinity School to assist clergy, lay persons, and the general public in continuing to learn in the fields of Bible, history of religion, theology, ministry, vocational formation, world religions, spirituality, urban ministry, and art and spirituality. Pastors and laypersons may audit a wide range of Divinity School classes. The list of classes open to auditors is available from the office of the associate dean for academic affairs or call (336) 758-3534.



faculty consultations and lectures

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

institute for ministry and vocation

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

The Center for Congregation Health is an education and consultation service established in 1992 as part of the School of Pastoral Care at the North Carolina Baptist Hospitals. The Center assists congregations in becoming healthier

communities of faith by 1) focusing resources on consulting with congregations at various transition moments, 2) equipping clergy leaders through intensive education events, and 3) training and continually resourcing interim pastors.

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

- **Discerning and clarifying pastoral identity**
- **Developing and improving the capacity for theological reflection**
- **Discovering and developing skills for particular specializations in ministry**
- **Exploring the connections between congregational identity and vocation**

A variety of continuing education events are held through the Institute each year. For more information, contact Dawn Hall at (336) 716-0459 or dmhall@wfubmc.edu.



Curriculum and Course Listings

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

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

Area elective courses: Electives that must be selected from certain categories in the core curriculum.

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

Course prerequisite requirements are indicated by the symbol P— following the course description. Permission of the instructor is indicated by POI. Unless specified otherwise, courses listed in this bulletin count as three credit hours.

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

Biblical Studies (BIB)

Languages

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

Hebrew

BIB 501 | Elementary Hebrew I (C)

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

BIB 502 | Elementary Hebrew II (C)

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

BIB 503 | Intermediate Hebrew

Intensive work in Hebrew grammar and syntax. Based on the reading of selected texts. Readings emphasize 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 (1-3 credit hours)

Directed study for those who have completed the required courses and one intermediate course in Biblical Hebrew.

Greek

BIB 511 | Introduction to New Testament Greek I (C)

A beginning course in Koine Greek, covering the fundamentals of grammar, with extensive reading in New Testament texts. Core requirement is met only after both semesters are completed.

BIB 512 | Introduction to New Testament Greek II (C)

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

BIB 611 | Intermediate Readings in Koine Greek

(1-3 credit hours)

Selections from the New Testament and other early Christian and Jewish writings. (May be offered for one, two, or three credits. May be taken more than once with different texts.) P—BIB 511 and 512; or equivalent.

BIB 641 | New Testament Exegesis

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

BIB 711 | Advanced Readings in Greek (1-3 credit hours)

An opportunity to read early Christian texts in Greek at an intermediate level for one to three hours a week. Readings and meeting times are decided by students and the instructor. P—BIB 511 and 512.

Old Testament

BIB 521 | Old Testament Interpretation I (C)

An introduction to the history, literature, and religion of ancient Israel. This course covers the Pentateuch and Former Prophets.

BIB 522 | Old Testament Interpretation II (C)

An introduction to the history, literature, and religion of ancient Israel. This course covers the Latter Prophets and the Writings. P—BIB 521.

BIB 625 | The Major Prophets

A close reading (exegesis) of Jeremiah, Isaiah, or Ezekiel with traditional and contemporary methods. Topics vary between the study of a single book and particular historical contexts (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

A close reading (exegesis) of the book of Genesis with traditional and contemporary methods. P—BIB 521.

BIB 630 | Daniel: Stories and Visions

A close reading (exegesis) of the book of Daniel with traditional and contemporary methods. P—BIB 522.

BIB 631 | The Five Scrolls of the Jewish Festivals

A literary and theological study of Esther, Ruth, Lamentations, Song of Songs, and Qoheleth (Ecclesiastes) both as canonical books and as festival readings in the Jewish liturgical year.

New Testament**BIB 541 | New Testament Interpretation I (C)**

The course situates earliest Christianity in its Greco-Roman and Jewish environment, introduces students to a range of approaches to New Testament study, and focuses on the Gospels as responses and witnesses to Jesus Christ.

BIB 542 | New Testament Interpretation II (C)

The course continues to explore Christian origins in historical context; furthers the exploration of interpretive approaches; and focuses on Acts of the Apostles, Paul, the epistles, and Revelation.

BIB 634 | The Apocalypse and Apocalypticism

A study of Revelation in its historical and literary context and as a source for contemporary reflection. P—BIB 542.

BIB 643 | Studies in New Testament Epistolary Literature

Either close study (exegesis) of one or more epistles or a comparative, thematic study. P—BIB 542.

BIB 644 | The Synoptic Gospels and Acts

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

BIB 645 | Studies in the Gospel and Epistles of John

A study of the Johannine community and writings with attention to both socio-historical and theological dimensions of the texts. P—BIB 541.

BIB 646 | Studies in Paul

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

Theology, Culture, and Hermeneutics in Biblical Studies**BIB 618 | Egypt and Babylon: Ancient Near Eastern Myth**

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

BIB 635 | The Bible and Hermeneutics

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

BIB 650 | Studies in Formative Judaism

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

BIB 652 | The Bible and Contemporary Cultures

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

BIB 653 | The Bible and Literature

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

BIB 661 | Feminist Interpretations of the Bible

An exploration of feminist hermeneutics for the reading of biblical texts.

BIB 722 | Old Testament Theology

A history of the discipline with attention to its shape, content, method, and purpose. Readings in major theologies of the twentieth century: Eichrodt, von Rad, and Brueggemann. P—BIB 522.

BIB 724 | The Bible and Theology

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

BIB 725 | The Bible and Ethics

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

BIB 726 | Special Studies in Early Christianity

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

BIB 741 | Jesus in History, Literature, and Culture

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

Topics Courses in Biblical Studies

BIB 790 | Topics Courses (1-3 credit hours)

Courses in Bible can be developed and offered on a one-time basis using this designation.

Historical Studies (HIS)

HIS 501 | History of Christianity I (C)

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

HIS 502 | History of Christianity II (C)

This course surveys the seventeenth through the twentieth centuries. Attention is given to the rise of “modernism” and its impact on philosophy, theology, ecclesiology, and politics. Catholic studies focus on individuals such as Sor Juana de la Cruz, Teresa of Avila, Alfred Loisy, Pius IX, John XXII, Dorothy Day, and on the development of papal infallibility, Vatican I and II, and the impact of Liberation Theology. Protestant studies examine the rise of Puritanism, missionary movements, dissenters, global Christianity, slavery and civil rights, and religions in America.

Early and Medieval Christianity

HIS 580 | Ecclesiastical Latin I

Basic vocabulary, grammar, and syntax for reading scriptural, liturgical, and other ecclesiastical texts.

HIS 581 | Ecclesiastical Latin II

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

HIS 582 | Ecclesiastical Latin III

Detailed study of liturgical and homiletic texts. Medieval Latin. P—HIS 581.

HIS 611 | Early Christianity

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

HIS 631 | History of Medieval Christianity

A study of major themes and events in the medieval churches. P—HIS 501 and Spirituality 571.

HIS 632 | Spirituality of the Middle Ages

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

HIS 731 | Mysticism and the Church

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

HIS 732 | Special Studies in Early Christianity

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

Reformation and Modern Christianity

HIS 651 | The Protestant and Catholic Reformations

A study of the origin and development of Reformation theology and ecclesiology. Also listed as Religion 668.

HIS 652 | Radical Christian Movements

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

HIS 671 | Religions in America

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

HIS 672 | Religion in the American South

A study of religious development in the South with attention to the relationships between religion and region.

HIS 693 | African-American Religious Traditions

A history of religious movements, communities, and individuals within African-American traditions.

HIS 771 | Religious Experience in America

An examination of the nature of conversion, mysticism, and other forms of religious experience in American religious life.

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. The course is designed as a discussion seminar. Also listed as Theological Studies 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 (1-2 credit hours)

This course examines traditional religions of Africa and relates them to the development of Christian religion in Africa. The course is conducted as a seminar.

HIS 691 | Women and Christianity

A study of the roles and contributions of women in representative Christian traditions. Also listed as Religion 670.

HIS 692 | Men's Studies and Religion

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

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 Theological Studies 638.

Denominational Studies

HIS 681 | American Denominationalism

A study of the development of denominationalism in America with particular attention to specific faith communities and the shape of religious organizations for the future.

HIS 682 | A History of the Baptists

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

HIS 683 | Denominational History

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

History of Religions: Comparative Religion

HIS 661 | World Religions (C)

An examination of the ideas and practices of major religious traditions in their historical and cultural contexts. The primary focus is on the Hindu and Buddhist traditions, the religions of China and Japan, and Islam. Also listed as Religion 660.

HIS 662 | The Buddhist World of Thought and Practice (C)

A survey of the development of Buddhism from India to Southeast Asia, China, Tibet, Japan, and the West, focusing on the transformation of Buddhist teachings and practices in these different social and cultural contexts. Also listed as Religion 661.

HIS 663 | Religions of Japan

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

HIS 664 | Conceptions of the Afterlife

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

HIS 665 | The Main Streams of Chinese Philosophy and Religion

An introduction to the most important traditions in Chinese philosophy and religion: Confucianism, Daoism (Taoism), and Chinese Buddhism or Chinese Chan (Zen) Buddhism. Also listed as Philosophy 253 and Religion 680.

HIS 667 | Islam (C)

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

HIS 761 | Rabbinic Judaism

This course discusses the origins, development, and systems of rabbinic Judaism from circa first century CE to the early Middle Ages, including introduction to classic texts and genres such as Mishnah, Talmud, Midrash, early ethical literature, and codes of Jewish law.

HIS 762 | Contemporary Judaism (C)

A study of the structure of modern Jewish worship, religious living, and thought; particular consideration to the impact of the Shoah, modern Israel, feminism, and interreligious relations.

Topics Courses in Historical Studies

HIS 790 | Topics Courses (1-3 credit hours)

Courses in history can be developed and offered on a one-time basis using this designation.

Ministerial Studies (MIN)

Homiletics and Rhetoric

MIN 551 | Homiletics and Worship (C)

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

MIN 552 | Public Speaking

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

MIN 652 | Contextual Homiletics

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

MIN 653 | Rhetoric and Religious Speech

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

MIN 654 | Preaching through the Church Year

Analyzes the biblical, theological, and pastoral nature of the seasons and special moments of the church year. In addition to instruction on sermon preparation for the major liturgical moments (e.g., Advent, Christmas, Lent, Easter, Pentecost),

attention is given to baptism, communion, weddings, and funerals.

MIN 655 | Preaching from the Old Testament

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

MIN 656 | Preaching Paul

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

MIN 752 | Homiletics and History

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

Worship and Liturgy

MIN 530 | Introduction to Christian Worship and Liturgy

A study of the role of symbol and ritual, sacred times and festivals, sacred places and persons, and expressions of art and music.

MIN 662 | Liturgical Books

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

MIN 663 | Ritual and Congregational Life

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

Polity, Leadership, and Congregational Life

MIN 641 | Congregational Leadership, Presbyterian Polity, and Reformed Theology

A study of the polity of the Presbyterian Church (USA). Attention is given to issues of congregational leadership as they are affected by Presbyterian polity structures.

MIN 642 | Gender and Leadership

Emphasizes the value of women’s leadership in the church from the following areas of thought and presentation: Bible, theology, church history, and current denominational patterns. In addition, the course presents theories and models of

leadership in various sectors, encourages student analysis of one's own leadership styles, and reviews successful influencing strategies for social change.

MIN 645 | Preaching, Worship, and the Care of Souls

Focuses on the relationship between leadership, ethics, and preaching in communities of faith. Special attention is given to the roles of gender, race, ethnicity, and class in homiletical practice and theology. The course also considers the role of pastoral leadership in guiding communities toward ethical decision-making that can result in justice and liberation. Also listed as Theological Studies 645.

MIN 647 | Episcopal Church Studies: Sacramental Theology and Liturgics

In this course students explore the heritage and current theology of the sacraments and worship of the Episcopal church. The course is a prerequisite for Episcopal students preparing for General Ordination Exams (GOE).

MIN 649 | Episcopal Church Studies: Seven Canonical Areas for General Ordination Exams

This course, required for all Episcopal students in the fall term of the senior year and prior to the following January GOE, provides an extensive review of Episcopal studies in preparation for the GOE and future ministry. P—MIN 647.

Christian Education

MIN 553 | The Use of the Small Groups in Christian Education and Spiritual Formation

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

MIN 554 | Introduction to Christian Education and Spiritual Formation in the Local Church

Focuses on the educational and spiritual needs of the membership of local congregations. The organization of educational programs is discussed as well as development and evaluation of curriculum. Leadership recruitment and development are addressed and consideration is given to the importance of spiritual formation as the heart of the educational program.

MIN 664 | Christian Education in the Black Church

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

MIN 665 | Theories and Practice in Christian Education

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

Pastoral Care and Counseling

MIN 631 | The Ministry of Pastoral Care (C)

A study of the church's ministry of caring for persons throughout the life cycle which is grounded in theological understandings of the human condition, the spiritual journey, and the nature of ministry.

MIN 632 | Pastoral Care in Medical Crises

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

MIN 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 731 | Disease, Meaning, and The Search for Wholeness

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

Urban Ministry

MIN 575 | Radical Jesus, Radical Justice

This one-credit course focuses on the centrality of the radical (authentic) Jesus of scripture as the foundation for radical justice in contemporary culture. Special attention is given to "followership" of this radical Jesus in order for individuals and congregations to make a vital difference in both direct service and advocacy social justice ministry.

MIN 576 | Urban Ministry: Ministering to Urban Churches

This one-credit urban ministry course exposes students, via Bible, required readings, and discussion, to aspects of spiritual, congregational and servant ministry in the city. Classroom lectures explore issues ranging from scriptures to social justice to the development of nonprofit corporations. This course requires a pilgrimage to a regional urban ministry site.

Vocational Formation**MIN 501 | Art of Ministry I: Theological Imagination: An Integrative Approach (C)**

A seminar designed to involve students and faculty in critical theological dialogue and to introduce students to an integrative exploration of vocational formation.

MIN 540 | Specialized Internship (1-3 credit hours)

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

MIN 541 | Specialized Internship (1-3 credit hours)

See description for MIN 540.

MIN 601a,b | Art of Ministry II: Shared Wisdom: Reflective Practice in Ministry (C)

Academic year internship that includes experiential learning, mentoring, peer group reflection, and classroom learning.

MIN 701a,b | Art of Ministry III: Integrative Project (C) (2 credit hours)

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

MIN 702a,b | Art of Ministry III: Internship Project (C) (2 credit hours)

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

MIN 703a | Art of Ministry III: Colloquium (C) (3 credit hours)**MIN 703b | Art of Ministry III: Colloquium (C) (1 credit hours)**

One option in the third year as an alternative to the Senior Project or a Third Year Internship is the Third Year Colloquium. During the fall semester, the colloquium meets the regular schedule of Tuesday and Thursday classes, concentrating on approximately five books from the different areas of the theological curriculum. Short analysis and responses move the colloquium forward through the fall semester.

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

Multicultural Contexts for Ministry (C)

All students are required to complete one course focused on specific ministries in diverse cultural and regional contexts.

MIN 590 | Cuba

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

MIN 591 | New York City

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

MIN 592 | Appalachia

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

MIN 593 | Romania

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

Topics Courses in Ministry

MIN 790 | Topics Courses (1-3 credit hours)

Courses in ministry can be developed and offered on a one-time basis using this designation.

Spirituality (SPI)

Spirituality and Devotion

SPI 571 | Introduction to the Spiritual Life (C)

A study of spiritual life through the consideration of commitment, spiritual disciplines, and the ways of prayer. Students examine their own spiritual life journeys and consider new paths for spiritual growth.

SPI 573 | Spirituality and Aging

A study of the role of spirituality in the changing segments of human life.

SPI 671 | Contemporary Spiritual Writers

A study of the principles of the spiritual life as presented in the works of selected contemporary writers. P—SPI 571.

SPI 672 | Praying the Scriptures

Reading the Bible as the prayer book of the church. P—SPI 571.

SPI 673 | Spirituality and Gender

A study of the role of gender in spiritual formation. P—SPI 571.

SPI 674 | Spiritual Formation Practice (1-3 credit hours)

This course gives students the opportunity to develop experiences and practices that will assist in their spiritual formation. It is intended to address current spiritual development needs or questions that students may have and to concentrate on the practice of self-care. The focus of this course is for the student to examine and enhance their relationship with God.

SPI 771 | Classics of Christian Devotion

A study of the principles of the spiritual life presented in the enduring classics of devotion. P—SPI 571.

SPI 772 | Varieties of Christian Spirituality (1-3 credit hours)

A selected study of conceptions and practices of the spiritual life in diverse Christian traditions. P—SPI 571.

Spirituality and the Arts

SPI 615 | Feminist and Womanist Literature and Faith (1-3 credit hours)

An exploration of feminist, womanist, and judgerista theologies and their connections to contemporary fiction written by women.

SPI 616 | Faith and Film (1-3 credit hours)

This class focuses on the use of film in personal and communal spiritual growth. Diverse films are viewed in class and each film is discussed from a spiritual perspective. Domestic and foreign films are viewed, as well as documentaries.

SPI 617 | Folk Art and the Spiritual Life (1 credit hour)

An examination of how folk art has emerged from religious traditions and been influenced by particular denominations or beliefs. The class discusses how persons can grow spiritually through producing folk art and how the folk art of others can influence spiritual growth. There is a particular emphasis on contemporary folk art and religious folk art of the U.S. Southwest.

SPI 618 | Shaping the Spiritual Life Through the Art of Sculpture (1 credit hour)

Examining the elusive nature of the spiritual life while drawing upon the awe and wonder of the natural world, this course seeks to shape spiritual growth through a sculptor's sensibility. Topics explored include the use and importance of the drawn line; the mystery of stone; the discovery of found objects; the incorporation of form; shape and texture in daily life; the dichotomy and fusion of the spiritual and natural; the concept of balance; and exposure to a wide variety of artists and art forms via text and discussions. The course includes visits to the sculptor's studio.

SPI 619 | American Arts Discovery: The Spiritual in the Art of the Reynolda House Museum of American Art (2 credit hours)

Students examine and reflect on the spirituality of the art collection of the Reynolda House Museum of American Art, which houses one of the finest American art collections in the U.S. Students consider art, creativity, and the sacred. Research, analysis, reflection, and the sharing of stories and devotions are parts of the course content.

SPI 620 | Using Art to Build Community (1 credit hour)

Students learn how to use the arts as a means of building community. Art can provide a safe environment for individuals to learn how to work together and build a welcoming and productive atmosphere. Students learn specific art forms to use for communal development.

SPI 621 | Spirituality of the Icon (1 credit hour)

Provides students with an introduction to the history, theology, holy beauty, and devotional uses of religious icons, with major emphasis on Christian traditions. Icons have traditionally provided a "window to heaven" and also a way to learn theology and scripture. As devotional art, they have provided a means of growing spiritually.

SPI 622 | Art Making as Spiritual Practice (2 credit hours)

Combines a series of readings about the art of our time from a variety of cultures, interspersed with studio time. Readings are examined in the light of art as a way of growing

spiritually. The class collaborates on making a pair of site specific art works using mixed media to be installed at the Divinity School.

SPI 623 | Music in the Church

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

SPI 624 | Practicum: Divinity School Choir (1- 4 credit hours)

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

SPI 625 | Practicum: Instrumental Ensemble (1- 4 credit hours)

An exploration of sacred music in small ensembles. Students develop their musical and ministerial skills by forming small ensembles, building repertoires, and performing in public worship. P—POI.

SPI 626 | Practicum: Dance (1- 4 credit hours)

The dance practicum offers students the opportunity to participate in dance and dance design with emphasis on using dance in the worship experience. Students learn how to express their faith through movement and how dance has been used in major world religions to express faith. The professor and students participate together in a worship experience at the Divinity School.

SPI 627 Using Art to Build Your Spiritual Autobiography

(1 credit hour)

This course will guide the student to the creation of a written and visual spiritual autobiography. This class is intended to introduce the student to a variety of mixed media and visual art processes that will loosen the personal story hiding within. The aim is to strip off our generalized cultural and academic mythologies and reveal our highly individual soul stories. This course is structured as pass/fail.

Topics Courses in Spirituality

SPI 790 | Topics Courses (1-3 credit hours)

Courses in Spirituality can be developed and offered on a one-time basis using this designation.

Theological Studies (THS)

THS 501 | Christian Theology I (C)

A study of central themes and systematic connections in Christian theology, focusing on revelation, God, creation, and humanity. The course examines a variety of theological viewpoints.

THS 502 | Christian Theology II (C)

A study of central themes and systematic connections in Christian theology from a variety of perspectives. The course addresses sin, Christology, reconciliation, church, ethics, and eschatology. The course requires a major essay on theological self-understanding.

Systematic Theology

THS 611 | The Providence of God

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

THS 612 | Theological Anthropology

Perspectives on the origin, nature, and destiny of humanity in contemporary theological discussion.

THS 613 | The Church

A critical study of the church and its ministries in the varieties of Christian tradition. Special attention to biblical images and corresponding theological models of the church.

THS 641 | The Authority of the Bible

An analysis of different conceptions of the authority of the Bible in recent theology.

THS 710 | The Bible and Theology

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

THS 711 | The Doctrine of God

An exploration of the being and attributes of God in conjunction with the doctrine of the Trinity.

THS 712 | Contemporary Christology

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

Theology and Culture

THS 632 | Feminist Theologies

Feminist critiques and reconstructions of Christian theology.

THS 634 | Narrative Theology and Story Telling

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

THS 635 | Theology and the Holocaust

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

THS 636 | Sociology of Religion

A survey of the basic elements of sociology with particular attention to religious phenomena.

THS 637 | African-American Theology

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

THS 638 | God and the NYTimes

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 Historical Studies 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. The course is designed as a discussion seminar. Also listed as Historical Studies 772.

Ethics

THS 521 | Foundations of Christian Ethics (C)

A discussion of the diverse philosophical and theological approaches to Christian ethics and their application to specific ethical issues.

THS 621 | Christianity and Public Policy

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

THS 622 | Church, Law, and Ethics

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

THS 623 | Religious Traditions and Human Rights

A study of relationships and tensions between religious traditions and human rights, with illustrations from historical and contemporary issues and movements. Also listed as Religion 336.

THS 624 | Church and State in America

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

THS 644 | Justice and Judgment: “I’ll See You In Court!”

(1-3 credit hours)

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 645 | Preaching, Worship, and the Care of Souls

Focuses on the relationship between leadership, ethics, and preaching in communities of faith. Special attention is given to the roles of gender, race, ethnicity, and class in homiletical practice and theology. The course also considers the role of pastoral leadership in guiding communities toward ethical decision-making that can result in justice and liberation. Also listed as Ministerial Studies 645.

THS 721 | Freedom of Religion Under the Constitution

A study of the law of religious freedom as it has been fashioned by the U.S. Supreme Court under the First and Fourteenth Amendments. Also listed as Law 584.

THS 722 | Law, Liberty, and Morality

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

Christian Mission and Ecumenism

THS 651 | The Emerging Church In the Two-Thirds World

An investigation of contemporary Christian communities in Africa, Asia, the Caribbean, and Latin America with special attention to theological, political, and economic activities.

THS 671 | Christian Mission in Global Perspective

A study of the history of Christian mission including contemporary denominational and ecumenical models for Christian presence, witness, and evangelism.

THS 672 | Interfaith Dialogue

An exploration of the challenges and opportunities presented by the contemporary encounters between Christians and people of other religious communities.

THS 771 | The Church in Contemporary Cultures

A study of historical antecedents, current structures, changing trends, and global relationships which impact the church now and toward the future.

THS 772 | Ecumenism and the Churches

A history of ecumenism and its influence on contemporary Christian communities.

Topics Courses in Theology

THS 790 | Topics Courses (1-3 credit hours)

Courses in theology can be developed and offered on a one-time basis using this designation.

Independent Study (IDS)

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 two independent studies in the MDiv program.
- 3) A student must have a GPA of 3.3 in order to register for an independent study.

- 4) A request for the study must be made in writing by the student to the faculty member.
- 5) The faculty member must be convinced that special circumstances warrant the request.
- 6) The terms for an independent study must be put in writing and agreed to by the student and the faculty member.
- 7) No faculty member is obligated to offer independent studies.
- 8) Credit varies from one to three hours.

IDS 791 | Independent Study I

See description. Offered fall semester.

IDS 792 | Independent Study II

See description. Offered spring semester.

IDS 793 | Independent Study III

See description. Offered first summer session.

IDS 794 | Independent Study IV

See description. Offered second summer session.

One-Credit Courses

One-credit courses introduce topics of current theological, spiritual, ministerial, and cultural interest. Courses are offered by a variety of visiting professors and by the Divinity School and University faculty. Students may elect up to nine one-credit course hours toward the MDiv degree. Of those nine hours, students taking practicum courses in music ensemble, dance, and choir may apply four credit hours toward graduation requirements. Beyond the four credit hour limit, students may continue to participate in practicum courses and are not required to register for audit status. Additional information is available through the Office of the Associate Dean for Academic Affairs.

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 Divinity School seeks students who will constructively engage the diversity of the University, with openness to learning from persons of other religious traditions and from those who hold divergent values and commitments.

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

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

Individuals desiring admission to the MDiv program should request an application packet from the Office of Admissions. In addition to the application, candidates must supply supporting documents which include:

- 1) **official academic transcripts** from prior educational institutions attended; applicants should submit current transcripts with their initial application. Those whose undergraduate studies are in process must also submit a final transcript documenting the completion of their degree;
- 2) **four letters of recommendation and endorsement** (at least two academic references are required; others may include church, community or business related references that speak to the applicant's character);
- 3) **the applicant's personal essays**; and
- 4) **an application fee of \$50.**

Once an application is complete, the applicant is notified and the file is forwarded to the faculty committee on admissions. All applications are read and evaluated by members of the faculty and administration and recommendations are

forwarded to the dean. One of four recommendations may be made by the committee: full admission, probationary admission, wait list, or decline of admission. A limited number of students whose undergraduate GPA is below 2.80 may be admitted on probation. The Admissions Committee also reserves the right to place some applicants on a wait list pending availability of openings in the first-year class. Applicants who are placed on a wait list are contacted as openings become available. All applicants to the MDiv program are notified as soon as a decision is made.

an admissions interview

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

admission to the divinity school

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

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

applying to the divinity school as an occasional student

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

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

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

limited enrollment

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

spring semester admissions

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

Tuition, Fees, and Related Costs

tuition for master of divinity program: fall 2006–spring 2007

For students enrolled in a minimum of 9 semester hours	\$ 14,500
For students enrolled in fewer than 9 semester hours	\$ 585 per semester hour
Tuition for special students	\$ 585 per semester hour
Auditors	\$ 50 per semester hour
Student Activity Fee	\$ 350
University Health Coverage*	\$ 1,279

* 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 pages 25-27 of the 2006-2007 *Wake Forest University Undergraduate Bulletin* for the return of program funds policy.

Weeks from Registration*	Percentage of Total Tuition to be Refunded
1	100% of tuition
2	75% of tuition
3	50% of tuition
4	25% of tuition
5	0% of tuition

*Fractions of a week are counted as full weeks.

estimated cost of attending the divinity school, fall 2006–spring 2007

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

Tuition	\$ 14,500
Room & Board based on (10 months)	\$ 9,200
Books and Supplies	\$ 1,000
Personal Expenses	\$ 2,285
Transportation	\$ 1,600
Student Activity Fee	\$ 350
Estimated Total Costs 2006-2007	\$ 28,935
<i>plus health insurance</i>	\$ 1,279

Financial Aid and Scholarships

Institutional financial aid comes in the form of merit and need-based scholarships 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 students and are usually renewable for up to three years (six semesters) based on continued academic success. Merit awards may range from 25% to 100% of tuition. All candidates for admission are given consideration for these awards. Need-based scholarships, work-study programs, and loans are based upon financial information applicants provide. Scholarships outside the Divinity School may also be available through various congregations, denominations, agencies, and foundations. The Office of Admissions will provide information regarding those opportunities on request. A complete financial aid packet is available from the Office of Admissions.

fellowships

The Samuel and Sarah Wait graduate fellowship in theology and ministry is named for the University's principal founders.

The Wait Fellowship is the most selective and comprehensive of the Divinity School's merit awards. The fellowships are awarded to students who demonstrate strong potential for graduate-level work and exceptional promise for Christian ministry.

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

scholarships

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

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

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

The Baker Family Divinity Endowment assists student preparing for Christian vocations with preference given to those preparing for congregational ministry. Prentiss Baker III ('65) of Raleigh, NC, established this fund in 2002.

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

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

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

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

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

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

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

The John Cecil Daniel Scholarship Fund supports Divinity School students with a preference for students from Georgia

who are active in Baptist congregations. The fund was established in 2001 by Mary Margaret Daniel Ware of Memphis, TN, in memory of her father.

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

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

The Lynn and Fredda Durham Scholarship provides financial assistance to students preparing for service as pastors or missionaries. This fund was established by Lynn D. Durham ('38) of Midland, 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 Divinity School scholarship endowed by a congregation.

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

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

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

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

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

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

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

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

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

The Rev. Dr. Edward Glen Holt Divinity School 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 Divinity School Class Scholarship was established by all twenty members of the Divinity School's first graduating class in 2002 to honor and promote the commitment and the adventurous and innovative spirit that characterizes the class.

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

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

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

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

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

The Harriet G. Mast Scholarship 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 Divinity School. 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 Divinity School to study a semester in Washington, DC, to learn first hand of the issues of church and state. The students are known as "Moyers Scholars."

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

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

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

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

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

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

The Ridsen 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 Ridsen P. Reece, a resident of Winston-Salem, NC.

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

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

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

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

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

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

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

The Tamra Wright Thomas Fund provides scholarship assistance for students who demonstrate leadership and academic achievement. 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 Divinity School Board of Visitors Scholarship is awarded to students in the Master of Divinity program on the basis of merit and need. It was established in 1998 by the first members of the Divinity School's Board of Visitors.

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

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

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

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

endowed internships

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

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

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

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

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

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

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



Grading System

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

For all courses carrying graduate credit in the Divinity School, there are three passing grades—A (excellent), B (commendable), and C (satisfactory)—and one failing grade, F (failure). An A has the grade point value of 4.00 for each semester hour of credit involved, a B the value of 3.00 for each semester hour of credit involved, and C the value of 2.00 for each semester hour of credit involved. An F grade carries no credit. Core courses with a grade of F must be repeated. Pluses and minuses may be given at the discretion of the faculty member.

repetition of courses

A student may repeat a Divinity School 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 in consequence of an honor violation; in this case, both the F and the grade for the repeated course will be calculated in the student's grade point average.

pass/fail option

In order to encourage students to explore new areas, the Divinity School 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 six credit 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 dean. No more than seven credits 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. If the work recorded as an I is not completed within 30 days after a student enters his or her next semester (excluding the summer session), the grade automatically becomes an F (failure). In no case is a graduate degree awarded to a student who has an I grade on record.

Divinity School Grade/Point Equivalent

Grade	Points	Definition
A	4.00	Excellent
A-	3.67	
B+	3.33	
B	3.00	Commendable
B-	2.67	
C+	2.33	
C	2.00	Satisfactory
C-	1.67	
F	.00	Failing
I	.00	Incomplete
NR	.00	Not reported
P	**	Passing
AUD	**	Audit
DRP	**	Late drop
WD	**	Withdrawal

**Grade not calculated in grade point average. Grades of F, I, or NR which are earned in the Pass/Fail mode do not affect the grade point average.

Transfer credit may be counted toward the graduation requirements, but grades earned as transfer credit are not used in calculating the Wake Forest grade point average. The grades appearing on the Wake Forest transcript are the actual grades earned, but the units shown are only those accepted for transfer by Wake Forest. Courses which have not been approved for transfer are noted with the designation N.

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

Departmental course abbreviations may be found in the Divinity School Bulletin. Some courses transferred from other institutions may have abbreviations not found in the Bulletins.

probation

All students must have an overall grade point average of 2.67 in order to graduate with the Master of Divinity degree. A student who falls below a 2.67 cumulative grade point average

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

Class Attendance

All students are required to attend classes regularly and to prepare thoroughly. Students must receive prior approval from faculty for planned absences. Failure to meet these requirements may adversely affect grading. Most course syllabi specify class attendance requirements.

Honor Code

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

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

Divinity School Policies

policies on grievances

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

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

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

- Step 1.** Student concerns about professors, specific courses, or other matters should begin with a conference with the particular professor or staff person, offering formal or informal statements of concern.
- Step 2.** If the concern is not resolved in consultation with the professor or staff person, then the student(s) should schedule a conference with the associate dean for academic affairs. At that time, an informal or formal statement of concern will be brought to the associate dean of academic affairs.
- Step 3.** The associate dean of academic affairs will attempt to resolve the issue to the satisfaction of the relevant parties by convening a meeting between the student(s) and the professor or staff person. If the associate dean is the professor against whom the student(s) has the grievance, the student(s) may begin the appeal with the dean of the Divinity School.
- Step 4.** If the issue remains unresolved, the student(s) may appeal to the dean of the Divinity School who will meet with the student(s) and the professor or staff person and attempt to informally or formally resolve the issue. Formal grievances against the dean should be made to the University provost. The provost will function in the dean's role in the remaining steps of the process.
- Step 5.** If concerns remain, the student may initiate a formal grievance procedure. At this point, the student(s) should present the grievance in the form of a written statement of concern. Within 14 days, the dean will appoint a grievance committee composed of two faculty members and one student. The committee will meet with the student(s) making the appeal, the professor or staff person, and the associate dean for academic affairs for a full discussion of the grievance.
- Step 6.** The committee will make a recommendation to the dean who will communicate the final decision in writing to the student(s) and the professor or staff person.

policies on credit for academic work done out of residence

Part 1. Policy on Transfer of Academic Credit

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

will be awarded as core courses. Students should be prepared to submit supporting documents to the faculty committee.

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

- 1) The course must be taken at an institution accredited by a recognized accrediting body.*
- 2) Courses must be taken at the graduate or professional level.
- 3) A grade of B- or higher must be earned in the course in order for the course to be considered for transfer credit. If the course is to be considered for transfer credit as a core course the grade earned must be a B or higher.
- 4) Applicants for transfer credit must have earned the credit after earning a bachelor's degree.
- 5) The course must have been taken within the eight years prior to matriculating at the Divinity School.
- 6) Any course credit earned that has been utilized or will be utilized for another degree program is not normally transferred.
- 7) No more than 12 hours will be transferred from a non-theological graduate program. If 12 hours are to be transferred, the student will be required to demonstrate the course's or courses' relevance to the Master of Divinity degree.

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

Part 2. Policy on Credit for Clinical Pastoral Education and Specialized Internships

Students enrolled in the Master of Divinity program may earn credit by successfully completing an accredited program in Clinical Pastoral Education. Additional credit may be earned in a select number of internships. Information is available in the vocational formation office.

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

Part 3. Policy on Advanced Academic Standing

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

policy on full-time student status

The Divinity School defines a full-time student as any student in the Master of Divinity program enrolled in nine or more semester hours. Since the current policy restricts the Master of Divinity degree program to full-time students, all degree students in the Divinity School are expected to enroll for nine or more hours. Exceptions are made in a student's final semester prior to graduation when less than nine hours are required for graduation. Students may also request to be considered for limited enrollment status. (See description on page 55.)

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

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

policy on occasional student and auditor status

occasional students

1. Exploratory Enrollment Status

Students in the exploratory category will have a one-year, six credit hour per semester, enrollment limit in this category and are not eligible for financial aid. Exploratory students who want to be considered for admittance to a degree program must go through the full admissions process.

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

2. Temporary Enrollment Status

Students seeking credit to transfer to other degree programs may enroll in Wake Forest Divinity School courses after completing admissions materials specified by the Admissions Office.

auditors

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

policy on limited enrollment status

Degree-seeking students can, under certain circumstances, request limited enrollment status. Students granted limited enrollment status can take fewer than nine credit hours per semester or up to 15 credit hours per academic year. Students who request limited enrollment status must complete the degree within five years. Stafford loans are the only financial aid that may be available during the limited enrollment period. Previous higher education loans may no longer be deferred if students drop below nine hours.

policy on withdrawal and leaves of absence

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

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



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

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

A course abandoned with insufficient reason for withdrawal is assigned the letter grade F. In some cases, faculty may initiate the withdrawal process for due cause. A student cannot be withdrawn or granted a leave of absence without submitting a written request to the dean of the Divinity School.

policy on readmission to the divinity school

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

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

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

policy on graduation application process

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

policy on hold for registration or graduation

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

statement on inclusive language

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

The implementation includes the following guidelines:

- 1) Instead of the term "man" and derivative compounds (e.g., clergyman, chairman), use such terms as "humanity," "humankind," "person," "people," "women and men," "clergy" or "clergyperson," "chair" or "chairperson."
- 2) Instead of singular masculine pronouns, use "he and she" and "his and hers," or, where appropriate,

convert the singular pronouns to plurals, "they" and "theirs" (except when quoting historical documents).

- 3) Instead of pronouns for God, especially masculine pronouns, repeat the proper noun, utilize a different noun, or case the words so as to circumvent the problem (except when quoting translations of the Bible and historical documents). One strategy among others for using pronouns in reference to God is to vary masculine and feminine constructions.
- 4) Instead of exclusively using male imagery for God, a pattern that dominates Christian tradition, when using such imagery, use corresponding female imagery to communicate the identity of God beyond the distinctions of gender.

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

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

University Policies

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

The University encourages students to conduct themselves as mature men and women and invites them to participate in the 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.

policy on sexual harassment

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

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

- submission to the conduct is made either explicitly or implicitly a term or condition of an individual's employment or academic success;
- submission to or rejection of the conduct by an individual is used as a basis for employment or academic decisions affecting the individual, or;
- the conduct has the purpose or effect of interfering with an individual's work or academic performance or creating an intimidating, hostile, or offensive work or academic environment.

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

complaint procedure: Any faculty member, employee, or student who believes that he or she has been sexually harassed or has observed or been subject to a violation of this policy has a responsibility to bring the matter to the attention of an appropriate University official, including the vice president for student life, his or her dean, the provost, the director of equal employment opportunity/training, his or her department chair, or his or her supervisor. Complaints of sexual harassment will be treated seriously and will be promptly investigated with reasonable steps being taken to protect

the confidentiality of both parties. The director of equal employment opportunity/training is available to provide guidance and assistance in proper handling of any allegation. Individuals who report sexual harassment or present evidence in a sexual harassment investigation are protected from retaliatory personnel or academic action.

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

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

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

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

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

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

protection against improper disclosure: Information about student views, beliefs, and political associations which professors acquire in the course of their work as instructors, advisers, and counselors is considered confidential. Protection against improper disclosure is a serious professional obligation. Judgements of ability and character may be provided



under appropriate circumstances, always with the knowledge of consent of the student.

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

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

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

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

Students and their organizations will be allowed reasonable access to University facilities for academic purposes,

organizational meetings, sponsored lectures, etc. Routine procedures required by the University for obtaining access to facilities are designed only to insure that there is orderly scheduling of a facility as well as adequate preparation for an event and that the occasion is conducted in a manner appropriate to an academic community. Students and their organizations are allowed to invite and hear any person of their choosing. The University's control of campus facilities cannot be used as a device of censorship.

student participation in university government: As constituents of an academic community, students are free, individually and collectively, to express their views on issues of University policy and on matters of general interest to the student body.

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

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

The Family Educational Rights and Privacy Act

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

These are:

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

Students should submit to the registrar, dean, head of the academic department, or other appropriate official, written requests that identify the record(s) they wish to inspect. The University official will make arrangements for access and notify the 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; or a student serving on an official committee, such as a disciplinary or grievance committee, or assisting another school official in performing his or her tasks.

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 a parent of a student or an eligible student. Parents of students and eligible students have the right to refuse to permit the designation of any or all of the above information as directory information. In that case, this information will not be disclosed except with the consent of a parent or student, or as otherwise allowed by FERPA.

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

If a refusal is not filed, Wake Forest assumes that neither a parent of a student nor eligible student objects 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.



Worship

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

Community Life

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

In Wingate Hall, priority has been given to common spaces that allow for interaction and conversation. In addition to



these spaces, the establishment of residential Divinity Houses near campus enables some students to share common meals, and to participate in special events and campus life.

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

Housing and Meals

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

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

The Office of Residence Life and Housing, located in the Benson Center, serves as an information center for individuals who wish to advertise rooms, apartments, and houses for rent or sale. It also provides a place for students to list information if they are interested in finding a roommate to share expenses. Off-campus facilities listed with the Office of Residence Life and Housing are not screened. The University serves as an information source and does not assume responsibility for placement, lease agreements, or landlord-tenant relations.

Divinity School students provide for their own meals. Community lunches are provided by area churches and other groups at least twice a month. Drink machines, microwave ovens, and refrigerators are available in the lower auditorium of Wingate Hall.

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

Special Events

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

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

Administered by the Department of Religion, Wake Forest University:

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

the Easley lectures: Named for John Allen Easley, a professor of religion at Wake Forest College from 1938 to 1963, the lectures explore diverse topics in religious studies.

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

Libraries

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

The Wake Forest University libraries include the Z. Smith Reynolds Library (ZSR), the Professional Center Library (serving the Law School and the Babcock Graduate School of Management), and the Coy C. Carpenter Library of the Wake Forest University School of Medicine. The three libraries maintain collections totaling over 1.7 million print volumes and subscriptions to more than 32,000 periodicals and serials,

largely of scholarly content. The Z. Smith Reynolds Library holds over 1.4 million volumes in the general collection, over 1 million reels of microfilm and pieces of microtext, and more than 20,000 videos and DVDs. As a congressionally designated selective federal depository and depository of North Carolina government information, the ZSR Library holds over 170,000 government documents. The Professional Center Library holds nearly 200,000 volumes. The Coy C. Carpenter Library of the WFU Medical School holds over 150,000 volumes. The Wake Forest libraries share an online catalog that also provides access to electronic journals, databases, and other resources, all accessible via the campus network and on the Internet.

The Z. Smith Reynolds Library supports the academic and research needs of the undergraduate College, the Calloway School of Business and Accountancy, the Graduate School of Arts and Sciences, and the Divinity School. The ZSR Library provides comprehensive reference and research services, including assistance with directed and independent research; online searching; discipline-related library instruction; information literacy classes; general library orientations; and tours. Reference tools are available in electronic and print formats. Wake Forest students, faculty, and staff may use interlibrary loan services to borrow materials from other libraries throughout the country at no charge.

Special collections in the Z. Smith Reynolds Library include the Rare Books and Manuscripts Collection and Ethel Taylor Crittendon Baptist Historical Collection. The Rare Books Collection, greatly enhanced by the donation of rare and fine books of the late Charles H. Babcock, emphasizes American and British authors of the late nineteenth and early twentieth centuries. Among the collections are those of Mark Twain, Gertrude Stein, William Butler Yeats, and T. S. Eliot. The extensive Anglo-Irish literature collection includes the Dolmen Press Archives. The archive of alumna 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 a collection of the personal papers of prominent ministers, educators, and government officials with ties to Wake Forest. The Wake Forest College/University Archive is maintained in this library as well.

The entire library is equipped for wireless Internet access. Facilities in the ZSR Library include the Information Technology Center (ITC) which offers digital imaging, scanning, multimedia services, collaborative workstations, a computer lab, and technology training. Small group study rooms may be reserved at the circulation desk. In addition, 90 locking study carrels, located throughout the Reynolds stacks, may be reserved by graduate students. Two 24-hour study areas, one of which houses a cyber café, are accessible by key-card. For more information, visit the ZSR Library Web site at <http://zsr.wfu.edu/>.

Information Systems

Information Systems supports University instruction, research, and administrative needs. The campus computer network offers high-speed wired and wireless connectivity from all campus buildings. Upon enrollment, Divinity School students may lease Wake Forest-owned ThinkPads from Information Systems. 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 and e-mail and Internet applications like Thunderbird and Macromedia Dreamweaver. A large variety of instructional, classroom, and research resources are available. These include the online catalog, databases, and electronic journals provided by the Z. Smith Reynolds Library. For more information, contact the Information Systems Help Desk at (336) 758-4357 or <http://help.wfu.edu>.

Contact the Information Systems Help Desk for questions concerning computing at Wake Forest, accessing Wake Forest computing resources (logins and passwords), warranty service on Wake Forest ThinkPads, and Internet service providers. The Information Systems Help Desk is located in room 256 of the Information Systems Building. The Help Desk provides assistance by telephone and supports walk-in customers from 8 a.m. until 9 p.m., Monday through Thursday; 8 a.m. until 5 p.m. on Friday; and 5 p.m. until 9 p.m. on Sunday. Hours are subject to change. For the latest information, visit the Help Desk Web site at <http://help.wfu.edu>. A voice mail retrieval system is activated on weekends and during holiday breaks to respond to emergency calls.

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

Students also have access to computing resources outside the University. Wake Forest has a gigabit Ethernet connection to the Winston-Salem RPOP (regional point of presence) for Internet access. This RPOP connects the University to the North Carolina Research and Education Network (NCREN), the Internet service provider for the majority of North Carolina colleges and universities. Through this connection, Wake Forest has access to additional extensive supercomputing facilities located throughout the state of North Carolina as well as access to all the premiere research networks in the world, including Internet II, Abilene, and the VBNS (Very high performance Backbone Network Service). Wake Forest works closely with NCREN on other advanced network and Internet technologies. The University

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

The University has an extensive collection of computing facilities that serve both academic and business needs. 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 classrooms and residence halls and most other campus buildings. LINUX and Windows-based servers provide for business computing needs and services. A mix of LINUX, AIX systems and Windows-based systems provide for messaging, systems management, Internet, intranet, courseware, various research needs, and file and print services. A LINUX supercomputing cluster provides supercomputing services for math, computer science, physics, and other scientific research applications. These systems are available to students, faculty, and staff 24 hours a day through the Wake Forest University network or ISP connectivity. All connections are protected by VPN and firewalls.

Student Health Service

The George C. Mackie Health Center is located on the right lower level of the Reynolds Gymnasium, (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, confidential HIV testing, and travel information.

A full staff is available by appointment during clinic hours (fall and spring semesters): 8:30 a.m.-noon; 1:30 p.m.-4 p.m., Monday-Friday; and Monday-Thursday during the summer. A limited staff is available for urgent care and observation 24 hours a day, 7 days a week, when school is in session during the academic year. The services of the staff are covered by tuition. There is a charge for medications, laboratory tests, observation care, and some supplies and services.

Documentation of immunizations required by the University and the state of North Carolina (as described on these pages), must be received by July 1 for fall semester or December 1 for spring semester. This documentation should be on or attached to the completed "Health Information Summary" form.

Confidentiality: Medical information and records are strictly confidential. Information or records are not released to

University officials, friends, or family members without the student's permission. In addition, information will not be shared with therapists or physicians who are not involved in the student's immediate care without the student's permission.

Health Information: Online health information is available through the "Campus Life" section of the Wake Forest University homepage.

Class Excuses: The health service does not issue statements or excuses for class attendance.

Health Insurance: University policy requires that all students have health insurance. Information about the student group insurance plan is mailed to all students from Financial and Accounting Services during the summer. Information is available online, www.wfu.edu/shs or www.studentresources.com. Students are strongly encouraged to review their current plan to assure adequate coverage.

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

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

Health Information Summary: All students are required to have on file in the Student Health Service the WFU Student Health Service Health Information Summary form. This form is mailed in the May packet that goes to all new students. You may also download it at <http://www.wfu.edu/shs>.

Immunization Policy

Wake Forest University and North Carolina State Law (G.S. 130A-152) require documentation of certain immunizations for students attending a North Carolina college or university. Students must submit certification of these immunizations **PRIOR TO REGISTRATION**. Documentation should be on or attached to the completed WFU Student Health Service Health Information Summary form provided by the Student Health Service in order to assure correct identification of the student. If you have not received the Health Information Summary form, contact the Student Health Service or download it from the Wake Forest Student Health Service Web page at www.wfu.edu/shs/docs/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 (4) credit hours or less.

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

Required:

1. **Tetanus and Diphtheria (Td)** Students must document a Td immunization series and a booster within ten years of enrollment.
2. **Rubeola (Measles)** Students must document two doses of live virus measles vaccine given at least thirty days apart, on or after their first birthday (after 3/21/63*) unless (a) they have a physician's certificate which states that they have had measles prior to 1/1/94, (b) they were born prior to 1/1/57, or (c) they have documentation of a titer indicating they are immune.
3. **Rubella (German Measles)** Students must document that they have had one dose of live virus vaccine on or after their first birthday (after 6/9/69*) unless (a) they have documentation of a titer indicating they are immune, or (b) they will be fifty years old before they enroll. History of the disease is not acceptable.
4. **Mumps** Students must document that they have had one dose of live virus mumps vaccine on or after their first birthday (after 12/28/67*) unless (a) they were born before 1/1/57, or (b) they have documentation of a titer indicating they are immune. History of the disease is not acceptable.
5. **Polio** Students must document that they have had a trivalent polio vaccine series and a booster on or after their fourth birthday unless they will be eighteen years old or older when they enroll.
6. **Tuberculin Skin Test** The test is required within twelve months if (a) the student has been exposed to tuberculosis 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.

** Indicates date the vaccine was licensed by the FDA. Combination vaccines have different licensed dates.*

Recommended:

1. **Hepatitis B:** A three-dose series of the vaccine is recommended by the Centers for Disease Control.
2. **Varicella:** The two-dose series is recommended. Discuss with a health provider.

Immunizations required under North Carolina law must be documented within 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.

University Counseling Center

The **University Counseling Center, 118 Reynolda Hall, offers short-term counseling** for a broad range of psychological issues including stress, anxiety, depression, relationship issues, family issues, career concerns, etc. The Center is staffed by licensed psychologists and counselors. Appointments are available Monday through Friday by calling (336) 758-5273. All services are confidential and no fees are charged to students. Referrals to community resources can be provided. During the academic year, when school is in session, (excluding summers) psychological crises may be handled in conjunction with Student Health Service (336) 758-5218.

Athletics

Wake Forest offers a variety of participant (intramural and club) sports for women and men, including indoor and outdoor tennis, swimming, volleyball, miles of jogging trails, and a state-of-the-art exercise center in the Kenneth D. Miller Center. For spectators, Wake Forest plays a full schedule of sixteen Atlantic Coast Conference sports, participating in intercollegiate golf, baseball, basketball, football, tennis, field hockey, volleyball, soccer, cross-country, and track. The field hockey team won three consecutive NCAA championships in 2002, 2003, and 2004; the football team posted consecutive winning seasons in 2001 and 2002 and won the '02 Seattle Bowl; and the men's basketball team made its 16th consecutive post-season appearance in 2006. Reynolds Gymnasium, Kentner Stadium, Spry Stadium, and Leighton Tennis Stadium host athletic events on campus, and Groves Stadium and Lawrence Joel Coliseum are less than one mile from campus.

University Police

The **Student's Right-to-Know and Campus Security Act** requires institutions of higher learning to issue an annual report describing campus security procedures, facilities, policies, crime prevention programs, statistics and other information. The purpose of the report is to give individuals in the University community the information they need for their personal safety and security while on campus. A copy of this annual report is available online at www.wfu.edu/police. For further information regarding this policy, please call (336) 758-3567.

Vehicle Registration

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

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

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

Shuttle & Escort Services

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

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

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

Escort service is provided by University Police for students traveling alone after dark when the shuttle service is not in operation. Call University Police at 311 or 758-5591.



Divinity School Faculty

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James A. Penuel, III (Pittsville, MD)
BA, Salisbury University, 2005

Jason Prince (Durham, NC)
BA, Winson-Salem State University, 2003

Mark A. Reece (Elkin, NC)
BA, University of North Carolina at Wilmington, 2005

Sarah D. Reynolds (Oklahoma City, OK)
BA, Oklahoma Baptist University, 2005

Brendan R. Ross (Englewood, CO)
BA, Trinity University

Kevin Sinclair (Richardson, TX)
BA, Hardin-Simmons University, 2005

Sarah E. Stone (Kennesaw, GA)
BS, Shorter College, 2005

Stephanie B. Swanson (Marengo, IL)
BA, William Jewell College, 2005

Garrett L. Vickery (Richardson, TX)
BA, Baylor University, 2004

Jonathan H. Watt (San Antonio, TX)
BA, University of Texas at San Antonio, 2004

Vincent L. Webb (Heflin, AL)
BS, University of Alabama, 2003
MA, University of Alabama, 2005

Sheryl A. Wells (Winston-Salem, NC)
BSN, Medical College of Georgia, 1986
MSN, Emory University, 1990

Amy M. West (Ordinary, VA)
BA, Carson-Newman College, 2004

Clauzell R. Williams (Bermuda Run, NC)
BS, Birmingham Southern College, 1989

Dean R. Willoughby (Kenneth City, FL)
BA, Eckard College, 2005

Beth M. Woodard (Jamestown, NC)
BA, Warren Wilson College, 1989

Mary C. Young (Wendell, NC)
BA, University of North Carolina at Chapel Hill, 2004



University Administration

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

Nathan O. Hatch (2005, 2005)

President
AB, Wheaton College; AM, PhD, Washington University (St. Louis)

Richard H. Dean (1986, 1998)

Senior Vice President for Health Affairs and President, Wake Forest University Health Sciences
BA, Virginia Military Institute; MD, Medical College of Virginia

William C. Gordon (2002, 2002)

Provost
BA, MA, Wake Forest; PhD, Rutgers

Matthew S. Cullinan (2006, 2006)

Vice President for Administration
BS, University of Notre Dame; MA, Duke University; PhD, University of Notre Dame

Nancy D. Suttentfield (2006, 2006)

Senior Vice President and Chief Financial Officer
BS, Indiana University of Pennsylvania; MA, Virginia Commonwealth University

William B. Applegate (1999, 2002)

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

James R. Bullock (1985, 2006)

Vice President for University Advancement
BA, MBA, Wake Forest University

Douglas L. Edgeton (2000, 2000)

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

James Reid Morgan (1979, 2002)

Vice President and General Counsel
BA, JD, Wake Forest

Louis R. Morrell (1995, 1995)

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

Kenneth A. Zick (1975, 1989)

Vice President for Student Life and
BA, Albion; JD, Wayne State; MLS, Michigan

Chaplain's Office

Timothy L. Auman (2003, 2003)

Chaplain
BA, Wofford College; MDiv, Duke

Rebecca G. Hartzog (1999, 1999)

Associate Chaplain and Baptist Campus Minister
BA, Samford; MDiv, Southern Baptist Theological Seminary

Marcus R. Ingram (2006, 2006)

Assistant Chaplain
BS, MDiv, Wake Forest University

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Vice Chair: Murray C. Greason Jr., *Winston-Salem, NC*
Treasurer: Louis R. Morrell, *Winston-Salem, NC*
Secretary: J. Reid Morgan, *Winston-Salem, NC*
Assistant Secretary: Arthur N. Pittman, *Winston-Salem, NC*

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Jeanne L. Tannenbaum, *Greensboro, NC*

important telephone numbers

The area code for all listings is (336). When dialing from off-campus, use 758 + the extension.
When dialing from a campus phone, use the extension only.

	extension
Activity Line.....	4422
Admissions.....	5201
Art Gallery.....	5585
Athletics.....	5616
Campus Calendar/Activities.....	4697/5697
Campus Ministry.....	5248
Career Services.....	5902
College Book Store.....	5145/3904
Computer Center Help Line.....	HELP/4357
Counseling Center.....	5273
Deacon Shop.....	5606/4469
Dean of the Divinity School.....	3957
Dean of Student Services.....	5226
Dining Services Information.....	6050
Director, Student Development.....	5921
Equal Opportunity.....	4814
Facilities Management.....	4255
Financial Aid.....	5154
Fire.....	.911
Food Service.....	5607
Graduate School.....	5301
Health Educator.....	5937
Health Service.....	5218
Information/Telephone Numbers.....	5255
International Student Information.....	5938
Intramural Sports.....	5838
Job Placement, Part-time Jobs.....	4925
Judicial Affairs.....	5226
Learning Assistance Program.....	5929
Library (Circulation Desk).....	4931
Medical Problems.....	5218
Minority Questions.....	5864
Old Gold and Black.....	5280
Parking, Theft, Etc.....	5591
President's Office.....	5211
Provost's Office.....	4900
Registrar's Office.....	5206
Residence Life and Housing.....	5185/7777
Secret Artist Series Tickets.....	5757
Shuttle Service.....	7433
Student Newspaper--Three-to-Four Oz.....	5291
Student Union.....	4869
Study Abroad.....	5938
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Telecommunications.....	4357
Ticket Office, Athletics.....	3322
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the application process

Applying to the Divinity School

The application packet contains all the necessary information and forms for applying to the Divinity School for admission. Upon receipt of the application form, an applicant file will be created and will remain active until either all supporting documents are received or until an applicant requests in writing a withdrawal from the admissions process. Supporting documents include official academic transcripts from prior educational institutions attended, four letters of recommendation, the applicant's personal essays, and an application fee of \$50. Applicants are responsible for insuring that all supporting documents have been received by the Office of Admissions in the appropriate time frame. Once an application is complete, the applicant will be notified and the file will be forwarded to the faculty committee on admissions. Generally, four actions may be taken by the committee: full admission, probationary admission, wait list, or decline of admission. Applicants will be notified as soon as a decision is made.

Standards of Selection

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

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

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

All applicants must have a bachelor's degree from a member institution of the Association of Universities and Colleges or an institution accredited by a United States agency recognized by the Council of Higher Education Accreditation. A well-rounded liberal arts degree is the best preparation for an MDiv degree program. Prior coursework in religious studies, while not required, is certainly appropriate preparation for advanced coursework.

Instructions for Applicants

the application form

applicants are expected to complete all questions on the application form. Additional information that does not fit on the form may be included by attaching a standard 8.5 x 11 sheet of paper

to the application. All applicants should sign the application before submitting it to the admissions office. Application forms may be submitted at any time; however, applications for the following academic year beginning in August are generally accepted until April 15.

official transcripts

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

letters of recommendation

In support of their application, applicants are required to submit four letters of recommendation that address the applicant's character, vocational commitments, intellectual abilities, and promise for ministry. If the applicant applies within five years of previous enrollment in a college or university, two of the letters of recommendation must be from teachers who are knowledgeable of the applicant's academic qualifications. Those who apply five years or more after receiving an undergraduate degree and have difficulty securing academic references should contact the Office of Admissions for guidance in providing proper recommendations. An applicant with a master's degree earned five years or more before applying to the divinity school may use her/his master's thesis as one recommendation if other academic references are unavailable.

the essays

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

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

test scores (GRE and TOEFL)

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

Applicants whose first language is not English, and who do not hold an undergraduate degree from a member institution of the Association of Universities and Colleges or an institution accredited by a United States agency recognized by the Council of Higher Education Accreditation at which English is the language of instruction, are required to submit test scores from the Test of English as a Foreign Language (TOEFL). Information on the TOEFL may be obtained from the Educational Testing Service, Post Office Box 899, Princeton, New Jersey 08541.

an admissions interview

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

admission to the divinity school

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

Given the limited number of positions in each entering class, and considering the availability of financial aid resources, it is to an applicant's advantage to apply as early in the process as possible.

visiting wake forest

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

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

financial aid

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

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

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

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

contacting the divinity school

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

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

Telephone: From the Winston-Salem area dial (336) 758-3748.
From outside the area call toll-free (800) 393-4244.

Fax: (336) 758-3225.

E-mail: divinity@wfu.edu

Web site: www.wfu.edu/divinity



THE DIVINITY SCHOOL *of* WAKE FOREST UNIVERSITY

application for admission

The Divinity School
Attn: Office of Admissions
Wake Forest University, P.O. Box 7719
Winston-Salem, NC 27109-7719
Telephone: (336) 758-3748 or (800) 393-4244

Application for the term beginning:

_____ Fall (August)
_____ Spring (January)

Student classification:

_____ Full-time _____ Exploratory
_____ Temporary _____ Limited

please trim and attach
a non-returnable
photograph
of yourself

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

personal information

_____		_____	
Full name		Preferred name	

Permanent address			
_____		_____	
City, State, ZIP		Social Security Number	

Present address (if different from above)			
_____		_____	
City, State, ZIP		Permanent home telephone	
_____		_____	
Work or alternative telephone number		E-mail address	

Date of Birth		Place of Birth	

Citizenship		If not a U.S. citizen, are you a permanent resident (Yes or No)	

If yes, alien registration number		Primary or native language	

Present employment or student status			

academic record

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

Institution	Degree	Dates of Attendance	Date Awarded	Date Expected

Additional educational programs attended or certificates awarded				

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

Location of undergraduate institution				

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

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

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

ecclesiastical information

Denominational affiliation or tradition/How long?

Current congregational membership and location

Briefly state your vocational goal following completion of divinity school.

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

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

List current and past involvement in volunteer and/or community service

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

additional information

1. List any criminal charges that have been brought against you, except those which have resulted in a finding of not guilty or a complete dismissal (Explain fully on a separate sheet and attach to this application.)
2. Have you ever been on probation, suspended, or dismissed from a college or university? Yes No
3. Have you ever had a professional license suspended or revoked? Yes No

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

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

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

I would describe myself as: (Please check one)

African American

Hispanic (including Puerto Rican)

White, Anglo, Caucasian (non Hispanic)

Asian or Pacific Islander (including Indian subcontinent)

American Indian or Alaskan native

Other (specify) _____

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

Name

Address

Relationship

a/ _____

b/ _____

c/ _____

d/ _____

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

Signature

Date



THE DIVINITY SCHOOL *of* WAKE FOREST UNIVERSITY

letter of recommendation

The Divinity School
Attn: Office of Admissions
Wake Forest University, P.O. Box 7719
Winston-Salem, NC 27109-7719
Telephone: (336) 758-3748 or (800) 393-4244

Name of applicant _____

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

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

Signature _____ Date _____

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

section 1

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

section 2

Please rate the applicant on the following scale:

	very strong	somewhat strong	average	weak	very weak
a/ basic intelligence					
b/ independence of thought					
c/ oral communication					
d/ written communication					
e/ industry and motivation					
f/ judgement and maturity					
g/ leadership					
h/ spiritual discernment and personal character					
i/ vocational commitment					

section 3

Please give your candid evaluation of this candidate, including observations and/or insights concerning the applicant's commitment to Christian vocation, ability to engage in graduate-level coursework, and potential for ministry.

section 4

- Would you: a/ recommend highly
 b/ recommend
 c/ recommend with reservations
 d/ not recommend

Signature: _____ Date _____

Name _____ Position _____

Address _____

Telephone _____ Email _____



THE DIVINITY SCHOOL *of* WAKE FOREST UNIVERSITY

letter of recommendation

The Divinity School
Attn: Office of Admissions
Wake Forest University, P.O. Box 7719
Winston-Salem, NC 27109-7719
Telephone: (336) 758-3748 or (800) 393-4244

Name of applicant _____

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

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THE DIVINITY SCHOOL *of* WAKE FOREST UNIVERSITY

essays

The Divinity School

Attn: Office of Admissions

Wake Forest University, P.O. Box 7719

Winston-Salem, NC 27109-7719

Telephone: (336) 758-3748 or (800) 393-4244

personal essay

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

The mission statement of the Divinity School of Wake Forest University reads, "The Divinity School of Wake Forest is a graduate, professional school that is Christian by tradition, Baptist in heritage, and ecumenical in outlook. Consistent with Wake Forest's commitment to academic excellence and in the spirit of the University motto, Pro Humanitate, the Divinity School prepares leaders informed by a theological understanding of vocation. Through imaginative courses and diverse programs of community engagement, students are equipped to be agents of justice, reconciliation, and compassion in Christian churches and other ministries." Your essay should reflect on the implications the mission statement has for your own understanding of vocation and theological studies.

academic essay

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

Signature _____ Date _____

